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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., JANUARY 1, 1895.

No. 1.

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A MEETING in the Shade Creek church, Pa., closed Dec. 9 with eight accessions.

BRO. WM WISE, of Globe, Kans., should now be addressed at Centropolis, Franklin Co., same State.

TWELVE additions are reported as the result of a series of meetings at Landess, Grant County, Indiana.

THE Bible Normal at McPherson, Kans., begins Jan. 29. We are informed that a good program has been prepared.

BRO. N. S. CRIFE reports a series of meetings in the Paradise church, Oklahoma, which began Dec. 2, with six additions and a growing interest.

BRO. S. P. REED, of Pleasant Valley, Va., reports twenty accessions as the result of meetings held at two different points.

SIX were recently received into the Greenland church, W. Va., as the result of a short series of meetings held by Bro. W. Nine.

HAVE you ordered a copy of Charlie Newcomer for your children or your Sunday-school class? If not, please do so. Price, 25 cents.

If there are any Brethren living in Barnes County, North Dakota, they will please send their address to P. C. Hetrick, Putneysville, Pa.

THE *Christian Standard* urges preachers to raise their voices against dancing, claiming that it is one of the most fruitful sources of evil.

AFTER preaching twenty-four sermons, Bro. C. H. Brown closed a meeting at Chapman Creek, Mo., with seven additions by confession and baptism.

BRO. J. F. EKENBERRY, formerly of Greene, Iowa, may now be addressed at Glendora, Cal. In his letter he speaks of a successful journey and a warm greeting by the members he has thus far met.

DID you notice the report of the Poor Fund in last issue? We hope hundreds will contribute to this fund so as to assist in sending the paper to hundreds of the poor who are not able to pay for it.

THE Special Bible Term for the Mt. Morris College begins Tuesday evening, Jan. 1. An interesting time is expected.

A COLORED woman, said to have been a servant of Thomas Jefferson, recently died in New York at the great age of 109 years, 8 months and 16 days.

A GENTLEMAN writes us for the Constitution of the Brethren church. We are pleased to refer him to the Bible, as that is the only constitution we have.

FOR two weeks the Brethren have been engaged in a series of meetings at Silver Creek, four miles north of Mt. Morris. Two were baptized one week ago.

BRO J. C. LAHMAN and wife write that they reached Hawthorne, Fla., in due time, and are now enjoying their pleasant home among their orange trees.

BRO. B. F. STEPHENS writes that an interesting series of meetings is in progress in the Martin's Creek church, Wayne Co., Ill., conducted by Bro. Amos J. Nickey.

As the result of a series of meetings held by the home ministers in the Belleville church, Republic County, Kans., four made the good confession and were baptized.

BRO. O. P. ROWLAND, of Lanark, Ill., is engaged in a series of meetings in the Pleasant Prairie church, Iowa. There were five accessions when the meeting was last heard from a few days ago.

BRO EDWARDS, we learn, has been giving some good missionary talks in Northern Indiana. The District Mission Board has arranged for him to give his talks in each of the congregations in that District.

BRO. D. B. ABNOLD, of Burlington, W. Va., writes that Bro. Tobias Fike is holding an interesting series of meetings in the home church at that place, with six additions and prospects of more. This was Dec. 13.

THE General Missionary and Tract Committee will hold its next meeting in February at Bridgewater, Va. Business intended for the Committee at that meeting should be addressed to the Committee at Mt. Morris, Ill., not later than Jan. 20.

UNDER date of Dec. 14, one of our correspondents writes that Bro. Joseph Barnhouse is in the midst of an interesting series of meetings at the Asher glade schoolhouse, near Markleysburg, Md., with good congregations and five accessions.

BRO J. M. RISBERG, who refused to do military duty in Sweden, has served out his time in prison and returned to his home, saying that the Lord greatly blessed him even in his prison life. He immediately went to work for the Master, and is now preaching the Gospel. His letter, which will appear shortly, reads like apostolic times, when the faithful were cast into prison for refusing to renounce Jesus.

Watch the Date to the right of your name. If the date is not changed within three weeks after your remittance is sent, please inform us of the fact.

SOME minister who wishes to locate where his services will be very much appreciated, and where the members are willing to assist him to purchase a farm, might do well to correspond with Bro. John J. Bolinger, Redfield, Kans.

BRO. ENOCH EBY closed a ten day meeting at Tropico, Cal., on the evening of the 13th, so writes Bro. M. M. Eshelman, who adds that the regular meetings at Los Angeles are well attended while the Sunday school is becoming very interesting.

BRO M. M. ESELMAN, who is now located at Los Angeles, Cal., writes that his late trip East so affected his health that he has been compelled to give up railroadings. He wishes this stated for the information of the many who are writing him concerning rates, etc.

THE name of the Mill Creek church, Adams County, Illinois, probably the oldest Brethren church in the State, has been changed to the "Liberty church." The church has been greatly blessed during the last few months, as there have been twenty-two accessions since September last.

WE wish our correspondents, when sending in church news, would always place the name of the church and State at the top of their communications, the date of writing and their address, with their name at the close. Then always retain the one correct name for any particular church. In this way no small amount of confusion in names may be avoided.

A BROTHER, renewing his subscription says where he lives there are twenty members and no one acting as agent for the MESSENGER. We repeat, that if there are any congregations where we have not an active agent, we would regard it as a favor if some one would recommend a brother or sister who will make a good agent. We must have an active agent in every congregation.

BRO. JOHN WISE, who has for some years made his home in Sumner County, Kansas, has returned to his first love for Washington County, Pa., and now asks us to announce the change of his address to Zollarville, that County and State. This is where he spent the best years of his life, and we trust he will enjoy the change and be the means of doing great good for the Master's cause.

SUNDAY-school workers will please bear in mind that our Sunday-school *Quarterlies* this quarter are now ready for filling orders. In fact all orders received have been filled, and others will be filled promptly. We hope the Brethren Sunday schools will use our helps, prepared especially for our own people. We will be pleased to send samples of our helps to any of the Sunday schools where they are not now used.



## ESSAYS

Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.

### A NEW YEAR'S RESOLUTION.

BY N. R. BAKER.

I CALLED upon the power of my will  
To keep me in the path and hold me up;  
But ere the year had sped I lost my way,  
My resolution gone, I hopeless fell.

I called upon my honor to preserve  
Me in the right, and help avoid the wrong;  
But ere the year had sped my life was dark  
With sin and woe, and I irresolute.

And then I called upon my God above  
To help me keep my resolutions all.  
And when the year had sped I thanked my Lord  
That he had conquered my besetting sin.

Chesterfield, S. C.

### "IT IS A GIFT."

BY A. HUTCHISON.

THIS is a sentence which seems to be in great demand, in these days, as it may have been in former days. And it is often used in a way that makes its application indicate that what would otherwise be wrong for us to use is made right or admissible because "it is a gift." Let us see how this matter stood in the eyes of the Lord, in olden times. Ex 23:8 says, "And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous." Now are we to understand that we dare not give, nor receive a gift at all? From what we have from Paul, in 2 Cor. 9:7, we would understand him to say that it was not wrong to give, when the motive is right. He says, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." This would indicate that God did not only not condemn a gift, but even loves a cheerful giver. But it is possible for us to give all our goods even to feed the poor, and the gifts to be acceptable to God. 1 Cor. 13:3.

I think the following case will illustrate what is meant in the Scripture cited in the commencement of this article. A brother is called upon to preach a funeral. The friends of the deceased offer him a gift, asking him to express as his convictions that the departed one is at rest, though he was no church member and made no pretension to Christianity. This is not a supposed case. In such a case I think it would be wrong to receive the gift, with that understanding, because it would have a tendency to pervert the words of the preacher. Dent. 16:19 says, "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous." Solomon says, "A man's gift maketh room for him, and bringeth him before great men." Prov. 18:16. And so it may make room for him before such as are called great men in this age. But if the gift is given with an improper motive, the Lord may say to the giver, as Peter did to Simon the sorcerer: "Thy money perish with thee . . . for thy heart is not right in the sight of God." Acts 8:20, 21. When right motives prompt it we have the apostle encouraging giving, in these words: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7.

Surely a gift is not wrong; for we read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him

should not perish, but have everlasting life." John 3:16. Then the blessedness of that gift is spoken of by Paul, in his letter to the brethren at Rome: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. This was the greatest gift ever given, and yet man rejects it.

The wise man says, "A gift destroyeth the heart." Eccl. 7:7. This calls our attention to another character of gifts. I now speak from what I have observed. I have witnessed a few cases (and I thank God that they are few) where young sisters were wearing gold rings on their fingers, and when their attention was called to what the apostles have said about the wearing of gold, etc (1 Tim. 2:9; 1 Peter 3:3), they say that they know the Book gives it that way, but they did not buy these, they were given to them. And they will justify themselves upon the plea of a gift. And they sometimes will give up the church rather than give up their gifts. And in such cases the gift may destroy the heart and cause the soul to lose its reward in heaven,—not for a ring, but because they love another more than they love Jesus. And here indeed is the difficulty. Jesus says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27.

The matter of self-denial needs to be noticed a little at this point. It is sometimes said that these little things are not what we are to deny ourselves of. The case does not depend upon the size of the object on which the affections are set, but upon the character of it and the estimate we put upon it. The object to which we are attached may be in reality very insignificant, and of very little real worth, and yet it may be the very thing upon which our salvation is suspended, because its abandonment is a cross to us. We may be able to leave off everything else. Then remember, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." If it is wrong for us, as Christians, to use a thing, its being a gift can never make it right.

We have a right to duly respect persons and their gifts; but if they wish to give us what we, as followers of Jesus, dare not use, let us have grace enough to modestly decline the gift. At the same time we may show courtesy and appreciation sufficient to accept, with all due respect, the motives of the would-be donor. Our Master had so much regard for those who would give anything to his disciples that he said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward." Matt. 10:42. Gifts seem to be all right in the sight of God, when given in such a way that his servants and his cause may be benefited. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31. This let us all do, and then all questions as to what we shall use, etc., will be settled.

### WE WORK FOR PAY.

BY A. B. PETERS.

THIS is the leading thought of to-day wherever we go. Men are searching after the easiest and safest way to make money for themselves and families and secure homes in this world. We are receiving letters of inquiry from various parts of the Brotherhood with reference to this subject, and what the prospects would be for them in our country. I wish to say in brief that I believe the Lord made this great plain for man to enjoy. Here he can do as the Lord has

said,—earn his bread by the sweat of his face. To make it pay we must have an unswerving purpose and prove to be just what the Lord wants us to be. This establishes a confidence upon the part of those around us and opens the hearts of men and brings help in time of need. This has been proved to our satisfaction here on the frontier of what is called the Great Northwest, where men's hearts would be least expected to be reached. Brethren, we should labor to establish that kind of a confidence, because it will pay. It makes money, makes Christians and saves souls. The Savior says, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Matt. 7:33. I am glad that a great many remember the above Scripture. Why? Because it will pay, and the Lord, who never fails, is to be the paymaster.

Since we have located in North Dakota we see more than ever the great need of the spread of the Gospel. We find a Gospel preached everywhere, even among the red men of the Turtle Mountains and other places, but the pure and unadulterated Gospel is what we need. This should be held before the world.

I have seen from three to six ministers seated around one stand. Is there not danger of being numbered with the one that hid his Lord's money? Is there any pay for us under such circumstances? The paymaster will reward us according as our work shall be. The apostle says, "He that does not work should not eat." This might be applied more than one way. Experience has long since taught us that it is not so pleasant to heed all the calls that may be necessary for us to fill, and that many sacrifices must be made upon the part of the faithful minister, his wife and children; but the Lord will not fail to reward the faithful.

I am very glad to know that many faithful brethren and sisters are preaching weighty sermons by their liberal donations and that there is a spirit working in our beloved Brotherhood, pushing forward the great work that the Lord has intrusted to his church, against which the gates of hell shall not prevail. I am favorably impressed with Bro Moore's plan for mission work,—less money spent for travel and more to locate ministers where they can take charge of a few points and work them up to the highest standard, which can generally be done by continual, persevering effort. To be successful among the people we must be one among them in every-day life. Social interviews wield a great influence. The example of the apostle Paul is to continue at length and thereby establish churches.

I am pleased to say that since we organized at Cando, North Dakota, the prospect is favorable for two more organizations. We have ministers located, one about twelve miles north of Devil Lake with some members, and also at Mayville, with the prospect of two more in the spring and some members. Our prayer is that in this large plain, where the red man and wild beast roamed a few years ago, churches may be built up and love feasts held by our beloved Fraternity, that the attention of men and women may be turned in a different direction, that the Lord may have many more faithful servants to pay out of his rich treasury.

To-day we had a pleasant meeting here in Cando. Our little band is moving along as well as could be expected. The winter, much dreaded by the Eastern and Southern people, is now upon us and I think all are prepared for it. The large prairie since Nov. 18 is covered with two to three inches of snow, but the weather is mild and pleasant at this time. We had a beautiful



fall, with no blizzards up to this time. We are thankful to the Lord for the blessings we are permitted to enjoy and kindly ask the Brotherhood to remember us in our isolated condition at a throne of grace.

Cando, North Dakota.

### AFTER THE SNOW STORM.

BY GERTRUDE A. FLORY.

So pure and white is all our world this morn,  
That deep thanksgivings fill our raptured souls;  
And back to God, on angel wings are borne,  
Our holy joys His own sweet love controls.

From the first ray of dawn till waning light,  
The snow fell yesterday in fleecy clouds,  
And stern Old Winter, labored with his might  
Till everything was clothed in spotless shrouds.

From forest, hill and vale is every trace  
Of summer stores and autumn treasures gone.  
The sun that brightly shines in cloudless space  
Is rivalled by the scene his beams fall on.

The whitened plain that widens to the north  
Is a delightful poem, breathing thanks;  
And here and there a silvery lake looks forth  
And smiles approval on its ermine banks.

With what another meaning comes the snow  
Down to God's hungry poor and thinly clad!  
To them it is a harbinger of woe,  
Foretelling days of suffering dre and sad.

And yet, this scene to all a promise brings  
Which on our ears in happy cadence rings:  
"What though your sins as scarlet streams do flow  
My blood can wash them clean and white as snow!"

It is too wonderful to comprehend  
How scarlet washed in crimson can be white!  
How mystical, how strange, dear Lord, the end;  
E'en "whiter than the snow," so dazzling white!

O, may each soul, that views this lovely scene,  
Be clothed with garments spotless as this snow,  
With every sin dipped in that crimson stream,  
Which for our healing like swift waters flows!

### REPORT OF MINISTERIAL MEETING OF SOUTHERN ILLINOIS.

BY A. J. NICKEY.

THE Fourth Ministerial Meeting of Southern District of Illinois was held Nov. 28 and 29, in the Woodland church, Fulton Co. Charles Gibson, Moderator; A. J. Nickey, Clerk; Conrad Fitz, Treasurer.

First Topic, "How can we Best Induce the Young Members of the Church to Employ their Talents Profitably to the Church?" Following are some of the thoughts presented:

Act your charity toward them that they may realize its reality and feel its influence.

Associate with them. Teach them to form correct habits, especially promptness. Let our conversation be such as becometh devoted Christians.

Sunday school and social meetings are factors for spiritual development.

Do not indulge in conversation that reflects discredit on the character of church members, thus lessening their influence for good.

Teach them to realize that the church is their spiritual mother and that as such they should honor her.

Second Topic, "How Should Church-meetings be conducted to Make them Most Interesting and Profitable?"

The church is composed of volunteers, but requires government.

Urge a full and punctual attendance.

Have a good system in arranging the order of business.

Exercise discretion as to what is presented as business.

To this end official councils are necessary, but should be used judiciously so as not to transact business, but prepare it for transaction by the church. It was found here that some elders find no necessity for official councils.

The spirit of the Lord should rule in council-meetings, and in that spirit all members should feel freedom to discuss all matters presented.

Presiding officers should be conservative in expressing their views, that the spirit of the Lord may govern the meeting instead of the presiding officer. But if he sees the flock about to go astray on a principle of the Gospel, he should then come forward and set forth the error and point out the true path according to the Word.

Third Topic, "Duties of Ministers to one Another, and Duties of the Ministry and Church to Each Other."

Ministry should strive to promote harmony and unity amongst themselves, and labor together to promote the welfare of the church.

As there is room in the world for all to improve and exercise all the talents they may possess, we should avoid becoming jealous of our brother minister who may succeed better than we do, but rather rejoice that the Lord blesses the Word at his hands.

Ministers as the servants of the church must be devoted to her, defend her doctrines and labor to plant and nourish the Gospel among the children of men. They are at times required to forego the enjoyment and comforts of home to promote the interests of the church, and when duty thus calls them they should respond willingly.

They should teach the whole Gospel concerning the pecuniary obligations of the laity to the ministry.

The members should be devoted to the ministry, should hold up their hands spiritually, by their prayers and their presence regularly at all religious services when at all practicable.

They should aid them financially, by seeing to it that their families are provided for while they are absent from the family circle in the interests of the church. The church should see that any financial embarrassments that may be crippling a minister's usefulness to the church are removed and guard against a necessity for their repetition.

We should treat him who is our servant spiritually at least as well as we do those who serve us secularly.

Fourth Topic, "How can We best Impress Individual Responsibility on the Members of the Church?"

We will be judged by God as individuals. The church was instituted by Christ as the means by which each may work out his individual salvation. The church is Christian to the extent that the individuals composing it are Christians.

Impress members with the fact that the church prospers in the divine life and in spreading the Gospel to the extent that each does his duty.

Blessings likewise come to the church through its individuals.

We should remind members of the talents in their care.

Impress members with their accountability for the manner in which they use their money. Impress by example. When necessary impress by discipline. Make members to feel that they have something in trust.

Fifth Topic, "How can we Make the Mission Work of Southern Illinois a Greater Success?"

Observe who are most successful mission workers. Ability to gather numbers is not always a safe criterion of success. Observe what districts are most successful and profit by their experience. The two principal things lacking

are (1) enough of the right kind of men; (2) the necessary means to support them.

Ministers must make greater sacrifices, and members must give more liberally.

Locate the proper men in the mission field and give them the proper support. God blesses cheerful assistance.

Duties of ministers and laymen to their families are equal, and in proportion as the laity care for the minister's family can he turn his attention to saving souls.

Regret was expressed for the absence of the Mission Board to profit by the well-made points on this subject. The importance of urging upon the elders the necessity of educating the churches to give mission work their spiritual, moral and financial support, was also discussed.

Sixth Topic, "What Course Should a Newly-Elected Minister Pursue to Make Full Proof of his Ministry, and what Assistance Should his Brethren Afford him?"

He must study to know and understand the Scriptures.

He and his family should be in the order.

He should learn to teach the doctrines of the Bible as understood by the church.

He should cultivate Gospel vigilance and learn to be patient and persevering.

He should avoid tearing down others' work, but should build up his work on the Gospel foundation.

His brethren should give him opportunity to preach.

He should be humble enough to call for help when he needs it and the help should be forthcoming.

The church should strive to assist the young minister both spiritually and financially, so as to develop his talents.

Deacons should look after his wants.

Seventh Topic, "The Factors which Lead to a Prosperous Church."

Material should be properly prepared when coming into the church.

Exhibit love and sociability to young and old.

Remember and visit the aged and afflicted who can not attend meetings.

Members should be willing to be led by the Holy Spirit as taught in the Word.

We should profit by the reverses and mistakes of the past, and become more fully consecrated to God's service.

Inner more than outward adornment should be studied.

The Word must be properly taught and lived by the ministers and elder in charge.

Proper feeding of the flock is necessary to spiritual growth.

Discipline is an important factor.

Churches are most prosperous where the rules of the church are most strictly carried out.

A faithful resident elder is an important factor.

Many Scriptures were read or quoted during the discussions and well applied to the subjects in hand. The general sentiment of all present seemed to be that it was good to be there, and if we apply the lessons learned the results will be far-reaching for good.

It was decided to hold the next Ministerial Meeting during the holidays, 1895. Cyrus Bucher, A. J. Nickey and C. C. Brubaker were appointed a committee to prepare program. C. C. Brubaker, A. J. Nickey and Henry Lilligh were appointed as a committee to locate next meeting. Oakley, Ill.

"JAMES commands that the tongue be bridled. There are some preachers whose tongues are so easily bridled that a small salary or a little popularity will do the work."



## CONVERSION OF NICODEMUS

BY S. A. EMSWILER.

THERE was a ruler of the Jews, a Pharisee, named Nicodemus, who was more affected by Christ's teaching than either the priests or people; but understanding the ill favor with which he was regarded by those high in authority, was restrained from making an open confession of his faith lest he should be made the object of scoffing. Revolving the matter in his mind for several days, no doubt, he at length went to see Jesus in the night (John 3: 2), when none that knew him might discover his visit; and hailing Christ as Master, said: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him" (John 3: 2). To this Jesus replied in language disguising his true meaning, as he had answered the others: "Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3: 3). Nicodemus thereupon asked an explanation of what had been spoken, by confessing that he knew not how a man could be born again when he is old (John 3: 4). Perceiving that the heart of his questioner was inclined to an acceptance of his mission as it had been declared by John, Jesus told him that unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John 3: 5), and thus made plain to Nicodemus that it was the spiritual second birth which was essential to salvation (John 6: 6).

But this consolation was not all that Jesus gave to Nicodemus, for to this humble ruler was first declared what sacrifice was to be made to save the world, in the following glowing and glorious promise: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved (John 3: 14-17). To Nicodemus, therefore, Christ vouchsafed the first confession of his real mission, and the bitter sacrifice which was to be made as an atonement for the sins of all mankind.

The impression made upon Nicodemus by the language of the Savior was both good and exalting, though he is only mentioned, we understand, about three times in the history; but in the last of these it is manifest how truly convinced he is of Christ's power and love. Though at first seeking Jesus under the cover of night, his fear of the loss of popularity by acknowledging him never came to Nicodemus afterward. On the other hand, when the end of Christ's ministry was near, and enemies sought his life, in the very hour of his humiliation Nicodemus arose, solitary and alone, as a member of the Sanhedrim (or supreme council of the Jews) and amid the clamor of his companions, who, having prejudged the Lord, were only awaiting his arrest to pronounce sentence, confronted them with a question which brought the blush of shame to their cheeks as judges: "Doth our law judge any man before it hear him, and know what he doeth?" But yet again came Nicodemus to manifest his love and faith in Jesus, when, after the crucifixion, the disciples were confounded and were afraid to acknowledge that they were followers of him who had been condemned; when the mere suspicion of sympathy for Christ was sufficient to bring a man to judgment, Nicodemus shows his fearlessness, and reverence for his dead Lord. "And there came also Nicodemus (which at the

first came to Jesus by night), and brought a mixture of myrrh and aloes (which is a very costly drug made from the juice of certain trees), about an hundred pound weight," with which to anoint the precious body.

Timid in the beginning, in the end he showed a courage greater than that manifested by any of the disciples. Let us here learn that if sought for in spirit and in truth, Jesus can be found even in the lone and dark hours of midnight; though our sins be as scarlet he can make them whiter than snow.

Anderson, Ind.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Bloomville, Ohio.—The Bible School for Northwestern Ohio, will be held in the Eagle Creek church, six miles northwest of Dunkirk, Hardin Co., opening Jan. 31, 1895, to be conducted by Bro. E. S. Young, of Mt. Morris, assisted by Bro. L. H. Eby.—S. A. Walker, Nov. 23.

Pleasant Valley Church, Ind.—Last Sunday, at our regular meeting, a man who had buried his little son one week before, was received into the church by baptism. Bro. J. V. Felthouse will assist us in holding a series of meetings during the month of February, if the Lord will.—Christian Schrock, Dec. 13.

White Church, Ind.—Dec. 5 was our quarterly council, when considerable business was attended to. We are having a singing school with Bro. Studebaker, of Flora, Ind., as teacher. We expect Bro. I. M. Gibson Dec. 21, to assist us in holding a series of meetings.—Mary W. Harmon, Bowers, Ind., Dec. 16.

Gambier, Ohio.—Bro. Ed. Loomis, of New Philadelphia, Ohio, came to us Dec. 8 and delivered three very interesting sermons. He gave us many good thoughts. Four weeks after the above date Bro. C. J. Workman, of Buckeye City, took charge of our meetings. We had good attendance and very good attention; also very good sermons.—Agnes Houck.

Quemahoning, Pa.—The Sipesville church, of the Quemahoning district, has just closed a very interesting series of meetings, conducted by Bro. George W. Rairigh. He commenced the meetings Nov. 17 and continued until Dec. 2, preaching in all twenty-one sermons. There were no additions to the church, but the members were much encouraged and strengthened in the faith of the Gospel.—John J. Darr.

Landess, Ind.—Bro. M. L. Hahn, of Pulaski County, Ind., came to us Dec. 1 and preached until the 16th. We had twenty-one meetings, including one children's meeting. About eighty children engaged in that service. Fathers and mothers rejoiced to see children come to Christ, there having been twelve additions, all single,—five brethren and seven sisters,—one being one of our own children. May God's richest blessings go with our brother!—Aaron Moss, Dec. 17.

Little Cove, Pa.—Bro. Thomas Digman, from Garrett County, Maryland, came among us Nov. 22 and remained with us until Dec. 11, preaching in all twenty-one sermons. We were made glad by one sister (a daughter of the writer) coming into the fold of Christ, and one sister was reclaimed. Others are counting the cost. The church held an election for a minister and two deacons. The lot fell on Bro. Jacob Keller for minister and brethren Thomas McLucas and Louis Mills for deacons.—Sallie A. Myers, Dec. 13.

Modena, Mo.—Bro. Lewis M. Kob came to us Dec. 5 and preached seven soul-cheering sermons. One made the good confession and on Monday was baptized. Bro. Kob is an able speaker. He makes the Word so plain that all may understand.—William Whitestone, Dec. 16.

Camp Creek, Ind.—Bro. Levi Stoneburner, of Washington congregation, Warsaw, Ind., came to us Nov. 17, and commenced a series of meetings. He preached in all nineteen soul-cheering sermons. Six were added to the church by baptism. The brethren and sisters were greatly encouraged.—Ellen Ruff, Elma Green, Ind., Dec. 17.

Hickory Grove, Ill.—Eld. D. E. Price came to us Nov. 18 and preached two weeks. His presence reminded us of the pleasant years in the past when ministerial exchanges were more prevalent in Northern Illinois. Bro. David's voice gave no uncertain sound, and the little band of believers who compose our organization were much revived, sinners were also awakened and one was rescued and brought into the fold of Christ.—Geo. D. Zollers.

Upper Fall Creek, Ind.—We still have meetings at the old church twice a month, at Bethel and Beech Grove once a month and at Middletown twice. We are expecting Bro. Lewis W. Teeter, from Hagerstown, Ind., to hold a series of meetings at the old church in January. Our quarterly council will be on Saturday, Dec. 22. What a great blessing when all can meet together to hear God's blessed Word!—Florida J. E. Green, Honey Creek, Ind., Dec. 9.

Eel River, Ind.—The series of meetings, conducted by Eld. D. P. Shively, closed at our west house with two additions by baptism. We would suggest that some one in every church at the end of each year report to the MESSENGER the additions during the year. This would, we think, be a good way to get a knowledge of the growth of the church. To-morrow night Bro. Dorsey Hodgden, the Lord willing, will begin a series of meetings at our middle house.—C. C. Arnold.

Woolwine, Va.—On Saturday, Dec. 1, at 7 P. M., we met at the Smith River church for worship, and many hearts were gladdened to again meet Eld. C. D. Hylton, who came to worship with us. He preached two sermons while here, which were indeed edifying, and resulted in one coming forward and asking for admittance into the fold. Bro. Hylton is an earnest missionary. He was on his way to Franklin County to hold a series of meetings which, we trust, will result in much good.—J. A. Hooker, Dec. 5.

Longmont, Colo.—We enjoyed a pleasant little meeting on Thanksgiving Day, and the St. Vrain church did not forget the destitute in Kansas. Dec. 1 the writer went to Denver, where we had a pleasant council-meeting and met Bro. Daggett, from Barr Oak, Kans., who is now arranging to take the Denver mission of the St. Vrain church for one year. He preached one week for them, with one applicant for baptism. A committee was chosen at this meeting on location for a meetinghouse.—S. M. Goughnour.

Lewiston, Minn.—Bro. J. B. Shank, of Greene, Iowa, came to our congregation Nov. 24 and began meetings next day and continued till Dec. 4, when he was called home to assist in holding meetings in his own congregation. The meetings at our place were continued until Dec. 11. One young lady made the good confession and was baptized. We also had services on Thanksgiving Day and a collection was taken amounting to \$31.55 to be used as we may decide in our church council.—J. H. Wirt, Dec. 13.



**Van Wert, Pa.**—Nov. 20 Bro. Joseph Long came to us and commenced preaching in the Free Spring churchhouse, and continued two weeks, preaching in all seventeen sermons. Dec. 2 fifteen precious souls were buried with Christ in baptism. This closed one of the best meetings we ever attended. Bro. Long left with two applicants, and one was restored. Bro. Michael Olsar, of Blair Co., is holding forth the Word of Life at Goodville. He commenced Dec. 4 and will continue till the 16th. If the Lord will, Bro. Edmund Book, of Blain, will commence a meeting at Richfield, on the 15th, to continue about ten days, and after that he goes to Cross Roads. All these points belong to the Lost Creek congregation.—*Alice M. Bashor, Dec. 10.*

**Sheridan, Okla.**—Our love feast was held Dec. 1. It was enjoyed by all present. Twenty communed. Some of the members from Mt. Hope, and one brother from Kansas were with us. We had a social meeting on Sunday. Bro. G. W. Landis, of Mt. Hope, officiated in the meeting. We are a small band here and would like to have some brother move here and preach for us. I see in the MESSENGER that there are so many preachers in some places, and we haven't any. The Brethren at Mt. Hope preach once a month, and sometimes it is longer between meetings. But we thank God for this blessed privilege we have thus far. Will the brethren, when passing through, please hunt us up? We are located three and one-half miles south and nine miles east of Hennessey.—*J. J. McMillan, Dec. 7.*

**Eglen, W. Va.**—On Thanksgiving Day the brethren and sisters met for worship at the Maple Spring church at 10 A. M. Eld. Jonas Fike preached a Thanksgiving sermon and after that they took up a Thanksgiving offering for the General Mission, the Home Mission and the Washington, D. C., churchhouse, which amounted to \$14.53. It was a lovely day, and at 7 P. M. Eld. Tobias Fike preached a sermon at the Brookside church and there the brethren and sisters and friends also gave an offering which amounted to \$4.70 for the above-named three works. On the night of Nov. 30 we had social meeting and the next day, Dec. 1, was our council-meeting. There was not much business. All business passed off in harmony. Our elders gave us some good admonitions. Brethren John A. Arnold and John S. Fike were advanced to the second degree of the ministry. At night we had a sermon preached on the Christian Sabbath by Bro. Tobias Fike. The next morning Bro. Aaron Fike preached.—*Rachel Weimer.*

**Shade Creek Church, Pa.**—On the evening of Oct. 27, Bro. Geo. S. Rairigh came to the Scalp Level meetinghouse, and opened a series of meetings, which lasted until the evening of Nov. 11, preaching in all nineteen sermons. The attendance and attention were good during the entire meeting. Bro. Rairigh very ably defended the Gospel, the members were encouraged, and three precious souls were received into the church by baptism. On the evening of Nov. 24 Bro. Daniel Walker opened a series of meetings in the Greenland meetinghouse and continued until the evening of Dec. 9, preaching in all twenty sermons. The interest continued to grow, and at the last few meetings the attendance was so large, that the house did not afford enough room, all the standing room being occupied, and some were compelled to remain outside. The members were much encouraged and built up and eight precious souls were received into the church by baptism. All were heads of families and two of them were over fifty years old.—*L. J. Lehman, Geistown, Pa., Dec. 10.*

**Pipe Creek Church, Ind.**—The members of this church met in quarterly council Dec. 13. No difficulties of any kind came before the meeting. An aged sister was received into the church by baptism at this meeting. The solicitors for the Home Mission report the amount of \$13.55 for the year. Bro. W. R. Deeter expects to commence a series of meetings for us some time in January.—*W. B. Dailey, Peru, Ind., Dec. 14.*

**Elk Run, Va.**—Dec. 8 we met in church council, it being our fourth quarterly meeting. The weather being somewhat rainy, there were but few present. Business was disposed of in harmony. Bro. P. S. Miller was with us on his mission, canvassing for the building of a church in the City of Washington. He preached for us each night until Dec. 11, when he left for other fields, as his territory is large and time short.—*D. C. Zigler, Slover, Va., Dec. 13.*

**Bethel Church, Va.**—This is a branch of the Mt. Joy church and is located near the Saltwater Cave, about seven miles from Mt. Joy. Our Communion meeting was held Nov. 10. About forty members surrounded the Lord's table. Ministers present were brethren Geo. Graybill and T. C. Denton, from Daleville, Va., and the home ministers. Bro. Graybill broke the Bread of Life to us. Bro. Denton remained with us until the 21st and preached ten soul-cheering sermons which resulted in eleven precious souls being added to the church, eight by baptism and three reclaimed. Among them was a very intelligent gentleman from Pennsylvania. He was a member of the Baptist church, but when instructed in the way of the Lord more perfectly he gladly accepted it and went on his way rejoicing.—*Annie Montgomery, Dec. 8.*

**Liberty, Ill.**—Our quarterly council, held Dec. 1, passed off very pleasantly. Our elder, G. W. Cripe, was present. Bro. Robert B. Carr was appointed Secretary and Corresponding Secretary, and Bro. Charles Walker, Treasurer. Among other business that came before the meeting was a request to change the name of our church from Mill Creek to Liberty church. It was unanimously decided to make the change, and hence it will be known as the Liberty church. We feel very much encouraged here, having received twenty-two by baptism and one reclaimed since Sept. 15. Bro. G. W. Cripe preaches the Word faithfully and with power, and our greatest wonder is that others can withstand the strong and touching appeals made by him. Bro. Cripe will commence a series of meetings Dec. 16 and continue until after Holidays, with Communion Christmas eve, commencing at 4 P. M., to which all are invited.—*Robert B. Carr, Dec. 7.*

**Edgewood, Iowa.**—I was requested by the Mission Board of Northern Iowa and Eld. S. H. Miller, to come to this place for the purpose of preaching some doctrinal sermons. Before coming here I had been in Wisconsin several weeks. I left home Nov. 1, and on the 3rd attended a feast at Luddington, where Eld. S. H. Baker lives. On the 10th we had a council-meeting in the Maple Grove church. At this place brethren Franklin Myers and C. P. Rowland met with us, and Bro. T. D. Van Buren was ordained to the eldership. I then returned with Bro. S. H. Baker and preached till the 18th. Then I went to Keapp, in Dunn County, and remained in the Irving Creek church, till the 24th, when I left for my home, and arrived the same evening. I came to this place Dec. 1, and am holding meetings in a schoolhouse about seven miles west of Edgewood. I do not know what the outcome will be, but the congregations are large and the interest good.—*D. M. Miller, Dec. 13.*

**Coquille Valley Church, Oregon.**—The brethren of the Coquille Valley church met on Thanksgiving Day and held two meetings. \$18 was raised for the Western sufferers, and \$3 for the India Mission. Since our love feast, Sept. 22, two more souls, husband and wife, have been born into the kingdom of God. Will not the command of Christ, "Go ye into all the world and preach the Gospel to every creature," move some of our Eastern brethren to come West where there are great fields ready to harvest? But alas! where are the laborers? Who will come? The ministers of the Coquille church have eight points of preaching and many calls for more. There have been eight additions to the church this fall.—*Geo. C. Carl, Dec. 5.*

**Havana, Kans.**—Bro. Caleb Fogle, of Independence, Kans., has been laboring here at this place, at the Christian Privilege church about one week. The few members that are here were renewed, we think, and will go on their journey with more vigor than before. The Word was preached with power and seemed to be presented to the minds of the people in such a way that they could not gainsay or resist it. Bro. Fogle's last sermon was on trine immersion. He made it very plain. After the sermon a Baptist preacher said that Bro. Fogle was just right, that trine immersion was the only right mode of baptism.—*J. W. Rodgers.*

**Upper Dublin Church, Pa.**—An interesting series of meetings closed last evening in this church, conducted by Bro. G. N. Falkenstein, of Germantown. The Truth was presented faithfully and forcibly, yet very feelingly. While there were no immediate visible results, we cherish the hope that the good seed found some fertile soil and will in due time produce an abundant harvest. Our dear brother delivered fourteen excellent sermons. The presentation of the subject, "Heavenly Recognition," elicited profound interest and awakened much feeling throughout the audience. These meetings have given us new and greater inspiration in the prosecution of our work here amidst the discouragements which surround us.—*R. F. Kittinger, Dec. 15.*

**Glendale, Arizona.**—Dec. 8 we held our love feast at the schoolhouse in this place. Elders Peter Forney, T. J. Eisenbise and W. F. Gillette, all home ministers, did the preaching, as there were no strange ministers present. Seventeen communed. While we were engaged in the ordinances around those two little tables in the schoolhouse I thought of the congregations in the East where three or four hundred engage in the ordinances together in their large churchhouses. But I doubt if there is any more, if as much, true happiness in these small frontier churches where everybody is glad to see people come and settle in their midst and there is a hearty welcome for everybody. I was one of the few members that composed the Ocon River church, in Iowa, when they organized, then, again, one of the number to organize at Esterly, La., and am now here in this frontier church, and I have always enjoyed it. On Thanksgiving we had services and on Saturday we had council-meeting, when five joined by letter. Then we had preaching on Sunday and every evening until the love feast. We have had good congregations and good meetings all the time. We are having beautiful weather, with an occasional shower, but mostly bright sunshine and very little wind. Vegetation of all kinds is green, as we have not had any killing frosts yet. Tomato vines and green peas and beans are full of fruit and bloom. Green figs and ripe peaches are on the trees and wagon loads of raisin grapes are on the vines.—*A. H. Haughtelin, Dec. 9.*



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9:7.

**Committee:**  
E. Eby, . . . . . Chairman, Booth, Kans.  
D. L. Miller, . . . . . Vice Chairman and Treasurer, Mt. Morris, Ill.  
S. F. Sanger, . . . . . Bridgewater, Va.  
S. R. Zug, . . . . . Mifflintown, Pa.  
S. W. Hoover, . . . . . Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
Galen B. Royer, Sec. Mt. Morris, Ill.

### WANTED,—A HUNDRED MEN.

WANTED, a hundred men,  
A hundred of the best,  
From college, mart, or home,  
Roused by the great behest,—  
"Evangelize the world."

The earnest and the brave  
Will surely heed the call  
Of him who lives to save!

Wanted, a hundred men,  
From churches a hundred score;  
Strange if the call should fail  
To bring out a hundred more;  
For the debt is more than twice  
What a hundred lives can pay,  
And the church of the living God  
Is half awake to-day.

Wanted, a hundred men,  
In the power of grace divine,  
Ready to claim the danger posts  
Of the apostolic line;  
To live or die for Africa  
In the ranks of Moffat's band.  
Or with Griffith John to plant life's tree  
In the wastes of the Flowery Land.

Wanted, a hundred men!  
What heart will not reply,  
To serve thee abroad or at home.  
Lord Jesus, here am I;  
Me and my own I lay  
Devoted at thy feet;  
Use all in thy great cause  
As wisest love sees meet!

### THE LITTLE CHILDREN.

BY NANCY D. UNDERHILL.

In Three Parts.—Part Two.

"Suffer the little children to come unto me, and forbid them not."

The disciples who thought little children were unfit to come to Jesus, he rebuked, saying that they should not be forbidden, but allowed to come; "for of SUCH is the kingdom of heaven." The little child is pure, innocent, meek and lowly. It is loving, trustful, honest, true. It has less need of repentance than older people have, but that need not keep it from receiving the dear Lord's blessing. He took the little ones up in to his arms, and laid his hands upon them and blessed them. They were fit subjects for his blessing. He told his hearers that they, too, must be converted (changed) and become as a little child, ere they could enter into that glorious kingdom. All must humble themselves, and cast away all sinfulness, pride, selfishness, love of applause and worldly honor and riches, all manner of deceitfulness, avarice, over-carefulness, skepticism, etc., and be meek, true, obedient, tender-hearted trustful and faithful like little children ere they can receive the Lord's blessing. He assured them that "in heaven their angels do always behold the face of my Fa-

ther which is in heaven." What a blessed assurance! There will be no little children among that throng which the King will place at his left hand to banish from the presence of him who is love. Matt. 25: 41.

It is far easier for a little child to become a Christian than for a grown person. Hence, if they are encouraged to come while children, many more souls will come,—many more be saved, than otherwise. If they are not forbidden, there is nothing to hinder them from coming into the fold. They naturally love those who love them, and wish to be with them. Hence when they are told that Jesus loves them, they desire to be with Jesus. They have not so many sins to repent of, nor the worldly ties to sever, nor the dread of worldly scorn, nor the shackles of worldly gain to dispose of that older people have. They have nothing (nothing but mistaken discourses) to prevent them from walking straight into the Savior's arms, and receiving his blessing. They have no skepticism to conquer: they naturally believe. Then why not let them come? They are believers. It is the hardened old sinner that becomes a skeptic or infidel. It is after we have become guilty that we begin to seek excuses, and wonder if there is not some other way of escape. The innocent child does not care nor wish for, nor even think of any other way; the way of truth and love and mercy suits it.

A child can learn the truth just as soon as it can learn anything else. Whenever a child can understand that papa loves it, and that grandma sent it a present, it can understand,—if told,—that God loves it, and that Jesus gave his life for it. Whenever it can learn about its absent relations (and what little child of four does not know all about Aunt Rachel, Uncle George and grandma?) it can learn all about the Heavenly Parent and elder Brother, also, if taught, about the Holy Spirit. Little children understand far more than we older ones think. They learn more readily than older persons do, and retain that which they learn. The few things that were told me at the age of five, regarding the Heavenly Father, are as vivid in my memory to-day as if it were but yesterday that I learned them. At five or six we begin sending our little ones to school. Why? Because we realize that their minds are capable of receiving instruction and retaining knowledge, and we desire them well stored with useful information. They are just as capable of learning about heavenly things at that age, as they are about earthly things. It is just as easy for them to learn about heaven as it is for them to learn about Asia, or about their adjoining State or County. The latter is north or south, or east or west of us, while the former is above. One is near to us but beyond our sight; so is the other. At the age of seven years, a child's brain is supposed to be developed. It is then capable of reasoning, studying, learning and acting. It does so to some extent before. A child that has been properly instructed, is capable of accepting and obeying Jesus at the age of seven. They are supposed to be capable of obeying their parents much sooner, and they are. But any intelligent child, having received the proper instruction is capable of becoming a Christian and a member of the church, at the age indicated, and before that time such may be considered innocent, as little children. The innocence may extend much farther on account of a lack of instruction and various other circumstances.

The age of accountability, as mentioned in the Scriptures, seems to have been twenty years in olden time. See Num. 14: 29-31. Persons above twenty years of age may accept Christ, but they are very liable to keep putting it off until

it is too late. While they are held accountable for their sins after this age (I do not mean to say that they may not be accountable much earlier) they need not wait until this time to enter the straight and narrow path of safety. It is well for them to start in the heavenly way as early as possible. They will have all the more years to devote to the service of the Blessed Master, all the more time to grow in grace and righteousness. The earlier they come, the easier it will be, the more joy they will have, the more good they will do, the stronger and better they will become, the less guilt they will have to repent of, the less sin to forsake, the less effort to make, the less to give up, the more to win, the less to undo, the more to accomplish.

The Holy Spirit of love wrestles with human souls at certain times during their earthly pilgrimage. The Lord appears to each one, personally, through his Word and Spirit and invites them,—urges them,—to come unto himself. The soul is conscious of the Divine appeal. Until that time, a soul may remain innocent, but after that time, it seems to me, that soul is responsible, whatever its years may be. The writer was but ten years of age when her conscience was first stirred by the Lord's personal invitation to her soul to come to him. We are well acquainted with a youth who received the heavenly summons with convincing power at the age of seven. The child hears the Word. The Holy Spirit applies the Truth to the heart. It is then capable of obeying, and ought not to be rejected or forbidden, as delays are very dangerous. Twenty years ago there were several young girls converted to Christ. Three or four of their brothers felt they ought also to confess and obey the Savior, but receiving little or no encouragement, they put it off. One of them is now dead. I understand that he had made a profession. One is the beloved brother of your sister and correspondent; he is now thirty-six years old, and still out of the fold. Oh, that he would come in now, ere it be too late! Think, O Christian friends, of all the years spent outside of the fold by these discouraged souls,—spent in the service of whom? The years that Christ ought to have had,—the years that could have been so bountifully filled with blissful service on the part of the child, had he given his heart to the good Master.

The older any one grows in sin, the harder his heart becomes, till finally he ceases to feel the Spirit's gentle influence. Even trees grow harder with age. So it is with human beings. The little young plants, like little children, are tender, easy to train, influence and control.

We will here present a diagram which represents the writer's views of a child's spiritual course in life.



The horizontal line represents childish innocence, but by and by the child comes to the place where he must choose a course leading to heaven or elsewhere. The straight and narrow way looks very steep, it leads upward. If he is a young, innocent child, he will not be at all daunted, because although it will be like one long climb up a ladder, he humbly trusts in Jesus who has descended and ascended, and will descend again (see Luke 24: 51; Acts 1: 9-11), and who stands waiting, pleading, ready to receive the little convert in his arms; and because, like Jacob, he can see the angels of God ascending and descending upon it. The visible angels



of God, are the faithful pastors, ministers, teachers, parents and Christian helpers who are ever ready to lend a helping hand to aid the trembling soul to climb higher. But if he be started well in sin and the wisdom of this world, he will hesitate when he comes to the forks in the road. He will reason to himself, "I'm afraid I can never climb that steep ladder, clear to the top." "Suppose I start, and get part way up, and then lose my hold and fall back." Then he looks around him and sees a crowd of spectators ready to laugh when he falls. He blushes and hesitates,—"haven't you seen him? Oh! will he listen to the Spirit's gentle wooing and cast all his care upon the dear Savior who stands ready to receive him with outstretched arms and to bear all his load, and never leave nor forsake him, but be with him *always* even unto the end? Or, will he, listening to the wily tempter, reason, "I'll go on this way a little while longer; the way seems tolerably safe; I don't see much downward slope in it yet; there are lots of people going that way and it seems to be very popular, besides, it is broad and easy; the other is very narrow, and straight up-and-down. I know heaven is at the top of it, but I'll just go on this way a little farther with my friends,—I hate to forsake them,—and have a good time, and by and by, when I'm older, and there are not so many people looking, I'll run back and climb the ladder."

But, my loved friends, the broad and easy way is very deceiving. It at first seems almost or quite horizontal, but it is *not straight* like the upward way. It soon begins to descend, and the farther one travels upon it, the steeper the descent, the greater the throng of jeering spectators, and the harder it is to turn back to the *straight and narrow way*. The heavenly way is indeed a steep ascent, but we do not have to climb it in our own strength. We must cast all our care upon Him who careth for us, and He will take us safely to the heavenly home. There are angels *all the way* to help us. We need not fall; only trust, and keep on climbing upward. The reason some fall is because they become dizzy by looking back and downward. ALWAYS LOOK UP.

The child who has not been properly instructed in the Way of Truth, *should be instructed*. Let not his innocence debar him from entering the fold, but give him the necessary instructions and receive him in your arms. We represent Jesus to the world, therefore do as Jesus does. Receive him, and then be an angel of light to him all along the upward journey. Help, uphold, encourage him.

Teach the little ones to come to the Lord in prayer. Every Christian family ought to conduct family worship at the beginning and close of every day. All the children should be required to attend these exercises, which should be made interesting, as well as instructive, to them. Let some lively song, such as "Jesus loves me," "Come to Jesus," or "Dare to do right," be sung, and the children encouraged to assist. Then let a few (not many) verses of Scripture be read by one of the parents or older children, and all should be encouraged to ask and answer questions. Then let prayer be offered and another song sung. Let the little ones select part of the songs. Our little ones usually close with the Lord's prayer. If circumstances are such that a family cannot be assembled to worship, the little ones should at least be taught to pray each morning and evening upon arising and retiring. The habit will be of much benefit to them in all their future life. Let the dear little ones come to Jesus, in prayer, in song and in obedient service. "The Spirit and the Bride say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

## QUESTIONS.

BY J. H. MILLER.

1. Why do not all of the members of our beloved Brotherhood take the GOSPEL MESSENGER and learn more of the work of the church?
2. Why are some members so anxious to spend money for pleasure seeking and attending worldly amusements, and so careless to attend council and public religious meetings?
3. Why do some members spend so much money for tobacco and gay clothing, and so little for missionary work?
4. Why do some of the brethren and sisters wear gold as an ornament, and not heed the advice of Inspiration? 1 Tim. 2: 9; 1 Pet. 3: 3.
5. Why do some of the sisters think it necessary to put on the prayer covering when they go to church, and at home around the family altar, and not when they sit to a table to eat when a blessing is asked?
6. Why do some of the brethren take off their hats at church in time of prayer, and not when they attend a funeral of a relative?
7. Why do we often see at some of the Brethren's houses so many newspapers lying on the stand, and no GOSPEL MESSENGER?
8. Why do not all of the brethren have a family altar erected? Who will answer these eight questions?

Goshen, Ind.

[We would like to answer all of these questions, not so much for Bro. Miller's satisfaction, as for the benefit of others, but they are beyond our comprehension.—ED

## AT SEA.

BY GERTRUDE A. FLORY.

We are launched on the sea of 1895, bound for the port of 1896. We are like a vessel in mid-ocean surrounded by a dense fog; we do not know whether we are pressing into dangers or happy surprises. How have we planned for this voyage so dark with mysteries? Have we planned to steer our own vessel, or have we secured the service of the All-wise Pilot to guide us to the port so shadowy in the dim and distant future?

Many who started on the voyage of 1894 in expectation of reaching the port of 1895 were landed in the harbor of eternity unprepared for their sudden arrival. To them, eternity was far in the distance, notwithstanding passengers were stopping here at all hours of the voyage.

Are we on the Old Ship Zion, or have we planned to board her in the future? To-morrow she may be too far out at sea to take on passengers or to hear our cries for refuge, muffled by the heavy footsteps of death treading on our heels! But *to-day* we can secure a safe passage for the voyage before us. Let us be wise and not leave it to be done on the uncertain to-morrow!

La Porte, Ind.

## MISSION RECEIPTS FOR NOVEMBER, 1894.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 25th of a month appear in the following month's report.

## HOME AND EUROPEAN FUND.

(Used only for Mission in U. S., Denmark and Sweden.)

Ohio.—George V. and Eliza Kollar, North Philadelphia, \$5; Lower Miami church, \$5.50; Covington church, \$17.36; Seneca church, \$10.37; Owl Creek church, \$10; Chippewa church, \$11.17; Maple Grove church, \$10.97; Black River church, \$5.45; Springfield church, \$5.15; Canton church, \$6.85; Sandy church, \$5.64; Mahoning church, \$5; Sugar Creek church, \$3.50, total, \$112.55.  
West Virginia.—W. M. Reed, Easton, \$1; Harriett Reed, Easton, \$10; O. W. Reed, Easton, \$1; H. Clara Reed, Easton, \$1; Beaver Run church, \$5; total, \$27.00.

Illinois.—D. Barrick, Byron, \$1; I. H. Henricks, Cerro Gordo, \$1.50; Shannon Sunday school, \$16.79; Salem Sunday school of Silver Creek church, \$1.51; total, \$24.80.  
Maryland.—J. E. Gungy, Accident, \$10; two sisters, Accident, \$5; total, \$15.00.  
Pennsylvania.—Warrior's Mark church, \$7.50; East Creek church, \$7.15; Mrs. Anna Horns, Tarr's, \$1; total, \$15.65.  
Nebraska.—Weeping Water church, \$10.27, total, \$10.27.  
Kansas.—Vermilion church, \$8.93; a sister, Anselmy, 25 cents; total, \$9.20.  
Virginia.—Branch Sunday school of Beaver Creek church, \$5; Wm. Kiner, Doe, \$1.40; total, \$6.40.  
Iowa.—Dr. Isabella F. Kelso, Waterloo, 50 cents; a friend, Panora, \$5; total, \$5.50.  
Indiana.—Nettle Creek church, \$1.25; West Branch Sunday school of Nettie Creek church, \$3.37; J. D. Hochstetler, Remington, 30 cents; a sister, Westfield, \$1; total, \$5.86.  
California.—A sister, Sauger, \$1; Tropico church, \$1.20; total, \$2.20.  
Oregon.—Mohawk Valley church, \$3, total, \$3.00.  
Tennessee.—Knox Creek church, \$1.50, total, \$1.50.  
Washington.—Alice C. Cristlieb, Centralia, \$1.50; total, \$1.50.  
Minnesota.—Lucy E. Laudenschlag, New Ulm, 40 cents; total, \$1.40.  
Arkansas.—W. W. Renolds, Rogers, \$1; total, \$1.00.  
Oklahoma.—Rachael Fiat, Omega, 65 cents; total, \$1.65.  
Unknown.—Michael G. Domes, \$1; total, \$1.00.  
Total, \$143.43.

## MISSIONARY AND TRACT FUND.

(Used for either Mission or Tract Work as needed by the Committee.)

Pennsylvania.—Ephrata church, \$16.15; Jacob's Creek church, \$3; total, \$19.15.  
Illinois.—Waddam's Grove church, \$16, total, \$16.00.  
Indiana.—Jacob Mitchell, Saline City, \$3; a brother and sister, Hagerstown, \$1; total, \$13.00.  
Ohio.—A sister, New Philadelphia, \$5; total, \$5.00.  
Iowa.—Elizabeth A. Seabrook, Wellman, \$1.50; total, \$1.50.  
Michigan.—Box 18, Jones, \$1, total, \$1.00.  
Oklahoma.—A sister, Nora, \$1; total, \$1.00.  
Total, \$58.65.

## TRACT FUND.

(Used only for Publication and Distribution of Tracts.)

Illinois.—Pleasant Hill church, \$11.15, total, \$11.15.  
Kansas.—Ruel Smith, Hamlin, \$10; a brother, Brazilton, 25 cents; total, \$10.25.  
California.—Tropico church, 80 cents; total, \$1.80.  
Iowa.—H. F. Maust, Struble, 25 cents; total, \$1.25.  
Total, \$22.45.

## INDIA MISSION FUND.

(Used only for the Mission in India.)

Illinois.—Cerro Gordo Sunday school, \$10.79; D. Barrick, Byron, \$1; Livie Saylor, Mt. Morris, \$1; I. H. Henricks, Cerro Gordo, \$1.50; M. D. Wiegert and wife, Franklin Grove, \$1; total, \$13.27.  
Nebraska.—Mr. and Mrs. J. E. Young, Beatrice, \$3.50; J. S. Galde, Lincoln, \$15, total, \$18.50.  
Ohio.—Geo. V. and Eliza Kollar, North Philadelphia, \$5; Sallie Shankster, Ainger, \$6; Ellen Fisher, Baltic, \$5; Seneca church, \$10.36; Lydia Shwalter, Wadsworth, \$1.50, total, \$26.88.  
Pennsylvania.—Warrior's Mark church, \$7.50; Mrs. E. K. High, East Coventry, \$1; Lucie Rothrock, Waynesboro, \$3; Elizabeth Greybull, Talmage, 50 cents; East Creek church, \$1.60; B. M. Cobill, Shippenburg, \$7; total, \$21.60.  
Kansas.—Ruel Smith, Hamlin, \$10; a brother, McPherson, 50 cents; Mrs. H. Lawver, Wade, \$1, total, \$11.50.  
Maryland.—A sister, \$2; total, \$2.00.  
Indiana.—J. A. D., Peru, \$1; total, \$1.00.  
Iowa.—W. S. Ramer, Dakeas, \$1.10; total, \$1.10.  
Total, \$113.15.

## WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more effectual work and have the advantage of a permanent office. The Committee proposes to build as soon as sufficient funds are raised.)

Pennsylvania.—Mrs. A. H. High, Fast Coventry, \$5; Rachel Fox, New Staunton, 50 cents; D. G. Hendricks, Chester, \$25; a sister, Allewald, \$5; total, \$35.50.  
Kansas.—Ruel Smith, Hamlin, \$10; a brother, Brazilton, 25 cents; Anna Cares, Parsons, 50 cents; total, \$10.75.  
Ohio.—Sallie Shankster, Ainger, \$5; Ellen Fisher, Baltic, \$5; total, \$10.00.  
Illinois.—Mrs. Simon Yundt, Mt. Morris, \$1; a brother, Mt. Morris, \$5; Lewis Benberry, Mt. Morris, \$1; Mrs. Wm. Ickerby, Mt. Morris, \$1; total, \$8.00.  
West Virginia.—M. W. Reed, Easton, \$5; Harriett Reed, Easton, \$10; O. W. Reed, Easton, 50 cents; H. Clara Reed, Easton, \$1; total, \$26.50.  
Maryland.—A sister, \$2; a family, New Windsor \$5, total, \$7.00.  
Iowa.—Sarah E. Black, St. Charles, 50 cents; G. E. Goughnour and wife, Maxwell, \$1; C. Z. Reitz, Maxwell, \$1, total, \$2.50.  
Missouri.—A sister, Rockingham, \$1, total, \$1.00.  
Indiana.—Darlin Ha'e, Bourbon, \$1, total, \$1.00.  
Total, \$81.25.

## SUMMARY.

Home and European Fund, \$243.43  
Mission and Tract Fund, \$138.65  
Tract Fund, \$22.45  
India Fund, \$113.15  
Washington City Meetinghouse, \$81.25  
Interest from Mission Endowment Notes, \$52.11  
Interest from Tract Endowment Notes, \$50.00  
Interest from Loans of Mission Fund, \$3.75  
Interest from Loans of Mission Endowment Fund, \$56.00  
Total receipt, for month, \$719.79  
Total number of tracts sent out during November, 14,034.

GALLEN B. ROYER, Sec.



# The Gospel Messenger.

A WEEKLY OF 4000 FOR THE LATTER

DISPENSARY.

The Brethren's Publishing Co.

D. L. MILLER, Mount Morris, Ill., } Editors.  
H. B. BRUMBAUGH, Huntingdon, Pa., }  
J. H. MOORE, Office Editor.  
J. B. BRUMBAUGH, Associate Editors.  
J. G. ROYER, }  
JOSEPH AMICK, Business Manager

ADVISORY COMMITTEE.

L. W. Teeter, Knott Eby, Daniel Hays.

Communications for publication should be sent by mail, with  
check for one side of the paper only. Do not accept of a writer or  
a poet on one page what ought to occupy two.

Advertisements should be sent to the publishers. Do not mix  
business with articles for publication. Keep all  
communications on separate sheets from all business.

Time is precious. We always have time to attend to business and  
to answer questions of importance, but please do not expect us to  
attend to every letter.

The Messenger is mailed each week to all subscribers. If the ad-  
dress is correctly entered on our list, the paper must reach the person to  
whom it is addressed. If you do not get your paper, write us giving your  
address.

When changing your address, please give your former as well as  
your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, or  
the dealer where you receive them.

Do not send personal checks or drafts on friends, unless you  
send with them as above each, to pay for collection.

Remittances should be made by Post-office Money Order, or by  
check on New York, Philadelphia or Chicago, or Registered Letter, made pay-  
able and addressed to "The Brethren's Publishing Co., Mount Morris, Ill."

or "The Brethren's Publishing Co., Huntingdon, Pa."

Entered as Second-Class Matter, March 1, 1884, at Mount Morris, Ill., under  
post-office No. 100.

Mount Morris, Ill., Jan. 1, 1895

THE largest library in the United States is the Congressional Library at Washington. It contains 700,000 books. The new building for it will accommodate 5,000,000 volumes. Surely of the making of books, as Solomon says, there is no end.

At the last meeting of the Michigan State Teachers' Association a committee was appointed to ask the Legislature to pass a law prohibiting any one using tobacco from receiving a certificate to teach school. This is good. But how about men preaching, who use tobacco?

PERSONS in writing to this office, or any other office, should always give their name, postoffice and State. So many think we know their post-office and do not take the trouble to give it. We know a few things, but when it comes to remembering the addresses of thousands of subscribers, we must confess that it is just a little too much for us.

BRO O. K. BURKHOLDER, of Bagley, Iowa, writes, "The MESSENGER goes to every family of Brethren here, and one not a member. Could you not spare one of your preachers to locate here?" A church which does that well for the MESSENGER most assuredly deserves a preacher, and were we seeking a location we would want to get into just that kind of a church. Possibly we might spare a preacher or two if you can get them interested in the location.

WHEN writing this office on business please do not address your letter to any one connected with the paper, not even one of the editors. The one thus addressed may chance to be absent at the time the letter arrives, and the business to which it relates must be delayed until that particular person returns to his desk and opens his mail. Address all communications, "Brethren's Publishing Co., Mt. Morris, Ill.," and your business will be attended to promptly. Those who think their business will receive closer attention if sent direct to one of the editors are mistaken.

Not counting the Sunday schools, there are said to be twenty million services held in the United States every year. Of these services, our people do not hold far from one hundred thousand.

Do not feel afraid to give for the purpose of erecting a house of worship in Washington City. The work is in the hands of the General Mission Board and they will see that the money is wisely used. But it is unsafe to respond to the calls made by means of printed circulars through the mails, and not endorsed by some Mission Board. The Washington City movement is properly endorsed.

FOR months a war has been going on between Japan and China. Japan has a population of 40,000,000 while China has not far from 400,000,000. Yet the former is defeating the latter in every battle. This is because the Japanese soldiers are well drilled and know how to use modern firearms with skill. Thus the weaker in number has proven to be the stronger in the conflict. Victory does not always come to great numbers. Much depends upon their skill in handling the implements of warfare. We may apply this truth to the soldiers of the cross. His cause is a good one, the weapons of his warfare are the very best, but he must know how to use them with skill. The Word of God is the Sword of the Spirit, but the minister must know how to use it in all the conflicts with the enemy. A few well trained soldiers of the cross can turn the world upside down. It is not numbers we need, but skill, loyalty and determination.

AN agent, who succeeds in getting the MESSENGER into about twenty families in a congregation where there are at least sixty families, says the strangest objection he meets is from persons who claim that they do not have time to read the paper. We are made to wonder how these people spend their evenings! Surely they must read something, and we should think that they would have time to read their church paper. Our agent thinks the members do too much visiting on Sunday. Possibly this may be true, but even that should not keep them from doing some profitable reading. Visiting on Sunday, like many other things, may be carried to extremes, and yet it may be made to serve a good purpose. Much depends upon the motive and the way it is done. If we visit only for the "loaves and fishes" the object is purely carnal and is not likely to result in any good. But if we visit with a view of moral and religious, or even social enjoyment we may well expect a blessing.

MANY ministers might add much to their influence for good among the people, where they live and preach, if they would endeavor to be more sociable with the people who attend religious services conducted by the Brethren. At the close of services the officials, instead of spending all their time around the stand, greeting and talking to each other, should pass out into the congregation and greet the common people, and in particular, the young folks and strangers. In some of our congregations there are young people, and even young members, who never get to shake hands with the elders of the church. This ought not so to be. The elder ought to be more sociable with his hearers, and if possible greet them all occasionally. At least he should manifest a willingness to do so and make the effort, and thereby set the example for other officials. If we would have the proper influence among the common people, we must keep in touch with them.

THE Disciples in the United States have undertaken to raise \$48,000.00 for missionary purposes this year. The late convention at Richmond, Va., made an apportionment by States, and according to the plan agreed upon Illinois is to raise \$5,000. They claim nearly one million members.

ONE of our subscribers, who allowed her subscription to go unpaid for several months, now remits the amount due, and then adds: "Thanks for waiting so long. Sickness in the family was the cause. I hope I can do better next year. You can set me down as one who wants the MESSENGER as long as I can pay for it." The spirit of this letter is to be commended.

WHILE it is well to have the better class of people in the church on account of the influence they exert for good, we should in no wise neglect the common people. Concerning the Savior's preaching, it is said that the common people heard him gladly, and as a religious body we should so conduct ourselves towards them, that they will take great pleasure in attending our services and hearing our ministers preach the Word. It will never do to get beyond the reach of the common people.

THE more news we get concerning the late Armenian massacre the more appalling the deed appears. A letter received by the American Missionary Board says that a virulent form of cholera has broken out among the people, and that only about ten per cent recover from the attack. It is believed that this virulent disease is due in part to the stench of the carnage which took place. The extent of the slaughter seems to be as great as was at first reported, the number being probably 10,000. The Turkish officers are trying to keep the real facts from the world, but this is a day when a deed of this magnitude cannot be done in a corner. Proper authorities have gone to the scene of the wholesale murder and will investigate the affair and make further reports. The leading newspapers of the world are demanding that Turkey be called to account for allowing such crimes in her territory. The time was, when such things were but little noticed, but now the press rises up with a feeling and force that will make its power felt.

ON their way to India, our missionaries passed through the Suez Canal a few weeks ago. This canal unites the waters of the Red Sea and the Mediterranean. It was cut by the famous De Lesseps, the most skillful engineer of modern times, and opened for vessels in 1865 and completed in 1869. He then undertook to cut a canal across the Isthmus of Panama, and so great was the people's confidence in the man of genius that money was entrusted to him to the amount of over \$100,000,000. The project failed, De Lesseps was tried by the courts of France, found guilty of practicing a gigantic fraud and sentenced to imprisonment. No man of this age has received greater honors, but he is now dead, having yielded up his spirit a few days ago. He goes from the stage of action with a stain upon his character that can never be erased from the pages of history. It is sad to think that one so great should go to the grave followed by the record he has made during the closing years of a wonderful life.

## THE ONE PAPER.

WE believe in one church paper for our one Brotherhood. We believe that it is the earnest desire of all our people to have only the one paper, that they may get the church news with as



little reading as possible, and also at small expense. Had we two papers it would cost the people \$3.00 to get the news for which they now pay only \$1.50. Years ago when we had two papers they were read in only about 4,000 families. But since we have but the one paper the number of families receiving it has doubled several times. This shows the strong preference for the one paper. Of course our people want the MESSENGER brought up to the highest possible standard, and this we have been trying to do. We believe that the paper has gradually grown better,—at least many of the readers say so,—and as the months go by we think there will be perceptible improvements.

So far as church news is concerned, we make room for all there is, and that surely answers the purpose. Not one particle of fresh news is denied admission into the paper. We also find room for all the essays of special merit, and have to decline none save those falling below the standard demanded by the class of readers we are endeavoring to edify and instruct.

In order that we may make the MESSENGER as useful as possible, it becomes our people to give it their support. This they are doing in a very encouraging manner. Still there is a chance for improvement here, and we are sure that all earnest workers will endeavor to do their part. We should also be favored with all the church news and the very best essays that the talent of the Fraternity can produce. We have no ground for complaint along this line.

Editorially, we are constantly struggling to increase our proficiency, and as the years come and go we think that the readers will have occasion to feel that the cause is not being neglected.

Looking at the prospects along the lines mentioned, we are prompted to ask our readers to do their utmost to assist in making the MESSENGER all that can reasonably be desired in a church paper, and they will most assuredly find that one well-conducted paper among us will prove a blessing, while several might probably prove anything but desirable. If we want but the one paper let us endeavor to support it with our patronage, talent and influence.

J. H. M.

### ONE BAPTISM.

MR. SOMMER, the one who held a debate with Bro. R. H. Miller, is holding a meeting at Hammond, six miles east of here. In his preaching on baptism he quoted this Scripture: "One Lord, one faith, one baptism." He said the Greek reads "One Lord, one faith, one dip." Will you inform us if that is a correct rendering?

E. F. W.

La Place, Ill.

THE Greek justifies no such a rendering, and Mr. Sommer, it seems to us, ought to know it. The word which he renders *dip* is *baptisma* in the original, and by Wilson, in his *Emphatic Diaglott* is translated *dipping*. If the Greek word was *bapto* it could be rendered *dip*, but since it is *baptisma* the correct rendering is *dipping*, hence, "one Lord, one faith and one dipping." The Syriac version has a peculiar rendering of this passage. It reads thus: "For the Lord is one, and the faith one, and the baptism one." Eph. 4: 5. Speaking of this passage, Chrysostom, the eminent Greek scholar, who read the Greek and did his preaching in that language, says, "Christ delivered to his disciples one baptism in three immersions of the body, when he said unto them, Go teach all nations, baptizing them in the name of the Father, and of the Son, and

of the Holy Ghost." Jerome, the brilliant Greek, Latin and Hebrew scholar, who gave to the world the first rendering of the New Testament in good Latin, comments thus on Eph. 4: 5, 6: "We are thrice dipped in water, that the mystery of the Trinity may appear to be but one; and therefore, though we be thrice put under the water, to represent the mystery of the Trinity, yet it is reputed but one baptism."

We give these quotations to show that scholars, who read the original language as their mother tongue, do not in any sense justify the rendering ascribed to Mr. Sommer.

J. H. M.

### NEW YEAR GREETING.

As days come and go, our opportunities and lives are swiftly passing away, and our record is being made. And yet, how very hard it is for us to realize that our span is being measured and that our web of life, inch by inch, is growing shorter and shorter, and soon, perhaps, very soon, the end will come. Our summations of life are largely measured by our meetings and partings—or perhaps we had better say it the other way—our partings and meetings, because in the parting always comes a tinge of sadness, while the sweet hope of meeting comes to us as the oil of anointing that causes the cup to overflow.

We sometimes sing: "In all our meetings here below our souls are blest with good." Is it not true that much of our good in life comes from our meetings and greetings? When we say, "All of our meetings," do we ever think what it means and how much of the sweetness of our lives has come to us in these meetings and greetings? These are the occasions we look forward to with so much fond hoping and bright expectations.—The greeting of dear ones, as they return to their homes, family reunions, greetings in the sanctuary of those of like precious faith, at our Ministerial, District and Annual Meetings,—what seasons of joy these greetings have been we need not tell, as what the eyes have seen and hearts have felt is sweeter and more impressive than pen can describe. We have this truth most beautifully set forth in the lives and experiences of the patriarchs and fathers of Bible story. And none that we can now think of are more impressive than the meeting of Joseph and his brethren and of his father when "he fell on his neck, and wept on his neck a good while."

In the Epistolary writings we have much stress laid on the meeting and greeting of the saints. As often as fourteen times the children of hope are exhorted to greet one another as in expression of the joy that is experienced in meeting.

And as our mind flits over these loving scenes we are made to think of Paul and Silas in that dark prison with their hands manacled in iron chains and their feet fast in the stocks. Did you ever think what it was that made them sing and praise God in that dark dungeon? It was the hope and joy of meeting—perhaps not so much in this life, as the one "over there." And there was joy there that made the prison tremble, the doors to burst ajar, the stocks to open and the chains to fall broken to the floor.

In these greetings here we are made to see through a glass only darkly. But they are wonderfully expressive and point us to that one which will be real, full and lasting.

With what pathos we have set before us the greetings of Paul's Roman brethren as they came

to meet him at Appii Forum and at the Three Taverns! He was so overjoyed that he thanked God and took courage.

So it always has been, is yet, and always will be as long as we have greetings and meetings. We have been lovingly together for a season and our associations have been pleasant, but the time of parting comes, the warm grasp of the hand is given and the last words are sealed with tears. A few days pass by and we look back with pleasure as we remember past associations; but how much more glad some are the thoughts that come to us of meeting again, especially if it is to be a meeting of time and bright prospects!

These thoughts have come to us time and time again, and year after year, in connection with our business and editorial work. And some of our most pleasant experiences have been in meeting and greeting those with whom we have become acquainted through our writing. Since 1870 we have had our weekly pen talk with hundreds and thousands of our brethren and sisters whom we have never met personally, and yet our parting and meeting each year seems quite real. And when we do happen to meet, there is a familiarity about it that other relations could not give.

Already the parting words for 1894 have been said. And in the saying of them there is an undefinable sadness that can be realized only by those who have had the experience. How often does the thought loom up before us, What effect have our words said and thoughts expressed had on the lives and destinies of those to whom they have been addressed? And then, has our pen association been such as can make us feel good at parting, and can we, with a good conscience, ask that it may be continued?

Looking at our own work, as it goes out from us, we are made to feel that it is not worthy of such asking. But as we see the effects, as a whole, on the lives of those receiving it, we are made to thank God and take courage.

And as we now come to you, for the first time in the New Year of our Lord 1895, we extend to you, in the ties of Christian love, this greeting: God be with you and crown the year with his richest blessings. May the dews of heaven come down and the fruits of the earth come up, and thus may your basket and your store be filled with the needful good things of life—and above all things, may your lives be so Christ-like and your souls so hungry and open for the heavenly manna that you may be filled to all fullness with the unspeakable joys that the loving Father is always waiting to give.

And remember, dear ones, as you enter this new year that you are only stewards and that your receiving will be conditioned upon your using. As the years shorten and the finality approaches, the contest with the powers of sin grows hotter and more determined. As a steward and soldier of the Lord's, he has much for you to do. And as you are willing to do, so will the possibilities come to you. With the world open to us as a mission field, and precious sheaves to be gathered all around us, 1895 dawns upon us with much to do. May we so unite our forces and so utilize that which we have, and that which may come to us, that when the year closes in upon us, we can feel that a mighty work for the Lord has been done. And so may the Lord bless us and you and the church of our choice—the Church of Christ.

H. B. B.



## BIBLICAL CRITICISM.

WITH many it takes the greater part of a lifetime to learn how little they know. And those who never learn this are the ones who know the most and are the most officious in having their views enforced in the lives of others. To know the truth, in reference to the Scriptures and how they came to us ought to make us feel very humble and self-abased. How many of us ever care to know what it cost to have the Bible as we now have it? Precious lives have been sacrificed that the world might have a pure Gospel on which to base its hope of salvation.

For the first fourteen centuries the Bible was held in manuscript written on parchment and vellum. Parchments were made from the skins of sheep and goats, and vellum, from the skin of calves. On these the Scriptures, as we now have them, were written and copied, from time to time for centuries. And while we have undoubted evidences of the purity of the text, it is not assumed that in any case, the original text, or any part of it, has ever been found. The oldest parchments that have yet been found are in Greek and written in capital letters without any punctuation marks and are copies of perhaps the fourth century. There are two styles of manuscript,—The *Uncials*, written in all capitals, and the *Cursives*, written in running hand. The earliest cursive manuscript of the New Testament, now known, bears the date of A. D. 978. And in these two forms of manuscript the Scriptures were brought down to the year 1452, when the first Bible was printed from type. During all this time the Bible was copied on parchment rolls and in parchment books. And while hundreds and even thousands of these have been found, as a whole or in parts, yet they were so burdened with errors, omissions and interpolations that it opened a large field for careful labor to get the true and original text. And this was the beginning of Biblical criticism. And to those who were thus willing to labor and sacrifice, we are indebted for what we now call the unadulterated Word of God.

As instruments in the hands of God of divesting the original text from the errors, omissions and interpolations of careless, indifferent and designing copyists, we name John Mills, Dr. Richard Bentley, John Albert Bengel, John James Wetstein and John Jacob Griesbach of the seventeenth century, and Charles Lachmann, Constantine Tischendorf, S. P. Tregelles and Westcott and Hort of the eighteenth century. To these men largely, under the blessing of God, the world is indebted for what we now have. And before we become too bloated with our own wisdom it will be well for us to study the work and lives of such men, and then stand them up beside our own and ask ourselves a few questions. We are sometimes made to feel that for some men ignorance is bliss. Because, did they know just a little more than they now do, it would be revealed to them how very little they do know, and by knowing this they might be induced to study that they might learn.

Christ came into the world that those who are blind might see, and that those who saw might be made blind. And he found, in the world, a multitude of these people, especially, of the latter. And of these, the number has never grown less. And there is no class of people in the world so hard to make see as those who are blind by self-wisdom. No one but the Christ can do it. And he must make them first blind that they may see.

Not long since we heard of a brother—a minister and elder—who said that he could not learn any more. What a remarkably strange man he must be! He is only one of ten thousand. Such men ought to tell us how the Bible came down to us,—through whom, what language, and what kind of men they were. It is a good thing to feel that we know, and are sure we are right, but to shut up that right within ourselves, and evidence to those around and about us that we are boastful and proud, is certainly very wrong.

We have no respect or love for what is popularly termed the "higher Biblical criticisms," but is it not probable that many of us are too easily satisfied with present attainments? We are disposed to take too much for granted, and therefore give too little time for careful and prayerful study. There are some things we have a right to know. And among these things should be made prominent a clear and satisfactory knowledge of the spiritual rock upon which we are founding our hope of salvation and eternal life. This means a critical study of the book we call the Bible. And we want to know more than this. We want to know the author of the message it brings, by and through whom it was brought, and the character and possibilities of the human agencies through which it came. We should not be over critical, but in a matter that concerns us above everything else, we ought to be enough concerned to be able to give a reasonable reason for the hope that is within us.

Some years ago a report got about that there was a large fortune coming from Germany to the Metzger—Brumbach families and soon we were flooded with letters of inquiry as to the authenticity of the report and the line of relationship back to the family from which the fortune was to come. Those whom it concerned became wonderfully in earnest about it and were willing to make large sacrifices that the whole truth about it might be made known. The great desire was to get back to the original and then be sure that the interested parties were in the line of promise. This was "family criticism," if you please. And on the part of some, more effort was made to determine the line of relationship than thousands are to determine the genuineness of the will in which salvation is promised and heaven is bequeathed.

We do not write thus because we feel there is room for doubt as to the authenticity of the Scriptures. But it seems to us that the tremendous importance of what they mean to us ought to stir us up in this direction for our own satisfaction. Then, the knowing how the Scriptures came to us will make them all the more precious, and also make us less bigoted against others. We must not smite the hands that bring to us our greatest blessings.

We, of all people in the world, ought to be the most conscientious, thorough and earnest searchers after the Truth. We ought to be Bible critics in the highest and best sense of the word. We ought not to be satisfied with the stream of blessings as it brings them to us, but we ought, for ourselves, to explore it back to its source and thus be sure from whence it comes. The stream from Abraham to Christ was no uncertain one, neither did it come through the seed of the bondwoman, but through Isaac and his seed. How has it come from Christ and his witnesses to us? Was it not through his church—his people? Who knows? This is what Bible criticism has been trying to learn. Is it right? Is it wrong? Who knows?

H. B. B.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Elk Run, Va.—We commenced a series of meetings Sunday night after our Communion meeting, Nov. 10, with Bro. S. A. Sanger, of Mill Creek, Va., at our service. Four were baptized Sunday, the 24th. The meetings closed Sunday night with good impressions.—D. C. Zigler, Stover, Va., Nov. 24.

Livville Creek Congregation, Va.—Several series of meetings have recently been held in this congregation by the home brethren. Oct. 24 Bro. D. H. Zigler commenced a series of meetings in Dale Hill schoolhouse, West Virginia, one of the missionary posts of the above congregation, which lasted nine days. Five were received into the church. Another meeting was held in New Market by Bro. J. P. Zigler, beginning Nov. 18 and closing Nov. 28. Here one accepted the Truth, and we think good impressions were made upon others.—J. Sam. Roller, New Market, Va.

Wabash, Ind.—We closed our Sunday school Sept. 29 for the winter. We had a good school and good attendance. The surplus in the treasury was given to the Orphans' Home at Mexico, Ind. Oct. 13 we held a love feast. It was a feast indeed. A goodly number of members from other districts were with us. Bro. Jacob Fisher, of Mexico, Ind., officiated. The morning of the 14th we met in morning worship, which was followed by some interesting talks by the ministering brethren. Dec. 1 we met in church-council. Considerable business came before the meeting and was disposed of in a spirit of love. Bro. J. Lair, of Mexico, Ind., is expected to be with us this evening, Dec. 8, to begin a series of meetings. The progress of the meetings will be reported later.—Clara R. Livingston.

Pleasant Hill, Ill.—The series of meetings that begun here Nov. 9, with a love feast and conducted by Bro. I. Bennett Trout, closed yesterday evening with a well-filled house and interest excellent. Twenty-nine were received by baptism during the meetings and others are near the kingdom. The success attending the efforts to more fully establish primitive Christianity here amongst us is noted with gratitude. The converts are nearly all just coming to the age of manhood and womanhood and, remaining faithful, will have a molding influence in shaping future work of our blessed Zion. The meetings throughout were characterized by a commendable zeal, and the tendency of the sermons was to awaken in all an interest in the work of the church. Revival seasons are needed and when they come are enjoyed.—James Wirt, Virden, Ill., Dec. 10.

Campbell, Mich.—Our series of meetings, held in the east house of the Thornapple congregation, Michigan, closed last night. Bro. Hiram Forney, of Milford, Ind., has been laboring for us and faithfully held forth the Word of Life for three weeks, night after night, and also held some day meetings. We feel that the Truth has been clearly and forcibly presented. One dear young sister was baptized on Thanksgiving Day and two that had left the church and made their home elsewhere, have given their promise to return in the near future. The church has decided to meet one evening each week during the winter at the east house to engage in the study of the Bible, and have also appointed an evening to meet, to see if we cannot organize a Bible class at our west house. Our dear elder, Isaac Fairigh, is away at present, engaged in a series of meetings with the Saginaw church, Michigan.—Peter B. Messner, Dec. 10.



**Spring Creek Church, Pa.**—Dec. 8 Bro. John Wimer, of Union Deposit, commenced a series of meetings at the Conewago house. Meetings were not well attended on account of much rain.—*W. P. Yeller, Bachmanville, Pa.*

**La Plaze, Ill.**—Our quarterly council-meeting occurred Dec. 6. Two letters of membership were granted. Our Sunday school is in a prosperous condition. We expect to keep it up through the winter. Bro. John McClure is conducting a singing class in our church with good success.—*E. F. Wolfe, Dec. 10.*

**Bath, Ind.**—Dec. 8 our quarterly council was held at the Whitewater house. Considerable business came before the meeting and was disposed of in a Christian-like manner. Bro. J. W. Rarick has resumed his labors at Cottage Grove and is ably defending the cause of the Master. The interest is growing.—*E. M. Cobb, Dec. 10.*

**Merced, Cal.**—Our first feast held at Merced, Cal., took place Nov. 24 at the dwelling of Bro. Wm. Eikenberry. The spectators were very attentive, though few, for want of room. The expression of the audience gave evidence of lasting impressions on their minds. A Cumberland Presbyterian minister was present and asked many questions after the exercises without offering any objections.—*A. Julius, Dec. 6.*

**Ottowood, Okla.**—Bro. G. W. Landis came to us from the Mt. Hope church, Logan Co., Okla., Nov. 29. He delivered two sermons prior to the love feast. Our feast was held on the evening of Dec. 1, with twenty members seated around the Lord's table. Bro. G. W. Landis officiated. There were no brethren present from a distance except one brother from Oonway Springs, Kans., and some brethren from Mt. Hope church. Although we were but few in number we enjoyed a feast of love. We also had a social meeting Dec. 2 at 10 o'clock A. M.—*Susie Milham, Dec. 8.*

**Lower Miami Church, Ohio.**—Dec. 9 Bro. Emmanuel Shank, of Joneville, Ohio, gave us an interesting sermon on "What lack I yet?" Matt. 19:20. Dec. 2 Bro. Daniel Bock, of Indiana, gave us an instructive discourse. The next day he baptized one applicant. In the interval between this and our last writing occurred our Communion, which was well attended. Preceding the love feast was a two weeks' meeting, ably conducted by Bro. A. G. Crosswhite, of Gratis, Ohio, which resulted in twelve finding the fold of God. Our quarterly council, which was to have been held Dec. 6, has been deferred until Dec. 19. This is the first winter that this church has had an evergreen Sunday school. So far it has proceeded very encouragingly.—*J. O. Garst, Whitfield, Ohio, Dec. 9.*

**Upper Twin, Ohio.**—The Bible School conducted by Bro. E. S. Young, of Mt. Morris, closed Nov. 30. The enrollment and attendance were very encouraging. The interest was intense, and the good done during these days of consecration will only be known in eternity. Bible study of this kind was new to this community, but was just what we needed. Bro. David Hollinger assisted some in the work. The singing was led by Bro. J. Henry Showalter; this proved very inspiring. The town people said it beat their choir singing. Trained congregational singing is the only means to keep organs out of our churches, so let us have more singing. Why not make these Bible Schools permanent, once each year in each State District? Since the last report, five have been added to the church through the efforts of the home ministry. At this writing Bro. Crosswhite's child is critically sick, and he is hindered from church work.—*H. M. Barwick, West Alexandria, Ohio.*

**Fairview Church, Iowa.**—At our Thanksgiving meeting two were received into the church by letter. Bro. Abram Wolf of Jefferson County, Iowa, will commence meeting Dec. 17 and continued over Christmas. Our love feast will be held Christmas eve.—*W. H. Lavell, Dec. 7.*

**Howard Church, Ind.**—Joseph Holder came to us Nov. 17 and preached in all sixteen sermons. He preached the Word with power. He is a strong advocate of the doctrine of the Brethren. Three precious souls were baptized and others seem very near the kingdom.—*Peter Honk.*

**Royersford, Pa.**—We have just closed a series of meetings at Mingo, conducted by Bro. G. N. Falkenstein, of Germantown, Pa., who came to us Nov. 19 and continued with us until the 30th, preaching in all fourteen able Gospel sermons. There have been no conversions, but some are almost persuaded.—*J. C. Kopenhaver, Dec. 3.*

**Elk Run Congregation, Va.**—After having preaching here once a month for about eighteen months I have been much encouraged. Two months ago I was requested to baptize a sister here, but her husband objected. At his request she deferred it for another month, saying that he would come too; but this he did not do and she was baptized Nov. 4, and also a maid of about fourteen, of a brother's family who lives near; and now another more aged sister of same family requested baptism yesterday, but finding her sick I only paid the visit to her for the future work. These have been trained in an Episcopal Sunday school, I suppose, nearly all of their lives.—*D. C. Zigler, Stevers, Va., Dec. 3.*

**Lost Creek Congregation, Pa.**—Tuesday, Nov. 20 Bro. Joseph Long, from York, Pa., came to the Free Spring meetinghouse, in this congregation, and commenced a series of meetings and continued until Sunday, Dec. 2. When he came he said he had a message from God to deliver to us; and he faithfully delivered the message in the shape of seventeen soul-cheering sermons. Fifteen (ten brethren and five sisters, ranging in age from fifteen to seventy years) were made willing to come out on the Lord's side, and were buried with him in baptism. One was reclaimed and there are two applicants for admission in the near future. The church feels much encouraged. Bro. Michael Claar, from Blair County, Pa., is now ably holding forth the Word in a protracted effort in the Goodville meetinghouse, in this congregation.—*C. G. Winey, East Salem, Pa., Dec. 10.*

**Highland Church, Ohio.**—Oct. 13 we met at our house of worship to hold our annual love feast. There were many visiting communicants with us, which is very encouraging to us as an isolated church. We had elder D. D. Wine, of the Covington church, W. Q. Calvert, of the May Hill church and Bro. Satty, of Brush Creek. Brethren Wine and Calvert officiated. We had a very large attendance and very good order. We felt that the spirit of the Lord was amongst us. Oct. 31 brethren Jacob Garber and Jonas Horning visited us. They gave us excellent sermons. While with us they conducted an election of two deacons. Brethren J. G. McClure and David Dodds, Sr., were unanimously chosen. Bro. and sister McClure were installed the day they were chosen. Bro. Dodds not being present, will be installed later. Bro. Quinter Calvert, of May Hill, came to us and remained one week. He gave us while with us ten able sermons. The weather during his stay was very inclement, which kept a good many weak Christians away, but those that hungered for the Gospel attended in spite of the bad weather. Praise the Lord for such zealous and energetic Christians.—*Wm. M. Riley, Highland, Ohio, Dec. 9.*

**Philadelphia, Pa.**—Five have been received into the church by baptism since our last report. Others are near the kingdom. May they be enabled soon to decide for the Master! The church decided to have Bro. I. N. H. Beahm hold a series of meetings for us sometime this winter. Our Thanksgiving offering amounted to one hundred dollars for the Washington, D. C., meetinghouse. There ought to be a glad response from all parts of the Brotherhood to help the work in our capital city.—*T. T. Myers, Dec. 11.*

**South English, Iowa.**—Our quarterly council, held Nov. 24, passed off very pleasantly. Elders A. Wolf and John Gable were with us. Considerable business came before the meeting, which was disposed of in a spirit of love. The church decided to hold a choice for minister, and to forward Bro. Peter Brower to the second degree of the ministry. The lot fell on Bro. H. C. N. Coffman. The Brethren were installed in their respective offices. May the Lord bless their efforts in the saving of souls!—*B. L. Niswander.*

**Botelourt, Va.**—It is our pleasure to report a successful meeting of two weeks, held in the meetinghouse at Cloverdale, the house being entirely filled each evening, and with faithful attendance, ardent work and co-operation of ministers, deacons and lay-members of our home congregation, closed on Friday evening with forty confessions, and on the following day thirty were baptized in sixty-three minutes. Others will be initiated in the near future. It has awakened a deep concern in the surrounding country, for which we thank God and take courage.—*B. F. Moomaw.*

**Rokey, Nebr.**—Our regular appointment to-day was at Rokey, Nebr., where we also have a good Sunday school. Last Sunday the Word was held forth at Jamaica, three miles east of Rokey. Our series of meetings, conducted by Bro. C. S. Holsinger, of Belleville, Kans., began Nov. 2 and closed Nov. 18, with good interest. The house was "well filled each night, with the exception of one or two nights which were cold and stormy. We had a very enjoyable feast at the close of the meetings. Bro. Holsinger and Bro. Nels. Nelson, a Danish brother, were the only ministers present except the home ministry. Bro. Jacob Ryan, father of our foreign missionary, was present during our meetings and preached one night, very acceptably to all.—*D. G. Couser, Dec. 9.*

**Over Hill, W. Va.**—I started to Doddridge County, West Virginia, to Bro. Milton Czigan's congregation. I stopped at Toll Gate, Ritchie County, at Bro. Martin Cochran's, same night and preached for them in the schoolhouse in town. Next day I was taken by Bro. Milton Czigan eighteen miles out to his place and began meetings the same night in the Seventh Day Baptist meetinghouse and continued till the night of the 20th, with good congregations and good attention to the Word preached. On the evening of the 15th the Communion was held, which was enjoyed by all present. On the 17th the church met in council and held an election for two deacons. Bro. Isaac Czigan and Bro. Henry Spurgeon were chosen and installed. Two made application to be received into the church. One was baptized and the other was to be baptized the next Saturday by Bro. Czigan. Bro. Z. Annon was to begin a meeting on the 24th in our home congregation, but on account of whooping cough in the neighborhood the church notified him not to come at that time, but just as soon as the people get able to attend meetings we expect Bro. Annon to hold our meetings. If God permits, Dec. 8 I will begin a meeting at Nazam's Mills, Marion Co.—*David J. Miller, Nov. 26.*



## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Local Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

## Mission Work in Middle Indiana.

FRIDAY, Nov. 23, I left home to fill the appointments in the Kniman mission field. The members there thought it necessary to call a council meeting on Saturday, the 24th. We also thought it proper to call to our aid Bro. E. M. Grossnickle, of North Manchester. We were met at Kouts by our aged Bro. Beecher and taken to his home and he accompanied us to the place of meeting on Friday evening. According to previous arrangements there were two appointments in the Northern District of Indiana; at these places of meeting the attendance was not very large, but the order and attention were very good. The council meeting was held at our aged Bro. Mow's. The meetings at Kniman Sunday at 11 A. M. and in the evening were well attended and the order and interest manifested were all we need desire. On Monday evening we filled the appointment at the Sandy Ridge school house where again we had very good attention, arriving home on Tuesday.

Since our last writing to the MESSENGER, eight more have made the good confession and come out on the Lord's side. Eld. D. P. Shively will begin a series of meetings at Kniman Sunday, Dec. 23. May God's blessings accompany his labors that others may be added to the fold. We think the outlook in the Kniman mission field is very good and with care it may in the future become a prosperous church; but to make it a success the work should not cease. Neh. 6:3.

W. S. TONEY.

Walton, Cass Co., Ind.

## From California

FRIDAY, Nov. 23, in company with Bro. E. Eby and others, we started from Lordsburg for San Jacinto, to attend a love feast and hold a series of meetings. After traveling overland all day and part of the evening, a distance of about seventy miles, we arrived at the home of Bro. Isaac Gible, pretty well tired out. The Egan Valley, in which Bro. Gible lives, is thinly settled on account of the land being owned by large landholders who hold it at high prices. But Bro. Gible holds his land at reasonable prices, and has succeeded in locating some members near him and near the church which he built. These, together with the members from a distance, formed a congregation of about fifty members during the feast.

While there, Bro. Eby took up the remains of his daughter, who died in San Jacinto about nine years ago, and had them reinterred in the Brethren's cemetery by the church. As we stood by and looked upon the fragments of a once living form, the question came to us, "Lord God! can these bones live?" The answer came quick, he that could cause the prophet to see bone come to bone, and cover them with flesh and skin, and give life again can also bring back the spirit of this daughter, as well as of all the departed saints, and clothe them with an immortal body in human form, with recognized identity. That God will do this is as certain as the resurrection of life in the grain of corn when it is planted in its season.

We continued the meetings after the feast several weeks. The church seemed much edified and we think has a promising future. The daughter of Eld. Prather united with the church during the meetings.

J. S. MOHLER.

## Items from Washington, D. C.

WE are doing the best we can under present circumstances, patiently waiting for the time when we shall have a churchhouse to worship in. If the Brotherhood could understand our great need of one, we certainly would not have to wait much longer. Several have been received by letter since the organization.

At our Thanksgiving meeting a free-will offering was taken up for the Western sufferers and India Mission. One poor family gave ninety-three cents in pennies and nickels, saved for their children's Christmas. This is certainly very commendable. How many will do that?

Old sister Merrill was buried to-day, Dec. 10. She had lived in the city twelve years with a daughter and son. She had lost all trace of the Brethren, but continued strong in the faith, her heart yearning for her church. Bro. Lyon heard of her through a friend of the family and went to see her. She requested a love feast and to be anointed, which was attended to at once by our elder, E. W. Stoner, of Maryland.

We have organized a Sisters' Aid Society, the object of which is to help relieve the poor and needy, and provide poor children with comfortable clothing. The writer was chosen Secretary and Treasurer, and all contributions will be thankfully received by the society. EMMA WATSON.

315 Ninth St., S. E.,  
Washington, D. C., Dec. 10.

## The Colored Churches of Southern Ohio.

THERE are two of these,—one at Circleville and the other at Frankfort, with branches at Washington C. H. and Jeffersonville, with a membership of about twenty-five and two ministers in the Circleville church. These churches are the fruits of the labors of Bro. Samuel Weir (colored), who was baptized by Eld. Peter Nead about fifty years ago. Bro. L. West has labored for their edification for some years. Their minister, Bro. Carter, of Frankfort, having died in September, Bro. Jonas Horning and myself were sent to assist them to call some one to the ministry. The council was held Dec. 7, 1894, and Bro. Wiley Dolby, of Jeffersonville, was unanimously chosen to the ministry. He has been a minister for the Baptists and seems zealous in the work of the church. He was installed with much solemnity. We held two evening meetings with them with manifest interest.

On the 8th I came to Gunnersville, Green Co., and held three meetings in a schoolhouse with large congregations. Bro. Horning having contracted a severe cold, did not proceed to his appointments in Ross County, but returned home.

Eleven have been baptized in Wolf Creek church since our May report. A pleasant church council was held Dec. 7. Eld. Jacob Garber, who was delicate in health in the fall, is well again and presided.

JNO. CALVIN BRIGHT.

New Lebanon, Ohio, Dec. 10.

## Bible Term 1895, Huntingdon, Pa.

THE annual Bible Term, at this place, for 1895, will open January 28 and continue four weeks. We make this public announcement because we want all who are interested in the greatest of all studies, the Bible, to feel that they are invited to come and be with us during that time. As far as the profit and the labor of teaching and conducting it is concerned, it means sacrifice on the part of those who will have it in charge. But as the object is to benefit those who are interested in the Master's work, we are willing that the sacrifice shall be made.

When we look at the growing need, all over our land, in the country, towns, and cities, for more efficient Christian workers, in the ministry, Sunday schools, Bible classes and prayer meetings, we feel that something must be done; and we are determined to do our part toward it in offering some possibilities. While the work will have special reference to ministers and teachers, it will be, by no means, confined to them. Indeed we cannot think of a single church member whose heart is filled with the love of Jesus and a desire to save souls, who would not be greatly benefited in attending this Bible Term. Therefore all are invited to come, old and young, ministers, officials and laymembers, brethren and sisters. Come, and study with us the Word, which is the power of God unto salvation.

The course of study will be similar to that of former years. Old and New Testament History, Life of Christ, Introduction of Christianity, Exegesis, Elocution, Homiletics, Music, etc. Our object will be to make this term helpful to all Christian workers and Christian lives. Will you come and spend one-twelfth part of the year 1895 in trying to make yourselves more efficient helpers and workers for the Christ who gave his whole life that you and the world might be saved? It may require some sacrifice on your part now, but it will be great gain in the end. No minister, teacher or worker can afford to try to work for the Lord without making all possible preparation. To be unskilled in the Word is very wrong when the possibilities are afforded. "Study to show thyself approved."

We would like to see all of our churches within a reasonable distance represented. Those at a distance can save considerable car fare by getting a club ticket. Wherever ten or more can start from one station, at the same time, a club ticket can be had. The Term is advertised to open on Jan. 28, but the class will not organize until Tuesday morning, the 29th, so that all within a reasonable distance can get here in time by leaving home on Monday morning. We advise all that can do so, to come at the beginning and remain to the close. But if you cannot do this, come when you can.

We expect to have able brethren with us, and will have evening services during the evenings, such as will interest and entertain. We especially invite our aged and experienced brethren to be with us.

The expenses will be the same as former years,—\$3.00 per week or sixty cents per day. As soon as possible, let us know when you are coming and how many you will bring with you so that we can arrange to give comfortable entertainment for all that may come. The above prices include good boarding, steam-heated rooms, comfortable beds and all necessary expenses. No tuition will be charged.

H. B. BRUMBAUGH.

## Field Notes.

SINCE our last report we visited the Crab Orchard church,—Raleigh Co., W. Va., and spent ten days with them and held fifteen meetings. During this time we enjoyed their love feast. The church here has no resident minister but is under the care of Fayette County brethren. Bro. A. B. Duncan was with us during the meetings. Some united with the church and among them were three Baptists. This church is awake to her work and we hope the time will soon come when she can have a resident minister.

Nov. 22 we went to White Rock church and held seven meetings with two additions to the church.



Dec. 1 we went to the Smith River church, Patrick Co., Va., and held two meetings with one addition. This church seems greatly revived over their recent series of meetings.

Dec. 4 we began a series of meetings at Black Water Chapel, Franklin Co., Va., at which place we now are. This section is very much mixed religiously, but so far we have fair congregations and hope to have a successful meeting. We expect to conduct a children's meeting to-morrow, Dec. 8.

C. D. HYLTON.

#### The Kansas Home.

MANY brethren and sisters are anxious to know how the Home is prospering. I am glad I can say that the Lord has blessed us at the Home far above that which we had anticipated in the beginning. We have an abundance stored away in the cellar for the temporal wants of the old people this winter, mostly the product of the Home farm.

Our family at the Home at present consists of eight members, including Superintendent and wife, and assistant in housework.

We hope you shall hear from the Home more frequently after this. Since we are here we have been very busy improving the farm and putting up buildings. All the buildings, trees, etc., have been put on the place since the Home started. This summer we put out many trees and this fall we built a good barn and a great deal of fence, which makes it quite convenient and homelike.

The sisters have been very kind in supplying bedding. With the exception of blankets and pillows, we have plenty for the present. Please don't take too much for granted when we say plenty. I will mention some of the things that would be very acceptable, if there are still some that want to help the needy: Carpets, blankets, pillows, table cloths (colored or white). If any one feels to send shirting, socks, or flannels, something in this line will be gladly accepted. We don't mean to beg, but generally people like to give what is needed most, and perhaps some could give some of these articles with much less work than quilts and comforts.

But all will be blessed that have sent so many bundles of good bedding and carpets. All will be recorded in Heaven and a reward will be given for the same. Even a cup of cold water will not be forgotten.

J. P. & MARY V. HARBEBARGER.

Roth, Kans., Dec. 3.

#### Western Sufferers' Fund.

THE following contributions for the Western sufferers were received during the month of November:

White Oak church, Pa., \$40.50; J. H. Nogle, Springfield, Mo., 20 cents; Green Springs, Ohio, \$1; a brother and sister, Bellefontaine, Ohio, \$5; Spring Creek church and vicinity, Indiana, \$33.80; Pine Creek church, Indiana, \$17; Susanna Clapper, Watson, Ohio, \$15; West Branch church and vicinity, Illinois, \$76; a sister, Earlington, Pa., \$1; D. W. Booz, Mainland, Pa., \$1; a brother, Fairfield, Washington, \$3; Ruel Smith, Hamlin, Kans., \$10; a sister, Gettysburg, Pa., \$1; Miss Tillie Gillispie, Gettysburg, Pa., 50 cents; a sister, Engene, Ind., \$1; Silver Creek church, Illinois, \$6; Abilene church, Kansas, \$14; H. C. Tate and Mrs. Greenough, Bennington, Kans., \$2; Abilene church, Kansas, \$14.83; Isaac H. Henricks, Cerro Gordo, Ill., \$2; Otter Creek Union Sewing Society, Girard, Ill., \$2.25; D. R. Wiesand and family, Madisonburg, Ohio, \$4; Adam Hilky, Overbrook, Kans., \$15; a sister, Westfield, Ind., \$1; Elizabeth Greybill Talmage, Pa.,

50 cents; a sister, Indiana, \$2; Amya Shellenberger, Rex, Ohio, \$1; J. R. Wise, Watson, Ohio, \$5; R. Watson, Old Fort, Ohio, \$1; a poor brother and sister, Mexico, Ind., \$1; Jacob S. Harley, Harleyville, Pa., \$1; Sabatha church, Kans., \$66.35; Pleasant Grove church, Kans., \$7.45; Clover Creek church Pa., \$17; Jacob Mitchell and wife, Saline City, Ind., \$2.50; Mound church, Adrian, Mo., \$31.70; Brethren and friends, Ramona, Kans., \$14; A. P. Bowers, St. Joseph, Ill., \$5; Elmer Vaniman, McPherson, Kans., \$18.06; Geo. Kline, Conrad Grove, Iowa, \$35; Northern church of Philadelphia, Pa., \$3.55; S. M. Eby, Centerville, Mo., \$10; Mary Wigfield, Keuka, Fla., \$1; a sister, Mogadore, Ohio, \$1; a brother, Rich Hill, Mo., \$1; Thomas Cripe, Goshea, Ind., \$3; Appanose church, Kansas, \$19.25; Jacob Butterbaugh, Lanark, Ill., \$5; Ozawie church, Kansas, \$13.25; Olathe church, Kans., \$16; Samuel Louis and wife, Paris, Ill., \$5; one car load of provisions, clothing, etc., contributed by brethren and friends of Bowman's Dale, Pa., and vicinity. Also a number of boxes of clothing from the Sisters' Benevolent Society, Cerro Gordo, Ill., and the Otter Creek Union Sewing Society, Girard, Ill., and from churches in Central and Eastern Kansas.

A. M. DICKEY, Sec. and Treas.

McPherson, Kans., Dec. 3.

From Kearney, Md.

OUR love feast of Nov. 10 and 11 was not as largely attended as formerly, on account of diphtheria in the neighborhood, but we had a very enjoyable meeting. Bro. Jones Fike, of Eglon, Preston Co., W. Va., officiated and preached us quite a soul-cheering sermon on Sunday morning.

Bro. David Miller, of Upshur County, West Virginia, is booked for a series of meetings at this place, to begin January 5, 1895. By request of a few isolated members living near Swanton, Md., we met with them and held three services. On Sunday we extended the invitation, when a young man of eighteen years decided to go with us. We announced baptism for the afternoon at 2:30 o'clock, which created quite a sensation throughout the neighborhood, as baptism by immersion was something that some of them had never witnessed before. Some of those that were at services in the morning, made it a point to go and tell their friends, and until the time arrived quite a crowd had gathered on the banks by the stream. We were made to think if people would become as much interested about their soul's salvation as they sometimes do over sight-seeing, what a work could be done for Jesus!

I. O. THOMPSON.

Dec 5

From Ashland, Ohio

ELD ISAIAH RABRIGH, of Woodland, Mich., commenced a series of meetings in the Ashland church, at the Dickey meetinghouse, Nov. 17. The meetings were continued over four Sundays, with the best of interest. Our church is much revived. All of us realize more than ever before, that we should "work till Jesus comes" and live a devoted life to his service. Our community is certainly made better. Thirty souls came to their blessed Savior for refuge. Twenty-nine were baptized and one wanderer came back to the fold. Of this number all but two or three are regular attendants of our Sunday school. Twelve of the number are young ladies from sixteen to twenty-one years of age, and six are young men of about the same age. I thank the Lord that two are my oldest two children, one being about eleven years of age and the youngest one bap-

tized, the older being thirteen. Fifteen of the thirty are sisters, and fifteen are brethren. Our membership worked for the salvation of souls as we never saw them work before. Our church is in love and peace. Our Sunday school is doing good work and we hope now to do still more and better work in that direction. W. F. ENGLAND.

#### The Denver Mission.

On the evening of Feb. 14, 1892, a little band of God's faithful children, nine in number, met at Bro. and sister Frank Shrove's to have a prayer meeting. After spending an hour in praying, singing and reading of the Scripture and talking therefrom, the members present decided to meet once each week at the members' houses for prayer meetings, and by the request of the members, Bro. D. H. Weaver, of Longmont, Colo., came and preached for the first time the second Sunday in March, 1892, in a school-house three and one-half miles southwest of the present place of meeting. Bro. Weaver continued to preach for them the first and third Sunday in each month until the last of June, 1892. On account of the inconvenience of this place of meeting for the members living in the city, they called a special council (Bro. Weaver being present) to discuss the advisability of locating in a more central place for worship, and also to organize, so that they might do more efficient mission work. Accordingly it was decided to move the place of preaching to corner of West Colfax and Boulevard. Brethren G. W. Fesler (now deceased) and D. H. Weaver preached for them first and third Sundays of each month.

In September, 1892, Bro. J. S. Mohler preached for them one week. One was baptized and one reclaimed. In February, 1893, by request, Bro. J. S. Mohler came back and preached twenty-one sermons. Two were baptized and five reclaimed. Later one more was baptized. About the middle of April, 1893, the hall, including the greater part of the furniture, was destroyed by fire. This compelled them to change to present place of meeting, corner Bates and Fiek Avenue, Villa Park, which was done by order of the Mission Board of Northwestern Kansas and Northern Colorado. In the latter part of October, 1893, Bro. C. S. Holsinger preached for two weeks and baptized one and reclaimed one. Since May 1, 1894, six have been baptized and there is one applicant for baptism.

The Sunday school was organized the second Sunday in March, 1892. The average attendance for the first quarter was eleven. The members, however, were not discouraged, but with the help of God they continued the work with untiring zeal until they reached an average attendance of eighty-five the past quarter. Last April, at the District Meeting held in the St. Vrain church, Colo., they made a request to the Mission Board of Northwestern Kansas and Northern Colorado to locate a minister in their midst to devote all of his time to the good of the cause. The Board have selected a brother, and he will move there about the middle of January, 1895. There are now in the mission forty members. Denver has a population of 125,000, with one meetinghouse of the Brethren. The members there are poor according to Matt. 5: 3. The majority are poor according to James 2: 5, but in the sense of the latter part of the verse they are rich. They must have help with the means of this world. The cause is suffering just now for the want of a meetinghouse. People are saying if we had a meetinghouse where they could have a permanent home they would unite with us.

ALBION C. DAGGETT.

Burr Oak, Kans.



### What Can I Do for the Master?

THIS is a question that ought to come to every one of us. There are many ways in which we can work for our Master. While we can not all be missionaries, we can be doing more than what we are doing. Now I have a plan for building churches in our cities. Let every sister in the entire Brotherhood that has a way of making something for herself, send one dollar every New Year's Day to the Secretary of our Mission Board for the purpose of building churches in the cities, the first to be built in Washington City. Dear sisters, let us see what we can do. We all know that it is more blessed to give than to receive.

SARAH KAUFFMAN.

De Graff, Ohio.

### Literary and Miscellaneous.

Books mentioned in this department may be ordered from this office.

"Walks Abroad," by William Hawley Smith, A. Flanagan, publisher, Chicago, price, in paper, 25 cents, is a work that any school teacher cannot help being interested in. It is one of these books that tells a person things he thinks he ought to have known long ago, but somehow did not. It seems to have a hint for everybody.

A. Flanagan, publisher, Chicago, Ill., has placed on our desk a copy of sister Lydia E. Taylor's interesting little booklet, entitled, "Taylor's Literary Work in School." It is a work of nearly 100 pages, and is full of useful information and wise hints to teachers. It is worth any teacher's time to give sister Taylor's suggestions careful attention. Price, 25 cents.

"The New Womanhood." A solution of the woman question, by James C. Fernald. Introduction by Marlon Harland. 12mo, cloth, 369 pages, \$1.25. New York, London, Toronto: Funk & Wagnall's Company.

This is not a controversial book, and all the more valuable that it is not. It is indeed a book before which controversy, almost of necessity, grows silent. The author's chief concern is not with the activities into which woman may enter, but with those into which she *must* enter; an attempt, as he says in his preface, "to establish certain general principles on which all will agree, to show how matters of practical interest are necessarily connected with those original facts of human nature, and to set clear above the surge of conflict some of those precious truths which none of the combatants on either side would willingly let die."

It is the book of an advanced thinker, of one who recognizes and welcomes the enlarged range of action which the last half century has brought to woman; but of one who, at the same time, appreciates the fuller life possible to the "new" woman, chiefly for added powers it confers upon her as mother, as wife, as home maker. The pivotal idea is that of woman as the home maker. "It is not," says the author, "that she can do nothing else, but that she can do this as no other can. If she does not make home, home cannot be made. The world needs her there; her own heart calls her there. . . . The attempt to abolish the ideal home and keep the ideal woman is a predestined failure."

It is amazing to note, how, under the author's pen, even what are called the drudgeries of woman's life take on an inconceivable dignity and importance. "The Morality of the Table," "Salvation by Cookery," "Training for Maternity," are chapters each of which is worth more than a whole library of mere rhetorical gush or acrid one-sided controversy. The book deals, however, with the culture as well as with what is termed the drudgery of the new womanhood, and it is as rich in suggestions in the chapters pertaining to woman's studies as in any part of the book.

"The Practical Commentary on the International Sunday-school Lessons for 1895," edited by Mrs. T. B. Arnold, bound in cloth, with 256 closely printed pages, is the lowest priced cloth-bound Sunday-school lesson commentary of which we have knowledge. Besides the general comments on the lessons, it contains reviews, introductions, daily home readings, variations of the Revised Version, golden texts, central truths, lesson topics and outlines, practical exercises, practical applications, illustrated blackboard exercises, and questions and practical teachings for primary classes, together with general illustrations, maps, class record, hints to teachers, etc.

It is indeed a practical commentary, condensed, inclusive, and eminently helpful; a veritable *multum in parvo*, giving to the busy teacher in the most condensed form, just the help required in lesson study. Price, 50 cents postpaid. Fleming H. Revell Co., Chicago, publishers. Send your orders to Brethren's Publishing Company, Mount Morris, Ill.

"Illustrated Notes on the Sunday School Lessons for 1895," by Dr. Hurlbut, Hunt and Eaton, New York, publishers. This is decidedly the most attractive lesson commentary that has yet come to our desk. It contains 365 pages, printed on fine paper, is well bound and profusely illustrated. The work contains the lessons in both versions, and the usual notes, comments, suggestions, etc., peculiar to a publication of this character. The comments, however, are more extended than in most works of this kind. While we cannot always vouch for the correctness of the comments, we commend the author for his candor and clearness. The book will prove a great help to Sunday school workers generally.

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

HOLSINGER—LIZER.—At the residence of the bride's parents, Nov. 28, 1894, by the undersigned, Bro. David Holsinger and sister Susan Lizer, both of Mt. Morris, Ill.  
SIMON E. YUNDT.

LOHR—BLOUGH.—By the undersigned, at his residence, Dec. 9, 1894, Bro. Tobias Lohr and sister Ida M. Blough, both of Some set County, Pa.  
E. J. BLOUGH.

HONE—BARNHART.—By the undersigned, at his residence, in Mansfield, Ill., Nov. 4, 1894. Bro. George Hone and sister Bertha Barnhart.  
MANNO STOUFFER.

LAWER—MILLER.—At the residence of the bride's mother, in Mansfield, Ill., Bro. Elmer Lawer and sister May Miller.  
MENNO STOUFFER.

ASHMORE—KNUP.—At the residence of the bride's parents, in Mansfield, Ill., Dec. 10, 1894, by the undersigned, Bro. Ora Ashmore and sister Lydia Knup.  
MENNO STOUFFER.

COBES—STREETMAKER.—At the residence of the bride's parents, Nov. 25, 1894, Jacob E. Cobes and Mary Streetmaker, both of Crawford County, Kans.  
ANDREW NEHER.

WESTERVELT—IRVEN.—At the bride's residence, Dec. 6, 1894, L. R. Westervelt, of Cherokee County, Kans., and Mrs. America Irvén, of La Jette County, Kans.  
ANDREW NEHER.

BITTNER—PILE.—At the residence of the undersigned, Dec. 2, 1894, Mr. Henry D. Bittner and Miss Melissa Pile, both of Barronvale, Somerset Co., Pa.  
ISAIAH C. JOHNSON.

WINCHELL—FITZWATER.—At the residence of Eld L. W. Fitzwater, Nov. 29, 1894, Mr. John Winchell and Miss Lucy Fitzwater, both of Bashan, Lincoln Co., Kans.  
DANIEL W. STONER.

HATTAN—MUMPOWER.—At the residence of the bride's parents, in Clackamas County, Oregon, Nov. 29, 1894, by the undersigned, Mr. John J. Hattan and Miss Mary E. Mumpower, both of Clackamas County, Oregon.  
JOSIAH A. ROYER.

CRIFE—FELIX.—At 466 Jackson Boulevard, Chicago, Ill., Nov. 29, 1894, Oliver F. Crife, of Chicago, and Cora Felix, of Indiana.  
W. R. MILLER.

PETERS—BRUBAKER.—By Eld. Noah Cumrine, at his residence, Dec. 3, 1894, Bro. Daniel D. Peters, of Marshall County, Ind., and sister Lizzie Brubaker, of Wabash, Ind.  
C. R. LIVENGOOD.

SHOCKEY—BARE.—At the residence of the undersigned, Shady Grove, Pa., Dec. 6, 1894, Mr. Edward M. Shockey and sister Susan E. Bare, all of Franklin County, Pa.  
WM C. KOONTZ.

FLORY—DEARDORFF.—By the undersigned, at his residence, Shady Grove, Pa., Dec. 6, 1894, Mr. Josiah L. Flory and sister Jennie E. Deardorff.  
WM C. KOONTZ.

SNOWBERGER—EMBLBY.—At the residence of the undersigned, Waynesborough, Pa., Nov. 22, 1894, Bro. Andrew R. Snowberger and sister Maude M. Emblby.  
J. B. RUTHRAUFF.

BETZ—CROWL.—At the residence of the undersigned, near Homeworth, Ohio, Mr. Alvin Betz and Miss Alice Crowl, both of Columbiana County, Ohio.  
ELI STROUP.

MILLER—GOUGHNOUR.—At the residence of the bride's parents, in Waterloo, Iowa, Nov. 22, 1894, by Eld. J. A. Murray, Bro. John G. Miller and sister Emma L. Goughnour, both of Waterloo, Iowa.  
LIZZIE A. WITTER.

BOWSER—FIKE.—At the residence of Mr. and Mrs. Bateman, in Waterloo, Iowa, Dec. 6, 1894, by Eld. J. A. Murray, Mr. Milton C. Bowser, of Somerset County, Pa., and Miss Orpha Fike, of Waterloo, Iowa.  
LIZZIE A. WITTER.

SHOCKEY—MOATS.—At Waynesborough, Pa., Dec. 2, 1894, by the undersigned, Mr. Daniel I. Shockey and sister Virtie Moats.  
J. B. RUTHRAUFF.

McKINNEY—HANAWALT.—At the home of the bride's mother, Nov. 29, 1894, by Bro. J. M. Hanawalt, Arthur McKinney, of Bristol, Butler Co., Iowa, and sister Sadie J. Hanawalt, of Aredale, same County and State.  
W. H. ALLEN.

ENGLAR—BIXLER.—Near Westminster, Md., Dec. 6, 1894, Samuel E. Englar, of Sam's Creek, and Mollie A. Bixler, of Meadow Branch church, Carroll Co., Md.  
E. W. STONER.

McMAINS—MORROW.—At the residence of the undersigned, Dec. 9, 1894, Mr. Urvyn McMains, of Union Mills, Iowa, and Miss Mary Morrow, of Berns City, Iowa.  
S. P. MILLER.

EBERSOLE—FORD.—At the residence of the undersigned, Dec. 9, 1894, Mr. Jacob M. Ebersole, of Martinsburg, Pa., and Miss Flora B. Ford, of Clover Creek, Pa.  
DAVID D. SELL.

HOFF—COFFMAN.—By the undersigned at his residence, Bro. John W. Hoff and sister Elvora Coffman, both of Dallas Center, Iowa.  
A. W. HAWBAKER.

REESE—MILLER.—At the bride's residence, in Homeworth, Ohio, Dec. 13, 1894, by the undersigned, Bro. Edward Reese, of Freeburgh, Ohio, and Mrs. Elizabeth Amelia Miller, of Homeworth, Ohio.  
ELI STROUP.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

ABSHIRE.—In Pine Creek church, Marshall Co., Ind., Oct. 27, 1894, sister Sarah, wife of Bro. Absalom Abshire, deceased, aged 78 years, 10 months and 9 days. She was a faithful member of the Brethren church. Funeral services by the writer.  
JACOB HILDEBRAND.

NISWANDER.—In the Barren Ridge church, Va., Nov. 23, 1894, sister Esther E. Niswander. She had been under the rod of affliction for two or three years. Last spring she was stricken with *la grippe*, which resulted in consumption, the immediate cause of her death. She leaves an aged husband and eight grown children. She was interred in Barren Ridge cemetery on Sunday, Nov. 25, 1894. David Kindig, of the Mt. Vernon congregation, and Eld. Samuel Driver, of Barren Ridge, officiating. Text, Psa. 116: 15.  
A. T. FISHER.

CLICK.—In the Pleasant Valley congregation, Va., Nov. 24, 1894, sister Hannah Click, aged 70 years, 5 months and 3 days. She was an invalid for a number of years, but left this world without a struggle. Funeral services by Bro. Henry Frantz, from 2 Tim. 4: 7, 8.  
D. M. CLICK.

LONGANECKER.—In the George's Creek congregation, Greene Co., Pa., Nov. 6, 1894, sister Sophia Longanecker (*nee Eberhart*) aged 82 years and 7 days. She was a member of the German Baptist Brethren church for about fifty-four years. She was married to Bro. Carlistan Longanecker in 1839. She was the mother of seven children,—four boys and three girls. Sister Sophia was not well for several days. A few days before her death she fell into the fire, burning her hands, and her husband, in rescuing her from the fire, burned his hand badly. After the funeral discourse, which was delivered by the writer, from the words, "That which thou sowest is not quickened except it die," she was interred in the Mapletown cemetery, Greene Co., Pa.  
ALPHEUS DEBOLT.

PIPINGER.—In Pine Creek church, Marshall Co., Ind., Dec. 3, 1894, sister Ada Ellen, daughter of Bro. Emanuel Pinger, aged 22 years and 27 days. She was a great sufferer, being afflicted for six years and almost entirely helpless. She united with the Brethren church during her affliction. Later she was anointed. Nov. 10 there was a Communion held at her home for her special benefit. Funeral services by the writer.  
JACOB HILDEBRAND.

LEHMAN.—In the Prairie View church, Mo., Nov. 28, 1894, of heart disease, Bro. P. C. Lehman, aged 69 years, 2 months and 13 days. He was born in Cambria County, Pa., and was the second son of Eld. Christian Lehman. He was married to Elizabeth Wingard Oct. 24, 1847. To this union were born three sons and seven daughters, all now married and members of the Brethren church. About four years after marriage he, with his wife, united with the Brethren church. In November, 1869, with his family he removed to Morgan County, Mo., where he resided till death. Bro. Lehman and wife were the first members of the Brethren church in Morgan County. Aug. 1, 1874, a church, known as Morean Creek church, but afterwards changed to Prairie View church, was organized, and Bro. Lehman was chosen as deacon. On the last day of November our dear brother was laid to rest in the Prairie View cemetery. The funeral discourse was delivered by Eld. D. Bowman.  
BERTHA KRING.

BROWN.—In the Bollivar church, Polk Co., Mo., Nov. 29, 1894, Chester A., son of Bro. D. W. and sister Mary Brown, aged 3 years, 8 months and 5 days. Services by the writer in the Baptist church at Rondo.  
GEO. S. WINE.



**ALBERT.**—In the Pleasant Valley congregation, Elkhart Co., Ind., Dec. 1, 1894, Glen O., son of friend Christian and sister Ella Albert, aged 7 months and 24 days. Funeral services by the writer, from 2 Kings 12: 22, 23. CHRISTIAN SCHROCK.

**HARRIS.**—In the Meadow Branch congregation, Granger Co., Tenn., Nov. 14, 1894, of typhoid fever, Bro. J. F. Harris, aged 21 years, 7 months and 23 days. He was sick eighteen days. Services conducted by the writer, from Rev. 13: 13.

JOHN B. MURRAY.

**ISENBERG.**—In the Meadow Branch church, Granger Co., Tenn., Nov. 24, 1894, of malarial fever, Eld. David Isenberg, aged 44 years and 27 days. By his death the church is deprived of a faithful minister, the wife of an affectionate husband, and the children of a kind father. Sermon by Bro. Jacob Wine. J. B. MURRAY.

**SPEICHER.**—In the Quemanohing congregation, Somerset Co., Pa., Nov. 13, 1894, sister Susan, wife of Bro. Peter Spetcher, aged 47 years, 9 months and 24 days. Her last and dying words to her husband and children were that after the funeral they should get the minister to return to the house of mourning and should once more in ardent and fervent prayer commit her family to the care of Almighty God. Funeral services by the writer and Eld. E. J. Blough. S. P. ZIMMERMAN.

**DILLING.**—In the Monticello church, Ind., Dec. 4, 1894, Amanda Dilling, aged 26 years, 8 months and 4 days. She united with the Brethren church May 22, 1881, and has lived a consecrated life. Her last duty performed to complete her Christian work was to be anointed in the name of the Lord. Sister Amanda was a highly respected young sister and was loved by all who knew her. Funeral services by the writer, from Rev. 14: 13. J. A. WEAVER.

**BLICKENSTAFF.**—In the Cerro Gordo church, Ill., Dec. 9, 1894, sister Sarah B., wife of Bro. D. D. Blickenstaff, aged 19 years, 11 months and 15 days. Funeral services by Bro. Geo. W. Cripe. WM. LANDIS.

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Write for Agent's terms, etc. Our agents need "no money in advance." THE VICTOR REMEDIES are fast becoming household necessities. They surely conquer the diseased condition.

The "Frederick Almanac" for 1895, with Dr. P. D. Fahney's "Hints to the Sick and Other Valuable Matter," will be sent to any one on receipt of three cents, after Oct. 1, with a sample of the Victor Liver Syrup Compound. If there is no agent in your locality and you would like to test these Remedies, we will send them until Jan. 1, 1895, at greatly reduced price. Write for Agent's terms.

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# Royal Baking Powder

## ABSOLUTELY PURE

### NEW YEAR GREETING FROM NORTH DAKOTA.

It is not unusual at the close of the old year for persons to make good resolutions and begin on New Year Day, as the best day, to put them into execution. If each one of us would write on our heart that every day is the best day, there would be no need of putting off the beginning of good deeds. With this word of admonition the North Dakota colony of Brethren sends greeting and cheer to brothers, sisters and friends everywhere. They agree with Emerson that "the first farmer was the first man, and that all historic nobility rests on the possession and use of land."

To those who may not be familiar with this new movement it may be said, that a party of Indiana Brethren visited North Dakota in 1893 to investigate the opportunities which that State offered to new settlers. They went to various localities and finally decided that the Turtle Mountain section suited them. A few remained over winter there, while the others returned to Indiana to get affairs in shape to remove in the spring of 1894. They were ready in March, and went through by special train, over 350 persons in all, with many cars of household goods, farm implements and live stock. They found free government land within easy reach of the railway and market towns, and that there was timber in the neighboring hills, and plenty of range for live stock. They talked with the farmers about the climate, the soil, the crops, the advantages and disadvantages. They found it a country where good digestion waited on appetite, and health on both. They found good horses, cattle, sheep, hogs and poultry in the country, and that animals enjoyed rare exemption from disease. All conditions favored the successful raising of live stock as well as making butter and cheese. There was as little risk in raising sheep as in Indiana or Ohio, and the wool was as good, but when the value of land for pasturing was considered, it was largely in favor of North Dakota. This is also true in the matter of producing hay, grain, and root crops, vegetables, etc.

During the season just past we were favored with visits from the General Missionary Board and other distinguished Brethren. The Brethren feel confident that this free and cheap land in North Dakota will soon become as valuable as land in Indiana and those who come in possession of it now will enjoy the increase in values, a result as certain as the increase in population. There can be no increase to the area of land on this continent, but population is increasing millions every year. The man who gets hold of a farm to day and keeps it will have to be willing to bequeath his children and make them rich.

Now, after the season of planting and reaping spent in North Dakota, there is general satisfaction with everything; the young are full of energy and ambition, and the oldest can say with the poet:

"I feel ages as I was wont to do,  
Whose hope was young and life itself was new."

There is plenty of room here for more Brethren in the Red River Valley, the Devil's Lake district and Turtle Mountain. In country, where lands can be bought on the crop payment plan, concerning which inquiries are asked to write to Max Bass, 132 Jackson St., Chicago, Ill., or F. I. Whitney, St. Paul, Minn.

### SHOEMAKER'S POULTRY ALMANAC For 1895



It contains a first-class family Almanac, giving all the signs; it tells all about the care and management of Poultry, gives valuable recipes for the manufacture of the best Condition Powder and Egg Food; it tells how to cure all common diseases among fowls, gives best plans for building convenient Poultry houses, it gives full description of all the leading varieties of pure-bred fowls, and prices of them, also prices of eggs. It is printed on the very best quality of book paper, in colors. It is just what you and everybody should have. You cannot afford to do without it, when you can get such a work for only 15 cents, sent to any address, postpaid. (REMEMBER, only 15 cents). Address

C. C. SHOEMAKER,  
Freeport, Ill., U. S. A.

### Wire Poultry Netting.

I can supply you with Wire Netting for poultry yards very cheap. **Prices cut way down.** If in want of anything in that line please address,

C. C. SHOEMAKER,  
Freeport, Ill., U. S. A.

Prices given on application.

### We Pay Freight.

Fahrney's BLOOD CLEANSER or PANACEA, in liquid form, has been before the public about thirty years. It is made for the cure of *Costiveness, Constipation, Nervous Headache, Liver Complaint, Bilious Disorders, Dyspepsia or Indigestion, Worms, Tape Worms, Dumb Ague, Blotches, Boils, Tumors, Ulcers and Sores, Pain in the Bones, Shoulders, Sides and Head, etc.*

It is a good Blood Purifier, pure and simple. Always ask for *Fahrney's Panacea* and take no other. Price \$1.00 a bottle. Large discount to agents. For particulars write the proprietors,

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### GOING TO CALIFORNIA.

The Burlington Route is the only Railway running "Personally Conducted" Excursions, via Denver, to Colorado Springs, Salt Lake, Ogden, Sacramento, San Francisco, Stockton, Merced, Fresno, Bakersfield, and Los Angeles at the lowest rates. Pullman Tourist Sleeping Car through with out change

Leave Chicago every Wednesday. Write or call on T. A. Grady, Excursion Manager, 211 Clark St., Chicago.

### Announcements of the General Missionary and Tract Committee, Mt. Morris, Ill.

#### Seven Churches of Asia.

This is the last book from the pen of Eld. D. L. Miller and is having a ready sale 303 pages. Twenty fine illustrations. Bound in cloth. Mailed to any address for \$1. Ask for rates for 12 or 25 copies ordered at one time. May be ordered on Tract Endowment Benefit.

#### Brethren's Sunday School Song Book.

Authorized by Annual Meeting. 185 soul-stirring songs. Over 5000 sold. Round or shaped notes. Shaped sent when either is not mentioned. Single copy, board 35 cents; cloth 55 cents; per dozen prepared, board \$3.60; cloth \$6.00. Write for special terms for 50 or more copies.

#### Wanderings in Bible Lands.

By Eld. D. L. Miller.—10,000 sold during past year. Splendid book for agents. Sold only by subscription. Territory protected. Inquire for terms.

#### At Wholesale Prices.

The Famous Holman Self-Proneouncing Sunday School Teacher's Bibles. This privilege under the Gish Bible Fund. Send for prices.

#### Tracts at Reduced Rates.

Send for new catalogue.

#### The Brethren's Missionary Visitor.

A Quarterly in the interest of missions in the Brethren church. 32 pages 25 cents per year.

The Committee publishes the above and the profits accruing therefrom (on "Wanderings" only in part for the present) are used in the Mission and Tract Work of the church

If orders are sent direct to the Committee, the church will receive complete benefit.

Address,  
GEN'L MISS & TRACT COMMITTEE,  
Mt. Morris, Ill.

### The Eureka Fence Post!

A SOLID Stone Post that is firm and indestructible and is sold nearly one-half cheaper than the Iron or Steel Posts, which in cold weather break or are rendered useless by rust after a very brief career. Great inducements to agents who can work territory. (Brethren preferred.) Agents may profitably engage in their own manufacturing. Counties for sale. For terms and circulars address, W. A. Dickey, Nead, Miami Co., Ind. Reference, D. P. Shively, Nead, Ind. 4912

### A Special Offer.

In order that I may secure **ONE THOUSAND NEW** agents to sell **DUBBEL'S COUGH AND CROUP CURE** I make a special offer for a short time only, giving a **HAND-MADE BIBLE FREE**.

This is the season of the year to sell the **Cough Cure**. Every family wants a good Cough and Croup cure, it is as important to have in the house during the winter as for the children as it is to have bread. There can be **none better** than mine. It will cure every case of Cough that is curable. It will save you doctor bills. Thousands of testimonials are given in its name. It is sold on the guarantee. No one can pay. If, after using one-half the contents of a bottle of cure, not giving satisfactory results you can return the balance either to me or to the agent of whom the medicine was purchased, and your money will be refunded. Retail price, 25 cents per bottle.

If there is no agent in your locality and you order three dozen bottles at **wholesale or agent's prices** and pay for same in sixty days you will receive each a premium one of **Holman's New Self-Proneouncing Sunday School Teacher's Bibles**. Retail price of Bible is \$3.50 but you get it free. This is the same Bible that I have been offering as a present for the past year. It is advertised in the Brethren's Almanac for 1895, Page 47, known as the "C" Bible. You have a good profit on the Cough Cure and the Bible besides. My profits are consumed in this inducement to secure new agents, but they will come with the order.

There will be no doubt about you being able to sell three dozen from now till spring as many of our old agents sell from fifteen to twenty five dozen during a season and **now is the season to sell it**. This is one of the best offers ever made. Only one agent is allowed in a locality. Order at once to be sure of securing the territory. If the cash comes, we will order the Bible will be sent with the medicine, or, if not, it will be sent at the end of sixty days when the bill is paid.

For descriptive circulars of Bible and Price list of Cough Cure address,  
B. E. DUBBEL, Proprietor,  
Waynesboro, Franklin Co., Pa.

Also manufacturer of Dubbel's Double Discovery, Red Throat Pain Cure, Blue Mountain Bitters, Cerebral Cures, Franz's Pills, Vermifuge, and Fever-Fluxing-Extracts. Any person wishing to accept the Christmas offer as advertised in the GOSPEL MESSENGER during the months of November and December '94 can do so.

GOING TO PUBLISH A BOOK?—If so, write to the Brethren's Publishing Company for estimate. They can save you money.

### Brethren's Plain Clothing!

There is no excuse for any member of the Brethren church, who wishes to wear Plain Clothing, not having it.

Samples of cloth from which we make our clothing, measuring blanks, tape measure and rules for ordering will be sent on application. Our rules for self-measurement are so simple any one can understand them.

We guarantee the fit, the make and the quality to be satisfactory to purchaser or goods can be returned. Our prices are reasonable. Address,

M. PHILLIPSON & SON,  
Warsaw, Ind.

We are the leading Manufacturers of Plain Clothing in the United States.

3771

### Special Offer for 30 Days.

For the purpose of giving a good opportunity for a thorough test of the merits of the Spring Post and Lock Link Stay Fence, we offer upon the following plan for 30 days, commencing Jan. 1, 1895, County Rights for \$50, which is less than one-half price, for which they are usually sold.

Any one wishing to buy a County right will send us \$1 for one small frame model and 50 cents for one field model, showing full size. Sent by express not prepaid.

After you receive the model and conclude to buy the right for a County, you will then deposit your note for \$50 in the bank, due in 90 days, and notify us through the bank that the note is deposited. The note must be approved by the bank. We will then send the deed properly executed to the said bank, which the bank holds until the note is paid. If the note is not paid when due, the bank will return the note to the person who gave it and return the patent deed to us.

The party who buys a County Right upon this plan is required to send the company \$4.75 for material to put up a sample fence 24 feet long. This includes springs, \$3; ten ratchets, 90 cents; 20 pounds of wire, 50 cents; 2 pounds of stays and locks, 10 cents; one pair pillar and wire cutter, \$1; one lock closer, 35 cents. With these supplies we will send full instructions for building the fence. We will also send circulars.

No risk. You will notice there is nothing binding on a person who buys in this way because you are buying on an option of 90 days. You can call for your note at the bank at any time during the 90 days and the deed will be returned to the company. We believe this the best smooth wire fence now in use, and this is a good opportunity for you to give it a test without running any risk.

Circular giving full information of the fence will be sent on application. Correspondence solicited.

Spring Post and Lock Link Stay  
Fence Company,  
Mt. Morris, Ill.

Popular Commentary on the New Testament.—Edited by Philip Schaff. Four volumes, 8vo. Matthew, Mark and Luke: \$6.00. John and the Acts: \$6.00. Romans to Philimon: \$5.00. Hebrews to Revelation: \$5.00.

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BRETHREN'S PUBLISHING CO.,  
Mt. Morris, Ill.



# THE GOSPEL MESSENGER.

*"Set for the Defense of the Gospel"*

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., JANUARY 8, 1895

No. 2.

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IN order to get the church news to our readers early, and as much of it in this issue as possible, we have found it necessary to reduce a number of reports, from our correspondents, to short editorial items. Hence many of our correspondents will find the news sent us summed up in one or more of the items on the editorial pages.

BRO. J. M. REFLOGLE writes that two more recently united with the church at Mexico, Ind.

THE meeting in the Woodberry church, Ill., conducted by Bro. Michael Flory, closed with twenty additions by baptism.

BRO. S. S. BEAVER closed a good meeting at Roaring Springs, Pa., Dec. 18, with nine accessions by baptism and one reclaimed.

ONE of our correspondents reports forty-four baptized and two reclaimed in the Pleasant Valley church, Va., during the year 1894.

BRO. H. M. BARWICK, of West Alexandria, Ohio, spent the first week in the new year preaching for the Brethren in Chicago.

WRITING from Clay Hill, Pa., Bro. W. A. Anthony says: "We have added three to the church recently, and others are near the kingdom."

WRITING from Topeka, Kans., Bro. A. W. Vaniman says, four recently united with the church at that place, and others seem near the kingdom.

THE church at North Manchester, Ind., is among our most prosperous congregations. During the year 1894 it had about eighty accessions.

BRO. D. W. THOMAS, of the Sandy congregation, Columbiana County, Ohio, writes that the MESSENGER goes into every family in that church.

BRO. J. E. YOUNG, of Nebraska, is now with us to remain some weeks. He preached an excellent sermon in the Chapel the last Sunday evening of 1894.

BRO. JONAS FIKE, of Virginia, writes us that he is engaged in a series of meetings at South Fairfield, Mich. He was called there to assist in the dedication of the new house of worship. He preached the dedication sermon Dec. 28.

BRO. JOHN HART informs us that Bro. Michael Olaar, after preaching seventeen sermons at Goodville, Pa., closed his series of meetings with five accessions.

AN excellent meeting in the Mohican church, Ohio, closed Dec. 17 with nineteen accessions. The members of that congregation feel very much encouraged.

BRO. JAS. M. NEFF spent his vacation in Ohio. He reports some good meetings, and especially a series of meetings at Covington, conducted by Bro. Isaac Frantz, with a number of additions.

AT their Thanksgiving meeting the Beaver Creek church, Va., raised \$7.00 for the purpose of sending the MESSENGER to the poor. That is one good way of preaching the Gospel to the poor.

BRO. MICHAEL FLORY is engaged in a series of meetings in the Deep River Church, Iowa, so writes Bro. J. J. Brower, who says that their evergreen Sunday school is in a flourishing condition.

BRO. E. S. YOUNG spent several days just before the close of the year, conducting a Bible School in the South Waterloo church, Iowa. The attendance was unusually large and the interest excellent.

WRITING from Palestine, Ark., Bro. D. L. Forney says seven more united with the church Dec. 18. He adds that others are near the kingdom and more laborers are needed in that part of the Master's vineyard.

BRO. H. C. EARLY writes that he is in the midst of an interesting series of meetings in York City, Pa. The meetings are to close with a love feast. There were three confessions at the time of his writing.

BRO. J. R. MILLER, of Nappanee, Ind., writes that the Union Center church held a very enjoyable service on Christmas Day. A collection was taken up for the benefit of the Western sufferers and \$28.19 was raised.

BRO. E. L. BROWER held twelve meetings at Waynesboro, Va., and closed Dec. 11 with six additions. His next point was at Ida Grove, same County, where thirteen meetings were held, resulting in three accessions.

BRO. WM. LANDIS reports a good children's meeting at Cerro Gordo, Ill., on Christmas Day. The children were well entertained by short talks and songs. A collection was taken up and \$8.16 raised for the purpose of building a meetinghouse in Washington. Our brother says the day was spent very pleasantly.

CONCERNING the Welsh Run church, Pa., Bro. Eliab Zaak says, Bro. S. M. Stouffer commenced meeting Dec. 1, and preached until the evening of the 13th. Two of the sermons were preached at the Welsh Run church, and fourteen at the Claylick church. There were three meetings after he left. The result was twenty-four additions and one applicant.

BRO. J. G. ROYER was with the Brethren at Mansfield, Ill., during the Holidays. He reports well-attended meetings and a pleasant sojourn among the members.

A SERIES of meetings held in the south house of the Santa Fe church, Miami Co., Ind., conducted by Bro. W. S. Toney, had resulted in eleven applicants for baptism when last heard from.

BRO. D. M. MILLER, of Milledgeville, Ill., closed his meetings in Clayton County, Iowa, with five applicants for membership. He was called there to do doctrinal preaching, and his work is well spoken of.

A FEW days ago a mute brother was elected to the ministry by the Brethren at La Porte, Ind. He is to preach to the mutes, of which there are a number in that part of the State. Several of them belong to the church.

AFTER preaching sixteen sermons, Bro. Dennis Weimer closed a series of meetings in the Midland church, Va., with five accessions. So writes Bro. E. B. Shaver. He was assisted in the meetings by Bro. Andrew Chambers.

BRO. HUTCHISON'S health is still poor. He thinks it would be good if he could spend the remainder of the winter in the South. He closed his meetings near West Milton, Ohio, with five accessions. He is now at East Dayton.

BRO. AMICK was with the Brethren at Mexico, Ind., the last Sunday in '94, and preached for them in the evening. He found Bro. Samuel Murray not in the best of health. The old brother has been quite sick lately, but is now improving.

BRO. J. B. WOLFE writes concerning an interesting series of meetings recently held in the Osage church, Kans., by Bro. Joseph Glick. Twenty-five discourses were delivered. Four made the good confession, and the members were greatly encouraged.

BRO. I. D. PARKER writes that he has just closed a meeting in the Yellow Creek church, Ind., with five accessions. He adds that Bro. Roose, of Wakarusa, is conducting a meeting four miles south of the City of Elkhart, with good congregations and encouraging prospects.

BRO. ZIMRI GARWOOD, of Rutledge, Minnesota, thinks of changing location and would like to settle in that State where there are some Brethren. Some one acquainted with the location of the Brethren in Minnesota, will please write Bro. Garwood, telling him where our people may be found.

OUR missionaries reached Bombay, India, Nov. 24, and write that they are happy and in good health. The latter part of their voyage was very pleasant. They seem to be hopeful concerning their great undertaking, and feel keenly the responsibility resting upon them. In this issue is an interesting letter by Bro. Stover, to be followed by many others.



## ESSAYS

Steady to show thyself approved unto God: a workman that needs not be ashamed, rightly dividing the Word of truth.

### HEART ECHOES.

BY SADIE BRALLIER NOFFSINGER.

O, PALE are your lips, my love!  
And sad is my heart, God knows,  
As I kneel to weep by your dreamless bed  
And watch o'er your calm repose.

O, fairest of earth's fair ones!  
Must I give you up, my pet,  
With the dew of heaven upon your brow,  
And those dimples smiling yet?

Through the coming years so dark  
How my heart shall yearn to greet  
The vision of a golden head  
And the sound of little feet.

No more shall the prattling voice  
Ease the burden of the day;  
No more those chubby arms at night  
Enfold me the while I pray.

My beautiful one, sleep on  
Through earth's dreary night; nor wake  
Though my heart must watch until the morn  
And suffer and weep and break.

Sleep on, my beloved, and rest.  
A mother shall vigil keep  
And think how blessed 'twould be to share  
That long, long, dreamless sleep!

O, God! have I sinned perchance  
To merit this grave distress?  
In that I loved my child so well  
Have I loved Thy Child the less?

Did I long, as I clasped my babe,  
That Time might stand still nor move  
My soul one atom toward that bound  
Which should sever me from his love?

Hard questions! and yet my God!  
Thou judgest the hidden thought  
Thou knowest the love I gave my child,  
And the pain this change hath wrought!

And dear Lord! is this the end  
Of my waiting and my pain?  
One heavenly glimpse of motherhood  
And a childless home again!

Amen! for my lamb is safe  
In that land where the angels go.  
And if my sad voice could reach his ear  
Would I call him back? Ah no!

Johnstown, Pa.

### BIBLE STUDY.

BY WEALTHY A. BUEKHOLDER

A CASUAL reading of the Bible is one thing, and a careful study of it is quite another. Some six years ago, while trying to fill the position of matron at the Huntingdon school, I occasionally went into the Bible class then taught by Bro. Swigart. This class met early in the morning, and to be there, I was obliged to leave work undone, and yet I was surprised at the interest that was awakened in my mind with so little time for preparation, and I then hoped that at some time I could resume Bible study when I could have my mind more concentrated.

Now, since the Bible Terms are held every winter in our schools, all who can possibly attend, should do so. But perhaps some may not feel sufficiently interested in the Bible to sacrifice a few dollars and a little time. If such is the case, go and join the class, and get interested. You will soon see beauty in the study that will surprise you. It is even so. We want to get interested in any work we undertake, and never is this truer than in our religious work. It is of momentous importance. There is no better way to get this interest than by studying the Bible. If it is a dull book it is our own fault. We

should dig deep for the precious jewels therein contained. Men are willing to expose themselves to danger in searching and digging for gold and silver, because of their value, and the same zeal should be exercised in digging for gems of truth from God's Word. It deserves more than a superficial notice. "Search the Scriptures" is the Divine command, and implies careful study, and one not to be neglected. It is not only our ministers who need the Bible study, but every member of the church,—the young as well as the old. A knowledge of the truths of the Bible is needed by every one.

The Bible Terms connected with our schools are a grand auxiliary, and I trust will be appreciated by those for whom they have been prepared. Where could we spend a month and a few dollars to greater profit? Apart from the regular class work, the doctrinal sermons and lectures and the Christian associations are great helps to those who have a desire to "grow in grace" and be better informed. Who that has the good of the church at heart would not desire to be there? We think none. But all cannot go, and those who cannot, can pray for the success of the work, that great good may be accomplished.

At our recent interesting Ministerial Meeting at Huntedale, those who have attended at Huntingdon, spoke of the great advantages of being there, and urged the ministers and others to attend, and therefore a good attendance should be expected from our District. There are many sacrifices that could be made to profit, and the means thus saved be used to attend the Bible Term. We hope all who can will attend this winter and thus prepare for greater usefulness, for workers are needed on every hand. There is much to be done, and willing workers are wanted.

Newburgh, Pa.

### THE FIVE LINES.

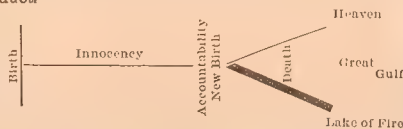
Conclusions drawn from Luke 15: 11-24. Synopsis of a Sermon Delivered by Chas. M. Yearout, in the Wade Branch Church, Kans., Oct. 23, 1894.—A. M. Sharp.

"A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

"THERE are five lines represented in the Gospel. The first, second and fourth all intelligent, accountable beings must cross. The third all may cross. But all that refuse to cross the third must cross the fifth.

The first line is that of being, coming into physical existence according to the organic laws of generation.

The second is the line of accountability, and all accountable beings must cross this line, and become accountable to God for their acts and conduct.



You observe from birth to accountability is a state of innocency, and all that are embraced in this state belong to the family of God, and are in a saved condition; they are such by virtue of the atonement made by Christ. They are representatives of the kingdom of heaven. Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. 19: 14; Luke 18: 16. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3. Nothing that men can do can add to their purity, or make them

more acceptable with God. They need no repentance or baptism. These are means to bring the sinner into favor with God; but the children of God need no baptism. The sinner is to become as a little child in trust, confidence and humility. The little child will follow its father and mother through floods and flames. When the prodigal or younger son came to the years of accountability he, like thousands of others, wanted to get away from father's house; he thought there was more pleasure in the world, the barren fields of sin, than in father's home, so he made choice of the broad way, that broad, beaten track that worldlings love so well. He spent his innocency (for that was all he had to spend) in grasping after the vain pleasures of earth, "and he began to be in want."

All that choose to travel on the broad way will, sooner or later, like the prodigal son, come to want. As the human family arrives at the line of accountability they become responsible to God. They must then choose for themselves; they can no longer stand in a state of innocency. Here the broad way of sin and disobedience leaves the straight and narrow way, and the farther one travels on this downward road, the farther he gets away from God and eternal happiness.

You observe that just a little beyond the line of accountability is the line of the new birth, regeneration. It is the privilege of all to cross this line, and thus be adopted into the visible kingdom of the Lord Jesus Christ. It is not necessary that one travel on the downward road and become contaminated and steeped in sin in order to be regenerated. To regenerate is to beget and embraces in it life and physical existence. To regenerate is to re-beget, and embraces spiritual life and spiritual existence.

"Of his own will begat he us with the word of truth." James 1: 18. "For in Christ Jesus I have begotten you through the gospel." 1 Cor. 4: 15. The Word of God produces the spiritual embryo. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." Eph. 5: 25, 26.

It is just as impossible to become the sons and daughters of God independent of the laws of regeneration, as it is to have physical existence independent of the organic laws of generation. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. All that come to the line of accountability must be regenerated and born again in order to eternal life and an acceptance with God. Will you, kind friends, accept of God's means of salvation and have your name inscribed in the Lamb's book of life; or will you continue in sin and rebellion against God and be cast out? You now have the right to choose. Make a wise choice.

The fourth line all must cross. All must enter the vale and shadow of death. "It is appointed unto man once to die, and after this the judgment." Those who have been regenerated and born of God have the blessed assurance that Christ will go with them through the valley of the shadow of death, and his rod and staff will comfort them. Psa. 23: 4. But those who have refused to enter the fold of Christ will have no friend to go with them when they come down to their deathbed. They look out into the black darkness beyond and there is no beckoning hand of love to bid them come; there is no star of hope that meets their anxious vision. A long, doleful night of despair gathers around them. They



must pass over the river of death attended by howling fiends of darkness.

The fifth and last life is the great gulf between the wicked and righteous, as represented in Luke 16,—the dividing line between God's mercy and wrath. When one of those who had crossed the fifth line called for one of those on the other side to dip the tip of his finger in water and cool his tongue, he was told, "Between us and you is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence." Luke 16: 26. As seen in the diagram, the impassable gulf is fixed between the righteous and the wicked. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Psal. 1: 5.

All those that have crossed the line of regeneration and have lived faithful, devoted lives in the service of God "shall be caught up in the clouds to meet the Lord in the air, and so forever be with the Lord to enjoy that eternal rest that remaineth for the people of God." They shall enter into that "inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in heaven for them." 1 Pet. 1: 4. Those who have not been regenerated and born of water and of the Spirit must appear at the general judgment, and there be condemned and be cast into the lake of fire and brimstone, which is the second death. Rev. 20: 10, 14, 15.

Then, dear friends, like the prodigal son, arise and go to your Father's house and there your guilt confess, and he will take away those sin-stained garments and clothe you with a robe of righteousness, and register your name among the saved in heaven.

#### A HISTORY OF THE FOLLOWERS OF CHRIST.

Formerly Known as the "Brethren," "Tunkers" "Ancient Brethren," "Dunkards," and now Incorporated as "The German Baptist Brethren Church."

BY S. Z. SHARP.

Number Nine.

#### THE GREAT COMMISSION.

THE last words of great men are ever held sacred. The last words spoken on earth by the Son of God, are most precious. Based on "all authority both in heaven and on earth," they are pregnant with the scheme of human redemption. They embrace the law for obtaining human salvation. They contain the formula for entering into covenant with the Triune God, and add the promise of the Son's presence "to the end of the world."

It is this formula for entering into covenant with the Father and the Son and the Holy Ghost, that is now before us. Ever since its promulgation, it has been recognized by all Christendom as the law commanding baptism, as well as the foundation for the doctrine of the Trinity. Its authority can not be questioned; it has never been abrogated, but stands to-day as the law prescribing whom and how to baptize.

The command to teach, standing in this formula, before the command to baptize, implies that teaching should precede baptism. This idea is emphasized by the practice of the apostles, Acts 2: 38-42; 8: 5-12; 9: 17, 18; 10: 34-48; 16: 14, 15; 33: 34; 19: 1-5. Faith being also placed into the formula before baptism, indicates that only believers should be baptized. The practice of the apostles, so far as we can determine, shows that they confined the rite of baptism to believers, and the language of Philip, Acts 8: 37, indicates that they would not baptize any others.

#### THE MODE OF BAPTISM.

To ascertain the manner of practicing this rite during the apostolic age, we must rely chiefly upon the following facts:

1. The commission is in the form of a law, hence must be couched in words distinctly understood by those affected by that law, otherwise it would prove its own defeat, and its author could be charged with folly.

The words indicating the mode of baptism may be as readily understood as the words "eat" or "drink" in the direction to partake of the Lord's Supper, or to obey any other command of the Lord about which there is no difference of opinion.

2. The commission was written in Greek, the most exact language ever known, and from that language it was translated into ours and all others, either directly or indirectly. The Greek word in the commission, conveying the idea to baptize, is *baptizontes*, from *baptizo*, the emphatic form of *bapto*. In the New Testament this last named word means to dip or plunge. This meaning is never called into question. See Matt. 26: 23; Mark 14: 20; Luke 16: 24; John 13: 20; Rev. 19: 13. *Baptizontes* is literally translated by the words, *dipping plunging*, or one of their equivalents; figuratively, by the term overwhelming or bringing under some influence, Matt. 3: 11; Mark 10: 39. Its primary and most obvious meaning is best conveyed by the English word *dipping*. This was the meaning attached to it for five hundred years before, and for centuries after the advent of Christ, hence this must have been its meaning during the apostolic age.

3. The character of the Greek language would not permit the use of words with vague or indefinite meanings, neither do we find them so used in the New Testament. When the idea of *sprinkling* is to be conveyed in Greek, we have the term *rantzo* or some of its derivatives, Heb. 9: 13, 19; 12: 24; 1 Peter 1: 2. For *pouring* we have words derived from *cheo*, Matt. 26: 7; Mark 14: 3; Luke 10: 34; John 2: 15; Rev. 16: 1, 2. To *wash the whole body* we have *lavo*, John 13: 10; Acts 9: 37, etc. To *wash clothes, phuo*, Rev. 7: 14. To wash a part of the body, as the face, hands, or feet, we have *nupto*, Matt. 6: 17; 15: 2; John 13: 5. To *dip or plunge* anything into a liquid, we have *baptizo*, John 13: 26; Rev. 19: 13. There is no case adduced from the New Testament in which it can be shown that *baptizo* should be translated *pour* or *sprinkle* when used in its literal sense. When used figuratively, pouring or sprinkling would often be peculiarly inappropriate.

4. If it were not a settled fact that the word *baptizontes* in the commission meant a *dipping* or *immersing*, we could not account for its being so translated in the following languages: viz, Syriac, Arabic, Ethiopic, Egyptian, Armenian, Latin, Gothic, early German, Swedish, Danish, Spanish, Hollandic, French and Welsh. We should notice that these translations were made by learned men and with the greatest care, and are endorsed by lexicographers and the ripest scholars from all denominations.

#### ONCE INTO EACH NAME.

Observing the laws of the language by which the commission was handed down to us, we notice that the command to baptize requires the dipping of the candidate once into each name. This appears from the following facts:

1. The compound phrase,—*"name of the Father, and of the Son, and of the Holy Ghost"*—represents three distinct names, the same as when we say the "name of Peter, and of James, and of John." It is not one compound name, like Simon Bar-jona. Common sense admits this.

The laws of the language demand it. These names are correctly construed thus: In the Father's name, and in the Son's name and in the Holy Ghost's name. This shows that the word *names* is understood in the first rendering before "Son" and "Holy Ghost."

2. Throughout the New Testament Scriptures, the names of the three persons in the Trinity are never used interchangeably. The word *Father* is never used to represent the Son, nor the word *Son* to represent the Holy Ghost, though each name has many synonyms.

3. It is the law of language that a series of names in the genitive or possessive case must represent different persons or things, as, for example, "the doctrine of baptisms, and of laying on of hands, and of resurrection." Heb. 6: 2. The same is true when each word is preceded by an article, as "the Jew and the Greek," Rom. 10: 12, while a single name can never be expressed with the article or the preposition "of" before each word of a compound term, as Simon Peter, Caius Julius Cæsar. The three words in the commission, representing names are each preceded by both the article and the preposition "of," hence they represent three distinct persons.

4. One person cannot be in three places, remote from each other, at the same time. The three persons in the Trinity (two at least in a bodily form) were at one moment in three places. The Son was in Jordan, at the time of his baptism, the Holy Ghost, between heaven and earth, and the Father in heaven, Luke 3: 21, 22. Even now the Son is seated "on the right hand of God," Heb. 10: 12, and not occupying the place of the Father at the same time with him. Therefore there are three persons in the Trinity.

5. We are not to be baptized or brought into relationship with the three Divine Persons, taken collectively. That would require but one act in baptism, and the formula would have to be "baptizing them into the name of the Father, Son, and Holy Ghost." When the article and preposition "of" are omitted, then but one act is required, as in the following example: "Many shall come from the east and west and shall sit down with Abram and Isaac and Jacob in the kingdom of God," Matt. 8: 11. Here the article and the preposition are omitted and the idea is, "From the east and west, many shall come, and with Abram and Isaac and Jacob, shall sit down." There is but one coming and one sitting down, since the nouns are used collectively without the articles before them.

Our relation is not "with the Father and Son," but our fellowship is with the Father and with the Son," 1 John 1: 3. When we admit that there are three distinct Divine names in the commission (not one compound name), representing three Divine Persons (not one Person) and admit the law of language in regard to the use of the article and preposition "of," we are compelled to admit that "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," requires three acts, just the same as "Baptizing them into the mouth of the Mississippi, and of the Ohio, and of the Missouri."

MoPherson, Kans.

#### "LINE UPON LINE."

BY C. H. BALSBAUGH.

"To write the same things to you, to me indeed is not grievous, but for you it is safe."—Philpp. 3: 1.

My dear Sister:—

MANY brethren think it strange that some of the sisters need to be taught so often the distinction between 1 Cor. 11: 5, and verse 15.



But these same brethren need to be taught much oftener the distinction between Eph. 2: 8, 9, and James 2: 24. It is easier to make the grace of Christ of none effect by misinterpreting the passage in James, than to make shipwreck on 1 Cor. 11: 15.

But Paul is not self-contradictory in relation to the veil in prayer, as some contend. We search not for Paul's reasons, but for his meaning. The Gospel is a revelation to faith and not to philosophy. A child's faith will suffice for salvation, while the theologian's speculations fall infinitely short of the mark. Believe and be saved comprises the utmost possibilities of both God and man. We can easily believe a statement which is wholly beyond our comprehension. I believe in the Trinity of the Godhead, as I do in the trinity of my own being, but I understand neither, so you can believe in the covering for women in prayer, without knowing anything of the principle that underlies the injunction.

Your mistake consists in overlooking the transition of the apostle in verse 14, from the cardinal and practical to the illustrative. "Her hair is given her for a covering," is the natural type of the covering referred to in verse 6. If the hair constitute the prayer-covering, there is not a more pitiful instance of self-contradiction on record than the 6th verse. "If the woman be not covered;" that is, if her head is *nude* "let her also"—what? "Be *shorn*." Preposterous! And yet this is precisely what the exhortation of the apostle amounts to if the hair is the covering for prayer. The veil enjoined by Paul was a matter of sanctified volition, and not the product of un-sanctified nature.

You ask whether the covering must be always worn? Not necessarily by the conclusion of the apostle's logic in the chapter under consideration. There is no hint of difference between man and woman as to the time when the head should be covered or uncovered. To "pray without ceasing" applies equally to both sexes, and does not limit nor extend the injunction in verses 4 and 5, to either party. Blessed is the man that can wear his hat in the Divine favor during his working hours, by praying uncovered in the Holy Ghost at the stated season of devotion. Blessed is the woman who can wash and bake and scrub and spade, and do all kinds of manual service under her natural covering, if the typical veil in prayer and prophesying is indeed the token of the Divine indwelling and overshadowing. Where Paul rests his inspired prescription and argument, I will not venture to intrude.

The 10th verse is indeed a riddle not easily solved. The best linguists have various readings. I will give Rotherham's translation, which is as critical as any. "For this reason ought the woman to have permission upon her head, because of the messengers." Young has it, "A token of authority upon her head." Alford gives it thus: "A token of power upon her head." All this has reference to the position she occupies in the creation and redemption of man, and is elucidated by verses 2, 7, 8, 11, 12. It reveals Paul's philosophy of the matter, which is too profound and comprehensive for us to grasp.

The man's headship of the woman is not so absolute as the Christ's headship of man, or God's headship of Christ. But whatever this relation is, and the obligation connected therewith, it demands of man an uncovered head, and of woman a veiled head, in time of worship. Power on the head because of the angels, applies to the uncovered no less than the covered approach to God in the different parties. A covered man and an uncovered woman, are equal violations. Believe, do, be strong, restful, victorious.

Union Deposit, Pa.

#### A LETTER FROM GERMANY.

BY O. PERRY HOOVER.

FOUR welcome friends came to us this Lord's morning,—four GOSPEL MESSENGERS. After we had eaten the customary German rolls for breakfast, we made haste to read the good news from America. Nor did we lay them aside until all were read. These were the best MESSENGERS, it seemed, that we have read for many a day, and I am sure that there is no element of homesickness in our judgment. Let me give a few reasons:

1. *The Missionary Spirit in Them.* It is the spirit of the times and the right spirit. Bless the Lord that our beloved Brotherhood is awakening on the question of missions! These papers have a hopeful spirit, none of that foreboding element which we often see, that is afraid of progress, as if the Lord could not prosper what he inspires. This work is of the Lord, and we ought to regard it so. Whenever a church is active on the mission question, it is also active on other questions of spiritual progress. History shows this. And as a student I rejoice with all my heart to see these signs of growth among us. It means a happier day dawning, and a desire to develop the full resources of our church.

2. *The Revival Meetings.* The frequent notices of accessions led us to count the number in the four papers. To our great joy we counted 977 baptisms, 77 applicants, and 46 reclaimed,—in all, 1,099. Of this number, no doubt, some were reported twice and some baptized earlier, but it is safe to say that there were 1000 accessions during October. These results are worthy of great rejoicing, and show what can be done when the people are awakened. No church, no matter how small or poor it is, can afford to do without a series of meetings.

Furthermore, an analysis shows that the accessions were largest in sections where there is a missionary spirit. Again, it shows that the preachers were those who believe in missions. That is right; it ought not to be otherwise. What would even a Peter or a Paul have accomplished, had he not believed in missions? Nothing worth recording, I dare say. I have a supreme sympathy for the preacher, who, in this age of Bibles, and that, with the needs of humanity as plain as the noonday sun, says that he does not believe in missions. A righteous mind is charitable, but it cannot endorse such poverty of soul. It is unfortunate, to say the least, for any one to be so misinformed concerning the spirit of the Good Book,—the Book of missions.

3. *Our Missionaries.* Frequent mention is made of our missionaries, both at home and in India. It seems that some of us did not know there is a heathen land, until our dear brother and sisters offered themselves for that work. We now have an interest in India,—yes, we have millions of brothers and sisters there in utter spiritual darkness. Let us save them, too. I believe if a hundred other brave souls like these three would offer to go to heathen lands, we could soon get up a real spiritual enthusiasm among us. The few ripples of enthusiasm now among us have increased the accessions, but what will they be when we fully awake to our duty! Two thousand preachers! A soul each month apiece would be 24,000 souls saved each year. What result! Are they worth our efforts?

4. *So Many Young Men were Elected to the Ministry.* Cicero, in "*De Senectute*," says that young men tear down empires (brotherhoods), but it takes the wisdom of old men to build them again. However, we must have young men for the ministry,—live, consecrated young men. They are young who have gone to India. May the Lord call hundreds of such!

I read in the expressions of many that they believe there is dawning a day of great religious activity among us. The young men elected now will be the leaders in that day. How important, then, that their education and training in all lines be the best! I found the ocean wide and deep, but it has not more drops of water than there are sins to be removed from mankind. Even here, in Protestant Germany, customs and beliefs must change considerable before "religion is as free as the air we breathe."

And so we rejoice that so much is being done. May the Lord bless the Brotherhood!  
Leipzig, 9<sup>III</sup> Hartel Strasse, Dec. 2.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Lacon, Ill.—Eld. S. Bucklew came to us Dec. 7 to preach sister Helen E. Ball's funeral. While with us he preached two sermons for us, which resulted in two accessions by baptism.—*Samuel Henry, Dec. 20.*

Wooster, Ohio.—We have decided to continue our Sunday school the entire year for the first time. The interest is commendable. We also commenced a series of meetings Dec. 23, conducted by the home ministry.—*D. M. Brubaker, Dec. 24.*

Martin Creek, Ill.—Bro. Amos J. Nicky, of Oakley, Ill., just closed some interesting meetings at this place, commencing Dec. 15 and closing Dec. 25. One was reclaimed. None were baptized, but some are counting the cost.—*Nicholas Eichenberg, Dec. 24.*

Greenland, W. Va.—Bro. W. F. Nine, of Gormania, W. Va., closed a series of meetings at Jordan's Run, one of our regular places of preaching Dec. 16, with six additions to the church by baptism. Bro. Nine preached nine sermons. The meetings closed with the best of interest.—*Dennis Clark, Dec. 17.*

Lower Miami, Ohio.—Our quarterly council convened Dec. 19. All business before the meeting was pleasantly disposed of. The church gave permission to employ a competent teacher to give instruction in vocal music. Our evergreen Sunday school is continuing with unabating interest.—*J. O. Garst, Dayton, Ohio.*

Bloomville, Ohio.—The Bible Term in Northwestern Ohio will be held in the Eagle Creek church, at their churchhouse six miles northwest of Dankirk, commencing Jan. 30, at 7 P. M., and continuing till Feb. 9. Bro. D. D. Thomas, of Williamstown, Ohio, will give railroad arrangements.—*S. A. Walker, Dec. 21.*

Bethel, Mo.—Bro. S. B. Shirkey commenced a series of meetings in the Bethel congregation, at the lower church, Dec. 1, and continued two weeks. We had a good, interesting meeting. He met with us at the upper church in council Dec. 15. The council was not well attended on account of rain.—*Frances Hildebrand, Dec. 23.*

Westphalia, Kans.—I went to the Vermillion church, in Marshall Co., Dec. 6, where we continued meetings until the 17th. It seemed to be seedtime, but the harvest was not yet. Our associations with the Marshall County members were very pleasant, but owing to other meetings in progress, near by, our congregations were not very large. I went to Olathe, Johnson Co., the night of the 17th, and learned the next morning that the Brethren had deferred their series of meetings to some future time on account of scarlet fever raging in the city. I, therefore, returned on the 18th.—*Chas. M. Yearout, Dec. 20.*



El Reno, Okla.—We commenced a series of meetings Dec. 9. Bro. Henry Troxel came in just at that time, remaining with us till the 12th preaching four soul-cheering sermons; then he went back to home appointments. We continued the meeting till the 16th and closed with two baptized and two applicants to be baptized in the near future. Praise the Lord for his rich blessings!—*Marshall Ennis, Dec. 17.*

Sidney, Ind.—Bro. John Heckman, of Polo, Ill., came to us and began meetings in Sidney on the evening of Dec. 1, and closed last night with a full house and good interest. Bro. Heckman came to us a stranger to nearly all, but made many friends while in our midst. While there were no accessions, yet we feel the meeting was a success, as we feel there were many good and lasting impressions made.—*Daniel Snell, Dec. 24.*

Dago, Ind.—Our dear brother, William Neff, of Milford, Ind., began preaching for us in the Upper Deer Creek church on the evening of Dec. 11 and closed on the evening of the 23rd. Two were received into the church by baptism. Many more had the path of duty clearly pointed out to them. We are persuaded that more would have come out, had our meetings continued. Bro. Neff closed on account of illness.—*Artemas Smith, Dec. 24.*

Bean Settlement, W. Va.—Eld. Silas Hoover, of Pennsylvania, came to this church Dec. 2 and remained till Dec. 11, preaching eleven sermons. They also had a love feast. The meetings were well attended. Three came out on the Lord's side and were baptized and many more seemed near the kingdom. Bro. Hoover's sermons were highly appreciated by the people generally. Two were recently baptized at the Grassy Lick church. This is a mission point in the bonds of the above-named congregation, and is under the care of the Mission Board of our District. Six sermons were preached at this place by the writer. This promises to be a good field for mission work.—*D. B. Arnold, Dec. 13.*

Union City, Ind.—Bro. Joseph Spitzer began a series of meetings at our Hill Grove house Dec. 5, which is still in progress. Saturday, Dec. 15, was our regular quarterly council. Our work was pleasantly disposed of. A brother who had fallen away from the church, was restored, causing rejoicing in the camp of the Lord. Our Bible Term is to begin January 4, and is to be held in our house, one and one-half miles north of Union City. We have quite a number of young members, and our desire is to develop their abilities for usefulness. We held a choice for a minister. Bro. Ezra Noffsinger was elected and installed.—*W. K. Simmons.* [This should have appeared in last issue, but it came too late.—*Ed.*]

Mohican, Ohio.—I met with the members of this church Dec. 3, to assist them in conducting a series of meetings. The first week of the meeting the weather was somewhat against us. We had considerable rain, and the roads were bad. Taking everything into consideration the meetings were remarkably well attended from the start. A deep interest was awakened. We continued for two weeks, preaching in all twenty-two sermons, when, to our sorrow, we received word from home that we were wanted. We had the pleasure of seeing, during those meetings, nineteen precious souls added to the church by baptism. These meetings should not have closed so soon, but, as stated, home duties called us away. Many more were almost persuaded. Surely the dear brethren and sisters did their part well! While among them we felt that we were surely one in Christ Jesus.—*Reuben Shroyer, Pierce, Ohio.*

Brainerd, Kans.—Bro. F. H. Bradley, of Canton, Kans., has preached for us every fourth Sunday since March last. In July five came out on the Lord's side and were received by baptism. Dec. 6 Bro. Bradley commenced a series of meetings at this place and preached eighteen sermons. Three young men were baptized Dec. 11, and four more decided to enter the kingdom of Christ and were baptized Dec. 21.—*Sarah Thomas.*

Clay Hill, Pa.—Our quarterly council was held at the Hade house to-day. Everything passed off pleasantly. One was reclaimed and another applied for membership, which caused much rejoicing. We have decided to do away with lining the hymns, as was the old custom. Hereafter all our houses will be furnished with hymn books. We also decided to hold a series of meetings at the Shady Grove house sometime in January or February.—*W. A. Anthony, Dec. 22.*

Bear Creek, Ohio.—On the evening of Dec. 16 Bro. S. F. Sanger, of Bridgewater, Va., came to this place and preached for us until Dec. 23, delivering twelve excellent sermons. He is a workman that needeth not to be ashamed. We are sorry that his time was limited, for we feel that he has laid a good foundation for accessions to the church. To-day, Christmas, we had services. Bro. S. A. Blessing, from Indiana, gave us an interesting sermon.—*Josiah Eby, Dec. 25.*

Quinter, Kans.—Bro. John Crist, of Olathe, Kans., came among us on the 7th, and preached until last evening, when he left for other fields of labor. While with us he preached thirteen sermons. The members have been built up in their most holy faith. Six precious lambs entered the fold. Others were almost persuaded. Of those that came out on the Lord's side, there were three brethren and three sisters, all Brethren's children and still under the parental roof.—*Ella Reish, Dec. 18.*

Round Mountain Church, Ark.—I returned home Dec. 15, from Madison County, where we had two weeks' meetings. The interest was very good. I baptized one, and others are near the kingdom. A few are ready but are waiting on their companions. We hope to get more in the future. Our members in that part are alive to the cause of the good Master. They hold social meeting every week. We have established a regular appointment for them twice a month.—*Samuel Weimer, Wyman, Ark., Dec. 17.*

Markleysburgh, Pa.—Our brethren convened for quarterly council Dec. 15 and transacted a large amount of business, together with the election of two ministers, viz., Bro. Jacob Rodeheaver and the writer. Eld. John C. Johnson, of the George's Creek congregation, Eld. Valentine Blough, of the Middle Creek congregation, and Eld. Jerry Thomas, of Salem, were present. The latter gave us a very interesting sermon in the evening. Eld. Blough's discourse on Sunday was also very instructive.—*M. J. Weller, Dec. 20.*

Peach Grove, Va.—Our new church, two and one-half miles east of Winchester, Va., was dedicated last winter, and in March we had a love feast. During the summer we were favored with some very able preachers from a distance, including Eld. S. A. Sanger, of Rockingham, Va., S. N. McCann, of Bridgewater, Va., J. C. Beahm, of Augusta, Va., and others. We had a pleasant series of meetings in October. Eld. J. Zigler, of Rockingham, Va., preached eighteen sermons for us which were very enjoyable. We are under the care of Eld. Daniel Baker. Our home ministers are brethren W. Wine and S. Oline. We are all in love and union.—*Margaret J. Miller, Winchester, Va., Dec. 15.*

Lower Cumberland, Pa.—Dec. 15 closed our meetings at Pleasant View church, where Bro. Jas. A. Sell, of McKees Gap, Pa., held forth "the glad tidings of the kingdom of God" for two weeks in a manner that is an honor to the church. As an immediate result of the meeting one young lady was baptized, and is now enjoying the fellowship of God's people. On the following morning Bro. Sell commenced a series of meetings at the Walgamoth house, Lower Conewago church, York Co., Pa., where he is now defending the Truth with power.—*Henry Beelman, Dillsburgh, Pa., Dec. 22.*

Long Meadow, Md.—Bro. Brice Sell came to us Dec. 1, 1894, and, on the evening of the same date, commenced a series of meetings in the Beaver Creek congregation, at the Long Meadow church, which continued until Dec. 18. Bro. Sell preached, in all, twenty sermons, which were so interesting and deeply charged with sound Gospel truths that many were made to remark that such able preaching was perhaps never before heard at this place. While there were no immediate accessions, we feel that many minds were impressed with truths which will not soon be forgotten.—*F. D. Anthony, Startown, Md., Dec. 24.*

Ingram, Okla.—Bro. Appleman came to us Dec. 10 and preached six soul-cheering sermons. He held forth the Word in its purity, and as a result, one soul was added to the fold. While Bro. Appleman was with us we organized our little church. We have at present twenty members. We named our church "Deep Fork church." Bro. Appleman was chosen as our minister. We elected two deacons. The lot fell on brethren W. P. Brouse and John A. Carpenter. We would be glad if some of our ministering brethren could locate with us. Bro. Burns, John Neher and Bro. Landis were with us during our meeting. Bro. Appleman expects to preach for us every first Sunday.—*Effie C. Carpenter, Dec. 19.*

Pleasant Valley, Va.—The home brethren commenced a series of meetings at Beaver Creek schoolhouse, in the bonds of the Pleasant Valley congregation, Nov. 30, and continued up to Dec. 8, which resulted in an addition of seven by baptism, with one applicant who will be baptized soon. Meetings were also commenced at the Reedville schoolhouse Dec. 7, and continued up to the 14th, which resulted in eighteen additions by baptism. Among the number was a little girl, nine years old, and two boys, twelve years of age; also two children who have been blind from birth. There have been, since April, forty-four additions by baptism and two reclaimed in the above churches.—*R. T. Akers, Alum Ridge, Va., Dec. 17.*

Roaring Spring, Pa.—Bro. S. S. Beaver, of McAllisterville, Pa., came to us Dec. 1, commenced meetings the same evening and continued the meetings until the 18th of the same month. Bro. Beaver did not shun to declare the Word of God in its purity. His manner of conducting a protracted meeting is to indoctrinate and then ask people to come to Christ. Bro. Beaver and the writer made as many as five calls in a day among the brethren, sisters and friends. While in their homes we had a religious talk, and then before we left we read a Scripture and had prayer with the family. Brethren, much good can be accomplished in these short but instructive visits. Bro. Beaver preached in all twenty sermons and one funeral sermon. Nine made the good choice and were buried with Christ in baptism and one reclaimed. Bro. Beaver went from here to the Smithfield churchhouse, belonging to both the Fairview and Clover Creek churches, where he is now laboring.—*J. R. Stayer, Dec. 26.*



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### Committee:

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L. MISS. AND TRACT COM.,  
Galen B. Royer, Sec. Mt. Morris, Ill

## SILVER LINING IN THE CLOUD.

ALTHOUGH the day is dark and drear,  
And rain and wind are sighing loud,  
Above it all is bright and clear—  
There's silver lining in the cloud.

Let no vain sorrow or regret  
Life's inner harmonies enshroud;  
They see not—those who pine and fret—  
There's silver lining in the cloud.

Where sympathy to you has been  
As coming from the common crowd,  
In silence onward move serene—  
There's silver lining in the cloud.

Not sullen brows the world can cheer,  
Or make the feeble heart feel proud;  
But smiles when those who doubt and fear—  
There's silver lining in the cloud.

Who suffers from the suffering,  
In him a kingly heart is bowed:  
True glory that life is within—  
There's silver lining in the cloud.

## DIARY LEAVES.

BY W. B. STOVER.

Port Said, Egypt, Nov. 14, 1894.

AFTER arrival at five in the evening, several of us got aboard a little boat and went ashore. There are always plenty of these little boats to be had. At Malta we counted some fifty.

Port Said is a study. We walked together up the middle of the street with a constant swarm of voluntary attendants. First were guides. One told us we would have to have a guide. We told him, "No guide." And until we had emphasized our words to him very much and told him to "get away," he walked close by us. This was but the entrance—the index. All along, whichever way we went or even looked sometimes, men and boys were calling out to us to come into this or that shop and buy their wares. The calling was continuous in the street, if not to us, to others. Walk along, and the fellows follow you. Stop, and they surround you. One lad followed us with a large basket of oranges, from the time we came ashore until we went away.

One of the natives on our boat boasted that at Port Said all were Mohammedans, and "no Christus, no Bible." We will willingly grant it, after having spent but a few hours on its streets and in its shops.

Here again the ship took coal. At Malta, also, is an English coaling station, but this is said to be the fastest coaling station in the world. All the coal is dumped by hand from the flat boats into the ship. The men carry the baskets on their shoulders, and thus form lines from the part of the flat boat where their baskets are filled, to the part of the ship that receives the

coal. Not long ago six hundred tons were thus supplied a large steamer in seventy minutes.

Leaving Port Said at nine o'clock, we enter at once the Suez canal. Ship travels but six miles an hour in the canal. It is as still as can be. The moon is unusually bright. We remain on deck till nearly midnight, enjoying the balmy atmosphere and the calm beauty of this bright night.

This canal is eighty-six miles long, and is of immense advantage in voyaging from London to the East. From London to Bombay is 4965 miles. The ship company pays ten shillings for each passenger carried through, yet we cannot but remember with sadness that many thousands of lives were lost in the building of the canal. This is a great triumph of engineering skill, but how true it is that "nothing great is lightly won."

Suez Canal, Nov. 15.

Passing slowly through the desert this forenoon we saw camels and natives in their homes. One Arab was just returning alone on his camel from probably a lengthy journey. They approached with steady pace the bare-looking, square, little one-story huts they called a home. There was a little cluster of three or four huts there in the desert together. When they came near, the camel knelt, the rider dismounted and sat down before him, and then neither camel nor man moved again as long as we could see them.

A little further on we saw two Arabs walking in the direction of the camel and the man,—walking in the trackless, treeless, fenceless desert,—walking, that was all.

All alone, not far from the canal on the left, stand two little crosses, in the sand. Upon inquiry we are told that two passengers once sickened and died on their voyage, and they were buried there. I wonder if they died in Christ. If they did, a desert grave is just as sweet as on the grassy hill.

Now we begin to realize why the men put a second canvas covering or awning over the decks at Malta. This morning at 8 o'clock the thermometer registered 80 degrees.

Leaving Suez a very desert town, where we arrived about noon, we enter the Gulf of Suez. On either side are ranges of mountains several hundred feet high. We are in constant remembrance that these are sacred "grounds." We are nearing the Red Sea. We read with great interest Exodus 13: 7 to 20: 23, and other kindred Scriptures.

Red Sea, Nov. 16.

The sea is wide. Some places we can not see land. On the left we looked upon the Sinai range. A cloud hangs now over one of the highest points. The man of God,—Moses,—lives today in the record of His book. No doubt he wondered what would become of the murmuring, erring children of Israel when he was gone. But his meek faith soon dismissed such thoughts. There can not be much faith in one who wonders what will become of the church in the next generation, or, in other words, when he is gone.

While I do not now wonder so much that the Israelites complained in yonder desert, I appreciate more than ever Moses' excellent words: "Your murmurings are not against us, but against the Lord." Ex. 16: 8

This morning at 8 o'clock the thermometer registered 84 degrees. We appreciate fully the good breezes constantly blowing.

Aden, Arabia Nov. 19.

At Aden, like at all other stations except Brindisi, we stopped out a distance from the shore, and many boats ply in the water. As we near the port we notice two large masts sticking up out of the water. We learn that about four years

ago the ship struck a rock there and rapidly went to the bottom. All that can be seen of it now is the tops of the two masts.

The kite, a very common bird here, hovers about, sometimes very close to us, sits upon the mast ropes, rides on the waves, and constantly keeps on the look-out for any crumbs or offal from the ships. But that which is most new is the operation of the fish-like native boys in the water below. Some twenty or thirty little fellows gathered on port side of the boat in the water, swimming, soon after the boat stopped. Then they all began yelling "Wo-ho" and "O-ho" at the top of their voices. They gave a familiar rising inflection on the second syllable of their cry. Some one pitched a penny in the water to the swimmers and then there was a scramble. The four or five nearest dived for it. As they came to the surface again, the lucky hand upholds the money. They become quite expert, and very rarely does a piece of money get away from them, if thrown into the water.

They have a number of small canoes, I suppose about as our Indians used to have, and they know how to get in and out of the boat without getting water into it. Getting out is easy enough, but to get in requires some skill. They put their hands in on the bottom of the boat, and then, without bearing on the side of it, spring over into it. Thus they keep their balance. With feet hanging in the water on one side, they lean back on the other and sit on the bottom. Then it is an easy matter for them to collect their feet, and they are in. We are told that these native boys, shining black, and with only a yard or two of light cloth about their loins, stay in the water hours at a time. The larger boats come right among them as a wagon among weeds, but they keep watch of them and often swim under them, or take momentary hold of the oars, or hang on before or behind.

Here at Aden some eight or ten postmasters boarded our ship. Their duty is to assort all the mail on board, so that, as soon as we reach Bombay, it can be immediately dispatched to all the parts of India and the East for which it is destined. These men take the first mail steamer from Bombay to Aden to assort the mail again. What economy of time! The work requires nearly five days' labor, and it is done on the way. These postmen thus live between Bombay and Aden, between Aden and Bombay. Half their number are Europeans, half are native India men.

Arabian Sea, Nov. 20, '94.

Sea quite smooth and calm. Last night we looked diligently for the Southern Cross, but failed to see it. The North Star hangs very low in the sky, and we can not find *Ursa Major*, the familiar Great Dipper.

How time flies! What changes come! A year ago to-day dear father Emmert fell asleep. We rejoice to know that but a few years shall separate us. His was a quiet, consecrated life. Twenty-five years an elder in Northern Illinois, his joy was when the church was at peace within and at war without,—at war with the enemy to win souls from his to Christ's kingdom. Bro. Emmert's gloomy days and nights were spent when the church had war within and peace without. We mourn his death. We loved him while with us; we love him still. And in entering upon the work before us we have his blessing. He told us in true words before: "When I look upon the work from the Bible standpoint, I can only say, *My children, go.* These last words were oft spoken with tearful eyes. May his memory linger ever with us and strengthen us!

This forenoon something broke about the steam piping of the engine, and we can not make quite







# The Gospel Messenger,

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H. B. BRUMBAUGH, Huntingdon, Pa. }  
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J. B. BRUMBAUGH, } Associate Editors.  
J. G. ROYER, }  
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ADVISORY COMMITTEE.

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., Jan. 8, 1895.

MUCH matter, and some of it already in type, including considerable editorial, is crowded out of this issue. It will appear next week.

ON account of going to press with the last issue a few days ahead of time, some matter intended for that number had to be held over until this week.

THOUGH the District Meeting for Northeastern Ohio was held Oct. 4, 1894, we did not receive a copy of the Minutes until a few days ago. No papers are sent to Annual Meeting. Bro. F. B. Weimer will represent the District on the Standing Committee.

CHRISTMAS evening Bro. L. W. Teeter closed a series of meetings in the Eversole church, Ohio, with eleven additions by baptism and one reclaimed. He preached twenty-seven sermons. The above is gleaned from a card written by Bro. John Calvin Bright.

THE Rock Run church, Ind., seems to be blessed with peace and a large measure of the Spirit. During the last twenty-three months one hundred persons have been added to the membership. We commend the church for her zeal for the Master's cause.

WRITING from the Crooked Creek church, Iowa, Bro. D. P. Miller says an interesting series of meetings was recently conducted in that congregation by Bro. S. F. Brower, of South English. There were no additions, but the meetings proved very helpful to the members and others.

BRO I. N. H. BEARM closed his meetings at Polo, Ill., with five accessions. His stay in Northern Illinois has been greatly appreciated by the churches in which he labored, and through his instrumentality a number have accepted Christ and are now numbered with the saints. Accompanied by his wife and child, he left here last week for Virginia. The members in Mt. Morris regret that his arrangements did not permit him to do some preaching for us. We hope to see him here again in the near future.

IN the death notice of Susanna Neher, published in No. 50 of last volume, appeared a few mistakes. Her death took place Nov. 29, instead of the 24th, and the funeral was preached by Bro. Boyd, of Brazilton, instead of Broughton. We make these corrections by request of Eld. Martin Neher.

WRITING from Burlington, W. Va., Dec 18, Bro. Geo. S. Arnold says: "We just closed another interesting series of meetings here in the Beaver Run congregation, and at the Union schoolhouse. Bro. Tobias Fike did the preaching." He delivered fifteen discourses. Seven were baptized and two others await baptism.

"CONSTANCY and Other Poems" is the title of a book of excellent poetry by Bro. N. R. Baker, one of our young ministers who is teaching in Chesterfield, S. O. The book has just been issued and should be widely read. The poems on the Christian Life are especially commendable. Illustrated, 176 pages, price postpaid, \$1.00 per copy. Address this office.

BRO AARON MOSS, of Landess, Ind., writes thus: "In our previous report we gave a brief account of our meetings, conducted by Bro. M. L. Hahn. He left us Dec. 17 in good spirits. Just a few hours before he reached his home the next day, his wife took sick, and a few hours later her spirit took its flight. Our members and neighbors deeply sympathize with him in his sad affliction."

WE are indebted to sister Kate Johnson for the number of accessions to the church reported in the MESSENGER for 1894. The number is 7,109, or nearly 2,000 more than were reported last year. This is encouraging, showing that we are making some progress as the years go by. Each year the number of accessions increases. With earnest efforts this number may be greatly increased during 1895.

WRITING from Mount Etna, Iowa, Bro. John P. Bailey says the church there has great reason to rejoice. The members commenced meeting Nov. 29 and continued till Dec. 1. Then Bro. Stephen Johnson, of Nebraska, came and preached thirty-two sermons, which resulted in fifteen accessions by baptism and three reclaimed. A feast was held on the 14th, and the meeting closed the next day.

BRO. J. M. MOHLER closed an interesting meeting in the new church, two miles west of North Manchester, Ind., Dec. 23. He preached twenty-seven discourses. Six were added to the church by confession and baptism. The members feel greatly revived. Bro. Bowser, of Dayton, Ohio, is booked for a series of meetings in the City of North Manchester. The meetings are probably in progress at this time.

WRITING from the Fairview church, Douglas County, Kans., Bro. J. W. B. Hylton says that the members composing that congregation desire that some efficient elder move among them. They have a good house of worship, and think their cheap lands, etc., should serve as an inducement for locating in that part of the State. For further particulars, address Bro. Hylton at McComb, Wright County, Kans.

OUR last communication from Bro. W. B. Stover is dated at Bombay, India, Dec. 1. He says: "We are finding out slowly a good many facts about work among these people. I will probably have to visit several up-country missions soon and some unoccupied fields also, from which to choose. The dear missionaries coming after us will be spared this great task. But I do it joyfully, for the love of Jesus."

UNDER date of Dec. 28 Bro. S. N. McCann writes: "Our meeting at this place, Bridgewater, Va., commenced Dec. 3, and will close Sunday, the 30th. Thirty-nine have been baptized, two reclaimed and there are three applicants for baptism, and one more to be reclaimed. Our Bible session at the College opens Jan. 2 and will continue four weeks. We have the promise of Bro. D. L. Miller for a few days during the session, who will give us some of his excellent Bible talks."

BRO L. T. HOLSINGER, of Indiana, has been doing some good work in Blair County, Pa. He commenced meetings in the Martinsburgh church, Nov. 17, and continued till Dec. 7. There were seventeen accessions. From there he went to the adjoining church, Clover Creek, and delivered fifteen discourses. At this point there were twenty additions, making, in all, thirty-seven for the two meetings. This information is gleaned from a letter from Bro. J. G. Mock, who speaks very highly of Bro. Holsinger's work.

THE aged veteran soldier of the cross, Eld. John Metzger, of Lordsburg, Cal., writes us that he was eighty-seven years old Dec. 20. A few days previous he traveled twenty-five miles by rail and filled two appointments, morning and evening, where the Brethren had not before preached. On the 20th he says he picked some ripe peaches from his trees. He seems to be happy, is enjoying good health, and expects to attend the next Annual Meeting. Long live the aged preachers who have done so much to advance the kingdom!

SISTER B. W. HAYS, who may be addressed at Eel River Valley, Cal., writes us of a small band of seven members located in Humboldt County without a preacher. She thinks great good might be done if a preacher could be induced to locate among them. She speaks very highly of the work done in that County by Bro. P. S. Myers who visited them last spring, preached eight sermons and baptized three. The point to which our sister refers is about two hundred and twenty-five miles north of San Francisco, and twelve miles from the Pacific Coast. The County is said to offer good inducements to those who wish to locate there.

BRO. GEO. D. ZOLLERS called on us a few hours last week, on his way to Naperville, where he is now engaged in a series of meetings. He had just closed a two weeks' meeting at a point nine miles northwest of Morrison, where the Brethren of the Rock Creek church have purchased a house formerly owned and used by the Methodists. The house is in a good locality, and the prospect for doing a splendid work is encouraging. Bro. Zollers thinks the two recent accessions indicate an ingathering from an excellent class of people.

WE have just printed a new edition of the Brethren's Hymn Book, put up in a good, substantial manner. The paper used is excellent and the print very clear. We have two styles of binding; arabesque, 35 cents per copy, and morocco, 55 cents per copy. The latter, with gilt edge, may be had for 65 cents per copy. The morocco binding is to be especially recommended on account of the thin but good paper used, and limp binding, making a book that will stand pocket wear for years. It is probably the best bound hymn book we have yet published. Special prices on the arabesque binding in particular, for churches wishing to purchase in quantities for use in meetinghouses. We also have special prices for Hymnals when purchased for the same purpose. Churches desiring either book in quantities will please write us for terms.



THE Special Bible Term at Mt. Morris is now in session. A number of ministers are with us, and it is to be hoped that they will find the course of instruction both pleasant and profitable.

In one of his letters from London, Bro. Stover wrote of a visit to Spurgeon's church, and of hearing Mr. Spurgeon preach. One of our readers writes for an explanation, saying that Mr. Spurgeon is dead. True, C. H. Spurgeon died a few years ago, but his son is now occupying the father's place, and it was the young preacher that Bro. Stover heard.

PLEASE bear in mind that the GOSPEL MESSENGER is printed and mailed at Mt. Morris, Ill., and that all communications for its pages should be sent direct to that office to insure early attention. Communications mailed to the eastern office have to be remailed to Mt. Morris, and that causes delays. Then do not address business to any one connected with the office, but always Brethren's Publishing Co., Mt. Morris, Ill.

WE get more complimentary notes from our readers than we can find room for. We, however, give this extract from a letter written by Bro. Salem Beery, of Kansas. He says: "On the first page of one issue, No. 50, I find over two hundred accessions reported. This certainly is good news. When the MESSENGER is sent out fifty times a year, laden with good news, some think it too high at \$1.50 a year. I remarked to-day that No. 50 alone was worth almost that much. May the paper live long and do good in the future as it has in the past!"

BRO. H. W. STRICKLER, of Loraine, Ill., who attended the feast at Liberty, on Christmas eve, writes very encouragingly concerning the feast and the condition of the church. While other churches had their Christmas trees, our Brethren held a Communion service. The meeting was well attended, and the spirit good. The next day two, who had come ten miles for that purpose, were baptized, making six accessions since the feast in October. Our correspondent also writes that Bro. I. M. Gibson is expected to hold a meeting in the Loraine church, sometime in February.

WE are in receipt of an interesting letter from Bro. O. P. Hoover, now in Germany, which we make room for elsewhere. He thinks the four papers received the best he has seen in many a day. That is because he took the time and interest in them to analyze the contents. If every person would analyze well what he reads, how much good might come from even a small amount of reading! Then, when one is in a foreign land, he dearly appreciates news from the country he has learned to love. We hope our readers will enjoy the future issues of the MESSENGER, as did Brother and sister Hoover the four numbers they received in their German home.

THE way sister Miller's book is selling is a surprise to the author and the publishers. We had no idea that there would be such a demand for it. Hundreds order the book, and thousands ought to have it. In fact it should be in every family where there are children or young people. Even the old people read it with delight. They know that sister Miller has visited the Bible Lands and other countries, and are anxious to know what a woman has to say about what may be seen in these lands. Those who have not sent in their orders should do so soon, as these long winter nights afford plenty of time for reading. Price, \$1.00, postage paid by us. Address, Brethren's Publishing Company.

SOME of the churches took up collections on Christmas for the benefit of some worthy cause. Their course is to be commended. This is what we call giving gifts unto the Lord. We hope to hear of many congregations falling into line with this practice by another year.

DURING the last week of 1894 the greater part of the United States was visited by a cold wave of a very peculiar nature. It swept over the West, and visited all parts of the South and the Eastern States. In Texas the mercury fell far below freezing. Even the orange groves of Florida were severely damaged. Great bodies of snow covered some of the Southern States. In New York the snow drifted from six to ten feet, while in Northern Illinois the ground remained bare, and the weather, excepting a few days, almost as delightful as autumn, up to Jan. 2

SOME days ago Bro. G. J. Fercken and wife, of Sprague, Washington, came to Mt. Morris for the purpose of becoming better acquainted with the Brethren, and to be received into the church. After being duly instructed in our faith and practice, they made application for membership and were baptized last Wednesday. Bro. Fercken was born and raised in Asia Minor, was educated in the Arabic, Greek and French languages, spent a number of years in the Oriental world as the interpreter of languages, also resided several years in Smyrna, and has served ten years as an Episcopalian minister in the United States. He and his wife heard of the Brethren some months ago, investigated their claims to Primitive Christianity, became convinced that they occupy Gospel grounds and are now numbered among us. Bro. Fercken is now in his fortieth year, and we trust the change in church relations will prove pleasant and to the furtherance of the Master's cause.

#### BIBLE NORMALS.

WILL you please state, through the MESSENGER, your views on the following: Since so many of our ministers are elected after their advantages of obtaining an education are past, and many have not the means nor time to attend any of our colleges; and since we are to preach the Word, and cannot preach and teach what we do not know, why not have a Bible Normal of two or four weeks held in each State District during the winter every year? We have just closed such a school, and feel that we need another one next year in Southern Ohio. Conference requests churches to furnish poor ministers with suitable books for study, but a few weeks of normal study each winter would far excel private study. Please answer soon.

West Alexandria, Ohio

H. M. BARWICK.

WHILE a college education is, by no means, absolutely necessary in order to qualify one to preach the Gospel with success, it is nevertheless a great help to any minister who will make a wise use of it. But a preacher ought to at least understand his own mother tongue so as to be able to express himself impressively and understandingly. Words are tools, and if any person in the world should understand the proper use of the tools, employed for work on the mind and soul, the minister should. The writers of the New Testament selected their words with great care, and it should be the purpose of every minister to strive for the highest attainment possible in this direction. The man who has the ability to employ his words with skill and force is in possession of a power that is of great value to any cause that can command his services. So, while we do not regard a college education as an absolute necessity for a minister, still we recommend it, and at the same time urge the necessity of a good knowledge of our own language. Let those who can, procure a college education, and

those who cannot, let them be contented to do the best they can with their limited attainments.

Concerning a Bible Normal, once a year, in each State District, we believe great good might result from it, if properly conducted and managed. We do not see why an institution of the kind might not be connected with our Ministerial Meetings, and managed by a Committee on Program, appointed by the District Meeting to start with, and continued by the Ministerial Meeting proper.

Such Bible Normals, however, should be conducted in perfect accord with the principles embraced by the Brotherhood, and be presided over by brethren skilled in the Word and the art of teaching, and also such as are in full sympathy with the faith and practice of our people. In connection with a general knowledge of the Bible,—for only a general knowledge can be acquired in so brief a time,—special attention should be given to the doctrinal questions so essential to our principles. A neglect here, in a Bible Normal, would be a very serious defect. There should be at least one skillfully-managed class in doctrine. Then nothing should be introduced in the way of rendering programs and other exercises that would jeopardize our principles, or prove offensive to prudent and well-meaning members.

The most that any of these Bible Normals can do is to stimulate, teach good methods of study, and give a general outline of Bible knowledge and a fair understanding of doctrinal principles. The minister must do his best studying at home. Here he should have his hours for study, and the few books needed. The average minister does not need many books, but he should study well those he has. But after all, the Bible is the book for the preacher. Its history, its grand moral principles, its doctrine, its geography, its great variety of other matters, and its charming language, well and carefully studied at home and in the field, will make of any ordinary minister a workman that needeth not be ashamed.

And while Bible Normals may prove a great help to those who cannot well go far from home, still those who can spare the time will find much better facilities for acquiring knowledge in the Special Bible Terms held at our schools than can possibly be had in the Bible Normals. For this reason we would urge all who can do so, to attend one of the Special Bible Terms held and conducted in connection with our schools. Here you are likely to acquire methods of study, get an inspiration, and come in contact with minds that will prove very helpful to any minister.

J. H. M.

#### THE POOR FUND.

SINCE our last report in No. 50, of 1894, the following amounts have been received for the purpose of sending the MESSENGER to the poor:

Mattie R. Ruster, Ind., . . . \$ 1.00	Mary A. Hoofstetter, Pa., . . . 40
George D. Royer, Iowa, . . . 1.00	A brother, Lanark, Ill., . . . 80
Ella Royer, Iowa, . . . 1.00	Ephraim Trestle, Ill., . . . 50
D. F. Lepley, Pa., . . . 2.00	Eld. Geo. Worst, Ohio, . . . 35
Sally Desdorf, Ohio, . . . 1.00	Franklin Grove church, Ill., . . . 47.50
Jos. J. Beeghly, Ohio, . . . 5.00	Sarah Brallier, Iowa, . . . 1.00
Mary Beeghly, Ohio, . . . 5.00	D. A. Norcross, Cal., . . . 1.00
S. White, Mich., . . . 30	J. H. Wisler, Va., . . . 10
J. A. Facher, Ohio, . . . 3.00	Jos. D. Wingart, Md., . . . 40
Susan Keenrod, Ind., . . . 50	Sadie Wingart, Md., . . . 1.00
Elizabeth Beck, Ind., . . . 1.00	D. D. Hoover and wife, Pa., . . . 1.00
Joseph A. Price, Ill., . . . 1.00	A brother, Ohio, . . . 1.00
J. W. Zigler, Va., . . . 1.00	Frances Knott, Neb., . . . 30
Louisa Davidson, Ohio, . . . 40	Lizzie Wells, W. Va., . . . 25
Elizabeth Blough, Pa., . . . 1.00	Eliz. Switzer, Iowa, . . . 1.00
Adamsboro church, Ind., . . . 2.00	T. O. O'Leary, Pa., . . . 40
Sister D. Hevener and Mary	Solomon Knaut, Ind., . . . 20
A. Hevener, Va., . . . 1.50	Chas. D. Bonack, Md., . . . 1.00
Barbara Disher, Ohio, . . . 40	Emj. Swingley, Ill., . . . 80



## THE SNOW ON MARS.

MARS is one of the planets in our solar system and in appearance greatly resembles the earth, though it is not so large, being a little less than six thousand miles in diameter. This planet is receiving much attention from astronomers, and we hope some day to learn more concerning it than is now known. The following we clip from a late issue of the *Scientific American*. It will prove interesting reading:

"Among the most interesting observations of Mars during the recent opposition were those relating to the gradual disappearance of the snow cap surrounding its southern pole. The disappearance was due, of course, to the fact that it was summer in the southern hemisphere of Mars, and the polar snows melted more and more rapidly as the sun rose higher upon them. Yet, although the reason was plain, and because it was plain, one could not watch the process without experiencing a strange feeling that amounted almost to awe. It is quite easy to think dispassionately of the possibility that some things may go on in other worlds just as they do in this one as long as your eyes have not confirmed what is in your mind; but when peering through a telescope, you actually behold such occurrences, the effect is startling. It is like coming suddenly in broad daylight upon the scenery of a dream.

"On the 1st of June the snow around the south pole of Mars was about 2,400 miles across. A snow cap of proportionate dimensions on the earth would, in the northern hemisphere, extend as far south as St. Petersburg, the southern point of Greenland, and Mount St. Elias, in Alaska. By the 1st of July the diameter of the snowy area had diminished to about 1,600 miles. On the 1st of August it was only 1,100 miles, and on the 31st of August, the date of the summer solstice in the southern hemisphere of Mars, the snow cap was but 500 miles across. But heat accumulates in a Martian summer after the sun has begun to decline, just as it does upon the earth, and accordingly the melting of the snows continued after the solstice was passed. At the end of September the diameter of the snow-covered region was only about 350 miles, and at the opening of November it was less than 200 miles.

"Now comes a curious fact. About the middle of October it was reported that the polar snow cap of Mars had vanished; some of the most powerful telescopes failed to reveal a trace of it!"

## ELDERS IN COUNCIL-MEETING.

As the success of the great cause largely depends upon church government properly administered, therefore we ask the following: Is it not best for the promotion of the peace and prosperity of a congregation, for elders at council-meetings, after a case has been investigated, to give their mind as to how it should be decided before the members are called on to vote? And have any members a right to object to a vote being taken, after such a speech has been made, until elders, who in their estimation are impartial, are called in?

A BROTHER.

THE elder who presides at a council ought not to take an active part in discussing any question before the meeting. If at any time he becomes convinced that the church is likely to decide a question, by vote, contrary to the general usages of the church, it then becomes his duty, before the vote is taken, to carefully, and in a fatherly manner, instruct the members concerning the teachings of the Gospel, as generally understood by our people, on that particular subject. While he should never threaten, or do anything to intimidate the members in the least, he ought to, at the proper time, inform them that, should the

church decide any question contrary to the plain teachings of the Gospel, as well as the general usages of the church, it becomes his duty to report the church to the adjoining elders.

After he has made his speech—and he should never make a speech along this line unless it is really necessary—he should then allow any member to reply to it before the vote is taken so that he cannot be accused of taking undue advantage of the church. And if he kindly allows this privilege no member has the right to object to the vote being taken. But if the elder presiding persists in having the last speech, and in that way tries to influence the church, and becomes a party in the discussion, then a member has a right to file an objection and stop the proceedings until an impartial elder, or elders, can be secured to preside while the question is being decided.

Any elder has a right to instruct his congregation concerning its duties and privileges at any time he deems it necessary, and no one has a right to accuse him of partiality when he, in a becoming manner, warns the church of dangers that she is likely to run into by deciding a question contrary to the general usages of the Brotherhood. Of course there is a right way and a wrong way to do this. It can be done in a deliberate and fatherly way without any appearance of lordship it over God's heritage. A prudent elder will always labor to keep the church in front of him and strive to be its consecrated servant instead of its master.

Concerning the elders present who do not preside, as well as the other officers, they should take their chances with the other members in presenting their views to the church, and in this respect not assume the appearance of authority above that of the laity. In a council-meeting every member is presumed to be equally interested, and each one has a right to take part so long as he conducts himself in a becoming manner.

The leading object of any council meeting should be to conduct business in a becoming and Christian-like manner, and do the fair thing by every member present, and give all an equal chance. But above all things, the elder in charge should not become a party in questions in which the church is divided. He is the elder of the whole congregation, and should be a trusted father to every member in his charge. And if he conducts himself wisely, yet firmly, he is not likely to be accused of much partiality, though he may, sometime in course of events, have to report his church to adjoining elders.

J. H. M.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Indiana County, Pa.—Bro. H. Beer was with us in Indiana Town, and held a series of meetings which commenced the evening of Nov. 29, and ended Dec. 5. Two were added by baptism, and others will be gathered in due season, if our brethren will help us to carry on the good work. The community was sorry to see him leave.—*Charlotte Jacoby, Dec. 10.*

Pleasant View, Va.—This part of our congregation belongs to what is known as the Flat Rock church. Our esteemed brother, Jos. Kagey, of Dayton, Va., came to us Nov. 10, and continued to labor for us each night until the 25th. The members feel much encouraged by the zeal he manifested, as well as the efforts he put forth. As an immediate result, eight were received by baptism. They were all young.—*B. W. Neff.*

Fredonia, Kans.—The members of the Fredonia church, Kans., met on Thanksgiving Day for services, after which there was a missionary collection held, in which two dollars and sixty cents was received.—*Charles Horner, Dec. 13.*

Cottage Grove, Ind.—Our meetings are now a thing of the past and may be looked upon as a success. The visible results are three baptized and one reclaimed. The invisible results can only be estimated by God Almighty, but we have reason to believe the church was much built up. Eld. J. W. Rairick held forth the Word in its primitive purity, and we welcome him again at the earliest opportunity.—*E. M. Cobb.*

Osage Church, Kans.—This church met in quarterly council Dec. 8. The membership was well represented. The work was done in a Christian manner. Four members were received by letter and three letters were granted. Bro. Salem Beery was elected Sunday-school Superintendent. Bro. Joseph Glick is now preaching for us. He is laboring hard for the Master's cause and is calling on sinners to come home.—*Pink Wolfe, Monmouth, Kans.*

Washington, D. C.—One more has been received by baptism and two by letter, five in all since Oct. 1, and others are expected soon. If we could only have our own churchhouse, I feel we could soon make a great change. I still trust that our dear mother (the church) will soon provide a home for her poor child, shivering and suffering for want of a house. Surely, if mother has the money she will have love enough to give it.—*W. M. Lyon, Dec. 17.*

Cando, N. Dak.—I expect to start to Indiana Dec. 24 and will visit among the brethren in Carroll, Clinton, Miami, Cass, Wabash, Elkhart, St. Joseph, Marshall and other Counties during the winter. My correspondents will address me at Cando, N. Dak., as mail will be forwarded to me. We had a very pleasant council-meeting yesterday. The dear members all seemed to be in good spirits. We are spending a pleasant winter so far.—*A. B. Peters, Dec. 16.*

Middle River Church, Va.—Dec. 9 the series of meetings here closed. We had very pleasant meetings, good attendance and interest. At the close the large house was filled to overflowing. Two precious souls were baptized. We arrived home on the 12th, at 2 P. M., and the same evening the series of meetings commenced in New Carlisle, Ohio. Bro. D. L. Miller is now giving us some of his interesting Bible talks. We have large attendance and good interest.—*Henry Frantz, Forgy, Ohio, Dec. 15.*

Portis, Kans.—I have just returned from a mission of love amongst our isolated members of the south part of Osborne County, where I met Bro. Jacob Harnish and had one week's meetings with crowded house and good attention. There were no additions, but we believe some were not far from the kingdom. Saturday, Dec. 15, I went northwest about ten miles over Sunday, while Bro. Jacob went northeast. We again had good attention, with request to continue the meetings.—*Lewis Lerew, Dec. 18.*

Chapman Creek Church, Kans.—Our series of meetings closed Dec. 9 with increasing interest. Our dear brother, O. H. Brown, of Mound City, Mo., came among us Nov. 20 and commenced meeting the same evening and remained with us till the above date. He preached twenty-four soul-stirring sermons. Seven precious souls came out on the Lord's side and were buried with Christ in baptism. Our brother returned to his home in Missouri after leaving us.—*J. S. Baumbaugh, Moonlight, Kans., Dec. 16.*



**Crooked Creek, Iowa.**—Bro. S. F. Brower came to us Dec. 8 and remained until the 20th. He held forth the Word with power. The attention and attendance were good. There were no accessions to the church. This church is few in number, but we feel encouraged to press on in the line of duty.—*Jennie E. Senger, Dec. 20.*

**To the Poor.**—If any poor members who are willing to use the MESSENGER second-handed, will send their address to Lena Wieand, of Madisonburg, Wayne Co., Ohio, she will have the paper sent to them. Also if others know of persons who should read the MESSENGER, and will send the address of such, they will be supplied.—*Lena M. Wieand, Madisonburg, Ohio.*

**Franklin County, Va.**—Our meetings closed at Blackwater Chapel, Franklin Co., Va., Dec. 16. We were blessed with good weather excepting two nights, just in the midst of the interest. After that we were again greeted by large crowds. Three were baptized, one restored, and there is one applicant. This church is in the limits of the Bethlehem congregation, but somewhat isolated. There are some zealous brethren in this congregation. Bro. Daniel Peters, the senior elder, is a faithful worker.—*C. D. Hyllon.*

**Burbank, Ohio.**—On the evening of Dec. 3 Bro. Reuben Shroyer met with the Brethren of the Mohican church and preached each evening and a number of times in daytime until the evening of Dec. 17. Bro. Reuben is not afraid to tell the story of the Bible in its primitive purity. Nineteen souls were made willing to forsake sin and the sinful pleasures of the world, and to accept Christ as their leader. This church has had its share of trouble in the past, but a brighter future is before us.—*Silas Weidman, Dec. 21.*

**Maggodes, Va.**—Bro. C. D. Hylton came to the Blackwater Chapel Dec. 4 and began preaching the same evening and continued till the evening of the 16th. The general sentiment of the community was that we had a very good meeting though only four united with us,—three by baptism and one reclaimed. There is one applicant. Others seem to be almost persuaded. We think the Gospel was presented with power, though in a simple and plain manner. We have every reason to believe that the church at this place has been greatly benefited.—*Isaac Bowman, Dec. 17.*

**Boonsboro, Md.**—This church closed her series of meetings to-day with good interest and attendance. Two souls came out on the Lord's side and others said they would soon come. Still others confessed that they should do better, but are waiting for a more convenient time. We had nineteen meetings and stood the work much better than we had expected. The Lord be praised for his goodness and aid in our labors! It was thought we closed too soon. Bro. John Grabill, of Lancaster County, Pa., and Bro. James Hutchison, of Talbot County, Md., a brother of Bro. Andrew Hutchison, came to us and aided us over Lord's Day.—*Isaac Barlo, Dec. 17.*

**Danville, Ohio.**—Bro. Quincy Leckrone came to us Nov. 16 and began meetings in the Valley house on the evening of the 17th. He continued his much appreciated labors until the 27th, at which time Bro. D. L. Miller arrived and commenced his very interesting Bible Land talks at the North Bend house and continued till Sunday evening, Dec. 2. Bro. Leckrone continued the meetings at North Bend until Friday evening, Dec. 7. Bro. Miller gave one lecture in Gambier while with us. The meetings were all well attended and the best of interest prevailed. During these meetings five made the good confession and were baptized.—*C. J. Workman.*

**Special Notice to the Members of Southern Ohio.**—We, your committee on "Old Folks' Home," are now ready to receive any information as to your purposes and desires in reference to aiding the good work by way of bequests, donations, etc., and we urge those interested in the good work to press the work forward at once, so that the committee may be able to make a favorable report of the available means in sight to next District Meeting. (See Minutes of District Meeting 1891.)—*John H. Brumbrugh, Corresponding Secretary, Clayton, Montgomery Co., Ohio, Dec. 21.*

**Newport, Nebr.**—I spent one week visiting and preaching the Gospel in Cherry County, where we have seven members. Our doctrine was new when first introduced here. Some were offended and would hear us no more. Others, more noble, searched the Scriptures. At the last visit we had larger meetings with better interest than ever before. From there I came to Rock County and found the few members in good health, but they are dissatisfied with the very sandy soil and are looking for some better country to move to. Here I held three meetings with good interest. This closes my missionary labors in the Northwest until the opening of next spring.—*Jesse Y. Heckler, Dec. 14.*

**Rumel, Pa.**—Bro. D. H. Walker began a series of meetings at Greenland house, Shade Creek congregation, Nov. 24, and continued until Dec. 9. Eight were added by baptism and many others impressed with earnest appeals made by Bro. Walker, which, we do hope, will produce abundant fruit in the near future. Meetings were largely attended and attention very good. I closed a series of meetings at Bolivar, Pa., Garfield house, with one addition by baptism. The attendance was good considering the unfavorable weather. I think impressions were made that will produce fruit in the future. This church is in need of a good, faithful minister. I pray that the Lord may open a way to supply this place with a minister, well established in the doctrine. *Daniel Ho'sopple, Dec. 18.*

**Salamonie Church, Ind.**—Bro. I. M. Gibson commenced a series of meetings for us in the Loon Creek house, of the Salamonie church, Huntington Co., Ind., Nov. 25, and preached until the 30th, when he was suddenly called away, but returned Dec. 1 and preached until the evening of the 9th. During the series he preached several doctrinal sermons, gave several Bible readings, and closed with a lecture on infidelity. The attendance was good from the beginning, except on a few rainy nights. A few nights we could not seat all. The Word was preached with power and the interest was good. The members were much encouraged and strengthened. We pray and believe that the seed sown will yet produce fruit to the glory of God and the salvation of souls.—*A. H. Schuberger, Huntington, Ind., Dec. 18.*

**Sheldon, Iowa.**—I am free to say to you, as a word of encouragement, that the MESSENGER under its present management, is one of the leading papers now in circulation. I noticed as I left Sheldon, May 15, for Annual Meeting at Meyersdale, Pa., that all along when the newsboy came to distribute the last mail the MESSENGER was always first to be read. For this reason I would urge every brother and sister in our great Brotherhood to read the MESSENGER. It is always brimful of the best reading. If we can't all give our children farms and banks, we are all rich enough to have the MESSENGER brought every week to our homes for the small sum of \$1.50 for one year. This, I consider, is worth more to our children in the end, than a farm or a bank. Bring up a child in the way it should go, and it will never depart.—*Tobias Meyers, Dec. 20.*

**The Work in Washington City.**—Considerable has been said of late in the MESSENGER concerning the building of a meetinghouse in the City of Washington, the capital of our nation. Just think of it, brethren and sisters, we ought to have a house there, and all that is necessary is to go to work, put our shoulders to the wheel and stand together. Let us have a house there, and teach the great and noble that pure and undefiled religion, as taught by the Savior, and practiced by the apostles. Surely we have five thousand brethren who can pay five dollars each and not miss it! Some can give more and some perhaps less, but let us all do something, and show to the world that we feel an interest in the salvation of all men. Let us not delay this matter, but let us show our faith by our works.—*D. D. Horner, Jones' Mills, Pa., Dec. 20.*

**Mill Creek Congregation, Va.**—Bro. P. S. Miller, from Roanoke, came to us Nov. 25 with the intention of soliciting for the Washington church-house, and he also gave us seven interesting sermons, and two at Mountain Grove. He preached for us on Thanksgiving Day a sermon which ought to be long remembered by us all. We were made to feel with willing hearts to help those sufferers in the far West. We have started out several subscriptions to raise funds for those in want. Bro. Miller has now gone back to the Valley congregation, Augusta County, to get through with his unfinished work there. I feel happy to say that his work is prospering. I was with him soliciting two days. He is encouraged in his work. He also sold a copy of "The Seven Churches of Asia" at nearly every house where we stopped.—*H. E. Harshbarger, Good's Mill, Va., Dec. 8.*

**Beaver Creek, Va.**—This congregation held two Thanksgiving meetings, one at the Beaver Creek house, the other at Emmanuel's church, with fair congregations. At the latter place, after the brethren pointed out the many things for which we should be thankful, and especially the abundance with which we are blessed whilst others are destitute, we held a collection, which resulted in a donation of \$7.00 for GOSPEL MESSENGER poor fund, and \$5.25 for Washington City church-house. Last Friday was our quarterly council at Beaver Creek. Our solicitors for the Western sufferers reported \$43.15 collected. We also decided to improve the manner of holding our councils by adopting the method given in the Brethren's Church Manual. Hope we may make it a success! We have just closed an interesting series of meetings at Emmanuel's church, of which our new correspondent will give a report.—*G. W. Wine, Oolobine, Va., Dec. 17.*

**Arcadia, Nebr.**—Bro. O. Hope came to us Nov. 7 and held meetings night and day for one week. Then he went south of Arcadia, where he preached in Danish and English until Nov. 26. Bro. Nelson came to us Nov. 22. Brethren Hope and Nelson and the writer then started for Custer County,—a distance of thirty-five miles, where we met with the members of the Muddy Valley church. Here we had three meetings. Nov. 28 we, in company with brethren McOrea and May, started for Oconto, Nebr. Here brethren Hope and Nelson preached in Danish and Bro. McOrea preached at the schoolhouse in the Upper Wood River church. On our return we stopped at, what was called, Ash Creek. Dec. 2 Bro. McOrea preached at 10 o'clock in a sod schoolhouse. At 2 o'clock he was requested to preach at a private house to a fair congregation. In the audience was an old blind lady, eighty-four years old. Bro. Hope preached at 7 P. M. at the sod schoolhouse on baptism. To some it was the first sermon by the Brethren.—*D. M. Ross, Dec. 20.*



**Mount Hope, Oklahoma.**—This church has been holding a series of meetings for two weeks. Three have come out on the Lord's side. They show by their actions that they want to live a Christian life. Much good may be done by the home ministry if they will make an effort. We hope before the close of the meetings that more may come out on the Lord's side and be saved.—*E. L. Brubaker, Dec. 13.*

**Tempe, Ariz.**—Wife and I attended the council at Glendale, which took place Dec. 1. Everything passed off in the fear of the Lord. We had meeting the same evening, and every evening during the week until the 8th, the time agreed upon for the Communion. We met for the occasion at 4 P. M. By seven the feast was over. We met the next day at eleven o'clock and in the evening.—*P. J. Eisenbise, Dec. 17.*

**Yale, Iowa.**—The meetings, commenced here Nov. 19 and conducted by Eld. Jacob Witmore, closed Dec. 20. It was indeed a refreshing season for the members in and around Yale. We had splendid weather, good roads and large congregations. The best of attention was paid to the preached Word, which was given us in its purity, in plain terms, easily understood. There was no uncertain sound to it. The doctrine of the Brethren, which is the doctrine of the Bible, was plainly set before the people. One dear sister came out and accepted Christ, and another dear sister that had wandered away from the fold, returned.—*Jos. L. Myers, Dec. 24.*

**Wabash, Ind.**—Bro. J. M. Lair, of Mexico, Ind., commenced a series of meetings at the Wabash church Dec. 8, with good attendance and good interest. He has been preaching each evening and several times during the day. On Sunday, Dec. 16, we had the largest funeral ever held at this church. The house was crowded to the utmost and many were outside. It was one of the saddest funerals we ever attended. The departed ones were two young men, brothers, aged, respectively, eighteen and twenty years. Tomorrow, Christmas, Bro. Lair will close the meetings. So far three have been baptized and there are two applicants.—*Joel W. Brubaker, Dec. 24.*

**Talent, Oregon.**—Wife and I returned home with safety Dec. 13. We had a pleasant trip, being kindly received and well treated while absent. We attended seventeen meetings and one council-meeting. We held meetings in Marion and Clackamas Counties and a small meeting at the residence of sister E. Boggs, Portland, Oregon. What the result of our efforts will be the Lord only knows. We enjoyed good health on our trip and are still as well as persons of our age may expect to be. We have had a remarkably pleasant fall, here in Jackson County,—excellent roads until the last two weeks. After that we had considerable rain, but mild weather and but very little cold weather. Thus far the health here, generally, is good.—*David Brouwer, Dec. 19.*

**Midland, Va.**—Nov. 16 Bro. Andrew Chambers, one of our home ministers, commenced a series of meetings in the Cannon Branch schoolhouse, and continued till Nov. 25. He preached the Word with much earnestness, and two,—a man and his wife,—were baptized. The brother had for many years been a member of the Methodist church. Dec. 1 Bro. Chambers commenced meetings in the Valley house, where he preached until Dec. 11. Here three came out on the Lord's side. Thanksgiving services were held in the Midland house and Cannon Branch schoolhouse. Collections were taken up at these meetings for the Western sufferers. Brethren Maust and Just, of Somerset County, Pa., are here now, looking for homes.—*J. E. Blough, Manassas, Va., Dec. 19.*

**Cedar Lake Church, Ind.**—Dec. 6 was the time of our love feast, and it was a feast indeed. Ministers present were Eld. Jeremiah Gump, of the Pleasant Hill church, I. L. Berkey, of Rock Run, Bro. Shrock, of English Prairie, and Bro. Wehrley, of Pigeon River. All seemed to feel that it was good to be there.—*J. H. Elson, Fairfield Center, Ind.*

**Woodland, Ill.**—Our meetings which we have all been enjoying for the past month have closed. Bro. Michael Flory, of Girard, Ill., was with us two weeks at the Mt. Pleasant church, and two weeks at Woodland. We had pleasant weather, a large attendance and good interest. Twenty precious souls came out on the Lord's side and were buried with Christ in baptism; also one dear old brother who had strayed away came back to the fold. The Ministerial Meeting, held Nov. 28 and 29, was well attended and proved to be an interesting meeting for us all. Our quarterly council was held Dec. 5. Business was disposed of in a pleasant manner. Twenty-seven have united with the church since October. We have great reason to thank the Lord.—*Lydia Walter, Dec. 18.*

**Pleasant Valley, Va.**—Our church seems to be in a prosperous condition. We commenced a series of meetings at the Dalaney schoolhouse, about three miles east of our church, on Friday night, Nov. 30, and continued until Dec. 8, holding eleven meetings in all. Seven were baptized and one more made application to become a member. Besides, we believe the members were equally benefited. The home ministers did the preaching. On Friday night, Dec. 7, the brethren commenced meetings at the Reesville schoolhouse, a short distance south of the church, and continued until the night of the 14th, holding eleven meetings in all. Seventeen were baptized and one more made application. These meetings were conducted by the home ministers, assisted by some of the Brick church brethren.—*S. P. Reed, Dulway, Floyd Co., Va., Dec. 15.*

**Waterloo, Iowa.**—Dec. 17 we closed our meetings in Marshall County, Iowa, with an awakening interest. The few members, living near where we were preaching last, are arranging to build a church which is much needed in their midst. Dec. 19 we started for Waterloo, where we found brethren E. S. Young and J. K. Miller busy arranging for their "Bible Normal." We spent four days with them very profitably. Ten years ago Bro. E. S. and I spent nine months together in a Bible school at Lexington, Ky. I was much pleased to see that Bro. Young's system, methods and applications of Bible study are now far in advance of what they were ten years ago. There are more than one hundred scholars enrolled at Waterloo. He who misses such an opportunity of ten days' consecrated Bible study, cannot realize how much he loses.—*J. E. Young.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Local Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Blue River, Ind

We held our fourth and last quarterly council, Dec. 1. Not many were present. Our elder was also absent, being called away. We made arrangements for holding a series of meetings in the near future. Bro. Peter Stackman, of Nappanee, Ind., is to do the preaching. We also had meeting on Thanksgiving Day. Eld. Leonard Hyre preached a very good thanksgiving sermon, after which a

collection was taken up for the Washington churchhouse; also one for Western sufferers. \$3.64 was collected for the Washington churchhouse, and \$1.25 for the destitute in the West. One was taken into church fellowship by baptism on the 8th. We meet once every week for singing, since we received the New Song Book. We like it very much. We are trying to improve in singing as best we can. Singing schools with us were so long neglected that it will be quite a while before we can sing as we ought to.

LEVI ZUMBUR.

Dec. 19.

From Cerro Gordo, Ill.

JANUARY 7, 1894, the young members of the Cerro Gordo church organized a Young People's Meeting to meet every Sunday afternoon to engage in the worship of God, and for the special benefit of the new converts, that they, as well as older members, might learn to work for Christ, thereby developing their talents for higher duties in his service. This movement grew out of the belief that the only way "to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," 2 Peter 3:18, is to exercise the ability he has given us. While we greatly enjoy these meetings, we do not forget those who are not so favorably situated. Several collections have been taken for charitable purposes. \$9.70 has been donated to the Chicago Mission and \$9 to the Western sufferers. R. E. BURGER.

Cerro Gordo, Ill., Dec. 19.

From West Milton, Ohio.

OUR series of meetings at our central house (Salem church) closed on the evening of the 16th, with a large congregation. Bro. Andrew Hutchison did the preaching, with the exception of three sermons, which were delivered by the home ministers, our brother not being well enough to be at the services. At this writing he is still not well enough to be out, but is being kindly cared for by the family of Bro. Flory. His preaching was highly appreciated by all and we were very sorry that the meetings could not be continued longer. He goes from here to the Beaver Creek district in which is located the East Dayton church, where he is expected to do some preaching also. He intends coming back to us again before he leaves the Valley, and preach for us at West Milton, where he was to have preached this time. As an immediate result of the meeting, five precious souls were led into "Stillwater" and baptized. JESSE K. BRUMBAUGH.

Union, Ohio, Dec. 18.

From Goodland, Sherman Co., Kans.

I WISH to acknowledge through the MESSENGER that we have received \$13 from the Fairview church, Appanoose Co., Iowa, for the relief of the Western sufferers. We tender our grateful thanks to the generous-hearted brethren and sisters of the Fairview church. Our dear Bro. Samuel Studebaker, from Pearl City, Ill., is here at this time with a car load of provisions which is being distributed with great precaution and according to the instructions of our dear Bro. A. M. Dickey, of McPherson, Kans., who was here a few days, looking over the field of the destitute. It is bringing joy and comfort to many distressed hearts. If we could picture to the minds of the readers of the MESSENGER all the evidences of gratitude that we have seen and heard this week, while we were assisting Bro. Samuel Studebaker in distributing the clothing and provisions that were contributed by the dear brethren, sisters and friends, of Pearl City, Ill., there would be more cheerful givers.



While the brethren were here laboring very hard through the day to supply our temporal wants they also labored earnestly at night preaching, so that our souls were abundantly fed with the hidden manna of God's love. Surely we have had double reason to rejoice and be thankful to the great God of heaven and earth, and we desire to thank the brethren and sisters and friends, of Pearl City and vicinity for what sacrifice they have made in so nobly administering to our necessities. Bro. A. M. Dickey left here Dec. 14 for his home and Bro. Samuel Studebaker followed a load of clothing and provisions overland to Bird City, Cheyenne Co., Kans. We will get through distributing in a few more days and will bring present relief to something near one thousand souls. JOHN F. CLINE.

Dec. 15.

## From Eastern Shore of Maryland.

I was called by Bro. James A. Hutchison, of Talbot County, Md., to hold Thanksgiving services at the Fairview church and I am glad to report that we had a pleasant meeting with quite fair attendance and attention. As the services were new to them, not many were prepared with an offering, and we left the opportunity open for them to pay to the treasurer soon, as the Lord has prospered them.

By request of the church we commenced a series of meetings at the Boonsboro meeting-house Dec. 2, which has been attended fairly well. We will continue for some time yet, if the good Lord is willing to hold our feeble constitution up to perform the good work before us. My health, I think, is improving slowly, thank the Lord.

ISAAC PARTO.

Dec. 11.

## From Los Angeles, Cal.

The congregation of members here met at 11 A. M. and 7 P. M., at 510 Downey Avenue, for worship, and at 10 A. M. for Bible study. Under the efficient and faithful administration of Eld. P. S. Meyers and S. G. Lehmer, the membership continues to increase and love abounds.

A few hundred dollars is in the treasury for a church edifice, and now comes a sister, who labors by the month, and donates a house and lot in Lordeburg, toward the erection of a church-house here. Some one with zeal for the Master's cause and with money sanctified for his use, has now an opportunity to purchase a property, the proceeds of which will do a good work in this city. For information with reference to this, Eld. P. S. Myers may be addressed corner Sichel and Main Streets, Los Angeles, Cal.

Yesterday the writer evolved from Bro. Enosh Eby's sermon, some crumbs as follows:

Man can reject the teachings of astronomy, but the laws governing the bodies in the universe are not altered by such rejection. A man can reject the teaching of geography, but in such rejection not a mountain is lowered, not a stream changed in its course, not a town, hamlet, or city is moved thereby. No difference what men may do toward Divine Law and Divine Elements, no law of God, no element of the universe is changed from the purpose of God.

Again, "the spirit of love," or love's spirit, dissolves and dissipates the clouded and murky condition of the soul, so made by many evil spirits, which were in and around it. When the Christian attains to the point where he knows that God's wonders, now seen "through a glass darkly," are wonderful realities, he has reached a point of great enjoyment.

Last evening (Dec 16) the church here was presented with twenty hymnals for the use of

those not members, by two worthy sisters. And those sisters earn their money by days' work. Verily the poor press into the kingdom first!

M. M. ESSELMAN

Dec. 17.

## From the Highways and Hedges.

Nov. 30 I left home at 3 A. M. for Weimer, Poinsett Co., Ark., a distance of ninety miles, and arrived there at 7 A. M. With satchel and overcoat to carry I started for a walk of about six miles through the timber and across a wide bottom. But after a time I was overtaken by a man hauling lumber, who gave me the privilege of riding on the coupling pole of the wagon, bumping over roots and stumps. While there was some contrast between the hard coupling pole and a fine, cushioned carriage, yet these hardships are made easy when I think of duty, and heaven that is just a little ahead.

Leaving the wagon I set out on foot for Bro. John Obyn's, the preacher's home in that part of the country, and where we always find a hearty welcome. There I met Bro. D. L. Forney, who has been at work in the Master's vineyard for some days and had received two by confession and baptism. Meetings continued and we began to arrange for some church work. We held a council-meeting and an election for one deacon. The lot fell on Bro. Jerry Wilson. He and his faithful wife accepted the office and were duly installed. On Sunday, Dec. 2, after preaching, we received one more by baptism, a middle-aged man whose wife was a sister. Her joy was full when she saw her dear husband come home. We had set Monday evening for our Communion and just before the evening service one more dear young soul yielded herself up to God. This was the wife of a brother past middle age. Again there was rejoicing in the camp of the Lord that one more dear soul had volunteered to be a "soldier of the cross, a follower of the lamb."

Monday evening we had a very pleasant Communion with fourteen at the table. Perhaps you think this was small. Yes; "but tall oaks from little acorns grow." Now who will come and cultivate and water the Lord's little plant at that place? There is a splendid opening to build up a church there, and now is the time. The country is new, land cheap and church just starting. There is plenty of work temporally, with the country to improve, and spiritually, with the church to build up and care for. And there are plenty of young, able-bodied brethren and sisters to do both if they had the courage to come. You need not tarry at Jerusalem to learn the language. These Southern people can understand common English. Come and give them a chance. Tuesday morning I left for home, leaving Bro. Forney to carry on the good work a while longer.

JAS. R. GISH.

Stuttgart, Ark.

## A Florida Letter.

We left our home, in M. Morris Nov. 11, for the Sunny South, reaching Hawthorn, Fla. the 13th. We found a beautiful sunshine and a pleasant atmosphere. Since June there has been rain here in abundance. One rain, lasting twenty-four hours, is said to have been the heaviest known for many years. The ground being so thoroughly saturated with water has caused many large pine trees to fall in various parts of the woods.

Last Sunday we attended Sunday school at the Brethren's new church, called Pine Grove. The attendance was good. After the Sunday school I was requested to preach, and did so. Bro. E. J. Nsher, of Kenka, twelve miles away, has charge of the church, and with but little assistance in the

ministry, has been able to preach here only once in each month. The members here being few in numbers, and poor, the house was erected under difficulties. But they now have a good, well-finished house of worship. About half of the members live here and the other half at Kenka, about fifty in all. It would be better, probably, if they could all be at one place, and thus be the stronger. Especially would this be desirable on account of their isolated condition. I shall hold services for them twice each month, the first and second Sundays, until spring at least. J. O. LAHMAN.

Hawthorn, Fla. Dec. 21.

## Sadness and Joy.

On the morning of Dec. 13 this community was shocked by the message that Bro. Elias R. Miller, only son of Bro. Jacob and Rosanna Miller, aged 17 years, 10 months and 10 days, died yesterday at 5 o'clock P. M. at Francis, Fla., where he was working for Dr. S. G. Miller.

On Tuesday, the 12th, he labored all day picking oranges in apparent good health. During the night of the 12th, he was taken with hemorrhage of the nose, accompanied with some form of blood poison, and in a few hours death claimed its victim. The grief-stricken family knew nothing of his illness until a messenger brought the sad tidings of his death at a late hour of the night and that his lifeless form would arrive at Kenka on the 11 o'clock express Thursday.

Later a dispatch came that interment would be necessary the same day. The remains of our young brother were borne to the church, where our dear brother's family met their lifeless boy. The funeral took place at 2 P. M., after which all that is mortal of our young brother was gently laid away to await the great resurrection morn. Not being well, his father was scarcely able to attend the funeral. It is indeed a sore affliction to the parents and four daughters who mourn his loss, as they were very much needing his support at this time.

To-day, Sunday, the 19th, we were rejoiced to lead our niece,—sister Della Blocher, lately from Virden, Ill.,—into the beautiful, clear waters of Kenka Lake, where she was buried by baptism into death to arise, we trust, to walk in newness of life. May many more follow her worthy example, in our prayer! E. J. NESHER.

Kenka, Fla.

## From Manvel, Texas.

FINDING that I was likely to have trouble with my lungs again this winter, I left McPherson Nov. 20, arriving at Manvel the 21st, where I now expect to make my home until the Lord directs otherwise. I found the church at Manvel in a prosperous condition. A few have moved away and others have moved in, leaving the resident membership at this writing more than eighty.

They had an extremely wet season here the past summer, but it came in August and September, after the spring crop of vegetables had been harvested, and left the ground in good condition for a fall crop, which all who have planted are now enjoying.

The railroads are now running excursions to this country every two weeks, and many are availing themselves of the opportunity to spend the winter in this delightful climate. Brethren wishing to come to Manvel should buy their tickets over the Santa Fe road if possible, for either Houston or Galveston, as it runs through Manvel to either of the above places. I will cheerfully give any necessary information to those who will address me with stamp. J. H. PROCK.

Dec. 7.



### Why Do You Not Come?

WILL the MESSENGER permit one, not a member of the Brotherhood, but feeling a warm interest in the spread of its fraternal and Christian principles, to say a few words in advocacy of the South as an inviting field in which to build up your branch of the great moral armies of Christendom? Two years ago, four members of your church settled in Floyd County, Georgia, six miles east of Rome. Eld. Peter Reed, of Limestone congregation, Tennessee, visited his Washington County, Tennessee, friends in their new home, and wrote a brief article concerning it. This fell under the notice of Eld. Luther Petry, of your church, in Atlanta, Ga. He came up to see his isolated brethren and one sister and preached very acceptably in the community, in Baptist and Methodist meetinghouses. He now comes regularly, once a month, and preaches to good congregations.

A member of your church whose name is Shaffer, will accompany Mr. Petry when he visits his little membership in Floyd County, the fourth Sunday in December, when they expect to have a week's meeting. I can say that Mr. Petry's ministry is well received and appreciated. He is a prudent, sensible man, and would, we believe, do a great work in that section of Georgia, were he able to give more of his time and means to the work. He lives on Means street, in Atlanta, with his wife and children; is a moulder and wood-worker in the Technological Institute. Mr. Shaffer is attending medical lectures in the city. These two, with friend Petry's wife, are the only members of your church known to me in the busiest city of the South.

And now it may be asked, "Why do you, not a member of the Brethren denomination, take an interest in their success in the South?" I answer, because I was raised among them in two Valley of Virginia, and know their work and worth as peaceful, industrious citizens, and very gratefully remember their great kindness and love towards me when I lay and intensely suffered ten years in my bed, and their continued brotherly feelings all the long half century of my affliction. Does not continued love finally succeed in melting all hearts into a fraternal union and fellowship?

I read the MESSENGER, and often feel like wanting to write to some of its contributors. Especially was I drawn to Daniel Vazimen's "Comparative Religions." O. H. Balsbaugh seems like a "brother" to me, as do many sufferers and thinkers in the broad fields of humanity. I write this with six borrowed MESSENGERS lying near me. Upon your book you will see D. D. Arnold and Edmond Bashor, Rome, Ga., as subscribers for 1895. Friend Matthias Nead—one of the best read and broadest minded men in any denomination—has been sending tracts and copies of the GOSPEL MESSENGER to a friend of mine in Smyrna, Cobb County, Ga. These I also read. D. L. Miller's book will be better known and more widely read and appreciated, as the MESSENGER is read among the people generally.

T. F. JEFFRIES.

From Barron Church, Wis.

THE members of the Barron church have been blessed with another series of meetings. Bro. Franklin Myers, of Mt. Carroll, Ill., came here Nov. 13 and commenced meetings the same evening at the Wiseman schoolhouse. Nov. 15 Bro. O. P. Rowland, of Lanark, Ill., came and helped carry on the meetings until Nov. 19. Then Bro. Rowland returned home and Bro. Myers continued

the meetings at this place until Friday evening, then moved the meetings two miles west to the Baptist church. Here we continued meetings over Sunday.

Nov. 26 he commenced meetings at the Joyce schoolhouse. There the meetings were held until Friday evening, when they were brought back to the Wiseman schoolhouse. Sunday, Dec. 2, four precious souls were baptized. The meetings were continued until Sunday evening, Dec. 9. As a result of these meetings five dear souls were buried with Christ by baptism and two were reclaimed.

The Brethren at this place are making efforts to build a churchhouse. They have cleared the ground and are now going to get out the timber for the purposes.

PAROIS, Wis., Dec. 10.

MALINDA WILLIAMS,

### Matrimonial.

"What there's a God hath joined together, let man put asunder."

SIGLER—SMITH.—By Eld. Samuel Flory, at his residence, near South English, Iowa, Nov. 29, 1894, Mr. Jake Sigler and Miss Nellie Smith.

GROVES—WENGER.—At the residence of the bride's parents, near South English, Iowa, Dec. 4, 1894, by Eld. Samuel Flory, Mr. Will Groves and Miss Mollie Wenger.

B. L. NISWANDER.

STUTSMAN—CHILDS.—At Alba, Mich., Nov. 21, 1894, by Mr. Frank Mitchell, Bro. Joseph S. Stutsman and Miss Cora J. Childs, both of Alba, Mich.

L. B. WILCOX.

YOUNCE—FEERY.—At the bride's home, Dec. 19, 1894, by the undersigned, Mr. Davis E. Younce and sister Mauida A. Beery.

BOGG—FEERY.—At the bride's home, Oct. 10, 1894, by Bro. A. S. Rosenberger, Mr. Ora Q. Boggs and sister Mattie B. Beery.

ISAAC FRANTZ.

MCGILUMPY—CARROLL.—At the residence of the undersigned, near Odell, Pa., Sept. 29, 1894, Mr. Edward M. Gilmory and Miss Sadie Carroll, both of near Vancorville, Washington Co., Pa.

N. B. CHRISTNER.

DAGUE—CHARLTON.—At the residence of the undersigned, near Odell, Pa., Oct. 25, 1894, Mr. Charles Festus Dague and Miss Annie Margaret Charlton, both of Washington, Pa.

N. B. CHRISTNER.

GRABLE—BARRE.—At the residence of the undersigned, near Odell, Pa., Dec. 15, 1894, Mr. James L. Grable and Miss Sadie Barre, both of near Beallville, Washington Co., Pa.

N. B. CHRISTNER.

WALTERS—MADERA.—At the residence of Bro. Jefferson A. Walters, Untertown, Pa., Nov. 28, 1894, by the undersigned, Bro. Ephraim Walters, Sen., of Masetown, Pa., and Miss Mary S. Madera, of Morgantown, W. Va.

ALPHEUS DEBOLT.

HAY—WASSAM.—At the residence of the bride's parents, at Manvel, Tex., Nov. 21, 1894, by Bro. G. B. Selvey, George Hay and sister Angie Wassam, both of Manvel, Tex.

S. CORRELL.

HAY—SPRAGUE.—At the residence of the bride's parents, at Manvel, Tex., Nov. 21, 1894, by Bro. J. A. Miller, Elmo Hay and sister Hattie Sprague, both of Manvel, Tex.

S. CORRELL.

FITZSIMMONS—VANFLEET.—At the residence of the bride's parents, near Harper, Iowa, Dec. 12, 1894, by Bro. C. M. Brower, Mr. A. J. Fitzsimmons, of Fruitland, Muscatine Co., and Miss Gertrude Vanfleet, of Harper, Keokuk Co., Iowa.

J. S. BROWER.

INMAN—FAHRNEY.—At the home of the bride's parents, near Deep River, Iowa, Dec. 12, 1894, by the undersigned, Mr. Archie Inman and sister May Fahrney, both of Deep River.

H. R. TAYLOR.

BEIGH—TULLEY.—By the undersigned, at his residence, Nov. 15, 1894, Mr. Jacob E. Beigh and Maud Tulley.

S. E. BURKITT.

MIKESELL—McMAN.—By the undersigned, at his residence, Nov. 20, 1894, Mr. Enoch H. Mikesell and Lucy McMan.

S. E. BURKITT.

ECKLEBERGER—BOUSMAN.—By Eld. Noah Crumrine, at his residence, Nov. 25, 1894, Mr. Grant Eckleberger and Miss Idella Bousman, both of Wabash County, Ind.

C. R. LIVENGOOD.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

BRUBAKER.—In the Okaw church, Platt Co., Ill., Dec. 14, 1894, of catarrhal fever, infant daughter of Bro. Isaac and sister Rebecca Brubaker, aged 22 days. Funeral services by Bro. John Arnold.

E. F. WOLFE.

PALMER.—In the Burr Oak church, Jewell Co., Kans., Nov. 22, 1894, of kidney trouble, Bro. Harrison Palmer, aged 77 years, 1 month and 11 days. He was born in Ashland County, Ohio. He moved to Missouri in 1853, then to Kansas in 1882. He was a minister of the Brethren church for about thirty three years. He called for the elders and was anointed about ten days before he died. He was an exemplary Christian. Much of his time while sick was spent in preaching and exhorting. He leaves a wife and five daughters. He died at the residence of his son-in-law, Mr. Frank Beams. Funeral services by brethren Eli Renner, J. B. Porter and Allen Ives.

DIANA RENNER.

FISHER.—In the Salem church, Ohio, Nov. 19, 1894, sister Auldrie, wife of friend Frederick Fisher and daughter of Bro. Aaron and sister Louisa Lasure. Oct. 5 she laid away her only child. She leaves her dear husband and mother. Services conducted by the writer, assisted by Bro. B. F. Honeyman.

JOHN H. BRUMBAUGH.

GUSLER.—In the Maumee congregation, Defiance Co., Ohio, Mary Gusler, aged 18 years and 11 months. She was the daughter of Bro. David Gusler. Services were conducted by Eli C. Krabill and the writer.

JACOB KINTNER.

GARREN.—In the Des Moines Valley church, Iowa, child of friend William and Mahala Garren (nee Mahala Dietz), aged 4 months and 11 days. Funeral services by the writer.

JAMES G. GOUGHNOUR.

MYERS.—In Brazil, Ind., Nov. 20, 1894, Charles D., son of Bro. A. J. and Hannah Myers, of Ashland County, Ohio, aged 18 years, 7 months and 5 days. He united with the German Baptist Brethren church when fourteen years of age. He married Miss Emma Curtis, of Brazil, Ind., Nov. 30, 1892. His funeral services were conducted by Bro. Switzer, of the Methodist church, from 1 Thess. 4: 14-18. His body was laid to rest in the cemetery at Brazil, Ind.

DAVID SNYDER.

DIETERLE.—In the South Lincoln church, near Sallito, Neb., Dec. 3, 1894, Mary Dieterle, aged 29 years. Funeral services by Bro. A. R. Smith, from Eccl. 7: 2.

D. G. COUSER.

CARLTON.—At Staunton, Augusta Co., Va., Dec. 4, 1894, of pneumonia, sister Carlton, aged about 80 years. Funeral by the writer, assisted by friend Sealz, of the Lutheran persuasion, from Matt. 24: 44. Interment at Churchville, Va., Dec. 5.

D. C. ZIGLER.

MAUCK.—In Henry County, Ind., June 21, 1894, Rebecca May, infant daughter of Bro. William and sister Artie Mauck, aged 3 months and 5 days.

FUNK.—In Henry County, Ind., Sept. 5, 1894, Joseph N. Funk, aged 50 years, 8 months and 9 days.

CHRISMAN.—At Middletown, Henry Co., Ind., Oct. 3, 1894, sister Susan Chrisman, aged 69 years. She was born in Rockingham County. To her were born four children, of whom one survives.

TEETER.—At her home, in Middletown, Ind., Oct. 21, 1894, of diphtheria, Mary A., wife of Bro. Lewis Teeter, aged 25 years, 11 months and 29 days. She had throat trouble for some time, but was sick only a week, when God saw fit to call her to a better home. She leaves a husband and three children. Just a few weeks ago, Oct. 5, she attended our love feast. She called for the elders and was anointed. Her funeral took place at Buck Creek, by our elder, David Hoover, and David Replogie, the elder of that church, from Rev. 14: 13. Her remains were interred in the cemetery at Blountsville, near the Buck Creek church.

FESLER.—Near Frankfort, Ind., Nov. 14, 1894, Bro. David Fesler, aged 80 years, 11 months and 5 days. He was born in Lancaster County, Pa. He was married to Elizabeth Landis in 1832. To this union eight children were born. In 1890 he was again married to Sarah Orebaugh.

LINDAMOOD.—Near Mechanicsburgh, Ind., Dec. 5, 1894, of heart trouble and dropsy, Elijah Lindamood, aged 85 years, 7 months and 23 days. The deceased had been complaining for some time, but was up and around until the day previous to his death. He was sitting at the table, but before he began to eat he fell back. He died at 4:30 o'clock in the evening. He was born in Shenandoah County, Va. He was married to Lydia Fry in 1831, who still survives him. To this union were born seven children. He moved to Henry County, Ind., April 1, 1855. He belonged to the Lutheran church. His funeral was preached by Bro. David Hoover, from 2 Cor. 5: 10, at Upper Fall Creek, and his remains were laid away in the Miller cemetery.

FLORIDA J. E. GREEN.



**TROSTEL.**—In Carlisle, Pa., Nov. 22, 1894, of old age and general debility, sister Elizabeth Trostel, aged 76 years, 4 months and 9 days. A short service was held at the house, in Carlisle, after which the body was taken six miles east, to the Baker meeting-house, where further services were held by Eld. David Nelsley and the writer, from 1 Pet. 1:1-6.  
DANIEL LANDIS.

**MILLER.**—In the Rock Creek church, Brown Co., Kans., Dec. 12, 1894, of whooping cough and scarlet fever, John Alvin, little son of Bro. William and sister Sarah Miller, aged 2 years, 8 months and 15 days. Funeral services by the writer, from Matt 18:3.  
R. A. YODER.

**BOWEN.**—In the White church, Ind., Nov. 13, 1894, sister Catharine Bowen, nee Clowser, aged 92 years and 3 months. She was married to Young Bowen in 1823 and moved to Montgomery County, Ind., in 1829, where they spent the remainder of their lives. Her husband died Feb. 28, 1849. She remained a widow the remainder of her days. So their union were born ten children,—four sons and six daughters. She was a consistent member of the Brethren church for forty years. Funeral by brethren D. C. Campbell and Dunbar.  
MARY E. HARMESON.

**HOLLINGER.**—Near Baker, Ohio, Dec. 13, 1894, Anna, daughter of Moses Hollinger, aged 21 years, 6 months and 27 days. She was a member of the German Baptist church and a consistent Christian. She leaves a father, mother, three sisters and eight brothers. Funeral at the West Branch church, conducted by Bro. Jesse Stutsman and others.  
HESTER ADKINS.

**PHILLIPS.**—Near Cestro Gordo, Ill., Dec. 4, 1894, of epilepsy, Walter, son of Bro. John Phillips, aged 23 years, 9 months and 6 days. Funeral at the Oakley meetinghouse.  
M. J. McCLEURE.

**STOVER.**—In the Pleasant Valley congregation, Va., Dec. 3, 1894, of diphtheria, Charley Stover, aged 4 years, 11 months and 23 days. He often talked of going where Jesus is. Funeral services by Eld. Daniel Miller.  
MARTHA CLICK.

**BURRIS.**—In the Bachelor's Run church, Carroll Co., Ind., Dec. 12, 1894, sister Catharine Burris, aged 62 years, 9 months and 11 days. She was born in Fayette County, Ohio. She was the mother of ten children. Funeral by the Brethren.  
H. LANDIS.

**WORRELLS.**—At Manvel, Tex., Nov. 30, 1894, friend Wm. Worrells, aged 23 years, 8 months and 6 days. Funeral services by C. E. Gillett, assisted by Bro. J. A. Miller, from 2 Sam. 14:14.  
S. CORRELL.

**PEFFLY.**—At Manvel, Tex., Nov. 30, 1894, infant son of Bro. Joseph and sister Rosa Peffly, aged 10 days. This death and that of friend Worrells being only about an hour apart, the funerals were set for the same hour and the services conducted together.  
S. CORRELL.

**WILLIAMS.**—In Ottumwa, Iowa, Nov. 25, 1894, friend Lewis E. Williams, aged 76 years, 9 months and 22 days. Funeral services at his residence by the writer.  
ABRAHAM WOLF.

**CAMPBELL.**—In the bounds of the Libertyville church, Iowa, in Leando, Dec. 7, 1894, Alex. Campbell, aged 63 years, 3 months and 21 days. Funeral services in the M. E. church by the writer.  
ABRAHAM WOLF.

**FOLTZ.**—In the West Nimschillen church, Ohio, Nov. 26, 1894, sister Ellen Foltz, nee Sprankel, aged 37 years, 2 months and 24 days. A few weeks before she died she called for the elders of the church and was anointed. She was the mother of seven children. Two have preceded her to the spirit world. A husband and five children are left. Nov. 28 her remains were laid to rest in Mudbrook cemetery. Funeral sermon by Eld. Noah Longenecker, assisted by a minister of the M. E. church.  
SAMUEL SPRANKEL.

**DILLMAN.**—In the Blue Ridge church, Platt Co., Ill., Nov. 30, 1894, sister Susannah, wife of Daniel Dillman, aged 74 years, 9 months and 6 days. She was a pure and faithful member of the Brethren church for fifty-two years. During the last year of her life she suffered intensely, looking forward to the time when she would be called home. She was the mother of nine children,—four sons and five daughters. Two daughters preceded her to the spirit land. Funeral services by Bro. M. Stouffer.  
JOHN BARNHART.

**CLINE.**—Near Flora, Carroll Co., Ind., Dec. 11, 1894, William Henry Cline, aged 24 years, 7 months and 12 days. Funeral by Bro. A. J. Flory.  
H. LANDIS.

**HEINEY.**—In the Nettle Creek church, Hagerstown, Ind., Nov. 26, 1894, sister Susannah (Kinsey) Heiney, aged 86 years, 1 month and 22 days. She was the daughter of Abraham Kinsey, and was born in Montgomery County, Ohio, in 1808. At the age of seventeen she was married to Jacob Heiney. In about 1826 she and her husband moved to Wayne County, Ind. July 2, 1832, her husband was removed by death. To them were born fourteen children. In about 1828 she united with the German Baptist church, of which she remained a faithful member till death. Funeral services by elders Lewis W. Teeter and David Replogie, from 1 Cor. 15:57.  
IDA E. TRETER.

**MURRAY.**—In Pittsburgh, Pa., Dec. 14, 1894, Bro. Albert Murray, aged 26 years, 10 months and 19 days. He united with the church at the age of twelve years, and was married Oct. 8, 1892, to Blanch Parkenson, of Pittsburgh, Pa. She united with the church last winter, in Nappanee, and with one little child is now left to mourn his departure. Bro. Albert was the only child of brother and sister Murray, formerly of Nappanee, Ind. He renewed his covenant with God a year ago and died in the triumph of faith. His fond parents made the lonely journey from Pittsburgh with the body to Nappanee, where the funeral services were conducted by the writer Dec. 16, 1894.  
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RITEN, N. D., Dec 10, 1894.

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Thine ever truly,  
Yours Respectfully,  
MALINDA EVERSOLE

Brethren desirous of information about North Dakota its soil, climate, advantages and opportunities are invited to write to Max Bass, 132 Jackson Street, Chicago, Ill., or to F. I. Whitney, St. Paul, Minn.

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MOUNT MORRIS, ILL., AND HUNTINGDON, PA., JANUARY 15, 1895

No. 3

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In Paris is a daily religious paper published in the interest of Protestant Christianity.

FORTY FOUR have been baptized in the York City church, Pa., since October last. This is an encouraging increase.

DEC. 27 Bro. Peter Stackman closed a series of meetings in the Bargo church, Ind., with six accessions by baptism and one reclaimed.

BRO. AARON MOSS, of Landess, Ind., under date of Jan. 7 says, "Since our last report we have received two by baptism and one by letter."

BRO. THURSTON MILLER, of La Porte, Ind., informs us that his wife has been quite ill for over a month, but is now regaining her health.

UNDER date of Jan. 4, Bro. Enoch Eby writes us from his home in Booth, Kans. He has just returned from California, and reports a pleasant trip.

BRO. JOSEPH GUTHRIE, in December, held a week's meeting in the Forks of Bear Creek, Garrett County, Md., which resulted in nine accessions.

THE series of meetings conducted by Bro. D. H. Walker, at Roxbury, Johnstown, Pa., closed Dec. 29, with six more additions by confession and baptism.

LATE investigations demonstrate that color-blindness is twenty times as frequent among men as among women. The difference is ascribed to the use of tobacco.

BRO. ANDREW HUTCHISON writes us that he has arranged to go to Florida, to spend at least a part of the winter. He was to have left Cincinnati, Ohio, last Tuesday.

BRO. JOSEPH BEAM, of Ligonier, Pa., informs us that he is now in a position to devote much of his time to church work. Those desiring his services should write him.

BRO. S. A. SISLER recently preached thirteen sermons in a schoolhouse near Terra Alta, West Virginia, which resulted in nine accessions,—seven by baptism and two reclaimed.

AN infidel wrote on the foot-board of his bed, "God nowhere." When his little girl came in she read it thus, "God now here." Infidels may be condemned out of their own mouths.

THE crown worn by the king of Portugal is said to be worth over six million dollars. But what is that compared with the crown of life laid up in heaven for the poorest of the saints?

SISTER SARAH M. HARNISH, of Domerville, Ohio, writes that Bro. G. W. Sellers closed a series of meetings at the North Poplar Ridge church, Dec. 22, with seven accessions by baptism.

BRO. C. C. ARNOLD informs us that the meeting in the Eel River church, Ind., conducted by Bro. Dorsey Hodgden, is still in progress with much interest. Up to Jan. 4 twelve had been baptized.

IN our first issue for this year we said that after preaching twenty-four sermons, Bro. C. H. Brown closed a meeting at Chapman Creek, Missouri. It should have read Kansas, instead of Missouri.

WHEN several reports of the same meeting are sent us, and we publish but one, those sending the others should not feel offended if we fail to publish theirs. We usually give preference to the first one received.

BRO D. L. FORNEY, of Palestine, Ark., writes us that the Lord has greatly blessed his work in Poinsett County. Twelve lately united with the church. He says there is need of more helpers in that part of the South.

IT is reported that the infidels started a town in Texas, and called it Ingersoll. An evangelist held a protracted meeting in the place and converted 215 of the people. The name of the town was then changed to Edison.

THE Bible Term for the Northwestern District of Ohio will be held in the Eagle Creek church, Hancock County, from Jan. 31, to Feb. 9. For particulars write D. D. Thomas, Williamstown, Ohio. Farther notice next week.

SOME church news reaches us too late to be of interest, and is therefore not published. This week we are in receipt of reports relating to meetings held last October. News, to be interesting, should reach our readers at an early date.

IN Mexico an ancient city has been discovered, and the buildings in ruins, it is said, contain sufficient good building stone to build two cities twice as large as San Francisco. What wonderful builders the pre-historic races must have been!

WE sympathize with the people in Florida, who had all their fruit and vegetables frozen by the unprecedented cold wave that passed over the State the few last days of 1894. Our members will feel the loss severely, but as calamities of this kind do not come to the State often they can take courage, knowing that God will help those who put their trust in him.

THE date of sister Stoner's death, Oct. 12, 1894, was unintentionally omitted by the writer in her obituary found on page 46 of this issue.

A CORRESPONDENT from Covington, Ohio, writes, "Our series of meetings closed with good interest and a crowded house. Bro. Isaac Frantz defended the Gospel with humble boldness. The results were ten baptized and one reclaimed."

THERE is said to be a man at La Rochelle, France, by the name of Jules Zostot, who knows the entire Bible by heart, and can repeat any verse in it. This is indeed a remarkable memory, but it is far better to be able to obey the Book as the Lord intended.

A BIBLE school will be held at Smithville, Ohio, commencing Feb. 5, at 7 P. M., and lasting ten days. There will be at least four daily classes and preaching each evening. For further particulars, address M. C. Lichtenwalter, Secretary of Committee of Arrangements, Smithville, Ohio.

BRO J. H. SHIBKEY writes of a successful series of meetings at Millville, Mo., by Bro. William C. Hipps. Nine had been baptized when he wrote, making sixteen since the 1st of October last. The Wacanda church is arranging for a Bible Term in February. Further notice of the same will be given.

FOUR miles north of Huntington, Ind., on the evening of Dec. 1, brethren John Wright and Noah Fisher commenced a series of meetings and closed Dec. 27, preaching in all thirty-six sermons. There were nineteen accessions by baptism, one reclaimed and three applicants yet to be immersed. So writes sister Mary Wike.

SOME of those who have sent us remittances and have not yet received a receipt, will please have a little patience, as the business department is very much crowded with work at this time, and therefore may be delayed a few weeks in acknowledging the receipt of money. Those who receive the goods for which they send money should accept the same as a receipt for the amount sent.

BRO G. J. FEROKEN, of whom mention was made in our last issue, has since delivered two interesting talks in the Chapel on India, which country he visited some years ago, and also one talk on the Divinity of Christ. Our meetings continue, with large assemblies and marked attention. Bro. Miller is now with us and will deliver several of his Bible talks. He leaves for the East the coming Tuesday.

WRITING from Bombay, India, Dec. 8, sister Bertha Ryan informs us that Bro. Stover was quite sick with a fever. He probably exposed himself to the hot sun rather much. We hope to soon hear of his recovery. Our missionaries had not yet selected the particular field that they will occupy. In selecting their location they aim to exercise care and wisdom, and keep the good of the cause in view. Let all our readers pray for the success of our missionaries!



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THE FLIGHT OF TIME.

BY GEORGE D. ZOLLERS.

The winds of winter are moaning to-night,  
The floating clouds o'ershadow the earth;  
They seem to be singing a solemn dirge,  
Of the closing year: as we stand on the verge  
Our thoughts are swayed by the evening song,  
Of the woe and woe of the time that's gone.

What scenes arise as the seasons fly,  
From the charming spring to the winter's gloom,  
And still too fast to the earth we cling,  
As we sail alone on time's swift wing.  
Ah! soon like the end of the fleeting year,  
Will come the close of our life's career.

Like billows roll athwart the deep,  
So the years of life move on through space,  
And bear us down to our moldering sleep  
No more o'er the burdens of life to weep;  
But lost to time and mortal sight,  
We shall rest till the years have ended their flight.

Deep down in the caverns of the sea,  
Where human sight can ne'er explore;  
Their forms have undergone decay,  
To emerge from the deep in the rising day,  
And into the realms of glory go,  
Or down to the dismal night of woe

As time moves on with its measured years,  
Like the heaving tide from the briny sea,  
So the world speeds on like the foaming surge  
In noise and show to the fatal verge.  
Arise, ye saints, press heaven's call,  
And rescue men from doom and thrall!

### PREACH THE WORD.

BY WM. HERTZLER

"Preach the word; be instant in season, out of season," etc.  
2 Tim. 4: 2.

The Word may be noticed under different aspects: First, John the evangelist makes special mention of the Second Person in the Trinity as the Word, who was from the beginning, and Creator of all things in the whole universe. Second, the Holy Scriptures, the Bible, is termed the Word of God. Again, there is a spoken word, that never came into type, uttered by angels, prophets, etc. Heb. 2: 2.

The Gospel of Christ (in substance) is what Paul refers to in the text, in which is condensed the will of God, and in it we find the rule of life for every Christian. Consequently Paul would have Timothy preach the Word termed "the word of faith, which we preach." Rom. 10: 8. Apparently Timothy had studied the Scriptures from his childhood, and was able to retain them, which made him "wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15. Now, then, the Word shall be preached continually, without ceasing. See the German text, "*Halte an*." The idea is, if called and properly installed for the ministry, then consecrate thyself fully to this great work of God as Elisha did when Elias the prophet met him driving a plough. As soon as the prophet had thrown his mantle on the shoulders of the ploughman, he immediately sacrificed his yoke and plough in an offering to God and followed his calling for life, although it seems he had engaged extensively in husbandry, driving the eleventh yoke. The example set by Elisha the prophet should be an incentive to all ministers to consecrate themselves to the ministry, making the kingdom of God and his righteousness the first concern.

"In season" means to fill all your appoint-

ments and calls for preaching, if authorized by the church to do so.

"Out of season" seems to be enjoined upon the minister just as well as in season. Now arises the question, When is it out of season? On God's part there is no such a time, but on our part there are many occasions when it seems to us out of season. For example, when we have to encounter rainy weather, rough roads, the falling snow, or have a great distance to go. These are wonderful powers to frame the mind for saying, "It's out of season." Then, after you get to the house of worship, seated behind the table, and the time has come to take hold of the work, the elder opens the service by singing and prayer. Now you hear: "Brother, one of you preach to-day;" all along the bench you hear excuses; one has a bad cold, the next doesn't feel as if it were his time, and so the brakes are on the wheels. Now these are some "out of season" times on our part; but the text says, Preach anyhow!

The minister should improve every opportunity to disseminate Gospel truths wherever there is an opportunity to do so; not only in the pulpit, but wherever his calling in life will lead him. By making calls in private families is a very good way to say, "Peace be unto this house," not leaving the place without having the salvation of souls introduced. Sometimes on such occasions the enemy says, "Well, these folks are no professors of religion and would rather not have worship in their house;" but just there may often be a soul hungering for the Bread of Life; and if the Gospel, in a brief way, is held up by the minister, he often finds just the reverse of what he had imagined.

Again, in bidding farewell, the offering of a little sympathy and advice in words, well seasoned with grace, may often kindle the fire of Christ's love in the heart and help a soul out of captivity.

Again, much good may be done by visiting the sick and being careful to judiciously introduce Christ, who is the balm for every sin-sick soul. Even the followers of Christ, when afflicted, often long for the heavenly manna in their confinement and isolation. I remember so well last November, when I was confined in the German hospital in Philadelphia, one Sunday evening the singers of that institute sang on every floor; and when they reached the third floor, near my door they sang the beautiful hymn,

"Take the name of Jesus with you,  
Child of sorrow and of woe.  
It will joy and comfort give you,  
Take it, then, where'er you go.

Precious name, O how sweet!  
Hope of earth and joy of heaven," etc.

Never before could I so realize the treasure contained in those lines as then in my sad affliction. The song was more to my soul than many a good sermon before. Volumes of comfort it brought to my hungry inner man; and so it is with many others.

Let the minister take Christ along wherever he goes, sowing seeds of the Gospel. Although he may not see their immediate germination, the day will come when the dew of heaven will soften them, the Sun of Righteousness warm them, and then they will be quickened by the Spirit into new life in the kingdom of God.

### MORE ABOUT OUR SISTERS' APPAREL.

BY ANNIE E. BULLIN.

THERE has been a great deal said about how the sisters should adorn themselves, but still

it seems to me we have reason to say a great deal more. How careful we should be in the way we dress, as well as the way we act. 1 Tim. 2: 9 tells us how to adorn ourselves, and why not obey that Scripture as well as others? If we offend in one we are guilty of all. We sometimes see our sisters with unbecoming dress, such as big sleeves, etc. Why do we, as children of God, want to devote our time to decorating our bodies just to be in the fashion of the world? We must come out from among them and be a separate people; if we must be a separate people in conduct we must be in dress also. Stop and think how precious our time is and then think how many days and years are wasted on unnecessary ornamentation in dress. If we would only spend that time in reading our Bibles we might benefit ourselves and do some one else good. Think how many there are that are led down to ruin! And who is to blame? Is it you? Is it I? We are the light of the world, and if we disobey God's Word, we are leading souls down to ruin. How careful and prayerful we ought to live! Let us try and set a godly example before the world instead of partaking of her evil ways. We should set our affections on things above, not on things below.

We wish to speak here of the head dress in particular. We should be as plain in our head dress as in anything else. No trimmings or ornamentations can add to the beauty of a neat bonnet or cap; then why should we want them? Let us think about these things more carefully! Are we setting a godly example when we put them on? We are all to be of the same mind, and how can we be so if some yield to their evil inclinations? Let us, as dear children of God, put away these foolish things, and dress our heads, as well as our bodies, as becometh God's children. May God help us all to be more careful in all things, for we know not how soon the Lord will call us; and then we will have to stand before Him and give an account of things done in the body. And let us not be found guilty just because we desire to follow the fashions of the world. Let us love God and keep his commandments, for this is the whole duty of man.

And let us try, too, to set a good example before our young sisters that are so easily led astray. If we older sisters are guilty of following the foolishness of the world we need not wonder that the young are led away from Christ and his teachings. There is a great responsibility resting on us mothers, and if we do not warn our children against the foolishness of dress, in the last days who shall be able to stand? For that is the ruin of many.

Truro, Iowa.

### A BLANK.

BY D. H. WEAVER.

"She is empty, and void, and waste."—Nahum 2: 10.

THIS is a prophecy of the great city, Nineveh, literally fulfilled. It is not prophecy, however, that I am going to write about. In looking for a blank, I found this text; and it is expressive of a blank, "empty, void, waste," blank, all signifying the same thing.

We have often, no doubt, been told, "God created nothing without its use." You have not been able to find that in the Bible, neither have I. But, as a matter of fact, I believe it is true, though I do not find it in the Bible. I believe it to be true because I find it written all over another law of God. Although I do not find it written in God's book of revelation, I find it written in God's book of nature. Yes, I find



it written all over field and forest, mountain and valley, hill and dale. Everywhere I go I see the indelible stamp and hear the ever reverberating echoes, *God made nothing in vain*. I read upon every plant and flower, insect, bird or beast this one great truth in nature: God made nothing without its use.

There are no blanks in nature unless nature has been subverted. If nature ever does create a blank, it does not long remain a blank. It has been created to be written upon. Our minds are said to be blank when we come into the world, but I doubt if this is strictly true. I think when we have a mind, it is not blank, and if it is, it does not long remain so. Science teaches that nature abhors a vacuum. Then she must abhor a blank. They are so nearly allied to each other, they would be hated or loved alike. If this be so, how nature must abhor some of her own creatures. For though she has not created them blank, they have become blank to every purpose for which they were created. I do not refer to demented people, though when people become demented, I suppose everything becomes blank to their minds; but that is not the fault of nature, but nature subverted.

We may not always have been able to trace God's purpose in all his works of creation that have come under our notice. But so far as we have been able to understand his purposes, we see a reason and a good one for all he has done. If all nature, as far as we are able to understand its workings, has a purpose, we may conclude that our ignorance of the purpose of anything he has made, in no way argues that it has no purpose.

I look upon nature as the loom of God. The laws governing it are the shuttles, the universe the warp, and time the weaver. The shuttles are unceasingly drawing in the woof, to the pattern of the Great Designer. Every thread in nature's production is so interwoven with every other thread that to break one, or leave one out, the design of the pattern must be marred; hence the necessity of a plan of salvation, or restoration, when the thread of humanity was severed by sin.

In the morning of creation there must have been joyful harmony. There could have been no discord in all the realms of nature, until sin entered its dominions, and man fell out of line and caused a vacuum, broke a thread in the woof of the pattern, left a blank that must and will be filled in. God sent his own Son to unite that thread, to restore its rotten texture, and start it again to draw into its place, and the human family will continue to multiply upon the earth, and millions be ruined by sin, and rejected as waste, and millions redeemed and washed in the blood of the Lamb, until the last stain shall disappear, and they become fit to fill their place in the great design of their Maker.

This shall surely continue until God's purpose in creating man shall be fulfilled; until the vacancy in the great pattern shall be filled with sound material. The waste will then be cast away, and be no more an obstruction to the harmony of nature.

Satan has a purpose in all his works. His purpose is mainly to thwart the purpose of God, to destroy the harmony, create discord, break the texture, and mar the pattern in the great loom of nature, but he is doomed to disappointment, for with all his cunning craftiness, with all his diabolical contrivances to destroy the work of God, he is not able to stain one blood-washed, Christ-redeemed saint. He may tempt them, and even grasp them, but he is not able to hold them, nor "pluck them out of their Father's

hand." Christ's blood will wash off the blotch before it can stain.

Men ask, "If God created man to live with, and serve him, and Satan turns man from that purpose, and destroys him, does he not then subvert God's purpose?" Not by any means. God is going to give, in some way or other, every man and every woman, a fair chance to become a living, acting and eternally existing part of his great design, and it was and is his purpose to leave it to every one's own choice, to become a living, acting factor in the thread of human existence, a living link in the chain of his providence, or refuse the offer, become a blank in existence, to be separated from the useful and good, and cast away as refuse. But it will make no difference in God's plan, whether you and I choose to be a part of that design or not; for he is going to keep the machinery of this world running, and the plan of salvation working, until he has enough material to fill up the vacancy, and the pattern will be complete.

None of us may become entirely blank in this life. Our lives will be written all over with something, and our minds filled with something, good or bad, but we may become blank to every purpose of our creation. The place we were designed to fill, so far as we are concerned, may be "void, empty and waste," until filled with better material. We were created to mutually help each other, keep our heads above water in whatever channel we may enter, in the church, in society, in all our religious duties. We need the co-operation of each other in all our undertakings for good.

We have so much to contend with that we need the sympathies and prayers of each other. We need the smiles, kind words and warm greetings of fellowship. If we have neglected our duty in that line, we are as blank in that purpose as Nineveh is "void, and empty, and waste."

Christ suffered and died to redeem us and establish a church; to promote "peace on earth, and good will toward man;" to promote love and fellowship; to foster within us a spirit of self-denial, to benefit others. For that purpose Christ died, and for that purpose we were born. Have we fulfilled that purpose, or are we blank as Nineveh is "void, and empty, and waste?" We have all left some blanks in our lives, and unless we begin to fill them up, we may find in the end that our place in the great pattern of eternal entities has been filled by others.

When we look back and see our mistakes, we resolve to amend them. This is the first of the year, and good resolutions are in order, if we keep them. Somebody has said, "The best way to do a thing is to do it," and the best way to keep our resolutions is to keep them. Let us resolve to fill up the blanks and then fill them.

Longmont, Colo.

#### THE SECOND COMING OF CHRIST.

BY REUBEN WELLER.

We frequently hear something in regard to the coming of Christ, and we notice there is quite a difference of opinion in regard to the facts. Some have claimed heretofore, to know even the day when he would appear again, but have failed in their calculations; while others claim that we know nothing about it. And still others claim that those who are watching and waiting for his appearing will know when he will come. Paul tells us to prove all things, and hold fast that which is good. 1 Thess. 5:21. So let us go to the law and the testimony in regard to this matter. We have three very important

events recorded in the Scriptures, and the circumstances relating thereto. Let us notice what a vast difference there is between the testimony in regard to the first and third events.

We first note what is said of the first coming of Christ as the first event: "And thou, child, shalt be called the prophet of the highest; for thou shalt go before the face of the Lord to prepare his ways." Luke 1:76 "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord." Luke 1:17. "For this is he of whom it is written, Behold, I send my messenger before thy face which shall prepare thy way before thee." Matt. 11:10. "The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Mark 1:1-3. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe," John 1:6, 7. "And he confessed, and denied not; but confessed, I am not the Christ." John 1:20 "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" John 1:29. "This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John 1:30-34. "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." Mark 1:14, 15.

We see from the above Scriptures that the Jews were forewarned of Christ's first coming, and by reading Acts 10 we also learn that the Gentiles had Christ preached to them.

Now the second event we will notice is, the destruction of Jerusalem. For the warnings given by the Savior in regard to the same, read Matt. 24:1-28; Mark 13:1-23; Luke 21:1-24. As they all testify to the same thing, I think we shall be able to learn what the Savior was talking about, for he says, "Behold, I have told you before." Matt. 24:25. "But take ye heed: behold I have foretold you all things." Mark 13:23. Foretold all things about what? About the destruction of Jerusalem. "And when ye shall see Jerusalem compassed with armies, THEN KNOW that the desolation thereof is nigh." Luke 21:20. It would seem from reading the Scriptures mentioned above that if the people failed to know when Jerusalem was to be destroyed, it must have been because they did not heed the warning.

Now let us notice the third and last (but by no means the least) event mentioned above, and the Scriptures pertaining thereto, viz, the second coming of Christ. Let us now read the last part of the three chapters mentioned above; viz, Matt. 24, Mark 13 and Luke 21. It seems from reading the above Scriptures that he has given us signs whereby we may know (if we watch) when the end is approaching (and I believe we



can see some of those signs being fulfilled at the present time.) And yet I fail to find any Scripture that informs even the righteous just when the end shall be. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1:7. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5:2. "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13. "Take ye heed, watch and pray; for ye know not when the time is." Mark 13:33. "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:35. Inasmuch as we have the assurance that he will come again, Acts 1:11, it remains for us to heed the warning, to watch and pray that we may be prepared to meet him. Whether in this life or the next will make no difference with us, if we are prepared to meet him when he comes.

*Rich Hill, Mo.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

*From the Wayman Valley Church, Iowa.*

ELD. D. M. MILLER, of Milledgeville, Ill., came here Dec. 1, and commenced a series of meetings, that evening with the Brethren of the western end of the church, at Honey Creek, continuing two weeks. For the past year there has been a strong opposition here. It makes us feel very much encouraged that the Lord's cause has had such aggressive service rendered. Sinners were emphatically warned of the danger of continuing in Satan's service, and the way to the ark of safety was so clearly pointed out that all who came to hear Bro. Miller proclaim God's Word need no longer remain in doubt. This has been contested ground in this community for a year, and we feel that the help Bro. Miller gave us has brought our doctrine before the minds of the people so clearly that popular doctrines must lose their influence with thinking and unbiased persons.

No additions can be reported from here, but some seem to be standing near the kingdom. We had, in all, eighteen sermons preached here. Bro. Miller preached each evening for a week, at a schoolhouse, about four miles northeast of Edgewood, resulting in five applicants for membership.

JOHN G. SCHMIDT.

*Strawberry Point, Iowa, Dec. 26.*

*From the Donnell's Creek Church, Ohio.*

THIS Christmas Day closed a very interesting and pleasant series of meetings and Bible Land talks in the Donnell's Creek church, Ohio, by Bro. D. L. Miller. The meetings were held in the New Carlisle house, and were very largely attended. Many could not be seated and some could not even obtain admittance. The best of order prevailed during the entire meeting. Bro. Miller gave us ten of his interesting Bible Land talks, and also preached ten sermons in addition to his talks.

Three precious souls were baptized into Christ. We feel that others were near the church and almost ready to come. Sister Miller was also with us and did much to make the meetings interesting and profitable. Brother and sister Miller talked to the children last Saturday, which was very interesting. We were sorry they could not

stay longer, as we feel much good could have yet been done. We feel sure that much good was done.

HENRY FRANTZ.

*Forgy, Ohio, Dec. 25.*

### Notes by the Way.

Nov. 5 I attended meeting in Philadelphia for the first time. I found that Bro. T. T. Myers was holding a series of meetings in the Philadelphia church. I was kindly entertained by the members. Nov. 8 we went to Germantown to the feast. We were met kindly by Bro. and sister Falkenstein. We think Bro. Falkenstein the right man for the place. While at the feast in the evening, our minds reverted to the time when the old fathers stood at the same place we did. The building is constructed of stone, and well preserved. It is used by the Brethren every Sunday.

Nov. 10 we went to the Amwell church, N. J., to their feast. Bro. Holsapple is the active minister, with Bro. Hoppock as their elder. Both he and Bro. Hyde are old and their race is nearly run.

We found much love and zeal in those churches. There were some things which we hope may change. Those churches have had their troubles for years, but are coming more to a oneness. Bro. T. T. Myers has, as far as we know, the confidence of his members, and, as far as we could see, is a good worker. May the Lord bless his labors!

As we were so near New York City while in New Jersey, we went in and spent part of two days. Then we went again to Philadelphia. Bro. J. T. Myers was holding meetings there. We then took the train for Washington where we spent a few hours with Bro. Lyon, to learn of his work. He feels the need of a churchhouse, and showed us some houses that are for sale. I hope the Mission Board will look after these, or select some other place. We certainly should have a house in the nation's capital, and all that is necessary is to go at it in a business way, and the money will be raised. I would suggest the getting up of a printed subscription blank, and to let Bro. Lyon, by consent of the Mission Board, send one to every church in the Brotherhood, so that this matter may be properly presented before all the members. You would be surprised to see the amounts that would be raised. All could be done in six months, but as long as no active movement is put forth, we get no house.

From Washington we started homeward. We stopped at Wadestown to visit a few of our old members; then returned home after being gone fourteen days. Dec. 1 Bro. Orville Long began a series of meetings at Timberville. We had a pleasant meeting, having good interest and fine weather. We have two applicants for baptism and one reclaimed. Bro. Long is a good worker. We are glad the Lord still raises some up for his work. Thus ends the work of the old Flat Rock church, Va. We received thirty-two by baptism, and have one applicant. We had two feasts at the church and also two private feasts. We are trying to adopt the penny system of raising money for mission work. Prof. Holsinger is conducting a singing class at Timberville during vacation. Bro. D. L. Miller will be with us Jan. 30. May God be with us all till we meet at home!

SAMUEL H. MYERS.

*From North Manchester, Ind.*

WE thought a sketch of the work of this church during the past year might be of interest. This church has been known in the past

for its numerical strength, and is perhaps stronger at present than ever in its history. We number perhaps four hundred and fifty members. Seventy-five have been received during the year by confession and baptism and five reclaimed, making a total of eighty received during the year 1894. Our territory is not large. We are surrounded by other local churches,—Eel River on the north, Sugar Creek on the east, Ogan's on the south, and Roann on the west. The church is in a prosperous condition, under the care of elders Michael and Isaac Miller, Eld. Jacob Fun-derburg being too old and feeble to serve the church. We have three ministers in the second degree and nine deacons, some of whom are old and in quite feeble health. We hope and pray that the coming year may prove equally as prosperous as the past. Bro. Bowser, from Dayton, Ohio, is booked for a series of meetings in the town of North Manchester, to begin Jan. 5. May the blessing of God rest upon the church and its labors!

D. C. CRIFE.

*Dec. 31.*

### A Good Meeting.

I JUST returned from the upper end of our (Ridge) congregation, where Bro. Joseph Long, of York, had been preaching for nearly two weeks. I had the pleasure of listening to eleven sermons, and can cheerfully say he gave no uncertain sound. While he aims to reach the hearts of sinners, and awaken them to a sense of their duty, he also gives the doctrine of the church a full share of attention, and none who attended this meeting could go away not knowing what the church believes and practices. It was laid before the people in a very plain way and did not offend any one. One night his subject was, "Why I Am What I Am," in other words, "Why I am a Dunker." He told why he preferred to be a member of the church, bringing up Scripture to sustain him on every point. He not only preached with power, but worked and tried to get others to assist him in speaking to and encouraging those who were halting. People of every persuasion in the community were there and listened with rapt attention.

On Sunday morning, Dec. 23, after a sermon on baptism, a large congregation met at the water side, where four made the good confession. Among the number was the wife of one of our elders, who for years worshipped with another church, but who felt she could come nearer the Truth and also be more of a help to her husband. It was a glad and happy day for the family and the church. On Sunday evening he spoke from "The Immortality of God's Word," to a crowded house. There were many who were almost persuaded, and who, we hope, will come soon. They were earnestly entreated not to delay their coming to Christ.

Near by the church lies the body of Eld. Daniel Eckerman, formerly the elder of the congregation, and whose obituary has never appeared in this paper. He was well and favorably known in the Middle District of Pennsylvania.

During this meeting I spent most of the time in the pleasant home of Bro. Henry Brumbach and son, Milton, with whom we worshipped in the early days of the *Pilgrim* in the James Creek church. While with them I thought if all our members were to manifest as much interest in church work as this entire family did in this meeting, great good would be the result. Their work had been planned that it would not hinder the meeting in any way, and every member of the family was taken to every service. Their home was the home of all who could join them, and nothing was any trouble. It was because they



were interested in the work and wanted to save souls. It is ever so when the good of the church is at heart. They did not expect the preacher to do all, but were ready to help wherever they could. The great want is more consecration on the part of those who are in the church. We want to be interested, and when all unite and work to the same end, an influence and power goes out into the congregation and impresses people with the beauty and power of religion. Then we can more truthfully sing:

"Where He leads me I will follow,  
I'll go with him all the way."

WEALTHY A. BUEKHOLDER.

From Bulltown, W. Va.

BRO. W. R. MURPHY, of Palatine, W. Va., came to the Joppa church Nov. 25 and preached three sermons, then started on the 27th to Webster County, and on account of sickness there, preached but one sermon and returned to Fall Run, Braxton County. He began preaching there the 31st and continued till Dec. 5, with good interest. On the 6th he returned to Joppa and preached three sermons. On the 8th he left for Capon Run and began a meeting there the same night, assisted by the writer. The meeting continued till the night of the 19th. Five were received by baptism, two were reclaimed, and we left one applicant and many others near the kingdom.

The Brethren of Capon Run are spiritually in a thriving condition. There are nineteen members there and they have requested to be organized into a separate body, which will be attended to in the near future. It is a good point to build up a strong church. While they are surrounded by sectarian Babylon, yet the Gospel, being sharper than a two-edged sword, has taken effect upon their spiritual castles and caused many of them to confess the Gospel to be the power of God unto salvation.

On the 20th the writer returned home, Bro. Murphy going on to Sand Fork, Gilmer Co., to begin a meeting with the Brethren at that point. We pray the Lord to be ever with him.

A. S. COOL.

Jan. 1.

From Midland Church, Va.

Dec 26 we met in council in the Valley house. Considerable business came before the meeting,—some of great importance. It was decided to build a meetinghouse in the northern part of our congregation and a committee of five brethren was appointed to look at different sites and report at our next council.

It was also decided to divide the Midland church into three new churches. As our church at present comprises nearly a dozen Counties in northeastern Virginia, it was thought better for the advancement of the cause to make three churches and then cultivate the field better.

Bro. Dennis Weimer recently closed a series of meetings in the Auburn schoolhouse, one of our regular meeting places on the outskirts of the church, where eight members lived. Five dear souls were made willing to accept Christ as their Savior.

Sunday, Dec 30, we closed our Sunday school at Cannon Branch for the next three months. I hope till another year we can have an evergreen school. On the third Sunday of every month we took up a collection for missionary purposes. Though our school averaged only thirty-two we gathered \$7.43 for that purpose. We decided to give half to "The Sisters' Aid Society," of Washington, and the other half toward erecting a meetinghouse in Washington. Two of our young

sisters also solicited about \$7.00 for the Denver Mission. May God bless our weak efforts at spreading his Gospel! Dec. 26 we had the first snow of the season,—several inches,—and some real cold weather since then, and a little sleighing.

J. E. BLOUGH

Manassas, Va., Jan. 1.

Notice to the Members of the Northwestern District of Ohio

NOTICE has been given through the columns of the MESSENGER that there will be a Bible term held in the above-named District the first part of February for the improvement of the ministry, that more effectual work may be accomplished by their labors. Now quite an expense will devolve upon those who go there to receive instruction. On the one hand, we have ministers who are somewhat limited in circumstances, while on the other there are members who are more favorably situated. It was suggested to us by a brother that we extend an invitation to those who might be willing to contribute toward the expenses of that meeting, to do so. Bro. S. M. Leose, Fremont, Ohio, is the treasurer of the committee of arrangements. Any donations sent to him or handed to him at the meeting will be thankfully received. S. A. WALKER, Foreman Committee.

Bloomville, Ohio, Jan. 2.

#### An Important Notice.

PARENTS who have sons or daughters and those of our brethren and sisters having friends, who think of leaving their present home in the country, or villages, exchanging the same for city life, either for a brief or prolonged period, especially in those cities where the cause is being built up, might assist and greatly encourage the work, as well as save souls from ruin, by feeling especially interested in such persons, giving them, at the time of their leaving, the name and place of residence of the pastor who resides at the proposed place or, better still, drop a postal card to the minister in charge, giving the name of the person coming to his city and where such can be found. This information any one can give by consulting the "Brethren's Almanac" or becoming a regular reader of the MESSENGER, and those looking towards Lancaster City, Pa., can address the writer at 419½ North Green Street. Because of inducements held out and temptations presented, as well as a great rivalry in vogue everywhere with churches and organizations, religiously and otherwise, we feel, through some experience and observations along this line, to suggest to one and all not to neglect your friends in the matter above referred to, but that we all feel that we are "our brother's keeper."

We are, at times, notified in person and by letter, of some friend, son or daughter, who are stopping or living in the city, having been here already a few weeks, several months, or a year. We want to say that even one week is too long for them to be here without our knowing it. How sad it must be for parents when we can only say to them apparently, "It's too late. Your son, when I called on him, was already wearing a badge, which if not indicating his being a member of some Lodge, showed that he belonged to the Glee Club or Foot Ball, and the daughter having joined some Society, is attending entertainments or going to other Sunday schools. They now say that they have found pleasant associations, and do not want to change."

Some of our sisters have been blessed with plenty of this world's goods, and are living a comparatively retired life, perhaps not at all satisfactory to them. If such would like to live where

an opportunity for doing some mission work could be had, such as looking up the poor and neglected, helping to make up clothing, which is being furnished to the mission society, here and elsewhere, by the charitably disposed, willing also to go into homes to suggest and in a practical way show the difference between washed and unwashed hands and faces, bringing them into the Sunday school where they can be properly taught and thereby raise fallen humanity to a higher standard,—here is a chance to do so.

Our sisters here are working nobly, but the foregoing is given, because the "harvest is great, and the laborers are few." Macedonian calls are often made to the ministry, but, sisters, this is a Macedonian call to you. Who will respond?

T. F. IMLER.

Dec. 24

#### Work for Willing Hearts and Hands.

AFTER spending some time in the interest of the cause in Indiana Town, the County Seat of Indiana County, I wish to write a few lines concerning the present needs and future prospects of building up a congregation there. The city has a population of from five to six thousand inhabitants and there are at present ten members living in the city. Two of them united with the church during our recent labors. Meetings were held in a meetinghouse belonging to the German Lutherans, not used by them at present. Through the efforts of sister Lottie Jacoby this house was rented for sixty dollars a year; but, unless aided by adjoining congregations or the Home Mission Board of Western District of Pennsylvania, they will not be able to rent for future meetings. There are souls in this city to be saved or lost. Who will be responsible? Echo answers, Who? The future prospects are such as should commend the work there to the Brotherhood.

There should be a show of permanency in the work. Disappointments should be avoided; in short it should be backed up by the Brotherhood. The time is here when we should become more concerned about planting the Gospel of salvation in our cities. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Matt 9:38

The harvest is great, for there are souls to be gathered to life eternal. When Jesus was here he went about all the cities and villages preaching the Gospel of the kingdom, and seeing the multitude, he was moved with compassion.

J. H. BEER.

R. Clinton, Pa.

#### Denver Fund.

REPORT of money received for building a meetinghouse in Denver, Colorado:

A sister, \$1; Beach Grove Bible class, Chippawa church, Ohio, \$5.50; some sisters, Brighton, Ind., \$3; brethren, sisters and friends of the Chestnut Grove church, \$1.40; Milledgeville church, Ill., \$5; five Pasadena servant girls, Cal., \$4; Belleville church, Kans., \$5.80; Henry Larick, 50 cents; Elizabeth Larick, 50 cents; Andrew Larick, 60 cents; S. G. Wallingford, Monte Vista, Colo., 50 cents; Poet's Retreat, 10 cents; Fairview church, Iowa, 50 cents; Ellen Fisher, \$1; Myra C. Fisher, Baltic, Ohio, \$1.

JENNIE BRUBAKER.

Longmont, Colo., Jan. 2.

"THE way of salvation is a highway; highways are always free; the peasant has the same right as the peer; the meanest beggar has the same warrant to travel this road as the greatest monarch."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. xvi: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. ix: 7.

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,

Galen B. Royer, Sec. Mt. Morris, Ill.

## A WOMAN'S BATTLE

THE bravest battle that ever was fought!

Shall I tell you where and when?  
On the maps of the world you'll find it not;  
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,  
With sword or noble pen;  
Nay, not with eloquent word or thought  
From mouths of wonderful men.

But deep in a walled-up woman's heart—  
Of woman that would not yield  
But bravely, silently bore her part—  
Lo! there's that battlefield.

No marshalling troop, no blivouac song,  
No banner to gleam and wave;  
But O these battles, they last so long—  
From babyhood to the grave.

Yet, faithful still as a bridge of stars,  
She fights in her walled-up town—  
Fights on and on, in her endless wars,  
Then silent, unseen, goes down.

O ye with banner and battle shot,  
And soldiers to shout and praise,  
I tell you the kingliest victories fought  
Are fought in these silent ways.

O spotless woman in a world of shame,  
With splend and silent scorn,  
Go back to God as white as you came,  
The kingliest warrior born.

Ascribed to Joaquin Miller

## THE LITTLE CHILDREN.

BY NANCY D. UNDERHILL.

In Three Parts.—Part Three.

"Feed my Lambs."

THE dear young converts, just gathered into the fold, how tender and sweet and lovely they seem to us! Some are inclined to think that because of their tenderness, inexperience and youthfulness, they will not be able to "take up the cross daily" and follow Jesus, hence are not fit subjects for baptism—for entrance into the fold. Vain delusion! Neither are we older ones any more able to bear the heavy cross of responsibility day after day without renewed strength for each day's duties. We may be a few years older; but age does not always indicate strength; indeed a longer association with sin tends to lessen our spiritual strength, even as a longer term of disease lessens one's physical strength. We may be a few inches taller and a few pounds heavier, but neither does weight nor height indicate excess of muscle or power of endurance. But we are all weak creatures and must continually be fed in order to endure. We could not cultivate our farms nor attend to our household duties many days were it not for the food that we daily consume, any more than the little child could continue to play and study and work without food. We all realize and often feel the need of spiritual food,

hence we endeavor to have ministers established wherever there are a few members (no matter how old they are) that they may all be supplied with spiritual food. "Strong meat," in the form of doctrinal sermons, reaches the sheep of the fold through the ministry and the press; yet some fail to obtain a sufficient supply, and, growing hungry, wander away to other fields and strange pastures. Some grow cold, some die. What of the lambs,—the tender little lambs? No one would ever be so cruel as to think of letting them starve. No, we do not think of letting them starve; but how many of us ever think of feeding them? Many a bird in its cage and many an animal in its pen has gone hungry from thoughtless neglect. Many a soul has hungered and thirsted and even starved for lack of thoughtful sympathy, love and helpfulness. The gates of the fold are open. Souls can go in or out. If all is pleasant and inviting within, they love to be there; but if no food is supplied, they will finally wander away in search of it.

When outside, there is great danger of them being caught by wolves. Or, they may wander away and get lost. The world allures them on and on. The devil has his nets and snares all placed for their unwary feet. The good Shepherd would never let a wolf catch them, because *He careth for the sheep*; but the hireling,—the servant,—*"careth not for the sheep."* The good Shepherd would lay down His life for the sheep, so dearly does He love them. (John 10: 11.) What was the Master's commandment to His under-shepherds,—His servants,—to us? "Love one another as I have loved you" John 15: 12. Now if we would keep this commandment we would love those dear little lambs (and all the older ones, too) enough to lay down our lives for them, even as Jesus did for us. Such love would make us thoughtful and we would never allow the young (or old) disciples' strength to waver on account of hunger, cold and loneliness. We would not neglect those whom we loved more dearly than our own bodies. Instead of predicting that the new or young convert will fail, we should uphold him, strengthen him, build him up in the faith of the Lord and the love of his kingdom, and in the service of the good Master.

We can remember with deepest sorrow a precious little lamb who sought to follow the good Master at a very early age, who used to beg his only Christian friend to tell him "things out of the Bible;" his soul was hungering for the Truth. But food of a spiritual nature was denied that tender soul. The members of the fold were ridiculed and the ministers of Christ laughed at in the presence of the little hungry lamb. No wonder he went astray! We have known older sheep to wander away with far less cause.

When the writer was a child she used to be laughed at by her playmates because she preferred the society of certain old people to that of children near her own age. Those "old people" were Christians; they would talk of Jesus and of their experience in following Him, of their joy and comfort in His service and of their hopes of future reward,—the pleasure of an everlasting life with the One who loved us enough to die for us. Their conversation was food to the soul of the lamb who sought Christian society. Some of those dear old friends,—now in eternity,—used to sort over their vegetable and flower seeds and give some of each kind to their young guest while they deftly sowed the spiritual seeds in the willing heart. Some would ask the writer to read to them from some good book. All would associate with her in the daily routine, talking and working with her as

with a sister and an equal. Thus she found Christian sympathy and help in the conversation of the older sheep. But there came a time when those Christian friends could be her companions no more. Then her soul hungered and thirsted and well-nigh starved, till her wandering feet nearly slipped time after time into the snares of the evil one. But for the fulfillment of Matt. 28: 20,—the Invisible One's continual presence, the Holy Spirit's constant whisperings,—reminding her of the precious promises which are sure and steadfast, and her abiding faith in the loving Savior who said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled," her soul would have perished in the search for food. The world offers much that glitters and appeals to the eye, but it can not satisfy the hungry soul. Only One can supply the "Bread of Life." But He breaks and gives that bread to His disciples and *they* to the multitude. When Peter avowed his love for the Master, Jesus requested him to show or prove it by caring for His loved ones. So he said, "Feed my lambs;" "Feed my sheep."

It is said that a bashful lover once expressed his mind to his chosen one thus: "Do you know what that bird is saying?" Receiving a negative reply, he imitated the notes of a thrush, saying: "How I love you! how I love you!" whereupon the girl asked if he could tell what the blackbird was saying, and receiving a negative reply she imitated its notes, saying: "Show it! show it!" Now let us all try to prove the truth of our profession to the blessed Master and His dear ones by *showing it* in our daily conversation and actions. We should make friends and companions of the young converts, as well as of the older ones and *show our love* to them by our deeds as well as by our words. "Lovest thou me?" "Feed my lambs."

## THE BLUES.

A SISTER writes us how she got rid of the blues. We recommend her simple experience to others afflicted in like manner. She says: "I have learned by experience what I consider a sure cure for the blues.

"Some time ago I was seized with a despondent spell, which some people call the blues. It was on a very hot day and I had just come home after having been to see a sick friend. I know of nothing that should have caused this condition. I tried to read, I asked God to help me out of it, and still my heart remained heavy. And so the hours rolled by and no relief came. I finally decided I must do something myself to throw off this spell. I thought I could not endure it through the night in this condition. I put on my bonnet and went out to purchase some things for supper. As I walked along I thought of a poor, old sick colored woman that I had not visited for some time. I called to see her, learned her condition, then gave her the provisions I had just purchased. As I did it the burden dropped from my own heart, and I went home feeling quite happy, and have not had a touch of the blues since.

"This little experience taught me that we are only happy when we do good to others."

## SOME PLAIN HINTS.

WE withhold the writer's name and location from the following. It contains lessons that may, in a measure, prove helpful, in a number of localities.—Ed.

THE abrupt change in our song service at the beginning of the meetings was detrimental. We had been using the Brethren's selections for our



singing and Sunday school. At the beginning of the meetings the "Gospel Hymns" were introduced. This is a very good book, but there was none in the church. Our song service in the children's meeting on Sunday was a failure. Our children felt embarrassed and ashamed. The minister asked them to sing and not one of them had a book. It was like drilling the soldier two or three years, then when he goes into battle taking his sword and gun from him.

Our efficient Sunday-school Superintendent abandoned her Sunday school here last Sunday on account of the lack of patronage from the Brethren. Our children arose from their slumbers this morning, and viewed the situation. Just two weeks ago, on a day of bodily feasting, the people came out by the hundreds. To-day there is nothing. I could hear them say, "Where will we go now?" One said, "We will go to the Methodist school." Another said, "We will go to the Campbellites." And off they went. Our heart is made to ache when we see brethren and sisters go all the way from ten to thirty miles to feasts, through dust and mud (which we do not object to), and then shun the Sunday school, singing school and social meeting. I will quote a sentence from Bro. Balesbaugh, as given in GOSPEL MESSENGER, number 41, page 647: "The Sunday school is not an institution alien to the interests of the church, but the very heart of it."

"Very heart" should be made emphatic. Remove a person's heart and how long will he live? Allow me space, please, for another quotation from the same writer, same number GOSPEL MESSENGER, page 648: "Profession and form satisfy many, while the glorious reality, the divine power and joy, are unexpressed and unfelt. If we go through the forms at our feasts, and afterwards fold our hands and do nothing, it would be well for us to go to Rom. 16: 18. 'For they that are such serve not the Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple.'" Philpp. 3: 19.

The twenty recipes for making good Sunday schools, on Page 646, same number are worth cutting out and pasting on the wall. When I can not recommend the Brethren's literature and song books in preference to other denominational books and literature, I will step down and out.

#### TO MOTHERS, WIVES AND DAUGHTERS.

ABOUT nine years ago an offer was made in the *Mail and Express*, a leading paper in New York City, giving a Webster Unabridged Dictionary for the first best article on "The Household," and three fine literary works for the second best. Sister E. J. Onket, of the Logan church, Ohio, was awarded the second premium. She writes us that she was very favorably impressed with the series of articles on Housekeeping by sister Noffsinger, saying the plans recommended have been her plans for over fifty years. She is now well advanced in years, and has not found housekeeping unpleasant, nor has she found it necessary to neglect her reading. She also says the GOSPEL MESSENGER is her favorite paper. Below is her article as it appeared in the *Mail and Express*. Read it, wives, mothers and daughters, and profit by it:

#### MY LIFE-WORK.

Inspiration is the propelling power and brightening influence of successful motherhood. A mother's life is replete with care and responsibility. It is obvious that we need a glorious revival of pure, devoted mother-love. The special want of this hour is more mothers to "remain beside the stuff," and a more intense faithfulness on their

part that will save the family, the church and the state. The key to these momentous results is an inspired mother-life, and nothing less will meet the demands of the present generation. We can, with consistency, exclaim with the Psalmist, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

Women have risen up and are striving, through the agency of reforms, to solve and cure those ugly problems of the nineteenth century, and they are calling on faithful mothers who are not weary in well-doing to stir up their strength and come and save our sons and daughters for time and for eternity. This divinely sweet inspiration will enkindle a flame that will burn perpetually on our home altars and shed a refulgence on all around our daily life, shadowed by unremitting toil and monotonous drudgery. It permeates every act and effort we put forth. Inspiration is the best lubricating oil for the wheels of domestic machinery. A well regulated household is an important factor in saving the children to sobriety and usefulness. Aim to impart this inspiration to them and others that you come in contact with. The homeliest details of life become mere pastime under its benign influence. A household perfect in all its appointments is beyond the reach of human calculation.

There are so many contingencies in the home it is impossible to be accurate in planning or systematizing your work, or to attain to infallibility. Society will not discount her claims—company and the constant interruptions and hindrances that occur daily and hourly in the intensely practical life of a housekeeper; but what can't be cured ought to be endured with the best possible grace. Thus mothers with a multiplicity of cares learn lessons of self-denial daily. The exquisite pleasure of reviewing the text books used in her education, or reveling in the enjoyment of some favorite author and adding to the already rich stores of her general information—these pleasant recreations may have to be suspended for an indefinite period in the mother's matter-of-fact life. A postponement or suspension of these intellectual feasts is only one of many personal sacrifices of her pleasures she has to make to fill up the measure of her holy motherhood. Is not the life more than meat and the body than raiment? A crown without a cross would be meaningless and dim in its outlines.

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Doubtless many mothers, imperative as their duties are, may be cumbered with too much serving, to the sad neglect of the social features of home. A true, unselfish mother loses sight of her own identity and ease in the all-absorbing solicitude for her offspring. The representative housewife of this day is faulty if with so many labor-saving utensils she cannot husband her time to find leisure moments, perchance hours, to replenish her mind and keep up with the current news of the day.

The writer of this article about forty-five years ago was united in marriage to an intelligent farmer, a widower with a number of small children. At the time of her engagement she was twenty years old; for three summers prior to that time she had taught district school. Her prudent mother, with commendable foresight, on learning of her daughter's engagement, deferred the wedding day one year that she might remain in the home next to improve on her domestic education so it would be equal to the occasion. At the expiration of one year's special training she entered upon her life work, adapting herself readily to her farm-house sphere. She sought wool and flax and worked willingly with her hands. She took the raw material through all its preparatory stages, then spun and wove it and fashioned the

cloth into garments to fit the human form divine. Home manufacture and producing sufficient for home consumption was her motto and her highest earthly ambition. She developed and managed the profits of a number of cows, went to market regularly with her golden butter and cheese. She dried a goodly amount of the best varieties of fruit to lay in store for future use. With artistic taste her deft fingers could lessen her own and her many friends' milliner bills. She did her own sewing and her family were grown up before she became the possessor of a sewing machine. She boarded the district school teacher and cooked for farm hands and a score of men to thresh the grain. She tended her flowers and got time occasionally to do some fancy work and embroidery. Her children at roll-call numbered in the aggregate, including step-children, a full baker's dozen.

She utilized the labor of her children; none ate the bread of idleness in her household. It is criminal in the mother to overtax herself. She aided them in their studies, explained examples and found obscure places on the map. Thus mother and children were mutual helps. She went with them to spelling-schools, and sometimes she kept the floor until four or five schools were spelled down. She soon found them striving to emulate mother, and sometimes mother would have to stop her work to write a note of hand for some illiterate neighbor. The children grew up to see the advantages of a liberal education. May God bless the educated mother; may her education have larger scope instead of less!

She could expedite her work without neglecting important duties in her family. Her husband and herself visited the sick, and still found time to contribute articles to the *Mother's Journal* and other periodicals, and solicit clubs for home papers and magazines, and keep alive a correspondence with her absent friends.

Every one of these thirteen children became members of the church in early life; one a minister. King Alcohol ways no scepter over any of the eight sons. The five daughters are honored wives of good and honored citizens. They are scattered far and wide, the oldest nearly fifty-five, the youngest thirty, and their mother feels the consciousness that her life-work has been well done.

E J O.

"MORE people are headstrong than heatstrong."

#### The Gospel Messenger

is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and leads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice and maintains that Faith toward God, Repentance from dead works, regeneration of the heart and mind, baptism by True Immersion, and the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the Christian's foundation.

It maintains that Feet washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

It holds the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in accordance with the Communion, should be taken in the evening or after dark.

It holds that the Kingdom of the Holy Kiss, or Kiss of Charity, is binding upon all followers of Christ.

It holds that Retaliation is contrary to the spirit and self-decaying to the character of true disciples of Jesus Christ.

It holds the principle of Fifth Dressing and of Non-conformity to the world as taught in the New Testament, should be observed by the individual Christian.

It holds the Scriptural duty of Anointing the Sick with Oil in the Name of the Lord Jesus Christ, is binding upon all Christians.

It holds that the church's duty to support Missionary and Tract work, as taught in the New Testament, should be observed by the individual Christian.

It holds that a Manifestation of all true Christians and the apostles have engaged in, and thus could not be conflicting theories and discords of modern theologians, to unite but grounded that all must concede to be in accordance with the New Testament.

The above principles of our Fraternity are set forth on our Brethren's Envelopes. Use them! Price 15 cents per package; 40 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum

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D. L. MILLER, Mount Morris, Ill., } Editors.  
H. B. BRUMBAUGH, Huntingdon, Pa., }  
J. H. MOORE, } Office Editor.  
J. B. BRUMBAUGH, } Associate Editors.  
I. G. ROVER, }  
JOSEPH AMICK, Business Manager

ADVISORY COMMITTEE.

L. W. Teeter, Knocb Eby, Daniel Hays.

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., Jan. 15, 1895

On account of Bro. Miller being in Virginia at the time that the General Missionary and Tract Committee should meet, it has been decided to hold the next meeting at Bridgewater, in order to save traveling expenses. The meeting will be held Feb. 2.

The *Evening Herald*, Huntingdon, Ind., for Dec. 31, contains a creditable and well-written account of the dedication of the Brethren's new house of worship, lately erected in that City. The congregation is said to have been very large and the services, both morning and evening, excellent. The dedication occurred Dec. 30, and the preaching was done by Bro. Noah Fisher, who is accomplishing a noble work in Huntingdon.

In Bombay, India, is published a Christian weekly newspaper entitled the *Bombay Guardian*. We have before us a copy of the issue for Dec. 1, from which we clip the following:

W. B. Stover and Mrs. Stover, and Miss Bertha Ryan arrived last Saturday by S. S. *Peninsular*. They come under the Society of Brethren or "Dunkers" and expect to open a new mission in India. They wait in Bombay while prospecting. This is their first mission to any non-Christian country. The "Dunkers" in America belong principally to the rural population and are generally well-to-do, and if this mission is successfully started, it is expected to result in a large addition to the working force.

We have many good agents, who are working nobly for the circulation of the MESSENGER, and Bro. A. H. Snowberger, of Huntingdon, Ind., is one of them. In the letter accompanying his long, well-prepared list of subscribers, he says, "Bro. Andrew Klepaer, eighty-nine years old, almost deaf, walked three miles to my house to subscribe for the MESSENGER and to buy an Almanac. It is soul-cheering to see this old saint's faith and zeal. I would have seen him without his coming, but he wanted to make sure work of it." It inspires one to hear of such faith and zeal. Then it is comforting to know that what we write and publish will be read and appreciated by saints, who not only want to "make sure work" of their reading matter, but are earnestly striving to

"make their calling and election sure." We trust our aged brother will have the pleasure of reading the MESSENGER for many years to come.

In a late communication, Bro. O. H. Balsbaugh writes: "To the Christian every day is Christmas. The day of nativity is an all-the-year-round festival. The Galatians had forgotten this, and not a few of us are no better. Gal. 4: 10 'Lo, I AM WITH YOU ALWAYS' is the believer's Christmas. How hard it is for men to learn that religion is not time, or circumstance, or occasion, but life, character, a Divine consciousness, the possession and enjoyment of God. Where this is wanting there is neither rest, nor peace, nor power. There is no Christmas for any soul till Christ is fleshed. Blessed mystery, familiar only to faith, and joyfully and constantly expressed by love. Santa Claus and turkey may do for Galatian legalists, only John 6: 54 will serve as a Christmas feast for the saint. We need to insist on the spiritual basis of life. Materialism has invaded our philosophy, corrupted our philanthropy, and diluted our religion. The law of solidarity affects us far more than we are aware. To get above our heredity and environments is the miracle of Christmas,—God Incarnate."

## TEETER'S COMMENTARY.

WHEN called upon to name a reliable Commentary for our people, we never hesitate to recommend Bro. Teeter's Commentary on the New Testament, in two neatly-printed and well-bound volumes. Respecting clear print, good paper and substantial binding, it is probably the best on the market. It contains both versions of the New Testament, arranged in parallel columns, with well-arranged references following each verse. In fact the reference system is the very best that we have ever seen. The comments are usually brief, but to the point and reliable. It is a Commentary that our people can depend upon. In his comments on many passages, Bro. Teeter could have enlarged to good advantage, and in some instances explanations might have been given on parts where the evident meaning of the sacred writers is so plain that any one ought to be able to grasp the meaning, but that would have enlarged the work and made more volumes, thus adding to the cost of the publication. It was thought best to keep it the present size and price. In addition to what is mentioned above, the book contains other valuable features in the way of a Gazetteer, etc., and will prove helpful to any Bible student. For our use in the Quaker Department, or in preparing sermons, it is the first Commentary we consult.

We believe the work to be admirably adapted to the wants of the Brotherhood, and should especially be in the hands of all our ministers and Sunday-school workers. It would be well if the churches could manage to get this work into the hands of each preacher. Ministers who preach year after year for a church, at their own expense, richly deserve this book as a present, and it would be a good thing for the preachers, as well as the churches, if each congregation would in some way raise money and procure the work, especially for the preachers who are not able to pay for it. Price in cloth, \$5 00; half leather, \$5 50; half morocco, \$6 00. For ministers we have special rates. Ministers as well as those wishing to present the work to ministers, will please write us for these rates. We have also special terms to agents, and would be pleased to arrange with a number of good workers to canvass for the publication. Address all communi-

cations to the Brethren's Publishing Co., Mt. Morris, Ill. See special notice on page 15 of this issue.

J. H. M.

## FOR OR AGAINST.

MOST papers, having a large circulation, charge for publishing marriage notices. This we have not been doing, though they occupy much valuable space in the MESSENGER, and many of them are of no special interest to most of our readers. It is now suggested that we charge fifty cents for each notice, and turn the money, thus collected, over to the General Missionary fund, to be used in preaching the Gospel and building meetinghouses, as the General Missionary Committee may think proper. On this subject we want to hear from all of our readers who feel in any way interested. We would like to receive a card from as many as possible, saying whether they are for or against the proposition. If a majority of those who write us are in favor of charging fifty cents for each marriage notice it will be so done, and the money turned over to the General Missionary Committee. Each person must write his or her vote on a separate slip of paper, or a postal card, separate and apart from all other business, giving name and address, and all votes must reach us on or before Feb. 15.

## BIBLE SCHOOL AT BEATRICE, NEBR.

DURING the last days of the old and the first of the new year we had the pleasure of attending the Bible School held by the Brethren at Beatrice, Nebr. The school was under the immediate direction of Bro. S. Z. Sharp, President of McPherson College, and he was ably assisted by brethren Gilbert and Wicand, of McPherson. The attendance was large and the interest taken in the study of the Bible was most commendable. Usually about one hundred were present at the day sessions and these all took deep interest in the work. A very high compliment was paid to our members by a minister of the Presbyterian church who attended part of the time. He said he was surprised to see the large number present and the interest taken in the study of God's Word, and he felt justified in saying that no other church in the City of Beatrice, with a population of fifteen thousand, could get so many of its members out to study the Bible.

The evening meetings were also largely attended and the house proved much too small to accommodate all who desired to attend. Standing room could not be obtained and numbers went away unable to gain admission. It was felt and expressed by the brethren present that good work had been done and that seed had been planted that would bring forth fruit in the future.

The increased interest taken in the study of God's Book by our people is worthy of all commendation. All over our Brotherhood there is an awakening along this important line of work, and if it be properly conducted and directed it will result in much good. To know more of God's will concerning us, to know more of Christ and his divine teaching, with a desire to obey him and be more like him, is, after all, the sum total of Christian work and effort. To study God's Book with a sincere desire to get its truths, not only into our heads but into our hearts, and to live them out in our lives, will



bring daily Christian fruitage and the development of true Christian character.

We are much encouraged in the hope that a more thorough knowledge of the Word of God and a fuller indwelling of the spirit of Jesus Christ will lift the church to a higher plane of Christian living. It must, however, be borne in mind that Bible study alone will not bring the much desired fruitage. To get the Bible into the head and not into the heart will result in failure. A man may know and not practice, a man may be a Bible student and yet live away from God, his head may be full of the Bible and his heart as empty as a drum of the spirit of the Bible. He may be an intellectual giant in the Scriptures and a spiritual pigmy in the invisible kingdom of God. Self-seeking, jealousy, envy, and kindred sins, are not the fruitage of the indwelling spirit of the Gospel of Christ. To know and to do, and above all to be, is the highest attainment in Christian life and experience.

We look back only a few years when Sunday schools, and Bible schools, and Colleges, were almost unknown among us and now we rejoice at the great awakening along these lines of Christian effort. But the test as to their ultimate good is yet to be applied. Will these efforts bring the church closer to its Divine Head,—closer to the pattern laid down in the Gospel? Will the tendency be toward or Christward? Will the result of the work be a greater degree of holiness, more true, vital piety, more love of Christ and less love of the world? This is our hope and if it is to be realized much will depend upon the men who conduct and direct the work. It was said of Barnabas that "he was a good man, and full of the Holy Ghost and of faith." Good men, full of the Holy Ghost, faithful men directing these lines of Christian work, and there will go out from Huntingdon, from Bridgewater, from McPherson, from Lordsburg, from Mt. Morris, from Waterloo, from Beatrice, from West Alexandria, from Hickory Grove, from North Manchester, and other centers of effort, an influence for God and the right that will be felt all over our Brotherhood. But if men, self-seeking, unfaithful to the church, control, then how shall good result? If the trumpet give an uncertain sound, who shall prepare for the battle?

It should be borne in mind that all educational work is simply a means to an end. Some seem disposed to regard an education as the chief end of life. Fatal mistake! It is only as the student consecrates his attainments to the service of God, and labors that he may be the better qualified to do God's will and work that he meets God's approval. Let us ever keep in mind that back of every line of Christian work and effort must lie the deep desire for Christian fruitage, for the growth of Christian character, and for the full development of the Christ life in our lives.

D. L. M.

#### OUR BOOK OR GOD'S PHONOGRAPH.

WHAT book? In this age of advancement, education and printing-presses, books are among the most common of things and they are being issued from the presses by the thousands and the tons. But we have been thinking about another book,—not the Book of books,—the Bible. We should think about this, too, because it is the best of all books,—the light of the world

and the light of the soul. "And a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name," says the prophet Malachi. And it is about this book we have been thinking. It will be well for us all to think more about this book as it is a book about ourselves,—a book in which our lives are being written from day to day,—the thoughts we think and the acts that we do.

For the last thirty years and more we have been keeping a diary in which we have recorded, each day, some of the events and acts of our life, and in connection with the thinking about this remembrance book and in reviewing the year gone by we have been made to think about what we have been recording in "our daily record" and how it will correspond with the contents of the book which is being made by our recording angel. Have we been recording it all? Are we giving a full report? In the records we make we skip the bad and magnify the good, because we want our lives to appear good, even though we live them badly. But it will not be so in our book which the angel is recording. Just as we think and act so will it appear.

Some time ago we talked into a phonograph, and then we had what we said reproduced, and as we placed our ear to the 'phone we heard every word of it just as it was thought and said. As we sit and think in our private room, or as we think and act while alone, the thought comes to us, What does it matter? No one hears,—no one knows. But of us, the Lord, through the prophet, says: "A book of remembrance is being written for us before him." In this is recorded every thought that grows to a desire, whether it be good or whether it be bad.

We have been looking back and our thoughts trouble us. The year 1894 is gone and all the thoughts and acts of ours are recorded that they may be remembered. Is this so? Yes, so the Lord has said. As we think of this, does it give us a thrill of joy and satisfaction? We sometimes suggest that our good intentions are misconstrued and therefore we do not get credit for them. But let us not worry about this; there is One who does not misconstrue. In this book of remembrance it will be all right. In it every good thought and every good act will be noted down, appended with the motive that gave them birth. Yes, yes, we hear our good brother say, "That is what troubles me. I have been doing some bad thinking and it is a sad thought for me to know that these thoughts, too, have been recorded and will be remembered."

Just now there comes flooding into our mind a train of mean acts that we know must be recorded in our book. O, how we wish they could be forever cast into the sea of oblivion and that they might never—never be remembered any more. Dear reader, do you know that it is a wonderful thing to live, and that every moment of our lives is precious, not only because of that which we are to do, but because of that which we are not to do as well?

The other day we happened to be where a man was busy at work all alone, as he thought. The job was an ugly one, no doubt, and his patience was greatly tried, and in the ugliest part of the work he would quietly swear,—we shall not name what he said, as, we are sure, had he known that any one was near enough to hear, he would not have given his feeling an audible expression, at least. O, how blind we are! We are afraid and

ashamed to say and do ugly things in the presence of our fellows, and yet, with brazen impudence, talk and act right out before our recording angel.

Perhaps all of our readers do not know what a phonograph is. To answer our purpose we will explain just this much. It is an instrument into which persons speak, and every word said is so recorded that all can be reproduced at the will of the operator. Now, into a phonograph we are all speaking every day. This recording angel takes down what we think, speak and act, and records it in this book. It is done in the presence of God, "before him for us," and therefore, no additions,—no omissions.

Some day, when you have an opportunity, ask for the privilege of hearing a phonograph talk; that is, reproduce that which some one has talked to it. As you hear it reproduce every word that was said, just then, think for a moment, so it will be with us in the day of judgment. Then will God's great phonograph commence talking over every thought and act of your whole life. Think of it, dear reader. Is it not a solemn,—a wonderful thought? There was a time when we were wonderfully puzzled over how these things could be. But the use of the phonograph gave us new ideas. If man can invent a machine that can arrest and hold for years, the human voice and thoughts expressed, and then have them reproduced at pleasure, cannot God, the Creator of all things, do more? Yes, dear reader, he can, and day by day we are talking and acting before God's phonograph, and at his own time it will commence talking off our lives from beginning to end, and no power can stop it. Will you not now think for a moment what God's phonograph will say about you? It is a good time to do it now, while at the eve of this new year.

What is written is written and cannot be changed, covered over, or hidden. But there is something that we can do. We can stop off saying and doing ugly and wrong things, and from this time onward, we have the power of determining just what God's phonograph shall say about us. There is a possibility of human inventions going wrong, but not so with God. Nothing more,—nothing less will be reproduced than we think and do, and the pleasant thought about the whole matter is, that if we now leave off, forever, our evil ways and give the Lord our whole heart, while the first part of what God's phonograph says about us may be ugly and condemning, the last part will be good and glorious.

You know what our Heavenly Father has said about our sins, if we repent and forsake them. "Though your sins be as scarlet, they shall be white as snow." As we now look out of our window at a thirteen-inch snow that fell last night, we are wonderfully impressed with this blessed passage. What is whiter than snow? It is the only pure thing that the Lord could use to express the fulness of his pardoning love and gives us the assurance that on a full and thorough repentance, not a vestige of sin will be left against us. The blood of Christ cleanseth us from all sin. Then let us all remember that now and ever God's phonograph is before us and that into it we are thinking and living our life, to be reproduced to our everlasting shame and condemnation or to our eternal acceptance, peace and home before God.

H. B. B.



## DISCOVERIES IN CENTRAL AMERICA.

KNOWING that our readers are interested in all that pertains to the antiquity of civilization even on the Western Continent, we give the following brief account of discoveries recently made in Guatemala, Central America. It is translated from the French for the *Literary Digest*, having first appeared in *La Nature*, Paris. According to this, and other things we know, there was at one time a civilization on this continent concerning which the most ancient history and tradition shed little or no light:

"At a depth, varying from fifteen to twenty feet, the excavators have unearthed in the first place, a great quantity of domestic utensils, plates, vases, and arms. Pottery with fine sculpturing and enriched with color has been found, and also glass vases of great delicacy. All these objects are in a state of perfect preservation. In exploring the cavities that indicate the sites of the ancient dwellings, there have been found a hammer, sword, clubs and daggers of flint, well-sharpened, slender, and of elegant workmanship. But this is not all. The excavations at Santiago-Amatitlan have disinterred several extremely curious stone idols, among which there is a rather large one representing a reclining soldier, sculptured in a block of black basalt. On his head the warrior wears a kind of casque, having some resemblance to the distinctive headgear of the Roman praetors. The features of the face and the beard are the work of a veritable artist, which is the more astonishing as the only tools of which the explorers have recovered any trace are shears and comparatively large hammers of flint. Not far from these statues lay necklaces, ornaments, and a profusion of pearls and turquoises, and near by, pretty glass cups bearing inscriptions in colors so brilliant that it seems as if they must be fresh from the artist's hands."

According to the best authorities the ruins indicate a very great antiquity, showing that this country was at one time peopled by a race far advanced in civilization. The average height of skeletons discovered show that the men stood about seven feet in height. All of this information will be interesting to the student. What religion these ancient people held we shall probably never know. The book of Mormons undertakes to tell, but the information given, aside from that found in reliable books of discoveries, is visionary.

J. H. M.

## HOW TO PRAY.

Is it according to the Gospel, when anointing the sick, for a brother to say in his prayer, "Not our will be done, but thy will be done, O Lord," when the Word says "The prayer of faith shall save the sick," and "The Lord shall raise him up?" See Mark 16: 18. The same Word also says "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22; John 14: 13, 14; 1 John 3: 22.

C. F. DAGGETT.

PERSONALLY, we should not feel like anointing the sick without praying after the manner stated. It was fully settled in the mind of God, and the act was known to Jesus, that he must suffer the death of the cross, yet he prayed that the cup might be taken from him, then added, "Nevertheless, not my will, but thine be done." Luke 22: 42. If Jesus could with propriety use the expression, when praying concerning a fixed matter, clearly settled by what God had said, why may we not also use it in our prayers on all occasions? In our judgment it is quite appropriate to so address the Lord in the prayer over the anointed sick.

Not all prayers of even just men are answered. Three times did Paul pray the Lord to remove the thorn in his flesh, yet it was not done. The only answer he ever received to his earnest three-fold petition was, "My grace is sufficient for thee." Paul most assuredly had faith, not probably so much about the removing of the thorn, as that the Lord would do just the right thing.

The expression, "Whatsoever ye shall ask in prayer, believing, ye shall receive," must be interpreted in harmony with the general tenor of the Scriptures. The "believing" here required is faith in God and his Word, believing that the Judge of all the earth will do right. The faith is not to be in what we want God to accomplish for us, but in his power, wisdom and Word. Most Christians ask God for personal favors in times of misfortune and distress when the grace of God, well applied to their condition, would prove sufficient to tide them over their misfortunes. We often pray for God to relieve us from suffering,—and it is but natural that we should do so,—when we ought to petition him for sustaining grace. Thousands who knowingly violate the laws of nature and thereby bring disease and suffering upon themselves, need to pray God for mercy, grace, help and strength that they may be able to endure and finally recover from affliction, but instead of so doing they often pray the Lord to come, and, by his personal power, raise them up that they may go about their personal duties. They forget that the hand of God may be in nature as well as in revelation and in miracles. We need more of that faith which prompts us to accept and obey the Scriptures in all things, then do our utmost to obey the laws of nature also, and trust God for the rest, knowing that we are his, and that he will take care of us, not only in this life, but in that which is to come.

It is the faith that gives us confidence in God's Word, in his wisdom, power and overruling Providence that we need in connection with all our prayers. That is the faith Paul had. It is the faith that all the tried and true among God's ancient people had. It is the faith that prompted them to study God's will and do their working and praying along that line. With this abiding faith in our hearts we will ever be ready to say, at all times, and on all occasions, "Not my will, but thine be done."

J. H. M.

## CALLS FOR MONEY.

WE receive many requests to publish calls for money to build houses of worship in various parts of the country, and even in cities. Some have a house nearly completed, and need money to finish it, and desire to make a public call through the paper for that purpose. It would astonish our readers were we to tell them how many calls of this character are sent us for publication. Our rule is to decline all such calls save those approved by the General Mission Board. That Board has special provisions for assisting poor churches in erecting houses of worship, and such congregations needing help should apply to the Board for necessary instructions how to proceed.

But there is another class of calls against which our readers need special warning. We mean these printed calls that are sent through the mails, promiscuously to all the churches in the Brotherhood. If such calls are made at all they should first have the approval of the Board, so

the churches will know that each call is a worthy one, for this Board will approve of no call before its merits are fully investigated. One of these printed calls is now on our desk. It has never been approved by any Mission Board, not even by the church from which it comes. It is at a place where a house of worship is very much needed, but the movers of the project are taking the wrong course to secure the needed assistance.

There is a right way to do these things; then there is a wrong way. Besides, all the calls made to the Brotherhood for assistance should be made in a way that will increase rather than weaken the confidence of our people in these calls. As a rule, the Brethren are willing to contribute freely in support of a worthy cause, but they do not like to be imposed upon. Hence we caution our people against calls sent through the mails, or otherwise, not properly endorsed. Any call published in the MESSENGER can be depended upon, as we give nothing of that nature to the public that has not in some legal way been endorsed by those authorized to do so.

Most people are mistaken concerning the value of a call made through a newspaper. They imagine that public calls are liberally responded to. This depends upon the nature of the call, how it is made, and the number of calls published. Were we to publish all the calls sent us they would soon become repulsive to our readers, and scarcely one of them would receive any attention, but by admitting only a few, and these only after they have been properly approved, we succeed in keeping up the confidence of our readers so that when a call is made they will respond to it liberally.

J. H. M.

THE late John Oregre, who left over two million dollars for the founding of a public library in Chicago, had some sensible notions about the class of books the public should read. In his will he wrote:

"I desire the books and periodicals selected with a view to create and sustain a healthy moral and Christian sentiment in the community, and that all nastiness and immorality be excluded. I do not mean by this that there shall not be anything but hymn-books and sermons, but I mean that dirty French novels and all skeptical trash and works of questionable moral tone shall never be found in this library. I want its atmosphere that of Christian refinement, and its aim and object the building up of character."

There is much good common sense in this paragraph.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Beaver Run, W. Va.—Eld. W. A. Gaunt held a series of meetings for us in our home church in the month of September; the immediate result was four additions by baptism. Our brother was called home on account of his wife's illness. We felt that the meetings closed too soon; but the Lord's ways are not our ways.—D. B. Arnold, Burlington, W. Va., Dec. 13.

Los Angeles, Cal.—Bro. Wm. J. Thomas, of Ames, Iowa, preached an acceptable sermon at 510 Downey Ave. the evening of Dec. 23. On Christmas day we had a Bible reading on the Birth of Christ, and the audience did the work well. Bro. Henry Witmore, of Findley, Ohio, is sojourning here, with a view of becoming a permanent resident later on. The spiritual outlook for the church here is hopeful, as every one seems to be helpful in every good work.—M. M. Eschelman.



Centre View, Mo.—Our church met in regular quarterly council to-day. Brethren James Holloway and E. A. Markey were elected as ministers and Bro. Leroy Stoner was elected as deacon. Bro. S. M. Eby was advanced to the second degree of the ministry.—*E. A. Markey, Dec. 28.*

Mont Serrat, Mo.—Bro. Israel Cripe commenced a series of meetings at Victory Plains schoolhouse in the western part of the Walnut Creek congregation Dec. 9, continuing until Dec. 23. The interest was good during the entire meeting. There were no accessions to the church, but one promised to come soon.—*Lillie Maxwell, Dec. 28.*

Tropic, Cal.—Eld. Enoch Eby, of Booth, Kans., came to this place Dec. 4, to hold a series of meetings. He gave us ten Gospel sermons, which greatly encouraged the members to press onward and upward. Any ministering brethren, coming to California, will be gladly welcomed among us. The field is large, but the laborers are few.—*Clara B. Wolf, Dec. 22.*

Yellow Creek Church, Ind.—Our quarterly council meeting was held the last Saturday of November. It was a very quiet and pleasant meeting. Our series of meetings held by Bro. I. D. Parker, of Elkhart, resulted in the conversion of five precious souls. The seed of Truth sown, we hope, will in the near future win other souls from the path of darkness.—*I. S. Burns, Dec. 30.*

Udall, Kans.—Bro. Theodore B. Young, from Wichita, came to us Dec. 22 and held a meeting in Bushnell schoolhouse. He continued meetings over Christmas. Bro. Young is truly a workman that needeth not to be ashamed, for he can and does rightly divide the Word. He caused many to go home and read their Bibles. Some are almost persuaded. My own husband and some of my children would come if they could hear the Gospel preached more.—*Mary E. McCutchen, Dec. 29.*

La Porte, Ind.—At our council Saturday a mute brother was chosen to the ministry. The installment service is to be attended to at next council meeting. It was also thought good to authorize Bro. John Collins and sister Lola Cross to act as interpreters for the mutes. Those who may need such service may correspond with them at Waterford, La Porte Co., Ind. A proposition to build a churchhouse at Waterford received favorable consideration, and is to be built in the near future.—*Thurston Miller, Dec. 31.*

Frederick, Md.—Bro. C. G. Lint came to us Nov. 4. In wielding the Sword of the Spirit he showed that it is sharper than any two-edged sword. One precious soul has been received since the close of our meetings. One of the features of our meetings was the song service. This, we believe, is an essential to success. We are glad to state we are keeping up the interest in singing by meeting half an hour before the regular hour for services, and it has helped our meetings materially,—much more interest being manifested.—*P. D. Fahrney, Dec. 20.*

Shade Creek Congregation, Pa.—Our home ministers commenced a series of meetings at Cross Road house, Dec. 15, and continued till the 24th. We have not many brethren living near this place, but the meetings were well attended by our brethren and professors of other denominations and their children. There were no additions to the church, but we do hope the seed sown will spring up and bring fruit to the glory of God. The brethren were encouraged and strengthened in faith, and we do need encouragement in the divine life.—*Daniel Holtsopple, Rummel, Pa.*

Burr Oak, Kans.—Bro. Charles Hillery of Weber, Kans., is holding a very interesting meeting at this place. The interest is growing every day and his valuable sermons are highly appreciated by all who hear him.—*C. S. Hoff, Dec. 31.*

Jonathan Creek, Ohio.—This church cannot boast of additions by the score, but nevertheless has increased. During the past year two series of meetings were held by Q. Leckrone, resulting in seven additions by baptism and one restored. Two were lost by death, but none by expulsion. We feel encouraged with the outlook, considering that we are isolated from any church of the Brethren. We number one hundred and fifty-five members.—*Jacob Leckrone, Dec. 29.*

Pyrmont, Ind.—On Thanksgiving we had services at this place, preaching by Eld. I. Billheimer. After services a collection of \$8.62 was taken for the Western sufferers. We also had services on Christmas Eve and on Christmas Day. Yesterday was our regular appointment here. Brethren A. B. Peters and G. W. Stong, from Cando, N. Dak., are with us. Bro. Peters will preach for us each evening until after New Year. Feb. 23 Bro. Henry Frantz, of Ohio, is expected to commence a series of meetings at this place.—*J. W. Vetter, Dec. 31.*

Des Moines, Iowa.—Since the Brethren of Des Moines have purchased a church property, which is located on East Lion St., No. 1606, we have regular services every Sunday as follows: Sunday school at 10, and preaching or social service at 11 A. M., and at 7:30 P. M. Prayer meeting every Thursday at 7:30 P. M. All Brethren, and especially ministering brethren, are invited to give us a call, as they can find an opportunity to preach for us at any time. Brethren coming to the city are welcome to stop with Bro. Conrad Dietz, No. 725 East Maple St., or Bro. Henry Glays, 624 Southeast 12th St., or D. E. Weigle, 1160 West 1st St.—*D. E. Weigle, Dec. 28.*

Helzer, Kans.—The Walnut Valley church held their regular quarterly council Dec. 15. Br. Daniel Vaniman, of McPherson, presided over the meeting. The business was disposed of in a Christian manner. Our Sunday school will be continued through the year. The prayer meeting was organized Wednesday evening, one week ago. The church also decided to hold a week's meetings during the Holidays, to be conducted by the home ministers. Bro. D. S. Clapper, of Galva, Kans., recently held a series of meetings here. He preaches the Word with skill. One young brother came out from the world and was baptized. The writer, who had wandered away from the church, was made to realize it is good to dwell with the people of God and enjoy the work of the Lord.—*Leonard Clapper, Dec. 19.*

Gottonwood Church, Kans.—We met in quarterly council Dec. 15, 1894, with Bro. J. D. Trostle as moderator. Our number was small on account of bad weather, but all business that came up, was disposed of in a way that gave satisfaction to all present. The Lord seems to be working for us and with us. May we all work in harmony with him! Bro. A. L. Pearsoll and wife and D. B. Cripe and wife were received by letter. We are truly glad to have them come and make their home among us. They are located in Danlap. Their aim is to work for the best interest of the church. They can do much good for the Lord. Bro. Pearsoll is an elder and Bro. Cripe a minister in the second degree. May the Lord bless them! Our church at this point is in good working order now. We have seen some dark days, but the clouds have passed away, and it is sunshine again. Praise God from whom all blessings flow!—*John S. Clark, Dec. 28.*

Falcon, Va.—Bro. Noah Reed and Samuel Spangler came to the Slusher schoolhouse and held eight meetings. Five were baptized, four lambs from fourteen to eighteen years and a middle-aged man. The brethren did not fail to do their part. The members were there to hold up the arms of the ministers. That is what makes successful meetings. When the membership fail it makes a failure all around.—*J. F. Slusher, Dec. 29.*

Yellow Creek, Pa.—Eld. S. R. Zag and wife, from Mastersonville, Pa., came to our congregation Nov. 21 and remained till Dec. 11. Bro. Zag preached plain, practical sermons and tried to encourage all to a higher Christian life. The church was built up and during the meetings one young sister united with the church, and since one more young sister made the good choice. Sister Zag is a kind, motherly sister, and all enjoyed her presence among us very much.—*H. A. Buck, New Enterprise, Pa., Dec. 27.*

Pine Creek, Ill.—Bro. I. N. H. Beahm began meetings in Polo, Ill., Dec. 3, and continued with good interest and attendance for three weeks and closed on Sunday evening before Christmas. An immediate result of the meetings five were added to the church by baptism. On Christmas evening, at 4 P. M., we held a love feast. About one hundred and forty members communed. Only four were not members of the Pine Creek congregation. This feast was held specially for the benefit of those who recently joined the church. Bro. Edmond Forney, our elder, officiated. It was one of the best feasts we ever attended. Many expressed themselves in the same way. There is quite a contrast between a quiet love feast and a hilarious Christmas entertainment of popular kind, which is so common in our country. The Pine Creek church has decided to continue her two Sunday schools during the winter months. This is our first trial. I know this can be done with the best of results, having had five years' experience in the West in a Sunday school which was kept alive through all the months of the year.—*John Heckman.*

Palestine, Ark.—Our meetings in the Long Creek church, Poinsett Co., Ark., closed Dec. 23, having continued five weeks. The meetings, except one appointment, were held at two different houses and much interest was manifested. The Lord's Spirit was at work among the people, and as an immediate result twelve precious souls were made willing to walk with the people of God. Others were "almost persuaded" and our prayer is that they may yet come. The church at this place is greatly in need of a resident minister, as the prospect is good for building up a large church. Until other arrangements can be made we have agreed to meet with them once a month in regular services. Who will come to help build up the cause in this field? Thus far we have enjoyed the work among the people here very much. True, there are discouragements at times, but nothing to compare with what Paul and his co-laborers met with. People are anxious and willing to hear the Word, and when preached in its simplicity and purity, others cannot but accept it as a truth, though they do not practice it themselves. To be successful here it is necessary to meet the people in their homes and be one with them,—not above them,—give them an encouraging word and sympathize with them in their afflictions. Read the Bible to them and talk to them of God's love and the duty we owe him, and it cannot but have its effect for good. This any of us can do who has the love of souls at heart and who is willing to spend and be spent for the Master's sake. May the cause of Zion prosper everywhere!—*D. L. Forney, Dec. 31.*



Johnsville, Md.—To-day is New Year, 1895. The Beaverdam (Md.) church is happy again in that on last Sunday two more were baptized, making five within the last month. During the past year many have come into the fold, causing the members to greatly rejoice, and to give God the praise for his goodness and mercy. Then, on the other hand, at different times during the whole year, diphtheria has been raging, and many children of the members have died, causing great sadness in the church.—*Geo. K. Sappington.*

Masontown, Pa.—I am surprised to hear our brethren, who own good farms, say times are too hard to pay for the MESSENGER, and at the same time pay \$150 for their County paper. One man said, "Times are too hard to get the money." I said, "You spend more money for tobacco in one year than the MESSENGER would cost." I will try to do all I can for the MESSENGER, for there is no such a paper in all our country as the MESSENGER for good reading.—*John A. Walters.*

Liberty, Ill.—Our love feast was held Christmas eve. Forty-six communed. Eld. G. W. Cripe was assisted by Bro. D. B. Gibson, of Cerro Gordo, and H. W. Strickler, of Loraine. We had meeting on Christmas at 11 A. M. Bro. Gibson preached an able and interesting sermon from Luke 2:11, 15. Bro. G. W. Cripe held a series of meetings at Lost Prairie schoolhouse, five miles northeast of Liberty, previous to the Communion, which resulted in two uniting with us. They were baptized by Bro. Cripe on Christmas at 3 P. M.—*Robert B. Carr, Dec. 26.*

Antietam, Pa.—The "old ship Zion" has been steadily moving along, taking in passengers along the way, bound for the celestial port of heaven. Some have already landed. Others, according to the course of nature, are nearing the port. Who will be the next to land? God only knows. During the year 1894 sixty-seven have been baptized in this congregation, one reclaimed and seven received by letter. We expect to hold a series of meetings commencing Jan. 5, 1895.—*Daniel Bock, Dec. 31.*

Wabash, Ind.—Bro. J. M. Leir, of Mexico, Ind., came to us Dec. 8 and remained until Dec. 25, preaching in all twenty-five soul-cheering sermons, including a double funeral Dec. 16. The meetings continued with good attendance and attention, considering opposition in the neighborhood,—two other churches holding meetings at the same time. Saints were built up and sinners warned of their condition. As an immediate result, three were baptized, one being the father of the boys referred to above, as having been buried at one time. There are two more applicants for baptism.—*Clara Livengood, Jan. 2.*

Slate Creek Church, Kans.—The health here is generally good. Quite a number of brethren here moved from this congregation to Oklahoma during the past season and a few to other points, thereby decreasing our number; two of those moving away were ministers, viz., I. W. Leatherman, to Deep Water, Harris Co., Tex., and our elder, John Wise, to Pennsylvania. We have chosen Eld. Henry Brubaker to take charge of us now, since Bro. Wise has left, and we expect him with us for the first time, as our elder, at our next quarterly council-meeting, Feb. 9. We have decreased in number until we number only about one hundred and fifteen, yet I am not alone in believing that we have increased in faith and love. We have preaching at the church every Sunday morning at eleven and social meetings in the evening at seven. Our Sunday school adjourned till April 7.—*J. R. Leatherman, Jan. 1.*

Sangersville, Va.—Bro. S. A. Sanger came to the Beaver Creek congregation Dec. 1 and commenced preaching in the Emmanuel's churchhouse, continuing until the night of the 16th, preaching in all nineteen sermons. During the meeting two young brethren and five young sisters were led into the stream and buried with Christ in baptism. We think many more are counting the cost. Bro. Sanger did his part of the work well.—*A. A. Miller, Dec. 27.*

Oushing, Okla.—The Big Creek church met in quarterly council on Christmas Day. It was the second council-meeting the members have had here and seemed to be enjoyed by all present. A good many outsiders were present also, who seem anxious to learn of our ways. Twelve were received by letter and there are four more to give their letters in yet. The church numbers thirty-four in all. Two lots in Oushing have been given to the Brethren to build a churchhouse on; but as we are all poor and new beginners we decided to wait until next year to build. We were all admonished to keep firm and stand fast in the faith. There is only meeting every two weeks for the present. This is a new country for us, only having been here four weeks; but so far we are all very well pleased. There are brethren coming continually to see the country.—*Lottie E. Carver, Dec. 26.*

Mount Hope Church, Okla.—The Mount Hope church met Nov. 29, Thanksgiving Day, and concluded to continue meetings, the home ministry, brethren George W. Landis and J. O. Brubaker doing the preaching. The Word was held forth from night to night for ten days. Three made the good confession. This makes four since our last report. This church is not "moving on in the even tenor of the way," as some write, but is aggressive, keeping up a constant fire on the enemy. Oklahoma is destined to be a stronghold for the Brethren. We have now eight churches organized in the Territory and more in prospect. In almost all of these congregations we have brave-hearted, strong men and women that stand firm. I am glad to inform the MESSENGER readers that we have a prosperous, evergreen Sunday school, one in which our young are fast being disciplined for Christ. Our young Bro. F. B. Landis is Superintendent at present and is an efficient worker and a good instructor.—*A. J. Perber, Crescent, Okla., Dec. 24.*

Bridgewater, Va.—Dec. 3 Bro. S. N. McOann began a series of meetings at the Brethren's meetinghouse at this place and continued four weeks. The meetings were well attended and a good interest manifested on the part of many. Forty-one were baptized, three reclaimed and there are several applicants for membership yet. Ice four inches thick was cut from North River the last day of the meeting to open a place for baptism. We think the cause has been much built up by this meeting. Much joy was realized in seeing so many sinners turning to God. Our Bible term will begin Jan. 2 and continue four weeks. Bro. D. L. Miller expects to be with us Jan. 19 and remain ten days. Feb. 4 we expect the Missionary and Tract Committee to meet at this place. We hope to have the several members of the Committee spend some days with us. We are arranging for a series of meetings in the College Chapel and one at the Garber meetinghouse in the east end of our congregation in the near future. About two hundred members have been baptized in Rockingham and Augusta Counties in a little over a year's time; yet there are many others who ought to be saved. May God continue his blessings to us.—*S. F. Sanger.*

Fairview, Iowa.—Dec. 17 Eld. A. Wolf, of Jefferson County, Iowa, came to us and began a series of meetings which lasted over Christmas. This church met in council Dec. 8. All business was attended to in a spirit of love. On Sunday before Christmas one dear soul came out on the Lord's side and was baptized. On Christmas eve, prior to our Communion service, an election was held for a minister. The choice between brethren Ollie Leavell and Orlando Ogden was so close that the church decided to install both of them. The ordinances of the house of God were then engaged in, and it was truly a feast of love. After services one brother, who came about twenty miles, made application for baptism and one brother who had wandered away was reclaimed. On Christmas Day two more brethren were made willing to accept Christ, one about sixty-five years old, who was formerly a member of the Winebrennarian church. Thus four were added to the church by baptism and one reclaimed,—all heads of families. Meeting closed with good interest.—*W. H. Leavell, Unionville, Iowa, Jan. 2.*

Brownsville, Md.—The Ministerial Meeting for the Western District of Maryland occurred Dec. 26 and 27, as announced in the MESSENGER. The organization of last meeting was continued.—Eld. Eli Yountee, Moderator, and W. S. Reichard, Secretary. Bro. S. F. Sanger, of Virginia, was present and elected an honorary member and took part in the discussions. There was a fair attendance, notwithstanding the snowy, stormy weather. The different subjects were interestingly and feelingly discussed. We are sorry that some of the ministering brethren to whom subjects were assigned were absent. All present were edified and benefited by the meeting. I shall not attempt to mention all the points brought out on the different subjects. Suffice it to say that one prominent thought was that it was not, strictly speaking, a Ministerial Meeting, but all members, both brethren and sisters, could take part in the discussions and that the church can say they are our meetings and not confined to the ministry alone, as the name would indicate. I am convinced that meetings, conducted as this one was, cannot help being productive of great good in increasing that fraternal feeling that should always exist between the ministry and the laity.—*Geo. W. Kaetzel, Dec. 31.*

Camp Creek Church, Ill.—We recently had a visit from Bro. D. B. Gibson, the elder in charge of this church. The elder had not been with us for a considerable time, and the object of the visit was partly to discharge his duties as presiding elder of this church, in making a house-to-house visit among the members, in compliance with the advice of Annual Meeting to elders in charge of churches. The brother seemed to be pleased with the condition and prosperity of the church. For this we are glad, as we are partly responsible for the welfare and prosperity of the church. The prevalence of love and union is no more than what should characterize all of God's people. For if we live up to the Golden Rule, individually, and do to our fellow brother and sister as we wish them to do to us, it is then not likely that we will have much trouble when we come together to hold our council-meetings. The elder remained with us about one week, and preached in the village of Fandon every evening, to fair congregations. His sermons were impressive and well received. At the invitation given at the last service, one young man came forward to cast his lot with the people of God. The rite of baptism was administered to the applicant subsequently.—*S. S. Hummer, Colchester, Ill., Dec. 27.*



## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have and a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Cedar County, Iowa.

DEC 17 Bro. Silas Gilbert, of Ohio, came into our midst, for the purpose of seeing our country and finding a location. We visited Bro. Joseph Scott's, near Lost Nation. We found Bro. Scott quite poorly with cancer in the face. Dec. 19 we visited Eld. Joshua Shultz, in Elwood, who is still able to be about. In the evening Bro. Gilbert preached in the Presbyterian church to an attentive congregation. Next day we visited sister Hill near Calamus,

We started for Muscatine County, Dec. 21. On Sunday, Dec. 23, we held our first meeting in the Union Mission church in the western part of the city of Muscatine, where a number of our Brethren's children live. Bro. Gilbert delivered a good discourse on conversion to a well filled house of attentive listeners, after which Bro. J. E. Keller read Matt. 18:10-23 and laid the order and some of the characteristics of the church before the applicant for baptism. The applicant was the wife of Bro. J. J. Ulrey. We then proceeded to the grand old Mississippi, where she was buried with Christ in holy baptism. This was the first baptism we had ever seen in this great river, and to us it seemed grand as well as sublime. From the interest and kindness shown us at this place, we hope for good results in the future. In the evening Bro. Gilbert preached five miles north of the city at North Star, on Christ's great invitation, "Come to Me."

After sojourning with us a few days, Bro. Gilbert left us for Marshalltown, Iowa. He was very favorably impressed with our country, and while a suitable place was not found at present, we sincerely hope that the Lord may provide the way by which he may be enabled to locate with us. Eastern Iowa is still needing much ministerial help. In the Counties of Jackson, Jones, Clinton, Cedar, Scott and Muscatine we have members scattered with two organized churches and only four preachers, one of whom is supernannated and one having but little experience in the work. May the Lord send more laborers into his vineyard!

JOHN ZUCK.

## A Few Items.

## ITEM ONE.

TO-DAY is Christmas. To many it will be a day of rejoicing and gladness, the day only having good things in store for them, while others, again, will feel the pinch of poverty and hard times, hardly having, perhaps, enough to eat and comfortably clothe themselves. How is it with you, reader? Has Providence graciously smiled on you in the past? Have you enough to eat and to wear? Is yours the lot of enjoying a home of your own? Have sickness, death and misfortune not entered your threshold this past year and made your life bitter and sorrowful? Surely you ought to know how it is with you. And if the Lord has been a gentle and good shepherd to you, and yours has been green pastures of heavenly goodness, with no clouds of bereavement and sorrow to fill your heart, then yours ought to be a joyful and happy Christmas. But if the Lord has been thus good to us, and home and plenty are ours to enjoy, while around us are poverty and want, wretchedness and sorrow, then truly Christmas can only be the Christ day to us as we contribute to those around us and make their wants

and needs less pinching and sorrowful. What shall be the record of this blessed day—Christmas? It is for you and me to decide for ourselves. Let the day be a useful, joyful, happy one. Let parents make the day a day of good cheer to their children, the children to their parents, neighbors to each other and let there be a willing and plentiful remembrance of the poor and unfortunate in their needs, then will the day be a happy Christmas to us all.

## ITEM TWO

It is in our mind to say something in these "Items" on city evangelism, as the Brotherhood is getting awake to the duty and importance of preaching the Gospel to the towns and cities also. That a certain condition of things make it necessary to make more of an effort to build up churches in the towns and cities is evident to the half-awake observer. Let us cite an illustration of the fact, and the one we shall cite is but one of the many that may be and can be cited. In our own church in the last year and a half fully a dozen or more of our own members have removed to various towns and cities, the changes having been considered for the better from the various standpoints these changes were considered and made. And one thing is evident in the case, that either these members who have removed from us must have a people of their own choice and faith to worship with, or identify themselves with some other church. A change of church relationship in such a case may be considered the thing to do, and in cases when one church may be considered as good as another, perhaps such a change might as well be made; but, surely, in cases where there has been proper and judicious indoctrination of our doctrines and principles, and where the voice and decision of conscience are involved and have to do in the change to be made, then such a course would be wholly unwarranted and wrong.

It has been the history of our church in the past, that in cases of removal of members from an organized church into a locality where there was no church, preaching was soon called for by ministers in the Brotherhood and an organization effected sooner or later. Four of our largest and most influential churches have been established in this way. Now had these members in moving away from organized churches into localities where there was no church of their own faith and order, just identified themselves with some other church in the community, what would have been the result? No church of our own for one thing, and a betrayal, in the second place, of the fact that our church is just as good as another, that in all of them the Gospel is preached and practiced, a fact which we are by no means ready and willing to admit. But let us not drift from the main thought we have in view.

Years ago the removal of our members has been only to the different farming districts, principally to the West. Now the thing is in some respects changed. Our young men are becoming educated as they grow up. Farming has no attraction for them as it had for their fathers. Cities and towns offer better inducements. Various professions and channels of business from the cities and towns are calling for our young people, and from all over the Brotherhood our sons and daughters are drifting more and more towards the cities and towns. Such is the case now. Does not this fact, therefore, and the fact, moreover, that the towns and cities are the places to preach the Gospel, convince us and teach us the necessity of looking after the cause of the Master in the towns and cities more earnestly and faithfully in the future than has been the case in the past?

J. T. MYERS.

Oaks, Pa.

## A Call for Preaching.

My dear brethren, we do not wish to make any complaint, but we feel somewhat neglected, or rather forgotten, by the Brethren. My husband and I were raised in Virginia where there was a large membership. We came to Nebraska three years ago this fall, and we have tried ever since we have been here, to encourage some minister to come here and locate, or to come and preach for us and to organize a church. We have twelve members here, at and near Glen Rock. We hold our membership at Falls City. Bro. Peter Whitmer, our elder, has given us several sermons and the Mission Board sent a preacher from Beatrice for awhile; then the mission work stopped and we have not had any preaching here by the Brethren for about sixteen months. We would be more than glad if some of our good ministers would take our isolated condition under consideration and come and preach for us and make this their home. This is a fine country and health generally good. If some one will come God will surely reward him. We are poor, but we are more than willing to do all we can to help all we are able. We ask the sympathy of all who read this.

MIRIAM MAXCY.

From Markleysburg, Pa.

I COMMENCED a little meeting at the Asher glade schoolhouse, Maryland, Dec. 8, and continued till the 16th, when I closed on account of an appointment at the Independent schoolhouse, Pennsylvania, where I commenced meeting on the 18th, and closed on the 26th. Eld. J. O. Johnson preached twice at the Glade meeting and Bro. M. J. Weller preached once at the Independent appointment. In all there were eleven meetings at the Glade and nine at Independent. As an immediate result, eight young sisters were baptized at the Glade and there was one applicant, a sister, and one baptized, also a sister, at the Independent. Both of the above appointments are in the Markleysburg congregation.

I would like to say a few words in regard to ministers holding series of meetings in their home congregations. The first appointment named above is only about a mile from the place where I was born and raised and where I now reside. It is the place where I went to school; also the place where I tried to teach school for four winters, and the place where we have had regular preaching ever since I have been in the ministry,—ten years. The above is the third little series of meetings I have held at that place, and have baptized thirty-five persons. These are some of my old schoolmates, some of my scholars, and some of the leading men and women of this community. The very people that were raised up with and around and about me are the ones I have been gathering into the church. My brethren, there is no reason why we cannot hold as good meetings in our home congregations as we can away from home. One thing is to go at the work trusting and depending on the Lord. Another thing is for our actions and conduct in our every-day life to agree with our profession, so that people will have confidence in us, that we are the people we claim to be. As we are nearing the goal let us all endeavor to be more consecrated to the work of our Heavenly Master. May the blessings of God ever rest on his dear church and people, and especially on the dear young people that are coming to the church in great numbers.

JASPER BARNHOUSE.



## Our Home Mission.

THERE are a number of churches that look for plans to help their ministers. With this in view I give a plan formulated by the Rock Run church two years ago, which meets with general approval.

We have what we term a home mission, that is a mission that works within bounds of the home church at all isolated points. We give a series of meetings once a year, although our congregation is only eleven miles long and nine miles wide, with our church house situated near the center.

There is a committee chosen by the church to look after the place, prepare the house and attend to all business in that line. This committee consists of foreman, treasurer and secretary. For the one holding that meeting we give one dollar a day and current expenses, and to all those finishing at funerals, if not otherwise provided for, the same. This money is raised by the subscription plan and free-will offerings, which has been successful.

One of these meetings has just closed, which was conducted by our elder, I. L. Berkey. It resulted in eight additions by baptism,—all young married people except one single brother. There is one to be reclaimed. Two that made application for membership, but did not understand the mode of baptism, desire a further investigation. There are a number at that point that never saw our people baptized.

The Rock Run church has increased her membership one hundred during the last twenty-three months; and fifty-one in the last year.

We, as a church, think this the best plan to substantially build up our church and help our ministers.

R. W. DAVENPORT.

Goshen, Ind.

## The First District of Virginia

WHAT is said of the above District, in many particulars may apply to other Districts in our Brotherhood. The Annual Meeting has very wisely required that our territory should be laid off into congregations and State Districts. This places the responsibility on each District to work its own territory. Our State District is not very liable to assume the responsibility of working another's territory.

The above District embraces between 10,000 and 12,000 square miles, of which about 2,000 square miles have been partially worked. I do not mention this fact to cast reflections on any one, but simply to show our responsibilities and stir up our pure minds and stimulate us to action.

Our District Mission Board has recently passed a resolution which will throw a considerable responsibility on the elders of our District in case they refuse to work in harmony with the Board. This we regard as a move in the right direction.

A private member in the District proposes to give \$25 a year for ten years, to be used in evangelizing our District. This brother is isolated and has been deprived of church privileges and this is an unsolicited offer. Are there not ninety-nine other brethren in the District who will do likewise? The Board would like to work if they had the means.

We suggest the following plan of operation to this as well as other State Districts: Let the Board appoint evangelists, to be approved by District Meeting. Supply these evangelists with tracts, send them into new fields, to preach one or two sermons and distribute tracts, then go to another neighborhood and do likewise, until say one or two Counties have been gone over. Then supply the evangelist with an assistant, who can sing well and let him spend a week or two at the

most favorable points where he has distributed tracts, and no doubt in ten years our unworked territory may be dotted with Brethren churches. Try it and see!

Hyllon, Va

## Literary and Miscellaneous.

To be mentioned in this department may be ordered from this office.

The Preacher's Magazine for January sparkles with inviting matter, eminently suited to preachers, teachers and Bible students. Mark Guy Pearse still continues his estimable articles on "Esther, the Queen." Dr. A. S. Hobart's sermon upon "Old fashioned Christians," is full of true and timely thoughts. Dr. J. Balcorn Shaw's sermon upon "Domestic Evils" will command marked attention. "How to Preach," by Joseph Parker, D. D., is forceful; a short sermon to busy men by the same, presents sturdy thought. An intensely pleasing sermon by Rev. Thomas Spurgeon (whose popularity steadily increases) is found in this number. The Homiletical Department is freighted with outlines and suggestions, eminently opportune. Among the themes are "Looking into the New Year," "Departing Years," and many other fascinating subjects. The late Dr. Deems' "Prayer Meeting Talks," and the choice "Children's Sermons," still hold their strong worth. The "Notes on Lessons and Outline Addresses on the Golden Texts," by the editor, Rev. William E. Ketcham, D. D., add a valuable section to this popular help for preachers and Bible students. Published monthly; single copies, 15 cents; \$1.50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

## Matrimonial.

What therefore God hath joined together, let not man put asunder.

KENNER—WORKMAN.—At the home of the bride's parents, Bro. D. A. and sister Henrietta Workman, of White County, Ind., Dec. 30, 1894, Lewis A. Kenner and Miss Minnie Workman. H. H. BRALLIER.

MILLER—ELLINGSWORTH.—At the residence of Bro. J. Christian, Dec. 27, 1894, Mr. Wesley Miller and Daisy Ellingsworth, of Gettysburg, Darke Co., Ohio. J. E. WEYBRIGHT.

WEDDLE—KEITH.—At Hyllon, Va., Dec. 20, 1894, by the undersigned, Bro. Austin Weddle and sister Roena Keith, both of Floyd County, Va. C. D. HYLLON.

PHILLIPS—WEDDLE.—At Tepeco, Va., Dec. 20, 1894, by the undersigned, D. Elmer Phillips and Mary E. Weddle, both of Floyd County, Va. C. D. HYLLON.

HESLER—GOURLEY.—By the undersigned, at his residence, near Jasper, Jasper Co., Mo., Dec. 23, 1894, Frank Hesler and Flora Gourley, both of Prestora, Jasper Co., Mo. WILLIAM BRADT.

WATKINS—FRAME.—At the home of the bride's parents, near Lane, Kans., Dec. 24, 1894, by the undersigned, Bro. William C. Watkins, of Mt. Ida, Anderson Co., Kans., and Miss Sarah E. Frame, of Lane, Franklin Co., Kans. JOSEPH N. MORROW.

HINTON PAINTER.—At the home of the bride's father, Bro. George W. Painter, near Newport, Page Co., Va., Mr. Wm. T. Hinton and sister Ella Painter. E. L. BROWER.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

BARR.—In the Muddy Valley congregation, Arcadia, Nebr., Dec. 21, 1894, sister Ella E. Barr (nee Jones), aged 38 years, 1 month and 2 days. She leaves a husband and ten children. Sister Barr, with her parents, moved from Ohio to Iowa in 1868. She was married to Henry W. Barr in 1876, and moved to Valley County, Nebr., in 1885. She united with the church June 6, 1891. Funeral services by Bro. James McCrea, from 1 Cor. 15. The body was laid away in the Vinton cemetery, Valley Co., Nebr. D. M. RESS.

HOLCOM.—In Wabash, Ind., Oct. 10, 1890, of scarlet fever, Clyde, son of Bro. A. and sister Sarah Holcom, aged 3 years.

HOLCOM.—At the same place, Dec. 14, 1894, of brain fever, Albert, son of the same parents, aged 18 years, 11 months and 19 days.

BALL.—In the Pigeon Creek church, Dec. 6, 1894, of softening or decay of the brain, sister Helen E. Ball, aged 32 years. She was very patient in her intense and long-continued suffering. Funeral conducted by Eld. Solomon Bucklew. SAMUEL HENRY.

HOLCOM.—At the same place, Dec. 15, 1894, of brain fever, Branton, son of the same parents, aged 20 years, 8 months and 20 days. Bro. J. M. Lair, assisted by I. V. McCarty, of the United Brethren church, preached the funerals of the three at once. The last two were laid in the same grave. ANNIE M. BRUBAKER.

KNAUB.—In the bounds of the Lower Cumberland church, Pa., Ella Catharine Knaub, aged 76 years, 2 months and 20 days. Interment at Miller's church, near Sterrett's Gap. Services by the writer. HENRY BEELMAN.

MAUK.—At his home, in the Martin Creek church, Ill., Dec. 16, 1894, Bro. James Mauk, aged 78 years, 5 months and 28 days. Funeral services by Bro. John Harshbarger, assisted by Bro. Amos J. Nickey, of Oakley, Ill., from Rom. 5:12. NICHOLAS EICHENBERG.

DUFT.—In the Iowa River church, Marshall Co., Iowa, Nov. 30, 1894, of complicated diseases, sister Annie Duft, aged 51 years, 2 months and 21 days. Though afflicted many years she bore it with Christian patience. Funeral services by Bro. J. E. Young, assisted by the home ministers.

ALSAUGH.—In the bounds of the Iowa River church, Iowa, Dec. 15, 1894, Geo. Alsaugh, aged 79 years, 6 months and 8 days. He was married to Fannie Martin. To them were born six children,—four daughters and two sons. Sister Alsaugh has laid her husband and four daughters in the grave. Her husband was not a member of the Brethren church, but was always in sympathy with the church. He said he wanted to be baptized as soon as he was able to stand it. Funeral sermon by Bro. Frank Wheeler, assisted by Bro. Levi Saylor, from Isa. 40:6. ELLEN NICHOLSON.

GRABILL.—In the Conestoga church, Lancaster Co., Pa., Dec. 7, 1894, Bro. Henry Grabill, aged 79 years, 3 months and 23 days. Services by the Brethren, from Matt. 25:10, last clause.

PFAUTZ.—In the same congregation, Dec. 17, 1894, Bro. Joseph Pfautz, aged 80 years, 3 months and 26 days. Bro. Pfautz was one of the oldest deacons in the State. He leaves a widowed sister in feeble health. Services by the Brethren, from 2 Kings 20:1. I. W. TAYLOR.

STONER.—In the Huntingdon church, Pa., sister Sarah Stoner, aged 38 years, 2 months and 29 days. Sister Stoner was the wife of Bro. Levi Stoner, a minister who moved here several years ago from Fairfield County, Ohio. She had been ill for some time, but bore her sufferings with Christian patience. She desired to live on account of her children, three in number, who, she felt, so much needed a mother's care. But when she realized that her departure was likely near at hand, she became fully resigned and died peacefully, with a bright hope of a glorious future. She was a good woman, one that loved the church and its services, and was ready to do her part in every good work. Her husband, although left with the care of three small children, and now realizing the loss of a faithful and devoted wife, yet has the assurance that she lives with Jesus, which, above everything else, is a balm to heal his sorrow. J. B. BRUMBAUGH.

TEETER.—Near Conemaugh, Pa., Nov. 24, 1894, Rella A., daughter of Mr. and Mrs. Eli Teeter, aged 10 months and 20 days. Funeral services by Eld. Coons, of the Progressive Brethren, and the writer. DAVID HILDEBRAND.

REIST.—In the Bachelor's Run church, Carroll Co., Ind., Nov. 7, 1894, Jacob Reist, aged 76 years and 3 months. He was born in Lebanon County, Pa. H. LANDIS.

FOARDE.—In the Johnstown congregation, Cambria Co., Pa., Dec. 14, 1894, of old age, sister Mary Foarde, aged 86 years, 8 months and 13 days. Sister Foarde was the wife of Bro. Michael Foarde, who died twenty-four years ago. Her maiden name was Gossard. Four sons and 2 daughters survive her. She was a member of the Brethren church for a number of years. Funeral services by Joseph Relghart, of the Progressive Brethren, and the writer. DAVID HILDEBRAND.

BRIDENTHAL.—Within the bounds of the Yellow Creek church, Pa., Dec. 21, 1894, of consumption, Sallie Bridenthal, aged 19 years, 6 months and 22 days. Her mother died when she was but three days old, when her aunt, Mrs. Joseph Sell, became her fostermother, from whom she received all the care that kind hearts could bestow upon her. She had not yet united with the church, but had expressed her willingness to enter into the service of the Master, if the Lord would raise her from her bed of sickness. Funeral services by Eld. C. L. Buck and D. T. Detwiler, from Psal. 30:5. H. A. BUCK.

BLYLER.—In the La Porte church, La Porte Co., Ind., Dec. 18, 1894, Bro. Andrew Blyler, aged 58 years, 7 months and 7 days. He was born in Stark County, Ohio, May 8, 1836. He had three children. He united with the church in his youth, and remained a faithful member until death. His remains were laid to rest in the Galean cemetery, Berrien Co., Mich. Funeral services by the writer, from Rev. 14:13. R. J. SHREVE.



**STOUDER.**—Near Goshen, Ind., Dec. 6, 1894, Bro. Christian Stouder, aged 63 years and 9 months. Thus has been lost to us a kind father and respected neighbor and brother. Funeral services by Bro. Kulp.

AARON I. HESS

**PHILLIPS.**—In the Cedar Lake church, DeKalb Co., Ind., Dec. 2, 1894, sister Deilla, wife of Bro. Daniel Phillips, aged 72 years, 10 months and 11 days. They were united in marriage Jan. 20, 1858. Soon after they united with the Brethren church. She served as a deaconess in the church for many years. Funeral by Bro. P. W. Stuckman, of Nappanee, Ind.

J. H. ELSON.

**JAMIESON.**—In the bounds of the Exeter church, near Ute, Neb., Dec. 1, 1894, of the grippe, Bro. Levi Jamieson, aged 57 years, 6 months and 14 days. He was born in Hamilton, Butler Co., Ohio, where he resided until he removed to Nebraska in 1871. He was married to Nancy Jones April 28, 1875. Ten children were sent to bless this union. He and companion united with the Brethren about seven years ago. Funeral services conducted by the writer, assisted by Bro. Albert Lewis, from 2 Tim. 4: 6-8.

FRED WIDEMAN.

**FLESHMAN.**—In the bounds of the Loudonville church, Ashland Co., Ohio, Nov. 11, 1894, Sarah Elizabeth, daughter of friend Martin Fleshman, aged 33 years, 7 months and 11 days. Funeral services by the writer.

DAVID BRUBAKER.

**HOOVER.**—In the Cedar Lake church, DeKalb Co., Ind., Dec. 7, 1894, Sadie E., daughter of Bro. Joseph and sister Sarah Hoover, aged 21 years, 8 months and 9 days. She was sick nearly a year with consumption. She bore her sickness with patience. Sermon by the writer, from Rev. 21: 25.

J. H. ELSON.

**PERKINS.**—In the Hillsburgh church, Ind., Dec. 8, 1894, sister Phoebe Jane Perkins, aged 31 years and 18 days. She leaves a husband and five small children, two of them only one week old. Funeral services by Bro. Nathaniel Cripe.

DAVID WAMPLER.

**MORRETTE.**—Near Churchtown, Pa., Dec. 4, 1894, George Morrette, aged 79 years, 6 months and 19 days.

J. B. GARVER.

**BADGER.**—In the Panther Creek church, Dallas Co., Iowa, Nov. 30, 1894, Susannah Badger, nee Shively, wife of Eld. Robert Badger, aged 75 years, 4 months and 11 days. She was born in Union County, Pa., and was married to Robert Badger Jan. 1, 1840. They journeyed together in life nearly fifty-five years. She was a member of the church about forty-eight years, during which time she tried to live her profession in Christ and bring up her children in the nurture and admonition of the Lord, and encourage her husband in the labors of his ministry.

T. J. BEAVER.

**PFOUTZ.**—In the Wolf Creek church, Ohio, sister Sarah, wife of Bro. Samuel Pfoutz, Nov. 15, 1894, aged 67 years, 10 months and 10 days. She was the mother of one son and four daughters who, with her husband, survive her. She was an example of deep, fervent piety, and rare Christian courtesy and gentleness. Funeral services by Eld. Jacob Garber.

JNO. CALVIN BRIGHT.

**GUNKLE.**—In the Okaw church, Ill., Dec. 7, 1894, Bro. Josiah Gunkle, aged 58 years, 6 months and 13 days. His companion preceded him to the spirit world about four years. Two sons and two daughters are left. Funeral services by Eld. M. J. McClure, from Philpp. 1: 21.

E. F. WOLFE.

**CRIFE.**—In the North Manchester congregation, Ind., Dec. 16, 1894, sister Elizabeth Crife, aged 83 years, 8 months and 18 days. Her husband preceded her to the spirit land nearly forty years. Sister Crife was a faithful and consistent member of the Brethren church for over 60 years. Funeral services by Eld. David Neff, assisted by Eld. Isaac Miller, from Rev. 21: 4.

D. C. CRIFE.

**MISHLER.**—Dec. 14, 1894, sister Mishler, wife of Bro. John Mishler, aged 73 years, 11 months and 21 days. She came to Kansas with her son Cyrus, and died in less than one year afterwards. Her remains were taken back to Summit County, Ohio, and buried near where she lived most of her life.

**ROOT.**—In Sabetha church, Kans., Dec. 18, 1894, Bro. Joel Root, aged 85 years, 8 months and 26 days. He moved from Virginia to Ohio; then to Indiana, and to Kansas in 1857. Services conducted by the Brethren.

ARCHIE VANDYKE.

**PECK.**—In the Middle Creek congregation, Pa., Dec. 18, 1894, of diphtheria, Calvin, son of William and sister Lizzie Peck, aged 5 years, 9 months and 14 days. Funeral preached by the writer, assisted by Bro. F. Murray, from Rev. 6: 8.

H. A. STAHL.

**ZENTMYER.**—Dec. 5, 1894, while away from home, William T., son of Bro. Daniel and sister Zentmyer, of Clay Hill, Pa., aged 34 years and 12 days. His body was brought home and interred in the Brown's Mill cemetery. Funeral occasion improved by the writer and Eld. Wm. C. Koontz, from these words: "Prepare you victuals: for in three days you shall pass over this Jordan."

WM. A. ANTHONY.

**DAHL.**—In the Poudre Valley congregation, Dec. 5, 1894, of consumption, Emma Dahl, wife of Nicholas Dahl, aged 43 years and 25 days. She lingered for quite a while, but finally death came to her relief. How sad to leave this world without one ray of light from that blessed home over there! Funeral services conducted by the writer, from Job 14: 1.

D. M. CLICK.

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MOUNT MORRIS, ILL., AND HUNTINGDON, PA., JANUARY 22, 1895

No. 4.

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We can still fill orders for the Brethren's Almanac for 1895. Price, ten cents per copy.

BRO. ALEXANDER MILLER changes his address from Nappanee, Ind., to Wakarusa, same State.

We still have on hand a few copies of the Annual Meeting Full Report for 1894. Price, twenty-five cents.

BRO. G. L. STUDEBAKER began a series of meetings at the Oakland church, Ohio, Jan. 12, and a good interest is reported.

BRO. J. H. MILLER, of Goshen, Ind., is now with the Brethren at the Logan church, Ohio, holding a series of meetings.

The new church building at Ardenheim, of the Huntingdon congregation, Pa., is now under roof and will be finished during the winter.

BRO EDWARD LOOMIS closed an interesting series of meetings in the Sugar Creek church, Ohio, on the evening of the 9th, with seven accessions.

We are informed that Bro. D. C. Campbell, of Colfax, Ind., is engaged in a series of meetings in the West Otter Creek church, Macoupin Co., Ill.

The Bible Term will open at Huntingdon, Pa., on Jan. 28, to continue four weeks. A good attendance is desired, and all will be made welcome.

BRO. A. H. SNOWBERGER says that in his notice of the meeting in the Salamonie church, Ind., published in No. 2, the date should have been Dec. 8 to 16 instead of 1 to 9.

NEVER before was there so much active work done in holding meetings and building church-houses, and yet hundreds and hundreds more of both are needed. Truly, the harvest is great and the laborers few.

The Green Tree church, Pa., is now in the midst of an interesting series of meetings. Bro. W. J. Swigart, of Huntingdon, was with them during the Holidays and up to Jan. 3, and then the meetings were continued by Bro. G. N. Falkenstein, of Germantown.

ANY one knowing anything of Joseph D. Mast will confer a favor by writing David Thomas, Bangor, Michigan.

THOUGH sister Lizzie Miller wrote her excellent book for the young people, still old people read it with pleasure and profit. Price, \$1.00. Send for it.

NEXT issue will contain a report of the money received by the General Missionary and Tract Committee during the month of December. The report is quite lengthy.

THOSE who have ordered that excellent little book, Charlie Newcomer, for their children are greatly pleased with it. It is just the book for the little people. Price, twenty-five cents.

BRO. JACOB SWINGER, of Hutsonville, Ill., writes that a Bible school will be held at the Lamotte church, commencing Feb. 2, to be conducted by Bro. Charles C. Gibson, of Girard.

THE Brethren of the James Creek, church, Pa., are holding a series of meetings in their Bethel house, in the southern part of their congregation. Bro. M. Olair is with them and doing the preaching.

THERE is a mistake in the notice on page 24 about an elder being wanted in the Fairview church, Kans. We meant to say Missouri. For the necessary particulars address J. W. B. Hylton, Macomb, Mo.

WRITING from Mt. Etna, Iowa, Bro. John P. Bailey says: "I notice two mistakes in my report. It should have read Stephen Yoder instead of Johnson. The feast should have been the 19th instead of the 14th."

As the result of a series of meetings held at Root River, Minn., by Bro. W. H. Eisenbise, sixteen confessed Christ and were baptized. Bro. Ogg, the elder in charge, not being in good health, was unable to attend any of the services.

JANUARY 28 and 29 an Anti-secret Convention is to be held at Xenia, Ohio, where able speakers are to discuss the different phases of secret societies. We notice that brethren I. J. Rosenberger and S. W. Hoover are booked for talks on the question.

THE immense congregation built up by Mr. Talmage in Brooklyn is dissolved and will reorganize under another name. This is the result of great men building up congregations for themselves instead of for Christ. Such work soon comes to naught.

SISTER CORA DECKER, of Myrtle Point, Oregon, writes that she reads the MESSENGER with pencil in hand, and marks the number of additions reported. She gives 6,911 by baptism and 382 reclaimed,—total, 7,193,—as the number of accessions reported in the MESSENGER for 1894. The above does not include the number of applicants, but only those baptized.

We are still receiving orders for that excellent book, "Alone With God." We have sold over one thousand copies during the last few years. Price, seventy-five cents.

IN this issue Bro. J. E. Joseph has a report of the work done in the Yellow River church, Ind., for the year 1894. Short, well-prepared yearly reports, from congregations, might prove both interesting and inspiring.

IN this issue will be found Bro. A. M. Dickey's report of the money and goods received for the benefit of the Western sufferers. We are glad to hear that the call is being liberally responded to. But there is still much suffering, and more funds will be needed to relieve the wants of the poor and unfortunate.

BRO. W. R. MILLER writes that the meetings in Chicago are still in progress, and much interest is manifested. Last Sunday they baptized a young Jew, who was driven from his father's house because of his Christian principles. It is a sore trial for the young man, but his faith is strong, and the Lord is at his side.

THE Ministerial Meeting for Northern Illinois is to be held Sept. 4, 1895. The Committee on Programms is ready to decide on the location as soon as the different churches wanting the meeting will send in their calls. To this date no call has reached the Committee. Address all communications to Frank Meyers, Mt. Carroll, Ill.

SISTER BERTHA RYAN is writing some excellent articles about India for the *Young Disciple*. Most of her articles will be illustrated and will give the readers of that little paper a very correct idea of the people and customs of that far-away land. Order the paper for your children. Price, fifty cents a year. It is published weekly.

BRO. A. W. ORREN, of Lankford, Carroll Co., Tenn., writes that there is a small band of members in that, the western part of Tennessee, who have not had any preaching for one year, and no series of meetings for three years. They need a minister. Who can respond to this urgent call? We need more of the apostolic zeal to push our preachers out into such localities. But how can they go unless sent? Still we hope some one will be induced to send himself. Or might not some well-to-do lay-member send some earnest preacher?

We last heard from Bro. W. B. Stover, Dec. 12. He was then improving, though for a time he had been dangerously ill. His sickness has somewhat retarded the work and plans of our missionaries, but as early as possible they will select their field of labor and get to work. LATER.—Just before going to press we received a communication from sister Ryan, dated Dec. 22, in which she states that all parties were well, and that they would soon select the locality in which they proposed to work.



## ESSAYS

Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.

### HEAVEN.

BY N. R. BAKER.

In mortal dreams the heavenly land  
Is one of gleaming brightness,  
Where none but saints redeemed may stand  
In halls of purest whiteness.

Upon the pearl-embosomed streets  
Are golden sandals falling.  
The throngs redeemed at Jesus' feet  
Are loud hosannas calling.

And there an endless river flows  
With crystal wavelets dancing.  
A garden ever-blooming throws  
A brilliance rare, entrancing.

The walls that guard the city round  
Are built of gems celestial,  
More brilliant hued than ever found  
'Mong jewels rare, terres'al.

There naught is heard of bugle blast,  
That warriors call to battle,  
And naught is known of cannon's roar,  
Or musket's deadly rattle.

And there upon a dazzling throne  
Remains the King Eternal,  
Bestowing blessings on his own  
Through days and seasons vernal.  
But ah, too oft we train our minds  
To dwell on scenes of glory,  
Forgetting what the Christian finds  
Within the sacred story.

For here upon the sinful earth  
For Gospel truths contending,  
We may in dally life procure  
A heaven never-ending.

The tear you shed for sympathy  
Is but a dewdrop beaming  
That dropped from heaven above to ours  
To make it bright and gleaming.

The silver coin you meekly give  
To cheer the broken-hearted  
Is but a flower the angels brought  
From worlds of the departed.

The prayer, the sigh, the look, the word,  
Are but the gems celestial  
Which we may to our heaven add,  
Our heaven here terrestrial.

Chesterfield, South Carolina.

### ENVY.

BY NOAH LONGNECKER

ENVY is "pain, uneasiness, mortification, or discontent excited by the sight of another's superiority or success, accompanied with some degree of hatred or malignity, and often, or usually, with a desire or an effort to depreciate the person, or with pleasure in seeing him depressed." Envy is produced by the excellence of another. It is fixed on merit. Men who form character will be envied. Those of less merit and excellence will hate and seek to depreciate and crush those of greater merit and excellence. Of all vices, there is none greater. It was the *prime cause* which led to the crucifixion of Christ "*For he knew that for envy they had delivered him.*" A desire to excel is right when it is followed by honest labor of love. But when we seek to excel by degrading others, it is devilish. It is extremely criminal to belittle others, to exalt ourselves. So also when we seek to defame or belittle those whom we love less, in order to exalt those we love more.

Envy lurks in the bosom of all classes of men. The crown of the king is no more proof against it than the rage of the beggar. The sanctimoni-

ous garb of the priest as often covers an envious

heart as the no-caste garb of the people. We mean comparatively. This being true, need we wonder why the Scribes and Pharisees delivered Christ to be crucified? If there is no greater vice than envy, does it not seem reasonable that it should be the prime cause that would lead to the crucifixion of Christ? Satan envied God in his excellence, hence envy is of Satan. And as Christ came to destroy the works of the devil, the first, chief, and last vice that will be brought to bear against him must be envy. Herod envied him when a babe. The elders, chief rulers, Scribes and Pharisees, through his life and death. How forcible the language, "He knew that for envy they had delivered him!" Envy led Satan to ruin Adam and Eve. Christ came to redeem them. Hence envy was the chief vice that made necessary his incarnation. Envy led Cain to kill Abel. It led the Jews to kill Christ. Abel's works were righteous. Cain's were evil. This excellence in Abel pained Cain's heart. He hated him. He destroyed him. This is the order of procedure with the envious.

Some hold up Joseph as a type of Christ. He excelled his brethren, hence they envied him. It pained them to think that he should receive more honor than they. They hated him. "They could not speak peaceably to him." That is, they could not meet him with the salutation of peace, and thus wish him well. He must be destroyed,—he must be banished,—not so much that they might become better, but that he might not excel them. How applicable the above quotation to both Joseph and Christ! "For he knew that for envy they had delivered him!" Even the children of Israel envied Moses in the camp. "Korah, Dathan, Abiram, and two hundred and fifty princes of the assembly, famous in the congregation, men of renown," all conspired against Moses and Aaron. While it is horrible to but think of their ruin, we should not pass over their crime of envy lightly. Even the good old Joshua envied the two elders who prophesied in the camp, not for his own, but for Moses' sake. And even the sainted John could not bear it when one cast out devils in Christ's name, and did not follow them. But Moses reproved Joshua as meekly as Christ did John instructively. What a lesson for us all! May we profit by it! Who would have thought that Miriam and Aaron could envy their meek brother Moses? Saul loved David until he found out that David excelled him, then he envied him most bitterly. He hated him exceedingly, and sought every imaginable way to destroy him.

Scorpions and rattlesnakes can be made to sting themselves to death. This is equally true of envy. Saul was a horrible example of this fact. Who can help pity Saul, the envious king, when he reads his history? Who can help pity all the envious? When King Darius preferred Daniel because there was an excellent spirit in him, the presidents, the governors, the princes, the counselors, and the captains, all envied him, and sought to destroy him by casting him into the den of lions. But the faith that Daniel had in God saved him from the hands of envy.

The wise man once said, "Wrath is cruel, and anger is outrageous, but who is able to stand before envy?" Some might answer, "All those who trust in God." We know that Joseph, Moses, David and Daniel did, but how about Abel? Probably God permitted the fall,—that is death,—of Abel to show that Christ would be our Redeemer as well as our Savior. While Abel was the first that fell by the hands of persecution, millions have fallen since because of envy. We often wondered why it should be specially recorded that Christ was delivered because of envy. Ah, he died to deliver us from the monster evil of persecution, brought about by the envious.

Persecution is a many-headed monster, but under all its different forms Satan is the instigator of it; and Christ came to destroy his works. If he would redeem us from the hand of persecution, then, necessarily, the hand of persecution must be centered upon him.

Since all envy is fixed on excellence, how necessary that Christ should excel in all things. Envy was the cause of the following council: "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." If he did not excel us we could not afford to let him go, but as it is, he must be put out of the way. Envy led the Jews to persecute the apostles.

As before said, the vice is found among all classes of people, but among none does it appear more foul than when it appears among God's professed people. Paul speaks of the reprobate mind as being "full of envy." And that we might not forget our own hearts James writes as follows: "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" May Christ save us all from the first appearance of it!

Hartville, Ohio.

### RANDOM THOUGHTS.

BY C. D. HYLTON.

A SHORT time since we were called on to preach the funeral of a personal friend. After the funeral the body was carried to the cemetery and buried by the Freemasons. Our friend was strongly inclined to the Brethren, but on account of his connection with the Masons, he died out of the church. "It is a fearful thing to fall into the hands of the living God."

\*\*\*

Some congregations that we visit have only a very few members who pray in public. A few months ago I was in one such congregation. There were four official brethren present, and when asked to lead in prayer, they would excuse themselves. We had learned that a sister in the congregation would pray publicly, and we mentioned to one of these official brethren the propriety of calling on the sister. "Oh no," says he, "that will never do." In another congregation I called on a young brother to lead in prayer. After services I was very kindly and pleasantly told by one of the elders that "the brethren here are not accustomed to that." I soon learned that the preachers there were expected (especially by themselves) to do the praying, but in extreme cases a deacon was allowed to pray publicly. I regard this as a sad mistake. Christ taught his brethren to pray, and we should teach and encourage our brethren and sisters to pray, and that in public.

\*\*\*

Yesterday we were called on to conduct the burial services of a young man who died out of Christ. The family were irreligious, save one daughter. The father and older brother requested that we should talk, sing and pray. The brother regretted very much that I did not come to see his brother and talk to him on the subject of religion. As we went to the grave the sorrowing sister in mournful language said, "O there was no one to talk to him." Those words still ring in my ears. In this Christian land no one to talk to a dying young man! God be merciful toward us!

Hylton, Va.



## A HISTORY OF THE FOLLOWERS OF CHRIST.

Formerly Known as the "Brethren," "Tunkers," "Ancient Brethren," "Dunkards," and now Incorporated as "The German Baptist Brethren Church."

BY S. Z. SHARP.

Number Ten.  
FEET-WASHING.

AMONG the religious ordinances or rites instituted by Christ we find feet-washing. As an act of hospitality it was practiced since the days of Abraham. Gen. 18: 4. It seems also to have been employed as a domestic habit for personal cleanliness and comfort. 1 Sam. 25: 4. As a religious ordinance, however, it was instituted by the Lord himself when he gave the law to Moses on Mt. Sinai, and commanded that the priests should wash their feet as well as their hands before they entered the tabernacle, or approached the altar to minister. So important was this washing of the feet before coming near the altar, that its neglect was to be punished with death. Ex. 30: 21. As a religious rite it was observed as long as a tabernacle or temple of the Lord existed, hence it was practiced in the apostolic age.

This feet-washing by Jesus differed in purpose from all others then in vogue. It was not a "washing away of the filth of the flesh": (1) Because custom demanded that the sandals be removed and the feet washed before entering a house. (2) The Savior pronounced the disciples clean already before he began to wash the feet of Peter. John 13: 10. (3) To attach no higher meaning to this washing than to obtain physical purity would contradict his statement to Peter. We must therefore conclude that the disciples were physically clean when the Savior began to wash, and that they were not washed for physical purposes.

It was not an act of hospitality, like that of Abraham, Laban, or of Joseph: (1) Because Jesus was not the host and his disciples were not stranger guests. (2) As an act of hospitality, water was brought and each guest washed his own feet. Gen. 18: 4; 24: 32; 43: 24; Luke 7: 44. Here Jesus did the washing, and not the disciples.

It was not a washing by a priest, as required by the law of Moses, "for it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning the priesthood." Heb. 7: 14.

From the above facts it is evident that this washing was not in accordance with any practice then known to the apostles, but as the Lord said unto Peter, "What I do unto thee thou knowest not now, but shalt know hereafter."

The only reasonable conclusion that can be drawn from these facts is, that the Lord employed this washing for a new purpose, different from any previously known to the apostles, and invested it with a new meaning, just as he used the bread and wine when he instituted the Communion.

Wine was drunk since the days of Noah to gratify desire, and for social purposes. Bread was eaten since the days of Adam to satisfy hunger, and by priests it was taken from the table of showbread and eaten for a sacred purpose; but Christ, when he instituted the Communion, ordained that bread should be eaten and wine should be drunk with a new design.

Unto Peter the Lord did not say, "If I wash thee not thou shalt still be unclean," but, "If I wash thee not thou hast no part with me." It was a matter of choice with Peter, whether he should do what he ought, or lose his share in the kingdom of Christ, and he chose the better part. We have the same privilege.

## THE PURPOSE OF FEET-WASHING.

We may never know in this world all the reasons why we should observe feet-washing as a religious ordinance. It is not necessary that we should. Peter did not know its import when he submitted to the Savior. It is sufficient for the servant to know the will of his Master, not necessarily his Master's purpose. This much, however, seems plain. (1) The disciples were ambitious, just as we all are. They sought the uppermost seat in the kingdom of Christ, Mark 9: 34, 35, and needed a practical lesson on humility. They needed to understand better this great principle, "to esteem other better than themselves," and "to become servants of all." (2) After we are baptized and sometimes walk in forbidden paths, we again need washing, not the "washing of regeneration," but an after cleansing. As the Savior expresses it, "He that is washed needeth not save to wash his feet, but is clean every whit." John 13: 10. (3) The Lord has laid upon us this duty which we can not perform in any other way than by doing as he directed, or as Peter did. (4) The word "ought" makes it as necessary to wash one another's feet as to love God, or as "to love one another." "If God so loved us we ought also to love one another." 1 John 4: 11. "If a man say, I love God, and hateth his brother, he is a liar." "We ought to obey God rather than men." Acts 5: 29. (5) Its omission may subject one to punishment. The servant who did not invest his master's money as he ought to have done, was cast into outer darkness. Matt. 25: 27-30. We can not afford to act like this unwilling servant. (6) It enables us, by the Master's direction, to do him humble service. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40. (7) It assures us a blessing. "If ye know these things, happy are ye if ye do them."

In John 13: 14 the word "if," which precedes the direction to wash feet, can not cast any doubt upon what Jesus did. That is settled in verse 5. Neither can it impair the obligation resting upon us to wash feet, but it rather strengthens it and gives the reason why we should "wash one another's feet." In verses 14 and 32 the word "if" has the same sense; and verse 14 is correctly rendered, "Because I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet."

The word translated "ought" implies obligation and, in the New Testament, is sometimes used to convey the same meaning as a verb in the imperative mode, for example: "Men ought always to pray," Luke 18: 1, is expressed imperatively, "Pray without ceasing" 1 Thess. 5: 17.

Although we do not find feet-washing mentioned specifically in the Acts of the Apostles, nor that sisters partook of the Lord's Supper, yet it would not be safe to say that they did not enjoy both, since "they that gladly received his word" "continued in the apostles' doctrine," as well as "in breaking of bread." The book called Acts of the Apostles does not necessarily contain everything the disciples did.

The manner in which feet-washing is mentioned in one of the epistles shows clearly that it was practiced in the primitive church and well understood by those to whom the epistle was addressed.

Having "washed the saints' feet," was one of the qualifications required of a widow to be taken into the number of those who were supported by the church. Another qualification was that, "if she have lodged strangers." Before strangers were taken in and lodged, according to the Eastern custom, water was given them and they washed their own feet. This was an act of hospitality long and well established. Then another qualifi-

cation is mentioned—"if she have washed the saints' feet." To wash the feet of the saints is not to give them water and let them wash their own feet, as in an act of hospitality, but she must wash the feet of the saints, as the Savior washed the feet of the disciples and taught them to do likewise.

John wrote his Gospel about twenty-five or thirty years after the Pauline epistles were written, and mentioned those things which were necessary to be known by posterity, and omitted what was well enough recorded by the other evangelists. The ordinance of feet-washing was one that was considered necessary to be recorded for all succeeding ages, hence John, inspired by the Holy Ghost, wrote, "Ye ought to wash one another's feet."

## GOD'S INSTRUMENTS

BY J. C. BEAHM.

"Thou art my battle axe and weapons of war."—Jer. 51: 20.

MAN is here addressed as the instrument of God's immutable purpose, but not *all* men. Thus human instrumentality becomes a topic of extent as well as of moment.

We introduce one feature as the burden of this communication, *viz.*, that of bringing sinners to God or lifting them from darkness into light.

Who are God's instruments? Some may say, "Just any one is." Others say, "Those who labor in his vineyard." Those who have vowed allegiance to his kingdom.

Satan's kingdom is arrayed against that of Christ. They oppose each other. It is the avowed object of the one to diminish the power of the other. By virtue of their nature, they do not and cannot blend. "And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?"

This great work of human redemption is brought about by the power of the Holy Ghost.

And this power comes only into those hearts which have the light of the Gospel. Light passes through transparent objects. Thus the man who sheds forth the Gospel light must be made transparent by God's grace, washed in the blood of Christ and cleansed from the dross of hypocrisy. The man who is beclouded with sin and doubt, having no fixed hope of heaven, is dark. He is an opaque substance. "Though I speak with the tongues of men and angels, and have not charity, I am become as a sounding brass or a tinkling cymbal." A man without love to God is nothing. God's Word always shines through something. "Out of Zion the perfection of beauty, God hath shined."

In reaching the heart the Spirit goes by the Spirit. "Now if any man have not the Spirit of Christ he is none of his." Then it is also true that he that is none of Christ's hath not his Spirit. And if he hath not the Spirit, how can he teach the things of the Spirit? The unchristian man may be instrumental in having one renewed by some spurious birth, but not the genuine, that of the Spirit. "If any man will do his will, he shall know of the doctrine." That is, the hypocrite does not know what to teach. "He that lacketh these things is blind and cannot see afar off."

Now if any one think the ungodly may cause others to become godly, let him remember that the unchristian man cannot see the things of the Spirit. "And if the blind lead the blind, both shall fall into the ditch." Did Judas ever lead any one to salvation? There were sightless men pretending to preach Christ, supposing they would in this way add afflictions to the great



apostle. But he remembered the words of the Savior on the Mount, and he rejoiced and was exceedingly glad. So in all things he looked for his reward in heaven.

The Bible has many good words for the genuine heir, but nowhere do I find it said that the unchristian can be instrumental in truly converting a soul to God. Such a conversion is a miracle. *God works through those who BELIEVE.*

Lowry, Va.

#### A FEW ITEMS.

BY J. T. MEYERS.

##### ITEM ONE.

THE year eighteen hundred and ninety-four has come and gone. How did it find us and how did it leave us? Was the year a useful and happy one? If not, we ought to find out why not, for surely the Lord meant it so. Even afflictions and sore trials are sometimes the very methods by which the ever righteous Father means to augment our usefulness and happiness. Of course we cannot always understand it so, but the mere reason we cannot understand it is no reason it is not so. God's discipline of his children is always for their good and usefulness, and what is for our good and usefulness ought to make us happy. That sick-bed on which you have been lying for days and weeks and years, that palsied hand or limb, those shooting pains all through your body, those sleepless nights because of suffering and mental unrest, those bitter heart-aches and soul-aches, are all as truly for some good and wise purpose as some other lessons of God's discipline, you have learned, though, perhaps, you may have a better and more intelligent understanding of their design and purpose.

So many of our "evil days," so to call them, are altogether expiatory, and were it not for this expiation on our part, our highest good could not be reached. Christ has satisfied God's divine law of justice, so far as the eternal consequences of sin are concerned respecting his people, but not so as to this present life. "Whosoever a man soweth, that shall he also reap," is as true to-day as ever it was. This is the crucible side of life, reaping what we have sown, and yet out of this very crucible God means to bring good to his people, for "all things," says the apostle, "shall work together for good to them who love God." "All things," not a few things, but "all things." What a Gospel of comfort! Afflicted, tried, sorrowing are of "the called according to God's eternal purpose." Let those blessed words of the inspired Word of God be the hope, the joy, the inspiration to you of the year to come,—eighteen hundred and ninety-five.

##### ITEM TWO.

In item one we called attention to the fact that the old year had come and gone. So now we are standing upon the threshold of the year that has come and is yet to go. May it be a blessed, joyous, prosperous, happy year to us all!

It is customary to speak of "turning over a new leaf," "making resolves," "setting out afresh" on New Year's Day, so that the first day of the year has acquired a historical interest in this respect. Whether we should esteem one day above another for making good resolves, is altogether questionable, but special days, as New Year or Christmas, are good and desirable days on which to make resolves for the future, as every time they come around we will likely think of the promises and vows made. Only in this respect could we grant the suitableness of one day above another for "making resolves," "turning over a new leaf," "setting out afresh," and only

then in special cases and as coming under peculiar circumstances.

The making of resolves to live better lives, to be better husbands, better wives, better men, better women, better children, and thousands of things we might resolve for our betterment, is always in place, and the resolve ought to be made without delay and with the first ray of light, truth and conviction in the case. "To-day is the day of salvation," and this truth holds good as to the time for making good resolutions.

On Dec. 26, 1890, as the result of severe nervous prostration and insomnia for months, caused by *La Grippe*, the writer made the following covenant and wrote it in his Bible: "If the Lord will restore me to health, so that I can serve him with a sound mind and a healthy body, then will I give him one-tenth of all my income. If I will not be true to this my covenant, then let sore afflictions come upon me until I perform this my covenant. Amen." I give the wording of the covenant complete, just as I wrote it in my Bible. I was a physical and mental wreck at the time, and so despondent in mind, that I frequently longed for that blessed sleep "from which none ever wakes to weep." I prayed and wept over my condition, and when I wrote the covenant in my Bible, I called upon God to witness the sincerity and uprightness of my heart in making the covenant I was impressed and felt like making. No sooner was the covenant made with an amen and my name signed to it, than a wonderful and strange feeling of rest and assurance of restoration came over me, and from that very moment I began to get better in health and was almost restored to perfect health in a few weeks.

To-day it is a few days over four years since I made the covenant. In that time I have had better health and grown stouter than in any four years of my life. My covenant stands before me continually as a monument to look at and to regulate my future, and I shall ever, as in the past four years, aim to carry out my solemn pledge in the covenant to the God of my life. I have found the covenant such a help to me and such a constant reminder for good, that I am constrained to speak of it and to urge it upon my brethren and friends to "go and do likewise." And now especially as the New Year is upon us, what better act of consecration could we show to our kind Heavenly Father than to bring him the offering of our complete self in just the way that I feel the Good Spirit led me to do. If you have not as yet made a covenant to help and regulate you in your giving, give, I pray, the suggestion a thought. And now may the Infinite God and Father of our Lord and Savior ever keep and bless us!

Oaks, Pa.

#### REVIVALS,—WHAT WILL THE HARVEST BE?

BY JAS. A. BELL.

A REVIVAL, in common parlance, means a general awakening in a community on the subject of religion. It is when the faithful become more zealous, the cold are warmed up, the indifferent become interested and even the usually unconcerned leave their wickedness and, for the time being, go with the more devout to the place of worship, and in so doing many at last unite with the church. Much good has always resulted from such awakenings.

The church of Christ has been wonderfully enlarged and strengthened by the tidal wave of revival that occasionally sweeps over the land. That such meetings are a great blessing to the world and encouraging to the friends of the church no one will deny. That they are not with-

out danger to the church the most ordinary observer will also see. That much harm has resulted to the church from such meetings is too painfully evident to need proof. When the folly of men is mixed with the work of the Lord the result will not be attended with a blessing. The wild fire will not mix with the true, to warm and purify. Means that the Lord did not appoint he will not own and bless. The mourner's bench was no doubt innocently and sincerely introduced with good intentions, but it grew to proportions that its inventors did not intend, and finally subverted and perverted the Gospel system of conversion and pardon; and the more pronounced and dogmatic its advocates became, the greater was its effect in producing and keeping up a revival meeting. And the day has not yet gone when one can speak against it without being stigmatized as an enemy to revivals or a heretic, bigoted or lacking in charity.

While the bench religion is especially objectionable in its claim of pardon for sin without the conditions of the Gospel, which are faith, repentance and baptism, yet its accompaniments, such as noisy singing, clapping hands, shouting, tumbling over the floor, telling exciting stories to stir the feelings, and coaxing, persuading and pulling at people to get them forward, are of doubtful propriety.

We, as a church, feel pretty safe from this modern way of conducting a revival, since we do not have the mourners' bench. But may we not have the spirit of it while we do not have the thing itself and differ from others not so much in principle as in degree? Sound doctrinal preaching does not produce a modern revival. To have revival meetings we must have a "revivalist." He must be an exhorter. He must make a noise,—and it is often very little more. The powerful preaching we so often hear spoken of means simply a powerful voice. To awaken the emotions, death-bed scenes are described in the most pathetic manner. The wounds that the bereaved have suffered, but which have now been mitigated by the soothing hand of time are torn open to bleed anew. Children are fondled and kissed to win the mothers, the young people are talked to, urged, and coaxed, and persuaded, to come to Christ. That some, or all of the above, may be used, when tempered with prudence and propriety, will not be questioned. But who can look upon this, as carried on in our revival meetings to-day and not have the thought rise, "What will the harvest be?" Bro. Quinter, who was very reserved in his opinions about preachers, once said to the writer, alluding to a revivalist whose fame went over the Brotherhood like a prairie fire: "I never enjoyed his preaching." A thoughtful, far-seeing brother said of the same preacher, "We can track him in all our division troubles." An intelligent and pious sister once said of some preaching, "It is hard to find a few crumbs of the Bread of Life in it."

If our peculiarities as a church are worth anything and we desire to perpetuate them, it will require sound and thorough teaching, which must be done before or after members are in the church. That some of it must go before, both the Bible and common sense unite in asserting. This may cause the work to move more slowly, but certainly more surely, and save us from the incongruity of laying aside fashionable garments to wash one another's feet, or going behind a curtain, so as not to be seen, or eventually putting it "out the back door."

It is a fact that the religious thermometer in many of our churches is almost at freezing point. To counteract this a brother is sent for who has the reputation for adding members to the church, and the work now begins. Subjects of a novel



and sensational nature are announced. The neighborhood is thoroughly canvassed. The members become enthused and the neighborhood is aroused. Other denominations are attacked, and on account of the overwhelming evidence against them in the design and mode of baptism, they are fairly slaughtered. They are shaken as by a mighty wind and some come to the church. "Some make light of it and go their way, one to his farm, another to his merchandise and the remnant become spiteful." In due time the meeting closes and the correspondent to the paper says the brother preached in "demonstration of the Spirit and with power" and ten, twenty or thirty came out on the Lord's side and the church was greatly encouraged. This is all good news, and we love to hear it. But when the reaction comes,—as come it will,—how is the church to stand the effect of this stimulant? The meeting, preaching, and all that has been done is away out of the ordinary and of course can not be kept up. The sermons that were especially prepared for such occasions and preached over and over again must now be followed by the home minister who leaves his plow to minister to those whom he has been preaching to for years. Again the question comes up, "What will the harvest be?"

In the consideration of the subject we deduce the conclusions,—

1. Like produces like in the nature of things.
2. We must live in the element into which we are born or die.
3. Means are sometimes employed that encourage a low plane of Christian experience.
4. Care must be used that zeal be tempered with prudence and knowledge.
5. Instead of enlarging the borders of Zion, we may enlarge its troubles.
6. A steady, healthy growth is the most effectual revival.

McKee's Gap, Pa.

### "LOVE THY NEIGHBOR AS THYSELF"

BY NANCY D. UNDERHILL.

THE above language of our Lord is the second great principle of life, as given for all people, by One who is all-wise. The first principle concerns our relation or attitude toward our Creator. But the second, which is the subject of this article, refers to our relation or duty toward our fellow-beings. It is THE PRINCIPLE OF LIFE which we all ought to observe in respect to one another. It is the principle which we have in the *Golden Rule*. It is not a narrow creed or rule, but it is as broad as the universe. A great many people, like the lawyer who was willing to justify himself (Luke 10: 29), would ask, "Who is my neighbor?" But they are too willing to answer themselves according to their own narrow rule. Their answer is generally like this: In words,—"My neighbor is the man who lives next door." In thought,—"My neighbor is the soul whom I love." Thus, if they are highminded, their neighbors are those who drive costly equipages, wear fine clothes, live in palaces and go in high society. If they are of the lower or poorer class, they will consider the persons whose society is pleasant to them as neighbors.

But Jesus never made any such narrow application. In his parable of the Good Samaritan, the neighbor is represented as a *stranger in trouble*; and the lawyer who inquired of his duty was told to go and do as the Samaritan did. Luke 10: 37. Thus our neighbor is any one who may need our love, sympathy or help; any one whom we may benefit. In the *Golden Rule* we have the term "men" used in a universal sense

(Matt. 7: 12; Luke 6: 31), self being the standard by which we are to govern our behavior toward men,—toward all mankind. As much as we love self, just so much ought we to love every soul whom God has created, for there is no respect of persons with God. One is just as precious as another. *He who is love* breathed his breath into every living soul. *He* so loved the world that he gave his only begotten Son for its redemption. *He* is not willing that any should perish. Therefore we being his children, ought to be like him, loving all and doing good unto all.

The neighbors living near by whom we see often, whose voices and faces are familiar, who have been kind to us in times of sorrow, who have helped us in time of need, *his* easy to love. Yet how few of us ever think how dear they should be to our hearts! Let some slight provocation ruffle their temper or hinder their discretion, how prone are we to become angry and seek to do them injury by word or deed, or to withhold our love and refuse to recognize or associate with them. Yet we have sinned. Many times we come far short of doing right, have spoken unkindly and even acted harshly. Do we desire that our unkind words and deeds shall be treasured up against us, to come back like sharp arrows or bitter draughts? Jesus says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 15). "Blessed are the merciful, for they shall obtain mercy." Therefore we ought to so love our neighbor that we would forgive all his faults and have mercy upon his short-comings, even as we ourselves would wish that our faults might be buried and forgotten.

The dear, near neighbors whom we see so often,—we enter their homes unexpected, see the dust in the corners, hear the private conversation, receive the confidence of a friend, and catch a glimpse of the skeleton, probably, which they thought was safely hidden from all prying eyes. Oh! how cruel it would be to mention any of those things to others! How it would torture us to have them so do to us! Then let us love those neighbors in such measure that we will protect, shield, care for and bless them.

"Love suffereth long, and is kind. Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." If we love our neighbor, we shall be very slow to see his faults, and full of hope for his future welfare. If we love him, we shall be very slow to get angry against him, but will patiently suffer and endure, hoping for his ultimate salvation and happiness. If we love our neighbor as ourselves we will not let him suffer year after year in silence and never offer a word of sympathy; nor will we let him toil far beyond his strength without offering to help bear his burdens. If we love him according to the *Golden Rule* we will often give up our own selfish interests in order to help him over a rough place. Sickness and trouble will find us at his side, even if we have to sacrifice self to do so.

But the near neighbor is not the only one whom we ought to love. The stranger on the street, the tramp at our door, the high official, the lowest criminal, the rich in their costly robes, and the poor in their rags and hunger, all have their heartaches and troubles. They all need love of their fellow-men. I care not how rich they may be, the heart can ache and throb under the finest jacket that ever was worn. No matter how high they are, crowns are often composed of thorns. No matter how low they are, God gave them life and he loves them. Jesus laid down

his precious life for their redemption, and still he loves them. There is a spark of God's love hidden away under the coarse, ugly garment of the meanest criminal that sits in his cell, and his heart yearns for human sympathy and love. Oh, if we have love for God's dear ones, we will feed the hungry, clothe the naked, shelter the homeless, visit the sick and those who are in prison, help one another, comfort one another, bless one another.

Canon City, Colo.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Elk Run, Va.—We are glad to report one buried with Christ in baptism. Yesterday after morning preaching we cut through seven inches of ice and a tender young sister went down as boldly as if the weather had been the most pleasant.—D. C. Zigler, Slover, Va., Jan. 7.

Egton, W. Va.—We closed our series of meetings with the Brethren of South Fairfield, Mich., Jan. 9, with nine additions by baptism, two reclaimed and one applicant, and others, we think, near the kingdom. We arrived safe at our home in West Virginia Jan. 8.—Jonas Fike, Jan. 9.

North Morrill, Kans.—Bro. Peter Whitmer commenced a series of meetings in a schoolhouse in this church, Dec. 30, continuing one week. Much interest was manifested and six young souls made the good choice and were received into the church by confession and baptism.—T. A. Eisenbise, Jan. 11.

Colfax, W. Va.—Our meeting just closed at the Brethren's meetinghouse here. Bro. D. J. Miller, of Overhill, Upshur Co., preached for us in all nineteen sermons. One was reclaimed and two baptized,—a father and daughter. The old brother is about eighty-two years of age.—D. W. Kirk, Dec. 31.

Black River, Mich.—Bro S. M. Smith, of the Thorn Apple church, came to us Dec. 22 and remained with us till Dec. 31, and preached ten excellent sermons. There were no accessions but we have reason to believe that lasting impressions were made. Bro. Smith is an able speaker.—David Thomas, Jan. 10.

Silver Creek Church, Ohio.—Dec. 15 the members met in quarterly council to work for the Lord. Everything passed off to the edification and satisfaction of all. It was decided to have a protracted effort at the Hickory Grove church sometime in February, to be conducted by the home ministers. The meeting at the Walnut Grove church, which began Dec. 22, closed Jan. 6, with good interest. Bro. J. B. Light, of Green Springs, Ohio, did the preaching. There were no immediate conversions, but we were all well fed with spiritual manna. This congregation has two Bible classes now in running order. We trust they will result in good. May the Lord bless the work everywhere!—A. A. Throne, Pioneer, Ohio.

South Waterloo, Iowa.—Bro. E. S. Young, of Mt. Morris, Ill., and J. K. Miller, of Linn County, Iowa, conducted a very successful Bible Term for us, continuing for ten days, from Dec. 19 to 29. The enrollment was over one hundred, and the instructions were very interesting. The following brethren were with us from other churches: J. E. Young, of Beatrice, Nebr.; F. B. Lehman, of Aurelia, Iowa; R. F. McCune, Dallas Centre, Iowa; J. E. Rolston, Sheldon, Iowa; J. C. Seibert, Hill's Siding, Iowa; H. R. Taylor, Deep River, Iowa; J. L. Goughenour, Elkhart, Iowa. Our quarterly council convened on New Year's Day. All business passed off pleasantly and in a Christian spirit.—J. H. Fike, Waterloo, Iowa.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—3 Cor. 9: 7.

### Committee:

E. Eby, . . . . . Chairman, Booth, Kans.  
D. L. Miller, . . . . . Vice Chairman and Treasurer, Mt. Morris, Ill.  
S. F. Sanger, . . . . . Bridgewater, Va.  
S. R. Zug, . . . . . Mastersville, Pa.  
S. W. Hoover, . . . . . Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. and TRACT COM.,  
Galen B. Royer, Sec. Mt. Morris, Ill

## RELIGIOUS INFORMATION.

THE following, compiled by the St. Louis *Christian Advocate*, may be of interest to our readers:

- There are 47 Chinese temples in this country, valued at \$62,000.
- The Society for Ethical Culture claims 4 organizations and 1,064 members.
- The Friends of the Temple have 4 churches, worth \$15,000, and 940 members.
- The Social Brethren claim 913 members, and have 20 churches, valued at \$8,700.
- The Plymouth Brethren have 6,661 members who attend 314 churches, valued at \$1,465.
- The Friends, or Quakers, are a wealthy body. They have 1,056 churches, worth \$4,541,334.
- The Christian Mission Association has 13 churches, worth \$3,900, and has 754 members.
- There are 989 Dunkard churches valued at \$1,362,631, and having a membership of 73,795.
- All branches of the Mennonites have 41,541 members, with 550 churches valued at \$643,800.
- The Theosophical Society has 40 divisions, with 695 members and property valued at \$600.
- The Unitarians claim a membership of 67,749, and have 421 churches, valued at \$10,335,100.
- The Independent Congregationalists claim 14,126 members, and 156 churches, worth \$1,486,000.
- All Lutheran bodies have 1,231,072 members who worship in 8,995 churches, valued at \$35,060,354.
- The Catholic Apostolic (Independent) has 10 churches, worth \$66,000, and claims 1,394 members.
- The Christian Union worships in 294 buildings, valued at \$234,450, and claims 18,214 members.
- The Moravians have 94 churches and halls, valued at \$681,250, and claim a membership of 11,761.
- The Universalists claim a membership of 49,194, who worship in 956 churches, worth \$3,054,333.
- The Church Triumphant, Schweinfurths, has 12 churches, worth \$15,000, and attended by 384 members.
- The Schwenkfeldians have the smallest denomination reported by the census. They have 4 churches, worth \$12,200, and a membership of 306.
- There are 51,489 Methodist churches of all branches in the United States, having 4,589,284 communicants, and their church property is valued at \$132,140,179.

—The River Brethren have 111 churches, valued at \$81,350, and have a membership of 8,447.

—The United Brethren have 4,526 church buildings, worth \$1,937,583, and a membership of 225,281.

—The Congregationalists have 4,868 church buildings, worth \$12,206,838, with a membership of 512,771.

—The Latter Day Saints, Mormons, have 856 churches, worth \$1,051,791, and a membership of 166,125.

—The German Evangelical Synod has 870 churches, worth \$1,614,420, and a membership of 187,432.

—The Christadelphians have 63 church buildings or halls, valued at \$40,000, and a membership of 1,277.

—The Disciples of Christ have a membership of 641,051, and have 7,246 church edifices, valued at \$12,206,038.

—The Salvation Army in the United States has 329 buildings, worth \$38,150, and claims a membership of 8,150.

—The Evangelical Association has a membership of 133,313, and 2,310 churches and halls, worth \$1,785,680.

—The Jewish people of the United States have 533 synagogues, valued at \$9,754,275, and claim 130,495 adherents.

—The M. E. Church, South, has 15,017 churches, with a membership of 1,209,976, and property worth \$18,775,362.

—The Church of God, Winebrennarian, has 22,511 members, who worship in 479 churches, valued at \$643,185.

—All bodies of Adventists have 1,757 church buildings that cost \$1,236,345, and are attended by 60,491 members.

—The M. E. Church, North, claims 25,861 churches, worth \$96,721,408, and having a membership of 2,240,354.

—The Church of the New Jerusalem claims a membership of 7,095, and 154 church buildings, valued at \$1,385,455.

—In 1842 the number of communicants in the Protestant churches in China was 6; in 1865, 2,000; and in 1892, 50,000.

—The Baptists have 42,909 churches and a membership of 3,712,468. Their church property is estimated at \$82,328,123.

—There are 5,102 Episcopal churches in this country, having 540,509 members. Their church property is worth \$82,835,418.

—The churches of the Christian connection in this country have 1,424 buildings, worth \$1,775,202, and attended by 103,722 members.

—Of Presbyterian church buildings in the United States there are 13,476; their membership amounts to 1,278,332, and the value of their church property is \$94,869,097.

## WOULD WE?

BY GERTRUDE A. FLORY.

WOULD we speak the words of mistrust and unkindness, if we knew how true, how tender, how loving were the hearts which they would pierce like poisoned arrows?

WOULD we be so eager to repeat the faults of others and censure their misdeeds, could we read our own records as they come from the Recording Angel's hand?

WOULD we be so slow to minister to the stranger, the homeless, the wanderer, if, somewhere in

the broad avenues of life, one from our household band occupied one of these lowly stations?

WOULD we go with such tardy feet to the rescue of the straying, if, in that great multitude, we caught a glimpse of our only child hastening down to eternal death?

WOULD we hold our gold with covetous grasp while we spurn the touching plea for the suffering and needy, if we could look beyond and see our entrance to heaven money-barred?

WOULD we consume twice as much food as is needful to sustain life, and spit and smoke away God's means with which he has blest us, were the millions of voices pleading for bread mingled in one mighty, mournful sound in our ears?

WOULD we gratify our absorbing love of music by the sweet tones of a fine instrument, should the unanswered calls from heathen lands for the Light of Life mingle with our melodies in a minor strain, and in that strain we recognize the voice of one of our loved ones?

WOULD we adorn our walls with costly paintings and photographs, our center tables with albums and ornaments, our windows with rare laces, should the souls, starving because of the lack of means to send them the Bread of Life, pass in panoramic view before our art-loving eyes, and among that vast concourse of emaciated souls was one of our household treasures?

WOULD we wear our gold-rimmed spectacles and rich dresses, our silk and satin bonnets, our plush and sealskin cloaks, and decorate our tables with silver, cut glass and fine china, and furnish our homes in modern styles, were we only to glance into the hovels of the world's destitute poor and in their lamentations catch the tone of a dear father's or mother's loved voice, or the hungry wail of a darling child?

WOULD we nearly cover a fine cashmere shirt with an overdress of the same material, and shirr and puff twice the amount of goods needed into sleeves and bonnet, should we sit in the cheerless room of the drunkard's wife and see her streaming tears while she tells her weary heart-aches in being deprived of church privileges,—though dwelling almost in the church door,—because she has not the courage to come to meeting and sit beside us in her rage and bare feet?

WOULD we patronize the free lunch counter over which strong drink is bartered for souls, and occasionally "take a glass," if, looking on, were the countless host of wives and mothers and children, whose hearts are scorched and blistered by rum,—whose very lives are crushed and blighted by the rain of their hearts' idols?

WOULD we be amused and jest about the suggestive sign, "The First Place," and "The Last Place," standing before the saloon in the city suburbs, if one of our hearts' treasures went reeling to hell over its rum-stained threshold, thus making it indeed, "the first place" leading down to ruin and "the last place" nearest the abode of everlasting darkness?

WOULD we laughingly repeat the drunkard's delirious babblings, had we witnessed a darling brother carried home "dead drunk," to a dear, good wife, and seen a noble, affectionate father changed into a sot, a demon, a maniac by too much wine?

WOULD we give our influence, by word or action, to the direful liquor traffic, if even one of our own dear kindred had gone down to a drunkard's dishonored grave?

WOULD we, as a people, as a nation, permit a saloon or distillery to disgrace this fair land of ours if, from each household, one loved one had gone down to join the countless millions slain by strong drink and doomed to eternal woe in everlasting darkness?

WOULD we be silent, prayerless, idle, if, in the



mighty tide of sorrow, poverty and sin, *we* were being carried onward to swift destruction and eternal woe? Would we, my brother, my sister? Oh! would we?

LaPorte, Ind.

### GONE BEFORE.

[Selected by Sarah Spertine.]

There is a beautiful face in the silent air,  
Which follows me ever and near;  
With smiling eyes and amber hair,  
With voiceless lips, yet with breath of prayer,  
That I feel but cannot hear.

The dimpled hand and ringlet of gold,  
Lie low in a marble sleep;  
I stretch my hand for a clasp of old,  
But the empty air is strangely cold,  
And my vigil alone I keep.

There's a sinless brow with a radiant crown,  
And a cross laid down in the dust;  
There's a smile where never a shade comes now,  
And tears no more from those dear eyes flow,  
So sweet in their innocent trust.

There's a beautiful region above the skies,  
And I long to reach its shore,  
For I know I shall find my treasure there,  
The laughing eyes and amber hair,  
Of the loved one gone before.

Sabeth, Kans

### SOCIAL OR PRAYER MEETINGS.

BY I. BENNETT TROUT.

THE object of God in Christ is the converting and saving of sinners. That this object might be accomplished, Christ came into the world, suffered and died, and established the church. The success of this church depends largely upon the spiritual culture and Scriptural knowledge of its members. I look upon the social meeting as one of the best means to bring about this culture and knowledge. Let us define the social meeting. It is an assembly in which each person may present Scriptural thought upon the subject under consideration. We at once see that a knowledge of the Word is necessary to the exercise defined. I now discuss this subject by answering some questions frequently asked in relation to it.

1. *Have we any authority for such meetings?* I answer, YES. The student of the Word quite well knows that the Gospel teaches that both men and women are to pray and prophesy. 1 Cor. 11:1-16. As evidence that this was engaged in, we refer to the daughters of Philip, Acts 21:9, also to those sisters whom Paul acknowledged as having shared his labor in the Gospel. Phil. 4:3. Notice, they labored with him "in the Gospel." Paul again meets our definition by saying, "For ye may all prophesy one by one, that all may learn and all be comforted." 1 Cor. 14:31. There is a class of Scriptures, as 1 Cor. 14:34 and 1 Tim. 2:11, 12, that are frequently used to condemn the social meeting, because in these meetings women are permitted to speak. We meet this objection by saying that if those Scriptures be thus interpreted, then Paul has not only contradicted himself, but he has condemned the daughters of Philip, as well as those sisters that labored with him "in the Gospel." But we found that he commended the latter. Further we would thus establish a difference between Paul and Joel. See Joel 2:28. We would have Paul at variance with the disciples' conduct upon the day of Pentecost. But Peter said it was only in line with prophecy. Acts 2:16-18.

We must not interpret Scripture in a way that brings about contradiction. Those quotations given by Paul in which he seems to forbid the woman to speak in public assembly, were only to teach that the woman is not to supersede in

the work of the church, but she is to follow after the man and be a helper. It is quite evident that in apostolic times, when the disciples met from house to house, all spoke for Jesus.

As farther authority, I refer to the action of Annual Meeting upon the subject. See Revised Minutes, page 204.

2. *What good will result from social meetings?* Our knowledge of the Word rapidly increases. Our interest in the Scripture grows. It helps all to better enjoy church fellowship, by inspiring confidence in each other and love for our fellow disciples. The members will learn who those are that are "apt to teach," which is one of the instructions read when about to vote for a minister. But that practically becomes a "dead letter" in a church having no social meeting. We need only to look to see the sad results along that line. It is a great means to encourage and strengthen the young convert. Exercise gives strength. We say to them, "Stay away from shows, fairs, dances, etc., etc." Then let us give them some place to go where they can work. "Idleness is the devil's workshop." By giving all something to do, idleness is avoided and Satan out-generated. It leads to a higher spiritual life, something sadly lacking in so many churches. While one is searching for Gospel truth to present to others, he will very naturally examine his life in harmony with the truths found.

3. *Are you not afraid that the social meeting will drift into what is called an experience meeting?* All good things may be abused. Some people eat like gluttons, some sleep like sluggards, some pray like Pharisees, some do aims to be seen of men. Yet all these are good if properly done. And yet, after all, if a man has had an experience in harmony with the Gospel, will any one state why he may not tell it? Jesus authorized, as well ordered, a certain one to go and tell what he had experienced by being with him. But notice carefully what he was to tell. Mark 5:18-20.

Certain so-called prophets rose up a few years ago and had much to say about Christmas trees, picnics, conventions, etc., in connection with Sunday schools. Yet now we enjoy the Sunday school and do not allow those evils to intrude.

4. *How shall we conduct these meetings?* As Annual Meeting directs,—in Gospel order. That is safe always. Let a good subject be previously selected and announced. Let every member be present. After singing and prayer, let the brother or sister who is leader for the evening, read a Scripture lesson on the subject, after which each one present may and ought to say something treating upon the subject. An occasional song is good. Arrange for the next meeting and dismiss.

I favor the prayer meeting, because I believe it is Scriptural, apostolic, practical, and essential to the best and most rapid growth in the members.

New Carlisle, Ohio.

### FAR-REACHING.

BY J. S. FLODY.

In the discharge of our duty in life we seldom realize or consider how far-reaching our work may be. Especially is this true in our religious work. In a late MESSENGER I notice a statement that from a certain church or local organization of the Brethren, there had gone out, to settle in other localities, over two thousand members. I had to think what a wonderful influence went with those representatives of the church. If the home ministers, as well as the lay members,

were vigilant in keeping the faith of the Gospel in their own lives and exerting a salutary influence on the minds of others, so that they were moulded after the pattern of Christ, what a power for good went with those emigrants into new fields; and there their influence was brought to bear on others and thus the good work went on and on like the waters coursing their way to the ocean.

If every housekeeper, every minister and every lay member could look at this matter in its true relation and consider how far-reaching their work may be, there would, I imagine, be a more careful effort made on the part of all to be more obedient to the demands of true religion, keep farther from worldly influences and live in harmony with the requirements of the church.

In like manner as a power for good goes with those rightly indoctrinated with the principles of the church, so a power for evil goes with those who have been lax in discipline and careless in church government. Constant vigilance is the price of our prosperity as a church after the pattern of our Master. Firmness in love and strictness in the right are qualifications that no one need be ashamed of, though the frowning world may oppose.

Never, since the scene on Calvary closed, has there been a time when there were such mountains of opposing influences brought to bear against the religion of "Jesus of Nazareth" as at present. The very "elect," it seems, are in danger; yet we have a hope that there is enough of the spirit of the Master permeating the body to keep it steady on the narrow way.

Let each one of us remember, our influence for weal or woe goes marching on and at the judgment we must meet it all. There is where things will be evened up on a true basis.

AFTER a scientific study and a series of experiments extending over a number of years, the German Imperial factories for preparing food for the army have ordered the introduction of the "shechi'tah," the method of slaughtering cattle, etc., adopted by the Rabbis and based upon the Mosaic laws. This is certainly the most remarkable tribute to the wisdom of the old Jewish dietary laws that has ever been offered in modern times.—*American Israelite*.

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion, and admission into the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the Christian Church.

It recognizes that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

It recognizes the Lord's Supper, instituted by Christ and as universally observed by the disciples and the early Christians, is a full meal, and in the evening the Communion should be taken in the evening or after sunset.

It recognizes the Holy Mass, or Mass of Charity, is binding upon the members of Christ.

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J. G. ROYER, }  
JOSEPH AMICK, } Business Manager

ADVISORY COMMITTEE.

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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THE following was copied from a letter received by the Secretary of the General Mission Board and handed to us: "Two little hands to work for Jesus. Miss Kate Barkdoll, a little girl eight years old, invested ten cents for missionary money, and in seven months time it has made eighty cents for her. We hope this will encourage other little hands to work for the Lord."

A BROTHER writes us that there were twenty ministers behind the table at the love feast, and when the time for preaching came, not one of them was prepared, but they spent some minutes extending the invitation to each other, while the large congregation looked on in astonishment. This was certainly not pleasing to the Lord. Such examples will chill any congregation and is always displeasing to the earnest members. When a number of ministers happen to assemble at any meeting it should, in some way, be arranged beforehand who is to preach, that he may make some preparation in heart and mind for the work, and enter upon it understandingly.

ON account of the connection of Egypt with Bible history, our readers are interested in any important development respecting the improvement of the country. To such, the following clipped from the *Independent* will prove interesting: "The young Khedive of Egypt, Abbas II, is now twenty years of age. He is largely under the influence of his beautiful mother, Emineh Hanem, who is only thirty-five years of age. European papers describe the Khedive as a harmless, well-educated young man and a good son, who lives with his mother either in Cairo and Alexandria, or in his own country seat near Cairo. This place embraces 800 acres, and is a model plantation in every particular, English and American machinery being used throughout. The Khedive thinks the latter better than the English. It is his ambition to make the Egyptians an agricultural people, and in order to make their prosperity independent of the annual overflow of the Nile he is aiming at the introduction

of a system of irrigation on a grand scale. As a model for this he has selected the system used by the Mormons in converting sterile Utah into a garden spot. At any rate the young man's ideals and aims for the welfare of his historic land are high and noble."

BRO. D. F. STOFFER went to the Lost River church, Virginia, to hold a series of meetings. He was greeted by people who heard him gladly, but he soon observed that only a few of the members were taking the MESSENGER. This was not as he thought it should be, so he gave the matter immediate attention, and is trying to induce the people to take the paper. We hope to hear of other preachers following Bro. Stoffer's example. A little effort along this line would place the MESSENGER in hundreds of families where great good might be accomplished.

SOME liberal-hearted brother in Pennsylvania who does not care to have his left hand know what the right hand doeth, sends us four drafts: one of \$10.00 for missionary purposes; one of \$15.00 for the Washington church; another of \$15.00 for the Western sufferers and one of \$10.00 for sending the MESSENGER to the poor. The brother does not give his name, but the Lord knoweth all such and will abundantly bless them. It does the soul good to know that here and there are those who are willing to respond so freely to the calls of the needy.

BRO. ALBION C. DAGGETT, of Burr Oak, Kans., writes that in his communication which appeared on page 13 of current volume, he did not mean to say that there is a meeting house in Denver, and now wishes a correction made. We, of course, knew that the Brethren had no house of worship in Denver, yet failed to notice the error when we read his manuscript. We, of course, cheerfully make the correction, and further add, that while the Brethren in Denver have no meetinghouse they are greatly in need of one, and we hope the time is not far distant when they can have the pleasure of worshiping in their own house.

SOME one writes us about a sister, who on account of heart trouble, could be placed under the water twice only instead of thrice as the Gospel demands, though every reasonable effort was made to complete the baptism in its regular order. He wants to know whether it is valid baptism. Without expressing an opinion just at this time, we remark, that there is a good deal of difference between a person who does her utmost to obey the Lord in all his appointed ways and one who willfully refuses to take even the first step in the line of Christian obedience. The earnest effort and desire of this afflicted sister to follow the example of her Lord and Master, should put to shame the thousands who at the day of judgment can have no excuse whatever for stopping short of the Lord's plain requirements. One thing certain, the three fold immersion is the old apostolic way of baptizing. It is the line between the world on one side and the church on the other. The sister made an earnest effort to cross this line as the Gospel directs, so as to be numbered with the saints. If her strength failed when the two steps were completed, and the Lord, in great pity and mercy, reached out his hands and lifted her the rest of the way into the kingdom, that is no proof that he is going to bless and pardon the thousands, who are standing with the world in utter defiance of the law of the Lord, and positively refuse to repent and be baptized in the name of Jesus Christ for the remission of their sins. Acts 2:38.

CATHARINE KELSO, of Waterloo, Iowa, is an earnest sister. She sends us a communication full of holy thoughts. On account of ill health she has not been able to attend church for ten years, yet she is full of hope and zeal, and takes special delight in reading the MESSENGER. In speaking of the Lord's power to heal and comfort, she says one does not need to travel hundreds of miles to get the benefit of the Lord's power, for the Lord will draw nigh to those who will draw nigh to him. In this the sister is correct. The Lord knows how to find those who put their trust in him. Let others ponder these thoughts and take courage.

THERE is power in money, and it may sometimes exercise its authority to good advantage. Two years ago the Russian Jews were in great distress on account of the cruelty of the Russian Government. In some localities this suffering was greatly increased by a famine. The civilized world was prompt in sending relief by the shiploads. Lately Russia has been treating the Jews with a little more humanity. Everybody knows that the Government was in debt, and had to secure the loan of a large amount of money. For this purpose the Rothschilds are the greatest bankers of the world, but they are Jews. It is reported that they refused to let Russia have the money she so greatly needed unless she would promise better treatment for the Jews in her territory. This is said to be the cause of Russia's change of policy towards the Jews.

DURING his brief stay at the Mount, Bro. Miller delivered several illustrated talks on the Bible Lands. By means of the magic lantern over one hundred views, from photographs, were shown and well explained. He took his audience with him through Rome, showing the city where Paul was held as prisoner, the probable place where he was beheaded, and many other scenes connected with Bible history. He then passed into Egypt, over the desert to Mount Sinai, and thence up the Nile one thousand miles. One entire evening was spent journeying over the Land of Palestine from Joppa to Jerusalem, thence to the River Jordan and the Sea of Galilee by the way of Nazareth. The walks about Jerusalem were both entertaining and instructive. After having seen these views, and heard these talks, one can almost feel that he has actually visited the land of the sacred story. At the close of one of the talks a collection was taken up, and over \$23.00 raised for the General Missionary Fund.

THE Pope at Rome is capable of doing a good thing once in a while. His late decree against secret societies has caused quite a ripple in religious circles. The decree is in Latin, and translated reads thus: "All Catholics for the future are forbidden to join the Knights of Pythias, the Odd Fellows or the Sons of Temperance, these being officially considered as coming under the decree against societies of Masonic origin or affiliations. Catholics who have, pending this decision, become members of these societies, are admonished to withdraw from them. If they refuse, they are to be denied the sacraments until they give up their membership. This edict is transmitted to the hierarchy of the United States through the apostolic delegate, Mgr. Satolli. He is admonished to promulgate the decree at once to the clergy and laity of their respective dioceses. The condemnation of the three societies is universal and applies with equal force to Catholics all over the world." This will make it necessary for a few thousand Roman Catholics in the United States to either withdraw from the secret societies condemned, or be denied the sacraments.



WE commend the Annual Meeting Committee of Arrangements for the good sense displayed in some of their decisions made known elsewhere in this issue. At all of our Conferences we need more religion and less worldly-mindedness. Let us have more preaching and less worldly business. The MESSENGER is heart and hand with any committee that will labor with that end in view.

BRO. H. J. CRIFE, writing from Egg Harbor, Mich., says there are ten members in the County where he is living, and that they are very much in need of a minister, and especially would they like to have some preaching. Cannot some one be found who can respond to this call? Bro. Crife says the members there are poor, but they will do what they can towards the expenses of some preacher who will visit them.

#### THE ANNUAL MEETING FOR 1897.

SOME years ago, after the church had passed through the fire, as it were, at the close of one of our Annual Conferences no request was made for holding the next Annual Meeting. The matter of location was left in the hands of the officers of the meeting and a place was secured. At that time the lack of interest taken in the matter was held up quite prominently by some who had withdrawn from us, as evidence of the decadence of the church. The wish was evidently father of the thought. If the conclusion was correct then, the great number of applications now being made for the Conference, must indicate a hearty and vigorous growth. It is now no uncommon occurrence to have half a dozen applications read at the close of one Conference, for the privilege of holding the next.

The Brethren in Nebraska, at their District Meeting, held in the fall of 1894, made a request for the Annual Meeting of 1897, to be held at Beatrice in their State. They recognize the calls already made by California and other States for 1896 and so present their claims for 1897.

The Conference, if secured according to the call, will be held at Beatrice, Nebr., a city of some 15,000 inhabitants. It is a flourishing city and one of the railway centers of the State. The Burlington Route, the Rock Island and the Union Pacific railways make the place easy of access from all points of the compass. Just a mile from the center of the city is located the Chauteau Assembly Grounds, with a large tabernacle having a seating capacity of six thousand, and with many other buildings that could be used by the Conference with advantage. The grounds will be offered free to the Brethren for the Conference.

Through the kindness of Bro. J. H. Clemmer and Messrs. Steal and Whitney of the Electrical railway, a number of brethren in attendance at the Beatrice Bible school visited the grounds, the writer being among the number. The general opinion was that no better place has ever been offered for holding our meetings. The grounds are beautifully laid out. Groves of shade trees and the Big Blue River make the place attractive. The buildings are all that could be desired and perhaps not a dollar would need be expended in this direction. Good lodging could be secured in Beatrice and the electrical railway gives the means for transportation. Mr. Whitney told us that they carry as many as 25,000 persons to and from the Assembly grounds during the summer.

If Nebraska secures the Conference for 1897,

our Brethren may be assured that they will have a delightful and convenient place for holding the meeting.

D. L. M.

#### THE BETHESDA.

FOR our morning lesson we read the narrative of Christ meeting the impotent man at the pool, and some thoughts were started that are quite interesting to ourself and we hope, as we pen them, they may be interesting to others. Reading is like eating; our strength and growth does not come so much from the quantity as the manner in which it is digested. There is a great deal of reading done by rote and through habit that gives but little of either intellectual or religious strength. It is the thought and meditation on what we read that gives the material for growth. Anywhere and everywhere as we open on the sacred page we find large fields for thought.

Our first thought was about this impotent man. His condition was a sad one. For thirty and eight years he had been a sufferer from this disease and up to this time no remedy could be found to reach his case. By some means he heard of this healing pool and we can almost see the smile on his face and the good cheer beaming out of his eyes, as he thinks how grand it would be to step down into that blessed pool and be healed. And he, at once, determined that there he would go, at any sacrifice. How he got there or what helped him, we are not told, but at last he gets to the place, and as his eyes for the first time, behold the healing water, his soul is lifted up in hope, and he feels that now, at last, the day of his salvation has come.

But another picture looms up before us. Close beside the pool we see five long porches, and all around, under the wide spreading trees, we see tents and places of shelter and stay. These are filled to overflowing with sick folk,—halt, blind, paralytic, leprosy,—men and women of all nationalities, representing all the diseases that human flesh is heir to. What a motley crowd, anxiously awaiting some sign to indicate the moving of the water.

Among them, in a booth near by, lies our impotent friend, close by his side his well-worn crutches that everything might be ready for the moving, and the healing plunge. As the sun slowly sinks in the west and the last tip of its silvery light is seen on the tops of the surrounding hills, there is a gentle quivering of the leaves on the near-by trees, and the first ripple is seen on the surface of the heretofore placid water, and the Divine Spirit descends with the healing power, and O, what a rattle, scramble and scuffle! A mighty rush is made for the pool,—and who will get in first? Some fall, some run, some plunge and some have friends to help in this moment of need. A strong man, with the impetuosity of a father's love, dashes forward, bearing in his arms an invalid daughter, and with a mighty effort plunges her first into the troubled water, and she is drawn forth saved and healed of all her maladies. And while he and his friends return rejoicing, hundreds of others go back to their tents and booths all discouraged and heavy hearted, to await another troubling of the water. Among them is our impotent friend. Thug, thug, we hear his crutches as they strike the ground, heavily laden with the load that those weak and useless limbs refuse to carry. Surely, this

disappointment with only a glimmer of hope for better success in the future. His own sad story to the Christ is: "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." How often he had seen the healing power come down into that water, and how often he returned from it with crushed hopes we are not told, but Christ says: "He had been now a long time in that case." So we are taught that there was too much at stake, in his estimation, to give it up after a few unsuccessful efforts.

Truly, what will a man not do for his life? In many cases, a thousand times more than he is willing to do to save his soul. Dear reader, do you see that poor, disappointed man lie there? Around and about him you see hundreds of others. What is all this waiting for? To be healed.

How very anxious men and women are to be healed of their physical maladies, and we were made to think if there were a pool anywhere in the world, like this one, it would take more than five porches, or all the tents and booths that could be placed within sight of the place, to accommodate the hundreds and thousands that would flock there to be healed. The blessings of physical health, in the estimation of men, are above the price of rubies. It is because of this that physicians, manufacturers of patent medicines and those who claim the gift of healing, have such large followings and grow rich.

But, again, we were made to think of the selfishness of men, as exhibited in this case. The rule at this pool seemed to be the *might* and not the *right*. Those who were strong enough to crowd themselves in, or those who had friends there to help them, received the healing, while the weak, the helpless and the friendless were left to endure, suffer and die. This place surely suffered violence and the violent took it by force. Why not those who only lately came there and those less afflicted, stand back and give place to the poor, impotent man who had now been there "a long time?" This would be just and right, but man is too selfish to be either just or right and we are glad that the time has come when neither healing nor salvation is gotten along the line of physical, mental or financial might. By grace are ye saved. This kind of healing was only a faint shadow of the Great Healer when was to come, and the impotent man did well to abide his time. If the motley crowd that was waiting there would continue to crowd him out, there was a greater pool opening, into which all who will may slip and be healed. And at this time and place the Christ came and said to the man, "Rise, take up thy bed and walk." Then he was healed, not by stepping down into this pool, but by stepping into the larger pool of Christ, the Lord,—the fountain that was to be opened from the house of David for the healing and cleansing of the world from the power of sin.

The last thought, What does all this mean to us, and what is the lesson we can draw from it? It means that to-day, instead of a multitude of impotent folk, blind, halt, withered, we have a world of them, spiritually, who need the healing. Instead of a pool with an occasional "troubling," we have one now that is troubled all the time, and is large enough for the whole world to step in and be healed without one waiting on the other. Will we be healed? If not, it is because we choose to die.

H. B. B.



## THESE SIGNS SHALL FOLLOW THEM.

Please explain the following through the GOSPEL MESSENGER: Mark 16: 17, 18, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Why can not we do these miracles? When was this power taken away?

S. P. VAN DYKE.

This prediction was repeatedly fulfilled in the apostles, and those that believed on them during the apostolic age. In Acts we read of casting out devils, speaking with new tongues, taking up serpents and healing the sick. These things were done until Christianity was fully proven to be of God. The same has been placed on record, and given to us in the form of the New Testament. This is sufficient to properly enlighten and convince the world. Nothing more is needed. If people will not believe this they would not believe though they should see the dead raised to life.

In a measure these things may be performed now. That is, by the use of the Gospel we may cast out devils, for this word is the power of God unto salvation to every one who believes. Every truly converted person has a new tongue, and from dangers and even pestilences God's people many times feel that they have been delivered. He has blessed and restored the sick all along the past centuries. But these things are not done in the sense of miracles, as miracles were performed in the time of Christ and the apostles.

Jesus and the apostles performed miracles for the purpose of demonstrating that their mission was from heaven. This by signs and wonders was so fully settled that further proof is unnecessary. In the place of miracles we now have the New Testament, containing all the proof needed to convince any one that Jesus is the Christ. The reason we cannot perform these miracles is because it is not necessary. Miraculous power has not been given to us. Even those who believe that Christians ought to perform miracles cannot themselves perform the wonders executed by Christ and the apostles. Not one of them can raise the dead, or speak in, or even understand, an unknown tongue. True, some of them can, and even do perform some things hard to be understood, but such occurrences are common among people of all shades of belief. So, after all, there is nothing really satisfactory about the things done in support of the Truth. If they serve any purpose in the way of proof at all, it is to prove that all religious systems are right, and none wrong, for one party can perform a few remarkable things as well as the other. And if those who sincerely believe in modern miracles cannot themselves perform miracles, they should most assuredly not expect those who do not believe in such things to perform them.

The great end of miracles at the hand of Christ and the apostles, was not to merely relieve suffering humanity, but to fully convince the people that Jesus was the Christ. Therefore, if we accept the record transmitted to us by the inspired writers, we have all that is needed to Christianize the world. The miracles follow us in that word, and the work that the record accomplishes in the hearts ought to be sufficient to give any one confidence in it.

So far as the remarkable occurrences are concerned, taking place almost every day, we will not say that the hand of God is not in them, but we

simply deny their being miracles in the sense in which the New Testament speaks of miracles. Miracles in the time of Christ and the apostles proved something; they proved that their mission was divine. But the remarkable occurrences of this age prove nothing, so far as Christianity is concerned, at least. One could probably write volumes narrating singular and even unaccountable occurrences that are happening daily, and have been for centuries. They have no bearing whatever on religion, and ought not to disturb the faith of any true follower of Christ. He who believes that Jesus is the Christ, accepts the New Testament as the inspired record of God's will to man, and obeys it, may witness these remarkable occurrences, and even avail himself of their benefits, and not have his faith shaken in the least.

J. H. M.

## INGERSOLL AGAIN.

UNDER the above head the editor of the *Chicago Evening Journal* reads Mr. Ingersoll a lesson that the most unlearned can understand. We quote the following:

Colonel Ingersoll's new lecture, which was delivered in this city for the first time yesterday afternoon, is only new in title. In thought, in language, in arrangement it is practically the same old lecture which first gave him the notoriety that has enabled him to live at ease all these years without much intellectual or physical labor.

Yet this is not quite exact. It should rather be said that the lecture is the ghost of "gods." It possesses the outlines, but not the substance. It has all of the fitness, but none of the flaming fire. It has the shape, but not the beauty.

It is not hard to understand why; indeed it would be marvelous if it were otherwise. Nobody, not even an Ingersoll, can thresh over the same old straw for years and years without reaching at last a time when no more grain can be whipped out of it. Probably Ingersoll realizes that his labor has become barren. His languid motion indicates that he does realize it. The size of his audience indicates that the public is beginning to realize it.

After all, what has the man's long labor accomplished? Has he made anybody happy? Has he made anybody better? Has he improved, by even the smallest measure, the condition of his fellows, of his love for whom he is forever boasting? He has undermined the hope of thousands. He has taken away from some the crutch that supported them on their toilsome journey and that enabled them to bear up under their heavy burdens. What has he given them in the place of hope?

Nothing. Nothing at all but a sham philosophy based wholly upon words he took from the book he loves to ridicule: "Eat, drink and be merry, for to-morrow we may die." It is true that he prates much and solemnly of what he calls "the religion of humanity." Humanity, indeed! Who that has suffered is ignorant of the sort of comfort that religion affords? When we were weary and heavy laden, what human being ever whispered: "Come unto me and I will give you rest?" When we were huddled up in its skinny arms, what human being turned aside to release us? When the dew of death was gathering upon a well loved brow and we felt the loved hand freezing, never again to warm for us, and saw the loved eyes close forever, what human being soothed our anguish and stilled the pain that tore our hearts asunder?

It is a pleasing phrase, this "religion of humanity," but it is a phrase, no more. And nobody knows it better than Ingersoll himself. When he

stands beside his brother's grave he looks, not down, but upward, and "listening hope hears the rustling of an angel's wing."

All the brilliant talk in the world cannot alter human nature. The weak must lean. As the storm rages, and the thunder rolls, and the lightning leaps, and the ship trembles, we shuddering, helpless passengers, locked in our dark cabin, must trust in the great captain. If there be no captain, as the Ingersolls tell us, our only comfort our only hope, is still to believe there is.

## RESEMBLING THE BRETHREN.

It may be of interest to our readers to learn that in Russia there is a body of people resembling the Brethren. Just how much, we cannot tell at this writing. The following we glean from the *Christian Evangelist*:

"The story of the persecution of the Stundists by the Russian Government is perhaps the most shameful chapter of Russian history, and one of the darkest in the annals of religious persecution. It is a modern persecution, not a tale of the sixteenth century. Only a month ago the Russian Minister of the Interior issued a circular forbidding the Stundists to meet, and declaring the sect dangerous to both Church and State. The Stundist movement in South Russia is purely religious, and because its teachings are diametrically opposed to those of the State Church, and because the Church and State are so closely united in Russia, it is regarded as a political movement. We quote the following account of the sect and its rise and influence in Russia: 'The Stundists,' who take their name from the German 'Stund-en,' or hours of praise and prayer which they keep, are a Protestant sect resembling somewhat both the German Methodists and Baptists of this country, the Mennonites, and the Dunkards. The Stundist movement took its rise about thirty-five years ago in the province of Kherson, on the Black Sea. It had its origin with the German peasants whom the Empress Catherine enticed from their Saxon home to colonize this district. The outrages on these Stundists, or Stundist Methodists,—for their belief seems more nearly to approach that of our Methodist Church,—have grown particularly numerous of recent years. In July, 1891, the Holy Synod of the Greek Church, alarmed at the steady increase of the sect, summoned a clerical congress at Moscow to contrive measures for its suppression. Legislation of the utmost severity was decided upon; they were forbidden to hold prayer meetings even in their own homes, and all public gatherings were to be dispersed by the authorities. Many leaders in the sect were banished to Siberia and their children turned over to the officials of the Greek church, to be brought up in the orthodox faith. Such severe measures were determined upon only because other edicts issued in the spring of that year had failed to put a stop to the Stundist proselytizing."

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Bremen, Ind.—Bro. Levi Stoneburner, of Warsaw, came to us Dec. 7 and preached nineteen soul-cheering sermons. Five precious souls were baptized and one reclaimed.—*Jacob B. Parker, Jan. 4.*

Chiques Church, Pa.—Nov. 24 Bro. Amos Hottenstein, of East Petersburg, came to us and preached fifteen sermons at the Fairview house. Eleven expressed their desire to join with the children of God, and two that had wandered away from the fold, returned.—*P. C. Geib.*



Warrensburg, Mo.—Our church met in council New Year's Day for the purpose of electing and installing a minister and deacons. Our young brother, Harvey H. Mohler, was chosen for minister, and brethren Samuel Campbell, Ephraim Katherman and Robert Thompson, to fill the office of deacon.—*Alice A. Koop, Jan. 4.*

Pleasant Prairie, Iowa.—Bro. C. P. Rowland, of Cherry Grove, Ill., came to us and began preaching Dec. 9, and gave us eighteen soul-cheering sermons. Saints were made to rejoice and sinners made to feel their need of a Savior. Six precious souls were made willing to be buried with Christ in baptism and we think there has been seed sown that will be ready for the harvest soon.—*A. Buck, Ireton, Iowa, Jan. 4.*

Markleysburg, Pa.—We just closed a series of meetings at the Independent schoolhouse, conducted by Bro. Jasper Barnhouse, of Asher Glade. It was a refreshing season for that part of the congregation. The brother preached some very good sermons, and they had their effect. The attendance and interest were good. One dear soul confessed Christ.—*M. J. Weiler, Dec. 31.*

Woodbury, Pa.—Bro. Geo. Bairigh, of Johnstown, Pa., came to us Dec. 8 and began a series of meetings, preaching in all twenty-three soul-cheering sermons, closing Dec. 25. Bro. Bairigh did not shun to declare the whole counsel of God. Sinners were warned and the church built up. Three precious souls were added to the church by baptism. A collection was taken up for the benefit of the Western sufferers, amounting to \$11 73.—*J. C. Stayer, Dec. 6.*

Greene, Iowa.—Our church met in quarterly council Jan. 3. Considerable business came before the meeting, but was all disposed of in the spirit of love. Bro. O. J. Beaver commenced a series of meetings for us Nov. 29 and closed Dec. 17. Three came out on the Lord's side and were baptized. The members were much built up and encouraged. Bro. W. Eikenberry called at the close of our meetings and gave us three sermons. Come again, brethren.—*Louie Aurand.*

Wadams Grove, Ill.—Bro. P. R. Keltner came to us Dec. 31 and preached until Jan. 9. The meetings were at the Chelsea meetinghouse. The attendance was good and meetings were interesting. Our brother tried to show from the Gospel some of our weaknesses and how to overcome them. While there were no accessions to the church we are made to believe that there were good and lasting impressions made that will not soon be forgotten.—*W. K. Moore, Nora, Ill.*

Peabody, Kans.—This church met in quarterly council Jan. 5, and as the church expected to hold a choice for a minister, there were two elders called to our assistance, brethren Daniel Vaniman, of McPherson, and J. B. Shirk of Ramona. The choice for minister was Bro. John Thomas. He and his wife were duly installed. Bro. Alfred Ogle was also advanced to the second degree of the ministry. Thus ended a pleasant and yet solemn council, long to be remembered.—*Katie Post, Jan. 7.*

Bango Church, Ind.—We have just closed a very interesting series of meetings, conducted by Bro. P. Stuckman, of Nappanee, Ind., who came to us Dec. 7 and continued until the 27th, when we closed with marked interest. Quite an awakening has been made. Six dear souls made the good confession and were baptized; one was reclaimed and many more were near the kingdom, some promising to come in the near future. We expect Bro. D. Wyson to begin a series of meetings at our north house ere long.—*H. M. Schuaim, Dec. 31.*

Nicklow, W. Va.—Our dear brother, Tobias Fike, of Brookside, came to our place Dec. 21 and remained until the 31st, preaching in all fourteen grand sermons. There were no additions to the church, but we hope the Word so faithfully preached will be like bread cast upon the waters, that it may be seen many days hence.—*S. M. Annon.*

Goshen, Ind.—I commenced a meeting in Portage church, Wood County, Ohio, and held meetings at two points fifteen miles apart. I stayed with the brethren there nearly five weeks. The membership is weak and much scattered and suffer much opposition. It is hard work for the Brethren to hold their own. While they struggle hard to work for Jesus the enemy does all he can to drive the members away from the fold. One sister was reclaimed, and the church seemed to be built up. Bro. J. O. Witmer, their elder, is in poor health.—*J. H. Miller, Jan. 8.*

Overhill, W. Va.—Dec. 8 we began a meeting in the Brethren's churchhouse in Marion County and continued till the evening of the 23rd. We had fine weather for holding meetings nearly all the time, with large congregations to preach to. Some nights they could not all be seated. We had good order and attention given to the Word preached. We never preached at a place before where all talked as much about what was preached as at this meeting. Two were baptized, one an old man eighty-two years old, and one was reclaimed.—*David J. Miller, Jan. 1.*

Eglen, W. Va.—Brethren John S. Fike and John A. Arnold were to start for Sugarland, Dec. 20, accompanied by Obed Hamstead and the writer, to hold a series of meetings. Owing to ill health of Bro. John S. Fike's wife he could not go. Bro. Arnold preached five sermons. On Sunday morning two came out on the Lord's side. At three o'clock P. M. we repaired to the water side to administer the rite of baptism. Others said they would come soon. Bro. Arnold is a zealous worker. We returned home the day before Christmas, as we have services every Christmas.—*A. R. Fike, Dec. 30.*

Annual Meeting Notice.—Committee of Arrangements has decided to have preaching begin in Tabernacle one week before meeting of Standing Committee, and will have it continue as long after Conference as may be thought profitable. It has also been decided to allow no patent rights exhibited or circulars distributed on Annual Meeting grounds, or merchandizing of any kind that will not be necessary for the successful carrying on of the meeting. Some letters to the Secretary may be answered in due time through the MESSENGER, others by private letter and some others, well, when we meet.—*Wm. Landis, Sec., Jan. 9.*

Wolf Glade, Va.—On last Sunday, Dec. 23, I started on a visit to the isolated members in Grayson, about eighteen miles west on the Iron Mountain. I arrived at Bro. Edwards' about three o'clock the same afternoon. On Sunday night I preached at the schoolhouse near Bro. Edwards' to a small but attentive audience. I held two meetings Christmas Day at the same place. The audience was not so large as it would have been, on account of a meeting near that place, but I never saw better interest manifested. On Christmas Day I think I can safely say the Lord was with us and many of us were made to feel that we were on our way to the heavenly land. Wednesday morning, Dec. 26, I had to start for home on account of the inclemency of the weather, as I was afoot, and I thought it best to come while I could best travel.—*T. M. Smith, Dec. 27.*

Walnut Church, Ind.—This church met in quarterly council Dec. 14. All business which came before the meeting was disposed of in a Christian manner. There was \$14.40 collected by the solicitors for mission work during the quarter. One was received by baptism since our last report. Sunday, Jan. 6, Bro. E. Bombay Edwards was with us and delivered one of his grand lectures about the people of India and their habits, also concerning the gods which they worship. We had a crowded house. There was a collection taken at the close of the meeting amounting to \$7.34.—*D. W. Wolf, Argos, Ind., Jan. 7.*

New Hope, Tenn.—We have had no preaching for more than a year, and no series of meetings for more than three years. We have no minister nearer than a hundred miles, and need one to locate with us very much. We have our social meeting as often as we can, but circumstances are such that we can not have them regular. We would do more good if we could. They are a power for good, and as it is, we have made some impressions. Brethren, you that hear the Word regularly each Lord's Day, remember a small band of Brethren in West Tennessee, struggling with the world and trying to follow Christ, with thousands all around that have never heard the Word in its primitive purity. O, will not some one come to our help and to their rescue? We want Brethren to locate with us, and especially a minister. The writer will gladly answer all questions pertaining to the country. Address him, enclosing a stamp.—*A. W. Oren, Lankford, Carroll Co., Tenn., Jan. 7.*

Yellow River Church, Ind.—Thinking it would be of general information to have yearly reports from each congregation, we give the following report of the work of the church at this place for the past year. First, we have had a very successful Sunday school, superintended by Bro. S. B. Yoder. In regard to mission work, the church seems to be awakening to the thought, "Who is my neighbor?" and, "What does Christ demand of me towards my neighbor," the heathen? Between forty and fifty dollars have been raised for the different missions, besides the amount required to meet expenses of the home church. Meetings are held at four different points each month. We have organized a Bible class which meets each Wednesday evening at the church. Quite an interest is manifested in the study of God's Word. Thirteen have been added to the church by baptism, two reclaimed and one expelled. May God assist the church to labor more earnestly for the salvation of souls!—*J. E. Joseph, Bourbon, Ind., Jan. 7.*

York, Pa.—Bro. Henry Early came to the York City church Dec. 15 and labored earnestly and with much zeal until Dec. 30. Twelve came out on the Lord's side and were baptized. Our meetings closed with a children's meeting in the morning and a love feast in the evening. There were present at the children's meeting one hundred and fifty children. We have a flourishing Sunday school with one hundred and eighty-two enrolled. The children's meeting was addressed by brethren J. A. Long, D. F. Stouffer, Orville Long and H. C. Early. The love feast was the first held in the York City church. There was not standing room and the windows on the outside were crowded during the entire service. This closed a glorious meeting,—one that will long be remembered. We feel to thank the good Lord for what we have seen and felt. Forty-four have been baptized in the York City church since Oct. 27, 1894. The members of this church have been built up and made strong in the faith, and will always look back to these meetings with joy.—*A. M. Brodbeck, Jan. 3.*



**Midland, Va.**—We have had three series of meetings in the church since Oct. 15, and as a result fifteen were added to the church. The church is now divided into three different congregations. The territory was about sixty miles long. We think we can do more good with the congregations divided.—*B. B. Switzer, Dec. 31.*

**Gambier, Ohio.**—Bro. Quincy Leckrone came to us and preached three very able discourses in his plain and pleasant manner. The members were much encouraged and sinners made to see that they were standing on unsafe ground. Some went away saying, "Truly that man was sent by God to deal out the Bread of Life."—*Laura A. Dial, Jan. 10.*

**Lick Creek, Ind.**—We held an election Sept. 30, 1894, for one deacon and one speaker. The choice for the former fell upon Bro. William Holenburg, and for speaker upon Bro. D. D. Culler. Bro. David at the time was in school at Greencastle. He came home during Holidays and was installed into office at our regular council, Dec. 29. We had very little other business to attend to.—*B. F. Goshorn, Jan. 5.*

**Richland, Ohio.**—Our series of meetings closed Tuesday evening, Dec. 25. Bro. Edward Loomis, of New Philadelphia, Ohio, came to us Dec. 10 and preached twenty-three very interesting sermons. As an immediate result, three came out on the Lord's side and were buried with Christ in baptism. The attendance was good and the attention commendable.—*Anna Brindle, Mansfield, Ohio, Jan. 8.*

**Verdigre, Kans.**—Bro. J. H. Neher and wife came to us Dec. 22, and preached seventeen sermons. On account of stormy weather the congregations were not large part of the time and it seemed to be more of seedtime than harvest. Many good and lasting impressions were made. Sister Neher is alive in the work of the Master and a great help to Bro. Neher in the work. May the Lord bless them in their holy calling!—*J. N. Quakenbush, Ope, Kans.*

**Snake Spring, Pa.**—The brethren here began a series of meetings Dec. 24. Bro. John B. Fluck conducted the meetings over Christmas. Bro. Calvin Sherman, from Fulton County, then took up the meeting and continued it for one week, preaching ten able and practical sermons. Two precious souls were received into the church by baptism. Others were almost persuaded. The Brethren have a Bible school every Sunday evening with good interest.—*Daniel M. VanHorn.*

**Clarion, Mich.**—Bro. John M. Smith, of Woodland, Mich., came to us Dec. 22, and commenced meetings the same evening and continued until the evening of Jan. 6. He preached twenty sermons. Bro. John is a good expounder of the Word. The people loved to hear him, consequently we had good congregations. The meetings closed too soon. Three were buried with Christ in baptism, after eight inches of ice had been cut on the shore of Bear Lake.—*Isaac Huford, Jan. 8.*

**Sugar Creek, Ohio.**—Eld. Edward Loomis, of New Philadelphia, Ohio, came to us Dec. 29 and remained until Jan. 9, preaching in all fifteen sermons. By his earnest and efficient labors among us sinners were warned and saints much encouraged. Seven precious souls were added to the fold, all of whom were young in years. It is encouraging to see these dear young souls start upon their heavenly journey in early life. Others are deeply impressed. Bro. Loomis has a warm place in the hearts of the people here and his labors were much appreciated by all.—*Edward Shepher, Ragersville, Ohio, Jan. 11.*

**Notice.**—The Bible Term of the Northwestern District of Ohio will be held in the Eagle Creek church, beginning Jan. 31. Those coming from the north will be met at Williamstown at 8:10 A. M. and 7:25 P. M.; from the south at 7:10 A. M.; from the west at 4 P. M.; from the east at 4 P. M. Those coming at any other time can be met by notifying the undersigned. In order that a greater number may be accommodated with lodging near the church, bring a blanket or comfort, or both.—*J. R. Spacht, New Stark, Ohio, Jan. 10.*

**Shellsburg, Iowa.**—Bro. J. C. Seibert came to our place Dec. 1 and remained till the 10th. He preached, in all, nine sermons. We live southwest of Shellsburg five and one half miles. We had good meetings and we think there were some good impressions made and we hope that Bro. Seibert will come to us in the near future. From our place he went north of Shellsburg and expected to preach seven sermons. What the results were we have not heard. Hope they were good. Bro. Wm. F. Long assisted Bro. Seibert in our meetings, which was greatly appreciated.—*C. E. Bousteel.*

**Parsons, Kans.**—We are a small band of members here, about thirty-five in number. Bro. Hodgden preaches for us first and third Sundays of each month. It is a perfect feast to the soul to hear our brethren preach again, as it has been some three or four years since we have had this privilege. I feel more and more encouraged each day to press onward, trying to win the prize set before us. Bro. Chas. Yearout came and labored for us a few weeks in October. During that meeting we placed our membership in here, where we shall try, by the help of God, to help build up a good church. We have Bible meetings once a week at different houses, where all seem to be very much interested. We select a chapter, all read a verse about, explanations are made and then the leader calls on each one to offer a prayer or exhortation. This gives each one a work to do. I think if each church would engage in this, they would be greatly benefited.—*Lelia Davis, Jan. 10.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

## Notes.

The Bible Term for the Northwestern District of Ohio will be held in the Eagle Creek church, Hancock Co., from Jan. 31 to Feb. 9. Those coming on the T. & O. C. R. R. will be met Jan. 30 at Williamstown. Those coming on the P. F. W. & C. R. R. will be met at Dunkirk on the same date. Any one not able to come on that date will let us know. D. D. THOMAS.

Williamstown, Ohio.

## Western Sufferers' Fund.

The following contributions for the Western sufferers were received during the month of December:

Silver Creek church, Ill., \$14.25; Charles J. Heckler, Philadelphia, Pa., \$1; Henry Wampler, Blanco, Pa., 40 cents; South Keokuk, Iowa, \$8.45; Elkhart Valley church, Ind., \$8.40; Nettle Creek church, Ind., \$16.75; Salem church, Kans., \$16; Washington Creek church, Kans., \$19; David Kinsey, Boyd, Ohio, \$5; O. P. Hathaway, Covington, Ohio, \$1; Sarah Tice, Covington, Ohio, \$1; Center church, Kans., \$4.18; Elkhart church, Ind., \$27.41; Silver Creek church, Ohio, \$14.72; Yellow Creek church, Ill., \$12.69; Greene church, Iowa, \$8.70; St. Joseph church, Ind., \$3.40; Aurelia, Iowa, \$12.10; Waddam's Grove church, Ill., \$30.50; Lick Creek church, Ohio, \$12.32; Pyrmont church, Ind., \$9.25; Logan church, Ohio, \$14.50; a brother in Logan church, Ohio, \$35; Abilene church, Kans., \$4.75; Walnut Valley church, Kans., \$3.22; C. W. Martin, Martin, W. Va., \$1; Elizabeth Martin, Martin, W. Va., \$1; South Morrill church, Kans., \$21.76; sister N. B. Murry, McPherson, Kans., \$1; Panther Creek church, Ill., \$41.21; Arcadia church, Ind., \$3; Shannon church, Ill., \$18.86; Woodberry church, Iowa, \$5.50; Ludlow church, Ohio, \$14.50; Donnel's Creek church, Ohio, \$35.50; Maple Grove church, Ohio, \$8.10; Ashland church, Ohio, \$12.90; a brother, Middletown, Ind., \$1; Thornapple church, Mich., \$15.50; Cerro Gordo church, Ill., \$17.75; Washington City church, D. C., \$3.79; Elkhart district, Ind., \$4.83; Vermillion church, Kans., \$2.70; Blue Ridge church, Ill., \$16.20; Pleasant Valley church, Ind., \$16.30; a sister, McLouth, Kans., \$10; Indian Creek church, Iowa, \$7; Coon River church, Iowa, \$23.32; a brother and sister, Myerdsale, Pa., \$2; Dry Fork church, Mo., \$4.05; Lizzie F. Fyock, Purchase Line, Pa., \$4.55; Coquille Valley church, Oregon, \$13; Black River church, Ohio, \$5.30; Midland church, Va., \$3.16; a sister, Altenwald, Pa., \$5; Mrs. Jos. Lahman, \$2; Kenka church, Fla., \$16.50; Milledgeville church, Ill., \$12.40; Cherry Grove church, Ill., \$39.30; Blue Ridge church, Ind., \$4.25; Botetourt church, Va., \$39.32; Upper Oodorus church, Pa., \$25.20; Broad Run church, Md., \$6; sister Shepher, Middlebury, Ind., 50 cents; Mingo church, Pa., \$10; Melrose church, Iowa, \$13.30; Brethren and friends of South English church, Iowa, \$23.40; Libertyville church, Iowa, \$13.37; Woodland church, Mich., \$6; Jacob Brower, South English, Iowa, \$25; Dorcas Sisters' Society, Girard, Ill., \$15; Greentown church, Ind., \$5.65; Elijah Horn, Roseville, Ohio, \$2; Mary Reif, Center Square, Pa., \$2; a sister, Montpelier, Ind., \$5; Sugar Creek church, Ohio, \$23.47; St. Vrain church, Colo., \$14; Fishersburgh church, Ind., \$6.36; Slate Creek church, Kans., \$6.30; Beaver Creek church, Va., \$13.43; Bachelor's Run church, Ind., \$10.80; J. O. Peterson and wife, Johnstown, Kans., \$1.50; Young People's Meeting, Cerro Gordo, Ill., \$9; Midland church, Va., \$14.02; Rockton Sunday school, Pa., \$2.65; Jos. Price, Mt. Morris, Ill., \$2; J. J. Beeghly, Ashland, Ohio, \$10; Middle Branch church, Ohio, \$2.25; Mt. Vernon church, Va., \$6.20; Keelin Leonard, Iowa, \$1; Marvel church, Tex., \$1.08; Brethren and friends of Upper Conewago church, Pa., \$42.07; Appanoose church, Kans., \$12.25; Robert Metzger and wife, Denver, Ind., \$10; Anna Harris, Mexico, Ind., \$1; three sisters, Pasadena, Cal., \$7; Susan Anderson, Muscatine, Iowa, \$1; Wm. Stutsman and wife, \$3; Alex. Stutsman and wife, Iowa, \$1; Antietam church, Pa., \$10; Cook's Creek church, Va., \$22; David Olem, Walkerton, Ind., \$1; Fairview church, Pa., \$11.90; Katie Bradshaw, Germantown, Pa., \$5; G. N. Falkenstein and wife, Germantown, Pa., \$1; Francis and Emma Price, Germantown, Pa., \$1; Harry Shugard, Germantown, Pa., 50 cents; Samuel Ambers, Germantown, Pa., 50 cents; Katie Markley, Germantown, Pa., \$1; Mr. and Mrs. G. H. Lutz, Germantown, Pa., \$1; Monticello church, Ind., \$6.25; Michael Gomer, Baltic, Ohio, \$1; New Haven church, Mich., \$7.30; Brethren and friends of the Peach Blossom church, Md., \$2.50; John M. Kline, Midland, Va., contributions by our church, \$5.35; Susan Cockran, Annelly, Kans., 50 cents; Elisabeth Gible, Lititz, Pa., \$1; Salinda Burger, Lib-



ertyville, Iowa, \$1; Ella Williams, Funktown, Md., \$5; Howard church, Ind., \$6.75; Brethren church, Mound City, Mo., \$17.61; J. R. Gish and wife, Stuttgart, Ark., \$10; May Oller, Waynesborough, Pa., \$3; two car loads of provision, clothing, etc.—one from Brethren and friends of Pearl City and vicinity, Ill., the other from Brethren and friends of Camp Siding and vicinity, Cumberland Co., Pa. The car load of wheat reported in October should have been credited to Chapman Creek church, Kans., instead of Chatham Creek, and the amount of wheat 569 bushels, instead of 500 bushels.

A. M. DICKEY, Sec. and Treas.  
McPherson, Kans., Dec 31.

#### Petition from the Needy.

THE members of the Muddy Valley church, of Custer and Valley Counties, Nebr., petition District Mission Board of Nebraska to form some plan that they may be enabled to sow and plant their fields the coming season. These Brethren sum up their needs in said Counties in the different cereals as follows: Wheat, 540 bushels; oats, 235 bushels; corn, 605 bushels. The District Mission Board honors this petition by calling for such help through the medium of the GOSPEL MESSENGER, for the following reasons: For the grain donated these brethren are willing to obligate themselves to the General Missionary and Tract Committee, providing they raise a crop, to pay to the General Missionary Committee in money, what the grain donated is worth in market at the time it is received, said amount to be used for missionary purposes, as the General Committee may see fit. Here is an opportunity for such as have a desire to contribute, to bestow a double favor. While your means go to feed the hungry and plant their fields, it will also, after crop is raised, be instrumental in saving souls from eternal ruin. Grain thus donated is to be sent to Bro. D. M. ROSS, Arcadia, Valley Co., Nebr.

J. C. HORSE,  
Chairman District Mission Board,  
M. L. SPIRE,  
Treasurer District Mission Board,  
J. L. SNAVELY,  
Secretary District Mission Board.

#### Bible Normal

IMPRESSED with the same questions found over H. M. Barwick's name in number 2, current volume, the Beatrice church secured Bro. S. Z. Sharp as manager and Bro. A. C. Weiland, assistant, to conduct a normal opening Dec. 24 to continue two weeks. It was preceded by a love feast. It was advertised early and fully planned and a good attendance was expected. The attendance was even better than anticipated, but of a different character. We expected a local patronage from other churches in the city, but in this we were disappointed, but our disappointment was more than made good in the large attendance by our brethren and sisters from a distance. Seventy-seven were enrolled up to the close of the first week, and the last week the whole number increased to about two hundred. One of the city ministers present said that not another church in the city could collect as many people for the study of the Bible. The attention and interest were good. The zeal and self-sacrificing earnestness of our instructors were felt by all. Bro. D. L. Miller was engaged for the last week to give a series of Bible Land expositions, which were very highly appreciated. Impressive was the effect as the scene of the Jordan flashed upon the canvas. The crowded audience sank in silence, held in pensive thought. Then the low refrain, "On Jordan's stormy banks I

stand," broke the stillness. Thoughts of the Jordan water baptism brought a baptism of the Spirit. The audience wept. Jesus seemed very near. Besides the Bible knowledge gained, many ties were strengthened and new ones formed. We were greatly blessed and may God put it into the hearts of his people to have many such feasts.

DeWitt, Nebr.

O. S. VANDYKE

#### From the Sod-houses and the Dug-outs

As many of my brethren have requested me to let them hear from us, I will say that as the old year has had its period of life and now is numbered with the things of the past, looking back over the last year no doubt many of us will say with me, "What have our labors been? On the last Lord's Day I was at my post at the Silver Lake church and preached to my dear brethren and sisters upon the subject of casting our burdens on the Lord, with special reference to the heavy burdens of our dear brethren and sisters in the western part of the State in their needy condition. In our little church named above we will try to take care of our needy as best we can. In the evening of the last day of the year our dear brother, Henry Brubaker, of McPherson, Kans., presided for us. Would that we had a score of such valiant soldiers as Bro. J. R. Gish and Bro. H. Brubaker who are as determined in their endeavors to spread the Gospel in its primitive purity, as was ever any soldier in his endeavors to take a citadel.

Juniata, Nebr.

J. J. KINDIG

#### Communicated.

JAN 3 I left Hagerstown, Md., for Mt. Jackson, Va., landing at the place in the evening. I was conducted to the home of Bro. B. W. Neff, from which place Bro. Neff took me to the Cedar Grove church to meet a waiting congregation. My meeting with the people of Cedar Grove was associated with some sadness, caused by death and bereavement. Friend David Good, son of Bro. Michael Good, who is a minister residing at Cedar Grove, passed away, leaving behind a father, mother, one brother and a heart-broken wife with three little children to care for. His death was sudden and unexpected.

Next morning Bro. Neff started with me on a journey across the mountains, a distance of twenty-five miles, the thermometer standing at three below zero. After driving fifteen miles we met Dr. Gocheour, who took me into his sleigh and took me ten miles farther, crossing a mountain. Upon the top stands a tree known as the lonely tree. It stands alone just twenty-five hundred feet above the level of the sea. After taking this long, cold ride I landed at the home of Bro. Gocheour, who is the leading physician in this valley, and a good, wide-awake man in the church. In the evening we met the people in the Lost River meetinghouse, in the first of a series of meetings.

This church derived its name from the river which flows near by the building. It is called Lost River, because after passing down the valley a number of miles it comes in contact with a huge mountain, and loses itself as it sinks deep into the bosom of the earth; and afterward gushes out upon the other side in Capon Valley, and again pursues its course down the valley until it reaches the Potomac.

I find plenty of work to do here. There are some brethren here who are alive to the work, but others whose heads and hands are hanging down, and a great many who have souls to rescue

and save. A more appreciative people to the declaration of the Truth I have never found. It has only convinced me the more that we as a church are entirely too indifferent in home mission work. I have been inquiring about the GOSPEL MESSENGER since here, and find only a few who receive it, and one of my efforts while here will be to increase its circulation. I do so for a number of reasons.

The weather is exceedingly bad and may be the means of our meetings being closed shortly. I shall, however, give a further account of our meetings, if continued.

D. F. STOFFER.

Mathias, Hardy Co., W. Va., Jan. 1.

#### From Maysville, Mo.

I WAS looking over one of my County papers and I discovered the following obituary: "Catharine Steinmetz was born Nov. 24, 1824. She was married in the State of Maryland to William Eggleston, April 10, 1846. She was the mother of seven children, all of whom, together with the bereaved husband, are left to mourn their loss. She united with the Dunker church in 1880, and thus for fourteen years she led a Christian life. She died Dec. 20, 1894, aged 70 years and 26 days. A large number of relatives and friends were present at the funeral, the interment being at Fairport, De Kalb Co., Mo. Funeral by a Northern Methodist preacher, Edgar O. Wells."

Now I have lived here nine years and never heard of this dear old sister, but I have found four more that live in this same County, south of here. We have no organization and we are not acquainted with each other, and it is an accident if we ever meet each other. Now what is the use to plant trees and never cultivate them? And what do a few young, scattered members know about the commandments of Christ or the church, unless they have some one to drill them? Is the important part just to get them into the Dunker church? Is that all? If it is, it will take a long time to convert the people in this County. From my experience there is no use to start anything unless it is cultivated. I think all people are likely to grow cold if they are not drilled till they know their duty. I tell you, I am strong in the faith or I would have left the church long ago.

Now I will explain myself. I have been trying for two years to get a brother to come here and hold a meeting, so I could find out what good all of those tracts and papers had done for our church here. But all of the preachers to whom I wrote had to know first if it would be profitable. Of course you all know that no man is qualified to answer such a question. Profitable! What do you mean? Such questions as these are asked: "How are money matters?" "What kind of land is there?" "Is it cold, or hot?" "What kind of society have you there?" "Does your land and climate allow everything to grow there?" I have letters from brethren from seven States asking such questions as these.

But finally I thought of a faithful old servant of God who lives at Canton, Ill., by the name of Solomon Bucklew. I knew him twenty-one years ago in Pendleton County, W. Va. His reply was, "I will be there about the last week in January, 1895. I have a few appointments to fill, and if God will permit, I will be there." This must certainly be one of the Lord's faithful servants. Now, if the Committee of the Tract Work see fit to send me some tracts, and if others will send old MESSENGERS, and if it is the Lord's will for Bro. Bucklew to get here and hold a series of meetings, I will distribute the reading matter to everybody that will read it.

ROSS HALTERMAN.

Maysville, Mo., Jan. 9.



## Giving.

MUCH has been said and written on the subject of giving to the Western sufferers, and yet we are asked, Why is there no appeal in our church paper, by some one of our members, if there are any living in the stricken localities of the West? We have heard some distressing letters read, and our hearts have gone out in sympathy for these in want of food, clothing, &c.

We are asked the question, Why are some of our members so slow in lending a helping hand, when we have been blessed with so much of this world's goods? So far we know of three car loads shipped out of Cumberland Valley. Lower Cumberland and Upper Cumberland have complied and gone to work,—all denominations assisting in giving. Flour, potatoes, vegetables, clothing and other things were donated. The Lutherans also sent a car.

We ask again, Why are there no reports in our paper when the want is so great! We do hope that many more churches will respond to their call for help. Is it not more blessed to give than to receive? We remember, "The poor ye have with you always, and whenever ye will ye may do them good." How hard it must be when we do not have enough to satisfy hunger? Think of how many hearts you could make glad by giving the necessities of life.

"Give, give, cheerfully give;  
Though small may be thy store.  
Oh! not in vain was the widow's mite,  
Then give and trust for more,  
Give to the weary, the sick and faint,  
Oh! vanish the tears they shed;  
But do it in meekness and love to him  
Who gives thy daily bread."

D. H. MILLER

Oakville, Pa., Dec. 25.

[We have already published a number of letters calling attention to the destitution and suffering in the West, and are glad to learn that so many are coming forward with the very much needed assistance. All contributions should be sent to Bro. A. M. Dickey, McPherson, Kans.—ED.]

## From California

By order of the Mission Board here I commenced a series of meetings Dec. 14, at Monrovia, a town of about 1,500 inhabitants, east of Los Angeles twenty miles, and continued the services over two weeks, preaching a number of doctrinal discourses. There is but one member here,—sister Brubaker,—and very few persons who have any knowledge of our people; hence the doctrine was wholly new to them, but was fairly well received. The attendance was small at first, but kept increasing, and the interest was good. One united with the church, and arrangements are made for regular services, and we think the prospects for a church there are encouraging. Ministers in the East who are looking toward California for a home would do well to stop off and examine Monrovia.

The addition of but one, in a series of meetings may seem small, compared with the many additions East, but one means a great deal here,—as many as a dozen, in the strong, old churches. The hard work is on the frontier, and every one converted there may become a pillar in the organization of another plant. After the plant is fully organized, the work of the church becomes proportionately lighter. One cake of ice broken loose from a gorge may start all the rest; but the hard work is to get that one cake loose. The Israelites and Philistines were dangerously matched, but one man,—Jonathan,—turned the tide. So of communities, towns, and cities.

J. S. MOHLER.

## Echoes from the Highway.

Dec 23 the Brethren had their first services in their new churchhouse at Glendora. Bro. E. Eby did most of the preaching. There was a large number of members and others present. The brethren at that point have now an excellent house of worship.

Bro. Eby came to Lordsburg Thursday last and gave us some excellent sermons, continuing the meetings over Sunday. Monday night, a short time before the old year closed, he bade us farewell and started toward home. May God's blessings follow him wherever he goes.

We start out on another year. May it be full of good things for God's chosen people. May the church make many good and noble steps onward to a more earnest work, and may the borders of Zion be enlarged! May heathen lands hear of the love of God more fully because of our efforts in that direction! May each member of the body of Christ start out to do more for Christ than in years gone by. We are in a time when it is God's opportunity to do great things for the world through us if we will put forth our best energies.

J. S. FLORY.

Jan. 1.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

SMITH—GARDNER.—At the home of the undersigned, in Rowmandale, Pa., Jan. 1, 1895. Mr. David Smith and Miss Viola Gardner, of Carroll Township, York Co., Pa.

DANIEL LANDIS.

SHIDLER—KELTNER.—At the home of the bride's parents, in the Yellow Creek congregation, Stephenson Co., Ill., by the undersigned, Bro. John Shidler and sister Cora Keltner, both of Pearl City, Ill.

P. R. KELTNER.

WIMER—HINER.—In the Midland church, Va., Jan. 1, 1895, by Bro. Michael Kline, of Rockingham, Va., Bro. Ira Wimer and sister Lillie Hiner.

B. B. SWITZER.

WEHRLEY—VANCAMP.—By the undersigned, at his residence, Dec. 29, 1894, Mr. Jacob F. Wehrley and Ada May VanCamp, all of Koschisko County, Ind.

SAMUEL E. BUREKT.

PORTER—HOFF.—At the Brethren's meetinghouse, in Burr Oak, Kans., Dec. 23, 1894, by Bro. A. C. Daggett, Bro. Landon Porter and sister Mina Hoff, both of Jewell County, Kans.

E. M. DAGGETT.

STUDEBAKER—HOLLINGER.—At the bride's home, at Olathe, Kans., Dec. 25, 1894, by the undersigned, Bro. Benj. F. Studenaker, of Douglas County, Kans., and sister Laura E. Hollinger, of Johnson County, Kans.

P. H. HERTZOG.

WALKER—MCNUTT.—At Shannon, Ill., Dec. 27, 1894, Bro. David F. Walker, of Panther, Iowa, and sister Alice McNutt, of Shannon, Ill.

D. ROWLAND.

SHAFFER—CRISE.—By the undersigned, at his residence, Dec. 25, 1894, Bro. Joseph Shaffer and Bertha Crise, both of Westmoreland County, Pa.

J. K. EICHER.

SHOWALTER—WATKINS.—At the home of the bride's mother, Dec. 25, 1894, by Bro. David Swihart, Mr. J. W. Showalter, of Butler, De Kalb Co., Ind., and Miss Laura A. Watkins, of Laketon, Wabash Co., Ind.

JOSEPH JOHN.

BROWNBACK—BARTHOLOMEW.—At the home of the groom's parents, 2119 Mervine Street, Philadelphia, Pa., Dec. 25, 1894, by the undersigned, Bro. Clinton S. Brownback and sister Emma C. Bartholomew, all of Philadelphia.

T. T. MYERS.

CRULL—MOORE.—At the home of the bride's parents, near Hagerstown, Ind., Dec. 23, 1894, by Eld. Abram Bowman, G. L. Crull and sister Lizzie Moore.

EMMET MOORE.

PAUL—CHARLETON.—At the home of Bro. Wm. Robertson, near Hagerstown, Ind., Dec. 27, 1894, by Eld. Abram Bowman, Bro. John I. Paul and sister Lizzie Charleton.

EMMET MOORE.

REDDICK—RICKABAUGH.—At the residence of the bride's parents, near Sheridan, Mo., Nov. 27, 1894, by the undersigned, John Reddick and Mary Rickabaugh.

J. E. SHAMBERGER.

SNOWBERGER—SHAMBERGER.—At the residence of the bride's parents, Dec. 19, 1894, Bro. Theodore Snowberger, of McPherson, Kans., and Miss Lizzie Shamberger, of Nodaway County, Mo.

J. E. SHAMBERGER.

RODEFER—WAMPLER.—At the residence of the bride's parents, near Weyer's Cave, Va., Dec. 25, 1894, by Bro. Peter Garber, Bro. Henry E. Roderfer and sister Laura E. Wampler, both of this County.

EARLY—WAMPLER.—At the residence of the bride's parents, near Weyer's Cave, Va., Dec. 26, 1894, by Bro. Peter Garber, Bro. Noah L. Early and sister Rebecca F. Wampler, both of this County.

J. B. WAMPLER.

SUTTER—MURRAY.—At the residence of the bride's mother, McPherson, Kans., Dec. 25, 1894, Bro. A. A. Sutter, of Esterly, La., and sister Lizzie Murray.

E. B. HOFF.

HELPER—DICKEY.—At the home of the bride's parents, New Philadelphia, Ohio, Dec. 25, 1894, by the undersigned, Mr. Charles W. Helper, of Hancock County, Ohio, and sister Marietta Dickey, of Huron County, Ohio.

E. LOOMIS.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

SHAFFER.—In the Jacob's Creek church, Westmoreland Co., Pa., Dec. 22, 1894, of diphtheria, Olive Ann, daughter of Bro. Peter and sister Martha Shaffer, aged 12 years and 4 days.

STAIRS.—In the same congregation, Dec. 31, 1894, Elsie Viola, infant daughter of friend Lester and sister Eliza Stairs, aged 3 months and 3 days. Services conducted by the writer, from Matt. 5: 5.

J. K. EICHER.

DAVIDSON.—In the Maumee church, Ohio, sister Elizabeth Davidson, aged 76 years, 2 months and 28 days. She lived a faithful Christian life and died in hope of blessed immortality. Funeral services by Eld. Jacob Kintner, assisted by Bro. David Cover, from 2 Tim. 4: 6-8.

JACOB KINTNER.

ZIMMERMAN.—Near Middlebury, Ind., Dec. 25, 1894, Early Franklin, son of Bro. Henry and sister Jane Zimmerman, aged 11 months and 3 days. Funeral services by the writer, assisted by the brethren, from Matt. 18: 3.

CHRISTIAN SCHROCK.

SHIVELY.—In the Okaw church, Platt Co., Ill., Jan. 3, 1895, of heart disease, sister Hannah, wife of Bro. Christian Shively, aged 78 years, 5 months and 2 days. She was a member of the Brethren church fifty-nine years. She was the mother of five children, two of whom are yet living. Funeral services by Eld. M. J. McClure, assisted by home ministers.

E. F. WOLFE.

McHUGH.—In the bounds of the Winona church, Viola, Minn., Jan. 5, 1895, friend John, husband of sister Sarah McHugh, aged 60 years, 11 months and 5 days. Funeral services conducted by E. D. D. Whetstone, from John 14: 1, 2.

J. H. WIRT.

SUTPHIN.—In the Raleigh church, Raleigh, W. Va., Dec. 31, 1894, Corde L., daughter of Bro. J. P. and sister Emma Sutphin, aged 8 years and 5 months. Little Corde was the victim of a severe fever. She was a very intelligent little girl.

ALIFF.—Near Prince, W. Va., Sept. 7, 1894, sister Sarah Aliff. She was an aged sister and a faithful member of the Brethren church and her talent was well developed. Services conducted by Eld. Samuel Riner.

MATTHEW P. SNUFFER.

STEWART.—In the North Manchester church, Ind., Dec. 13, 1894, sister Hattie Stewart, aged 81 years, 5 months and 8 days. She was a faithful and devoted member of the church of her choice for about sixty years. Funeral services by brethren A. L. Wright and Isaac Miller.

D. C. CRIFE.

WINE.—Near Ottobine, Va., Oct. 28, 1894, Anna Wine (nee Burner), aged 95 years, 1 month and 24 days. She was born in Rockingham County, Va., Sept. 4, 1799. She was married to John Wine March 3, 1813, after which they moved to his father's, near Ottobine, where she spent the remainder of her life, her husband being called to the ministry and afterwards to the eldership, presiding in the Beaver Creek congregation until April 26, 1879, when death called him away. They had lived together fifty-six years. Nine children were born to them. Two died in their infancy. She traveled a great deal with her husband in his ministerial work. In 1870 they visited some of the Western States.

A. A. MILLER.

WILKINSON.—In Big Creek church, Richland Co., Ill., Dec. 31, 1894, of diphtheria, Adda May, daughter of Bro. Wm. T. and sister A. E. Wilkinson, aged 7 years, 11 months and 10 days. Funeral services by Bro. G. W. Eavey, from Matt. 19: 14.

J. M. FORNEY.



**KURTZ.**—In the bounds of the Johnstown church, Cambria Co., Pa., Dec. 14, 1894, of heart disease, sister Annie Kurtz, aged 73 years, 7 months and 7 days. She was a daughter of John and Mary Kurtz, and granddaughter of Joseph Roberts who was killed by the Indians many years ago. Funeral services by Eld. F. Coons, of the Progressive Brethren. **DAVID HILDEBRAND.**

**ORR.**—Near Ockley, Carroll Co., Ind., Dec. 22, 1894, Nellie, infant daughter of friend Franklin C. and Lettie Orr, aged 2 months and 24 days. Funeral services by the writer, from 2 Sam. 12: 23. Interment in the Pymont cemetery. **J. W. VETTER.**

**SALTZMAN.**—In the bounds of the Fairview church, Tippecanoe Co., Ind., Dec. 20, 1894, Peter Saltzman, aged 87 years, 9 months and 16 days. He was born in Germany. He was married to Susan Sumers, who still survives him. To this union were born ten children, three of whom still survive, one the wife of Eld. P. S. Meyers, of California. Friend Saltzman was of Amish descent, but joined the Brethren and lived a consistent member until the withdrawal of the Old Order element, when he withdrew with them. Funeral services conducted at the Old Order church, one mile south of Pymont, by ministers Yoder, Wagoner and Skiles, from Rev. 22: 12-14. Interment in the Pymont cemetery. **J. W. VETTER.**

**CLARKS.**—In the bounds of the Washington church, Kans., Dec. 30, 1894, of cancer on her breast, friend Lucina Clark, aged 66 years and 6 months. She was born in Pennsylvania, moved to Wisconsin, and in 1850 she, with her daughter and family named Nyce, moved to Washington, Kans. Buried Jan. 1 in the Brethren's cemetery. **JOHN M. GAUBY.**

**BEEGHLY.**—In the Seneca church, Seneca Co., Ohio, Dec. 29, 1894, Bro. Abraham Beeghly, aged 64 years and 19 days. He leaves a wife, a devoted sister in the church, four sons and three daughters. The three daughters are members of the church. Bro. Beeghly was for a long time a great sufferer from asthma, which, no doubt, was the cause of his death. He, for a number of years, filled well and faithfully the office of deacon, in which station he will be greatly missed. Funeral occasion, Jan. 1, improved by the undersigned, assisted by Bro. A. Beelman. **S. A. WALKER.**

**BAKER.**—In the Falling Spring church, Franklin Co., Pa., Nov. 28, 1894, of paralysis, sister Elizabeth, wife of Eld. Adam Baker, aged 64 years, 1 month and 8 days. She had been under the rod of affliction for over five years. A daughter of eleven years preceded her to the spirit land some twenty-two years ago. She leaves a husband to mourn his loss. Both were consistent members of the Brethren church thirty-nine years. Services by the home ministry, from Job 19: 25, 26. Interment at the Price cemetery, near Waynesboro. **WM. C. KOONTZ.**

**HOLDEMAN.**—In the Spring River congregation, Jasper Co., Mo., Dec. 24, 1894, Franklin, son of Eld. Christian and sister Susan Holdeman, aged 30 years, 2 months and 5 days. He leaves a wife and three children. Funeral services by the writer, assisted by Bro. George Barnhart. **W. M. HARVEY.**

**RICHARDSON.**—At Perry, Okla., Dec. 15, 1894, Stephen Richardson, of Sedgwick, Kans., aged 74 years, 8 months and 19 days. Funeral services at Sedgwick, by Jesse Engle, from Rev. 3: 12. **E. C. SHELLEY.**

**HAHN.**—In the Winamac church, Pulaski Co., Ind., Dec. 18, 1894, sister Mary, wife of Bro. M. L. Hahn, aged 43 years, 4 months and 17 days. Sister Hahn's afflictions lasted but a few hours. The morning of Dec. 18 she got breakfast for her family, and shortly after she became sick and at midnight she passed away. She was a very consistent and zealous member of the church for twenty years and was loved and respected by all. She leaves a husband and seven children. Sister Hahn was ever willing to hold up the

arms of our bereaved brother, and to encourage him to go forth and declare the glad tidings of great joy to a dying world. On account of Bro. Hahn's health he had to close his labors in the field where he was working for the Lord, and he arrived home just in time to see his companion pass away. Funeral services by Eld. Joel Weaver, from John 14: 1-3, to a large concourse of people. **A. H. MILLER.**

**WISLER.**—At her home, near St. Paul, Carroll Co., Va., Oct. 19, 1894, sister Mary, wife of Bro. Jacob H. Wisler, aged 66 years, 1 month and 7 days. She leaves a husband, one son and one daughter. Funeral services by the writer, from Rev. 14: 13, at the Communion meeting on Sunday. **H. P. HYLTON.**

**WILLISTON.**—On Bennie's Run, W. Va., Nov. 21, 1894, of consumption, sister Annie, wife of Bro. Wm. Williston. Deceased united with the church the second Sunday in July, 1894. Burial services by the writer. **A. S. COOL.**

**NORRIS.**—In the Beaverdam church, Frederick Co., Md., Dec. 31, 1894, of diphtheria, sister Emma A., oldest daughter of Bro. E. O. and sister Nannie Norris, aged 12 years and 4 months. She had been a consistent member of the church for over a year, and by her brightness and kindness had made many friends. She had a remarkably brilliant mind. Though but twelve years old, she was as far advanced in her studies as many girls at sixteen. I am growing old in teaching, and having taught her in school for the last four years, I can truthfully say she was the brightest girl I have ever taught. Services conducted by the writer, assisted by Eld. John H. Utz. **GEO. K. SAPPINGTON.**

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No. 5.

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THE meeting at the Walnut Level church, Ind., conducted by Bro Levi Stoneburner, closed with five additions.

BRO G. W. BUCKMASTER has changed his address from Little Rock, Ark., to Carlisle, Lonoke County, same State.

THE series of meetings in the Eel River church, Ind., closed with twelve accessions by confession and baptism

BRO. J. S. SNIVELY writes that everything is moving along pleasantly in the church at Lanark, Ill., and that the members are happy.

THE meetings in the Brethren church, 183 Hastings St., Chicago, are expected to close this week. Two were baptized last Sunday.

THOSE sending us papers containing articles to which they wish to call our attention, should always mark the parts they wish us to read.

THE law in Sweden against excessive drinking seems to be severe enough. A man seen drunk four times is deprived of his electoral vote.

FIFTEEN additions are reported at the West Nimishillen church, Ohio, as the result of a series of meetings held at the Pleasant Valley house.

MEMBERS write us to learn where they may send old copies of the MESSENGER for free distribution. We suggest that those wishing matter of that kind, send us their address.

WRITING from Martinsburgh, W. Va., Jan. 7, Bro. John Brindle says that twenty-two were received into the Berkeley church during the year 1894, while two passed over the river.

THE voting on charging fifty cents each for marriage notices is becoming quite interesting. Our readers have till February 15 to get in their votes. No vote can be received after that date.

BRO JOHN JORDAN, of Exeter, Nebr., says that several families in that locality think of going South, and they would like to be informed if there are any Brethren living in Mississippi or Alabama, along the Mobile and Ohio Railroad. Those knowing will please write him.

BRO. J. S. SNOWBERGER, of Big Springs, Nebr., says: "I am much pleased with the MESSENGER. I cannot do without it. I would rather do without my meals some days than to be without my paper."

WE most assuredly thank our missionary friends, on the other side of the world, for copies of the *Bombay Herald*, an excellent Christian weekly, published in Bombay, India. We read it with interest.

BRO ADAM BAUER, of Bushnell, Ill., would be pleased to correspond with some minister who desires to change location. He says he will do all he can to have a minister locate in that part of the country.

SOME one wants to know whether it is right for a brother to deed his property to his wife in order to avoid paying his just and honest debts. Certainly it is not right. It is one method of defrauding a creditor.

DURING the year 1894, it is estimated that eighty million dollars passed over the counters into the hands of the saloon-keepers in the City of New York. That means over one dollar for every man, woman and child in the United States.

THE people of Lanark, Ill., and vicinity, have shipped a carload of provisions to the Western sufferers. It was sent to Bro. A. M. Dekey, McPherson, Kans., and the goods will be distributed among the needy in the drouth stricken region.

SEVERAL days ago Bro. Abram H. Lutz, elder of the Waddam's Grove church, Ill., was prostrated by a paralytic stroke. He received the anointing, and when last heard from, was thought to be improving. His condition for a time was critical.

BRO. JACOB MISHLER writes that Bro. A. I. Heestand commenced a series of meetings in the Springfield church, Summit County, Ohio, Jan. 6 and closed the 20th, with nineteen accessions by confession and baptism. The church is greatly revived.

IN this issue will be found the report of the Secretary of the General Missionary and Tract Committee for December. Please examine it with great care and see what the churches are doing for the different departments of missionary work. During the month the Committee received \$1,471 19, and also sent out 14,034 tracts.

A SISTER writes that the editorial headed, "Old Shoes" may cause some discouragement among those not able to give of the best. Not necessarily so. The Lord never requires one to give that which he does not have. Old shoes, and old clothes generally, are far better than nothing at all, and will bring down blessings on the donors. But we should not keep the best and most valuable things of life for worldly pleasure, and then expect to keep up our own reputation in the kingdom of God by giving only the refused things of life to help the poor.

LAST week a minister and wife, in only moderate circumstances, sent us a draft for \$15.00. Five dollars is intended for the Washington City house, and the remainder is to pay for sending the MESSENGER to the poor. Thus the poor and needy are not neglected, while the Lord is surely adding his blessing.

DURING his Holiday vacation, a boy thirteen years old, living in Southern Illinois, sold fifty-seven copies of sister Miller's book, entitled, "Letters to the Young from the Old World." What one boy can do others may. Let other boys and girls take hold of the work and see how many copies they can sell. Write us for terms to agents.

A CHARITY (?) ball was recently held by the rich people in Chicago, and netted about \$18,000 to be distributed among the poor. A few nights later a poorly-clad woman froze to death on one of the streets of the city. The city is full of people almost starved and frozen, yet the rich and fashionable will have their balls, and walk in sinful ways that a little charity may abound.

CONSIDERABLE money was raised in the United States and elsewhere for the relief of the earthquake sufferers at Constantinople. It is now reported that three-fourths of that money was used by the Turkish government to restore the damaged mosque belonging to the Mohammedans. If this report be correct it shows how little confidence is to be placed in the Turks.

THE Moravian church, though weak in membership, is an object lesson to all Protestant Christianity in missionary zeal and enterprise. The church is said to have in the mission field one missionary to every sixty of her members, while other churches have only one missionary to about every five thousand members. The work and sacrifice of the Moravians should put all other churches to shame.

ALL letters addressed to India must be prepaid at the rate of five cents for each half ounce or fraction thereof, otherwise the one in India receiving them will have to pay double postage. Our missionaries in India have to pay ten cents postage on some letters received, just because those sending the letters did not put enough stamps on them. Have your postmaster weigh each letter and tell you just what the postage is.

GREAT suffering prevails in the western part of Nebraska. People are leaving the State by the hundreds, hoping to find something with which to keep soul and body together. The drouth of the past year is said to have been unparalleled both in its extent and intensity, and as a consequence thousands of farmers have raised nothing. We regret to learn that some of our ministers are preparing to leave the parts of the country where their services are so much needed. It is to be hoped that they can be induced to remain and continue their much needed labors among the poor. Let all who can, respond to the call for help to assist these sufferers.



## MY REFUGE.

BY J. S. MOHLER.

THE Lord is my refuge in youth and in age,  
In the calmness of life, when the passions may rage;  
When all other sources of comfort have failed,  
Then the Lord for my refuge I gladly have hailed.

The Lord is my refuge though far I may roam  
Away from my fatherland, kindred and home.  
Neither heights, nor the depths, nor the foes of all lands  
Are able to pluck me from my Father's strong hands.

The Lord is my refuge when the tempests arise  
And the clouds of thick darkness hang over the skies  
When the lightnings are flashing, and thunders do roll  
His wings he spreads over my quivering soul.

The Lord is my refuge, surrounding my bed  
While I slumber, unconscious, like those of the dead;  
In the morning He wakes me with the breath of His voice  
And bids me behold the new day, and rejoice.

The Lord is my refuge by day and by night,  
Through dangers unseen and dangers in sight,  
Through the journey of life, till yielding my breath  
And walking through the valley and shadow of death.  
*Londonburg, Cal.*

## IS THIS A DREAM?

I DREAMED that I was on my way to school, when suddenly I noticed a great crowd upon the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said:

"Why, don't you know? It's Measuring Day, and the Lord's angel has come to see how much our souls have grown since last Measuring Day."

"Measuring Day!" said I; measuring souls! I never heard of such a thing, and I began to ask questions; but the girl hurried on, and after a little I let myself be pressed along with the crowd to the green.

There in the center, on a kind of throne under the great elm, was the most glorious and beautiful being I ever saw. He had white wings; His clothes were a queer, shining kind of white, and he had the kindest yet most serious face I had ever beheld. By his side was a tall, golden rod fastened upright in the ground, with curious marks at regular intervals from the top to the bottom. Over it, on a golden scroll, were the words: "The measure of the stature of a perfect man." The angel held in his hand a large book, in which he wrote the measurements as the people came up on the calling of their names in regular turns. The instant each one touched the golden measure a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned,—for it was an index of the soul-growth which was shown in this mysterious way, so that even we could see with our eyes what otherwise the angel alone could have perceived.

The first few who were measured after I came I did not know; but soon the name of Elizabeth Darrow was called. She is the President of the Aid for the Destitute Society, you know, and she manages ever so many other societies too, and I thought, "Surely Mrs. Darrow's measure will be very high, indeed." But as she stood by the rod, the instant she touched it she seemed to grow shorter and shorter, and the angel's face grew very serious as he said: "This would be a soul of high stature if only the zeal for outside works which can be seen of men had not checked the lowly, secret graces of humility and trust and patience under little daily trials. These, too, are needed for perfect soul growth."

I pitied Mrs. Darrow as she moved away with such a sad and surprised face, to make room for the next. It was poor, this, little Betsy Lines, the seamstress. I never was more astonished in my life than when she took her stand by the rod, and immediately she increased in height till her mark was higher than any I had seen before; and her face shone so, I thought it must have caught its light from the angels, which smiled so gloriously that I envied poor little Betsy, whom before I had rather looked down upon. And as the angel wrote in the book he said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

The next was Lillian Edgar, who dresses so beautifully that I have often wished I had such clothes and so much money. The angel looked sadly at her measure, for it was very low—so low that Lillian turned pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glittering robes beside her. And the angel said in a solemn tone: "O, child, why take thought for raiment? Let your adorning be not that outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Thus only can you grow like the Master."

Old Jerry, the cobbler, came next—poor, old clumsy Jerry; but as he hobbled up the steps the angel's face fairly blazed with light, and he smiled on him, and led him to the rod; and behold, Jerry's measure was higher than any of the others. The angel's voice rang out so loud and clear that we all heard it saying: "He that humbleth himself shall be exalted." "Whoever shall humble himself as a little child, the same is greatest in the kingdom of heaven."

And then, O, my name came next! and I trembled so, I could hardly reach the angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it I felt myself growing shorter and shorter, and though I stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's, the lowest of all, and I a member of the church for two years! I grew crimson for shame, and whispered to the angel: "O, give me another chance before you mark me in the book so low as this. Tell me how to grow; I will do it all so gladly, only do not put this mark down."

The angel shook his head sadly: "The record must go down as it is, my child. May it be higher when I next come. This rule will help thee: 'Whosoever thou doest, do it heartily, as to the Lord, in singleness of heart; as unto Christ.' The same earnestness which thou throwest into other things will, with Christ's help, make thee to grow in grace!"

And with that I burst into tears, and I suddenly woke and found myself crying. But O, I shall never forget that dream! I was so ashamed of my mark.

Do any of my readers know any girl who throws more enthusiasm into every other thing than into the most important of all—the growth of her Christian character?—From the "Measuring Rod," by Delia Lyman Porter.

## GOD'S LAW OF MARRIAGE.

BY GERTRUDE A. FLORY.

"What therefore God hath joined together, let no man put asunder."—Matt. 19: 6.

WHEN not a thorn nor thistle grew among the flowers and springing verdure of the new creation, still grand in its first beauty, fresh from the hand of God, man dwelt in its midst, the grandest workmanship of the Creator. Crowned with the

image and purity of his Maker, and installed as master of the earth's inhabitants, what else could he need or desire? Viewing him in the light of these wondrous blessings, we are inclined to question Jehovah's assertion: "It is not good that the man should be alone." Gen. 2: 18.

If a man of the present were made "master of the universe," what would he want beside? Just what the man in Eden lacked,—a congenial companion. Sociable and loving, like his Creator, his happiness is incomplete without a worthy associate upon whom to bestow his great wealth of love and friendship. He traverses the beautiful garden with reverent step, and sits in the flower-laden bowers, his high intellect drinking in the sublime grandeur surrounding him, his ear enraptured by the music of God's voice in forest, stream and song, himself the crowning glory of his Paradise. And there is not a creature to enjoy with him his blissful and exalted estate. Least his constant association with an inferior creation should cause him to lose the divine impress, the great heart of the Creator was moved to declare: "I will make him a help meet for him." Gen. 2: 18.

Whatever duties may have been assigned by God to woman, that of companion to man and helper in the higher social life was the object of her creation and the most exalted and sacred mission that could be vouchsafed to her. As such, the lonely man in Eden received the promised "help meet" from Jehovah's hand, acknowledging her equality with himself by his tender and exalting declaration: "This is now bone of my bones, and flesh of my flesh." Gen. 2: 23.

From this time forth the eternal fiat rang down the corridors of time, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2: 24; Matt. 19: 5; 1 Cor. 6: 16; Eph. 5: 3, 16. This mystical union of the "twain," bone of bone and flesh of flesh, was God's first law of marriage, as instituted by himself; and what it was it is today. For while there have been grave departures and unhallowed innovations, the first law remains unchanged. Hence, according to the divine plan, the twain made one are as inseparable as soul and body which death alone can sever.

Can the finite mind conceive of a relation more sacred and holy and beautiful and desirable? Even the relation of Christ and the church is compared to that of husband and wife! And we do know that nothing, absolutely nothing but the church's extinction can separate her from the love of Christ. The divine seal, then, that unites the twain and keeps them inseparable until death is love. But how two bodies can become one flesh "is a great mystery." Eph. 5: 32 Yet the truth remains as firm as the everlasting ages.

That God has said it should be so; that the human heart yearns for this holy and perfect union, is proof that it is attainable. But the question may arise, How can the various minds and sentiments be blended into perfect harmony? When God created a "help meet" for man, he made a being who would be a perfect companion, just such a woman as would please him most and be the most beneficial to him in his work, one whose nature would blend perfectly with his. It only needs a passing glance to see that two individuals merged into one would live in beautiful harmony with never a discordant note; and if sin had never marred their lives, the entire human family would dwell together in the same blissful union and association.

If, then, through sin came the discordant sentiments of humanity, we must look for the reverse in the atonement in which is regained all that man lost in the Adamic transgression. For while it is true that the husband and wife who agree to



sin together, to cheat God and live alone for selfish interests and fleshly pleasures, may be happy in each other's society, Edenic bliss and rapturous harmony are found only in the "life hid with Christ in God," in whom individuality is lost and all are "of one mind," walking by "the same rule." 1 Pet. 3: 8; Philipp. 3: 16

And that "mind" and "rule" is love,—not idle fancy nor fickle passion which flames and flashes only to die, but pure and hallowed love which outlives the fiercest tempests of the ages! "As Christ loved the church" is the standard. His love for the church is the highest type of affection, having no superior in earth or heaven. It is changeless, pure and endless, "passing knowledge." Eph. 3: 19 Even angels have desired in vain to fathom its wondrous depths and scale its glorious heights!

The divine example, then, by which husband and wife must test their loyalty and devotion to each other, is Christ's love and faithfulness to the church, and the church's fidelity and submission to Christ. Eph. 5: 24, 25. And none have attained to the full stature in Christ Jesus whose wedded lives are not an exact copy of the example.

A beautiful and inspiring illustration of a marriage after God's own mind, recently came to me from one of our beloved elders, who, by his noble life and work, has endeared himself to the Brotherhood and world as well. Hear what he says: "For twenty-seven years my wife and I have lived together. Each year, as it passed, only served to strengthen our love for each other, and in all these years,—happy, God-given years,—we have had no shadow in our home. God gave me my wife, and there has been no happier domestic life than ours. She has been my warmest and best friend, my most helpful critic, and when the judgment day comes, her star and crown will shine the brightest."

O that love would thus shed its radiance in joy and blessedness on every domestic life! What a heaven we should have on earth! *Husbands, wives!* can you view this grand picture without an intense yearning to climb higher and higher, until the divine standard is reached? If husbands and wives everywhere would rise above the sin and sorrow incident to earth-life, and live in the exhilarating atmosphere of perfect conjugal harmony, we should leave a heritage of purity to our children, for which they would bless us forever. *Then let us make the effort!*

Christ did not give himself for the church without an effort on his part. Ah! how he, in the garden on that saddest of all sad nights, wrestled with his Father for strength to make the sacrifice "that he might present it to himself a glorious church, . . . holy and without blemish." Eph. 5: 25-27. The church did not retain her allegiance and fidelity to Christ through direct persecution and exile in dark ages without a valiant struggle on her part. Neither can the wedded launch out on the matrimonial sea in a golden ship, without compass, sail or helm, and anchor in the haven of conjugal bliss. The vessel left thus to breast life's stormy billows, must strand on the rocks of misery; but steered by the trusty helm, love, it will outride the heaviest gale and land its passengers safely in the harbor of conjugal felicity, for love is wisdom, light and power. God is love!

La Porte, Ind.

#### STEALING HEARTS BY HAND-SHAKING.

BY C. E. ARNOLD

LET the reader turn to the fifteenth chapter of Second Samuel and read the first six verses. Here is a picture of the brilliant and ambitious

Abalom standing in the gates of the city. See him put forth his hand and with magnetic grasp win the hearts of his fellow Israelites: "So Abalom stole the hearts of the men of Israel." We have no praise for the craft and treachery of this wicked prince, but his method of winning hearts is worthy of our imitation if our motive be a pure one.

How much there is in a hearty hand-shaking! A brother recently remarked to me concerning another brother: "I have met him only once, but I shall never forget the hand-shaking which he gave me."

I once attended services at a certain church (not Brethren) for several months, and during all that time not a hand of welcome nor a friendly greeting was extended to me. Later I went to another town and there attended services at a church of the same denomination as the former. A friend and myself were apparently the only strangers present, but the minister in his closing prayer prayed for the strangers who had come to worship with them. At the close of the service half a dozen hands of welcome were extended, including the pastor himself. Said one, "I presume you are strangers here. We are glad to have you come to our church." On the following Sunday we were invited to attend the young people's meeting of the church. Here we were introduced to the young people and urgently invited to make that church our church-home while sojourning in the city.

Observe the contrast between these two churches. The former people were as cold and uninviting as an iceberg; but the latter,—alas,—they had stolen our hearts, and I must confess that there is yet in my heart a warm place for those kind people.

We need a revival in hand-shaking. The hearts of strangers and others who are not Christians may be won in this way. Every brother and sister can use this method of winning souls. Let not the hand-shaking be cold and formal, but put into it the magnetic impulse of the Holy Spirit and a burning love for souls. If we would have a winning manner we must cultivate a loving heart. Let us cultivate the latter for Christ's sake, and use the former to promote his cause!

McPherson, Kans.

#### THE SYMPATHY OF CHRIST.

BY O. H. BALSBAUGH

*My Beloved Brother Solomon Blickenstaff:—*

"UNKNOWN by face," but one in heart. You are indeed a heart-broken man; but not more so than thousands of others. Sin, death, sorrow,—these are universal facts. "It is appointed unto man once to die." Heb. 9: 27. "Death is the wages of sin." Rom. 6: 23. Sorrow is an inevitable concomitant. Christ became a man of sorrows, and acquainted with grief. Isa. 53: 3 This covers sin and all its issues. The sinless and sorrowless was "made sin for us, that we might be made the righteousness of God in him." 2 Cor. 5: 21. On this glorious substitution is based the soul-soothing, grief-dissipating exhortation of Paul: "Sorrow not concerning them which are asleep, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thess. 4: 13, 14 That means your beloved, sanctified dead. Accept the inspiring mystery of John 11: 25, 26, and let it buoy you triumphantly above the surging billows of mortality.

See in Heb. 12: 2 what God has made possible to man. "For the joy set before Him." This is the grand achievement of the Incarnation. On

the cross, in the agonies of death, under the darkest cloud the universe has ever witnessed, JESUS REJOICED. With this fact connect John 14: 12 and 16: 33, and see whether you cannot rise out of your deep dejection and soul-paralysis into the glorious liberty of Acts 20: 24 and 2 Cor. 12: 9, 10. Listen to the amazing jubilate of the soaring seraphic apostle: "We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4: 5, 9, 10 That is practical Christianity. It is possible to-day, possible for you, and it is the only way in which we can give full proof of identity with the central reality of Col. 2: 9, 10. It is your sad privilege to share the fellowship of Jesus in John 11: 35, but much more to know the rapture of Rom. 8: 35-39, and 1 Cor. 15: 57.

Is not this "strong consolation?" Heb. 6: 18. Your wife was indeed a jewel of the first quality. She was just what every minister's wife should be. She knew not only how to encourage and inspire, but to warn and to check and direct. She was such an helpmeet as God originally contemplated. Eve was only another Adam of finer mould, profounder spirituality, warmer heart and higher purpose. It requires woman to incarnate Deity. Man can be the head and husband and father of woman; but woman alone can be the mother of God! To all the mothers and daughters in Israel I would say, Recognize your dignity and high calling as the primary moulders of the earth's millions, and the abiders of their eternal destiny.

To lay such a soul-embracing companion in the tomb will necessarily make a gash through the length and breadth of our being which God alone can heal. But HE CAN, and HE WILL. Place yourself face to face with Jesus, and hear Him repeat to you the words which will never lose their import to a trustful heart: "What I do thou knowest not now; but thou shalt know HEREAFTER." John 13: 7. And let your sanctified imagination take you back and place you into the very center of John 11: 40, and believe every syllable in relation to the dear bosom-mate over whose grave you shed so many tears. Let her "far more exceeding and eternal weight of glory" lift from you the crushing weight of sorrow which is binding you to the sepulchre more than to the triumphant pean of Easter. Do not decline your evangelistic appointments because your noble, saintly wife is in the grave: but fill them the more earnestly and joyfully because she is with Jesus to share His joy in the salvation of every soul you win to Him by your faithful, self-sacrificing service. Work more ardently and persistently and hopefully for Jesus than ever before. Only a hand-breadth and you will be across the river, within the Gates of Pearl, "forever with the Lord," forever singing, with all the redeemed, the eternally unsearchable mystery of everlasting love, that could accomplish Rom. 8: 28, and 1 John 3: 2, and Rev. 19: 8, and 22: 4.

Thanks for the coin you inclosed. I blessed God for it, for need was pressing. But on my way home from the post-office I met a poor, blind man led by his little boy, who "asked an alms" for the necessities of the coming winter. So I gave him the bounty you intended for my silent ministry. God is rich. Faith has always access to His treasury. "My cup runneth over." Psa. 23: 5; 2 Cor. 6: 10.

Many are the souls in Zion who can with thrilling pathos sing the following lines, based on Psalms 34: 1.



"I will bless Thee—for seasons of gladness,  
When Thou madest my cup to run o'er;  
I will bless Thee—for dark days of sadness;  
For these, Lord, I bless Thee still more.

"The seasons of gladness—they taught me  
How ready my heart was to stray;  
The dark days of sadness—they brought me  
To Thee, as my One Only Stay."

"And now for the bright hope of glory,  
I will bless Thee, O Lord, day by day;  
And should I be left till I'm hoary,  
Thou still art my One Only Stay."

Union Deposit, Pa.

## TRUTH IN CONFLICT.

BY I. J. ROSENBERGER.

"Behold I send you forth as sheep in the midst of wolves."  
—Matt. 10:16.

ERROR was thrown in battle array against Truth as early as in the quiet home of our first parents in Eden's garden. The history of Truth's defeat in that event is told in a long, long, sad chapter.

Noah's marshalling the Lord's faithful in his day, to the casual observer, looked like defeat to God's cause; but to the remnant faithful it was a grand, victorious voyage over to the new world. Moses engaged in a forty years' campaign for the Lord's cause, and though he fell, the cause of Truth triumphed gloriously. Christ had no sooner come up from his baptism than he was met with a personal assault by that common foe to angels and men. But error met with a woeful defeat. Paul's teaching in his day was, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." Hence the cause of Truth was set up in the very midst of assault and conflict, ingeniously waged by that prince of evil. But how cheering are Christ's words in that dark hour: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Remember the bush that Moses saw, though burning, was not consumed. Christ has long since left this battle ground and the holy disciples have gone; and we, dear readers, the church, are left, with the help of God's arm to carry this conflict on to victory.

To successfully meet an enemy it is necessary to know the line of his attack. The devil sought to vanquish Truth for long centuries by persecution, but he found that defeat met him on every hand, hence he has changed his base of operations, and his present plan is to counterfeited, to set up an imitation. It is the devil's pleasure to see churches built and converts added, if he can but corrupt and defile the patronage. To this Paul alludes in these words: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11:14, 15. One effort of this prince of evil is to rob professing Christianity of modesty and simplicity in apparel. I give the doctrine of the Brethren on this question by quoting from the Scripture as follows: "In like manner that women adorn themselves in modest apparel . . . not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2:9. "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or putting on of apparel. But let it be the hidden man of the heart . . . even the ornament of a meek and quiet Spirit." 1 Peter 3:3, 4. "Be not conformed to this world." "Not fashioning yourselves after the former lusts of your ignorance." "God resisteth the proud but giveth grace to the humble."

The Methodists in their rise were apostolic on the dress question. In the M. E. Discipline,

page 31, among the things forbidden is "putting on gold and costly apparel;" at the close of said list, page 33, they add, "These are the general rules of our society: all of which are taught of God to observe, even in his written Word." "All of which we know his Spirit writes on truly awakened hearts." Again, page 36, "Should we insist on the rules concerning dress? Ans.—By all means. This is no time to encourage superfluity in dress. Therefore let all our members be exhorted to conform to the apostolic precept." See 1 Tim. 2:9. The Discipline of the Evangelical church, pages 28 and 29, instructs thus: "Is it necessary to give instruction in relation to dress? Ans.—Yes, by all means; for so the apostle Paul writes to Timothy. See 2:9.

Is there not a gorgeousness of dress in vogue which we ought wholly to oppose? Ans.—Yes, though we are persuaded that dress can save none, be it ever so plain, if he be not clothed with the garments of salvation. . . . Sumptuous attire is unbecoming to Christians . . . be it known therefore that none of our members shall be permitted to wear the following articles: (1) ear and finger rings; (2) curls, and the powdering of the hair; unbecoming ruffles and scallops, or bunches of ribbons, or the like on any piece of apparel."

The United Brethren Discipline lays down a strict rule on dress, page 43. The foregoing rules being clothed in strong imperative language, and closely supported by plain Scripture and reason, it would have been thought that the truth upon this point were invulnerable. But alas! I'm sad to pen the tale of defeat. A victory has been won for error. The masses have been robbed of every vestige of plainness. They walk in open violation of both the Bible and their own Discipline. The conflict has spread until it has reached our own Brotherhood. The inroads are serious. In former years this prince of evil sowed much bad seed in the church through the press, for the press is a power; but that has been wisely cut off. We now have but one church organ, watched over by an Advisory Committee. This same agent of evil may now be seeking to get his headquarters in our institutions of learning. While these schools are guarded by visiting elders, yet serious advances may be made by some who are in sympathy with neither the Gospel nor the usages of the church, if we do not continue to exercise care. I fear that there is seed now being sown that will compel the church to reap a sad harvest in the future.

Another effort of this prince of evil is to introduce amusements and entertainments into praying assemblies. In some popular churches on this question there is simply a complete surrender. The enemy is an invited guest. The flood-gates have been raised and their churches have simply been inundated by balls, fairs, theaters, and amusements of every grade. This persistent foe is steadily encroaching upon our own church. I notice that our brethren are celebrating what they call "children's day" as do many other churches. A certain writer calls them "children's snares." Children's meetings are Scriptural, hence right. The children well deserve special services, but to introduce a literary declaiming exercise in our churches is a departure from the original design. To be certain that they will entertain, they are inclined to the comical. The original design was that children should be taught and led, and not that children shall teach and lead. Besides, children's day leads to display and competition. I pronounce the exercise "one of the old tricks of Satan." Religious services are designed to cultivate knowledge, meekness, and sobriety, and thus advance the interests of the soul. Church

entertainments and "children's day" do not produce these designed results, hence are agencies of evil.

A third effort of this prince of evil is to lower the standard of religion and bring it on the low level with the world by blotting out and doing away with church ordinances and dismissing church creed as set forth in the Gospel. The advance that Satan has made on this line is simply astonishing. The popular teaching is, "Believe on Christ." This is so construed as not to necessitate belief in his doctrine. "Believe on Christ, but you need not believe nor accept what he says." What a compromise with unbelief, with infidelity, all in the face of such plain declarations as the following: "Teaching them to observe all things whatsoever I have commanded you." "He that hath my commandments and keepeth them, he it is that loveth me. Being made perfect he became the author of eternal salvation to all them that obey him." This prince of evil is so crafty with his power that he is succeeding in making some encroachments upon our Brotherhood on this line. *I bid beware.*

Finally, the prince of evil, having gained such victory in the three particulars I have named, has gathered courage to attack another important difference between the church and the world, viz., sect or organization. This point gained, the devil will then have unrestrained sway. The world will then be the church. The Endeavor Movement has become an important factor on this line. They unite in social prayer and song, are moving out in mission work, but are silent on doctrine, sect or denomination. The most popular evangelists now go out and preach conversion, as they define it, independent of any church. Dr. David Swing, deceased, of Chicago, was expelled from the Presbyterian church for heresy years ago. He at once began to preach for what he called "The People's Church." Dr. Talmage recently published a sermon in which he denounced in strong language the idea of sect or denomination.

I bid the reader to mark the distinction between the theory just named and the teaching of Christ and the apostles. Christ built a church, gathered a body of believers, and took care of them. In his last prayer he said, "None of them is lost, but the son of perdition." Paul was a member of the body of Christ called "this sect." To do any work of merit it is necessary to effect an organization. To illustrate the closeness of this union, the following figures are employed: "In whom all the building fitly framed together;" "quickened us together with Christ;" "and hath raised us up together and made us sit together." "For by one Spirit are we all baptized into one body."

Dear brethren, we are in the very midst of a heated conflict. I bid you "fight the good fight of faith." "Beware lest any man spoil you through philosophy or vain deceit." "He that purgeth himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use."

## A FEW ITEMS.

BY J. T. MYERS.

### ITEM ONE.

MORE than a year ago we read statements in some of the leading journals looking toward the introduction of individual Communion cups on Communion days, in the different churches. Of course we considered such a thing possible, but hardly probable. To-day's *Philadelphia Inquirer*, dated Dec. 27, 1894, contains the statement



that the Eighteenth Street Methodist Episcopal church in Philadelphia has recently adopted the individual Communion cup for Communion purposes. The membership of the church that adopted this new custom is said to be over seven hundred. The pastor of the church is the Rev. Charles A. Adamson, Ph. D. The opposers to this new and strange custom had a circular published and freely distributed, protesting against the fantastic custom. The following is what the pastor had to say, according to the *Inquirer*, when interviewed on the circular: "Yes, I have seen the circular, and I regret very much that it was published, but I must decline to say anything at all. . . . . The people of the church, however, says the *Inquirer*, had this to say: "There were some who did not approve of the innovation and protested, but the great majority of the congregation looked on the matter with a common-sense view. The issuance of the circular was a very foolish move, and it has made Dr. Adamson more friends than ever. There are about seven hundred members to the church, and I do not think there are a dozen who approve of the opposition. The attempt to create discord will die a natural death."

From what we have copied from the *Inquirer* it will be observed that the congregation almost unanimously takes to the individual Communion cup innovation. Think of it, a Communion cup for each member! In other words, seven hundred Communion cups for seven hundred members. What a picture of Christian inconsistency to look at! And yet these fastidious divines, who indulge in these innovations, and innovations, too, that have neither good reason nor Scripture in their favor, are continually preaching the doctrine that the world is getting better, that we are on the eve of the millennium, that day of days when "all shall know the Lord from the least to the greatest."

To the trifling and giddy the individual Communion cup and the popular doctrine that the world is getting better, may have a peculiar fascination; but, surely, to the more spiritual and Scripture taught and guided it will appear quite different. "The plea made for the individual Communion cup and its final adoption," says the *Inquirer* writer, "was the fact that danger of spreading disease germs lay in the common Communion cup, and hence the trustees decided to adopt the individual service. Separate cups were accordingly purchased and the new system was given a trial." What a flimsy and far-fetched argument to justify the novel custom, not to say a word of the utter incompatibility of the practice with anything Christ or his apostles ever taught or practiced.

It occurs to us that in making the shocking change referred to, printed directions might as well have been put on the cups forbidding parents kissing their children, or children their parents, however much they loved each other, lest disease germs of some kind be spread and communicated from one to the other. Surely it does not require the wisdom of the philosopher to decipher the signs of the times, when such grave and shocking departures from the Truth are made, by the professed followers of the Lord Jesus. We close our now passing remarks on the iniquitous and unheard-of innovation in the words of the great seer on Patmos, "How long, Lord, how long?"

## ITEM TWO.

We once heard of a colored preacher who gave both thought and study to his discourses and seldom lost sight of, or forgot the particular points he wished to make and emphasize. On a certain occasion, however, though he had made

careful preparations for the delivery of his sermon, his memory from some cause or other failed him in recalling the particular point he wished to dwell upon. Halting for a moment and still the thought not recurring to his mind, he said in his own characteristic manner, "Brethren, de pint I wished to make dropped out, clean out of de memory, but one thing I remembers I's bound for de kingdom."

The colored preacher evidently had a definite aim in his preaching; and so ought every preacher to have, and to lose sight of that aim is to miscarry the very function of the Christian ministry. Preachers are excusable in certain cases for not knowing what they ought to know, but no preacher is excusable for the lack of one of the manifest qualifications in preaching successfully the Gospel of Christ, namely that of a burning, personal love for souls; and if the preacher is, first of all, "bound for the kingdom" himself, his thirst for souls will be natural. Whether therefore our preaching is unto edification or unto salvation, the personal love for souls must not be ignored. "Bound for the kingdom" not only meant more earnestness in preaching with the colored preacher, but objectivity as well and that objectivity was heaven for his own soul and heaven for the souls of his hearers.

Beloved fellow preachers of the Gospel of Christ, let us seek after greater proficiency and efficiency in preaching the unsearchable riches of His kingdom; but in our seeking after these qualifications, let our preaching ever impress our hearers that we are "bound for the kingdom;" then will our hearers also likely become "bound for the kingdom."

Oaks, Pa.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

White Oak, Pa.—In a recent correspondence in GOSPEL MESSENGER No. 50, page 796, of last volume, please read collaborer instead of resident minister—Hiram Gible.

Bethel, Kans.—Bro. N. F. Brubaker, the home minister, commenced meetings Jan. 6 at the Liberty schoolhouse and continued one week. The meetings closed with a full house and good interest. We hope the good seed sown may bring forth much fruit in due season.—J. B. Miller, Jan. 15.

Mound Church, Mo.—We met in regular quarterly council Jan. 5. There was not much business on hand but all was disposed of in harmony with the Word of God. The church decided to paint and repair the churchhouse inside and out. This is right, for the house of God should be a pure, clean and undefiled place to worship in. The church has liberally given aid for Western sufferers and missionary work and a surplus for domestic expenses. Five church letters were granted and four members were received by letter.—Albert J. Smith, Adrian, Mo., Jan. 13.

Adrian, Mo.—Jan. 7 brethren Leonard Clark, Levi Stateman, W. H. Saul and the writer left our homes for the Cedar County church, Cedar Co., Mo. We arrived at Bro. Duncan's Jan. 9 and commenced meetings same evening in the Baptist church in Jericho. Although the congregations were not large, owing to the very cold weather, yet the interest was excellent. Meetings closed Sunday, Jan. 13. One tender lamb was added to the fold. We were here in October and held two weeks' meetings, when three were made happy in Christ. I never met more loving members than here. We bespeak for them a prosperous future.—W. H. Miller.

## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

## Committee:

E. Eby, . . . . . Chairman, Booth, Kans.  
D. L. Miller, . . . . . Vice Chairman and Treasurer, Mt. Morris, Ill.  
S. F. Sanger, . . . . . Bridgewater, Va.  
S. R. Zug, . . . . . Mastersville, Pa.  
S. W. Hoover, . . . . . Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
Galen B. Royer, Sec. Mt. Morris, Ill.

## THE FIRE BURNS LOW ON THE HEARTH.

[Selected by Emma L. Bouzer.]

How bright was the happy home circle  
That gathered in years that are gone,  
When the tolls of the day were all ended,  
Each night round the cheery hearthstone;  
And the glittering waves of the firelight  
Shone out with a gladness for all,  
And lit up the faces of loved ones  
Whose shadows were cast on the wall.

## CHORUS.

'Tis broken,—that happy home circle,  
And hushed are the voices of mirth.  
They are gone,—all the loved and the dear ones,  
The fire burns low on the hearth.

How sweet was the sound of their voices  
When all of that once happy throng  
United around the old hearthstone  
To join in the praises of song:  
And gently the gleam of the firelight  
Its radiance shed soft over all,  
As humbly in prayer they were kneeling  
While shadows bend low on the wall.

How drear is the once cheery firele  
And sad is the heart now alone,  
While the old-fashioned clock on the mantel  
Ticks out with its slow-measured tone,  
And the fluttering, glimmering embers  
Shine dimly and faint as they fall  
On the hearth where the loved ones once gathered  
Whose shadows are missed on the wall.

Hope, Fla.

## A MISSIONARY LETTER.

BY W. B. STOVER.

It is with growing impatience that I remain indoors, waiting till the doctor says the word that will give me the privilege of going out and about again. Just one or two days yet, but they seem so long. Almost two weeks have passed since I have been out. Had quite a serious attack of the fever, but now it has left me. We called in a second physician one day when the fever was at its worst. All things work together for good, and we praise the Lord.

While I was lying ill, the sad news came that Mrs. Barrell, the wife of the Baptist minister here had suddenly died. They had been married just about one year. After her child was born, she became sleepless, fever was on, and in about a week the end came. She was buried the day after she died, at about 7:30 in the morning. Her early home was in Kansas City.

Funerals, as well as most public day-services, are held quite early in the morning, or late in the afternoon, in India, to avoid the heat of the sun. On Sunday morning the preaching services are at eight o'clock, and in the evening at six. Supper comes after service then, on Sunday evening. This is the usual custom in Bombay. It may not be so all over this country.



We cannot report much progress yet. Our chief effort during the past two weeks was to get on our feet again. And now we hope to resume our efforts in pushing about to find the point where God has designed our work to be. Our information, thus far, has been gathered from correspondence and personal interviews. We have not visited at all yet. Among the several fields waiting, as it were, for our occupying, we have gathered the following facts about Cocch Bohar:

1. It is said to be healthful.
2. The Rajah's manager is an earnest Christian, and he will do all he can to help commence a mission here.
3. There are many students in the town, and the manager of the boarding department in connection with the college is a Christian.
4. There are many thousands of aborigines in the district. These are especially accessible to the Gospel.
5. A new railroad has just been completed there. It is about 350 miles north of Calcutta, and near to Darjeeling.
6. We would be the fifth missionary for 9,000,000 people.
7. It is a semi-independent province, and as yet no missionaries have located there.

Be these things as they may, we shall not enter upon a hurried decision.

As we look upon the great fields of the spiritual harvest ready for the sickle, all round about us everywhere, what a deep longing comes over us, for the day when the name of the Lord shall fill the earth. O, that these darkened souls might be radiant with the truth of Christ! Poor men! Poor women! Poor children! No one came to tell them the Glad Tidings for so long; now they hesitate to believe it. Poor souls. To work, to sleep, to eat a little, to die,—this is the end of life, this is its fullest hope. O, if I were a thousand men, nine hundred and ninety nine of them would be foreign missionaries!

Beloved in the Lord, as the sun comes up with you, he is setting with us. Remember when you look upon the beautiful morning sun, at that same moment he is setting in India, and thousands of India's sons are worshipping him. O, that we could point them beyond the sun. But, He has promised, and it shall be done.

I did not get to say all I intended in my article for the *Visitor*, "Our first week in India," so I tell the rest of it here.

The native ox-cart is a study. Two oxen are generally hitched to it, and the tongue is double, coming to a point in front. The neck-yoke lies on top of the necks of the oxen. The yoke does not slip back as we would expect, for the oxen have humps which keep it in place. In addition to this, the driver always sits astride the tongue. If the driver wants his team to go faster, he pries them in the stomach with his bare toes and slaps them on the back with his fists. When he wants them to turn, he pushes one ahead of the other. Indeed his team never seems to think of running off.

The lowest thing we have yet seen is in connection with the women. Day after day the women and girls of the lowest castes may be seen in the streets gathering up the dung of cattle in their hands. There are two uses made of this. It is dried and used for fuel among the lowest. Women may be seen occasionally carrying on their heads large baskets full of the dried material. Another use is made of it before it is dried. With water it is used for scrubbing the native earthen floor. It is said in this capacity to have really disinfectant properties, besides not being at all unpleasant when dry.

It is now about five o'clock, and the thermometer registers 80°. The windows of the house are

large and open all the time. There is never need for fire. The cooking is done quite to the rear of the house, so that the heat is never felt within. We can get ice if we wish, but it is not so compact as at home, and melts quickly.

To our apartments the MESSENGER and other papers find hearty welcome once a week. I wish so much that the *Missionary Visitor* would come oftener. May I suggest to our dear brethren and sisters at home that as many as are interested in the *Visitor*, and would like to see it a monthly instead of a quarterly as it now is, write a postal card to the Secretary, and tell him so. Tell him, too, how much you are in earnest about the matter. How many subscribers will your congregation afford if the *Visitor* is made a monthly at its present price?

I was pleased with Bro. Moore's editorial in the last MESSENGER, "More Preaching and less Traveling." If those dear brethren who are well-to-do would do their preaching among the poor churches and where there are no organized churches, then those who are less well-to-do would stand a better chance, for a poor man must do his work among the larger churches. Bro. Gish sets a good example.

When we read in the letters and papers, ever welcome, of cold and storm and snow, we can then realize that Christmas is so near. It will not seem like Christmas, with the grass green and the trees all full of leaves.

The people all move so slowly. One American at home does as much as three or four of the natives here. They move along the street as if they were afraid they might get to their destination too soon. And we must move slowly too. Great care must be taken in this direction. Care must be taken at every turn. We must wear light flannel underclothing. No draft of air may draw over you. The sun dare not shine on your head a minute. All the water to drink must first be boiled. The milk must be boiled, even before making butter. We have not seen any snakes yet, except in the hamper of snake-charmers going about the town. On the whole, India is not a bad country to live in, and we confidently expect to enjoy our missionary life here.

Missionary life is generally looked upon as being so full of risk to life. Thus far we do not regard it so. The first is the sea voyage, "terrible and dangerous." But it is not so bad. Comparatively few accidents occur at sea. Proportionately less are the lives lost by sea than by railroad travel. Barring a little seasickness, I regard a sea voyage as a desirable thing. Were I given my choice between taking a trip overland from New York to San Francisco, and over sea from Brindisi to Bombay, I think I'd take the sea, except in the monsoon season, though it take twice as long.

As one passes along the street of a city like this, he can not help studying the faces of the many whom he meets. Some are so forlorn looking, so dejected, so hopeless. Their very faces plainly say: "No Christ here." Others are bright and intellectual looking, with full foreheads and well-chiseled features. Some of the natives are intensely ignorant, others are finely educated,—except morally. People generally live from day to day here. That is, nothing of any consequence in the line of estates is kept on hand, but every morning some one is sent to the market for the day's rations. This is done because of the climate. If visitors should come for a meal without giving notice beforehand, things would be quite disarranged.

But the saddest and most striking observation of all is the spiritual need, the absolute Christlessness of the people of India. The missions have been doing good, but so few are they among

the many millions here. Pray God for the day when many Brethren shall be gathering the sheaves in the harvest fields of India, and of all the world.

Bombay, Dec. 17.

#### MISSION RECEIPTS FOR DECEMBER, 1894.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

#### HOME AND EUROPEAN FUND.

(Used only for Mission in U. S., Denmark and Sweden.)

Ohio.—North Star church, \$5; a sister, Munson, \$1; Elijah Horn, Roseville, \$5; Wolf Creek church, \$420; Loramie's church, \$1.65; Price's Creek church \$5.25; E. Nimishillen, \$9.67; Newton church, \$16; Lower Stillwater church, \$18.70; Noah Longenecker, Hartville, \$1.06; a sister, Fremont, 50 cents; Joseph Koller, Somersdale, 75 cents; Sugar Creek church, Allen County, \$31.26; Peter Neff, Ragsville, \$2; Anna Garver, Ragsville, \$1; Sisters' Missionary Society of West Dayton church, \$3.50; total,.....\$ 106 54

Maryland.—Manor church, \$5.78; Beaver Creek church, \$6.24; Brownsville church, \$10; Broadfording, \$4.64; a sister, \$30; total,.....\$ 56 66

Indiana.—Nettle Creek church, \$1.50; a brother and sister, Saline City, \$5; Solomon's Creek church, \$13.37; Lydia Landis, Flora, 87 cents; Eliza Jordan, Flora, 55 cents; Eliza A. Baxter, Bourbon, 25 cents; Middle Fork church, \$6.10; Lydia Shewman, Bath, \$5; Walnut church, \$1.25; Barbara Lint, Bourbon, \$4; Union church, \$2.45; a brother and sister, \$1; Raccoon church, \$10; total,.....\$ 54 34

Pennsylvania.—G. M. Kreps, McVeytown, 50 cents; Summit church, \$5.25; Nathan Hoffman, Pottstown, \$10; D. D. Horner and wife, \$1; Spring Creek church, \$10; Cumberland church, \$7.62; Sarah Ann Boor, Yellow Creek, 50 cents; total,.....\$ 34 87

Iowa.—Mary Emmert, Mt. Vernon, \$1; Fairview church, 40 cents; Cedar County church, \$4.18; English River church, \$10.86; Grundy Centre church, \$6.26; Flora C. Moore, Ivestar, 8 cents; Mrs. D. W. Baughman, Palaski, \$1; Mrs. S. E. Stonerook, Clarence, \$1; Pleasant Hill church, \$1.25; Mrs. Mary Wilson, Belle Plaine, \$5; Wm. Statesman and wife, Muscatine, \$2; A. M. Statesman and wife, Muscatine, \$1; total,.....\$ 34 03

Kansas.—John Howson, La Clede, \$1; Ramona church, 67 cents; Verdigris church, \$2.01; Scott Valley church, \$1; Centre church, 85 cents; Newton church, \$1.70; Louisa Wilson, Harper, 50 cents; brother and sister Peterson, Johnstown, \$1.50; Mary C. Mohler, Clyde, \$1; Carl Anderson, Enterprise, \$4; total,.....\$ 14 23

Illinois.—Lanark church, \$10; Levi Bard, Byron, 40 cents; Mrs. J. A. Brubaker, \$3; total,.....\$ 13 40

Virginia.—Mary O. Shaver, Mt. Olive, 52 cents; Francis Wakeman, 25 cents; a brother, \$1; Roanoke church, \$3.37; a brother, Bridgewater, \$3; Peach Grove church, \$2.25; Sarah C. Painter,



Trenton Mills, \$3 50; total,.....\$	12 89	D. Lestz, Pierceston, \$1; Barbara Lint, Bourbon, \$2; Turkey Creek church, \$9 83; a brother and sister, \$1; Etta Elson, Fairfield Centre, \$1; Union Centre church, \$2 40; Maria Howell, Greentown, 52 cents; Elkhart church, \$6 81; Solomon's Creek church, \$11 74; Rock Run church, \$3 85; Pleasant Valley church, \$3 25; Bethel church, \$2 75; Portage Prairie church, \$2 15; total,.....\$	102 96	sen, Johnstown, \$1; Emma Carstensen, Johnstown, \$1; Sallie C. Reiff, Yerkes, \$2; Mrs. Becca Pentz, 25 cents; a brother, \$1; D. D. Horner and wife, \$5; Mrs. Oller, Waynesborough, \$1; total,.....\$	141 65
Missouri.—Mound church, \$8; Wacanda church, \$3 15; D. C. Hardman, Hamilton, \$1; total,.....\$	12 15	Pennsylvania.—Unknown, Ephrata, \$1; New Enterprise church, \$17 79; Antietam church, \$11 15; a brother and two sisters, \$175; Mary Reiff, Centre Square, \$2; Sipeville church, Quema-honing congregation, \$5; D. D. Horner and wife, \$2; Spring Creek church, \$5; total,.....\$	5 20	Illinois.—Lusk church, \$15; Hudson church, \$3 40; Sisters' Sewing Circle, Mt. Morris, \$10; Phebe Moore, Mt. Morris, \$1; a sister, Mt. Morris, \$1; total,.....\$	36 40
West Virginia.—German Settlement church, \$4 10; David Horner, Gillespie, \$1 50; Mary A. Williams, Frankford, \$1 40; Mrs. Katharine Boys, Lookout, \$2 40; total,.....\$	9 40	Ovo — Portage church, \$7 59; Eliza N. Barb, Oakfield, 50 cents; Anglaize Chapel, \$3 64; White Oak church, \$1 60; a sister, Munson, \$1; Elijah Horn, Roseville, \$3; Covington church, \$12 60; Middle Branch church, 76 cents; Jemima Workman, Loudonville, \$1; Silver Creek church, \$4 55; a brother, Mogadore, \$1; a sister, Fremont, 50 cents; a brother \$1; Simon Hershman, New Hope, \$1; total,.....\$	45 96	Ohio — S. and A. S. DeGross, \$5 50; Abram Harry, Cairo, \$1; L. O. Weisel, Cairo, \$1; J. B. Clapper and wife, \$2; Daniel Miller, \$1 25; Jacob Heestand, 50 cents; Anthony Oulp, 25 cents; a sister, Munson, \$1; Elijah Horn, Roseville, \$5; J. J. Beeghly and wife, Ashland, \$10; Mrs. I. H. Rosenberger, Townwood, \$5; Louisa Davidson, Canterbury, \$1; a brother, \$1; total,.....\$	34 50
Tennessee — Knob Creek church, \$5 20; total,.....\$	5 20	Kansas.—Rock Creek church, \$5 04; Sabbath church, \$12 75; a brother, Washington, 50 cents; a brother and sister, Overbrook, \$5; a sister, Edgerton, \$1; John Howson, La Okide, \$1; total,.....\$	25 29	Virginia.—Churches of Botetourt County, \$10 25; Beaver Creek church, \$3 25; a brother, \$2; Greenmount church, \$1; a sister, Stacy Man, 52 cents; total,.....\$	23 02
Oregon — Salem church, \$2 65; total,.....\$	2 65	Missouri — Mineral Creek church, \$13 40; Wacanda church, \$1; Centre View Sunday school, \$5; total,.....\$	19 40	Indiana.—J. G. Sinsbaugh, Flora, \$1; a brother and sister, West Point, \$1; Blue River church, \$9 64; Eld. Samuel Murray and wife, Mexico, \$1; Isidor Welte, \$2; Adamsborough church, \$2; Anna Downing, Cambridge City, 25 cents; Richard and Mary Cunningham, New London, \$1 25; O. M. R., \$1; total,.....\$	19 14
Arizona.—Glendora church, \$2 05; total,.....\$	2 05	Nebaska.—D. Vasey, Liberty, \$1; Ovaris Sunday school, \$2 60; J. E. Young, Beatrice, \$1 40; Silver Lake church, \$7 76; total,.....\$	12 76	West Virginia.—German Settlement church, \$7 67; a few members, Greenland church, \$5; total,.....\$	12 67
Michigan.—J. C. Bigler, \$1 25; total,.....\$	1 25	Iowa.—M. Snyder, Eldora, \$3 50; Juvenile class of Fairview Sunday school, 30 cents; Panther Creek church, \$3 65; Rebecca O. Miller, Brooklyn, \$5; total,.....\$	12 45	Maryland.—Brownsville church, \$11; total,.....\$	11 00
Nebraska.—Sophia Smith, Central City, \$1; total,.....\$	1 00	Florida.—D. L. Mohler and wife, Wanchula, \$10; total,.....\$	10 00	New Jersey.—J. H. Stayer, Camden, \$10; total,.....\$	10 00
Colorado.—Nancy D. Underhill, 25 cents; total,.....\$	25	Virginia.—Valley church, \$1 40; a brother, \$2; a brother, Bridgewater, \$3; total,.....\$	8 40	California.—Six Pasadena, \$5; A. W. Fink, Glendora, \$1; total,.....\$	6 00
Total,.....\$	360 91	D. C. — Elmekgiving, Washington City church, \$3 79; total,.....\$	3 79	Kansas.—A brother, Washington, 50 cents; a brother and sister, Overbrook, \$5; box 161, Oaney, 25 cents; total,.....\$	5 75
MISSIONARY AND TRACT FUND.		Maryland.—David Biddinger, Accident, \$2; Broadfording, church, \$1 50; total,.....\$	3 50	Iowa — Mary Emmert, Mt. Vernon, \$1; Fairview church, \$3; A. E. Buck, Spirit Lake, 50 cents; total,.....\$	4 50
(Used for either Mission or Tract Work as needed by the Committee.)		Colorado.—A few members, Monte Vista church, \$2 50; Susan C. Pickle, Holyoke, 25 cents; total,.....\$	2 75	Total,.....\$	304 63
Pennsylvania.—Elk Lick church, \$9 87; Shade Creek church, \$18 50; Samuel Hoffman, Scalp Level, \$10; total,.....\$	38 37	Arizona.—Glendora church, \$2 05; total,.....\$	2 05	SUMMARY.	
Ohio — Samuel Neher, West Cairo, \$10; a brother and sister, Springfield, \$1; a brother, \$1; total,.....\$	13 00	Illinois.—A brother, Mt. Morris, 50 cents; Joseph Price, Mt. Morris, \$1; total,.....\$	1 50	Home and European Fund,.....\$	360 91
Kansas.—A brother and sister, Overbrook, \$10; total,.....\$	10 00	Total,.....\$	290 27	Mission and Tract Fund,.....\$	76 65
Illinois.—Yellow Creek church, \$1 76; Joseph A. Price, Mt. Morris, \$1; total,.....\$	5 76	WASHINGTON CITY MEETINGHOUSE.		Tract Fund,.....\$	58 48
Iowa.—Kingsley church, \$1 40; total,.....\$	4 40	(A house in Washington is greatly needed in order that the church there may do more of actual work and have the advantage of a permanent house. The Committee proposes to build as soon as sufficient funds are raised.)		India Fund,.....\$	290 27
Maryland.—Frederick City church, \$1 12; total,.....\$	4 12	Pennsylvania — Unknown, Ephrata, \$1; unknown, 40 cents; First Brethren church of Philadelphia, \$100; May Miller, Somerset, \$3; Emma Hanger, \$2; Kate Johnson, \$1; I. C. Johnson, \$1; Lydia Sireck, \$1; Jacob's Creek church, \$15; Mary Ruff, Centre Square, \$3; Frank J. Evans and wife, Lancaster, \$2; Susan Holisopple, Getstown, \$1; Noah Hoffman, Elton, \$1; Andrew Carsten-		Washington City Meetinghouse,.....\$	304 63
Virginia — Green Mount church, \$2; total,.....\$	2 00	Total,.....\$		Interest from Mission Endowment Notes, \$	115 90
Total,.....\$	76 65	Total,.....\$		Interest from Tract Endowment Notes, \$	254 95
BOOK AND TRACT FUND.		Total,.....\$		Interest from Loans of Miss Fund,.....\$	10 00
(Used only for Publication and Distribution of Tracts.)		Total,.....\$		Total Receipts for the month,.....\$	1471 19
Ohio.—A sister, Munson, \$1; Upper Still Water church \$6 70; Wolf Creek church, \$2 75; Price's Creek church, \$3 50; Owl Creek church, \$2 18; Ashland church, \$1 13; Sandy church, \$5; Lower Stillwater church, \$6 45; Sisters' Missionary Society of West Dayton church, \$3 50; total,.....\$	32 21	Total,.....\$		Total number of tracts sent out during December,—14,034	
Pennsylvania.—A brother, Bridgewater, \$1; D. D. Horner and wife, \$1; Spring Creek church, \$5; total,.....\$	7 00	Total,.....\$		GALEN B. ROYER, Sec	
Illinois.—Mt. Carroll church, \$5 75; total,.....\$	5 75	Total,.....\$		UPON the height of Mt. Lebanon, in Syria-Palestine appears now a daily paper in the Arabic language, called <i>Ha-Aretz</i> , "the earth or the land." The district counts 20,000 souls, and supports a daily paper. This sounds somewhat too civilised for that part of the world. The <i>Ha-Aretz</i> says the Hamagid, is altogether un-scientific, it is equally devoted to all religions represented in that district. The press is the most effective missionary of civilization. It finds its way hither and thither, and humanizes everywhere.—American Israelite.	
West Virginia.—German Settlement church, \$3 47; total,.....\$	3 47	Total,.....\$			
Missouri.—Mound church, \$1 40; Wacanda church, \$1 95; total,.....\$	3 35	Total,.....\$			
Iowa.—English River church, \$3 25; total,.....\$	3 25	Total,.....\$			
Canada.—George Hossack, Leaskdale, \$2; total,.....\$	2 00	Total,.....\$			
Kansas.—Centre church, \$1 45; total,.....\$	1 45	Total,.....\$			
Total,.....\$	58 48	Total,.....\$			

## INDIA MISSION FUND.

(Used only for the Mission in India)

Indiana.—Nettle Creek church, \$1 25; Solomon's Creek church, \$10 80; Lydia Landis, Flora, 88 cents; Eliza Jordan, Flora, 75 cents; Mary Ruff, Flora, \$1 25; Arcadia church, \$2 05; Buck Creek church, \$5 25; Eliza A. Baxter, Bourbon, 25 cents; Middle Fork church, \$7; Lydia Shewman, Bath, \$5; Union Centre church, \$8 18; Whitehead church, Union Centre congregation, \$6; Wm.

Pennsylvania — Unknown, Ephrata, \$1; unknown, 40 cents; First Brethren church of Philadelphia, \$100; May Miller, Somerset, \$3; Emma Hanger, \$2; Kate Johnson, \$1; I. C. Johnson, \$1; Lydia Sireck, \$1; Jacob's Creek church, \$15; Mary Ruff, Centre Square, \$3; Frank J. Evans and wife, Lancaster, \$2; Susan Holisopple, Getstown, \$1; Noah Hoffman, Elton, \$1; Andrew Carsten-

UPON the height of Mt. Lebanon, in Syria-Palestine appears now a daily paper in the Arabic language, called *Ha-Aretz*, "the earth or the land." The district counts 20,000 souls, and supports a daily paper. This sounds somewhat too civilised for that part of the world. The *Ha-Aretz* says the Hamagid, is altogether un-scientific, it is equally devoted to all religions represented in that district. The press is the most effective missionary of civilization. It finds its way hither and thither, and humanizes everywhere.—American Israelite.

"CHRIST is able to help you, and as willing as he is able; prove him in every trial, put him to the test in your present distress."



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum

ESTABLISHED 77

The Brethren's Publishing Co.

D. L. MILLER, Mount Morris, Ill., } Editors.  
H. B. BRUMBAUGH, Huntingdon, Pa., }  
J. H. MOORE, } Office Editor.  
J. B. BRUMBAUGH, } Associate Editors.  
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ADVISORY COMMITTEE.

L. W. Tetter, Knock Eby, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The *Messenger* is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill." or "Brethren's Publishing Co., Huntingdon, Pa."

Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., Jan. 29, 1895

THERE are a few hundred congregations in the Brotherhood that contribute nothing to the General Missionary fund. We would like each elder to ask himself, whether his congregation is among the number. A little encouragement upon the part of all our elders and ministers would soon swing every congregation into the line of giving.

BRO GEORGE WORST, of Ashtand, Ohio, says he thinks one report of a meeting is enough, and that space in the paper ought not to be taken up in giving two and even more reports of the same meeting. In this he is right. We wish each church had her regular correspondent, who alone would send the news, and be sure to send it, and these duplicated reports would not appear. Handling so many reports from all parts of the Brotherhood, we cannot keep them all in mind, and not infrequently publish two or more, where only one should have appeared. Bro. Worst says his church has appointed her regular correspondent, and it is now expected that he alone will give us the news from that part of the Brotherhood. This is right, and we hope other congregations will do likewise.

On account of the rain and fog the weather last Sunday, in Northern Illinois, was very unfavorable for meetings in the country. It fell to the lot of your Office Editor to fill one of the country appointments, and he had the pleasure of preaching to three persons. We all selected a pleasant place near the stove, sang a few of the songs of Zion, read the Scriptures and talked of the grace of God and our duty and privileges as his children. We prayed together, feeling that our coming together was greatly blessed. The hour was spent pleasantly, and we trust profitably. Many of the services we have held in the presence of large assemblies have passed from our memory, but we shall probably never forget this little meeting at the Salem house, Jan. 20, 1895. A congregation is never too small to listen to the preached Word, nor can the number be too small to worship God aright and enjoy his promised blessing.

CONTRIBUTORS frequently write us to return their manuscript when we are through with it. This is a very difficult request to comply with in a large office like this, where so much matter is handled. We seldom return manuscript for the reason that it is hardly practicable to do so. Those wishing to preserve their manuscript should make a copy before sending it to us.

WE are in receipt of a letter from a sister in the western part of Kansas, who says nothing was raised last year in the County where she is living, and that already many of the people have to be supported. Yet this sister and her mother send one dollar each, as a donation, for the purpose of having the *Messenger* sent to the worthy poor. The sacrifice these sisters are making, for the purpose of having the Gospel preached to others, should put some people to shame.

A WRITER wants us to give the history of the "mourner's bench," saying there are a few members who believe in it. We are just a little surprised that any of our members should believe in a thing that has in its support absolutely no Gospel whatever. Possibly there may be one dozen who believe in it, certainly there cannot be any more, and these need to be taught the way of the Lord more perfectly. We cannot just now recall what we have read and ever published concerning the history of the "mourner's bench," but it is well known to be of very modern origin, and has no connection with true religion whatever. If one at preaching is moved to weep and mourn, and feels to call upon the name of the Lord for grace and pardon, no better place can be found than that occupied in general with others in attendance. We need no "mourner's bench." The apostles had none.

By those acquainted with the state of affairs, it is feared that the Waldensian colony in North Carolina, will suffer much during the present winter. Settlement in a new country is always a matter of difficulty, and it is said that this is increased in this instance by the refusal of the colonists to adopt new methods of agricultural labor, and by their resolve to continue farming as they used to in their old mountain homes. We have been asked for the address of the leaders in the colony, but at this time have no information more than what has been given in these columns from time to time. The people composing the colony emigrated from the noted Piedmont Valley, and bring with them customs and sentiments that are not American, though they may make good citizens. Their religion has also become greatly corrupted, and is not to be compared with the type of Christianity prevalent in the valley centuries ago.

"LETTERS have been received," says the *Independent*, "at the office of the Palestine Exploration Fund from Dr. Bliss, stating that the iron-bound door of Neby Daud, which had remained open against the wall for many years, was recently blown down in a storm, disclosing on one of the stones behind it an inscription which seems not to have been noticed before. It is in Latin and is a votive tablet to Jupiter on behalf of the welfare of the Emperor Trajan and the Roman people, erected by the Third Legion. This takes us back to the time between the destruction of the city by Titus and the founding of *Ælie Capitolina*. The inscription was partly covered with plaster. It is built into the modern wall, about fifteen feet above the ground. Roman inscriptions are very rare at Jerusalem. A squeeze of it will soon be at the London office. Dr. Bliss has now excavated more than a thousand feet along the line of the old southern wall, and has uncovered the foundation of several towers."

AN earnest sister at Ladoga, Ind., says she has a desire to do some good, so, after reading her *Messengers* she hands them around to others as tracts, and as a result has induced a few to become regular subscribers. Thousands of our readers might do likewise. If there is any good in the paper, pass it on to others, especially to the poor, and those seeking the truth. Mail them to your friends, and it will be found good to mark the articles and items that impress you. Marked articles in any paper are usually read with interest.

WRITING to the General Mission Board, one of our Brethren in the West says: "I am impressed more than ever, that it is my duty to send for some of your tracts on the leading subjects of our faith and practice, and distribute them as opportunity and my better judgment may dictate. I can and will do this much for the missionary cause, the Lord will." We commend our brother for his earnestness. Thousands might follow his example. It will be found good to always keep on hand a few tracts to hand to those seeking more light. The Mission Board has plenty of good tracts and they are cheap. Order some and make a wise use of them.

A BROTHER writes to know whether it would be right to have an oyster supper or festival in any one of the Brethren's churchhouses, provided said entertainment is gotten up and conducted by those not members. Most assuredly it would not be right. The Lord certainly never intended that his house should be used in that way. The tendency of oyster suppers and festivals, in the name of religion, and in our houses of worship, is to corrupt religion and lessen our reverence for the house of God. To let the house out to those not members, does not relieve the church from responsibility. It simply makes the church a silent party to a custom that she ought to oppose on every hand. Let the Brethren church referred to give the people to understand, that we do not believe in church festivals for either making money or for mere amusement, and therefore cannot permit a gathering of the kind in any of our houses. We are certain that we would not like the Lord to come to one of our meeting-houses and find the place used for an oyster supper or festival.

"THE Seven Churches" is meeting with a good sale. It is probably generally known that the book belongs to the Mission Board, and that all the profits arising from the sale of the work go to the missionary cause in foreign lands. It is the wish of the author that it may, in some way, be the means of restoring primitive Christianity to at least some of the Seven Churches of which the book treats. Some of the places where these churches once flourished are now in ruins, but others are not. Smyrna and Philadelphia are in good condition and offer inviting fields to some church prepared to put missionaries in them. At present they are not claimed by any of the churches doing missionary work in foreign lands, and it would seem quite appropriate if the Brethren could occupy and cultivate these fields. Many of our people feel interested in the suggestion, and others probably will be when they give it thought. At present there is in the hands of the Mission Board nearly six hundred dollars, accumulated from the sales of this interesting book, and as the sales increase, more money will be gathered to be used in carrying the Gospel to those who stand in need of the true light. We hope the time is not far distant when we shall have some good workers in Asia Minor. It would afford us great pleasure to report the preaching of the pure Gospel in Smyrna and Philadelphia.



## OUR YOUNG MEN AND WOMEN.

How can we bring them up and save them for the church? is one of the greatest problems that confront us as a people. On its solution depends the future of the Brethren church. There was a time when the accessions made were largely from persons married and settled down in life. And surrounding circumstances were then, apparently, some excuse for such delay. Customs made rules for the churches, as well as for the State, and comparatively few were taken into fellowship by any of the churches until they were at least grown to manhood and womanhood. Of course, the churches that received their members through catechetical instruction formed an exception to this rule. The custom was true more especially of the churches which received their members on faith, confession and baptism. Though, in the earlier stages of our own church, this was neither a rule nor a custom, as over a century and a half ago there were received into fellowship of the church persons quite young in age; but through the pious family instruction given, they were mature in Bible knowledge and judgment. However, in later years there was a falling away of religious instruction in the homes and a proportionate slowness of religious development on the part of the children. We are not very old, and yet we can remember the time when we could count the number of young unmarried people in the Brethren church of Middle Pennsylvania on our fingers. And this could be said as truly of other parts of the Brotherhood. This was equally true of all Anabaptist churches.

But in later years there has been a very general reformation in this respect. Where this change had its origin, and whether the homes or the churches fostered it most, it is not necessary now to determine; but the change came and the force of circumstances makes the change essential to the wellbeing of the church. The force here must be interpreted in the best sense, as circumstances do not always force in the right way.

But in looking at the welfare of our young people in relation to the church, the question forces itself upon us: What have been the auxiliaries that have brought about this change? In determining such things we sometimes take effects for causes. Causes are sometimes so far back, or hidden, that they can only be found by tracing back from the effects. In the springtime we see shooting forth from the ground a spear of grass or blade of corn. To determine the cause of this phenomenon we must dig down in the earth until we find the seed in which is found the germ upon which the cause or causes operated. So it is in many of the changes that come.

It is generally conceded that the introduction of Sunday schools has been a prominent auxiliary in the change that has come to us, relative to church relations; but, perhaps, on a close investigation, it would be found that the introduction of the Sunday school is only the effect of a cause back of it. The same may be said of better home training and the more active work on the part of the church.

If we were to decide on education made more general or common, perhaps some would object and say that this reformation movement was largely on foot before the introduction of schools and colleges in the church. But when we say that education has been the great auxiliary in bringing about the change, as we now have it, we

give to the word its broadest interpretation,—knowledge wherever and however obtained.

Some of the things that we now have, have been forced upon us by an outward pressure. And the only thing for us to do is to determine whether we did right in yielding to the pressure brought to bear upon us. This pressure of circumstances is no new thing. The Lord used these pressures with his people through all the ages. And many of the reformations made were not things of choice on the part of the people, but brought about through the force of surrounding circumstances. So it has been with the church of to-day.

The introduction of religious papers was not from the voice and call of the church, but the force,—pressure,—of circumstances brought to bear against us and seen by the few. A gradual yielding to this pressure soon made it manifest that it was a power for good; and do any of you think where we would be to-day, had we not utilized this power?

The Sunday school was not the voice and wish of the church. The outside pressure forced us to accept it. The Sunday school became a fixed institution,—a lost power of the Brethren church,—and our children would go, and there learn the Scriptures as taught by these schools. And the point for decision on the part of the church was: If our children must go to Sunday schools, why not have them of our own and have the Scriptures taught as we believe and understand them? We all now say this was a wise decision, and the fruits have been very satisfactory.

The same is true of our schools as we now have them, and the grave question is: Are the fruits satisfactory? The test, as yet, has been too short to arrive at a full decision. But we have had a small beginning and the general tendencies may be seen. What have been the effects, as seen in the lives of our young people and their relation to the church? This is something that we should look at carefully and without prejudice.

Years ago one of our ministers held a meeting in one of our strong churches in whose membership there was a large number of young sisters, and in speaking of the meeting he said: "When I looked at these young and devoted sisters and then at their wild and profligate brothers I was made to weep. The thought came to me, Where will these young sisters get husbands? Must they indeed marry such ruffians as these young men are,—and they Brethren's children?" He said, to him it was a dark picture. They had wealth and brains, but lacked common sense and culture, such as a good education gives. And he decided then and there that the church must have schools where our young people can be educated and cultured under influences that will lead them to the Truth and the church. It was a dark picture, indeed, that he gave of these young men. And as such pictures were being reproduced, in places, all over the Brotherhood, we too were deeply impressed with the thought of what would become of our young men, and how the church was to be perpetuated.

Since then years have come and gone, one school after another has been established, until now we have them well located from the Atlantic to the Pacific, and thousands of our young men, brethren and sisters, have been schooled in them.

And now for some of the fruits. Did they all do well? No; we sorry to say that some did bad-

ly and some made shipwreck of the faith. But we are glad to say that a very large per cent of them did well, and many of them are now among the most active workers of the church,—superintendents and teachers in our Sunday schools, leaders in the prayer meetings, Bible class teachers, ministers, missionary workers, and three of them in India.

As to the individual church referred to, a few years later a half dozen of these young men attended one of our schools. Four of them united with the church while there, and returned home in their right minds. There they became leaders among the young people, a revival commenced and the greater number of these young men united with the church, and a most glorious change was made in the moral and religious standard of that community. And had our good brother returned to that church a few years later, we are sure that his tears of sorrow would have been changed to tears of rejoicing.

And as we look at the noble army of our young men and women, brethren and sisters, who are now attending our schools, enjoying the advantages of preaching services and Bible classes each Sunday, the mid-week prayer meeting and the large number in the daily Bible classes, we are impressed with the thought that surely some good must come out of all this Bible thinking and Bible teaching that is given in connection with the literary work.

If the church is to be perpetuated, the material must come from the ranks of our own young men and women. And for them to do this, the preparation must be started early in life. They must have developed in them the power to receive, to live and to give the Truth in its primitive simplicity and power. This power is given alone through a liberal Christian education, whether given in the home, the private study, the common schools or in the colleges. And much depends on the fullness and character of it and the attending influences. These young men and women, dear brethren and sisters, are our children, given for the church and for the Lord. By giving here a little and there a little we are starting them in the way they shall go. For what are we training them? It seems to us that there are grand possibilities before the fathers and mothers of the church to-day. Will we use them to the good of our children and the perpetuation of the church? Think seriously and act wisely, as the time will soon come when we shall reap that which we have sown.

H. B. B.

## THE POOR FUND.

SINCE our last report in No. 2, of 1895, the following amounts have been received for the purpose of sending the MESSENGER to the poor:

John J. Jacobs, Md., . . . \$ 55	A brother, Tropic, Cal., . . . 50
J. L. Custer, Iowa, . . . 40	S. W. Humber, Ind., . . . 25
W. H. Myers, Pa., . . . 50	I. G. Steinhilber, Ind., . . . 50
Sarah Martin, Pa., . . . 3 00	David Foltz, Ohio, . . . 40
Zedekiah Leatherman, Mo., . . . 2 00	Philip A. Moore, . . . 3 50
Isaac B. Garst, Kans., . . . 50	Sarah Whitlow, Colo., . . . 1 00
Abram Mosier, Kans., . . . 1 00	Rachel Broadwater, Md., . . . 50
J. W. Mosier, Kans., . . . 2 00	Winona church, Minn., . . . 5 00
R. Arnold, Ill., . . . 1 00	Emmanuel Henry, Iowa, . . . 1 40
Susie Riddleberger, . . . 1 00	Mary and Donald Buck, Iowa, 13 00
A sister, Syracuse, Ind., . . . 10 00	Samuel White, Mich., . . . 25
Anna L. Schindler, Md., . . . 1 00	Sallie A. Serist, Pa., . . . 25
Wm. Gift, Ill., . . . 1 00	Ed. Konigsacher, Iowa, . . . 1 00
Anetta Yarger, Ill., . . . 1 00	Amos Moonaw, Iowa, . . . 1 00
James R. Gish, Ark., . . . 5 00	Wm. Mallory and wife, Pa., . . . 1 00
Elizabeth Hower, Neb., . . . 60	Martha Southall, Va., . . . 10
J. M. Cable, Pa., . . . 1 00	Emma Southall, Va., . . . 50
M. Weyand, Pa., . . . 1 00	J. E. Ross, W. Va., . . . 10
O. Kimmel, . . . 50	A. M. Zug, W. Va., . . . 50
Adelle L. Reiner, Ill., . . . 1 00	A sister, Crimora, Va., . . . 1 00
Julia A. Daner, Md., . . . 3 50	S. R. McDonough, Cal., . . . 1 00
A brother, unknown, Pa., . . . 10 00	Fanny Fogle, Ind., . . . 50



### JEWES WHO NEVER HEARD OF CHRISTIANITY.

THE following, by Prof. Ira M. Price, of the University of Chicago, and published in the *Sunday School Times*, will be read with interest:

"The pilgrimages of Jews to Palestine from all parts of the world have revealed many interesting facts about their religious conditions. So numerous have these wanderers become that Jerusalem now claims in its vicinity about forty thousand. In fact, they are now forming a new city around the old one. This new city is made up of colonies of Jews from various countries, settled in groups or bands, speaking a common language.

"One of the most peculiar and noteworthy among these sojourners is a Jewish colony from Yemen in Southern Arabia, down near the Indian Ocean. It has settled near the Mount of Olives, east of the city of Jerusalem. As reported in *L'Italia Evangelica*, through 'The Thinker' for December, this colony had become very poor, and was the object of the special charity of Christians. They naturally turned to their benefactors with great interest. This gave the Christians an opportunity to tell them the facts of Christianity, which were entirely new to them.

"So wrought up were they, that they wrote to a rabbi in Yemen, and related the events leading to, and gave an account of, their new knowledge. They also sent along to this rabbi a copy of the New Testament. He is reported to have replied in the following startling language: 'The Christians, you say, are pious and benevolent people. We cannot say anything on the subject, as we have never seen Christians. There are none in Yemen. As for the book you have sent us, we never saw anything like it. This religion is quite new to us, and we have never heard speak of such things since the destruction of the first temple, and our departure from the land of Israel.'

"How does this sound in this age of the world? Nearly twenty-five hundred years in Yemen, isolated, apparently a hermitage of Jews! Never heard of Christ or Christianity! Out of the sound of the tread of civilization and enlightenment as tempered by Christianity! What of missions among the Jews! What of missions where Christ has never been known! If the statements of that rabbi are facts, they should be the seeds of much earnest thought on the part of every Christian worker."

### HALF-FARE PERMITS FOR OUR MINISTERS.

THE last Annual Meeting appointed E. W. Stoner, S. W. Hoover and the writer to memorialize the Railway Passenger Associations for half-fare permits. During the fall the following letter was addressed and mailed to the various Passenger Associations of the United States:

TO THE RAILWAY PASSENGER ASSOCIATIONS OF THE UNITED STATES,

Gentlemen:—At the last National Conference of the German Baptist Brethren or Dunkards, held at Myersdale, Pa., May 29-31, 1894, the following action was taken:

WHEREAS, The railroad companies of this country propose to provide the ministers of the different churches with orders for tickets at one-half the regular fare, and

WHEREAS, The ministers of the Brethren (German Baptist) church have been refused these orders on the ground that they have other occupations bearing remuneration, therefore:

RESOLVED, That a committee of three be appointed to memorialize the Railway Passenger Associations of the United States, requesting

them to change their rules governing the granting of ministerial permits, or so modify them as not to exclude the ministers of our church from receiving such permits.

The committee, appointed by the General Conference, respectfully submit the following reasons why the change asked for should be granted:

1. Our church does not sustain a salaried ministry; hence the labors of our ministers, humble though they be, are given to the world FREE of cost and without remuneration.

2. The "other occupations," that have hitherto excluded our ministers from the benefits of half-fare permits, are *not* to supplement a salary, but are the means of *gaining a livelihood*. The preaching is an additional labor, and is done without compensation.

3. Since our church holds that the Gospel should be preached FREE to all men, the discrimination is practically against the church and not against individuals.

4. That the few ministers who have "no other occupation" and who can conscientiously sign the applications for orders, for these privileges generally have an independent competency; hence the discrimination is in favor of the rich and against the poor.

5. That our duties as ministers frequently call us into remote parts of our congregations, which cover large areas of country, and also into other congregations, requiring frequent use of roads in performance of our church work.

6. That although we have other occupations, our ministers have made it a rule when such orders have been granted, to use them only for purposes contemplated in the granting of the orders.

Upon these grounds we respectfully request that your rules be so modified that our ministers may receive the same benefits on the railways enjoyed by other denominations.

Very Respectfully,  
D. L. MILLER, }  
E. W. STONER, } Committee.  
S. W. HOOVER, }

Up to this time, action has been taken by several associations, and the following replies have been received:

From the Central Traffic Association.

I have much pleasure in advising you that, following the submission of your memorial of October 6 to this Association, the following action was adopted:

"RESOLVED, That lines of this Association be privileged to, in their discretion, issue clerical permits to the regularly ordained ministers of the German Baptist Brethren or Dunkard church."

This legislation of our Committee I trust will fully and satisfactorily subserve the objects of your petition as we make no question as to its liberal interpretation by the lines, members of this Committee.

Yours very truly,  
F. C. DONALD,  
Commissioner, Passr. Dept.

From the Chicago and Ohio River Traffic Association.

Again referring to your favor of the 12th inst. At the regular meeting of the General Passenger Agents of the Association yesterday, held at this office, it was agreed that each individual line should take its own action in the matter, and that it should not be a matter of agreement in the Association.

Yours truly,  
J. F. TUCKER,  
Commissioner.

From the Trunk Line Association.

Your advice of 12th inst. was duly received and has been submitted to the members of the Passenger Committee. They do not see how we could consistently relax present rules, and your application is therefore respectfully declined.

Very truly,  
L. P. FARMER,  
Commissioner Passr. Dept.

From the New York and Boston Lines Passenger Committee.

Replying to your valued favor of the 12th, which has been submitted to the Committee and carefully considered, I beg to advise that all denominations receive impartial treatment in our territory, as no half-fare clerical permits are issued to clergymen of any denomination. Trusting this explanation will prove satisfactory, I am

Yours truly,  
N. E. WEEKS,  
Secretary.

We regret very much that the efforts of the committee have not met with more favorable responses from the Passenger Associations. It is proposed to continue the work and we hope the object had in view may be accomplished. Owing to the general business depression, which is felt very severely by the railways, the rules regulating half-fare permits have been made more rigid. Some of the companies are considering the question of issuing no permits and we understand that one of the leading associations in the country came within one vote of refusing to grant permits to any minister. D. L. M.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

West Nimishillen, Ohio.—On Christmas Day we began a series of meetings at the Pleasant Valley house, conducted by the home ministers. The meetings were continued until Jan. 13. As a result of this protracted effort fifteen souls were received into the kingdom by baptism and one reclaimed. The church is very much built up and feels to rejoice in the God of our salvation.—Isaac Holl, New Berlin, Ohio, Jan. 14

Pleasant Valley Church, Ohio.—Bro. George L. Studebaker, of Shideler, Ind., came to this place on the evening of Dec. 8 to hold a series of meetings, and held forth the Word in its primitive purity until the evening of the 23rd. The members were built up and sinners warned to flee the wrath to come. One precious soul was received by baptism.—D. E. Clark, Cosmos, Ohio, Jan. 14

Fair View, Mo.—We are now in the midst of a series of meetings conducted by Bro. F. W. Dove. He has been wielding the Sword with power for seven days and nights. Last night four came out on the Lord's side and others are almost persuaded to come. Pray for us. May the good Lord give us all of our children and neighbors, to work in the vineyard of the Lord with us.—J. W. B. Hylton.

Flat Rock Church, Va.—Jan. 1 we held our annual council. Considerable business was presented and all disposed of in a Christian manner. Three of the five solicitors were present and reported \$27.68 collected for missionary purposes. During 1894 four series of meetings were held in this congregation at different points. Thirty-six were received by baptism, one applicant, two reclaimed and five expelled. We are moving along slowly, have much opposition and desire the prayers of the faithful in our behalf.—D. P. Wine, Moore's Store, Va., Jan. 10.

Bethel, Nebr.—We met in quarterly council Jan. 12. Our elder, Bro. John Ikenberry, was not able to be with us. He has been much afflicted with a tumor for several years. He had it removed about a month ago and is getting along well and hopes that in future years he may do more work for the Master than he has in the years gone by. The church decided to hold a Bible school at this place some time next fall. Our Sunday school will be continued through the year.—Ella Rothrock, Jan. 14.



Rockton, Pa.—We feel that God is among us yet. A few days ago we were surprised and made to rejoice by a beloved sister coming to town on purpose to be baptized into Christ, making in all last year eight received into this congregation. May God bless the cause.—*Mollie Brilhart.*

Allonsa, Pa.—This church met in quarterly council Jan. 4, at 8 o'clock P. M. The membership was well represented. We have changed the time for holding our council-meeting from Saturday evening to Friday evening. We had a good meeting. A good deal of business came before the meeting. Since our last report three more were added to the church by baptism.—*L. A. Kephart.*

Auburn, Va.—Bro. Dennis Weimer, from Bealeton, Va., and Bro. Andrew Chambers, from Midland, Va., commenced a series of meetings at Auburn schoolhouse Dec. 6 and preached sixteen sermons. Five were added to the church. Some have made up their minds to come in the near future. We now number thirteen members in this neighborhood. Call again, brethren, and your labor will surely be blest.—*Martin Bydler, Dec. 11.*

Smithville, Ohio.—The Bible Term of the Northeastern District of Ohio, to be held at Smithville, Ohio, begins Feb. 5, and will be in session ten days. Arrangements will be made to care for all who can be with us, in the way of boarding and lodging. Ministers and Sunday-school workers are especially expected to be with us. Come with Bible in hand to devote at least ten days to Bible study and consecration to the Master's service. Those coming via P. & Ft. Wayne R. R., will stop off at Weilersville, those on W. L. Erie, at Smithville.—*M. C. Lichtenwalter.*

Spring Grove, Pa.—Jan. 1 Eld. Christian Brocher, of Shaefferstown, Pa., came to the Spring Grove meetinghouse, in the Conestoga church, Pa., and commenced a series of meetings on the same evening and continued until the 11th, preaching twelve soul-cheering sermons, including one day meeting. The meetings were continued over Sunday by our home ministers and on Sunday, while the mercury registered nine degrees above zero, the ordinance of baptism was administered to one dear young sister who became willing to forsake sin and follow our Savior in all his commands.—*Samuel W. Taylor, Jan. 14.*

Pig River, Va.—We are having probably the most destructive sleet ever witnessed in this part. Snow fell yesterday, Jan. 9, to the depth of six inches. Rain began last night and continues still, timber crashing on all sides. To-day, Jan. 10, at 11 A. M., fifty branches of trees were seen or heard to fall in fifteen minutes. A peach twig was cut, with a rod of ice round it that measured one and one-half inches in diameter. Much damage has been done to fruit trees and many are torn up by the roots by the enormous weight of ice. Sheet of ice on top of snow is one-half inch thick.—*B. E. Kesler.*

Lancaster, Pa.—This church was recently called together and experienced a season of rejoicing through the reinstating to the fold, of two who had wandered away some six or seven years ago. Jan. 9 the quarterly church-meeting was held and then we were distressed because two had to be disowned. We hope they may again be reasoned. Elders S. R. Zug, Jacob Hookman and John Graybill were present and held an election for a deacon, which resulted in the electing of Bro. Urias C. Fasnacht. Feb. 2 Bro. Joseph A. Long, of York, Pa., is expected to be here and give us a protracted meeting.—*T. F. Imler, Jan. 15.*

Price's Creek Church, Ohio.—Bro. Henry Frantz and wife came to our new church, near the State line, Dec. 29, and the same evening began a meeting and continued until Jan. 10. We had a good meeting. Bro. Frantz preached in his usual earnest way and made many friends. We had a good attendance and a good interest.—*Joseph Longenecker, Jan. 12.*

Eel River, Ind.—Our meetings, conducted by Bro. Dorsey Hodgden, closed with twelve additions by baptism and a good interest. The church is much built up. We have never been permitted to attend a meeting that we enjoyed any better. All present seemed to take an interest in the services to make the meeting a success, so we think we have had a profitable waiting before the Lord. Bro. Hodgden has left many friends in this part of the Brotherhood, both in and out of the church. He preached in all thirty-six sermons, including one funeral.—*C. C. Arnold, Jan. 10.*

Elkhart, Ind.—Our meetings in the Brick church of this district closed yesterday with three baptized, one reclaimed and one applicant. Bro. Roose, of the Yellow Creek church, did most of the preaching. While the immediate results were not such as had been expected, yet we rejoice in God and trust to him for future increase. The Missionary Board of Northern Indiana have arranged to locate Bro. Eli Roose at a mission point in Michigan. While we shall miss him much in this part of the District, yet we commend the step on the part of Bro. Roose and the Board and look for good results.—*I. D. Parker.*

Red Oak Grove, Va.—We have not enjoyed a series of meetings this winter yet, but hope to have one shortly. Some of the brethren have promised to come, but owing to rough weather they have not come yet. Our congregation seems to be prospering, notwithstanding we have considerable opposition by other denominations. We had twelve additions by baptism and some by letter last year. We number a little over one hundred members and have four able ministers and seven deacons. We hope the Lord may prosper us so that we may double the number this year. Brethren, pray to that end.—*Asa Bowman, Jan. 9.*

West Center, Ill.—Brethren John Demmy and Daniel Hulander, of Astoria, appointed a short series of meetings at the West Center schoolhouse, nine miles north of Rushville, beginning Saturday, Jan. 5, with the understanding that Bro. Solomon Bucklew, of Canton, Ill., come to their assistance on Monday, the 7th. When he arrived he preached until Friday night, delivering seven sermons, two in the daytime and five after night. He had a full house, but on account of another appointment he had to fill, he was compelled to close the meeting in the midst of a harvest of souls. Four were received by baptism.—*Adam Bauer.*

Moscow Church, Idaho.—Saturday, Jan. 5, we met in council. There was not much business before the meeting, and everything passed off pleasantly. It was decided to hold a short series of meetings, which are now in progress, conducted by our home minister, Bro. J. N. Gwinn. Dec. 27 Bro. Gwinn went out near Avon, about twenty-five miles northeast of here, to hold some meetings. This is a place where the Brethren have never held meetings before. He preached eight sermons, and reports a good attendance and good interest. We hope that the seed sown will find place in good ground. Our Sunday school and social meeting are moving along prosperously.—*J. U. G. Stiversen, Jan. 10.*

Mound City, Mo.—The members of Saint Joseph, Mo., held their council Dec. 28. All passed off pleasantly. The members seem zealous for the Lord, but some are moving away. They desire ministering brethren passing to stop off and preach for them. On account of my intending to move to Kansas soon, the brethren and sisters made choice of another elder to have oversight of the church. The lot fell on Bro. W. C. Hipes. I am now in Nickerson, Reno Co., Kans., holding meetings.—*C. H. Brown, Jan. 8.*

Richfield, Pa.—On the evening of Dec. 15 Bro. Edward Book, from Blain, Perry Co., Pa., came into our midst and commenced a series of meetings, which continued until Dec. 27. This was one of the most interesting meetings we have ever had, and the results of the meetings were that two souls were made willing to give their hearts to the Lord and their hands to the church and were baptized into Christ Jan. 3. The members all feel revived and feel like going on in the good work. Bro. Book is an able expounder and a good teacher and is not afraid to declare the whole Gospel. From here he went to another point, about eight miles distant, in the same congregation.—*Lizzie Pellman, Jan. 13.*

Sterling, Colo.—We would like to have some members locate with us, especially a minister. There are good chances to get small homes here now reasonably cheap and on easy terms. There are a few members living here. We very much need and desire a minister, as there are none living closer than about fifty miles. We have only had two sermons in twelve months. There are more missionary points than there are missionaries, or means to pay, in this part of God's heritage, as we are mostly in limited circumstances. If any of the brethren are passing this way we would like to have them stop with us. If any one desires further information it will gladly be given. Address the writer.—*J. H. Kinzie, Jan. 10.*

Conestoga, Pa.—We met in quarterly council Dec. 26, with Bro. H. E. Light, of Mountville, as moderator. Bro. I. W. Taylor's wife was installed into the office of a minister's help-mate. A collection was taken for the Western sufferers, and a Sunday-school Superintendent was elected to serve the coming session. The lot fell on Bro. Hershey Groff. We contemplate re-opening the school early in April. The meetings held by Bro. Joshua King, of Maryland, at the Bird-in-hand house, resulted in the conversion and baptism of four precious souls. Meetings at the Eby meetinghouse are now in progress. Bro. H. E. Light preached the first few sermons for us and Bro. Levi Mohler, of the Lower Cumberland church, is at present continuing the meetings.—*Lizzie Myer, Barville, Pa.*

Root River, Minn.—Dec. 16 Bro. W. H. Eisenbise, of Mt. Carroll, Ill., commenced an interesting series of meetings, closing last evening, Jan. 6, preaching, in all, twenty-nine sermons. It was a pleasant meeting throughout, with good attendance and interest. As a result, sixteen precious souls were buried with Christ in baptism. Many fathers and mothers rejoiced to see their children take their companions by the hand and join in with the people of God. Others were almost persuaded. Our elder, Joseph Ogg, is in very poor health. He was not able to enjoy any of the meetings. Monday, Dec. 31, he was anointed. He desires the prayers of the brethren and sisters, that, if it is the Lord's will, he may be restored to health again. Many prayers were offered in his behalf during the meetings.—*Ella M. Ogg, Greenleafon, Minn.*



**Lancaster, Pa.**—In the article in the last MESSENGER, on page 37, middle column, over my signature, you have it to read N. Green. It should be N. Queen. Can you make the correction? So far as my mail is concerned it would make no difference, but persons coming with a view of calling on me might have some trouble.—*T. F. Inter, No. 419 1/2 N. Queen Street.*

**Roann, Ind.**—Bro. J. M. Mohler, of Lewistown, Pa., came to us Dec. 23 and remained until Jan. 13, preaching eleven sermons at Roann and nineteen at the New Enterprise church, five miles northwest of Roann. The meetings closed at both places with good interest and many felt that the meetings closed so soon. Bro. Mohler does not shun to declare the Word of God in its purity.—*Henry Neff.*

**Belleville, Kans.**—We are in the midst of an interesting series of meetings. Bro. D. H. Weaver, of Longmont, Colo., is doing the preaching at present. Eld. Holsinger commenced two weeks ago, not knowing whether he would have help or not. After one week Bro. A. C. Daggett came to his assistance. Then a few days later Bro. Weaver came and is helping in the good work. Two came out last night.—*Louisa J. Williams, Jan. 15.*

**Indian Creek, Pa.**—Bro. Jasper Barnhouse commenced a series of meetings at the County Line meetinghouse on the evening of Jan. 5. Bro. Barnhouse preached eleven soul-cheering Gospel sermons, by which the church was revived. Two little lambs came out on the Lord's side. Many more are counting the cost. The weather being inclement, we closed our meetings too soon. Bro. Barnhouse had to leave for other fields of labor Jan. 14.—*Jeremiah Faust.*

**St. Louis, Mo.**—After spending a few days among the Brethren in Clinton County, I came to this city to attend the Missouri School for the Blind, till the Annual Meeting, which I hope to attend. I would like to know if there are any of the Brethren in this city. If so, I would like for them to call on me and if there are any passing through I would like to have them visit the school and I will show them the industries of the blind.—*James Arthur, 1827 Morgan St., Jan. 13.*

**Pleasant Dale, Ind.**—Bro. Aaron Moss came to us Jan. 7, preaching in all twelve sermons. As an immediate result one dear ministering brother, who had strayed away and had attached himself to the Progressive Brethren, returned and was restored to fellowship. We were made to rejoice greatly and we know that several others are counting the cost and are near the kingdom. The membership was greatly built up and encouraged in the doctrine and practice of the church.—*J. W. Stoneburner, Jan. 18.*

**Campbellsville, Ky.**—Bro. D. Dilling, from the Monticello church, Ind., came to us Dec. 29. We had twelve meetings in all. The weather was disagreeable during his stay, so that many of the people did not attend that would have done so under more favorable circumstances. But the services seemed to be much appreciated by those who did attend, and we know of good impressions being made. Bro. Dilling is very earnest and warm in his manner of preaching, so that none can well help feeling but that they were bettered by hearing him. To Bro. Dilling we say, Come again. The last of February we expect to commence a meeting in Campbellsville, our County-seat, to continue as long as circumstances and the interest will justify. Bro. I. J. Rosenberger will be with us to conduct the meetings. We solicit an interest in the prayers of all for the work in Kentucky.—*A. S. Culp, Jan. 15.*

**Naperville, Ill.**—The series of meetings commenced here Dec. 29, conducted by Bro. George D. Zollers and Bro. Jacob Delp, closed Jan. 13. We had pleasant weather, with the exception of two evenings, and good attendance and interest. For the benefit of the aged members day meetings were appointed, Bro. Delp taking charge of them. The Word was held forth with power. It was indeed a refreshing season for the members both old and young. One dear sister has desired to unite with the church.—*Ida Erb, Jan. 14.*

**Bement, Ill.**—Bro. Menno Stonffer, of Mansfield, came here Jan. 7, and held meetings till Jan. 16. Quite a good many of our Bement people were interested and we were sorry to see the meetings close, but thankful for the eleven good sermons. Two young men expressed their desire of uniting with the Brethren. The one was once a member, but had fallen back. We shall be glad to have Bro. Stonffer with us again soon, the Lord willing. We organized Sunday school here a short time ago and have good attendance. We feel encouraged.—*Lizzie Traxler, Jan. 17.*

**Walnut Level Church, Ind.**—Bro. Levi Stoneburner, from Warsaw, this State, came to this place Dec. 29 and began a series of meetings. He gave us nineteen Gospel sermons. He preached the Word with power, which encouraged the members to press onward and upward. Five precious souls were made willing to be buried with Christ in baptism. We think more are counting the cost. The meetings closed with good interest. Bro. Stoneburner had to go to other fields of labor and we feel the meetings closed too soon.—*Malinda S. Studebaker, Jan. 10.*

**South Keokuk Church, Iowa.**—On Saturday, Dec. 15, was held our regular quarterly council. All business passed off pleasantly. Eld. John Gable and wife were received into the church by letter. We now have a resident minister, which is very encouraging to us. We reorganized our Sunday school for the coming year with sister Addie Bales as Superintendent. We decided to use the *Young Disciple* in our school. Our average attendance last year was sixty. Our Thanksgiving offering amounted to \$8.40, which was to go to the Western sufferers.—*Mary Heilman, Jan. 10.*

**Deep River, Iowa.**—Our meetings which commenced Dec. 23, closed Jan. 10. Bro. Michael Flory, of Girard, Ill., did the preaching. We had no immediate accessions, but we hope there were some lasting impressions made and that some seed fell on good soil and may eventually bring forth fruit unto the honor and glory of God. Bro. Flory went to Middle Creek church Mahaska Co., Iowa, where he will hold some meetings. Our evergreen Sunday school is doing very well, with fair interest and attendance, and our social meeting is well supported.—*J. J. Brouser, Jan. 16.*

**Berthoud, Colo.**—Nov. 6 Bro. H. C. Early came to visit his brother and family, and while here preached six excellent sermons at three different points, — the Sunnyside schoolhouse, the St. Vrain church and in the Christian church in Berthoud. He came back to Sunnyside on the 14th and preached a sermon on baptism. He explained the Scriptures and made the matter so plain that members of other denominations said they were convinced. I think if Bro. Early could have staid a few days longer, there would have been several accessions to the church. At Berthoud he preached on repentance. Some of the "Christian" members said it was the best sermon they ever heard since they came West.—*W. T. Smith, Jan. 14.*

**Farnhamville Church, Iowa.**—Jan. 5 Bro. James L. Thomas, of Prairie City, Iowa, came to us and remained until the 16th. He preached twelve soul-cheering sermons, which were very much appreciated by the little band of members at this place. We were built up in the most holy faith. Bro. Thomas wields the Sword of the Spirit with power. Although we had no accessions we believe the good seed has been sown in the hearts of many. We believe there would have been good results if he could have continued two weeks longer. Since our last report from this church there was one baptized and one young brother reclaimed who had wandered away from the fold.—*Nora White, Jan. 18.*

**Ridge Church, Ohio.**—Bro. John Calvin Bright conducted a series of meetings for us, beginning Dec. 29 and closing Jan. 13. The attendance and interest were very good, considering the weather, which was very cold a part of the time. Our brother preached twenty-one discourses in his calm, quiet way, which were very much liked by all the members. One sister who had been away for a number of years returned to the fold. Five young people, three boys and two girls, came forward and expressed their wish to join in with God's spiritual children. We feel much encouraged and think our brother's labors were productive of much good. He began a meeting at May Hill, Adams Co., Ohio, Jan. 14.—*A. P. Reed, Elmville, Highland Co., Ohio.*

**Salona, Texas.**—I am glad to know that we have some Brethren in the State of Texas. Saturday, Jan. 5, I saddled my pony and started for Nocoona to meet some of the Brethren and was glad to find about twenty of like precious faith. We had a very pleasant church-meeting at Bro. Molsbee's house. There is much territory here to preach in and we need more ministers here to defend and preach the true Gospel and establish the faith of the Brethren. Bro. Molsbee is very comfortably situated and would be very glad if some more Brethren would locate near him. His time is all taken up sowing the good seed. Brethren, I felt like I had found home folks here. I am isolated twenty miles from the church. I may locate closer in the future.—*John W. Robertson, Jan. 14.*

**Yellow Creek Church, Ill.**—According to previous arrangements, our elder, Bro. D. B. Eby, began a series of doctrinal sermons in the opera hall in Pearl City, Ill., Jan. 5 and continued until Jan. 16. During this time fourteen meetings were held. This is a new point, as I believe these are the first meetings held here by the Brethren. Many of the people of this village were unacquainted with the practices and doctrines of the church. The meetings were especially noted for the large crowds and the very good order which prevailed. People here, as well as elsewhere, are anxious and willing to hear the Word when it is delivered in its purity and simplicity; however not many are willing to make practical use of it. We are all very much encouraged to have such good work done for the Master at this place. It was our privilege to attend all of these meetings but one, and we can truly say that Bro. Eby did not give an uncertain sound. While his aim is to reach the heart of sinners and cause them to rise to a sense of duty, he also gives the doctrine of the church a good share of the time, which he presented in such a plain way that all can be acquainted with it. Moreover, it was presented in such a way that no one could get offended who had a different belief from us. We cannot report any additions, yet we feel a good work has been done, knowing that before we can expect a harvest we must first have a seed time.—*L. E. Keltner, Pearl City, Ill., Jan. 17.*



**Poudre Valley, Colo.**—The members of this congregation met in quarterly council Saturday, Jan. 12. Everything passed off pleasantly. Eld. S. M. Goughnour, of Longmont, was present and presided over the meeting. All the old officers were re-elected for the year 1895. The report of our treasurer showed that we had quite a good sum in our treasury. We hope we will always keep our church in that condition. We have just closed a series of meetings at one of our outposts. Eld. Goughnour did the preaching. Quite a good interest was manifested, yet there were no additions; but we hope that the good seed sown will bring a crop in due time. Eld. Goughnour preached eight able sermons and visited some among the people, by which he gained many warm friends. We hope he will visit us often. We need his fatherly counsel.—*D. M. Chick, Jan. 14.*

**Elliot's Grove, Iowa.**—About one year ago a family by the name of White, friend Oney and Ette, his wife, moved from within the bounds of this church west, and are now living at Marshall Junction, Washington, about three miles north and fifteen miles west of Spokane Falls. They have written to brother and sister Beachly, the parents of Mrs. White, asking that some one be sent to baptize them. Last October their wants were made known to our District Mission Board, but from a letter of recent date from them, it appears that there has been nothing done for them and they are still very anxious. Their parents requested me to write a letter to the GOSPEL MESSENGER, thus making their wants more public, so that if any of our ministering brethren pass that way they could stop and visit them. There may be Brethren living near them, who take the GOSPEL MESSENGER, that would not hear of them any other way. We feel a great interest in these people because they used to attend our meetings, but, like so many others, were still waiting for a more convenient season. Now, since they are ready, let the church improve the opportunity, as the burden now lies on the church.—*A. H. Reeves, Spencer, Iowa, Jan. 10.*

**River, Ind.**—The Salimonic church had her Christmas meeting in our Lancaster house. It was well attended by members and others. The principal part of the day was spent in song service and short speeches by the ministers on the topic of the occasion. We continued our meetings for two weeks and had good interest from the beginning, except on a few inclement evenings. We were pleased to see our young people come out from evening to evening to help in our meetings and in song service. The preaching was done by the home ministers. The meetings closed without any additions, although we felt that the Spirit of the Lord was with us. Night before last we were called about three miles from home to see an old man who seems near eternity. When arriving there we found quite a number assembled, and upon investigation we soon learned that the old gentleman's earnest desire was to be baptized. A box was procured and the work was done in good order. Bro. Rudy surely is of those who have come in at the eleventh hour, for he has lived to the advanced age of seventy-six. We left him rejoicing in the hope of eternal life. Winter has closed in upon us; snow is deep and sleighing good.—*O. C. Ellis, Jan. 18.*

**Woodland, Mich.**—Through the urgent request of the Brethren at Clarion, Mich., I left home Dec. 21 to assist in a series of meetings. I arrived there on the 22nd and found an earnest and zealous body of members, though only few in number. There were only three families living in that vicinity. They belong to the little Traverse

church, but live in Charlevoix County, some twenty miles south of the main body of the church. We were present at their first love feast ever held at Clarion, the 8th of last September, held under a tent. Since then those few Brethren bought a vacant schoolhouse in Clarion, twenty by thirty-six, for \$100, which they fitted for a church. Thus they now have a house of their own. They have not much of this world's goods, but a zeal for the cause that induced them to deprive themselves of personal comforts that they might have a house for God. I was impressed with the thought that if our wealthy churches would make such sacrifices for the cause we might have a churchhouse almost wherever one is needed. We had a pleasant meeting with those few members and their neighbors. Our congregations were all we could desire, their house being well filled with a very attentive class of people, whom we think will be willing to investigate for themselves. The work, we feel, will be a little slow, as the people will want time to investigate. Clarion is on the Grand Rapids and Indiana Railroad, eight miles south of Petoskey. If any of our brethren pass through there, they should stop and they will find a welcome among them. Bro Isaac Hafford, a minister in the second degree, lives close to Clarion.—*John M. Smith, Jan. 11.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Notes by the Way.

**Dec 29** wife and I went to Pico's Creek church, Ohio, to assist in a series of meetings. The meetings were held in the new church, dedicated last July. It is at an outpost where there are only a few members living. The meetings were very well attended, considering the surroundings. Interest was good and the best of attention was paid. The meetings closed on the evening of Jan. 10, with some seemingly near the church. May God grant that this place may yet become a stronghold for his children and we feel that it will, if properly nourished.

While on our way home we received the sad intelligence of our brother in the flesh and church, Abraham Franz, of North Manchester, Ind., having crossed the river; so, after being at home two hours, I started for the funeral, arriving just after the procession had arrived at the church. So one by one we are passing over. I was permitted to attend two preaching services in North Manchester. I returned home to-day and expect to assist in a series of meetings, commencing at Painter Creek church, Ohio, to-morrow night. May God bless the work!

HENRY FRANTZ

Forgy, Ohio, Jan. 18.

Notice to the Churches of the Northeastern District of Ohio.

ALL churches in the above District having ministers who are in limited circumstances, and not able to bear their expenses at the Bible Term, or any brethren who wish to contribute to the same, will please address Bro. D. J. Yatzey, Canton, Ohio, Treasurer of Committee. Boarding and lodging may be had at \$2.50 per week.

M. C. LICHTENWALTER,  
Sec. of Committee.

Smithville, Ohio, Jan. 21.

From Jylland, Denmark.

"PRAY ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9: 38)

It is long since these dear words were uttered by our Lord Jesus Christ, but they are of the same importance to us yet. It seems to me very different when the Lord sends us as laborers and when men send us according to their own judgment. We cannot believe that all who preach are sent by the Lord; for Jesus says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?" etc. And he will profess unto them, "I never knew you." Matt. 7: 21-23. The Lord knows his own laborers, and has promised "to be with them always, even unto the end of the world."

We need more laborers here. Brethren and sisters, please pray for us that the Lord will send us more who will preach the same Gospel which Paul preached, that all the doctrines in the holy Word of our Lord may be observed. Dear brethren, we read in the GOSPEL MESSENGER that many are being added to the churches in America, and it is very joyous even to us here; but we should rejoice even more if we also could report the conversion of many sinners here.

There are but two preachers here at this place. This is little in proportion to the many others. We find it necessary to do all we can for encouraging our members to constancy in the Lord's way. We have eight places of preaching, so that our members can come to meeting without traveling very far, and we sometimes walk six to eight miles a day to visit our members. We have appointed meetings every Sunday, and I hold meetings in the evening, when it is moonlight at night. We had a good meeting Dec 5 at Ilbjerg. Much people came to the meeting and the Lord blessed us. We had meeting appointed again at that place. Dec. 9 we had a meeting in Sindal, and the 10th we were to preach a funeral with Bro. Paulsen, in Frederikshavn, his little son, David, having fallen asleep.

I write these lines this evening and to-morrow, God willing, I will start again to hold meetings in the evenings. Next Sunday I go to have meeting in V. Hjermitelev, and Bro. Paulsen goes to O. Brønderslev. We also have to visit the church in Thy, which has no minister. We need laborers in the great field. Pray that the Lord of the harvest send us some help to spread God's words and doctrine. It is the Lord's will that we preach the same Gospel which Paul preached, and the Lord has never commanded to preach any other Gospel. Jesus, said, "In vain they do worship me, teaching for doctrines the commandments of men." It is lamentable that the great number of people will rather hear and follow those things "which all are to perish with the using" (Col. 2: 22). But "the Gospel of Christ is the power of God unto salvation to every one that believeth." (Rom 1: 16).

May the Lord bless our little efficacy here for the salvation of souls. We long for the time when Bro. D. L. Miller will visit us, and hope the Lord will give him a happy journey.

O. C. ESKILDSEN.

Skibsfly, Dec. 11

"WHEN you see your fellow-creature fall into a sin from which you have escaped, you should not feel either a sense of scorn for him or a sense of pride in your own superior strength. Had you been subjected to the same influences that encompassed his life, you too might have yielded. Quite likely most moral and upright people owe far more to their surroundings than even they themselves are aware."



From Mt Blanchard, Ohio.

ELD. DANIEL WYSONG from Nappanee, Ind., came to this place, and commenced meetings on the evening of Dec. 18, and continued until the evening of the 30th, preaching in all seventeen soul-cheering sermons. As Bro. Wysong came to us five days sooner than we expected him, the congregation was small the first evening, but as the news of the meetings spread the congregations grew until the house was about full. Although there were no immediate accessions, we feel there was much good done by way of encouraging our few scattered members, and convincing the people that we, as a church, do love the souls of all men and that our desire is that all men might be saved. Our meetings closed too soon. This Pleasant Ridge house is in the bounds of the old Eagle Creek church, Hancock Co., Ohio. In April, 1880, the writer and S. T. Bosserman were ordained to the full ministry and hence the members of Pleasant Ridge church were under our care at that time. This church was then in a flourishing condition. There were perhaps about fifty members who were regular attendants at the Pleasant Ridge church and we had a prosperous Sunday school. But in the spring of 1882 the writer with his family moved to the State of Michigan into the New Haven church, and the church was then left in the care of Eld. S. T. Bosserman; but eight years ago he was called to his reward, which left the church without a resident elder, after which, perhaps, the Pleasant Ridge church was not looked after as it should have been, and as a result the membership became greatly reduced in number.

Through several providential changes, which took place with the writer, we are again located in the bounds of the Eagle Creek church, where we first started in the service of the Master, and where we were placed in the position we now occupy in the church; but we are now near the Pleasant Ridge church, where we expect to labor as best we can for the cause of the Master, hoping we may be remembered by the Brotherhood at a throne of grace. E. BOSSEMAN.

Jan. 3.

From the Dallas Center Church, Iowa.

We commenced preaching in Des Moines in August, 1884, and have been holding regular services every two weeks since. About Oct. 1 the Brethren purchased a house of worship formerly owned and used by the Primitive M. E. church, and since we have our own house we can see an increased interest in the meetings, demonstrating the fact that in order to accomplish much in cities we must have our own house of worship.

We have a Sunday school every Sunday and also regular services each Sunday. If no minister is present they have social meeting. We started our Sunday school with an attendance of twenty, and last Sunday the attendance was sixty-one, with a collection of \$2.19. Now to ministering brethren passing through Des Moines we say, Stop with the dear members and break to them the Bread of Life. Ministers living in surrounding Counties we hope will also come to see us in Des Moines. You will be welcomed any time. Those wishing to stop in Des Moines will find a hearty welcome at the home of any of the brethren.

A. W. HAWBAKER.

Waukee, Iowa, Jan. 11.

From Kenka, Fla.

As I am unable to write to the many friends in the North, I will say through the MESSENGER that I landed at this place Jan. 11, and I found the Father's children still earnestly contending

for the right. The freeze of two weeks ago destroyed all the orange crop which was not gathered previously. The orange groves are seriously injured by the freeze, many of the small trees and buds being entirely killed. My failing health made it necessary for me to cease work in the North. I felt myself both physically and financially unable to take such a long journey, but something had to be done, and I undertook it.

I left Dayton, Ohio, Jan. 8, and when I arrived at Cincinnati I was greeted by Bro. Aaron Sollenberger and friend N. W. Rinehart, of Union, Ohio, who, in connection with other generous hearts, treated me to a berth in a Pullman Palace sleeping car for two nights, which favor I appreciated very much. And right here I wish to say that if I am permitted to work in the North hereafter, it will have to be between the last of April and the first of December. I have now tried four different winters to work in the North and my health failed each time. I have become discouraged in attempting it any more. My address will be Kenka, Putnam Co., Fla., for this winter, unless otherwise noticed. A. HUTCHISON.

Jan. 14.

"NOBODY appreciates attention so much as a child, and with no one will a little go so far. Children have claims upon us all the more sacred if they are friendless and neglected. They have rights which older people should respect."

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

BOWERS-SCHWALM.—At the residence of the undersigned, Jan. 10, 1895, Mr. Elmer E. Bowers, of Elkhart County, and sister Clara A. Schwalm, of St. Joseph County, Ind. I. D. PARKER.

PEER-BROWN.—At Martinsburgh, W. Va., Dec. 25, 1894, by the undersigned, Mr. I. H. Peer and sister Amanda C. Brown. JOHN BRINDLE.

HOFFMAN-HEASTAND.—At my residence, near Homeworth, Ohio, Jan. 13, 1895, Bro. Ira D. Hoffman and sister Emma Heastand, both of near Homeworth, Ohio. ELI STROUF.

WIMER-MCELWAIN.—By the undersigned, at his residence, Jan. 2, 1895, Mr. Reason E. Wimer and Miss Lilla McElwain, all of Jackson County, Oregon. DAVID BROWER.

BROWN-SHERER.—By Bro. E. M. Rittenhouse, at his residence, Pioneer, Ohio, Jan. 5, 1895, Mr. Vincent R. Brown, of Mansfield, Ohio, and Miss Jennie C. Sherer, of Primrose, Williams Co., Ohio. A. A. THRONE.

HOLDER-THOMPSON.—Near Burkittsville, Md., Dec. 19, 1894, by the undersigned, Bro. Emmanuel Holder and sister Mary R. Thompson, both of near Brownsville. DAVID AUSERMAN.

KEPLER-GREYTON.—At the residence of the bride's parents, near Burkittsville, Md., Dec. 27, 1894, by the undersigned, Mr. Othrum A. Kepler and sister Lovetta C., daughter of Bro. Wm. L. Greyton. DAVID AUSERMAN.

MOSER-WYAND.—At the residence of the bride's parents, Jan. 2, 1895, by the undersigned, Bro. Alpha T. Moser, of Broad Run, Md., and sister Fannie C. Wyand, of Sharpsburgh, Md. DAVID AUSERMAN.

DUGAN-HOCHSTETLER.—By the undersigned, at his residence, Bakersville, Somerset Co., Pa., Jan. 2, 1895, Bro. H. A. Dugan and sister Mary Hochstetler, both of Somerset County, Pa. ROBT. T. HULL.

HARTMAN-SNYDER.—At the residence of the groom's father, Bro. Daniel Hartman, near Waynesborough, Pa., Jan. 8, 1895, by the undersigned, Mr. Wm. F. Hartman and Miss Ida B. Snyder, both of Franklin County, Pa. WM. A. ANTHONY.

PETTIT-METZGER.—At the residence of the bride's parents, near La Place, Platt Co., Ill., Jan. 13, 1895, by the undersigned, Mr. John Pettit and Miss Susan Metzger. M. J. McCLURE.

HOLCOMB-BOWMAN.—At the residence of W. L. Holcomb, Clackamas County, Oregon, Dec. 25, 1894, by the undersigned, Mr. Johnny Holcomb and Maytie M. Bowman, both of Clackamas County, Oregon. J. A. ROYER.

GIBSON-BOBB.—At the residence of the bride's father, Dec. 27, 1894, by Bro. I. M. Gibson, Bro. D. S. Gibson and sister Anna E. Bobb, all of Milmine church, Ill.

BRUBAKER-EDWARDS.—At the residence of Mr. John Hodson, Dec. 26, 1894, by the undersigned, Bro. Henry Brubaker, of Montgomery County, Ill., and sister Lucy Edwards, of Bond County, Ill. HENRY LILLIGH.

BOWSER-LESLIE.—At the groom's home, Nov. 6, 1894, by the undersigned, Mr. Albert Bowser and Miss Cora Leslie, both of Canton, Ohio. WM. H. QUINN.

FULMER-KURTZ.—By the undersigned, at his residence, Dec. 26, 1894, Mr. Norman F. Fulmer, of Randolph, Portage Co., Ohio, and Miss Lydia Kurtz, of near Cairo, Stark Co., Ohio. WM. H. QUINN.

RANDALL-COOPER.—At the home of the bride, in Tama County, Iowa, Jan. 2, 1895, by Bro. Frank M. Wheeler, Mr. Ira Randall and Miss Eva Cooper.

RAYNOR-CLINE.—At the bride's home, in Johnson County, Iowa, Oct. 17, 1894, by Bro. Frank M. Wheeler, Mr. Chris. Raynor and Miss Mollie Cline.

CLINE-EVANS.—At the home of the bride's parents, in Lone Tree, Johnson Co., Iowa, by Bro. Frank M. Wheeler, Bro. George Cline and Miss Adda Evans. MARY E. WHEELER.

SHANK-SHOCKEY.—By the undersigned, at his residence, at Shady Grove, Pa., Jan. 8, 1895, Mr. Abraham Shank and Miss Ella Shockey, all of Franklin County, Pa. WM. C. KOONTZ.

EILER-HEISER.—At Cerro Gordo, Ill., Jan. 9, 1895, by the undersigned, Mr. John E. Eiler and Miss Alma A. Helsler. M. J. McCLURE.

SCHLATTER-LANTZ.—At the residence of the bride's parents, near Monitor, Kans., Jan. 1, 1895, by the undersigned, Mr. Uriah Schlatter and Miss Ora Lantz. S. J. MILLER.

DERR-STEEES.—At the residence of the undersigned, at Nora, Ill., Mr. Joseph Derr and sister Hannah Stees, both of Waddam's Grove, Ill. WM. K. MOORE.

CORRELL-SNAVELY.—At the bride's home, near Orrville, Ohio, Jan. 8, 1895, Bro. John E. Correll and sister Clara Snavely. JAMES MURRAY.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

PENSKE.—In the Chenoa church, McLean Co., Ill., of lung fever, Bro. Charles Penske, aged 40 years, 3 months and 11 days. He leaves a wife, three sons and one daughter. Funeral services were held in the Brethren church, by the writer, followed in German by Bro. John F. Shultz, assisted by the Congregational minister, from Job 14: 1, 2. The deceased united with our church about seven years ago. HENRY J. FORNEY.

OELLIG.—In the Woodbury church, Bedford Co., Pa., Jan. 8, 1895, Bro. Charles S. Oellig, aged 75 years, 7 months and 1 day. Bro. Oellig was twice married. His first wife preceded him to the spirit world about two years. He had been a successful practicing physician for many years. He leaves one son, four daughters and a widow, with whom he was joined in marriage about one year ago. Funeral services were conducted in the M. E. church, by elders J. B. Fluck and J. B. Miller and Mr. Breneman, pastor of the M. E. church, from 1 Cor. 15: 21, to a large concourse of people. J. C. STAYER.

MECKLEY.—In the Spring Creek church, Dauphin Co., Pa., Dec. 30, 1894, of consumption, sister Mary Meckley, aged 44 years and 17 days. She was a faithful member of the Brethren church for twenty-six years. She leaves an aged widowed mother, and one sister. Eld. Jacob Longenecker and J. M. Deltzler (Lutheran) conducted the services. Text, Luke 10: 42. J. B. ALDINGER.

BINGHAM.—In the Sabatha church, Nemaha Co., Kans., Bro. Wm. Bingham, aged 77 years, 11 months and 15 days. He was a member of the church for over fifty years. He leaves a wife and six children. Funeral by the writer and R. A. Yoder, from Isa 38: 1. C. J. HOOPER.

COX.—At her home, in Antis Township, about five miles from Altoona, Pa., wife of Eld. Samuel Cox, aged 76 years, 3 months and 11 days. Death was the result of a fall sustained several days previous, by which she dislocated her hip, broke one of her limbs and probably sustained internal injuries. She was born in Warrior's Mark, Huntingdon Co., Pa. In the same village her marriage took place about fifty-eight years ago. Soon after she and her husband removed to the farm on which she died. She was the mother of eleven children. For over fifty years she was a consistent and faithful member of the Brethren church, being a model Christian wife and mother. She called for the anointing, which was attended to. Funeral services at the old home, to a large concourse of people. J. W. WILT.



**MOWERY.**—In the Rush Creek congregation, Hocking Co., Ohio, Nov. 29, 1894, sister Anna, wife of Bro. Jacob Mowery, aged 76 years, 11 months and 23 days. She leaves a kind husband, three sons and three daughters. Funeral services by the writer.  
W. ARNOLD.

**HELSEK.**—In the bounds of the Jonathan's Creek church, Oct. 13, 1894, Elizabeth Helsek, aged 65 years, 11 months and 15 days. She was a consistent member of the church, and was never married. Funeral services by the writer.  
W. ARNOLD.

**KINDIG.**—In the South Beatrice church, Gage Co., Neb., Nov. 14, 1894, of rheumatic and malarial fever, Bro. Charlie Steward Kindig, aged 32 years, 3 months and 28 days. He was the son of Bro. Henry and sister Bettie Kindig, was born in Augusta County, Va., and united with the church Oct. 20, 1893. He lived a very exemplary Christian life until death. He leaves a wife and three children. Funeral discourse was delivered by Eld. Owen Peters, assisted by Eld. Uralis Shick, from Job 14: 1-15.  
J. B. REIFF.

**TALLHELM.**—Near Shady Grove, Pa., Jan. 6, 1895, Susan, wife of Calvin Tallhelm, aged 34 years, 8 months and 1 day. She leaves a husband and six small children. Services by the writer, from Amos 4: 12. Interment at the Brown's Mill church cemetery.  
WM. C. KOONTZ.

**SHAULEY.**—At his daughter's, sister Furgerson, Dec. 31, 1894, David D. Shauley, aged 75 years, 4 months and 10 days. Funeral on Christmas Day, by the writer and Bro. Jeremiah Faust.  
ROBERT T. HULL.

**MICHAEL.**—In the Middle Fork church, Clinton Co., Ind., Dec. 23, 1894, Bro. Elias Michael, aged 63 years, 11 months and 23 days. Our brother was in his usual health until the evening of his death, when he left the house and was found dead by one of the family a short time after. He was baptized Nov. 20, 1874, while Bro. D. C. Campbell was here. He leaves a wife and five children. Funeral services by Eld. Solomon Bickenstaff, from Heb. 13: 14.  
JOHN E. METZGER.

**SCHROCK.**—Near Scullion, Middle Creek congregation, Pa., Jan. 9, 1895, of scarlet fever and croup, Minnie Pearl, daughter of Bro. William and Annie Schrock, aged 7 years, 9 months and 1 day. Funeral in the house by the writer.  
GEO. W. LOWRY.

**MERKEY.**—Near Mt. Aetna, Va., Jan. 6, 1895, sister Rebecca M. Merkey, aged 52 years, 11 months and 10 days. She was buried at Merkey's meetinghouse, in Little Swatara church. She was loved by all who knew her for her kindness and well doing. Funeral by Bro. Abraham Pfouts and Eld. John Herzler and others.  
D. P. ZIEGLER.

**CRUM.**—In the Rogue River Valley church, near Talent, Oregon, Dec. 31, 1894, sister Nina, wife of Bro. Peter Crum, aged 28 years, 4 months and 26 days. She leaves a husband and three children. They left Muncie, Ind., about three months ago, and had been here about a month when she died. She was buried close to our meetinghouse Jan. 2. Funeral sermon by Bro. David Brower.  
SUSAN M. RHODES.

**BUEGHLY.**—In the Grundy church, near Loom, Iowa, Jan. 6, 1895, Elizabeth Bueghly, aged 79 years, 4 months and 18 days. Sister Bueghly was a faithful member of the German Baptist church over fifty years. Funeral services at the Disciple church.  
LIZZIE BOYD.

**SHOLTER.**—In the Buffalo Valley congregation, Union Co., Pa., Nov. 27, 1894, Bro. Henry Sholter, aged 56 years, 7 months and 18 days. Services by the writer.  
J. L. BEAVER.

**BRAKE.**—In the Sugar Ridge church, Ohio, Jan. 5, 1895, Clarence, son of friend John and Carrie Brake, aged 1 month and 11 days. Funeral services by Bro. David Lytle, from Jonah 4: 7.  
ANNA LYTLE.

**WILBER.**—In the Belleville church, Republic Co., Kans., Jan. 5, 1895, Fredric Eugene, infant son of Bro. Robert and sister May Wilber, aged 1 month and 2 days. Funeral services by Bro. C. S. Holsinger.  
FLORENCE FIKKE.

**KIGER.**—At Dayton, Ohio, Jan. 2, 1895, Bro. John Kiger, aged 87 years, 7 months and 15 days. He was born in Rockbridge County, Va. Funeral services by J. W. Bowman, from Job 14: 10.  
JOSIAH EBY.

**WALFORD.**—In the La Porte church, La Porte Co., Ind., Dec. 25, 1894, Aurilla Walford, aged 41 years, 8 months and 4 days. See was born in Belmont County, Ohio, and came to Indiana when eleven years old and made her home in Brown County. She lost her hearing at eleven years of age and commenced going to the deaf mute school at thirteen years of age. She went to school seven years. She was married to Jasper J. Cross in 1874. To this union were born eight children. Four preceded the mother. The husband and four children are left. Services by the writer, from Dan. 12: 2, 3.  
R. J. SHREVE.

**BOWMAN.**—In Franklin church, Va., near Bethlehem church, Dec. 29, 1894, of scrofula and neuralgia, sister Mary Bowman (nee Graybill), aged 65 years, 3 months and 6 days. She has been a consistent member of the German Baptist Brethren church for a number of years. She was married to Bro. William Bowman in 1884. She leaves her husband and nine children. Funeral services by the Brethren, from the words, "I am ready to be offered."  
ISAAC BOWMAN.

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## ANOTHER LETTER FROM ONE OF THE BRETHREN.

Mr. Adam B. Miller, formerly of Waka-rusa, Elkhart Co., Ind., now a member of the Brethren Colony at Cando, N. Dak., writes as follows:

CANDO, N. DAK., Jan. 14, 1895.

MR. MAX BASS,

Dear Sir:—I will pen you a few lines and inform you of our pleasant fall and winter so far. We have had about four inches of snow and have good sleighing or wagon roads. We are well pleased with the weather as it is much healthier here than in the East, the weather is not so changeable here as in the East, we had only one stormy day so far this winter. Our children went to school every day so far. We have two miles to the school. There are a great many people who think that our winters are much longer than they are in the East. When it freezes here it stays frozen all winter and we have nice and dry roads, while in the East they have rain and snow and muddy roads and freezing and thawing, while we have a steady cold and dry weather. This leaves us all well. I remain,

Yours Truly,  
A. B. MILLER

The prospects for another large colony of Brethren to move to North Dakota next spring are very promising. All the Brethren who wish to join or who desire information about North Dakota, its advantages and opportunities are invited to write to Max Bass, 131 Jackson St., Chicago, Ill.

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Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., FEBRUARY 5, 1895

No. 6.

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Six came out on the Lord's side at a meeting recently held in Fairview church, Mo.

A BIBLE school is to be held at the Rockingham meetinghouse, Ray County, Mo., commencing Feb. 14. Particulars next week.

BRO. SAMUEL CLICK of Nevada, Mo., was with us over last Sunday. He is on his way East, expecting to spend some months in Virginia.

BRO. L. T. HOLSINGER closed his meetings at the Newton church, Ohio, Jan. 27, with seventeen accessions. So writes Bro. D. D. Wine, of Covington.

WRITING from Johnstown, Pa., Bro. J. C. Harrison says, three united with the church, Jan. 20, by baptism, at Walnut Grove, in the Johnstown congregation.

LAST week Northern Illinois was visited by the most severe snowstorm of the season. The weather was very cold and the snow drifted so as to make traveling difficult.

BRO. S. N. EVERSOLE, of North Dakota, writes us from Dayton, Ohio, that he has been enjoying some pleasant meetings among the Brethren in Indiana and Ohio. He will next visit Sandusky County, Ohio.

ALL subscriptions received after this date must commence with this issue, as our supply of back numbers is about exhausted. Of No. 2 we are entirely out. It is to be regretted that all of our subscribers did not renew in time to get all the issues for the year.

BRO. ALBION C. DAGGETT, whose address is now changed from Burr Oak, Kans., to Villa Park, Colo., would be pleased to have the names of members' children and friends living in Denver, that he may visit them, and induce them to attend the services held in that place. Especially would he like to have the names of such as our readers would like him to visit. He may be addressed at No. 848 Fish Avenue.

BRO ANDREW HUTCHISON writes us that his health is improving since he reached Florida. He is preaching daily, and speaks very encouragingly of the zeal manifested by the people. He may be addressed at Kuka, Fla.

SISTER IDA M. HUDSON writes that Bro. Geo. E. Studebaker closed a meeting in the Prairie View church, Kans., Jan. 20, with nine accessions by baptism and one applicant. This makes eighteen additions during the last thirteen months.

BRO. T. T. MYERS reports five accessions in the Philadelphia church quite recently. He is now engaged in preaching a number of doctrinal sermons, and finds that people give special attention to this line of preaching. We need more intelligent doctrinal preaching in all of our churches.

On the evening of Jan. 23, after delivering twenty-nine discourses, Bro. G. L. Studebaker closed an interesting series of meetings in the Oakland church, Ohio, with eight accessions by confession and baptism. So writes sister Minna H. Bosserman, of Bradford, Ohio. The meetings were largely attended.

THE Special Bible Term of the Mt. Morris College closed last week. It was quite well attended by young ministers, and some older ones, but the attendance was not as large as it should have been. These special terms in all of our schools are free, and while they are intended for ministers in particular, they prove a great help to others interested in Bible study generally.

THOSE who have renewed their subscription should notice the date stamped to the right of their names on the paper. If the date says \$95 it shows that their subscription has not been renewed. But if they have renewed, the date should read \$96. If there are any mistakes report them to us at once. Do not look for a change of date until two weeks after the remittance has been made.

WE must ask our patrons to exercise patience towards us on account of the business department being greatly crowded. Those sending money may have to wait one month for their receipts. But those making remittance by draft or money order need have no fears at any rate. By February 10 we hope to have responded to all the communications received during January, and from that time on will probably be able to answer our patrons more promptly.

YEARS ago a well-informed man greatly surprised his friends by confessing Christ. When the affair was mentioned to him some years later, he said he was convinced of his duty for twenty years, but his wife had teased him so much about coming to the church that he became stubborn and would not yield to the Gospel call. Of course he did wrong in resisting conviction, but it would have been better had his wife understood more about human nature and labored with him differently.

CONSIDERABLE stir was made about one year ago by a Mr. Webb, an American convert to Mohammedanism, opening a mosque in New York and starting a paper in the interest of his new faith. He operated on money furnished by wealthy Mohammedans of Arabia, and it was expected by them that Mr. Webb would make scores of converts. It is now reported that the mosque has gone to other uses, the paper has ceased its issues and Mr. Webb himself has disappeared.

HUNDREDS of our little people might do a good work by gathering subscribers for the *Young Disciple*. We have concluded to make them a special offer. Any one who will send ten yearly subscriptions for the *Young Disciple*, accompanied by \$5 00, will receive a copy of sister Miller's book free. Here is a chance for the boys and girls. The *Young Disciple* is an illustrated weekly paper, price, fifty cents a year, and should be in all families where there are young people. We hope to receive many orders inside of the next few weeks.

WRITING concerning a series of meetings one of our correspondents says the members in that locality are not taking the interest in the services they should. An occurrence of this kind is indeed unfortunate. Every saint, having the cause of Christ at heart, should take special interest in the protracted efforts made to gather souls into the church. And while this is true, the services should also be conducted in a way that need not prove offensive to the members. All things should be conducted with a view of edifying and instructing.

It is altogether possible, when the cup of the New Testament is passed on Communion occasions, for communicants to merely touch the fruit of the vine with their lips, and not swallow even one drop of the contents. This is not sufficient. Jesus commanded his disciples to eat of the bread and drink of the cup. Concerning the cup it is said of the apostles, "And they all drank of it." Mark 14: 23. If one may not drink of the cup, but merely touch the contents with the lips, he may do likewise to the bread, and thus pave the way for getting rid of both. Except we eat of that bread and drink of that cup we have no life in us.

BRO. N. S. DALE, of Cornell, Ill., has been keeping, by States, the number of additions to the church, by baptism, reported in the MESSENGER in 1894. His figures stand thus: Illinois, 470; Iowa, 353; Indiana, 725; Ohio, 332; Missouri, 155; Kansas, 431; Nebraska, 259; Pennsylvania, 766; Virginia, 741; West Virginia, 199; Michigan, 90; California, 56; Tennessee, 23; Oklahoma, 97; Maryland, 155; Florida, 16; North Carolina, 25; Texas, 17; Louisiana, 11; Arkansas, 37; New Jersey, 12; Denmark, 7; Colorado, 21; Wisconsin, 21; Oregon, 23; Alabama, 7; Washington, D. C., 1; Minnesota, 1. The accessions, as given by Bro. Dale, do not show the number of additions reported by some others who have kept count during the year, but the information given will prove interesting reading, at least.



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### BEYOND THE SHINING RIVER.

BY CHARLES EDWARD NAIR.

Just beyond the shining river  
That divides this vale of tears  
And the home of peace forever,  
Lies a land of happy years.

Just beyond the shining river,  
Where the shining angels dwell,  
We shall meet to part,—no, never,—  
Dear ones we once loved so well.

Just beyond the shining river  
Golden portals ever shine,  
Where the ransomed ones are ever  
Free from thoughts of day's decline.

Just beyond the shining river,  
On the border of that land,—  
One by one the loving Savior  
Welcomes them upon the strand.

Baker's Mill, Va.

### HOW TO BE SAVED.

BY B. F. MOOMAW.

"For by grace are ye saved through faith; and that not of yourselves: It is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:8-10.

GRACE may be defined as "The exercise of love, kindness or good will: disposition to benefit or serve another;" "Favor bestowed or privilege conferred." May we not say favor bestowed and privilege conferred?

"It was the grace of God that opened the way for the exercise of mercy to men before the world began and was made manifest by the appearing of our Lord Jesus Christ, who brought life and immortality to light through the Gospel." 2 Tim. 1:8-10. That is his purpose in giving. This grace existed in the divine mind before the foundation of the world, and accordingly he created man with an intelligent mind, all the faculties of his wonderful physical nature, and the immortal soul, with the grave responsibilities resting upon him. He also opened before him the book of nature, the wonderful works of God. The heavens declare his glory, and the firmament showeth his handiwork. "The hearing ear, and the seeing eye, the Lord hath made both of them." Prov. 20:12. "These are the favors bestowed" and are the Lord's work, entirely apart from any work that we have done or that is possible for us to do. We see with our eyes the heavens and their beauties. We hear with our ears the blessed Gospel of the Son of God. We believe in the Father, and we believe also in the Son, our Redeemer and Savior, and the Holy Ghost, our instructor and sanctifier.

Here our work begins. Listen! "Incline your ear, and come unto me: hear, and your soul shall live." Isa. 55:3. "Come unto me, all ye that labor and are heavy laden and I will give you rest." Matt. 11:28. How shall we come? We answer, By faith in the favor bestowed we are justified, and here the "privilege conferred" comes in, and through faith made perfect we are sanctified and saved. Through faith means "from beginning to end," and is the gift of God through the faculties of the mind,—just as we believe everything that we hear through reliable authority. "Faith is not a miracle, it cometh by hearing, and hearing by the Word of God. How can we believe

except we hear?" "It is not a deviation from the known laws of nature, not a supernatural event." We hear the Word of God, "incline our ear," and come to him, believing as the Pentecostians and others. This we present as an object lesson to impress the mind on the leading thought in this subject, "What shall I do to be saved?"

None have ever believed more sincerely than they. The Pentecostians saw their condition and were convicted of their sins. But this was not enough, and in distress they exclaimed, "Men and brethren, what shall we do?" And what was the reply? Was it, "Only believe"? No, sir, but "Repent and be baptized for the remission of sins." Repent and be converted that your sins may be blotted out, and the promise is yours, and the favor is bestowed in the pardon of your sins. Having "obeyed from the heart that form of doctrine which was delivered unto us, being then made free from sin, we are now new creatures in Christ Jesus." 2 Cor. 5:17. Or, as in our text, we are "created anew in Christ Jesus, unto good works, which God hath ordained that we should walk in them." Matt. 28:20. The question may arise in our mind, How do we get into Christ Jesus? The apostle answers, "Know ye not that so many of us as were baptized into Christ, have put on Christ?" Rom. 6:3; Gal. 3:27. Having received Christian baptism, not Novation baptism, as instituted about the year 252, nor Eucemonian baptism of 375, we have the baptism authorized by God and not of men, Mark 11:30-33, and commanded by Christ, with other ordinances, to be practiced unto the end of the world.

With this the history of the jailer corresponds. He, seeing his situation, appealed to the apostles, asking the question, "Sirs, what must I do to be saved?" He, not having heard of Christ, knew nothing of this grace, "the favor bestowed." The first thing to do was to believe on him, "and thou shalt be saved." Not yet, but "shalt be." He having brought them out of the inner prison, they spake the Word of the Lord to him and all the family circle. They certainly told them what more was necessary and, believing it all, he took them immediately to a suitable place, where a supply of water was at hand, to wash their stripes and all were baptized, and bringing them into his house, he provided refreshments and, through faith, so far made perfect, having availed themselves of the "privilege conferred," realized the favor bestowed, was made happy and all rejoiced together. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. So also in the case of Paul's conversion. When the Lord smote him, and in an audible voice spake to him, he heard, and at once believed and immediately prayed and, trembling, said, "Lord, what wilt thou have me to do?" And the Lord referred him to his minister in Damascus, who would tell him what he must do. And Ananias found him, as instructed, and behold he was praying, thus giving unmistakable evidence of his faith and repentance. He knew that all was right, so far, and told him to arise and be baptized and wash away his sins. Did any one ever believe more sincerely or pray more fervently? And yet he must be baptized, that his sins should be washed away. How clearly do these three cases settle the question that our sins are not pardoned by faith alone, or with repentance apart from baptism. Don't tell me that faith alone will save me, or that I need not pray or be baptized for the remission of my sins. "He that believeth and is baptized, shall be saved." Mark 16:16.

By the grace of God the favor has been be-

stowed, and the privilege conferred upon every body. "It was the grace of God that opened the way for the exercise of mercy toward men," and if accepted upon the conditions prescribed, the favor of pardon and final salvation will be bestowed, for God has promised and will give it, provided "we go on unto perfection, purifying our souls in obeying the truth through the Spirit." 1 Pet. 1:22. Being born again by the Word of God which liveth and abideth forever, and being new creatures in Christ Jesus, if we are such indeed, we will put off the old man. We will lay aside all filthiness and superfluous, such as trifling amusements, foolish talking and jesting, all lustful practices, and such things as worldly people indulge in, which is idolatry. Col. 3:5. Draw the line between the church and the world and be sure to keep on the side of the church. "Put on the new man, which after our Lord is created in righteousness and true holiness." Eph. 4:22-24. Read the second, third and fourth chapters for a lesson on this subject, and also the third chapter of Colossians, and keep as far as possible on the safe side.

This subject may be illustrated by our material affairs. God has given us, through the agency of our ancestors, a good farm with stock and farming implements and a comfortable residence, with household appurtenances. The forest is cleared away, the soil is fertile, and all is supplied that is necessary to make farming a success. With God's promise that seed-time and harvest, summer and winter, shall never fail, the early and late rains shall be supplied, he has given us brain and muscle. God has done all this for us. His grace is sufficient for us. It is "a favor by him bestowed," and the privilege is conferred to utilize these advantages, with the promise of success. I believe him to be faithful and able, and willing to do all this for me. I propose to trust him, but if I fail to do the part assigned to me, will he bestow the favor of filling my barn with hay, my garner with wheat, my crib with corn and my dairy with milk and butter, or will he supply my table with the necessary comforts of life? No, sir. We do not expect it, and we go to work to do our part and the blessings attend us.

Just so in our spiritual relations. He has given to man to have dominion over the work of his hands, over all the earth. Gen. 1:26. He has given us the field, the book of nature, divine revelation, a suitable material nature, intelligent minds, a responsible soul, and his church organized, where all our necessities can be supplied, and says, "Come now and let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isa. 1:18-20. All things are now ready, the privilege is conferred, the invitation proclaimed, "Come unto me and I will give you rest." "The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "Come into my vineyard and whatsoever is right I will give you." With all this, if you will not come, who is to blame? Now hear, "If the word spoken by angels was steadfast, and every transgression received a just recompense of reward, how shall we escape if we neglect so great salvation?"

"EXPERIENCE is the name men give their follies or their sorrows."



# ABOUNDING IN THE WORK OF THE LORD.— 1 Cor. 15: 58

*Partial Report of Sermon preached in Washington, D. C., Oct 28, 1894, by W. M. Lyon, and for the Want of Space has been Delayed till the Present Issue—Ed*

In this verse we have a three-fold admonition from the great apostle. From the preceding verses we learn that some of the Corinthian brethren had lost faith, at least to some extent, in the doctrine of the resurrection from the dead. This great article of faith once doubted, and we make entrance for the adversary to come in and blast our brightest hopes and take away our peace and happiness. To doubt any part of the divine Word gives unrest and brings destruction upon us. And more especially do we bring upon us the most awful results, when we deny the doctrine of the resurrection,—the great doctrine of a future state. Blot that out from the minds of the people, and anarchy, despotism, crimes, evil of all kinds, would reign supreme. Take away from the world the belief of this great doctrine and you remove the foundation upon which rests the peace and prosperity of nations, as well as the comforts and joys of the believer. "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15: 19.

I would note this point: If all were to accept this doctrine,—accept it, believe it *truly* with heart and mind and soul, surely many more would abound in the Lord's work. Too many hold this mighty, this stupendous truth, but vaguely in their unbelieving minds,—hold it loosely,—act as though they never expected to stand before the presence of the great Judge of all the earth! Such do not, can not "love the appearing of the Son of man," and therefore can not "abound in the work of the Lord."

I now ask, What is it to "abound in the work of the Lord?" To abound in anything we must have much, or do much. There must be an abundant supply.

Next, "What is the work of the Lord?" That must constitute the work of the Christian. Jesus says (John 5:17), "My Father worketh hitherto and I work." His whole life was spent in working. He "went about doing good." Acts 10: 38 He says to us also, "Son, go work to day in my vineyard." Matt. 21:28 He lived this doctrine. We, too, must live it. That is to abound in his work. We do it because we have his life,—his spirit,—his love, and therefore his mission will be ours, and his reward ours. And right here let us note the fact that "even Christ pleased not himself" (Rom. 15:3), fulfilling the prophecy of Psa. 69:9. How many abound in this part of the work of Christ? How miserably selfish many are! No Christ in that,—no abounding,—no blessing. Selfishness and Christianity can not dwell together.

In the next place, let me say that before we can abound with and in the work of Christ, we must be filled with gratitude and love toward him. The true lover abounds in anything and everything that will please his sweetheart. He studiously and scrupulously avoids everything that has even the least tendency to displease the object of his love. He makes many sacrifices to please her whom he loves above all others. Now, then, our love to Christ must even be stronger than this,—so strong that we would forsake even father, mother, lover, life, anything,—everything rather than Jesus who hath given his life for our sakes. Will our love to Christ stand this test? If so, rest assured you will abound in every good work. Tell me, is not this the doctrine of the Gospel?

This question arises here: Of how much am I willing to deny myself on account of Christ's cause? How much time? How much money? How much did you say? Many, very many, fail here. They give practically nothing to support the Lord's work. The Lord Jesus Christ, who bought them with his own blood, they put off with pennies while they consume guineas on themselves. They give him nickels and dimes while they keep, to consume for self-gratification, the dollar,—five,—ten,—twenty. Then they sing,

"Here, Lord, I give myself away;"

and,

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my ALL."

Many to-day are bowing down to the goddess of fashion and are giving liberally,—giving ten times, yea, twenty times (and shall I stop there?)—as much as they are willing to give to the work of the Lord! Can such abound in the Lord's work?

I believe that many abound in offerings to the God of Philpp. 8:19, who profess to abound in the work of the Living God! Whose god is THEIR BODY,—yes, THEIR BODY. If they can not manage to consume all their substance on the outside, they will consume the balance on the inside! O, these body-worshippers! Would you worship this body that will soon be food for the worms of the earth,—this body that may, ere another week rolls by, be sleeping beneath the clods of the valley,—this body that must be summoned into the presence of the eternal God at the great judgment?

My hearers, let none of us make idols of this body. I hear some one say, "Ah, I know that I am not a devotee of Fashion, therefore, I feel clear." Do you? But don't forget this: There are thousands of body-worshippers,—self-pleasers,—mammon-lovers, going about in *plain clothes*! How do I know? *Facts* are fearful things. Millions of souls starving, dying, while millions of dollars are tightly clutched by those who, by profession, are abounding (?) in the Lord's work. Abounding in SELF! That is the difference. Suppose I want to sell you a ten-thousand dollar property. I hear that you want it and Bro. A tells me that you have lots of money,—that you abound in wealth. The deed is drawn, contract made, signed, etc, and then you step up and propose to put me off with a cash payment of *twenty-five dollars*! I would think there wasn't much business about you,—that you certainly did not abound in wealth, or you did not want the property. Well, that seems to be the way many abound in the work of the Lord. That is the way they "lay up treasures in heaven." They make large payments to the Lord's work, sometimes pennies, sometimes nickels, sometimes dimes, or even a quarter or more, and frequently all this abounding in the work of the Lord within a period of *one year*!

Dear friends, I beg of you, not to live for self. I ask you to count up what you have spent unnecessarily, injuriously, on the body, in the body, for the body, for self, for earthly treasure; then compare that with what you have given to the Lord's cause. How does it look? How would you like to stand before Christ's presence, and the accounts stand, "All for self," on the one hand, "None for thee," on the other, or if it be too strong to say none for Christ, it may be the bare leavings for him! O, this body worship! How many are guilty! Pleading self,—displeasing God!

Now what is the trouble? Such have not given themselves to Christ. They have refused to

trust him. They are Christians simply by theory, not by practice. His love can not abound in the heart or it would abound and creep out through the life, the mouth, the hands, the feet, and even the pulse!

A few years ago, a brother, then living at Bridgewater, Va., with his family, were saved from drowning by a colored man. That brother would come to the help and rescue of that colored man at any time, because his heart abounds with love and gratitude toward the one who saved him and his family from death. So will we do toward Christ, if we do truly love him and appreciate what he has done for us.

I owe a large sum of money. I see no possible way to pay the debt. It is overdue. Judgment comes. My property is about to be sold. A friend steps in and lifts the obligation. Tell me, if you please, could I help showing my gratitude to him? Would I not abound in works and actions to please him? Why, then, can we not do so for Christ's sake? He came and lifted the great debt off the back of this world. He did this for your sake and mine. Shall we not appreciate it? We will, if our hearts are not stone.

To abound in Christ's work, we must TRUST HIM FULLY,—trust him with anything, at all times, under all circumstances. We must trust him, even with our pocket-books. You can not possibly abound in good works unless you do that. Many of the poor heathen put to shame many professed Christians in our enlightened land. Many, when they accept Christ, even sell their very beds,—forsake all,—to follow him,—to tell others what he has done for them. I see such standing up in the judgment, condemning thousands who profess to be abounding in the work of the Lord and who live in the land of Bibles.

Why not trust like the lady referred to in the *late Brethren's Missionary Visitor*? She was afraid if she trusted Christ, he would send her to China as a missionary. The clergyman said: "See that robin out there in the cold and sleet, shivering, perishing? Put your hand out at the window with a few crumbs. It lights upon it and begins to eat. What would you do with it?" "Why," she said, "I would take it in and care for it, because it trusted me." "Well then," said the minister, "will you not trust Christ who has promised to care for you under all conditions?" Two years pass. The same lady and gentleman meet again. The lady asked if he still remembered the story of the robin. He did. "Well," said she, "I trusted him and I'm going to China!" O, what wonderful things we would do if we were only willing to trust him fully and let him use us! If you are not abounding in his work, you are not prepared to die,—not ready to meet him.

To love and trust him supremely means to make sacrifices for his sake and cause a joy, a pleasure. If you find it a hard task to give to the Lord's cause, give more, keep on giving till you conquer your love for money. If you find it a task to attend the house of worship, go oftener. Christ said, "It is more blessed to give than receive." Are you afraid to trust him on that?

You are in great need. You get help. You say, "O, what a blessing! Some one else is in need. You do the helping this time. You give. Now then, Christ says, "That is a greater blessing to you than the other." Are you ready to believe it? If not, you must join issue with Christ. How can you abound in his love? I know this is an unpopular doctrine to preach. I found that out long ago, but if I refuse to preach it, I betray my Lord and Savior as Judas did who sold him for a few pieces of silver!



And here we reach another point: We have said, and proved, I think, too, that to "always abound in the work of the Lord," we must first love and trust Christ supremely, and that implies another grand principle, *viz.*, our lives are filled with joy and peace, instead of unrest, care and worry. You can not abound in Christ's work while you are worrying. They tell us that worry has been a great factor in destroying the health of the Czar of Russia who is now standing near the gates of death. And while, in many respects, he is worthy of admiration and imitation, yet the God of all comfort is abundantly able to take all worry and fret out of him, if he would only trust him fully. O, if the time spent in worrying were only spent praising God and praying to him, what a wonderful change there would be in this world of ours! And if the time and labor and money that are consumed in self-gratification were expended in behalf of the cause of Christ, it would wipe out the great evils that to-day are threatening to destroy the social fabric of the nations, as well as the progress of the Gospel of Jesus Christ in its saving power!

Again, to abound in the work of the Lord, means that we are willing to let 2 Cor. 12:15 find its fulfillment in us. Ah, it means much "to spend and be spent" for the Gospel's sake. You say, "That just applies to Paul,—to preachers." Don't deceive yourself. It means *you*, every one of you, just as much as it means me or Paul. Moreover, in all this great expenditure for Christ's sake, it may even be done contrary to natural law. "The more abundantly I love, the less I be loved." This means something of the abounding for Christ's sake. The natural man can not do that. I am glad that we may reach that blessed condition. It is yours if you will have it, if you will abound in good works. When favors or love are not appreciated, not reciprocated, the Adamic nature says, "Don't continue this abounding," but the second Adam intercedes and says, "If thine enemy hunger, feed him, if he thirst, give him drink." Where Christ's love dwells his work must abound! You can do these things only through the Holy Spirit's help.

Having this Spirit and Christ's love in the heart we must abound in doing the work of the Lord. No trouble then about loving God with all our heart, mind, soul, might, and our neighbor as ourself. This is abounding in the work of the Lord. Loving God with all our might. Self is swallowed up. We, then, like David, will love God's "commandments above gold." How many reach this standard? How many abound?

#### THE MESSENGER AND HIS MESSAGE.

BY C. H. BALSBAUGH

To Brethren Henry Hollinger and Samuel Wilmer, of Spring Creek Church, Dauphin Co., Pa.:—

"If any man speak, let him speak as the oracles of God." 1 Pet. 4:11. "Preach the Word." 2 Tim. 4:2. "Christ sent me not to baptize but to preach the Gospel." 1 Cor. 1:17. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. 4:5. "We are ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. "This is the message which we have heard of Him, and declare unto you, that God is LIGHT, and IN HIM IS NO DARKNESS AT ALL." 1 John 1:5. "I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2. "We a

not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." 2 Cor. 2:17. "By manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4:2. Is it any wonder that Paul charges Timothy "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom," to preach the unadulterated evangel of heaven? Happy the minister who can say, "I take you to record, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." Acts 20:20-27.

To "preach Jesus," to proclaim "the Gospel of the Son of God," to be the spokesman of Jehovah, to be the herald of eternal Truth and infinite righteousness and holiness, is a mission for which only those are qualified who are "filled with all the fullness of God." Eph. 3:19.

Not long since a ministering brother said to me, "I fear I have not sufficient magnetism in my nature to make a successful minister." Christ not only gives the answer, but is personally the solution of the problem. "I, if I be lifted up from the earth, WILL DRAW ALL MEN UNTO ME." John 12:32. "CRUCIFIED WITH CHRIST." This is the essence and totality of the Christian life, and the mighty magnetism of the Christian ministry. Gal. 2:20. It is not the geometry of our sermons and prayers, nor their arithmetic, nor their oratory; but their sincerity and spirituality. Neither their length nor multiplicity nor elegance, will make them the vehicles of the Holy Ghost in the conversion of souls. You may fascinate people by your rhetoric, melt them with your pathos, convince them by your logic, and transport them by your analogies, and yet not preach Christ unto them. Learning, elquence and self, are apt to be in close association. 1 Cor. 8:1, 2. Sanctified mental culture is one of the rarities. The consciousness of intrinsic capacity necessarily accompanies intellectual evolution, which in numberless instances supercedes the didactic function of the Holy Spirit.

"Keep yourselves in the love of God, praying in the Holy Ghost." Jude 20:21. This will always keep us under the inspiration and impulse of the Incarnation, and the cross, and the resurrection, and all the current and eternal interests of the kingdom of God. Christ was not only "a teacher come from God," but He was what He taught. The best and most effective knowledge is not that which we gather from the study of the Bible, but that which is immediately imparted by "the spirit of truth." Not theology but Christianity is the message God gives us to deliver. John 16:13-15, and 1 John 2:27.

College training is not to be despised, but it can never be a substitute for the personal tuition of the Holy Ghost. In Gal. 1:11, 12 we have a sample of a genuine, God-made preacher. Christendom is overstocked with big-brained, empty-hearted, college-manufactured clergymen, who can tell us many fine things, and ravish our fancy with glowing pictures of abstract truth; but the Christ of God, the living, personal, indwelling Christ, is wanting. "The ministry of reconciliation" requires much study, hard study, constant study, but above all it requires the faith which lays open the entire being to the influx of Divine Life and Light. Truth must become in us a well of water springing up into everlasting life. John 4:14. This upwelling, forth-gushing of the life of God in us is true ministry of the Gospel. Such Christ wants you to be, and such you may be, even in the very infancy of your new vocation.

Strain not at things high and deep and vast but bear natural, spontaneous testimony to the truth as the Holy Ghost has verified it in your consciousness. Have no aim but to save souls by a presentation of Christ as a redeemer from all iniquity, as well as from all penalty. Preach a Gospel indeed, which is more than I dare here venture to say. Be bold with such boldness as confidence and meekness inspire. Never say, "So it seems to me," or "I suppose." Occupy no ground but what is included in 1 Cor. 3:11. The Incarnation of God has wide relations. The more your horizon extends, the more will you see of Emmanuel everywhere. Wonderful verifications of Col. 1:14-18, will you find as your acquaintance with Christ enlarges. Be careful, very careful, when you visit the penitent, and sick, and dying, what message you bring them. Never begin with the fruits of righteousness but with their divine source. Fruit is not pasted on, but evolved by the vital process of growth.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. You are "stewards of the mysteries of God," not only ministers for Christ, but ministering Christ, and must give account for the eternal destiny of souls. 1 Cor. 4:1, 2.

There is no department of the ministry so neglected as the pastoral. Not that there is not enough visiting done, but it has not for its specific object the spiritual welfare of the family. Worldly, uninteresting, and not unfrequently frivolous conversation is maintained from first to last. And then, alas, how often do they separate without worship! This is unworthy the minister of Christ. Never set foot in a house but as the representative of the Son of God. Let speech and mien testify to your character and mission. Be grave without austerity, and sweet and winsome without silliness. Be full of Christ, who is both the power of God, and the wisdom of God. Rom. 15:29, and 1 Cor. 1:24.

I have known very impressive sermons to be spoken in the forenoon, and in the afternoon not only all good effects dissipated, but disgust awakened, by giddy talk and unsavory demeanor. Let the words of the great apostle ever ring in your souls, and be revealed in look, word and act: "Whom I am, and whom I serve." Acts 27:23. One look, one word, one nod, one wave of the hand, may be the crisis of an immortal soul. Let the awful representative character of your mission and message burn itself into the very center of your souls: "AS THOUGH GOD DID BESEECH YOU BY US." 2 Cor. 5:20. "In doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16. To save a soul is to satisfy the deepest yearnings in the heart of the holy eternal Trinity. Isa. 53:11; John 17:24.

Union Deposit, Pa.

#### OUR WORDS.

BY LEVI MOHLER.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

WORDS are the vehicles of ideas, and ideas control the world. The great movements and the small movements of the world of nations, or the world of our own lives, are but the working out of ideas. And words communicate these potent agencies and set them to work.

The thought conveyed in the most private conversation may repeat itself, on to eternity, encircle the world and influence millions.

If idle words did not convey thought of some



kind, which has not a known limit to its working, they might not be regarded so seriously in the Bible. But since we send them forth, God will hold us accountable for the work which they are sure to do, though ever so lightly spoken.

The commotion a talebearer can create in a neighborhood or a church, does not show the power of his personal influence, but the power of words from however irresponsible lips.

Let our words, which are the "circulating medium" of the church, communicate such things as the Holy Spirit, the Bible and the services of the sanctuary would inspire, and a strengthening, and a movement for the right all along the line would quickly follow. The sanctuary would soon be felt to be a sacred, holy and blessed place for all. But if the conversation of the members of the church runs into the habit of gossip and tattling, with a proportion of politics, telling of big yarns and jokes, often impure, it will not take long for the coldness of spiritual death to begin to be felt in the church, with indifference, division and any amount of trouble to follow. Prov. 26:20-22

The seeds of strife and spiritual death are in every unholy conversation. It is possible for our dear brethren and sisters to tear down more in their talk, in which no harm is intended, during visiting after meeting on Sundays, than the minister can build up by the most faithful preaching in the sanctuary.

If in our visiting, Sundays and all other times, we would be careful to lead the conversation of the company to the things of our Redeemer, to whom we profess to be consecrated, body, mind and spirit,—our words, too, surely,—there would be left in memory a sense of blessing and joy akin to sacred things, in great contrast to the disturbed feeling, and regrets that often follow "good times" we have, in which the Lord has no part, but where our words only distributed thoughts as agents to work for things that are of the earth earthy as for the evil one. Eternity alone can tell, and it will tell, what our words have done for ourselves and for others.

Warrensburg, Mo.

## BALANCING AND HIRING.

BY JACOB S. ZIGLER

WE have just passed through a season of balancing accounts and are now in a season of hiring laborers for the forth-coming harvest. As we go around among employers and employees, this is the principal thing we hear discussed. We need not listen to the chat very long until we are convinced that it all pertains to the physical man, or, How can I best manage to swell my pocket-book to its utmost capacity? This is the case on either part of our subject. Let us take an instance or two and see whether or not we may make an application to the other or real man.

1. "Balancing." Here we see two men trying to balance an account. They are equals, as men, and in business standing, and think both sides of their account are about equal. But how anxious each one is that the balance may be on his side. But lo! there is as much difference between this account and ours with our Master as there is between black and white. We look again. Here we see a man carrying on an extensive business. He has, among other employees, a very poor man. We see him going to his master for wood, wheat, corn and quite a number of things. Finally we see them balancing up. This poor man knows nothing about keeping accounts. He has not made use of the opportunities he had of gaining

knowledge. He has gone on in ignorance and received far more than he has deserved. This is an example of our account with our Heavenly Master when we live ignorant of his Word and works. This poor man represents the sinner, who is continually receiving from the Father and giving but little or nothing. What is the best thing for him to do? It is to go to work and learn how to keep an account and to manage it economically. He has all the educational opportunities he needs and it is in his place to use them. Just exactly so it is on the other side. We have a Book that tells us how to manage and balance our account with our Heavenly Father. We have a chance to study a lesson in it every day and then go and hear a talk on it every seventh day and often, yes, very often, between regular days. Sinners, what excuse have you for not trying to manage your account, with these advantages: and when you have the fullest assurance that it is to be opened, and the school book also, and the two compared? "And I saw the dead, small and great, stand before God; and the books were opened and another book was opened, which is the book of life; and the dead were judged out of those books, according to their works." Rev. 20:12.

Well, does the Christian deserve all he receives from his Master? No, sir; not by any means. The balance is always on the Master's side. But look here; we have a friend, Jesus, who has so kindly said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Matt. 11:28 He is the "Great Burden Bearer," and will bear all our burdens if we will only have full faith and confidence in Him and do his bidding. Let us take example and courage from Paul, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5:6, 7, 8 If we want to get acquainted with this Friend and have him help us to keep our side of the account up, on an equal with the other, he has told us how we may do it. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39 We are going in debt to our Heavenly Father all the time. But the blessed thought of a friend stepping up and saying, "Follow me, I will forgive you your debts," is surely the greatest consolation any one could desire. But remember, he just forgives according to our forgiving our fellowmen. What more could he have done?

"What more can he say than to you he hath said—  
You who unto Jesus for refuge have fled."

2. "Hiring." Here is a man that wishes to hire laborers. Here are men, by the hundreds, who can labor if they will. And they all say they will, if prices and places and everything just exactly fits their own notions; and that, generally, is to get the most conspicuous position, the highest price and do the least work. Who is it that is crowned with success? Who is it that is respected by all? Is it the man who idly stands by the wayside, waiting for opportunities, or is it the one who makes them? The householder went out about the third hour of the day and found laborers standing idle in the market place (there is where they are generally found, in a gang, talking about what they would do, and what they would not do, as though they were independent). "And he said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way." Matt. 20:3, 4. "And again he went out about the sixth and ninth hours, and, again at the eleventh

hour, and found others standing idle, and said unto them, Why stand ye here all the day idle?" Did these laborers go through with a routine of contentions and turns and twists for higher prices and less work? By accepting the offer of the householder, they virtually said, "We accept the wages you offer." Sinner, you are a laborer. God, our Heavenly Father, has labor for all: but there is to be no contention or grumbling about work or prices. If you will, you may come into the fold and labor valiantly, and the pay is sure to come. He promises to pay, even for the giving of a cup of cold water. "And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." Why do ye stand idle under such offers? And, yet, in the end, he promises you the rich gift of eternal life: but on the other hand, eternal damnation. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23.

Have we, who have hired to the Master and gone into his vineyard, been doing all that we can and that willingly? Has our service been given grudgingly? If we had the opportunities to make money that many of us have, to help the Master's cause, some of us would become rich indeed.

Here is a man that has a laborer employed and wants others. Now where is the man or woman willing and anxious to avail himself of every opportunity to secure positions for those who are so much in need of the remuneration which they may in this way receive? Matt. 10:42 Do we do this? Do we go and tell them of the advantages and enjoyments of our Master's vineyard? Do we go to the Master and plead with him to help us in our efforts, if we dare call them efforts at all? Do we use the opportunities to help others to secure laborers for the vineyard; and do we do it willingly? Or do we do it because we must? We have so many chances to throw in our little mite. Here is a man soliciting for a church, probably for the Washington Mission; and some one else for some other good cause. We twist and turn awhile and give him a little something and often after he is gone we say there are so many "beggars" these days that we fear they will break us up, etc. I wonder whether the "poor widow" talked in that style? Was she not glad for the opportunity?

Here is an agent for the "MESSENGER." He asks an old subscriber whether he wants the paper another year. "Oh! I hardly know, I am so hard up just now; and it seems so high in price and the last few numbers had nothing in them but reports of series of meetings and that doesn't interest me very much." What is the matter? A large report of laborers coming into the vineyard to help us, and we are not interested! Why, all the hosts of heaven rejoice at the coming of one; and even the inhabitants of the region of the damned are glad to know that one more, even one, will escape coming there. Luke 16:27, 28 No wonder the MESSENGER seems high to some when such is the condition. Do we treat opportunities this way in things that pertain to this life? "Let us think, before we further go."

Slav r, August a Co, Va

"To mitigate the evils of poverty as far as possible is our duty, and well-directed efforts will largely succeed, but the good time coming when poverty will be entirely banished, exists only in the imagination of dreamers. The poor are here and always will be, and whenever we will we may do them good. To comply with the Savior's teachings in this matter will fill both our hands and hearts."



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,

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## GIVE A KIND WORD WHEN YOU CAN.

Do you know a heart that hungers  
For a word of love and cheer?

There are many such a'out us;  
It may be that one is near.

Look around you. If you find it,  
Speak the word that's needed so,  
And your own heart may be strengthened  
By the help that you bestow.

It may be that some one falters  
On the brink of sin and wrong,  
And a word from you might save him—  
Help to make the tempted strong.  
Look about you, O my brother!  
What a sin is yours and mine  
If we see that help is needed  
And we give no friendly sign.

Never think kind words are wasted,  
Bread on waters cast are they,  
And it may be we shall find them  
Coming back to us some day.  
Coming back when sorely needed,  
In a time of sharp distress;  
So, my friend, let's give them freely:  
Gift and giver God will bless.

## THE CHICAGO MISSION WORK

BY LIZZIE E. HOWE

Among those who have visited our mission during the past month was an old brother who seemed to take great pleasure in learning of our work. As he sat listening to the children sing, hearing them recite, as well as seeing the girls at their hard work, his countenance lighted up and with eyes beaming with joy and a heart filled with enthusiasm, he exclaimed, "If I had the money, I would build a Home for this mission." Doubtless there are many such good, sacrificing brethren, but my mind goes out to those who have the means and not the will to give. This is true in many instances, not that they have deliberately determined to withhold the means, but that they have never been awakened to the needs of the mission work. Let us thank God for the abundance with which he has blessed us, and pray to him to send conviction into our hearts that we may be willing to lay all upon the altar of sacrifice. We have done a little work, but we are only awakening to the possibilities before us.

God and his work are slighted. When we look around us in this great city and see the many institutions, as well as private houses, supported by Satan and his agents, we are made to cry out, "Where are the monuments erected by God's people, the institutions for the building up of His kingdom?"

'Tis true there are some, but what part have you and I in the work? My dear brethren and sisters, have you ever thought of the truth that our responsibility is great in proportion to our profession? How tenaciously we hold to the doc-

trine, and yet how practically selfish we are! We may claim that we can live nearer Christ in the Brethren's church and yet not sit in judgment; but while we claim that we have the Gospel, we should be the more active in carrying it to others. The church has a work to do besides promoting her own enjoyment. We want more than salvation; we want to save others.

The more I see of the popular churches of today, the more I am convinced that we need to watch and pray, lest we, as a church, sacrifice principle to cater to the desires of the unregenerated. But let us add to our doctrine zeal, and to zeal devotion, and to all enthusiasm. We are not enough alive to the work. We ought to have missions dotted all over this great city. We need a home for the friendless, a churchhome for our people, and a hospital for the sick. Why should we not have all these? Have we not the means in the church? Other denominations "trust the Lord" and somehow the homes, the churches and the hospitals spring up. They all are a power for good and some of us are under personal obligations to the founders of the latter.

The work is great, time is shortening, eternity is approaching, and we should act with promptness and zeal. This, too, is the work of the church, and we, as individuals, constitute the church. The work looks you and me in the face. How poorly we are performing it! How little our efforts resemble Christ's labors while here on the earth.

What was the design in organizing the Christian church? Was it not to bring souls to Christ, to alleviate the condition of mankind as well as to benefit its members? Through the church souls are brought into contact with the Truth, to learn the saving power of it. While we clothe the naked and feed the poor we should also clothe them with the garment of salvation. While we are sustaining them here, we should be preparing them for eternity. "The church is the pillar and ground of the truth." 1 Tim. 3:15 What a responsibility rests upon us! Are we holding the Truth and giving it out to perishing souls or are we allowing them to starve? Christ spent his life in rescuing the lost. "We are members of his body, of his flesh, and of his bones." Eph. 5:30. We are of Christ and we should therefore pre-empt his work. He has delegated it to his people. Are we filling our mission?

We rejoice in the thought that some of our brethren have already been giving the needs of the city mission serious thought. One good brother who visited us quite recently, remarked, "I am ready to give one thousand dollars to the Chicago Mission as soon as more brethren will join me." Is not this in answer to the earnest prayers that have been offered for the advancement of the good cause? Let us thank God, keep praying, and may we each individually help in bringing about an answer to our prayer!—*Home Helper*.

## "MANY A LITTLE MAKES A MUCKLE"

BY J. S. FLORY.

THE above old Scotch proverb, meaning many a little makes much, is really true, but we do not, seemingly, in this age of haste and extravagance, realize the force of it.

I could not help thinking of this proverb just recently when I noticed the statement in the paper that on Wednesday before last Thanksgiving each child of the schools of Los Angeles city, Cal., brought to their respective schoolhouses a small gift of vegetables or groceries to be given to the poor and needy of the city. In this way there were forty wagon loads gathered and then delivered to the needy. Many a heart was made

glad. Not only those who received the gift were happy, but the givers were happy also. And what an object lesson that was to each child! There is much more in it than simply helping the needy; it is a preparatory work on the young mind that will tell in years to come, teaching the child to be generous hearted and care for the unfortunate and needy.

Let such object lessons be taught our Sunday-school children and our members in general, and it will not be many years until every good mission undertaken by the church will be nobly sustained. If to day the many lilies were gathered in there would be the "muckle" for the extension of the kingdom of Christ. How glad we would be to see the one-cent-a-week advice of Annual Meeting carried out in every congregation in our Brotherhood. It would be a clear proof that the old proverb is indeed true.

## HAVE YOU A GOOD SUNDAY SCHOOL?

BY JESSE N. ENGLE.

THERE are different views as to what constitutes a good Sunday school. We must generally look at the results or effects of a work before we declare its "goodness."

If you ask the ordinary Sunday school attendant about his school, the response will be: "There is not as much interest shown as I think there ought to be."

The reasons for this reply are various. First, the Superintendent may not be a thoroughly consecrated Christian with soul and body dedicated to his Master. This is the leading qualification for a Superintendent. Besides he must take an interest in the work. The half-hearted efforts of many Superintendents are the cause of their failure. They must also be intelligent enough to grasp the meaning of God's Word, and especially the lesson for the day. If our public school teachers would make no more preparation for their daily classes than do many Sunday-school Superintendents and teachers, their schools would not continue half as long as does the Sunday school.

At the close of each lesson the Superintendent should give a spirited review of five or ten minutes. Make the children feel that they know something. Impress one or two points indelibly upon their minds, and don't forget to let them sing. You will then need have no doubt of their presence the next Sunday.

Second, many a school is crippled by taking up at irregular times. This is especially the case in rural Sunday schools, but there is not the least excuse for it. The school that begins promptly is the exception, rather than the rule. More than a hundred times have I seen Sunday schools beginning from five to thirty minutes after the appointed hour; but in eight years experience in the public schools I never thought of beginning a session one minute after nine o'clock, and I suppose there were not more pupils late than if the appointed hour would have been ten o'clock. If you want to use one means of killing your school, let your scholars find out that you will not begin promptly.

Third, the Sunday school is not spiritual enough. Noise and boisterousness prevail instead of order and decorum. All manner of small talk is engaged in before the opening, and that by the leaders of the school. How many have one thought of the conversion of souls through the Sunday school? Here is where the children meet for spiritual instruction, rather than at the regular church services. Why not, at the close of the day's effective work in the school, give the scholars an opportunity to show that



they are willing to accept Jesus if they so desire? Blessed results have been obtained in this way. Then it will not be said that the pupils are graduated into the world instead of into the church.

These are only a few of the points to be considered by those who desire to have a good Sunday school.

Milford, Kans.

### HOW WE ARE SAVED BY GRACE.

BY MARY M. COX

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:8, 9, 10

WHEN man was living in a sinful state the future all looked dark and he had no hope beyond the grave. He could do nothing to save himself, could form no plan by which he could be reconciled to God. Then God gave his only begotten Son to suffer and die on the Roman cross. Thus was the penalty of man's transgressions paid. By grace are ye saved, and that not of yourselves: it is the gift of God.

The first thing our Savior requires of us is faith. The works which we must do are not our works but the works which God had before ordained that we should walk in them; consequently it is not by the merits of our own works that we are saved, but by obedience to God.

If a railroad train were running at full speed and just ahead a bridge over a running stream had been swept away and some one should warn them of their danger, although he sacrificed his own life in the attempt, would not the engineer have to stop the train before reaching the yawning abyss to save the train? Yet who would think of saying that the one that gave the warning had not saved the train? Even so our Savior, in order to save us, sacrificed his own life and pointed out a way for us to walk. He gave us works to do. They are not our works, but his, and we must do them or we can have no hope beyond the grave, for God has before ordained that we should walk in them.

If you employ a man to work for you, you expect him to do the work you want done and in the way you want it done. It is your work, not his, which he is doing. And God just as certainly requires us to do the works he has given us to do in the way he has commanded us to do them. If we obey him he will give us our reward, which is eternal life. If we do not, thinking we may entirely omit some of the commandments, and change others to suit our convenience, we will also receive our reward, which will be eternal death!

Sweet Springs, Mo.

### THE CONSIDERATENESS OF GOD.

BY G. M. THRONE.

WITH too many Christians, God is a mere abstraction. The name of God with such stands for nothing more than an idea. At most it means no more than a force in the mechanics of nature. It is not surprising to know that such people have little vital piety.

With Bible writers God was a person—a loving, sympathetic Friend and Father. To the Bible writers, he was present, not alone in the affairs of men, but in the affairs of nations. They constantly speak of him as being fully able to regard the life of an individual as that of a nation or the race. While this view of God may be seen in any book of the Bible, none presents the

idea with more force than the Psalms. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13 How full of comfort are these words to the soul borne down with the sense of its own guilt! How like the water brooks to the thirsty hart are they to the spirit which has well-nigh given up to despair under the crushing weight of some misfortune! To feel that God sees us and knows all our difficulties; that he is with infinite pity bending over us, with infinite foresight and skill arranging the machinery of the Universe so that the misfortunes of life shall bring us eternal good and not evil: this is indeed to joy in God.

It is hard sometimes for us to really think that God knows us. "For he knoweth our frame; he remembereth that we are dust." Ps. 103:14 He is therefore able to make allowance for all our failures. He is able also to provide a way for us to be saved. It is because of his considerateness, his perfect knowledge of human nature in all its intricate phases, that he has been able through the Gospel of his Son to devise a plan of redemption suited to all times and conditions for both time and eternity.

Let us remember that God considers that we are dust. Remember that he walks by your side to help you, and that all the powers of darkness cannot defeat his glorious counsels toward you if you are but faithful to him. He sees all his children every moment. He hears every cry of distress. He knows the longing of every soul. Sweetly and tenderly he leads his children through darkness, out into the light. "He considereth that we are dust."

Rockwell City, Kans.

### "BE NOT CONFORMED TO THIS WORLD, BUT BE YE TRANSFORMED."—Rom. 12:2.

To be conformed is to be so assimilated as to lose one's spiritual separation. Dr. Edward Judson says:

There is a kind of fish which resembles sea-grass. It hides itself in the midst of marine vegetation. Below is the head, looking like the bulb of the plant, and above is the body and the tail, looking like the blade of sea-grass. The ocean currents sway the fish and the grass alike, and so the little fish escapes being devoured by its enemies. It swims along, and one can hardly perceive where fish leaves off and grass begins, so perfect is the disguise. Now there are a great many Christians whose lives are so blended with the world that they cannot easily be distinguished. They are swayed by worldly maxims and habits; they share with the world in its sinful pleasures. The difference between such Christians and worldlings is not apparent. If this is the kind of Christian life you are living, you need not be afraid of persecution; the world will not think it worth while to molest such a Christian as that. You will not know what it is to drink of the cup that Christ drank of and to be baptized with the baptism that He was baptized with. But let a man come out into the front, let him engage in some aggressive Christian work, and he will meet the same opposition which was experienced by the One who said: "I came not to send peace, but a sword."—*The Watchword*.

### WHAT SHALL I AND WHAT SHALL I NOT DO WITH GOLD?

BY J. E. YOUNG.

First, what shall I not do with gold? Let Paul and Peter answer: 1 Tim. 2:9, 1 Peter 3:3. All the preachers from Paul's and Peter's day to this have not made it read differently. They both say "Not the wearing of gold."

Sometime ago we spoke on this subject to a large congregation. A number of persons had jewelry laid away for a keepsake. They saw they could make better use of it by exchanging it for "treasures above." The following is worth reading:

"At a meeting of the Christian and Missionary Alliance in New York City, Miss Louise Shepard, an evangelist, proposed that there should be an offering of gold and silver for the work of the Alliance. Men and women marched up the aisles to the altar and left gold and silver watches, diamond pins and rings, and jewelry of all forms, to be sold in the interest of missionary work. The altar of the tabernacle was piled high with the offerings. One man gave a deed for a farm, while others gave sums of money ranging from \$6,000 to \$1. More than \$50,000 was subscribed during the day."

We are getting gold watches and chains among us. Some preachers have them,—some young sisters and brethren. There is also some other jewelry found in the camp. Would it not be well for us to follow such a noble example and exchange it, and all needless finery and make an investment in heavenly property? Give its equivalent to the poor or to mission work. We will never have remorse or shame for so doing, but we may have, if we "wear gold" and the minister reproves us for doing so.

### COREAN WOMEN.

COREAN women of the upper classes live a life of seclusion; they do nothing at all; they are totally uneducated, and they are allowed to see no one but their husbands, parents, and a very few female friends. A woman belonging to the upper classes never appears before strangers, and she never goes in the street exposed to view. The daughters of the soil are more to be envied, for they at least enjoy more liberty, although they are nothing better than human machines. When you live among the Koreans, and know the terrible bondage under which the women labor, one breathes a sigh on their wretched behalf. Besides her household duties, and the bearing of children, the Korean wife combines the duties of gardener and field-laborer, and she must always be mindful that she has to wait personally upon her husband.

### The Gospel Messenger

This is the recognized organ of the German Baptist or Brethren's church, and contains the form of doctrine taught in the New Testament and leads for a return to apostolic and primitive Christianity.

It contains the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion, and the laying on of hands unto the remission of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the Christian Church.

It contains the command of Jesus, as taught in John 13, both by example and precept, that Faith should be observed in the church.

It contains the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in accordance with the Communion, should be taken in the evening or after sunset on Sunday.

It contains the command of the Holy Kiss, or Kiss of Charity, is binding upon all Brethren of the Church.

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# The Gospel Messenger,

A Weekly at \$1.50 Per Annum

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H. B. BRUMBAUGH, Huntingdon, Pa., }  
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J. B. BRUMBAUGH, } Associate Editors.  
J. G. ROYER, }  
JOSEPH AMICK, } Business Manager

ADVISORY COMMITTEE.  
L. W. Teeter, Knoch Eby, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

Remittance should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

Enter the post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., Feb. 5, 1895

A BROTHER recently mailed a number of back numbers of the GOSPEL MESSENGER to a lady who is engaged in missionary work in New York City. He received the following reply. "Thank you for the bundle of papers. They will do good service in the Lord's work." We do not know how much good may be done by the sending of a copy of the MESSENGER or a tract, but the Lord will bless every effort to extend his work, however weak.

In an isolated place in Indiana, there is a little family, composed of mother, two sons and one daughter, in whose dwelling an excellent sermon is enjoyed every Sunday evening. The little group of four gather in their room each Lord's Day evening, sing a few hymns, read one of Bro. Quinter's sermons, and then engage in prayer. Why cannot other isolated families follow this example, and become strong in the Lord, for we are assured that this family is a power for good in the community where they reside.

BRO. ELIAS CRIPE, of Carlisle, Ark., writes that it requires nearly half of his time to answer letters describing that excellent country. He thinks it a good place for Brethren to settle, and thought a description of the country and its advantages, published in the MESSENGER, would save him much writing and prove more satisfactory to those seeking information. Of course we cannot spare space for this purpose, but we suggest that when seeking information about any country plenty of stamps should be enclosed, so that those addressed can afford to spend the necessary time required to answer all the questions propounded. Those who write Bro. Cripe should not fail to send several stamps.

A NUMBER of our agents send in orders for goods, or subscriptions, asking us to charge the same to their account. Later they send money, saying it is for so and so, repeating what was on their former order, sometimes adding a few items, but do not mention the fact that part of the goods

were ordered before and received. Our clerks, not remembering the former order, send the goods called for, and in a few days we receive notice from the agents that the goods have been sent twice. This confusion results from agents repeating their orders in the manner stated above. When they send money to pay for something previously ordered, let them state that it is to be placed to their account, then afterwards mention the goods wanted and not previously ordered. Here is an example of repeating, being only one of scores received:

Enclosed, find post-office order for \$7.98.  
For GOSPEL MESSENGER for self, .....\$1 50  
For three subscriptions of GOSPEL MESSENGER, .....\$4 05  
For two subscriptions of *Young Disciple*, .....\$ 80  
For eight almanacs, .....\$ 53  
For sister Miller's book, .....\$1 00  
For one *Brethren's Quarterly*, .....\$ 10  
Total, .....\$7 98

In fact, a part of this order had been sent in before and charged to the agent's account, while a part of it is a new order. Had the agent said, "Enclosed, please find post-office order for \$7.98; \$6.88 of which you will place to my credit, and for the remainder you may send me sister Miller's book, and one *Brethren's Quarterly*," there would have been no chance for a misunderstanding. We give this instance merely to illustrate the point to which we wish to call special attention, believing that what is here said will prove helpful to our patrons, as well as to ourselves.

## JEALOUSY.

ONE of the most unfortunate evils that can get into any congregation is jealousy. It is a condition of the heart that listens to neither reason nor consequences, and, in course of time, will destroy the spiritual life in any community. It is a crime against God and humanity, and has ruined more churches and destroyed more happiness than any one cause we can name. Occasionally one minister becomes jealous of another. That simply means that one, or both, of the ministers must make a failure of their work, for jealousy once fixed in the heart knows no surrender. Now and then several ministers become jealous of a promising minister whom God and nature seem to have marked for special usefulness. Reason and charity are dethroned and jealousy wields the scepter, not to bless but to destroy. Years may come and go, feast after feast may be attended, salutation after salutation may be given, but jealousy still holds the scepter, awaiting an opportunity to strike the fatal blow.

The judgment will uncover some awful deeds charged up to jealousy. Perhaps the only remedy for jealousy is to separate the affected parties. If one minister becomes jealous of another, he should change his location as soon as possible, and give God a chance to cleanse his heart and save his soul. Otherwise jealousy will dethrone the Spirit and land him in perdition as sure as there is a God in heaven. Love can not grow in a heart where jealousy is allowed to dwell. If in a congregation there are two or more ministers who are known to be jealous of one another, they should be separated at the earliest possible date. If left alone they may in time destroy themselves and the church, too. God can do something with jealous people who live apart, but as a rule they are past redemption, so long as they fan the flames in each other's hearts. So we repeat, Get them apart, give each one a sepa-

rate field; they can never accomplish any lasting good while together.

Had Cain and Abel lived in different parts of the world, one less tragedy might have been recorded. Had Abraham not been the wise man that he was, jealousy might have arrayed the forces of Lot against him. It had already reached their herdsmen. The world was large, they divided the land between themselves and ever afterwards lived in peace. There may at one time have been a feeling, not to be commended, between Paul and Barnabas,—not jealousy of course,—when they parted, one from the other, Acts 15:39, but a few years' work, in separate fields, gave the Holy Spirit an excellent opportunity to remove every vestige of evil. Let ministers who can not work together as they should, gather a lesson or two from these considerations and act accordingly. J. H. M.

## BRO. MILLER'S PROGRAMME.

THE Brethren in the Valley of Virginia, propose to make good use of Bro. D. L. Miller what time he can remain in that State. They have arranged the following programme for him, and he is to visit the points named on the dates given:

Bridgewater, Va.,	January 19-29
Mill Creek, Va.,	January 30-31
Beaver Creek, Va.,	February 1-3
Dayton, Va.,	February 4-5
Greenmount, Va.,	February 6-7
Linnville, Va.,	February 8-9
Timberville, Va.,	February 10-13
Flat Rock, Va.,	February 14-15
Pleasant View, Va.,	February 16-17
New Market, Va.,	February 18-20
Valley church, Va.,	February 21-22
Elk Run, Va.,	February 23-24
Middle River, Va.,	February 25-26
Barren Ridge, Va.,	February 27-28
Mt. Vernon, Va.,	March 1-2
Rohanoke, Va.,	March 3-6
Bonsack's, Va.,	March 7-9
Winchester, Va.,	March 10-12

## FEET-WASHING.

IN a late issue of the *Octographic Review*, one of the editors, L. F. Bittle, labors to prove that feet-washing, as taught in John 13, is not a church ordinance. After quoting from the beginning of the chapter to the close of verse 15 he says:

Any one acquainted with oriental customs will find no difficulty in understanding the meaning of this act which Jesus proposed for the imitation of his disciples. They were his guests for the time, and he condescended to the lowliest office of hospitality by cleansing their travel-soiled feet. Ordinarily this washing was done, not by the master of the house, but by one of the servants; and the Savior, wishing to give his followers a striking lesson of humility, takes the office upon himself. In performing it he did an act of kindness to those whose dusty, weary feet would be cleansed and refreshed by the water. It was not a ceremony, not an ordinance, which he instituted, but a work of love, which was often copied by the primitive saints. That it was not a "church ordinance," as some imagine, is evident from the omission of all reference to it in such enumerations of public service as Acts 2:42, "And they continued steadfastly in the apostles' doctrine, and fellowship, and in the breaking of bread, and in prayers." That it was not such is also evident from the language of Paul in 1 Tim. 5: 10,— "If she have washed the saints' feet"—language which the apostle, would not have used had feet-washing been a public ceremony in which all shared.

What is said about the host having the feet of his weary guests washed by a servant, may be interesting reading for some, but it is not true. The Bible nowhere teaches such a custom. In Genesis 18 we learn that three very distinguished angels visited Abraham. Probably no host ever entertained a more distinguished company, nor can we at this time recall an instance where guests ever had the honor of lodging with one



so eminent. Yet this eminent host had water brought that his very distinguished guests might wash their own feet. This is feet-washing as an act of hospitality, pure and simple, and there is no intimation about the host having his servants wash the feet of his guests. If such had been the ancient custom, Abraham missed the best opportunity he ever had of putting it to practice under circumstances that were eminently proper. It may be true that the twelve apostles were the Savior's guests in the upper room in Jerusalem, but not to practice or take steps to perpetuate ancient customs having no bearing on the Christian religion. They were there to take part in the sacred rites to be perpetuated in the church upon the earth.

When the Master poured water into a basin and began washing their feet they could not comprehend the meaning of the mysterious service. They had read of the host bringing water that the guests might wash their feet. They had probably read of the priests washing their hands and feet before entering the Tabernacle. They may have heard of servants sometimes washing their Master's feet, but this thing of the Great Teacher washing the feet of his pupils was to them something entirely new. Had it been customary for the host to wash the feet of his guests, or even have his servants do it, they might possibly have associated it with that idea. But as that was not a custom in their time, they were simply astonished, and, of course, did not understand it. Had it been a mere act of hospitality Peter would not have refused to let the Master wash his feet, for such a refusal would have been a breach of politeness of which one in those days would not wish to be guilty.

Mr. Bittle concludes feet-washing was not intended as a church ordinance because no reference is made to it in the public service mentioned in Acts 2: 42, where it is said that the believers "continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayer." We might with equal consistency conclude that the cup of the Communion was also no part of a church ordinance as it is not here mentioned along with the breaking of bread. Then we might also conclude, that singing was not a part of worship, for no mention is made of it with what is said of prayer. And to continue this course of reasoning, one might be led to believe that the apostles did not use the baptismal formula,—"baptizing them into the name of the Father, and of the Son, and of the Holy Ghost,"—given by Jesus, as no mention is made of it where baptism is alluded to in the Acts of the Apostles, or in any of the epistolary documents. One who adopts this method of interpreting the Sacred Record will find it quite convenient to wrest the teachings of Christ and the apostles from their original intentions, and thus be the means of leading people to accept errors which to many may seem quite plausible. But viewed in the light which we have presented, Mr. Bittle's position cannot seem otherwise than simply ridiculous.

The writer further concludes that, "had feet-washing been a public ceremony in which all shared," Paul would never have written to Timothy, "If she have washed the saints' feet." It probably has never occurred to him that even in those days there may have been a few who had little or no faith in feet-washing as a religious rite. Then why would Paul demand of

a widow feet-washing as an act of hospitality in a region of country where such acts of hospitality were entirely unknown? Then, again, why demand that she wash only the "saints' feet" when feet-washing as an act of hospitality extended to strangers as well? In fact she was required to lodge strangers, and why not also be required to wash their feet if there is in the duty nothing more than the service of hospitality?

Of one thing we feel assured,—if Paul were living now, and would write as he did to Timothy, he would not mail his epistle to the elder of a church whose members neither believe in nor practice feet-washing as a religious rite, for among them could be found no widows who had washed the saints' feet, but should he send it to some church where the rite was regularly practiced, there would be a chance of finding at least some who come up to the requirements.

J. H. M.

#### WHAT WE NEED.

THIS is a subject that may be considered worn threadbare because of its continued use. Essay after essay has been written, and much has been said, but our needs, as a church we mean, are so varied that the subject is inexhaustible. As we have been thinking of the subject, it seems to us that the basal stone of our church life is thinking. We don't think enough,—not to do less, but to think more. It is the thinking that produces the doing; and to think, we must have something to think about.

If you were to try to make wool grow on a sheep's back, did you ever think how you would go about it? Of course the growth, to some extent, is natural with the animal, but like all other things in nature, it needs fostering. Some of our young men, in their anxiety to have a mustache, foster and push it forward by a process of outward medication, and thus invite an abnormal growth. This kind of treatment might have some effect on producing wool, but it would be abnormal and exhaust the vitality of the animal.

Years ago our farmers, in order to produce a heavier crop of clover, corn and the grasses, would sow plaster. At first the results were very favorable, but by a continual use of the plaster they said it lost its effect and did no good. It was not that way. It so exhausted the soil, or an essential element in the soil, that there was nothing left to feed the plants. In other words, the soil became so impoverished that it would not produce any more. We think now of farms that required years of careful feeding before they would produce a paying crop. What was wrong in the former process of farming? The trouble was they took all and gave little back, and then, after their farms were exhausted, they tried to get when there was nothing to give. It was like the man who tried to make his sheep grow wool by greasing them instead of feeding them. If growth is expected there must be something on which the growth is to feed. The farmer, instead of stimulating for growth, should feed for growth,—give more than he takes. The wool-grower, instead of greasing his sheep, should feed them with wool-producing feed.

And now, what should the church do to produce fruits of righteousness? How will we encourage Christian growth and good works? In all growth there is a striking analogy. Every-

thing does grow, everything must grow, or death will follow. This growth comes from feeding, and the great question to the church is, What shall the feeding be? Will we rub it in from the outside, or will we feed? And if so, how and what? What do we need? More thinking. Feed the sheep the right kind of food and the wool will grow. Feed the horses and the ox and they will grow strong and draw our burdens. Feed our orchards and gardens and they will produce the fruit. Feed our fields and they will bring to us corn and wheat. "Simon, son of Jonas, lovest thou me? . . . Feed my sheep." Certainly this was needful, and Peter ought to have known that it would never do for him to go back to fishing while the sheep needed feeding. No, brethren, the sheep will not,—cannot produce wool without feeding. Neither will the children grow and become fruitful without bread.

Just now there seems to be a wave of revival awakening sweeping over the land, and many are being called into the fold. This is right. God bless the wave and those who are making the wind. But what does it mean to bring souls into the fold? That they may hunger and starve? No, not that. "Simon, son of Jonas, lovest thou me?" If you do, feed my sheep. The same pleading voice comes to us,—Feed my sheep. A liberal amount of greasing and rubbing may be all right and needful, but the growth must come from the feeding. The growth is in the Word, which is the Truth, which is the life of Christ. As this life is fed into the children we have the growth towards his likeness; and to do as he did is to be like him; and when we are like him, then do we bring forth the fruits of righteousness. We need more teaching that will produce thinking. In conversion there must be absolutely a change of mind. "Ye must be born again." It is the change of mind that produces a change of actions. As we think, so we live. All we are in life is our thoughts. Our actions and doings are the children of our thoughts; and everything that we do that is opposite or not in harmony with our thoughts is hypocritical and does not count in our favor in the mind of God because it is mechanical and is no more of us than if it had been produced by a machine.

What, then, do we need? We need to train the mind, which will give light to the eyes, strength to the body, direction to the feet, and cunning to the hand, to do the Master's work. We may make machine Christians, and they may do fairly good work while under the eye of the maker, but as soon as they fall into other hands they go whithersoever they are driven; and we fear that we have too many such Christians in the church to-day; and it is because there is not enough teaching to think. Instead of being suns, reflecting or giving out their own light from within, they are moons, simply reflecting whatever is rubbed into them. God wants men and women whose souls are filled with the light, and whose lives are reflections of the life of the Divine Son. Souls thus fed and thus filled are living epistles of the church of Christ, read and known of all men because their conversation, their actions and their appearance, and everything about them, anywhere and everywhere, are the legitimate fruits of minds that have been changed to the mind of Christ. Let us think on these things, that we may know better what to receive and what to give, that souls may be converted and made fit for the Master's use! H. B. B.



## QUERISTS' DEPARTMENT.

Please explain James 2: 9. It reads thus: "But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." RACHEL MARTIN.

This is partly explained in verse one of the same chapter: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." In the verse quoted by our querist, reference is made to the "law." This is found in Lev. 19: 15. It says, "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbor." All of this means that we should treat people as becometh saints, and not show great kindness to the rich, the exalted and the honored, and then treat the poor, the lowly and the unlearned with disrespect. The rich sometimes slight the poor because they are poor. The learned now and then insult the unlearned. All this is wrong. The Savior gave more attention to those in the common walks of life than he did to those who occupied high stations. We should follow his example, and not have faith with respect to persons.

In Mark 13: 14 we read, "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not." Does this refer to the time after the destruction of Jerusalem, or to that time only? And in verse 17, does the phrase, "Those days" refer to any time but that referred to above? WM. WHITE.

The time referred to in both verses was the destruction of Jerusalem, an event that occurred in A. D. 70.

In the MESSENGER we read of the Brethren having prayer meetings. Please tell us how to conduct them? MARY M. MISHLER.

In most places a committee of three is appointed by the church, or by the officials, to select the subjects and appoint the leaders. In many places it is customary to have a brother lead one meeting, and a sister the next. As much as practicable, the leaders should be selected from among the laity. When the hour comes for the meeting to commence the leader may announce a hymn, then read a short Scripture and call to prayer. After prayer another hymn may be sung, then the leader announces the subject, reads the few verses on which it is based, and then offers such remarks as may seem appropriate, not occupying more than five to eight minutes. The subject is then open for any one to talk on. The talks should be short and to the point, the speakers always endeavoring to speak to the edification of those present, and not in the spirit of controversy. Several verses may be sung at intervals, and an occasional prayer be offered by any one feeling so impressed. At the end of the hour the meeting should be closed with singing and prayer, and the subject for the next meeting announced.

What should be done with a minister who uses tobacco as a medicine, and takes it both publicly and privately in different forms? C. E. G.

While our conference has wisely decided that ministers, as well as other officials, should not be installed, or advanced in office, unless they promise not to use tobacco, still she permits some to use it as a medicine. And if an elder persists in using it as a medicine, there is no other way but to bear with him. And if he is not prudent in his manner of using it, he should be admonished concerning his duty as an elder. No elder should set an improper example before the public even in the use of a medicine. If an elder must use

tobacco as a medicine, let him do it in a way that will not subject him and the church to undue criticism. The better way would be for him to quit it entirely.

What is the order of the Brethren in selecting Sunday-school officers? Is it right for children and unconverted adults to take part in such elections? Should not the election of officers be confined to the members of the church? JAS. WEINER.

In many congregations the Sunday-school officers are appointed by the church. This is to be commended in localities where we have houses of our own, and regular organized congregations. In some instances, those especially interested at a certain point, meet, elect the officers and have the church confirm them. Either method is good; but for Sunday schools, controlled by the Brethren, officers should be either appointed or approved by the church.

When the elders, with two-thirds of the official brethren, conclude that their arm of the church is out of order, and they wish to have help to set the church in order, does the term "adjoining elders," require them to get those closest to them, or would they not better get those they believe would be more competent, though they are not so near? H. H.

While all due respect should be shown to the elders residing near by, still the term "adjoining elders" may be made to apply to any elder in the State District. The elders in the congregations just adjoining, may not be skilled in handling complicated cases. We should say, select those who may be of the most service to the church. This would be wise, at least.

James 2: 10 says: "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Then is he to be punished as much as if he violated all the commands of the Bible? A. G. DAGNEL.

Under the old law, one who violated certain commands was put to death. The punishment was as great as though he had violated all the commands. He was treated as though he were guilty of all. The obeying of nine commandments did not save him from the death penalty attached to the one command violated. James carries this idea, by way of illustration, over to the Gospel, giving us to understand that willfully disobeying even one command will result in the loss of eternal life to an extent no less than the penalty following the rejection of the whole counsel of God. He who willfully disobeys one command, and thus continues in sin, is to all intents and purposes counted guilty of violating the whole Gospel, as the result in the judgment will be the same. J. H. M.

## OUR SCRAP BOOK.

## Which of our Practices are Doubtful?

In GOSPEL MESSENGER, dated Dec. 18, 1894, page 795, J. B. B. writes that some of our present practices may not stand the test of honest Scriptural investigation. May I be permitted to ask which of our practices are doubtful? M. A. R.

At the time we wrote the above we did not have any of our present practices in view. The thought was simply this: Our knowledge is imperfect, and the thing that we believe to be just right, upon a close examination may not stand the test. Those who think they have so far advanced that they do not need additional light, have not learned to know themselves. Our duty is to adhere closely to our present conceptions of truth, with a mind open to additional light on any subject. This is what we meant in the sentence referred to by our inquirer.

But now the question "Which of our practices are doubtful?" has set us to thinking a little along that line. Are all our practices so perfect as

to be beyond doubt? We think not. Some years ago our practice in reference to carrying out the great commission was very faulty. We have seen that, and are doing very differently now. Within recent years there has been a change in our practice of celebrating the Lord's Supper, and the same is true in reference to washing feet. This change, we think, is the result of additional light.

Now we ask in all sincerity, Is the church's practice in reference to its ministry faultless? Will it stand the test of Scriptural investigation? When Jesus sent out his disciples on that brief missionary tour, an account of which we have in Matt. 10, they were directed to provide nothing for the journey. And why? "For the workman," says Jesus, "is worthy of his meat." Very true, says one, when our ministers go out on preaching tours we provide for them. Yes; they are well fed and sometimes go home with their pockets fairly filled, but how about those home ministers who have been laboring for years? Are they not worthy of their meat, too? Read the ninth chapter of first Corinthians. Study it carefully and draw your conclusions as to whether our practice in reference to the ministry is beyond doubt. Then, too, we have ministers living in towns who are engaged in the mercantile business, or some other calling, for a living. Amid the sharp competition of business these days, they are expected to make a living for their families, care for the church, and preach the Gospel on Sunday. Is this according to the Gospel? And is this not the practice of the church? We know there are a few exceptions, but as a general thing this is what our ministers are expected to do. Now we are not finding fault. A great many of our people see that to do effectual work the minister must be provided for. A sister who is engaged in mission work in one of our large cities, recently exclaimed, "Oh, for a couple hundred ministers who need not be concerned about where their second coat is to come from!" The light is dawning on us in reference to this subject, and the only lamentable thing to us is that some apparently close their eyes when the light beams upon them. But this will last only for a season and our prayer is that it may be short.

We have before our minds a number of places where we are confident a work for the Lord could be done, if we could send men there who could give their time to the work without being concerned about their temporal wants. We have sent missionaries to a foreign land, supported by the church, which is just and right, according to the Gospel, and we ought to have several hundred men and women in the home field, supported in a similar way. Far greater would be the result than our fondest hopes could realize in the foreign field. Is this not so? If so, why not put our brethren and sisters, who are willing to consecrate their lives to this work, in the field? There are those who are willing to work but they cannot do so unless their wants are supplied. Is this the general practice of the church? We feel that in this the church may improve its practice, and that the cause is suffering because we are not walking faithfully in the light of Truth on this subject. The Brethren church has a great mission in the world, and anything that is a hindrance to the progress of its mission should speedily be removed. Those



who love the cause must feel most deeply on this subject.

#### NUMBER FOUR OF GOSPEL MESSENGER.

We have just read No. 4, and to our mind it is especially full of good things. The item referring to Bro. Stover will gladden the hearts of our people. We waited almost impatiently for the MESSENGER, hoping to get some word from him. Our prayers are heard, and now let us all earnestly pray that our missionaries may have divine direction in their work.

Bro. Sell's paper, "What Will the Harvest be?" deserves attention. That "reaction" that does come might perhaps be avoided to some extent, if the revival would reach the home ministry. If the home ministers were to continue the work, and *teach* under the inspiration of the Holy Spirit, we feel sure no bad results could come. But, after all, we can not see why the home ministry should not conduct revivals. Perhaps they could run them after the ancient order; for instance, the Pentecostal revival. There can be no objections to one like that. If the "modern" ones are objectionable, the best way to avoid them is to quit sending for the so-called "revivalists," and have the home ministers work up a revival after the ancient order. That kind does not stop at thirty or forty additions, neither does it stop at the end of three or four weeks. In the church at Thessalonica we think there must have been a revival the year round, for we recall that the Word of the Lord sounded out not only in Macedonia and Achaia, but in every place their faith spread abroad. Paul had been there and established the church, and after he left, the home ministry continued the work with great success.

Another thought. If the churches were to give their home ministers what they give the minister from abroad, they could then give themselves more fully to the work, and the results of their labors might be more substantial and far-reaching.

#### THE TYRONE MEETINGHOUSE.

The house being built by the Mission Board at Tyrone is now under roof. We lack over a hundred dollars of having money enough to meet all the bills thus far contracted, and we do not propose to proceed further until the money is provided. The house is badly needed and should be finished as soon as possible. We hope the churches of the Middle District of Pennsylvania will take this matter into consideration at once, and that the money necessary to complete the building will be furnished at a very early date. A delay in finishing this house will retard the work at this place. We are anxious to finish the house and push our cause.

J. B. B.

#### BIBLE READINGS.

We have been requested to give the usual method of conducting Bible Readings among the Brethren. The following from the pen of Bro. J. S. Snively, of Lanark, Ill., will give the desired information on that subject:

"Bible meetings for young people are needful in every church because instructive; indeed, our meetings in Lanark church have become so interesting that we could not hold them for the young people only, but all,—old and young,—take a common interest. But the young people should have special attention in these meetings, the leader should see that they be given something to do at each meeting.

"Since our Bible meetings have begun, I notice quite a development of talent; many, who before were too timid to speak, or even read in public, now enjoy the exercises. Our plan of work, however, is not perfect, and has much room for improvement. Meetings open the same as all our other meetings. The leader is chosen for four successive evenings, and it is his duty to select some practical subject, such as may be easily comprehended. This subject may be subdivided under several heads; then he selects from ten to fifteen Scriptural references. Each of these is placed on a slip of paper, numbered and distributed among the people present. After the introduction of the subject by the leader, the members are called and each one responds by reading the Scripture assigned him and such remarks as he feels to make.

"After all the numbers have been called, liberty is given to any one present to speak (a short time) on the subject. If the hour is not all spent in this way we have found it interesting and profitable to have memory verses recited. It is good to memorize Scripture and recite in this way. These exercises may be interspersed with song."

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Chippewa Creek, Mich.—We have been enjoying some very good meetings here, conducted by our elder, D. Chambers, of the New Haven church, who came to us Jan. 5, and continued every evening until the 9th. He gave us some soul-stirring sermons. Although we cannot report any accessions, we feel encouraged and feel that good seed was sown. The church here is in peace and union, and trying to labor for the Master's cause. Come again, Bro. Chambers, and labor for us and the Master's cause! We invite all ministers to come and hold meetings for us who should happen to pass this way.—*W. F. Jehnzen, Rodney, Mich., Jan. 18.*

Latimore, Pa.—Bro. Albert Hollinger, of Hunt-dale, Cumberland Co., Pa., came to the Latimore house of the Upper Conowago church, Dec. 29, and commenced a series of meetings, assisted by the home ministry, and continued until Jan. 15. We had large and very attentive congregations. The result of the meetings was two received by confession and baptism, and one applicant to be received in the near future. Bro. Hollinger appears to be attached to this neighborhood, it being here he spent his boyhood days, and here lie the remains of his father who labored in the ministry at this place a number of years.—*Abram Burkholder, Jan. 18.*

Tuscarawas, Ohio.—On the evening of Dec. 22 the writer began a series of meetings in the Zion house. We were assisted by Eld. F. B. Weimer, he arriving on the 26th. Bro. Weimer remained with us two weeks. After Bro. Weimer's departure the writer continued meetings a while longer, closing on the evening of Jan. 13. Three precious souls were added to the church by baptism. Others were almost persuaded. The church was much strengthened and built up. We hope to enjoy many more such meetings. I am at this writing assisting the Brethren in a meeting in what is known as the Sugar Ridge church, Wood County, Ohio. So far, the attendance is fair and interest good, but I find considerable opposition here, and a disposition on the part of the people to prefer worldly pleasures rather than God's service. I have been reminded of the following, "The time will come when men will be lovers of pleasure more than lovers of God." Will report result of the meeting later.—*Reuben Shroyer, Pierce, Ohio, Jan. 19.*

La Forge, Mo.—We are in the midst of a series of meetings. We commenced Christmas and have a good interest. Four have come out on the Lord's side and were baptized and one has been reclaimed. Others are near the kingdom and are counting the cost. In the near future you will hear from us again.—*Daniel Lorah, La Forge, Mo.*

Indian Creek, Pa.—Bro. Jasper Barthouse, of Garrett County, Md., came to us on the evening of Jan. 5 and remained until the 15th, preaching in all eleven sermons. We had very interesting meetings. Owing to the inclemency of the weather the congregations were small. Bro. Barthouse preached the Word with power and we feel that lasting impressions have been made. Two dear young souls came out on the Lord's side.—*Alice Nedrcw.*

Middle District, Ohio.—Yesterday our church met in quarterly council. Not much business came before the meeting but all was disposed of in a Christian spirit, and harmony prevailed. The church feeling the need of more help in the ministry, a choice was held, and the lot fell on our worthy brother, D. P. Sollenberger, who, with his companion, was duly installed. May the Lord's blessings ever go with them!—*D. C. Hendrickson, West Milton, Ohio, Jan. 20.*

Clear Creek Church, Md.—Bro. Joseph Brubaker commenced meetings here Dec. 29 and was assisted by Bro. Israel Orip who came to us Jan. 2. Nineteen sermons were preached with good effect. There was a deep interest manifested both by the members and neighbors throughout the entire meeting. Five came into the church by baptism and there is one applicant. The meetings closed Jan. 11. Our prospect is bright and glorious.—*Frank A. R. Brower, Jan. 20.*

Pine Grove Church, Md.—Bro. David Miller, of Overhill, Upshur Co., W. Va., came to us Jan. 5 to hold a series of meetings. He preached several soul-cheering sermons but on account of throat trouble was not able to continue the meetings. The meetings closed with good interest and one baptized on the 16th. Bro. Miller, Bro. W. T. Riner and a few members started for Bro. Dugman's, to assist sister Digman, who has been ill for some time. Bro. Miller will start for home on the 17th.—*Lizzie Cross.*

Monmouth, Kans.—At our last social meeting it was suggested that we appoint some solicitors to gather something for the needy in the drought-stricken district of Kansas and Nebraska. Four solicitors were elected by the meeting to go to work at once to canvas the country at large; and it seemed that each tried to do the most, and in a few days there was \$108 reported. The committee was authorized to select points most in need, either in Kansas or Nebraska, and send the funds thus collected at once. The amount was equally divided, to be sent to the following persons: A. F. Beeler, Wallace, Neb., A. M. Dickey, McPherson, Kans., and J. W. Thomas, Maywood, Neb. Those parties are personally known to some of the committee and we hope that our little mite may be the means of feeding some poor, hungry children. Let the good work go on everywhere. I should feel very bad if any one in this State or Nebraska should go hungry or half-clad when we have plenty and to spare. And while we feel so mindful of the wants of the body, might it not also be possible that some are even now starving for the Bread of Life? Why should we not fly to their rescue as well as we do to save those starving for the necessities of this life? Let us give this matter a thought and see whether we cannot soon gather means to send our missionaries everywhere and feed the starving souls with the Bread of Life.—*J. B. Wolfe.*



Brighurst, Ind.—Bro. J. M. Mohlor, of Pennsylvania, came to our eastern house Jan. 14, preaching every night since, and a few times in daytime. So far, three have been baptized and others are counting the cost. He will continue next week yet if it is the Lord's will.—*Henry Landis, Jan. 26.*

Pleasant Dale, Ind.—Bro. Levi Stoneburner, of Warsaw, Ind., gave us a very pleasant call on his way home from Walnut Level, Wells Co., Ind. Bro. Levi reports five additions by baptism at the above-named place. He gave us one of his usual interesting and instructive sermons before leaving for his home.—*H. J. Dilling, Jan. 18.*

Indiana County, Pa.—Bro. H. A. Stahl, of Glade, Somerset Co., will hold a series of meetings in the City of Indiana, commencing Feb. 3. We expect to have a good meeting and hope to have good success. We will be pleased to have the attendance of all the surrounding Brethren. We ask the prayers of all.—*Mrs. Lottie Jacoby.*

Latimore, Pa.—Bro. Albert Hollinger, of Hunt-dale, Pa., came to us Dec. 29 and remained until Jan. 15. By his earnest and efficient labors among us, sinners were warned and the members much encouraged. Four precious souls were added to the fold, and others were deeply impressed. His labors were much appreciated.—*J. A. Harlacher, Jan. 23.*

Milford, Ind.—Bro. Isaac Berkey, of the Rock Run church, came to us Dec. 22, and remained with us until Jan. 8 and preached twenty-four excellent sermons. There was one addition by baptism, and others, we think, are near the kingdom, and we have reason to believe that lasting impressions were made. Bro. Berkey is an able speaker.—*James D. Neff, Jan. 22.*

Pipe Creek Church, Ind.—Eld. W. R. Deeter, of Milford, Ind., came to us Jan. 8 and held a series of meetings, continuing until the evening of the 22d, preaching in all twenty sermons. One was baptized. Bro. Deeter preached the Word in a plain and forcible manner, and we think many good impressions were made that will be visible in the future.—*W. B. Dailey, Peru, Ind., Jan. 23.*

Somerset, Ind.—On Jan. 5 our dear elder, David Caylor, assisted by brethren Strausburg and Miller, commenced a series of meetings at the Cart Creek meetinghouse, continuing till the 20th, preaching in all nineteen sermons. There were no additions, but we are made to believe that many lasting impressions were made. On account of inclement weather the attendance was not very large.—*Jos. P. Winger, Sweetser, Ind.*

Mount View, Mo.—I arrived home Jan. 23, after an absence of nearly three months, on a preaching tour. We had very enjoyable meetings in general, with quite a number of accessions and much evidence of "Almost thou persuadest me to be a Christian." My trip was mostly in Kansas. I stopped on my way home at Nevada, Mo., and at Deepwater, Mo. My health remained good. I expect to start out again the 29th, if the Lord permits.—*M. T. Baer, Jan. 24.*

Ochandler, Okla.—Bro. J. Appleman, of Clarkson, Okla., came to us Jan. 5 and began a series of meetings at the Buck schoolhouse, five miles southeast of Ochandler. He preached in all twelve sermons, with good attendance and good order. The members were very much encouraged and built up in the faith. Three were made willing to join in with the people of God and were baptized. Two of them were an aged man and his wife, he being sixty-nine and she sixty-one years of age. Bro. Appleman left us with a promise to return the third Sunday in February.—*J. E. Betts, Jan. 18.*

Sidney, Ind.—I began meetings in the Springfield congregation, in the Weaver church, Noble Co., Ind., Jan. 3, and closed on the 23rd, with some hindrances in the way of inclement weather; but as a whole, the meetings were good and well attended. Two were received by baptism and others were seemingly near the kingdom. I returned home yesterday. I expect to begin meetings Feb. 1 in the Hickory Grove church, near Tippecanoe City, Miami Co., Ohio.—*Daniel Snell, Jan. 25.*

Broadfording, Md.—Our series of meetings at the Broadfording house commenced on the evening of Jan. 3 and closed on the evening of the 30th. Bro. Brice Sell did the preaching, and he handled the Sword of the Spirit with great skill and power. The meeting closed with a large congregation and best of attention and feelings. There were no accessions to the church, but the seed has been sown in such a manner that if there was any good ground to fall on, it will spring up and bring forth its harvest.—*E. J. Neisbert, Jan. 21.*

Double Pipe Creek, Md.—The Brethren of the Monocacy church met in quarterly council Jan. 5. The meeting was a pleasant one. One who had strayed from the fold was induced to return. Jan. 5 Bro. Joseph Long, of York, Pa., came to our Double Pipe Creek house and labored for us till the night of the 14th. One was added to the church. His leaving us when the meetings were growing so interesting was regretted by inquirers after the Truth, as well as by the Brethren.—*Samuel Weybright, Jan. 21.*

Cass, Iowa.—Bro. Joseph L. Myers, of Yale, Iowa, came to us Jan. 5, and remained until Jan. 14, preaching in all eleven soul-cheering sermons. While there were no additions, the few isolated members here were built up and strengthened. We have no regular preaching here. There are plenty of places right here in Iowa where the people have never heard the Gospel in its primitive purity, though the majority of them are professors. The MESSENGER is our faithful preacher and the Bible is our guide.—*Sylvester Noland, Jan. 21.*

Middle Creek Church, Iowa.—Eld. Michael Flory and wife, of Illinois, came to our congregation Jan. 12 and remained till the 20th. He preached eleven plain, practical sermons and tried to encourage all to a higher Christian life. We have not many members living near the church, but the meetings were well attended by our members and professors of other denominations and their children. There were no additions to the church, but we do hope the seed sown will spring up and bring forth fruit to the glory of God. The members were encouraged in the divine life. The congregation got larger each night. The last meeting the house was well filled.—*S. P. Miller, New Sharon, Iowa, Jan. 22.*

Roaring Spring, Pa.—Our home elder, G. W. Brumbaugh, commenced a protracted meeting at Ore Hill Jan. 5. This is a mining district. The miners laid together and converted an engine-house into a churchhouse for any denomination to preach in. About eighteen months ago a call was made for us to come there and preach, which call was accepted and a meeting held there every fourth Sunday. There were no accessions at this meeting, but we hope good results will follow. Eld. Brumbaugh's principal effort was to indoctrinate the people at this place. The attendance was very good, and at the last meeting the house was filled to its utmost capacity, both standing and seated, and many returned home on account of not having room. Bro. Brumbaugh preached in all eighteen sermons.—*J. R. Stayer, Jan. 26.*

North Manchester, Ind.—Bro. Wm. Bowser, from Dayton, Ohio, last night closed a very interesting series of meetings here which lasted over two weeks. He wielded the Sword with much ability. There were no accessions, yet we feel that the meetings were a success. We believe that many good and lasting impressions were made and that the seed sown will finally develop into ripe grain. The interest was commendable. The members were encouraged and built up in that most holy faith. We think the meetings closed too soon. In the midst of such an interest meetings ought not to close. But Bro. Bowser could not well stay longer. May God bless all!—*D. C. Cripe, Jan. 21.*

Fairview Church, Md.—We closed our meetings Jan. 13, the weather being very cold and stormy, with much rain and snow. The meetings were small, but the interest was good. There was much sickness in the community during the meeting. Bro. James Hutchison and family, and others, could attend but little. Our health remains much the same. We praise the Lord that it is no worse. Brethren, pray that the Lord will still continue with us in the good work. We are glad that the missionary spirit is growing all along the line. Brethren, move on until we all get filled with the same missionary spirit as was our great standard-bearer, Christ, and the apostles. Dear Lord, bless every lawful effort put forth to save precious souls!—*Isaac Barto, Grif-fin, Md., Jan. 15.*

Philadelphia, Pa.—Five more were recently added to the church by baptism. A good interest is being manifested in our church work generally. Our Sunday school ranges from 220 to 250 in regular attendance. Bro. Beahm will begin his meetings with us about March 1. I am just now preaching a few doctrinal sermons. The subjects are previously announced, and they always draw good, appreciative audiences. Some people think that doctrinal preaching is out of date. They say it will not take any more. I find the reverse to be true. People are ready to listen to the Truth, if it is rightly put. So much depends on how the Truth is presented. An occasional doctrinal sermon is profitable to all concerned.—*T. T. Myers, Jan. 22.*

Lawrenceburg, Tenn.—I have lived in this part of the State for two years, have done considerable preaching and baptized one sister. There are nine members in this vicinity. We would like very much if some brother would come and organize us into a church, so that we could carry out all the ordinances of the church. Why not spend a little missionary money here in trying to save precious souls? People live here out of almost every State in the Union, and there is not a Brethren's church within one hundred miles of us. The people are disposed to give a hearing ear to the Word, but it will take several years to establish the doctrine of Christ in the minds of the people. Close living to the Word and gentle training and perseverance are the only means.—*C. W. Davis, Jan. 21.*

Douglas, Mo.—Jan. 7 Bro. W. Dove came to our place and commenced preaching at Fairview church. He preached seventeen soul-cheering sermons. All that were hungering for the Bread of Life were well fed and sinners were made to tremble. Six precious souls came out on the Lord's side and were buried with Christ in baptism. One was the head of a family; the others ranged in years from thirteen to seventeen. Others were almost persuaded. While our meeting was going on we had two prayer meetings. These are the life of the church. On the 12th we had church council. But little business came before the meeting. We granted letters to five of



our members to go to other fields of labor, which made us sad, as one was our oldest minister, a good worker, and one of the first ones to build up this church. May they be shining lights in their new homes!—*Nannie Harman, Jan. 20.*

**Canton, Ohio.**—A series of meetings was held at the Center meetinghouse, Canton congregation, Stark Co., Ohio, commencing on the evening of Jan. 1 and closing on the evening of Jan. 20. In all, we had twenty-eight meetings, including our first quarterly council, which was held Jan. 19. One was received into the church by baptism and two by letter, and there is one more applicant for baptism. Others were brought near the kingdom by the earnest and faithful preaching of the Word. Bro. John F. Kahler did the most of the preaching, but was assisted by Bro. Jacob Weirich. Both are our home ministers. Bro. Samuel Sprankle, of the West Nimishillen church, came and labored a few days with us, giving wholesome instruction. Bro. John Kurtz and Bro. J. J. Hoover, of the East Nimishillen church, Ohio, and Bro. Simon B. Stuckey, of the Sandy church, Ohio, also came to our meetings and lent a helping hand.—*George S. Grim, Louisville, Ohio, Jan. 22.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### A Sad Accident.

In the Jacob's Creek congregation, Westmoreland Co., Pa., on Sunday morning, Jan. 20, Bro. Paul Baker and family, who live about four miles away, started for church, but learning on the way that this was not the day for the appointment at this place, turned aside to visit his brother. While at his brother's, other girls took his little girl (nearly seven years old) on the ice of the Bridgeport dam, to teach her to skate. One on either side having her by the hand and another behind her with her hands on the little girl's shoulders, they hurried along and when about two rods from shore suddenly one girl fell and broke the ice, and down went all four. In the fall the little girl in the center was pushed forward under the ice and drowned. The other three were rescued in time to save life. Funeral services on Tuesday, the 22nd, by the writer, at Mt. Joy church. Bro. Baker and family have the heart-felt sympathies of brethren and sisters and friends in this their sad bereavement.

*Kecksburg, Pa.*

*J. K. EICHER.*

### Death of a Young Girl.

GRACE, daughter of Eld. Lemuel and sister Mary Hillery, died Dec. 30, 1894, aged 17 years, 5 months and 6 days. She was sick only a few days. Her suffering was intense, yet she said to her father, "I cannot weep, I must talk now, for I have no time to lose, I cannot do now what I desire to do. God knows what I would do if I could. I never was as wicked as some thought. I always loved the church, but covered it up. My worldly companions did not help me to think of death. When you talked to me about my waywardness I would run away and hide or seek worldly company. I could not see that I was sinful until this sickness took hold of me. I will now do what I can." She requested her father to put oil on her head and pray over her. She said it would be like the anointing. She also requested

her father to destroy her curling iron and to comb back her bangs, saying, "I hate these things and my past life. Put a cap on my head."

She then admonished her associates to join the church, as she expected to do if spared. Her directions and message to those around here and to her sister in Kansas were very touching. It is to be hoped that this warning will not soon be forgotten by her associates, as they fell from the lips of a dying companion. Bro. Hillery has the sympathy of the entire community. Funeral services were conducted by the writer, assisted by Henry Neff, from 2 Sam. 17: 17, to a large concourse of people.

*W. R. DEETER*

*Yale University, New Haven, Conn.*

On last Saturday, Jan. 12, it was our privilege to break away from University work for a short time, and visit our parents and the old home church at Amwell, New Jersey. Saturday evening we very pleasantly spent with our parents, a brother and his family, in discussing various phases of church and educational work. On the following Sunday we met for worship with the Amwell Brethren. It was at this church we had our first experience in trying to labor as a pastor.

We had indeed a pleasant meeting and greeting with many old and familiar brethren and friends.

We had the pleasure of being present in the Bible class, conducted by the pastor, Bro. F. F. Holopple. We were much pleased with the way in which our brother presented the lesson, also the interest manifested by the members of the class.

We tried to preach both morning and evening. The attendance at the morning service was very good; in the evening the attendance was small, owing to the severe weather. Our esteemed Bro. Robinson Hyde was present at the morning service, although quite feeble with age. Bro. Hyde is one of the ministering brethren. The bishop of the church, Eld. J. D. Hoppock, was prevented from attending service, owing to sickness. Bro. Hoppock commands the respect and esteem of the entire church over which he presides.

We were pleased to notice the love and union prevailing in the church. A successful revival was closed at Amwell a few weeks ago. The members of the church were much revived and sinners were born into the kingdom of God. Bro. Holopple did most of the preaching and I am told he did it well.

We hope and pray for the success of this as for all other churches of the Brotherhood.

We have now returned to our University duties and are much pleased with the nature of our work as well as interested in our studies.

*AMOS H. HAINES,*

*Jan. 19.*

*From Topsail, Pa.*

DEC 6 wife and I started from Conway Springs, Kans., for Pennsylvania. We arrived at Washington, Pa., on the 8th, having had a prosperous journey. Dec. 15 I commenced meetings in the "Old Brick" meetinghouse. This house was erected in 1832. Here I was received into church fellowship June 4, 1842, chosen to the ministry Oct. 18, 1843, and ordained to the eldership Oct. 1851. Surely many hallowed memories cluster around this place. On Sunday evening the house was full of attentive listeners. But where were the once familiar faces seen in bygone years in the congregation worshipping here? *Gone! All gone!* The speaker was the only one remaining of those present who worshiped here fifty years ago, my wife being unable to attend the services. My wife was received into church fellowship here

in 1844. She was then young, but now age is telling on her.

We continued our meetings of evenings and on Sunday mornings and evenings over three Sundays, except when the weather was too inclement or the preacher's health too feeble. We have had in all, up to date, twenty meetings. For the future our meetings will be held at the "Old Brick" the second and fourth Sundays of every month.

Jan. 16 we reorganized our Sunday school for the first quarter of 1895. Although few in number, our brethren thought best to continue the Sunday school work right along. On meeting days Sunday school will be held at 10 A. M., other Sundays at 3 P. M. We ask the prayers of the saints that great good may be done in the name of the Holy One of Israel. We are now sowing, and as the "husbandman has long patience," we hope for the early and latter showers of divine grace to mature a bountiful harvest of souls for the Lord. "We shall reap if we faint not." We greatly desire an ingathering in the near future. In our Sunday school we use the Brethren's literature.

*JOHN WISE.*

*Jan. 16.*

*From Custer County, Nebr.*

THE familiar face of the MESSENGER reached us here to-day full of good things. In feasting on its contents our zeal for the cause of Jesus is renewed. By order of the Mission Board I am laboring here in the northern part of the Wood River church, contemplating the formation of a new organization before we leave. The members here at this isolated point are full of zeal, with a favorable outlook before them. This is the famine-stricken district and some cases of suffering have been reported, but large quantities of aid have recently been sent in and distributed. With very few exceptions, all are receiving aid, for crops were almost an entire failure.

In coming out from Litchfield, twelve miles, through a farming country, we saw but one strawstack.

I will give a statement of one brother's last year's farming; and this is a fair sample of hundreds of others, except that few got any wheat at all.

Sowed 180 bushels of wheat. Threshed 90 bushels. Sowed 120 bushels of oats. Got none. Sowed ten acres of rye. Got none. Planted 120 acres of corn. Got none. Sowed 20 acres of millet. Got none. Planted 12 bushels of potatoes. Got one-half bushel. Planted the garden twice. Got two messes of beans.

This is a fair result of farming. One brother told me he planted sixty-five acres of corn. They gathered enough roasting ears to make four messes for the family,—not another ear could be found. Farmers in the East will wonder what is the cause of all this, and no doubt conclude it is the poor soil. Not so. The soil is excellent, but for the last two years the rains and snows have been withheld, and it is quite evident that nothing but irrigation, either by ditching or pumping, will insure a crop here.

"Am I my brother's keeper?" Yes, evidently. The good people of the more favored parts of the country believe they are; for large contributions of aid come from all parts. One gentleman in Whiteside County, Illinois, alone donated a car load of flour to be distributed at Litchfield, in Sherman County. From the present outlook no one will need to suffer. The question for seed and feed for the next spring crop is now the most difficult question.

*JESSE Y. HECKLER.*

*Jan. 24.*



## Chips from the Workhouse.

On a recent trip through Eastern Kansas, some days were spent at McLouth, in the eastern part of Jefferson County, where there are a number of members holding their membership with the Ozawie church, in the western part of the County. Around McLouth is a section of country where good farmers have always been blessed with crops, some of them having been there for more than thirty years. One of our brethren last year raised over thirteen thousand bushels of corn and this year nearly as much, besides other grain. Being thus blessed, they decided to build a two thousand dollar meetinghouse in the town of McLouth, which, being all paid for, was Dec. 23 dedicated to the Lord, and the first Communion was held in it on Christmas evening.

One minister from McParson, one from Lawrence and three from Oziwie composed the ministerial force. The meetings were pleasant and enjoyable throughout, with the exception of a feeling of sadness and gloom, in some degree affecting the entire community, and the family of our dear brother, David Kimmel, in particular, caused by his wife, the bosom companion from his youth, being stricken down with paralysis so severely that her departure was expected at any moment during these meetings. She finally passed away and on the last Sunday in 1894 her remains were quietly laid to rest in the city of the dead. For many years she had lived a devoted Christian, whose firm faith in Christ had ever sustained and comforted her; and now, at the near approach of death, she leaned still more firmly upon the exceeding great and precious promises of the Gospel and with patient desire awaited the time when she might be "absent from the body and present with the Lord." She was the mother of two sons and five daughters, all of whom were present. They are all church members and all have families of their own. Bro. David, the aged husband and father of this interesting and kind family, was thus left alone at his home near the new meetinghouse, where he and the departed one had moved from their country home early in the year just closed. Bro. David is nearing the three score and ten, having labored in the ministry for upwards of thirty years. He is the only minister of our church in this part of the County. He, as well as the other members, would be much pleased to have some younger ministers, as well as other members, settle in this part of the Lord's great field and help them in the work of the Lord. Address him, David Kimmel, McLouth, Kans. After this I made a short visit to the Ramona and Abilene churches, then, on Jan. 5, in company with Eld. J. B. Shirk, of Ramona, a visit was made to the Peabody congregation, where John Thomas was elected by the church and duly installed into the ministry, with his wife as his helper. Both were received in the usual order.

DANIEL VANIMAN.

## From Nebraska

BRO. D. L. MILLER reached our place Jan. 4 and delivered one of his Bible Land talks that evening to a good, attentive audience. He came almost an entire stranger; in fact to a class of people who knew nothing of his travels, only as announced through the papers. On the first night his weather was of a threatening nature, but a number of the people of our little city had come out to hear him and they were made to realize that he knew what he was talking about. Without flatterer the people of Republican City, I can say they appreciate something good; something of a substantial nature,—about as readily as any people I have ever known. Saturday night Bro. Miller

again spoke to a houseful of hungry souls. At 11 A. M., Sunday, he preached an excellent sermon. At 2 P. M. we had children's meeting. This was one of the most interesting meetings of the kind I ever attended. About seventy-five little boys and girls occupied the center seats and listened very eagerly to Bro. Miller's talk. At 7:30 P. M. Bro. Miller gave another Jerusalem talk. The house was packed to its full capacity. Many were the regrets that he could not remain a week.

If Bro. Miller will agree to come again the good people of Republican City will guarantee a full house for two weeks. Quite a number of these people would like to hear him on doctrinal points. People are getting tired of finely-polished sermons. They like it more on the conversational style; in fact, it seems to get nearer to the people. Bro. Miller made a strong point in his introductory remarks when he said, "I did not come here to lecture, but to talk to you just as though you visited me in my home in Mt. Morris." Plain, common-sense talk and sound doctrine are what the people demand.

A. M. Z., Nebr., Jan. 10

## Where the Annual Meetings Have Been Held

In the 'Revised Minutes' the places where the Annual Meetings were held from the year 1827 to 1836 are not given. Our old sister Paulding says in the year 1827 the Annual Meeting was held at her uncle George Rogen's, in Franklin County, Pa., about two and one-half miles from Waynesboro. She says she was at the meeting. She is now in her eighty-fifth year. In the year 1836 the Annual Meeting was held in the Lower Cumberland church, Pa., at Bro. Daniel Mohler's. I was there at the meeting; so was Bro. Wm. Howe, of Pennsylvania. It seems to me that there are still some living who could give the other places of the Meeting. I think it will not be long till another edition will be printed, then could all the places of the Annual Meeting be given.

JOHN BEINDLE.

[Those having additional information along this line will confer a favor by sending it to us.—ED.]

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

STRYKER—SMITH.—In Berthoud, Colo., Dec. 27, 1894, by Eld. Harris, of the Christian church, John V. Stryker, of Berthoud, Colo., and Effie E. Smith, of Franklin County, Va.

W. T. SMITH.

STOOPS—BRUBAKER.—At the residence of the bride's parents, Jan. 13, 1895, by Bro. N. F. Brubaker, Mr. Eli Stoops and sister Mary E. Brubaker, both of Pratt County, Kans.

J. H. MILLER.

HADSELL—HOOVER.—At the residence of the bride's brother, John B. Hoover, eight miles west of Phoenix, Ariz., Jan. 1, 1895, by Eld. Peter Forney, B. A. Hadsell, of Phoenix, Ariz., and Fannie E. Hoover, of Newburgh, Cumberland Co., Pa.

W. E. HADSELL.

ROLAND—RUSSELL.—At the home of sister Roland, Chicago, Ill., Jan. 20, 1895, William I. Roland and Lulu N. Russell.

W. R. MILLER.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

SHOOK.—In the Root River church, Minn., Jan. 16, 1895, infant daughter of Bro. J. H. F. and sister Hannah Shook, aged 16 days. Funeral services by Bro. Jonathan Broad water, from Mal. 3: 17.

ELLA M. OGG.

ROTHROCK.—In the Monticello church, Ind., Jan. 18, 1895, William Rothrock, aged 73 years, 2 months and 25 days. Bro. Rothrock was born in Millfin County, Pa., and came with his father's family to White County, Ind., in 1831.

H: married Elizabeth Cochell Nov. 11, 1849. To this union were born eleven children. Five daughters, with their aged mother, survive him. In 1859 he united with the Brethren church. Soon after becoming a member he was elected to the office of deacon, and thus he became one of the early workers in the Monticello church,—one of the fathers of the church. He faithfully performed his work as a deacon until he peacefully passed away. His last Christian duty was to call for the elders and be anointed in the name of the Lord, at which time he expressed himself fully resigned to the will of the Lord. Funeral services by the writer, from Acts 7: 59.

J. A. WEAVER.

CROSS.—In the La Porte church, La-Porte Co., Ind., Jan. 18, 1895, from an abscess in the side, Bro. Daniel L. Cross, aged 17 years, 9 months and 12 days. He was a very bright young man and always truthful. Dec. 24 he sent for the writer and said he wanted to unite with the church. On being asked if he thought he could stand it, he said he did not know whether he could walk to the water, but he said when he got there Jesus would go with him down into the water, and I know he did, for though the water was ice cold, he was baptized without a struggle, and his hope was in Christ to the end. His father and mother are both dead mutes and members of the church. Funeral services by the writer, from 1 John 2: 14.

R. J. SHREVE.

KIMMEL.—Near Sheldon, Iowa, Jan. 18, 1895, of heart trouble, Annie Belle, little daughter of W. C. and Annie Kimmel. She was only a tad of seven summers, too tender and lovely, I suppose, to open here, so God took her. Funeral services at the Brethren's church, Sunday, by the writer and Bro. T. Myers. Interment in the Sheldon cemetery.

J. E. ROLSTON.

KIMMEL.—In the McLouth church, McLouth, Kans., Dec. 29, 1894, sister Leah Kimmel, aged 66 years, 9 months and 2 days. She was the daughter of David Riegel, and was born in Berks County, Pa. She emigrated with her parents to Montgomery County, Ohio, in 1834, and was married to David Kimmel Jan. 18, 1849, and they united with the German Baptist Brethren church in September of the same year. To this union were born seven children,—two sons and five daughters. Sister Kimmel was strong in her convictions of the religion of Christ, as understood and practiced by the church of her choice. Her sickness was muscular paralysis, from which her death resulted after an illness of about three weeks. She intensely desired the anointing of oil in the name of the Lord, which was administered by the elders about two weeks before her death. She departed this life with the bright hope of a glorious immortality. Sister Kimmel was the only living daughter of her father's family, and was the first married in the family, and hers was the first death in her own family, and the first funeral in the German Baptist Brethren churchhouse recently erected, and dedicated just one week before her funeral took place; and her grave was the first one in the family burying ground in the city cemetery.

SUSAN R. BLACK.

ULREY.—In the Eel River church, Kosciusko Co., Ind., Jan. 3, 1895 Sarah Ulrey, aged 77 years, 8 months and 2 days. Services by brethren Dorsey Hodgden and Samuel Leckrone.

EMANUEL LECKRONE.

RISINGER.—In the Prairie Creek church, Wells Co., Ind., Jan. 16, 1895, John William, son of Irvin and Susan Risinger, aged 11 months and 22 days. Funeral by the undersigned.

L. HUFFMAN.

FRANTZ.—In the North Manchester church, Ind., Jan. 10, 1895, Bro. Abraham Frantz, aged 72 years, 3 months and 23 days. He leaves a wife and several children. Deceased was a brother to Eld. Henry Frantz, of Ohio. He was a member of the Brethren church for many years. Services by Bro. A. L. Wright and others.

D. C. CRIPER.

WAGONER.—In the North Fork church, Carroll Co., Ind., Jan. 1, 1895, sister Catharine Wagoner, aged 47 years and 1 month. She was first married to Noah N. Wagoner, to which union two children were born,—a son and daughter. The husband and son preceded her to the split world about twelve years ago. In 1885 she was married to Christian C. Wagoner, to which union a son was born. A few evenings before she died she called the brethren to her bedside and was anointed. She leaves a husband, daughter, son and stepson. Funeral discourse by Bro. Amos B. Peters, from Heb. 4: 9. Burial in the Pymont cemetery.

J. W. VETTER.

BLICKENSTAFF.—In the North Fork church, Carroll Co., Ind., Jan. 15, 1895, sister Amy Wagoner Blickenstaff, aged 22 years, 4 months and 25 days. She joined the church quite young and lived a faithful and zealous life. Aug. 27, 1893, she was married to Bro. Jesse Blickenstaff, to which union was born Nov. 11, 1894, a daughter, Cora Edith, who died Jan. 13, 1895, aged 2 months and 2 days. The little daughter was laid in the arms of its mother, and thus they were peacefully laid to rest. In the death of the sister the church has lost a consistent member and an excellent singer. She leaves a husband, an aged mother and a brother. Funeral discourse by brethren Geo. W. Stong and Isaac Billheimer. Burial in the Pymont cemetery.

J. W. VETTER.



**HOSSACK.**—Near Leaskdale, Ontario, Canada, Dec. 22, 1894, Bro. James Hossack, aged 91 years, 10 months and 19 days.

D. E. BRUBAKER.

**BARR.**—In the Lower Miami church, Dayton, Ohio, Jan. 17, 1895, of consumption, sister Flora, daughter of friend Alonzo and Sarah I. Barr, aged 18 years, 9 months and 12 days. Funeral by the writer and resident ministers.

W. C. TEETER.

**BASHOR.**—At Hygiene, Colo., Jan. 15, 1895, of consumption, Andrew J. Bashor, aged 44 years, 1 month and 24 days. He leaves a sorrowing wife (a sister). Funeral discourse by the writer, from Heb. 2: 6, 7.

S. M. GOUGHNOUR.

**RONALS.**—At George Derr's, Moweaqua, Ill., Dec. 14, 1894, sister Sophronia Ronals, aged 61 years, 7 months and 6 days. She leaves three sons, three daughters and an aged mother.

H. H. HARNLY.

**EBY.**—In the White Oak church, Manheim, Lancaster Co., Pa., Nov. 24, 1894, sister Polly Eby, aunt of Eld. Benjamin Eby, at whose home she resided, aged 76 years and 11 months. Deceased was in ill health for sixty-one years. She became a Christian in her youth and a member of the German Baptist church. Her funeral was held with services and interment at Krelde's meeting-house, near town. Brethren Hiram Gible and Israel and Reuben Graybill officiated.

H. H. HARNLY.

**SCROGUM.**—At his home, near Fairfield, in the Martin Creek congregation, Ill., Dec. 25, 1894, Bro. G. H. Scrogum, aged 54 years, 8 months and 12 days. Bro. Scrogum called for the elders to anoint him and died a few minutes after the work was done. He was born in Augusta County, Va., and emigrated to Astoria, Ill., in 1882. In 1892 he emigrated to Wayne County, Ill., where he died. He was married twice, his first wife having died about six years ago. He leaves his second wife and six children by his first wife—three sons and three daughters. Funeral services by Bro. John Harshbarger, of Jeffersonville, Ill., from Heb. 9: 27. His remains were laid away in the Martin Creek cemetery.

NICHOLAS EICHENBERG.

**BRUNNER.**—In the Frederick City church, Md., Jan. 13, 1895, sister Ann Rebecca Brunner, aged 50 years, 9 months and 3 days. Though having to walk with a crutch, she, on that terribly cold morning, failed not to meet her Sunday-school class, in the presence of whom she was a third time stricken with paralysis and died twenty-four hours later. Services on the 15th, conducted by the writer, from John 12: 23-26.

**ROOP.**—Near Wakefield, Carroll Co., Md., Jan. 10, 1895, of apoplexy, David Roop, aged 71 years, 10 months and 18 days. On the 13th he was laid to rest in the Pipe Creek church cemetery, and the funeral occasion was improved by the writer. Text, Psal. 103: 13-18.

E. W. STONER.

**HOCH.**—At his home, near Mowersville, Franklin Co., Pa., Oct. 27, 1894, Abram Hoch, aged 85 years, 9 months and 7 days. He was born in Cumberland County, where he grew to manhood, and Sept. 6, 1842, he married Magdalene Shoemaker. To their union were born ten children—three sons and seven daughters. His aged wife, three sons and six daughters are left. He united with the church of the Brethren in 1858, and was elected deacon soon after. This office he filled faithfully, until a year and a half before his death, when he became too feeble to attend meeting. The funeral services were conducted at the house by elders Jacob Hollinger, Henry Eitter and S. M. Stouffer. His remains rest at the Ridge cemetery.

R. P. ZEIGLER.

**GREYBILL.**—In the Conestoga church, Lancaster Co., Pa., Dec. 7, 1894, Henry B. Greybill, aged 69 years, 1 month and 22 days. He was born in Lebanon County, Pa., Oct. 15, 1825. He leaves a wife and three sons. He was troubled with Bright's disease for many years. He, at the eleventh hour, came

out on the Lord's side. He united with the Brethren ten weeks previous to his death. Services by the Brethren.

LINNIE M. GREYBILL.

**EIKENBERRY.**—In the Four Mile congregation, Union Co., Ind., of dropsy, Bro. Peter Eikenberry, aged 78 years and 22 days. He was born and raised in Union County. He was united in marriage to Elizabeth Lybrook, and to that union were born eight children—four sons and four daughters. He survived his companion twenty-four years. All that knew him loved him. In 1879 he united with the Brethren and has ever since lived a quiet, peaceable and consistent life. Funeral services at Liberty, Ind., by the Brethren, from Job 14: 14.

EDWARD M. COBB.

**YODER.**—In the Little Swatara church, Pa., Nov. 24, 1894, sister Lydia, daughter of John Yoder, deceased, formerly from near Shoemakersville, Berks Co., Pa., aged 79 years, 7 months and 20 days. She remained single all her lifetime. Her remains were laid to rest in the Ziegler's graveyard. Services by the Brethren.

JOHN HERTZLER.

**BRETZUS.**—In Wayne Township, Schuylkill Co., Pa., Dec. 15, 1894, Bro. Levi Bretzus, aged 61 years, 10 months and 18 days. His remains were laid to rest in the United Brethren cemetery, Friedensburg, Pa. Services by the Brethren.

JOHN HERTZLER.

**MOHLER.**—Near Woodland, Mich., Jan. 8, 1895, Johnny, son of Reuben and Sarah Mohler, aged 3 years, 2 months and 11 days. Funeral improved by Bro. Isalah Ralsigh.

JOHN M. SMITH.

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A STATEMENT FROM DEACON  
S. W. BURKHART.

DEACON S. W. Burkhardt, who last spring settled in North Dakota with the colony of Brethren from Indiana, writes the following letter. In explanation of the deacon's letter, it might be proper to state here that a few of the Brethren reached North Dakota with little or no means, and it is therefore gratifying to know that all are getting along nicely, and that they are in every way satisfied with their new homes.

MR. MAX BASS,  
Dear Sir:—Yours of late date at hand, were glad to hear from you. I will say that we are very much pleased with our North Dakota home. When I read about the many who are suffering for want of food and raiment, in the States south of us, we feel to say that the Lord has bountifully blessed us at the first summer in our new home. We are on a Committee to administer to the wants of the poor of our colony this winter, but are happy to say that we have had no calls yet. Hence we think all have plenty for the present, at least. The winter has been very pleasant, so far. We have had a few blustery days, but no severe snow storms or blizzards as they are called. We have enjoyed more sunshine during this winter than we ever did in the same month of the year in Indiana. Yesterday morning (January 25) the mercury registered 35 below, but the sky was clear and calm, so it was real pleasant to work outdoors all day. I can now witness what you stated to us on our first visit to North Dakota; 35 degrees below in North Dakota is no colder than 30 below in Indiana. There is no doubt due to the light, dry atmosphere. I think this is a far more healthy climate than Indiana. As for myself and family, we enjoy better health this winter than we have ever before during the same time of the year. I think there are many others that might do well financially and enjoy better health by locating in North Dakota. We remain  
Yours Respectfully,  
S. W. BURKHART.

Another large colony of Brethren will move to North Dakota in the spring. Brethren who wish to join or desire information about North Dakota, its soil, climate, advantages, opportunities, land laws or crop payment plan, are invited to write to Max Bass, 131 Jackson Street, Chicago, Ill.

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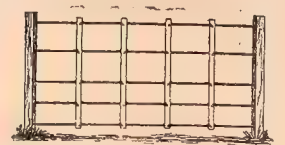
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There will be no doubt about your being able to sell three dozen from now till spring as many of our old agents send from fifteen to twenty five dozen during a season and **now is the season to sell it**. This is one of the best offers ever made. Only one agent allowed in a locality. Order at once to be sure of securing the territory. If the cash comes with the order the Bible will be sent with the medicine, otherwise it will be sent at the end of sixty days when the bill is paid.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., FEBRUARY 12, 1895

No. 7.

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FOUR have united with the Rock Creek church, Ill., since the last report, several weeks ago.

BRO. I. M. GIBSON is to commence a series of meetings in Elkhart, Ind., the 10th of this month.

WE learn that Bro. Christian Long, of Panther Creek, Iowa, is very low, and is not expected to live many days.

BRO. I. BENNETT TROUT closed his series of meetings in the Lower Stillwater church, Ohio, with thirteen additions.

BRO. S. N. McCANN, of Bridgewater, Va., widely known to many of our readers, was ordained to the eldership a few days ago.

BRO. J. M. MOHLER closed a series of meetings at the Walnut church, near Flora, Ind., with five accessions by baptism and one reclaimed.

THE recent earthquake in Persia was very destructive both to life and property. Twelve hundred persons in one town are said to have lost their lives.

THE legislature of Nebraska has voted \$20,000 for the relief of people in the suffering districts. This will prove quite a help, as there is much suffering in parts of the State.

BRO. G. W. GIBSON writes that Bro. Michael Flory, of this State, is now engaged in a series of meetings in the Indian Creek church, Iowa, expecting to continue until the 11th.

UNDER date of Feb. 1, Bro. A. M. Snyder reports two accessions by confession and baptism in the Logan church, Ohio. The meetings still continue with a deep interest manifested.

AFTER preaching thirty able sermons, Bro. Dorsey Hodgden closed a series of meetings in the Beaver Dam church, Ind., Jan. 31, with eight additions. So writes Bro. Edward Warren.

LAST week we mentioned the change of Bro. A. C. Daggett's address from Burr Oak, Kans., to Villa Park, Colo. We learn that he takes charge of the Denver Mission. We hope to hear of him doing a good work. His labors will certainly be appreciated in that part of the State.

THE General Missionary and Tract Committee was in session at Bridgewater, Va., the forepart of the week. In next issue we hope to have some information concerning the business transacted.

BRO. ROSS HALTERMAN, of Marysville, DeKalb Co., Mo., writes that Bro. Solomon Bucklew recently preached five able sermons at that place. They were well received, and made favorable impressions.

WHILE Bro. Jacob Heistand was engaged in a series of meetings, in his home congregation, Van Wert church, Ohio, his dwelling burned, and everything in the house, including his library, was destroyed.

TWELVE accessions by baptism and three reclaimed, are reported as the results of a series of meetings held in the Mummert house, near Abbottstown, Pa. The meetings were held by Bro. Albert Hollinger.

BRO. I. E. HAW writes us that a grand work is being accomplished in Huntington, Ind. Bro. Noah Fisher is engaged in a good meeting. Four have been baptized, three reclaimed and thirteen applicants are awaiting baptism.

It is said that one hundred carloads of provision have been contributed for the people in the drouth-stricken region of the West; yet in spite of all this there will be much suffering, for thousands of people are absolutely destitute.

WE are in receipt of the minutes of the District Meeting of the Second District of West Virginia, held Oct. 19-30, 1894 and notice that Bro. Tobias Fike has been selected to represent the District on the Standing Committee at the coming Annual Meeting.

A good series of meetings conducted by Bro. S. M. Stauffer in the Three Springs house, Perry County, Pa., closed Jan. 16 with six additions by confession and baptism. This we glean from a communication by Bro. E. D. Book, who says Bro. Stauffer did a good work.

BRO. G. C. BOWMAN reports a meeting in the Knob Creek church, Tenn., with four accessions, making thirty-six in all that have united with the church during the last twelve months. He also reports another meeting in the Cedar Grove congregation with six additions.

IN reply to those who have requested us to republish Eld. D. P. Saylor's article on the Origin of the Mourner's Bench, which first appeared in the *Christian Family Companion* in 1873, we wish to say that the article is now on the hook, and will appear in the course of a few weeks.

BISHOP NEWMAN is credited with a very sensible act. Instead of giving his accustomed New Year's dinner to the pastors of Omaha and vicinity, he this year expended the money in purchasing overcoats for needy preachers. Such conduct is to be commended. In our fraternity are hundreds of poor preachers who well deserve similar gifts. Who will assist them?

BRO. THOMAS H. HIGGS, of Maxwell, Iowa wishes us to state that the Mission Board of Middle Iowa have places where they would be pleased to locate a few trusty and earnest ministers. Ministers wishing to locate in a good country, where they can do good, should communicate with Bro. Higgs.

BRO. J. HENRY SHOWALTER spent one day in the Mount last week, on his way to Pice Creek, where he is now engaged in teaching vocal music. As a teacher he is very highly spoken of, and is doing a very much needed work. Every congregation ought to have some thorough drilling in vocal music.

SISTER SARAH M. WHITMORE, of Danforth, Ill., with her six children, ranging in age from five to twenty years, would like to locate among the Brethren, where her children may be properly influenced religiously. We hope some of the brethren will assist her in finding a suitable location. This is one way of doing missionary work.

BRO. S. M. FORNEY, of Kearney, Nebr., thinks we should frequently call attention to the fact that there is much destitution in the West, and much help will be needed to avoid intense suffering among the people. We are pleased to learn that the public is responding liberally to the call, and it is to be hoped that the donations will continue.

BRO. JOHN STUMP, of Miami, Tex., who is alone in the ministry at that point, would be pleased to communicate with some of the ministers who find it necessary to leave the drouth-stricken sections of the West. He is in a condition to offer some inducements to an earnest, hard-working minister who is not afraid to labor as well as preach.

A CARD just received from Bro. J. O. Lishman states that Bro. Andrew Hutchison is improving in health since he went to Florida, and that he is now engaged in a series of meetings at Kenke, and that a feast is to be held there the 12th of this month, and another near Hawthorne April 6. He also adds that the weather is delightful.

THE Missionary and Tract Committee has just published a new edition of 5,000 copies of "Trine Immersion Traced to the Apostles." This tract has been before the public a number of years, and is still in good demand. About 50,000 copies of the work have been sold and distributed. The price of it is so low that it might be handled by the hundreds. Write to the Missionary Committee for terms.

BRO. I. BENNETT TROUT's article on "Social or Prayer Meetings," in No. 4, has stirred up a number of our readers, and they begin to feel that there ought to be more social meetings among us. Certainly there ought. There should be a prayer meeting in every community, and the sisters as well as the brethren should be encouraged to take part in it.



## ESSAYS

Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### NO MATTER WHERE WE STAND.

Upon the crowded field of life,  
With daily deed and word,  
We gather, in a mighty host,  
To glorify the Lord.

To glorify his gracious name,  
Our Savior and our King,  
And to fulfill our glorious task,  
Our noblest powers we bring.

And some are where the world looks on  
With wonder and delight,  
And some in dim unnoticed nooks  
Are almost hid from sight.

Yet we are working, heart with heart,—  
We labor, hand with hand,  
And so we honor Jesus Christ  
No matter where we stand.

No matter though no friendly eye,  
Our humble tolling view;  
No matter though no loving voice  
Commend the work we do.

If only we the part fulfill,  
That Christ, our Lord, has given,  
Be ours the humblest place on earth,  
The lowest seat in heaven.

### OATH AND AFFIRMATION.

BY JOHN FORNEY.

I HAVE been asked by brethren of different States to tell them the difference between an oath and an affirmation. It is evident that some brethren cannot see any difference. To me the difference is not only plain, but also great.

I will first state what constitutes an oath. In taking a judicial oath, you bind yourself by some object, either great or small. You may be asked, Do you swear that the evidence you give shall be the truth, the whole truth, and nothing but the truth? Then follows the binding. Some swear by the Bible by kissing it, others swear with an uplifted hand by "Almighty God," etc., etc. But the Lord told his disciples, "Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black." See Matt. 5: 34-36; also James 5: 12.

In affirming, if properly administered, we are only asked, Do you affirm that the evidence you give shall be the truth, and nothing but the truth? and we say, Yes, or yes. Now we can clearly see that in an affirmation there is no binding to any name or power, either great or small; and therefore it can not be called the swearing of an oath. Let us look at an example of Scripture. In Heb. 6: 13 we have this: "For when God made promise to Abraham, because he could swear by no greater, he swore by himself," etc. My brother may ask, If God confirmed his promise by oath to Abraham, what wrong is there then in God's children in swearing an oath? There is only one answer for it, and that is because God saw fit to forbid his children under the Gospel dispensation to swear at all; and this law is to govern all his saints alike in the Gospel, without respect of persons. And I am always shocked and puzzled when I see some who profess to be children of God, and some even ministers of the Gospel, stand before magistrates and courts, and swear by the Almighty God, with an uplifted hand, in violation of this holy law.

We, as Christians, profess to obey Christ, and any man who claims to be a child of God cannot

afford to swear an oath in violation of the Lord's command. Let us awake, therefore, to righteousness and sin not.

Abilene, Kans.

### CHRISTMAS IN LEIPZIG, GERMANY, 1894.

BY O. PERRY HOOVER.

ANOTHER Christmastide has passed, and affairs move on as before. This was our first Christmas in the "Vaterland,"—the home of Alexander Mack. Many customs here seem so strange to us that we sometimes forget that this is the land of Luther and the battle-field of the Reformation. We naturally expected strange Christmas customs in this historic country. We recalled the names of Arminius, Frederick the Great, and Bismark, Goethe, Lessing and Schiller, Luther, Melancthon and many others not less noted in history. These men made history,—they are history themselves. Napoleon, too, marched over these lands, and many a monument marks his battle-fields. With these and many more facts of history to impress us, we looked at everything around us like Silas Ganderfoot did at the World's Fair. After all, Christmas in Leipzig did not differ as much as we expected, perhaps, from Christmas in New York or Chicago.

For three weeks the people prepared for "Weihnachten," Sunday just as any other day. We could not understand, since it is a religious motive that prompts them to so exalt Christmas, why there is so much Sunday desecration allowed in their preparation. On the Sunday before Christmas, the "Markthalle" was open from 11 A. M. to 9 P. M. The people here are actually too slow to have done all the necessary business on Saturday and Monday, as we would in America. They needed three days. But we really thought the animated cheese sold there was enough of itself to desecrate the day, besides the wholesale traffic. The Savior "plucked corn on the Sabbath," but he never authorized Sunday traffic. The Lord told men long ago that his ways were not their ways, and we believe it, for we do not think that he will excuse these desecrations which arise from only apparent necessities.

The shop windows in Leipzig are famous for their beauties. The display this year was wonderful. Everything that art and skill could do in display, it did for the windows in Leipzig. Even the old woman who pulls her wares to town, hitched beside her dog, took pride in some simple arrangement which she would be glad to call art. Thousands walked the streets to see the windows, thousands gazed longingly upon beauties which they can never possess. This is the land of art and art galleries, but much that is called art here, seems to us to cater to the sensual. The "nude in art" is always freely displayed. Naked statues, naked pictures,—nakedness on all sides. They call it art and in the theaters,—"living pictures." This display of the sensual, I believe is one cause for twenty-five per cent of the children in Leipzig being illegitimate.

The booths were a strange sight to us. In the old town the many open squares were filled with temporary booths, where all sorts of wares were sold. Two weeks before *Weihnachten* these were opened. What sights! Thousands swarmed around these places, rain or shine, seeking something for Christmas. Toys from tin whistles up to baby elephants, candies, dry goods, felt and woolen shoes, flowers, pictures, and everything that Santa Claus ever made were for sale. The woman with black coffee, rolls and *Würste* (sausages), did a thriving business, and so did the man with the lottery, soap, and cheap jewelry.

The Germans do some things different from us. One of the Kindergarten schools gave a Christmas entertainment, which from the children's standpoint was very good. The teachers had made fine preparations,—the Christ-child in wax, the cross, and other sacred scenes were in themselves splendid lessons. The preacher spoke eloquently of the "New-born Babe." Then the children gave their exercises, which were intended to illustrate some spiritual lesson. One exercise was more of a dance than anything else, and when the little "dancers" were called up, a little American belonging to the class, refused to go. I hope that act was a prophecy of his future, and of his nation. While these exercises were given, on one side of the room sat the parents, drinking beer, while they enjoyed seeing their little ones performing. Not only so, but many a little tot was given beer as a reward for doing well. Thus they were encouraged, and it is hardly stretching the truth to say that their little brains were stimulated by "spirits" alcohol, rather than spirits divine. On the other side of the room was arranged a lottery for the benefit of the Kindergarten. How incongruous such scenes! In America we could not tolerate beer or a lottery on such an occasion. Suppose we should give beer instead of water to the little ones at our children's services. Such a thing in most church communities would be considered a crime and sacrilegious, but this was all right to the German audience. They have a saying, "*Wer hat niemals einen Rausch gehabt der ist kein braver Mann.*"

Such examples prepare the children for many a "Rausch" in later life. It is a very plain fact that the Germans do not look at social and religious questions as we do. It is considered right among them to drink and dance. They have no such word in their vocabulary as total abstinence. The nearest word to it is "bier," but the change of "e" to "i" does not take the "drunk" out of it. The American preacher may be wicked enough, but he never dances; the German does, with the approval of society. Leipzig has no W. O. T. U. pledge, or total abstinence society, nor even a sentiment against drinking. A healthy sentiment against all such evils in America is bearing good fruit in our religious and national life.

*Weihnachts-Abend* is the happiest time of all. Then the Christmas trees are all prepared and the presents given. Nearly every family has a tree,—50,000 were sold in Leipzig this year. We saw many a poor soul trudging homeward, or rather to his nest in the attic or cellar, with no more than limbs for trees. We wondered what they could possibly have to put on them, and are sure that in many a home the parents sacrificed their meal that the children might have something for Christmas. Only a limb, and that with its single candle and simple gifts carried their thoughts back to the Gift in the manger, and so they were richer in soul for it. Perhaps they, too, have a babe. Shall a baby of the poor ever become great? What are his possibilities? The Jews wanted a sign. The angels had said that they were to find a "babe in swaddling clothes" as the sign. Every babe is a sign of something. Christ said that we should be like him, but there are no limits to his possibilities. Little babes are worlds to be discovered, developed and made like Christ.

The day itself was very quietly spent. All the stores were closed, also the following day. There were church services morning and evening both days. We attended *Thomaskirche* both services. Although this is the largest church, but few people attended. Where were they? A few at church, more at the theatres, operas and varieties,



and the majority remained at home. The day was without incident, so far as we knew.

We were impressed with the fact that the Germans place more stress upon Christmas than we do in America. Their preparations far exceed ours. Each home has its tree, and there are more church services. They seem to be very happy and look upon the event with more religious enthusiasm than we do. While all this is true, slowly the old-time fervor and religious observances of Christmas are giving place to a materialism, which finds expression in other than religious customs. It is becoming simply a holiday with its feasts and merry-making,—not the Christ so much, but *rest* the more, closes the stores. It is greatly to be lamented that so little of the religious enters into the keeping of the day.

I do not believe, as some do, that religion is losing its hold on the masses. No people will give up their hope of a better life beyond, which our Bible promises them. Nor do I think that the birth of Christ is less significant now than formerly, but it is a fact that the people are departing from the plain, simple methods of the Christian life. Many customs which may be harmful are taking the place of its simplicity. By no means would I want to go back five hundred or a thousand years. Our religion is purer than theirs. No such immoralities or superstitions enter into our life, no such erroneous doctrines or persecutions as then. Human life is now worth more; man is more divine in aim, and woman stands by his side as his equal. Notwithstanding our progress and exaltation, there are still things standing between the church and "pure and undefiled religion." The masses will accept Christ, I believe, when the church will represent him as the Bible presents him. May the day come soon when all shall know the Lord!

*Leipzig, Germany.*

#### LEISURE HOURS.—NOTES.

BY B. E. KESLER.

MESSENGER No. 2 is just at hand and contents have been noted, and while each number brings joy and gladness, yet this one seems just a little better in this respect than any we have noticed. One point of interest we notice in particular is Bro. Sharp's remarks on the "Baptismal Formula." Language gives us two forms or, rather, three forms of expressing the same idea, thus: (1) Johnson, Worcester and Webster's dictionary, *i. e.*, one dictionary; (2) The dictionary of Johnson, Worcester and Webster, *i. e.*, one dictionary; (3) The dictionary that is Johnson, Worcester and Webster's, *i. e.*, one dictionary, in each of which cases there is a series of terms, Johnson, Worcester and Webster, with common possession, the hence only one dictionary. Now compare with above (1) Johnson's, Worcester's, and Webster's dictionary; (2) The dictionary of Johnson, and of Worcester, and of Webster; and, (3) The dictionary that is Johnson's and Worcester's and Webster's.

In the former illustration we have a series of terms with common possession, hence one dictionary; but in the latter illustration we have a series of terms with individual possession: hence three dictionaries. In the first, three authors, jointly, write a (one) book, in the second, three authors write each a book, hence three dictionaries. Now it remains for us to compare the "Baptismal Formula" with the above illustrations to see what the idea conveyed by it is; *i. e.*, whether there is a series of terms with common possession, *i. e.*, one name only, or whether there is a series of terms with individual possession, *i. e.*, three

names into which we are to baptize; and when we thus compare the two, we find the formula just exactly fits the second illustration,—“The dictionary of Johnson, and of Worcester, and of Webster,” “The name of the Father, and of the Son, and of the Holy Ghost.” In the first we have three dictionaries, in the second, three names.

To illustrate further, tell the boy to give the meaning of baptize, defining it in the dictionary of Johnson, and of Worcester, and of Webster, would you not expect him (and would he not understand you so), to consult the three dictionaries having these three men as their authors, and give you what each of the three *individually* says about the word “baptize?” Then when we are told in the very identical form of words to “teach all nations, baptizing them into the names of the Father, and of the Son, and of the Holy Ghost,” how should we understand it? Why, evidently, that there are three names in the formula into which we are to baptize. Then, as the boy could not define the word in the three dictionaries by defining it in *one* only,—Webster's,—no more can we baptize into three names by baptizing into *one* only,—the Holy Ghost. Hence we have here an argument from the grammatical structure of the “formula” given in this logical and common-sense way that is incontrovertibly in favor of our practice and sufficient of itself to settle the question of the number of actions in baptism.

The next point of interest in No. 2 is the number of accessions reported, there being something over 450, the previous number having reported over 170, and number 50 of '94 over 300, which not only indicates a rapid growth of the church, but also what may be done in winter, the time when some tell us it is too cold to baptize.

But tears came in my eyes when I read Bro J. M. Risberg's account of his first meeting with the saints after his release from prison. It reminded me of the time when Peter was so miraculously restored to the faithful who had so earnestly prayed for his delivery. Then, too, it reminded me of Him who said: “If they have persecuted me they shall also persecute you.” Be faithful, brother, it won't be long until thou shalt be delivered from this prison of clay, “our earthly house,” and join that happy throng who “shall meet to part no more.” “What a gathering of the faithful that will be!”

#### LIGHT.

BY J. H. MILLER.

LIGHT is from God. He said, “Let there be light, and there was light.” Gen. 1:3 God saw the light and pronounced it good. The Lord God loved the light so much that he separated it from darkness. He gave it a name and called it day. God made two great lights, the greater to rule the day, the lesser to rule the night.

While the sun, the luminary of the day, gives us natural light, Christ, the Son of God, gives us spiritual light. When the sun rises in the eastern horizon it drives the dark shadows of night away. When the Son of God arose in the Eastern world he drove the darkness of sin away. “In him was life and the life was the light of man, and the light shineth in darkness and the darkness comprehended it not.” Christ became the great spiritual light of the world.

Light stands opposite to darkness. God, as a great light stands in opposition to the devil, the greatest darkness of the world. Pharaoh's heart was full of darkness because of his many sins. God told Moses to “stretch out his hand toward heaven that there may be darkness over the land of Egypt, even darkness which may be felt.” Ex. 10:21.

Wickedness, as represented by darkness, may be seen and felt. The Egyptian darkness lasted three days, but at the same time the children of Israel had light in their dwellings. The world was in heathen darkness when the light of the Gospel first began to shine. As long as “Jesus was in the world he was the light of the world.” John 9:5 Christ was the “true Light.” John 1:9.

There are those who love the light. They come to the Truth “that their deeds may be made manifest, but those “that do evil hate the light, neither will they come to the light lest their deeds should be exposed.” “The light of the body is the eye. If therefore thine eye be single thy whole body shall be full of light; but if thine eye be evil the whole body shall be full of darkness.” Matt. 6:22, 23.

Paul was in darkness before his conversion. “At midday,” on his way to Damascus, he “saw in the way a light from heaven, above the brightness of the sun shining around him.” Acts 26:13 Paul saw the light exceeding bright. That convinced him of his sin. Then darkness followed, “and he was three days without sight and neither did eat nor drink.” Acts 9:9 Paul had such an experience of his conversion that he saw how exceedingly dark and sinful his life had been. His eyes were so blinded that they “led him by the hand.” Acts 9:8. When they came near Damascus he undoubtedly was thinking more of his sad condition, than of arresting and carrying bound to Jerusalem, those over whom he had authority. When Ananias came to him with words of comfort “there fell from his eyes as it had been scales, and he received sight forthwith and arose and was baptized.”

One beauty in the Christian religion is, if we come to Christ he will in no wise cast us away. Christ, as the great Light to heal and comfort, comes to the sinner and shines in his soul. He came to Paul, then told him to “go to the city and it should be told him what to do.” Jonah was told to go to the City of Nineveh. Many are told to “go into all the world and preach the Gospel to every creature.”

Paul saw the light so dazzling, and it made him feel so sinful that some one had to lead him. Jonah saw the light, but soon was found asleep in darkness. And he was swallowed in darkness, and kept in darkness for three long days. Then he began to cry for help and no doubt would have been exceedingly happy to have had some one “to lead him,” but all he could do was to cry to God for mercy. Many today in towns and cities are crying for help, and there is no one to lead them to the light of the Gospel.

Paul, after his conversion, was willing to lead others to the true Light. Hear him: “Woe is unto me if I preach not the Gospel.” 1 Cor. 9:16 Paul saw a great light over at Troas. A call was made for him to come to Macedonia. He went to Philippi, the chief city, and remained “certain days.” I wonder if we, as Gospel preachers, are willing to go to cities and lead men and women to Christ. During our meetings we sometimes see those that need to be led to Christ. Paul needed help; so do sinners need help now.

We, as a church, claim to obey all the commands of Jesus. Do we? Do we “go into all the world?” Do we try, as much as lieth in our power, to lead those who are in darkness to the “wondrous light of the Gospel?” “Let your light so shine.” Do city people see our light, or must they stand up in the day of judgment and say we did not see the “true light which lighteth every man that cometh into the world?” John 1:9.



What a wonderful day that will be! Christ, in sending out his apostles, would have them provide neither gold, nor silver, nor brass in their purses, nor scrip for their journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. Matt. 10: 9, 10. Christ did not want the minister to be burdened with the affairs of this life, but to carry the light to the world and let those for whom he preaches support him. Hear Jesus again: "For the workman is worthy of his meat." "And into whatsoever city or town (Jesus instructed them to go into cities) ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you." Matt. 10: 11, 12, 13. This was a command to the apostles. I don't see but that it is binding to-day. Many towns and cities would gladly support a minister to-day if they had the opportunity, but that sometimes is denied them.

Hear Jesus a little farther: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." The apostles need not only to go into the city, but also houses, as well as into the rural districts, or "highways and hedges."

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (verse 15). But how will it be for those in the day of judgment that would not carry the news, or light, to a sin-defiled world? "Behold, I send you forth as sheep in the midst of wolves: (Let the wolves howl, but go!) be ye therefore wise as serpents, and harmless as doves." Verse 16. Jesus says, "I send you." Are we wise enough to go, or will we complain, as did Moses, and say, We are not eloquent? Oh, let us trust in the Lord and carry the great Gospel luminary to a lost and ruined world!

Goshen, Ind

#### DEFYING THE LAW.

BY S. M. EBY.

In the *Literary Digest* appears the statement that the reform Mayor of the City of New York favors opening the saloons on the Lord's Day, with the comments of some of the public journals, mostly sustaining his views. Some of the journals intimate that Sabbatharians will open up on the Mayor in full cry, and even prevent some sensible men from perceiving how wise and indispensable is such measure, and that these people will fall in with Platt and Tammany in thwarting the reform of the Mayor. I am led to wonder what they expect to reform. Certainly the keeping open of the saloons upon the Lord's Day, when laborers are idle, making them a place of resort where men's minds become inflamed through drink, that they may concoct crime even on the Lord's Day, is not conducive to reform. And we might expect from such sowing of the wind, to reap the whirlwind in its most destructive form, and this in "Christian America," so called.

Well you may ask, What is the church going to do about it? It is at least well that the church should ask herself the question, What have we been doing that this condition of things exists? and, like the mariner, reckon up our leeway. What is the object of the church, and what are her accomplishments? Should she not awake to the great dangers that menace her, when the desires of people with depraved appetites and vicious habits shall be the arbiters in the question of this Sabbath desecration, in the face of our boasted

Christian civilization? Alas! where is that Christian influence which should impel mankind to seriously meditate upon the destiny of a people whose sense of propriety has become so perverted? The effects we see. Now as to the causes, are they wholly without the church, or can we find many of them in the church of the professed followers of God? This should seriously engage the attention of all true followers of the meek and lowly Jesus.

I see some statements made in the journals that comment upon this, saying that some who are opposed to any restrictions being placed upon the sale of intoxicating beverages upon the Sabbath, argue that it would be discriminating against the poor, as the wealthy church-goer and "presumably church member," have their wines at their own tables and clubs, where they can enjoy their conviviality to their hearts' content. These are certainly not in a position to teach a correct regard for the Lord's Day.

This leads to think how far this spirit of entertainment (which seems to be the chief aim and object of existence in so many) has taken possession of the professed followers of Christ. From the character of these entertainments we can but determine the minds of their votaries. Is it not a fact that many churches, in their endeavors toward making their services attractive, appeal to a spirit which is born of sensual desires and can not be edifying in Christ? That which will not aid in the transforming of the mind to harmonize with the mind of Christ, will, by feeding, keep alive carnal desires; hence churches in the practice of these things incapacitate themselves to teach reform and their light becomes darkness.

Now, if Christianity be right it will transform the mind from its carnal state and eradicate from the heart all desires which are at variance with the mind of Christ. Even though Christ redeemed us from the sins of the past, we are still under the power and dominion of sin. If Christianity be not right, discard it; but if right, propagate it. Christ came into the world to do his Father's will, not to cringe and falter before a wicked and adulterous generation, else he never would have been our Savior. Neither did he bring a Gospel so flexible that it would accommodate itself to every human desire. On the contrary, every soul who truly believes in him and enters into sympathy with the sacrifice he made will be transformed, have his mind renewed, and will be lifted to a higher plane of existence, with his vision enlarged that he may see new beauties in a holy life and his light will be seen and its influence felt.

Now we see Satan is reaping a rich harvest right here in America. He has many sowers, and it is to be feared that many of them are in the church. Oh that churches would arouse themselves from their lethargy, which the venom of the devil has produced, and show to the world that light can have no fellowship with darkness, that Christians, when impelled by the Holy Spirit, can pursue no temporizing policy in dealing with these great evils that threaten to engulf us, notwithstanding the desires of those whose tastes have been so far perverted that in their mad pursuit of pleasures they will not hesitate to override all forms of law that they may worship their god of passion, shadowing forth in their contempt of law that they are as destitute as savages of the character which would fit them for society!

Certainly churches are not only winking at these things, but openly upholding them, showing that they have desires in common with these idolaters. When we see churches which are so worm-eaten and honey-combed by Satan's leaven, we can see why many of her blows fall short, why she is losing her power as a civilizing force; and

yet the song is sung lustily that the world is becoming rapidly Christianized. The heathen will be apt to see us as we should see ourselves.

Centre View, Mo.

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Our Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Eugene, Ind.

I AM at present at this place in the midst of the most interesting series of meetings I ever engaged in. This is a mission point. There are six members living here, five of them being members of the same family. Of this family the mother, two sons and one daughter live together. They so appreciate preaching by the Brethren that when they come, Cornelius-like, they invite their friends and neighbors to the meetings. Those they do not chance to see, they make a special call on at their homes. Having gained the confidence of all by the light they let shine, their invitations are respected and large congregations are the result.

This family all united with the Brethren here except the mother. They get no preaching except by the mission brethren and Eld. Quinter. Each Lord's Day evening the family gather in their room, engage in singing, then a sermon is read from Eld. Quinter's "Life and Sermons," then they engage in prayer,—an example for you, my dear brethren, who have no family worship. And if young men will so conduct family worship and unhesitatingly lead in prayer before large congregations when called on, what is the trouble with older brethren and deacons who have no family altar and refuse to lead in public prayer when called on? No wonder so many of our Brethren's children are out of the church. Sisters, what do you think of the light of a young sister in this isolated condition attending Sunday school in one of the popular churches in town and standing before her class, amidst a display of pride, with the prayer-covering on and teaching them the true Word of God? Ought this not put to shame some of our older sisters who violate the command of the apostle and their baptismal vow because they are ashamed to wear the prayer-covering in the midst of scores of brethren and sisters?

When I see the power the light has on this community that comes from this little family by their daily walk and conversation, earnestly contending for the faith and adorning their profession, what a mighty power, I think, ought the light of our large congregations to have. But if that light be darkness, how great that darkness! Is it not time our elders come forth and obey one of old who said, "Set thy house in order, for thou shalt die and not live," lest they come to judgment and be condemned with the disobedient? Is it not better to live absent from church privileges and present with the Lord, than present with church privileges and absent from the Lord?

J. W. RABICK.

Royerton, Ind., Jan. 26.

#### Death of Eld. George M. Jamison.

At his home, in Alleghany County, Virginia, Bro. Geo. M. Jamison departed this life October 23, 1894, aged sixty-one years. He was an elder of the Alleghany church for a number of years, in which calling he is greatly missed and leaves the little flock without a shepherd, but we trust,



the all-ruling Providence may so overrule all things that his good work may be carried on. He was faithful to the cause which he espoused. He was afflicted for two years, and he arranged his matters in this world as he desired them. He still maintained a firm, abiding faith in the Word of God and called for the elders of the church to anoint him with oil in the name of the Lord, and then in a short time he quietly passed away.

Whilst the church mourns his loss he also leaves a wife and nine children behind, only three of whom are in the church. May the good Spirit so move upon the hearts of the rest that they may be brought into the fold of Christ! Whilst we mourn his loss we have reason to believe our loss is his eternal gain; therefore we quietly submit to the will of the Lord, knowing what he does is well done.

JOHN W. JAMISON.

*Pott's Creek, Alleghany Co., Va.*

From Brookside, W. Va.

WE started Dec. 2 to Beaver Run, in Mineral County. We were met at Keyser by Bro John W. Arnold and taken to his hospitable home, where we were kindly cared for. Their home is the Brethren's home, and there are many such homes in that community. We commenced meetings the same evening at the Union schoolhouse. This congregation is efficiently presided over by Elders D. B. and Geo. S. Arnold and Solomon Biser, Bro. Biser being well advanced in years. Bro. D. B. Arnold was away from home. He and Bro. S. Hoover were conducting a series of meetings in Hardy County.

On Monday, the 3rd, we attended their quarterly council at the Brick church, on Beaver Run. All business was pleasantly disposed of. We continued the meetings at the Union, the interest and attendance increasing each evening. We met each evening a half hour before preaching for song service, which was led by Bro. Geo. S. Arnold and others. The song service was soul-cheering. During the meetings we visited from house to house, in company with brethren Geo. S. and Jas. W. Arnold, making from three to six calls each day, frequently holding prayer with the family visited. In the meantime Bro. Geo. S. was renewing subscriptions for the MESSENGER, also trying to enlarge its circulation, and selling Brethren's Almanacs. He is quite an active worker in the cause of Christ, having his heart in the work. We visited a number of relatives during our stay at this place, among the number two of our great-aunts, sisters Lydia High and Mollie Fleming, both past their four-score years, but have lost no zeal for the Master. The meetings closed Dec. 16 with seven baptized, two applicants and a number of others impressed with the necessity of putting on Christ. Bro. D. B. Arnold came home during the second week, which also added to the interest of the meetings.

From this place we came home only to remain a few days, and then went to Nicklow, Barbour Co., the 21st, to hold a short series of meetings. We found a small band of zealous brethren and sisters at this place who are trying to carry out the general order of the Brethren. The elder in charge is W. A. Gaunt, of Bealington, W. Va., who recently moved to Salisbury, Pa. During our stay at this place the weather was very unfavorable most of the time. We attended their quarterly council. A request was made by their home minister, Bro. Christian Nicola, for a helper in the ministry, but their elder not having been counseled, the matter was deferred.

There are a few Old Order members at this place, among the number Isaac Ball, an elder who attended the meetings regularly. How sorry we

feel for this division! Is Christ divided? Surely not. We wonder who will be responsible. We closed our meetings at this place with great interest, Dec. 30. Elders Z. Annon, of Thornton, and William Shafer, of Valley Furnace, were with us, at a few meetings each, at Nicklow.

From here we went to Thornton, Taylor Co., where we were to hold two weeks' meetings, but we had contracted a bad cold in the meantime, and arrived at the place of meeting almost entirely broken down. Still we continued to preach until Jan. 5, when we had to give up the work and come home to doctor and rest awhile. The meetings at Thornton were well attended. Quite an interest both by members and outsiders was manifested. The church, though not numerically strong, is in good working order, both officials and laity earnestly trying to carry out the general order of the church, and ready to lead in prayer both men and women. We were deeply moved while an aged sister, the mother of Eld. Z. Annon, offered up prayer in the sanctuary. During our short stay at this place one was baptized, Bro. Geo. W. Annon was ordained to the full ministry, the church encouraged and a number left just outside the kingdom. How sad! Almost persuaded; why not altogether? Almost is to be but lost. God bless the mission work of the church everywhere. May the MESSENGER still grow better in the future as it has in the past. Pray for me.

TOBIAS S. FIFE

*Brookside, W. Va., Jan. 23.*

Death of Eld. Isaac Miller.

ELD ISAAC MILLER was born in Rockingham County, Va., Oct. 16, 1810, was united in matrimony to Sarah Myers in 1830 and emigrated to the Sager Creek church, Allen Co., Ohio, in 1854; where, in 1847, he was chosen to the ministry. About the year 1859 he was ordained to the full ministry. In 1872 he moved to Barry County, Mich., where he spent the remnant of his days. His wife departed this life in 1876. Since then he has lived with his children. He was a man of strong mind and an able exponent. He was a great reader and what was very peculiar he could read the finest print and never used glasses. He was a lover of Sunday schools. His seat was never vacant in church without a just cause. He was a member of the Standing Committee a number of times and was widely known over the Brotherhood as a man of excellent qualities, very reserved in his deportment, yet enjoyable company. He died Jan. 25, 1895, aged eighty-four years, three months and nine days. As a shock fully ripe we feel he is gathered into the garner of his Lord. The Woodland church feels she has lost a noble comforter, the neighborhood an excellent citizen and the family a kind father. Peace to his ashes! Funeral improved by Bro. Isaac Rairigh, from 2 Tim. 4: 6-8.

JOHN M. SMITH

From Limestone, Tenn.

Dec 28 I left my home for the Meadow Branch church, Grainger County. I was met at Morrisburg by Bro. Harry Meek and taken to his home twelve miles, mercury being about zero. Owing to the cold weather, meeting did not begin until next day. We continued five days, two services each day. All our meetings were well attended, considering the snowy weather. One was added to the fold by baptism. The church at Meadow Branch has had its sorrows as several of its members have recently died. Some of their best workers and Elder David Isenberg was among the number. They have but one minister, Elder J. B. Murray, who is not able to preach much. He did not get to any of our meetings. I think there

is a bright future for the church there. They are alive to their duty in Christian work. I never had better meetings than with the church there. Jan. 3 I arrived at Limestone at 8 P. M. and after walking two and a half miles I arrived home, where I found my wife suffering from cold. Saturday morning, the 19th, I started to visit the little band on Martin's Creek, in Union County. I missed the evening meeting, but Eld. McKeehan was there. On Sunday we had more people than I ever saw at that place. This is my fourth visit. It was raining in the afternoon and a seventeen-mile ride caused me to take part of the night. When about two miles from home my horse fell into a ditch and hurt my left ankle, but it is better now. What a comfort the MESSENGER is when we are housed up. No. 4 was handed in to-day. It is brimful of good words which are like apples of gold in pictures of silver. I reread Bro. J. A. Sell on revivals; also Bro. Haltermann's letter impressed my mind. How many are thus situated! The Brethren in West Tennessee have had no preaching for over a year, but it is over four hundred miles from here. Oh that we could be awakened on home missions!

P. D. REED.

Jan. 22.

Resignation.

HAVING resigned our position as Superintendent of the Old People's Home, Booth, Kans., with the design of becoming more useful to the church through the ministry, any church in urgent need of such a helper, who is willing to labor in harmony with the general principles of our Brotherhood where there is not already such help and where we can labor satisfactorily, spiritually and financially, may address us, if soon, as below.

J. P. HANSBARGER

Booth, Kans.

References: Brethren E. Eby and A. F. Miller, Booth, Kans.

Improvement.

IN GOSPEL MESSENGER No. 4, page 56, is a good advice given to twenty preachers behind the table and none prepared to preach. The advice is, "Arrange beforehand who is to preach, that he may make some preparations in heart and mind for the work." I am well pleased with the advice, that there may be no preferring one another at the expense of the audience, for they do not realize (hence it is not edifying) that the ministers are simply in honor preferring one another, as the Scriptures teach. But as to the preparation to preach, I thought we might perhaps improve some on that point. Would it not be an improvement to say to those twenty preachers, Go there prepared, and if you are not called upon, there is no loss; it will only qualify you to be a good hearer, and also a doer of the Word. Preachers need preaching as well as many others. I like the answer of an old brother who preached much and generally without much forethought. Being interrogated on that point, he replied, "I have always something on my mind." In this age I think there is more said, about three or four days every week to study a sermon, and arrange the skeleton on paper, than is edifying either to minister or people. Some young ministers complain that they can't afford to spend so much time without a compensation, and the consequence is some congregations are suffering, because they feel they can not afford to pay the required sum. Why not study the Scriptures at your plough or work-bench? When I was asked whether I used notes in preaching my reply was, "No; I have not gone to school long enough for that."

E. EBY.

Booth, Kans.



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him as store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

### Committee:

E. Eby, . . . . . Chairman, Booth, Kans.  
D. L. Miller, . . . . . Vice Chairman and Treasurer, Mt. Morris, Ill.  
S. P. Sangor, . . . . . Bridgewater, Va.  
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S. W. Hooper, . . . . . Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
Galen B. Royer, Sec. . . . . Mt. Morris, Ill.

## DEATH.

[Selections by J. S. Ferry.]

"It is the key  
That opens the palace of eternity."

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'Death is the crown of life.

Were death denied, poor man would live in vain;  
Were death denied to live would not be life;  
Were death denied, even fools would wish to die."

\*\*\*

"Hark! they whisper; angels say,  
Sister spirit, come away!  
What is this absorbs me quite,  
Steals my senses, shuts my sight,  
Drowns my spirit, draws my breath?  
Tell me, my soul, can this be death?"

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"The world recedes, it disappears:  
Heaven opens on my eyes, my ears  
With sounds seraphic ring:  
Lend, lend your wings! I mount, I fly!  
O grave! where is thy victory?  
O death! where is thy sting?"

## HOME HARMONIES.

BY M. J. WELLER.

CAN there be a more important subject to claim the attention of thinking parents than that of home harmonies, how to make home life so happy and full of enjoyment that its members will look to it as the pleasantest spot on earth? Is it not the duty of parents to make their homes as pleasant as they possibly can for children? Too many homes are like the frame of a harp that stands without strings. In frame and outline they suggest music, but no melody arises from the empty spaces; and thus it happens that home is unattractive, dreary and dull. And do you, fathers and mothers, you who have sons and daughters growing up around you,—do you ever think that you are responsible for keeping alive the home feeling in the hearts of your children? Remember that the obligation rests upon you of making their homes the pleasantest spot on earth, of making the word home to them the synonym of happiness.

Go to as great length as you consistently can to provide for them the facilities of happiness, that worldly pleasures may be no enticement to them. You had better spend your money thus than in ostentation and luxury, and better far than to amass a fortune for your children to spend in the future. The richest legacy you can leave your child is a life-long and fragrant recollection of home, when time and death have forever dissolved the enchantment. The memory of beautiful and happy homes of childhood will, in after years, come to the weary mind like strains of low, sweet music, and in its silent influence for good will prove of infi-

nity more value than houses, stocks and money.

The effect of prosperity too frequently leaves the heart cold and selfish; but, on the other hand, the heart will never forget the hallowed influence of happy home memories. It will be an enjoyment to which the lapse of years will add sweetness. Such a home memory is a constant inspiration for good and as constant a restraint from evil.

Parents do well to study the character of the little ones. The majority of parents do not understand their children. They are kept under restraint and are not properly developed; they live a life of fear, rather than of love, which should not be. Home should be the brightest sanctuary of our hearts, a repository for our thought. Have confidence in each other and the seed properly sown will spring forth with fruits that will bud and blossom but never die. What is comparable to a well regulated, happy home? It is our heaven below, where each thought vibrates in perfect unison.

## AN OPEN LETTER.

To the Many Dear Brethren and Sisters who have Recently been Converted

BY W. B. STOVER.

*Dearl Beloved in the Lord:—*

MAY the abiding presence of the Lord Jesus Christ be your abundant portion. May God grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man; and to know the love of Christ, which passeth knowledge, that you might be filled with all the fulness of God. As so many of you have recently come to the Lord, and others are coming even now, our hearts are made glad because of you. How well we remember our early experiences as Christians! Immediately after I was baptized, two thoughts bore heavily upon me. The first of these was troublesome,—a sorrowing because I had neglected this matter so long. The second was a pressing anxiety for the salvation of the unconverted around me. These thoughts seemed to come together, and with the former came also afterward, doubts as to whether even now I was genuinely converted, doubts as to whether I could withstand great temptations, and other little fears. I did not question my salvation, but my strength. I forgot that Christ had said, "My grace is sufficient for thee."

In the second thought I found strength. As the second grew, the first had to make room for it, until, thank the Lord, it became large enough and consumed the first altogether. I shall always rejoice for the second thought, as it is now ever with me, and I believe it is the spirit of Jesus.

Dearl beloved, don't wait for to-morrow to lay hold of any great truth that you may grasp to-day. Look, at least, into the regions beyond. "Pray the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38 If you have not the courage to do anything else, you can pray every day for the salvation of the unconverted everywhere. Those who can prevail with God in prayer are always in demand. They do more work than men give them credit for, but God keeps heaven's book accounts. Go apart unto yourself, and spend a long time in prayer. Don't wait until you are more used to praying. Get used to it in that way. Pray for a special blessing for yourself. Pray for the conversion of somebody. Try it. Set apart an hour soon and spend the whole hour on your knees in prayer. Better pray

out loud so that foreign thoughts may be kept away. Time yourself, and if you should come from the prayer in less than the time you first decided upon, go back and continue to the end.

Jacob prayed till the dawn of day, and got a blessing. Christ prayed a whole night. The best Christians of all the ages made frequent long private prayers. At first it may seem meaningless to you, and the sound of your voice will seem strange, but keep on. It is the example of Jesus. Keep on. Many have prayed three, four, five, six hours at a time, and with what result! Pres. Finney, who wrote so strongly against secret societies, often spent a half day to himself in continued prayer. And persons often became deeply convicted of sin by just seeing him after such a season of prayer.

If, after you have prayed much, out loud, by yourself, you should be called on to pray in public, you will not find it difficult to do so. And you need not hope ever to offer an effectual public prayer, unless you do the effectual private praying. It is a bad sign if any one can't pray in public, for praying is just talking with God, whether any one else is present or not. However in the public prayer, lift up your head and your voice so that all present may hear every word you say, and join with you in saying Amen.

As a Christian, that which interests Jesus must interest you. Something is wrong if you are not laboring to have others saved. Preaching is not the only way of working. Christ says: "Follow me, and I will make you fishers of men." Matt. 4:19. If I count myself a Christian, and am not a fisher of men, one of two things must be true: either I am not following Him, or He is not fulfilling the promise. Which is it? The result of following is to be made a fisher of men.

Dear brother and sister, your new Master lived to save others. Your heart is tender because of His love. May you be thoroughly Christed! Begin now to gather for Him. It is eternal risk not to do so. "He that gathereth not with me scattereth abroad." Matt. 12:30. Scattering abroad, I think, is sowing the wind. "They have sown the wind, and they shall reap the whirlwind." Hos. 8:7. Not to gather with Christ, is to reap the whirlwind. Now for the love of Christ, don't let your names swell the list of those already in the church, who are not gathering with Christ, who are scatterers abroad.

When Andrew had been a day with Jesus, he first found his own brother and brought him to Him. This is the effect of being one day with Christ. How long must that one have been really with Christ, who has belonged to the church, lo, these many years, and has never brought any one to Him?

You have made a good confession. You have professed more than the average professor of religion. May the Book be a familiar companion henceforth. Do not be ashamed to be seen carrying it or reading it. Take it with you to church, Sunday school and prayer meeting. When I see the Parsees, here in Bombay, go out to the rising or setting sun, and stand facing it in the open air, and read aloud for ten or twenty minutes from their religious books, each one for himself, and without concern for those who may be passing, I think of how afraid some of us are lest we should have people find out about our religion.

Love your faith. It is worthy of your affection. People will ask you why you dress thus plainly, why you practice feet-washing, why you believe in the Supper separate from the Communion, and other such questions. Do not tell them you believe in these things because the



church does. That reason may satisfy you, but it will be nothing to them. Begin your answer with the words of Paul: "The love of Christ constraineth us." 2 Cor. 5:14. Then your questioner will begin to wonder if he loves Christ as much as you do, seeing you do these things for the love of Christ, and he does not. Now you can point him to the Scripture. "Thus saith the Lord," will settle the question, or give you the advantage at least.

The devil is always an enemy of yours. He is quite fond of compromises, when he can not do better. If you are going to school, bear it clearly in mind that your education is to give you greater strength for service. If you are making money, have an understanding with the Lord that you are making it for Him. The deceitfulness of riches is manifest in nearly every neighborhood. Christ's teaching, "Lay not up for yourselves treasures upon earth," (Matt. 6:19) is not easy to reason into a meaningless term. Take it as it reads, and lay up for Christ treasures on earth, and for yourselves treasures in heaven.

Above all things, dearly beloved, manifest love. If it is in your hearts it will manifest itself. If you are not filled with love, you do not have God, for "God is love." Love is a mighty power, much greater than you think. Remember God is love. To know God is to have love. Love makes difficulties small, and sacrifices easy. Love led Peter to sing in the prison. Love made Paul happy under forty stripes save one. Love leads the Gospel herald far from home with a happy heart. Love makes smiles on the martyr's face. Would you lead any one to Christ? First of all, love that person.

But above all, keep your conversation aright. By it is your Christianity most widely known. Just one improper word will be remembered for years and years by those who hear it. Though God may have forgiven long since, man will still remember the word he did not expect you would say. And what is more, when he sees you he will think of it.

Pray for the ministers. Some day you may be given the opportunity (I do not say "burden" for I can not regard any service of the Lord as a burden) to preach the Gospel in a public manner, and then you can with good grace ask others to do as you have done. One thing is sure, those who are young to-day must take the lead after while. We must live now as we would expect the young to live when we are old.

Sometimes those who have been baptized feel so good over it that they feel like singing and sleeping all the way to glory, singing when there's work to do, and sleeping in the meeting. I trust none of those recently added will feel thus about it. No gatherer sleeps in the day. When once we have named Christ we are called upon to arise and shine. O it is a sacred privilege to be called a son of God.

Finally, beloved, expect great things of God. "According to thy faith be it unto thee," was said not of the doctrines of Christ, but of the graces of God. Why should we be satisfied with so little of the Holy Spirit's presence? Why should we be content with a half dozen conversions in a whole neighborhood this winter? Why should we be satisfied when we ourselves are saved? Why should we be content to do just a little for the Lord? Ah, heaven rings with the exhaustless promise, *According to thy faith, launch out into the deep.* Trust Him. His graces have not yet been half tried. Strive for the regions beyond. Be content with your wages, but not with your ways. Look up. Go forward.

Be better each day. Fight the good fight of faith. Let all things be done to the glory of God. Keep advancing in righteousness, until by His grace you approach the grand climax of perfect manhood or womanhood in Christ Jesus. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. 13:14

Bombay, India, Dec. 25, 1894.

#### AS YOU THINK.

BY J. S. MOHLER.

THE heading of this article suggests the following proposition: "Is the human mind alone a safe guide to religious truth?" Reason says, No. The mind needs exterior light to direct it to the Truth as much as the eye needs the exterior light of the sun that it may see.

The doctrine is popularly taught, in a religious sense, that what a man *thinks* is right, is right. A greater error can hardly be conceived. If religious truth may be expressed by any method of thought, without a shadow of proof as to correct principle, so may every other truth. Hence if a person thinks water runs up hill (which it sometimes seems to do in irrigation districts) then it runs up hill; or, if he is lost, and *thinks* that north is east, then north is east. Or if he *thinks* that twice six, less two, is nine, it is nine. It is easy to conceive that endless confusion and contradictions would be the inevitable result of such *thinking*. The truth is that water runs down hill by force of gravity and east is a permanently-fixed direction and twice six, less two, makes ten by mathematical law, no matter what we think. Our thoughts must conform to the truth, whether religious, or otherwise, and not the truth to our thoughts. Our apprehension of the truth may be far from the reality. If what people *think* is right, *were* right, then there would be no ground to censure either Catholic, Mohammedan, Mormon, Universalist, or any one else, and preaching would not be necessary, for every man's way seemeth right in his own eyes.

The truth is, that whatever is right, is so from innate principle. The Psalmist says, "The statutes of the Lord are right." Psa. 19 Why are they right? Is it simply because the Psalmist *thought* they were right? Certainly not, but because when they are obeyed they affect all persons concerned favorably.

Let us examine one of the statutes of the Lord in a practical light, and notice its effects. "All things whatsoever ye would that men should do to you, do ye even so to them" Matt. 7:12. In the application of this rule we must make what we would wish from others the standard of our conduct toward them; and in our relation to others, and their relation to us, as we wish them to deal honestly with us, we are under obligations to deal honestly with them, and thus both parties are justly and favorably affected in every instance, for the reason that this rule is founded on the eternal principle of right. If a person thought that to do to others as they do to him is right, his thinking so would not make it right, neither would it be right; because it is founded on the principle of retaliation or revenge, and vengeance belongs to God. There is but one right rule of life with reference to the same thing.

The same is true in religion generally. Christ taught just the *right doctrine*, expressed in a clear, simple manner, that all may understand, and we are not at liberty to judge or set aside any doctrine of Christ by the mere standard of our own thoughts, regardless of Bible proof.

There is no other authority in the world so reliable in determining religious truth and righteousness as the Bible. We may be endowed with a large mental capacity, yet that alone is not a safe guide to religious truth, only as it is guided by the unerring counsel of God's Word. And God's Word is truth and unity, and not contradictions. Hence Paul could consistently say, "There is one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all." Eph. 4:5-6.

If all persons would think more profoundly and bend every faculty of the mind to search the Truth and obey the Truth, the whole Truth, and nothing but the Truth, there would not exist one-fourth, scarcely one-tenth, the contradictions in the religious world which we see to-day.

#### UNRECIPROCATED LOVE.

BY GERTRUDE A. FLORY.

A Love that receives no love in return is like a crippled chair; it may stand upright as long as it receives no unbalanced weight, but a slight side pressure sends it toppling over. It is a law of nature which can not be reversed.

How long would the Christian maintain his love for God, if God withdrew his love from him? Not an hour! Certainly not a day! We love God because he first loved us. Could his love to us cease, ours would die. Many a soul drifted out of the reach of God, because it gave back nothing in return for his matchless grace and affection,—no love, friendship or gratitude.

Then, if we would get and keep friends, we must give friendship for friendship, love for love, confidence for confidence, smile for smile, tear for tear, and kiss for kiss,—yes, more than this; we must extend these beautiful tokens of our desire to be loved if we expect others to love us. Only in swindling schemes are valuable articles offered for nothing. That which is worth having is worth paying for; and a gift, however priceless, unappreciated, is worthless to the receiver. The most precious gift of God to man is love. Let us cherish it, and spread its holy light along the pathway of our fellow-men as we journey homeward!

La Porte, Ind.

#### The Gospel Messenger

as the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and leads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion, remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of salvation into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both as example and command of Jesus, should be observed in the church.

And the Lord's Supper, instituted by Christ and as universally observed by His apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after sundown of that day.

It also maintains that the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, is binding upon all Christians.

It recognizes the church's duty to support Missionary and Tract work, as giving to the Lord for the spread of the Gospel and for the redemption of sinners.

It also is a vindicator of all that Christ and the apostles have commanded upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be religious facts.

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Mount Morris, Ill., Feb. 12, 1895.

BRO BYRON TALHELM, Washington, Kans., and Mrs. Daniel Peppinger, Knapp, Wis., say they can make good use of old copies of the MESSENGER.

BRO JACOB WITMORE, of McPherson, Kans., we learn, is engaged in a series of meetings in the Panther Creek church, Iowa. Bro. Witmore, though feeble in body, is counted one of our strongest men as an expounder of the Truth. He is said to be especially good in the doctrine, and uses the Sword of the Spirit with rare skill.

This chain letter business is becoming a nuisance. One person, pronounced a fraud, at Kaneville, Ill., is said to be receiving 1,000,000 canceled stamps a day, by use of "chain letters" and that the stamps can be of no earthly use to her or any one else, only to be sold by weight for paper rags. An editorial in next issue, will show the unreasonableness of the whole chain letter business.

DR LEWIS PAGIN, of South Bend, Ind., whose opposition to trine immersion has received some attention in our columns, still persists in telling the readers of the *Christian Standard* how successfully he meets and disposes of the arguments offered by the MESSENGER, etc. He maintains that trine immersion is the most unscriptural and sectarian dogma in the religious world. That is a good deal for a man to say about his own practice, for we have repeatedly said in these columns that the doctor was baptized by trine immersion, and so far we have seen nothing from his pen either denying it, or explaining why he is willing to run the risk of a baptism which he regards as both unscriptural and sectarian. Until he comes out and explains himself on this point, we shall consider ourselves under no obligations to pay attention to his arguments. When a physician recommends one medicine for his patients, and then uses another for himself, sensible people will naturally conclude that he has more faith in that which he uses than that which he recommends. Hence what he says against trine immersion will be received at much discount.

BRO BYRON TALHELM, of Washington, Kans., writes: "That grand little book, 'Charlie Newcomer,' every member ought to read and give to the children to read. Father and mother have often attended church at Welly's meetinghouse. It was there that my dear mother first accepted Jesus as her Savior, over forty years ago. It was a pleasant surprise to her when I showed the picture to her. I believe the little book will be productive of much good, and thus little Charlie will have become a missionary indeed." The book may be ordered from this office. Price, 25 cents per copy.

SISTER BERTHA RYAN writing from India, is furnishing some very interesting letters for the *Young Disciple*. Some of her communications will be accompanied by instructive illustrations. No. 7 contains a very interesting street scene in the City of Bombay. These articles and pictures will prove a treat to the little people and will create a large demand for the *Young Disciple* in Sunday schools. Price, 50 cents per annum. Sunday-school workers will write us for special terms, or see our special terms on the last page of each issue. The paper is published weekly, is well illustrated, and should be in every family where there are children.

THE people of both continents were startled a few days ago by the news that the steamer Elbe had been sunk in the North Sea with over three hundred souls on board. The vessel was on her way from Bremen to New York, and at 5 o'clock in the morning was run into by an unknown steamer and sunk inside of twenty minutes. Only about twenty were saved out of the nearly four hundred on board. The Elbe belonged to the North German Lloyd Steamship Company, and was considered one of the best steamers of the line. In crossing the Atlantic, all of our brethren, so far as we can remember, have patronized this company, and speak very highly of their vessels. We learn that the company gave our missionaries very favorable reductions.

## THE LORD'S TREE.

WHAT Bro. Miller says on one of these pages, concerning the missionary apple tree, reminds us of a little incident that we do not now remember to have given in print. About eight years ago we spent a day at the pleasant home of Col. Boyd, some two miles west of Kenka, Fla. We found the old man exceedingly interesting. He was then poor, but had seen better days. The time was when his check for ten thousand dollars would have been honored in any of the Southern States where he was known. He knew little else, save prosperity. But that cruel war broke out. It found him in Northern Missouri with a score or more of valuable slaves. He was chosen colonel of a Southern regiment and distinguished himself on many battle fields. The war ended, leaving him destitute. He drifted into Florida, and procured a little home to await the call to cross the mystic river. His orange and other fruit trees grew. Nature smiled all around him.

One day a pious minister sat at his table. He asked God's blessing upon the table and the family. After dinner he planted a seed from the delicious orange that he had eaten, telling the colonel that the tree coming from that seed should be the Lord's; that all the fruit should go towards preaching the Gospel, and he would entrust the same to his care for the Lord. Years afterward we saw the beautiful tree laden with golden fruit. It was a consecrated tree, and

every cent from the sale of the fruit went into the Lord's treasury.

Near Manatee, Fla., is what is known as the "Baby Orange Tree." It once belonged to a babe that is now in the land,

"Where generous fruits that never fall,  
On trees immortal grow."

But the orange tree remains, and each year the fruit is sold, and the proceeds sent to the General Missionary Committee to be used in preaching the Gospel. How many souls this consecrated tree may be the means of bringing to the "land of pure delight," eternity alone will tell.

J. H. M.

## BRIDGEWATER, VA.

DURING the latter part of January it was our privilege to spend ten days at Bridgewater College, Va. The special Bible Term, now provided for in all our schools, was in session, and we had the pleasure of meeting and enjoying the association of a number of members of the First District of Virginia. The Bible Term was well attended, and we heard many expressions commending the work. Those who attended feel well repaid for time spent and expense incurred. Brethren Yount, Sanger, McCann and J. Carson Miller gave instruction in different lines of Bible study and they did their work well. Here, in Virginia, as well as in other parts of our Brotherhood, there is a growing demand for Bible study, and we are hopeful that much good will result from a careful study of the Book of God.

While we were at Bridgewater the committee appointed by Annual Meeting to visit the school, composed of elders Wenger, Oline and Zeigler, attended to that duty, and gave such suggestions and encouragement as the nature of the case seemed to demand. A meeting was held in the College Chapel, which many of the members attended. The committee had charge of the meeting, and with one accord expressed themselves as well pleased with the progress made, and exhorted the faculty and the members generally to carefully carry out the great principles of Gospel truth held by our church. The meeting, it seemed to us, could not help being productive of much good.

Bridgewater, like many of our schools, has passed through severe trials. It has been tried literally by fire. The sacrifice and labor bestowed on our schools and educational work is only fully known and realized by those who have had a part in the work. Those who went into the work hoping to make money out of it, were soon sadly disappointed, and dropped out. Those who felt it a duty to advance the educational interest of the church, even at a sacrifice, have kept on under many discouragements. We are glad to note that the school at this place is rapidly recovering what was lost, and that there are, at this time, hopeful signs of a good, healthy growth.

Bro. Walter S. Yount, President of the institution, is doing faithful work. His theory and practice of discipline is based on the great principle of love. He believes in leading rather than in driving. We had our home in one of the College buildings for ten days, and do not hesitate to say that the discipline of the school is excellent. Parents may send their sons and daughters to Bridgewater and feel assured that their moral, intellectual and religious training will not be neglected. Sister Yount, Bro. Yount's mother, has charge of the young ladies' school home, and is especially adapted for the work.



We enjoyed our stay with the members at Bridgewater, and shall not soon forget the kindness shown us while we were with them.

D. L. M.

### ARMENIA.

A THRILL of horror has been felt all over the civilized world, occasioned by the news of the terrible outrages committed by the Mohammedans upon the harmless and defenseless Armenians Christians. Ten thousand men, women and children were put to death after having been subjected to the most horrible cruelties and nameless outrages that their cruel and heartless persecutors could invent. The event, sad as it is, has brought special attention to, and aroused a deep interest in Armenia, which has so long rested in silence akin to oblivion. We propose to give a few facts concerning the country and its people that may be of interest to our readers. We have gleaned from the most reliable sources, which are to be depended upon as being correct.

Armenia is one of the ancient provinces of Asia, and within its borders stands one of the noted mountains of the world, Mount Ararat, upon which the ark rested after the flood. A line drawn from the Black Sea to Ararat forms the northern boundary of the province and divides Russian from Turkish Armenia. To the east is the Persian Empire, and southward lies the plain of ancient Mesopotamia, while Asia Minor completes the boundary on the west.

In area Armenia contains about sixty thousand square miles, and is about the size of the State of Iowa. The surface of the country is very rough, consisting of valleys, plains and mountains, the highest of which, Ararat, has an elevation of seventeen thousand feet. The Armenian Christians number about four million souls. Of these, two and a half million are under the Turkish rule. A million and a quarter give allegiance to Russia, while another quarter of a million are scattered over Europe and the United States, our own country having about five thousand of these people on its hospitable shores.

Armenia has an interesting history, going back to the dim ages of tradition. She has been devastated and trampled in the dust by the armies of Nebuchadnezzar, Xerxes and Alexander the Great in ancient times, and by Russian, Ottoman and Kurd in modern times. She has the distinction of being the first country that received the Christian religion. "King Detard and his subject received baptism A. D. 276, thirty-seven years before Constantine ventured to issue even the Edict of Toleration. Their martyr roll has grown with every century. The fact that the Armenian stock exists at all to-day, is proof of its wonderful vitality."

In theology the Armenian church holds that Christ has one nature only, the divine, and in this respect, agree with the Coptic church of Egypt. In common with the Greek church, she also holds that the Holy Spirit proceeds from the Father alone. In baptism, the candidate is first sprinkled three times and then immersed as often. In taking the Communion it is provided that pure wine must be used with leavened bread, and that the bread must be dipped in the wine before it is handed around. They hold to the doctrine of extreme unction, but the anointing with oil is confined to ministers alone, and that immediately after (and not before) their death. The church believes in the worship of

saints, but not in purgatory. The ministers may marry once, but none are at liberty to take a second wife.

About one-half of the population of Turkish Armenia is Mohammedan, composed of Turks and Kurds. The latter are the perpetrators of the recent massacre which has shocked the civilized world. A writer who visited Armenia and spent some years there says: "The Kurds live in the mountain villages over the whole region and their number would be difficult to compute. A few of them go a great ways. They are a race of fine possibilities, as shown in the case of Saladin. But at present they resemble packs of human wolves—active, cruel, proud, treacherous, and still calling themselves 'lords of the mountains,' though the Turks have largely broken their power and spirit during the past fifty years. They keep up a strict tribal relation, owing allegiance to their sheikhs, some of whom are still strong and rich, and engage in bitter feuds with one another. Three years ago the Sultan of Turkey summoned the chiefs of the Kurds to his capital, presented them with decorations, banners, uniforms and military titles, and sent them back to Armenia to organize their tribes into cavalry regiments." And these "human wolves" have amused themselves in butchering Armenian Christians.

In contrast with these bloodthirsty savages, literally armed to the teeth, for it is common for them to hold the blades of their scimeters between their teeth, are the quiet, peaceable, industrious Armenians. They are bright, practical, peaceable in disposition, of good moral habits, and are entirely unskilled in the use of arms. The law forbids them to carry arms, while the Kurds are armed with modern rifles and revolvers, and always carry them and use them upon the slightest provocation. With such conditions it can easily be understood how the Armenians would be entirely helpless in the hands of their enemies.

Another element that enters into the question is the hatred felt by all Mohammedans toward Christians. To them every professed Christian is a dog and an infidel. The following prayer, repeated by the Mohammedans in all their countries, shows their sentiment to all who do not hold their faith: "I seek refuge with Allah from Satan the accursed. In the name of Allah the Compassionate, the Merciful! O Lord of all creatures! O Allah! Destroy the infidels and polytheists, thine enemies, the enemies of the religion! O Allah, make their children orphans, and defile their abodes, and cause their feet to slip; and give them and their families, and their households, and their women, and their children, and their relatives by marriage, and their brothers, and their friends, and their possessions, and their race, and their wealth, and their lands, as booty to the Moslems, O Lord of all creatures."\* With such sentiments in the heart towards the Armenians, with a bloodthirsty and savage nature, it is not difficult to understand and fully accept as the truth the news of the fearful atrocities perpetrated by the Kurds.

One account says: "No compassion was shown to age or sex, not even when their victims fell suppliant at their feet. Five to ten thousand met such a fate as even the darkest ages of darkened Africa had hardly witnessed, for there women and tender babes might have at least the chance of a life of slavery, while here womanhood

and innocence were but a mockery before the cruel lust that ended its debauch by stabbing to death with the bayonet, while tender babes were impaled with the same weapon on their dead mothers' breasts, or perhaps seized by the hair to have their heads lopped off with the sword. In one place three or four hundred women, after being forced to serve the vile purposes of a merciless soldiery, were hacked to pieces by sword and bayonet in a valley below. In another place, some two hundred, weeping and wailing, begged for compassion, falling at the commander's feet, but the bloodthirsty wretch, after ordering their violation, directed the soldiers to dispatch them in a similar way. In another place a large company, under the head of their priest, fell down before them, begging compassion, and averring that they had had nothing to do with the culprits (?), but all to no purpose, all were killed. In another place a proposition was made to several of the more attractive women to change their faith, in which case their lives might be spared. 'Why should we deny Christ?' they say; 'We are no more than they,' pointing to the mangled forms of their husbands and brothers before them, 'Kill us too,' and they did. But why prolong the sickening tale? There must be a God in heaven who will do right in all these matters, or some of us would lose faith."\*

It seems incredible that atrocities of this kind should take place in this age of civilization, and stranger still that upon one of the Christian (?) nations of Europe must rest a part of the burden of the blame. England has stood between Russia and Turkey, taking sides with the Mohammedan. Otherwise Armenia would to-day be under the Russian Government, and the world would not have been shocked by the massacre of these helpless people.

D. L. M.

\* "Review of Reviews."

### A MISSIONARY APPLE TREE.

SOME years ago Bro. A. M. T. Miller, of Pickrell, Nebr., planted an apple orchard, and at the suggestion of his wife, sister Mary C. Miller, one of our valued correspondents whom the Lord recently called home, one of the trees was set apart as a missionary tree; the fruit to be sold and the money to be sent to the General Missionary Committee for spreading the Gospel. At the Bible school at Beatrice, Nebr., Bro. Miller spoke of the missionary tree and asked the question: "Would it not be well for all who have fruit trees to set apart at least one of them for the Lord's work, and name it the missionary tree?"

The suggestion was at once responded to, and the following named brethren pledged themselves to set apart trees for the missionary work of the church:

Urtas Shick,.....Holmesville, Nebr.  
J. W. Gripe,.....Junlata, Nebr.  
L. J. Redding,.....Golden Springs, Nebr.

In thinking of the suggestion we wondered why the Lord might not, in this way, have a missionary orchard of a thousand trees, bearing fruit each year for the spread of the Gospel. This can be done, if all those who own fruit trees will dedicate one or more to the Lord. Who will help make up the Lord's missionary orchard? If you feel like having a part and lot in this work, select the tree or trees you want to give to the Lord, and then drop a postal card to Bro. Galen B. Royer, Mount Morris, Ill.

D. L. M.

\* "Review of Reviews."



# QUERISTS' DEPARTMENT.

Please explain Matt. 12: 50, and tell us what is meant by "brother, and sister, and mother." J. M.

The verse reads thus: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." One who does the will of the Father is regenerated and born into the family of God—becomes a member of that family, and is entitled to all the privileges and benefits of the heavenly family, and therefore sustains to Jesus the endearing relation of brother, sister, and mother. The relation between Jesus and those who do his Father's will should be as intimate as the relation existing between the members of the same family.

Explain Luke 14: 26. It reads: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." RICHARD CROSS.

Reference is here made to those who will suffer themselves to be controlled by their kindred rather than by Christ, and also to those who yield to the desires of the flesh more than to the demands of the Gospel. In case of necessity the true follower of Christ is to sacrifice every worldly consideration rather than his religious principles.

Will you explain the prophecy of Ezekiel 36: 25: "Then will I sprinkle clean water upon you and ye shall be clean?" P. J. BLOUGH.

"Clean water," that is, water for ceremonial purposes as mentioned above, was prepared by taking water from a running stream and mixing with it the ashes of a burnt heifer. See Num. 19: 1-18. It is typical of the blood of Christ, which cleanseth our souls from sin. This is proved by what Paul says in Heb. 9: 13, 14, "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" By the term "sprinkling" no reference is made to baptism, for in speaking of baptism the term "sprinkling" is never employed. In Heb. 10: 22, Paul says: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Here it is seen that the sprinkling is for the heart, while the washing, in baptism, is intended for the body.

Two elders in one congregation resign their office in the congregation. What kind of a letter must be given them when they move to other congregations? A SISTER.

If they merely resign their oversight of the church they are entitled to letters as elders. But if they resign the position of eldership, and the church in council with other elders, accepts their resignations, they are only entitled to letters specifying the position agreed upon by the church at the time their resignations were accepted. Scores of elders, on account of age and feebleness, resign the oversight of their congregations, and yet remain elders as long as they live. But when one retires from the eldership, and it is so understood by his congregation at the time, he ceases to be an elder at home or any other place.

"If a man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet as by fire." 1 Cor. 3: 15. What is the meaning of this? S. J. KINERBY.

Paul is here speaking of the works of preachers adding converts to the church. Some of these converts are compared to gold, silver, precious

stone. Others to wood, hay, stubble. The former will stand the test of the judgment; the latter will not. Knowing this, the preacher is told to take heed how he build upon this foundation, for in the judgment every minister's work is to be tested. For that which stands the test the minister is to receive credit, for "they that turn many to righteousness (shall shine) as the stars for ever and ever." Dan. 12: 3. If any converts will not stand the test they are to be burned as wood hay or stubble, and the minister will suffer loss. The minister, himself, however, may be saved, but it will be only after the most searching examination to prove whether or not he performed his duty towards those he was the means of bringing into the church.

Why do our Brethren use unleavened bread at our Communion services? C. K. ZUMBRUN.

Jesus instituted the Communion at a time when leavened bread was to be put away, hence it is quite presumable that only unleavened bread was to be had, and therefore, the bread used at the first Communion, which gave a precedent for using it on all other Communion occasions. This seems to be at least implied in 1 Cor. 5: 8, where Paul says: "Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." There would be no force in the expression "unleavened bread," associated with "the feast," if they were not in the habit of using unleavened bread at their feasts.

Was there any organized church before Pentecost? Please give date of organization. A. J. PRATT.

We know there was a church before Pentecost, for in Matt. 18: 17, speaking of the last step respecting personal trespasses, Jesus says: "If he will not hear them, tell it unto the church." The general church of Jesus Christ has never been formally organized. It came into existence like a stone cut out of the mountain without hands, and it will roll on till it fills the whole world. It commenced as soon as Jesus commenced gathering disciples around him. As fast as people believed in Christ, confessed him as the Christ, and were baptized for the remission of sins, they became members of his kingdom—branches of the vine, or living stones in the building,—church,—which he came to establish. The only organizing ever done was the organizing of local congregations. There may have been a church organized at Jerusalem on the day of Pentecost, and there may not have been. The Scriptures are silent on that point. But the general church, that which includes all believers, we know was not organized at that time, for we have seen that it was in existence long before. By the term church in Acts 2: 47 reference is probably made to the general church. For doubtless many of those converted belonged to other countries, and soon after uniting with the church returned to their homes, not as members of the local church at Jerusalem, but as branches of the great vine, Jesus Christ. Just when the local church at Jerusalem was organized we cannot tell. If it was done on Pentecost that in no way affects the question about the setting up of the kingdom of Christ. We know that Jesus was the founder of the Christian church, and we furthermore know that it existed as his body before the outpouring of the Spirit on Pentecost, and that thousands became members of it. Not only so, but in this church, prior to Pentecost, were all the rites and ceremonies pertaining to the kingdom.

J. H. M.

## FROM ASIA MINOR TO AMERICA.

SOME weeks ago we spoke of the baptism of Bro. G. J. Fercken and wife, who came here from Washington to be received into the church. Knowing that our readers would take pleasure in learning more of him we asked him to give us a brief sketch of his life. A few days ago he handed us the following. It is very brief, but full of interest and will be admired because of its unassuming character:

"I was born in Aleppo, Syria, on the 10th day of June, 1855. Aleppo is a very ancient city, sixty miles east of Antioch and seventy miles from the Mediterranean. It is said, according to tradition, that Abraham stopped there on his way to Canaan. It has now a population of 100,000 inhabitants.

"My father was William E. Fercken, a Hollander by birth, a merchant by trade, and Vice-Consul of the Netherlands in the above-named city. My saintly mother was a native of Marseilles, France, and daughter of one of the few soldiers who, under Napoleon, fought at Waterloo. I was a lad of seventeen when my grandfather died, and therefore can well remember his graphic description of the great warrior and his thrilling campaigns.

"I was still a babe when, by order of his government, my father moved to Beirut, he having been promoted Consul of the Netherlands in that city. Beirut (or Beyrouth) is the ancient Berytus mentioned in 2 Sam. 8: 8 and Ezek. 47: 16, upon which Agrippa I. squandered millions in splendidly decorating with theatre, amphitheatre, colonnades, baths, statues, paintings, etc. It is now a thriving commercial city 150 miles south of Antioch with a fair harbor, the seaport of Damascus, and behind it the industrious farming population of Mt. Lebanon, consisting of Maronites, Greeks and Druzes supporting themselves by honest labor. Beirut is now lighted with gas, supplied with crystal water from the streams from Lebanon, has macadamized pavements, well built houses, a healthful, equable climate and increasing commerce. Therein I resided until I reached my twentieth year, and spent, although at an early age an orphan, the happiest days of my boyhood and youth.

"It is now a great comfort to think that my education was not neglected. From my seventh birthday until I reached my fourteenth year, I attended the private school of a Lutheran minister who, in one of the rooms of his parsonage and with much unnecessary flogging, taught us reading and spelling, grammar and arithmetic, history and geography, the Bible and the catechism. The recitations were conducted in the French language, which I had always spoken at home. At the age of fourteen, and two months previous to my father's death, I entered the 'Madrassat El Wattaniat' or National College, a native institution of learning where all the studies were pursued in the Arabic language. Five years in that College, amid native students, permitted me to become thoroughly acquainted with the Arabic language, which I had hitherto only spoken, owing to the fact that I lived, moved and had my being in a country where Arabic was the principal medium of intercourse. It was at the same institution that I also received the first elements of the English language which enabled me later on, while in my traveling in India, to get along without a 'dragoman' or interpreter.

"When I left the National College, I accepted the position of clerk in an insurance and mercantile office. I did not hold that office long, for six months before I reached my twentieth year I was fortunate enough to visit, at no expense, France, Italy, Tunis, Algeria, Egypt, India and



Ceylon, and that by accepting the position of interpreter and private secretary to a wealthy silk manufacturer of Lyons who visited the above-named countries to import, through the means of samples, the products of his great factory in France. On my return after six months, finding Beirut too small a place for such a great traveler as I thought I was, I decided to go and settle elsewhere. Father and mother being dead, and 'home, sweet home' existing no more, I concluded to go to Smyrna to engage in educational work. There, father was born. There, his two brothers resided. There, a maternal uncle of his (whom I have never known) had been, for many years, the Roman Catholic Archbishop of that most ancient city, and Vicar Apostolic of Asia Minor. He was an able, prudent, pious, learned man and was looked upon as a worthy successor of St. Polycarp; a prelate greatly beloved and highly respected by Protestants, Greeks, Armenians, Jews and Mohammedans alike.

"The five years of my residence in Smyrna were spent in the Austrian College, a chartered institution under the control of the Mechitarist Fathers of Vienna, an able body of Armenian monks who labor for the advancement of a Christian Armenian literature in the Levant. There I taught languages, and was taught what, later on, enabled me to obtain the academical degrees of B. A. and B. S. Modern Greek being the chief medium of intercourse in that city, I soon became conversant with that language.

"It was while in Smyrna, and in my twenty-fifth year, that I felt strongly called to the ministry of the Word of God. I might just as well state here that my saintly mother was a devout Roman Catholic whom I had the misfortune to lose long before I reached my teens. My father, although not a professing Christian, claimed membership in the Dutch Reformed church, to which his ancestors had belonged. As he, too, had long been dead, and my religious training as an orphan had been much neglected, it was difficult, at the time I felt 'called,' to say to what church I properly belonged. Surely to none specifically. A Protestant I always was; but, of its innumerable sects, not one could claim me!

"Thus being unbiased and uninfluenced by any transmission of parental creeds, customs and usages, I decided that, should an opportunity present itself for me to study theology, I would enter the seminary as an impartial investigator of the Truth, as the adept of no particular school, as the follower of no particular reformer, perfectly untrammelled by family beliefs and ancestral traditions. It was better, thought I (my case being somehow unprecedented), that I should first study the Word, and then, afterwards, select my own ecclesiastical home.

"The first seminary, which opened its doors wide to me and welcomed me, was the faculty of Geneva in Switzerland, connected with the Free Reformed church of that little Republic. It is Presbyterian in its government, but Arminian in its theology, and was founded during the great revival of 1832 by those godly and learned divines whose names, for piety and erudition, have gone throughout the world, viz., Merte d'Aubigne, author of the 'History of the Reformation,' S. Gaussens, author of that most invaluable book on 'Theopneusty,' and Cesar Malan, the sweet songster and composer of many French hymns.

"After two years of steady work in the Geneva Seminary, an opportunity presented itself to me to visit America. I accepted it without hesitancy, and on Sept. 23, 1882, in my twenty-seventh year, I landed in New York and in the country which I was to make henceforth my new home. From the great metropolis of the East I proceeded at

once to Middletown, Conn., to complete my theological studies in an Episcopal seminary. I resided two years in that old-fashioned New England town, and when I left it, it was to enter, after four years of seminary life, the ministry of the Episcopal church. A year later, I married the wife who has been a faithful companion in days of prosperity as in seasons of adversity.

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"I shall be brief in my sketch of the ten years spent in the active ministry of that church, whether as a pastor in the East or as a missionary on the Pacific Coast. I have never considered it courteous and Christian-like to utter harsh, unkind words against a communion which, for the sake of truth and conscience, one is forced to abandon. Suffice it to say that, from a worldly standpoint, these were years of comparative ease, comfort and happiness; that, from a religious standpoint, it was a decade of much perplexity, caused, on one side, by the intense worldliness and unspirituality of many so-called followers of Jesus Christ, and, on the other, by the gradual decline of true Evangelicalism, and, in its stead, the rapid spread of sacerdotalism, formalism, superstition, unreasonable traditionalism and rationalistic liberalism.

"I would not consider the task, which I have so reluctantly undertaken, of narrating the doings of my very insignificant life, completed, were I not to add also in conclusion, the thoughts and feelings which have so often beset me during the five years past, and which, however, have gradually led me, by a way which I knew not, save to him who 'moves in a mysterious way,' to embrace more fully primitive Christianity.

"These thoughts and feelings which beset me were only longings which I thought could never shape themselves into reality because of the intense materialization of the age we live in, and the departure of the church from her pristine purity and chief primitive observances. For example, in the midst of the intense worldliness of so-called church members, I yearned for the Gospel plainness of the early Christians, and a return to their conformity to Christ and non-conformity to the world. I longed for the time when the sanctity of the Lord's table would be carefully preserved and rigidly guarded against all who serve the flesh, that the church should not be robbed of, and be crippled in, her discipline as she now is to a considerable extent. I also longed for those observances which were either discarded by the Reformers or distorted by the Greek and Roman Catholic churches, viz., the anointing of the sick, the love feast, foot-washing, salutation, and the principles of non-swearng, anti-secretism, etc.

"Can such a church be found to-day amid our innumerable sects and grossly-materialized age?

"Such was the question which was heard many a time by him who 'despisth not the sighing of a contrite heart.' But the Lord, who leads us 'in paths that we know not,' has at last brought me to that church of a quiet, peaceable, unassuming people which, in spite of worldliness and many centuries of human systems and man-made creeds, endeavors to maintain and perpetuate the principles of primitive and apostolic Christianity. Amongst this 'peculiar people, zealous of good works,' I have cast my lot, to work and toil for the remainder of my life. May the Lord bless that work and toil to be henceforth consecrated to his service, and, out of much weakness and imperfection, make me 'a chosen vessel unto him, to bear his name' to those who also long for pure and primitive Christianity!"

a. j. f.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

West Otter Creek Church, Ill.—Bro. D. C. Campbell closed his series of meetings at the West Otter Creek church last night. He proclaimed the Word with power, and although only three made application for membership, we feel that many good impressions have been made which will be lasting. He left this morning for his home where he expects to commence a series of meetings in a few days. May the Lord bless him in his work!—Chas. Gibson, Jan. 28.

Van Wert, Ohio.—We just closed a series of meetings, conducted by our home minister, Bro. Jacob Heistand, commencing Jan. 6 and ending Jan. 22. We had good congregations and good order. Bro. Heistand preached the Word in its primitive purity. Bro. Joseph Robison, of Wyandott, came Jan. 15 and staid till the close of the meetings. Bro. Robison talked to us on Sunday, the 19th. His presence was very acceptable. Jan. 13, while Bro. Heistand was at church, his house burned down and all of its contents, including his library and many other valuables. We met in council Jan. 22. After our financial business was settled, as we have been without an elder to take care of us for some time, we thought it best to choose one. The choice fell on Bro. L. H. Dickey, of Alvada, Ohio. We also received two by letter at this meeting.—Svrah E. Longenecker, Wetzel, Van Wert Co., Ohio, Jan. 25.

Clarance, N. Y.—It will be twenty-eight years the second day of April since I came to this place. I have spent nearly half of my time here. I suppose I am one of the oldest subscribers to the GOSPEL MESSENGER. I commenced to take the paper about April, 1865, and have been taking it ever since. I have not only taken it, but also read it. A paper or book does no one any good unless it is read. I have never been sorry for it, but I have learned a good deal. It is a great pleasure to know, and how can one know unless he learns? And how can one learn unless he has some one to teach him? And how can that one teach unless he has learned it first? It is impossible. We have any amount of teachers that ought to be scholars yet and learn a while longer. I have been attending the Disciple church. Their preacher can talk enough, but all could be said in five minutes and sometimes in less time than that. Their elder here said sometime ago that Christ preached the Gospel only in promise. This man has much to learn yet, and how can he learn it unless some one teaches him?—A. M. Zug, Jan. 23.

Overhill, W. Va.—Jan. 5 we began a meeting in the Pine Grove meetinghouse, in the Oakland congregation, Garrett Co., Md., and notwithstanding the cold weather and deep snow, there were tolerably good congregations at nearly all the meetings. We did not continue as long as was intended, on account of a throat trouble with which I am annoyed this winter. I became too hoarse to talk. The meetings closed the night of the 15th, with one addition by baptism. On Sunday, the 12th, I preached the funeral of sister Cora, wife of Bro. Samuel Sines. On the 19th I arrived home safe. I had intended going from Maryland to Hyndman, Bedford Co., Pa., to hold a meeting, but on account of this throat difficulty, I thought it best to go home and rest a while. I was sorry I could not go to Hyndman. May God open the way for me soon to go! I was expected to hold a few series of meetings in Barbours County, W. Va., in February, but unless my throat gets well, I cannot do it. My general health is good, and I think by resting awhile, all will be right again.—David J. Miller, Jan. 23.



**Lone Creek Church, Ark.**—Bro. D. L. Forney, of Palestine, came to us Jan. 19 and preached four soul-cheering sermons and two dear souls were made willing to accept Christ as their Savior and were baptized.—*John Coysse, Weiner, Ark.*

**Wooster, Ohio.**—The members of this church began a series of meetings Saturday evening before Christmas, conducted by the home ministers, and continued until Jan. 16. Four precious souls were received into the church by baptism.—*Maria Bunkle, Weilersville, Ohio, Jan. 30.*

**Borristown, Pa.**—Bro. B. F. Kittinger, of Upper Dublin, Pa., conducted an interesting series of meetings in the church at this place, commencing Jan. 13 and closing Jan. 18, resulting in one confession. The attendance was good and all seemed to enjoy the meeting.—*Geo. B. Detwiler, Jan. 31.*

**Deep Water, Mo.**—Bro. M. T. Baer, from Mt. View, Benton Co., Mo., commenced a series of meetings in the Deep Water church Jan. 10 and preached thirteen sermons. There were no accessions but we think some were almost persuaded. We are having quite cold weather for here, and had a heavy snow, making roads bad.—*Lizzie Finkstock, Jan. 24.*

**Snake Spring, Pa.**—The Brethren began a series of meetings at the Koonitz meetinghouse Jan. 5, conducted by Bro. John Bennett, until the 14th, when he had to return home, during which time three were baptized. Then Bro. Levi Holsinger, one of our neighboring brethren, continued until the 21st, and three more came out on the Lord's side, making six in all.—*Sarah Baker.*

**Roswell Church, Pa.**—We held a series of meetings in the Bethel house, conducted by the home ministers, with very good attendance and attention. We have recently had three additions,—two by baptism and one reclaimed. We have also decided to hold a series of meetings in the home church in the near future, to be conducted by Bro. William Ritchey.—*Abraham Steele, Jan. 29.*

**Barbara, Pa.**—Bro. Spencer Beaver, of McAlisterville, came to us Dec. 20, preaching in the Smithfield church. He delivered, in all, seventeen sermons. He is a strong advocate of the doctrine of the Brethren and preached the Word with power. Five were made willing to come out on the Lord's side and were buried with him by baptism, while two were reclaimed.—*J. R. Beshoar.*

**Lower Stillwater Church, Ohio.**—This church has just closed a very interesting series of meetings, conducted by Bro. I. Bennett Trout, of New Carlisle, Ohio, who came to us Jan. 5 and continued until the 27th, preaching in all thirty-one soul-reviving sermons. Thirteen dear souls made the good confession and were baptized. By the interest manifested in the meetings, we think seed has been sown that has fallen on good soil. Our day meetings were better attended than ever before, both by members and others.—*Geo. F. Mumma, Jan. 29.*

**Abbotstown, Pa.**—Bro. Albert Hollinger, of Hantledale, Pa., came to this church Jan. 19 and commenced a series of meetings in the Mammert house and continued till the evening of the 27th, preaching in all fifteen sound Gospel sermons. Twelve precious souls came out on the Lord's side and were baptized and there are three applicants who will be received in the near future. Others are near the kingdom. Bro. Albert labored with zeal and great power. The church is encouraged and strengthened and there is much rejoicing among us.—*Orville V. Long, Jan. 29.*

**Bath, Ind.**—At the Whitewater church from Jan. 12 to 27 a series of meetings was held by the homebrethren. Considering the inclement weather and the ill health of a number of the brethren and sisters, and the death of Bro. Francis Hendricks and Bro. Peter Eikenberry, with other hindrances, we think the attendance good and the attention and interest very good. Of course we can't estimate the good, but we think some good impressions were made.—*Edward M. Cobb*

**Conestoga Church, Pa.**—On Christmas eve we commenced a series of meetings at the Eby meetinghouse, near Monterey, Bro. Henry Light preaching with the home ministry until the evening before New Year's, when Bro. Levi Mohler, from Cumberland County, came and continued the meetings until the 13th. The meetings were well attended by the neighbors, who listened with intense interest. Never before was such an interest manifested at a series of meetings in our congregation. Three have already been baptized and still more are following.—*D. M. Weaver, Groff's Store, Pa., Jan. 23.*

**Pierson, Iowa.**—Bro. Jacob Witmore conducted a series of meetings for the Kingsley church, commencing Dec. 22 and preaching two weeks at the west church. Then he came ten miles to the east church, and preached three weeks. His work was much appreciated and seven joined in with God's spiritual children. We also held social meetings every other day at the members' houses. The main topic of these meetings was, "How to Bring About the Best Results in Our Series of Meetings." We believe they are a benefit to a series of meetings. Bro. Witmore is an able expounder of the Word and a good teacher, not afraid to give the whole Gospel. From here he goes to Panther Creek, Iowa, then to his home in McPherson, Kans. He ought to be in the field all the time.—*D. T. Dierdorff, Jan. 30.*

**Salem, Kans.**—Since my last report we met in church council. Our elder, Bro. Eby, being absent, we made an effort to transact the business, which was done to the satisfaction of all present. The Mission Board met at our meetinghouse and transacted important business. Bro. Henry Brubaker, of Rice County, Kansas, preached five sermons for us. One dear sister, who had left the fold, returned and was received with much joy. Bro. O. H. Brown, of Mound City, Mo., came to us Jan. 5 and commenced meetings the same evening. He stayed until the 24th, preaching in all twenty-three sermons. Our Sunday school is moving along nicely and is well attended. We are using the Brethren's Song Book, which we consider among the best we ever used in our school.—*L. E. Fahrnsy, Sterling, Kans., Jan. 31.*

**Washington, D. C.**—The work here seems to be moving along very well, considering the various hindrances we meet in cities, and especially where we do not have our own churchhouse. Beginning here a little more than two years ago with about one dozen members, we now have nearly three times that number. Our congregations are very regular in attendance and are gradually increasing. There is much suffering now among the poor. Our "Gospel Mission School" work has been greatly hindered, being in debt, not having received any contributions for several months. There are thousands of people almost beneath the dome of the capitol without food, fuel or clothing, excepting what is given them. Had we the means, we could do much good now. May the Lord bless the good work everywhere!—*W. M. Lyon, 315 Ninth St., S. E., Jan. 30.*

**Brownsville, Md.**—We began a series of meetings in the Brownsville church Jan. 12 and closed Jan. 27. Bro. C. G. Lint, of Meyersdale, Pa., did the preaching. He preached nineteen excellent sermons. The weather was very cold, the roads were icy and traveling at night dangerous, yet the attendance was very good. Some evenings the large meetinghouse was filled with anxious listeners. Three tender lambs were buried with Christ in baptism. We read the encouraging reports of many additions in the dear MESSENGER and thank God for the encouragement, but if some should prove unfaithful, who will be to blame? We would like to see more written and hear more preaching on this subject.—*Geo. W. Kaetzel, Gapland, Md., Jan. 30.*

**Ulysses, Kans.**—Our elder, Bro. Geo. Studebaker, preached a very interesting and profitable sermon to us here Friday evening, Jan. 25. Bro. Studebaker drove several miles against the cold north wind in order to preach. It was the first sermon preached in the County for about three months and we all greatly appreciated it. It was a disagreeable night, but some of the members came twelve miles. Saturday Bro. and sister Brallier and Bro. and sister Merryfield drove over to Santa Fe, where Bro. Studebaker was to hold meetings over Sunday. We hope it will not be so long before we can have meeting again. We have but six members in this County now but we hope and pray for a brighter future. Five have been baptized at Santa Fe since our organization.—*Albert Shelton.*

**Johnstown, Pa.**—Our first missionary meeting of the Walnut Grove church was held Jan. 20. The sermon was preached by Bro. J. F. Dietz, assisted by others. The talk was based on Matt. 28:19, 20; Mark 16:15; Luke 24:46-48. We had a very good meeting and we believe all were made to feel interested in the grand and noble cause of the missions. After the services we were made to rejoice by three precious souls being united to the church by baptism. A collection was taken up and \$21.52 raised for home and foreign missions. For some time past the seating capacity of our churchhouse has been too small to accommodate all the members on love feast occasions, but arrangements have been made and the work is now in progress, making room to seat over a hundred more on such occasions.—*A. J. Strayer, Jan. 22.*

**Belleville, Kans.**—Jan. 5 the members of this congregation met in quarterly council. The meeting passed off very pleasantly. Four members were received by letter. One week previous to this, elder Holsinger commenced a series of meetings and on the evening after the council Bro. A. C. Daggett came among us to visit relatives and friends before going to his mission point in the City of Denver. He gave us five soul-cheering sermons. We felt sad to see him and his good wife leave our parts, but the Lord's will be done. Bro. D. H. Weaver, of Longmont, Colo., came to us on the 10th and continued the meetings, laboring faithfully until last evening, when the meetings closed with interest still good, but the weather turned cold, and Bro. Weaver's time was up and he longed to go home. Seven dear ones came out on the Lord's side. There were others near the kingdom, and we felt as though we could not see the meetings close and leave them out. We have great cause to rejoice. The Lord is good and his mercy endureth forever. Praise ye the Lord, praise his holy name!—*Louisa J. Williams, Jan. 25.*

**Franklin, W. Va.**—The GOSPEL MESSENGER is a very welcome visitor to our home and I trust always will be. There is so much good news it contains I cannot understand why there are so



many members of the Brethren church who do not read it. If each member would read the paper with the interest they should there would be fewer cold and indifferent members, neither would there be so much fault-finding. Members who do not get to church regularly would be more able to stand in defense of the progress of the church. Sometimes opposers break in upon us and try to make us believe that the Brethren church is fast going to naught. I am sorry to say some believe it. It is invariably those who do not read the church paper and are not informed in the work of the church. I read in so many of the letters where they are having good preaching and gathering them into the fold. We have no preaching here and will not likely have till winter is over. We are thankful that we can have the GOSPEL MESSENGER to preach to us every week. My dear grandmother Hammer has had the MESSENGER sent to several of her friends. It is good to have the dear grandmothers to encourage us, or where might we be?—*Phebe M. Byrd, Jan. 22.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have and a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Ohio State Districts.

ANNUAL Meeting of 1856, article 23, decided to divide the several States into Districts. Annual Meeting of 1868, article 6, decided that the delegates sent to Annual Meeting by the State Districts should compose the Standing Committee. At a meeting of elders from all parts of this State held in Owl Creek church, Knox Co., Ohio, Sept. 15, 1864, for the purpose of distributing the churches in the State, the following three Districts were laid off unanimously:

First District, Southwest part of the State, or Miami District, including 1, Donnell's Creek; 2, Upper Miami; 3, Beaver Creek; 4, Lower Miami; 5, Bear Creek; 6, Stillwater; 7, Lost Creek; 8, Mosquito Creek; 9, Harrison; 10, Covington; 11, Newton; 12, Stoniffer's; 13, Salem; 14, Wolf Creek; 15, Twin (Brower's); 16, Twin (Miller's); 17, Rice's Creek; 18, Greenville; 19, Wenrick's; 20, Olermont; 21, White Oak; 22, Fall Creek; 23, Rush Creek; 24, Paint Creek; and all within those limits not named.

Second District, Northwest Ohio, including, 1, Logan; 2, Scioto; 3, Richland; 4, Crawford; 5, Huron; 6, Seneca; 7, Rome; 8, Eagle; 9, Anglaize; 10, Sugar Creek (Allen Co.); 11, Blanchard; 12, Poplar Ridge; 13, Maumee; 14, Lick Creek; and all other churches of our Brethren within those limits.

Third or Eastern District, including 1, Rush Creek (Hocking Co.); 2, Jonathan Creek; 3, Delaware; 4, Owl Creek; 5, Danville; 6, Loudonville; 7, Ashland; 8, Black River; 9, Mohican; 10, Chipewas; 11, Nimishillen; 12, Canton; 13, Tuscarawas; 14, Sugar Creek or Shamesville; 15, Coshocton; 16, Washington; 17, Big Run; 18, Sandy; 19, Mahoning and all within those lines.

First District Meeting held in Southern Ohio, was held near Dayton, May 16, 1865.

First in Northwestern Ohio, four miles north of Lima, Allen Co., in the Sugar Creek church, May 18, 1865.

First in Northeastern Ohio, in the Nimishillen church, at the house of Bro. Jacob Brumbaugh, May 20, 1865.

At that time the Districts were composed of the following number of churches, if all are

named: Southern Ohio, 24, now 35; Northwestern Ohio, 14, now 23; Northeastern Ohio, 19, now 22; total, 57, now 80. NOTE.—The oldest members seem to know nothing of there ever being a "Washington" or "Big Run" church in Northeastern Ohio.

In 1888 "Rush Creek" church was transferred from Northeastern District to Southern District of Ohio. Annual Meeting of 1876, article 17, granted the privilege to District Meetings to have their Minutes printed for distribution among the members. Previous to that time they were not allowed to do so.

JACOB MISLER

Mogadore, Ohio, Jan. 22.

From Rockingham, Mo.

THE Bible school in the Rockingham meeting-house, Wakenda congregation, Ray Co., Mo., will open Feb. 14 and continue ten days. Special efforts should be made by ministers, Sunday school teachers and all interested in the Eternal Book to attend the school. Do not fail to give ten days to prepare to do better work in the future. If you consecrate ten days to prayer and meditation on God's Book, it will bring to you a system of study that will be valuable for future Bible study. Brethren David Hollinger, of Pittsburgh, Ohio, and L. H. Ely, of Summerfield, Kans., will have charge of the school. They have made the Bible a special study the last three years, and during this winter have given special attention to teaching in Bible schools in State Districts and local churches. The following work will be done during the ten days named:

1. Bible Geography.—Life of Christ; Early Apostolic History; Paul's Missionary Journeys.

Normal Outlines.—Books of Old and New Testament; Periods of Old and New Testament History; Six Lessons in Bible Institutions, (a) Atlas; (b) Tabernacle; (c) Temple; (d) Synagogue; (e) Sacred Year.

Old Testament History.—Beginning of Bible Study; Wandering in Wilderness; Conquest of Canaan; Age of Heroes; Golden Age of Israel; Galatians studied by outline.

Committee of arrangements, G. E. Shirkey, S. A. Sandy, Sydney A. Rhodes.

For full information write to G. E. Shirkey, Rockingham, Mo.; or E. S. Young, Mt. Morris Ill.

Visit to Lincoln, Nebr.

It was my lot to spend Sunday and Sunday evening, Jan. 20, with the members in the City of Lincoln. The readers of the GOSPEL MESSENGER will remember that there were some efforts made by the Brethren to work up an interest here several years ago, but without success. There are still about twelve members here who are supplied with preaching by the Mission Board once a month. But this is entirely insufficient. These members are very anxious to have the work revive.

Lincoln is a pleasant, healthy western city of about 55,000 inhabitants, mostly American born and many of them acquainted with the Brethren. Some of the Brethren's children are here and we hear of members that contemplate moving here but are discouraged on account of the limited church privileges.

Is there not a Jonah that will come to this city and preach? You need not come with the discouragement that Jonah of old had in going to Nineveh. You will have the prayers and good wishes of the whole Brotherhood, and, with qualifications for city work, you can do much good. We think a young brother has natural advantages over an older one, and an active young

sister would be a great help. Who will come? Correspond with J. S. Gable, 2740 Holdridge St., Lincoln, Nebr.

JESSE Y. HECKLER.

Alva, Nebr., Jan. 25.

Home Again.

My visit to California, in company with Bro. S. W. Hoover, of Dayton, Ohio, was in the main very pleasant, through the smiling providence of God. The congenial climate, fruits and flowers, all conduce to the traveller's enjoyment. The tide of improvement is rapidly rolling on. Thousands of acres which nine years ago were only an eye-sore, a wilderness of cactus and rush, are now blooming as the rose, bearing perfect fruit, whose variety is legion, tempting both eye and palate, but the extortionary prices for land, and water for irrigation, often makes the poor man turn away with a sigh, and flee to the foot-hills to seek a home.

But as our interest does not run so much in that direction, we turn to the church and are glad to notice a corresponding improvement in the Brotherhood also. Last spring, at Covina, about one hundred and eighty members communed; this fall at Lordsburg in the large dining-hall of the Brethren's school building, about one hundred and fifty five communed. Emigration is the principal channel through which the church in California has grown to these incredible proportions, and will likely be in the future, at least for some years, as the earlier population are not as religiously inclined as in some countries.

Any one wishing to go to one of the Brethren's schools, and at the same time enjoy a mild winter climate, can be accommodated at Lordsburg, where they will receive a hearty welcome and find good accommodations; spacious, pleasant rooms, good bathing accommodations, etc. E. EBY.

A Fatal Fall.

JAN. 14 the surrounding community was aroused by the sad intelligence that Catharine Miller, of the Old Order Brethren, had met a most painful death.

She had, for many years, been living with her youngest daughter. On Sunday evening, Jan. 13, she went upstairs, as usual, to retire. The next thing the family knew, grandmother was found at the bottom of the stairway. Just how the accident occurred, no one will ever be able to tell. They only know that she went upstairs in her usual health, was heard to walk across the room and back to the stairway and then came the fatal fall that caused her death a few hours later. When first picked up she was unconscious, but immediately regained her consciousness, excepting that she knew not how she got down the stairs.

She lingered until four o'clock Monday morning, when death claimed her as his own.

She was born and raised in Rockingham County, Virginia, where she was married to Joseph Miller, who at the time of his death was a minister in the Brethren church. She leaves five sons and three daughters. Her husband and two children had preceded her to the spirit land. She knew something of the cares and sorrows of widowed life, having been a widow for thirty-eight years. She was seventy-eight years, seven months and twenty-eight days old. Funeral services at the Sugar Creek church, Allen Co., Ohio, by Simon Martin, of the Old Order Brethren, and Bro. Samuel Driver.

Eld. Isaac Miller, of North Manchester, Ind., son of the deceased, remained with us and preached at the Pleasant View church the following Sunday.

DAVID BEEBLY.

Lima, Ohio.



## A Voice from the West.

JAN. 2 wife and I went to Danlap, Morris Co., Kans., to the Cottonwood church. We began a series of meetings the evening of the 2nd in Danlap, in the Protestant Methodist church-house, continuing till the evening of the 13th, preaching in all fifteen sermons on doctrinal subjects. Our doctrine was new to a greater part of the town. We had a full house of attentive listeners from the beginning to the end of the meeting. Several evenings not near all the people could get into the house. Notwithstanding the crowded condition of the house, I never witnessed better order anywhere. Much interest was taken in the subjects treated and many expressions of satisfaction were heard.

The prospect for a large ingathering at this place in the near future is bright. Several told me that we would have to give them time to think and investigate, as the most of our doctrine was new to them. I admire the spirit of investigation and searching after the Truth for one's self. Two made up their minds, and expressed a desire to unite with us and I think many more are seriously investigating and counting the cost. May God help them to decide in favor of the Truth, the whole Truth as revealed in the Gospel. Our associations with the citizens of Danlap, and surrounding neighborhood, were very pleasant, and may God bless them for their kindness and interest manifested in our behalf.

It was in this church I was baptized about eighteen years ago, and here I was called to the ministry about fifteen years ago. But many changes have taken place since then. Many of the members that then constituted the Cottonwood church have gone to other fields of labor, some have gone to their reward on the other shore, others gave up the fight of faith, and shipwrecked on the breakers of time, but, thank God, others have risen up in their places and faithful men are now at the helm. God help them to guide the ship into the haven of eternal peace.

It was near where Danlap now stands that we settled in an Indian house over twenty years ago. I was just a boy entering my teens. The Kaw Indians then owned and roamed over those beautiful, broad, fertile prairies, dotted here and there with bodies of timber along the streams. The Government built for the Indians on their reservation about eleven hundred stone houses, but most of them are in ruins now.

As I look back to my boyhood days and behold the "red men of the forest," with their wild, natural habits, living along the streams in groups of tents, and bark wigwams, either renting or putting their ponies in the houses built for them, idling their time away in the summer months, and hunting the buffalo in the fall and winter, paying no attention to the fertile soil, but leaving it to produce the wild products of nature, and now behold the broad fields of corn and wheat and other cereals, with the large mansions and pleasant homes with orchards and vineyards, I am lost in wonder and amazement. What a change a few short years have made! But as I view the scenes now before me in wonder, so different from what they once were, a greater contrast is presented to my mind. What are all these earthly mansions and beautiful homes, compared with that eternal home in the glory world? These earthly homes are subject to flames and decay, these happy families are subject to death and bereavements, but in the heavenly home there is no death, no sorrow, no tears, but there one eternal, perfect day of gladness and happiness shall shine upon those who reach that peaceful rest.

But those wild natures of sin must be driven out and the life and conduct harmonized with the

eternal principles of Truth as taught in the Gospel. Take a look at those beautiful mansions in the twenty-first chapter of Revelations. "Here have we no continuing city, but we seek one to come." Heb. 13: 14.

May God help these dear people, as well as all others, to secure a clear title "to that inheritance that is incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1: 4. A dear friend said to me when I bade him good-bye, "It has been twenty years since we last met, and if you don't come back for twenty years more I am satisfied we will never meet again." Yes we will, if we are true and faithful to Christ and his blessed Word, if not in this world, we will meet in the world to come, where we shall never part again.

CHAS. M. YEABOUT.

Westphalia, Kans., Jan. 18.

"THE Bible is now translated into about 400 languages and dialects, giving about 1,000,000 people or two thirds of the inhabitants of the globe access to the Word of God. There are therefore still about 500,000,000 people who can not, if they would, read the Word for themselves."

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

JULIUS-RICHARDS.—At the residence of the bride's parents, Beecher City, Ill., Jan. 6, 1895, by Eld. G. Nevinger, Mr. Marion Julius and sister Jane Richards.

LEONA NEVINGER.

DITTMAR-BROWN.—Jan. 13, 1895, by Bro. David H. Baker, Mr. Absalom M. Dittmar, of Big Mount, York Co., Pa., and sister Mary M., only daughter of Eld. Adam Brown, of East Berlin, Adams Co., Pa.

MARY K. BAKER.

DOOLY-NEVINGER.—At the bride's home, Jan. 27, 1895, by Bro. Granville Nevinger, Bro. T. R. Dooly and sister Leona Nevinger, both of Fayette County, Ill.

ORPHA NEVINGER.

RESSLER-SWYERS.—At the Brethren church, in Philadelphia, Pa., Jan. 17, 1895, by the undersigned, Bro. Adie H. Ressler and sister Bertha J. Swyers, all of Philadelphia.

T. T. MYERS.

BUTTERBAUGH-WRIGHT.—At the home of the bride's parents, Jan. 20, 1895, by the undersigned, Bro. Theron D. Butterbaugh and sister Marletta Wright, all of Wabash County, Ind.

A. L. WRIGHT.

REAMS-BAUMBAUGH.—At the home of the bride's parents, Dec. 25, 1894, by the undersigned, Mr. Walter T. Reams and sister Ida Baumbaugh, both of Detroit, Dickinson Co., Kans.

A. M. DICKEY.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

YOHE.—In Hampton, Pa., Jan. 18, 1895, Mr. John Yohe, aged about 57 years.

LOCHMAN.—In Abbottstown, Pa., Jan. 19, 1895, Bro. Peter Lochman, aged about 77 years.

MARY K. BAKER.

SHOEMAKER.—In the Middle Creek district, Somerset Co., Pa., George Ernest, son of Bro. Abraham Shoemaker, aged 3 years, 1 month and 19 days. Funeral services by the undersigned, from John 11: 21.

F. F. CUPP.

BRUMBAUGH.—At Baker's Summit, Bedford Co., Pa., Jan. 23, 1895, of membranous croup, Ralph Waldo, son of Bro. H. H. and Emma Brumbaugh, aged 7 months and 13 days. Funeral services conducted by Bro. J. L. Holsinger, from 2 Kings 4: 26. Interment in the Holsinger graveyard.

D. S. REFLOGLE.

STUMP.—Near North Georgetown, Ohio, Jan. 15, 1895, Edith Amanda, daughter of Bro. Benjamin and sister Lizzie Stump, aged 2 years, 3 months and 29 days. Funeral services were held at the Himes chapel, conducted by the writer, assisted by Eld. Eli Stroup and Bro. Aaron Shively.

M. W. HAHN.

POSTEL.—Near Marcus, Cherokee Co., Iowa, Jan. 16, 1895, Bessie Bell, little daughter of David and Elsie Postel, and granddaughter of the writer, aged 1 year, 2 months and a few days.

RACHEL C. CHRISTY.

KISSEL.—In the Maple Grove church, Ashland Co., Ohio, Jan. 5, 1895, sister Anna Kissel, aged 60 years, 2 months and 22 days. Funeral services by Bro. Wm. L. Dessenberg, from Heb. 11: 16.

DAVID SWYDER.

EISENHOUR.—At his home, near Inwood, Ind., Dec. 30, 1894, Perry Franklin, son of Bro. M. A. and sister S. A. Eisenhour, aged 26 years and 12 days. He had been a severe sufferer for twenty years of his life, from nervous trouble, but bore his affliction with a Christian spirit, having united with the German Baptist church at the age of fourteen. Funeral services were conducted at the Mt. Pleasant church by Eld. J. H. Sellers, assisted by Bro. Wm. Myers.

JOHN E. JOSEPH.

STOLL.—In the West Nimschillen church, Stark Co., Ohio, Jan. 29, 1895, sister Elizabeth Stoll, aged 83 years, 10 months and 18 days. She was born in Pennsylvania, and with her husband emigrated to Ohio in 1855. Bro. Stoll preceded her a few years to the spirit world. Her remains were laid to rest in the Brethren's cemetery at Pleasant Valley house, West Nimschillen church. Funeral services conducted by the writer and H. S. Young.

SAMUEL SPANKEL.

ROYER.—In the West Nimschillen church, Stark Co., Ohio, Jan. 3, 1895, Bro. Ephraim Royer, aged 70 years, 4 months and 20 days. His wife and eleven children survive him. Funeral sermon by the writer.

SAMUEL SPANKEL.

SMITH.—In the West Nimschillen church, Ohio, son of Henry and Elizabeth Smith, aged 3 months and 18 days. The remains were laid to rest in the Mudbrook cemetery. Funeral conducted by the writer.

SAMUEL SPANKEL.

HARRY.—In the bounds of the West Nimschillen church, Ohio, Dec. 25, 1894, friend James Harry, aged 65 years, 1 month and 3 days. His remains were laid to rest in the West Lawn cemetery, Canton, Ohio. Funeral services by the writer and H. S. Young.

SAMUEL SPANKEL.

GARVER.—In the Altoona church, Blair Co., Pa., Dec. 27, 1894, of membranous croup, Anna Ruth, daughter of Bro. John E. and sister Anna Garver, aged 3 years, 3 months and 4 days. Her remains were taken to the cemetery at the Stone church in the Augwick congregation. Funeral services by brethren J. W. Wilt, W. S. Long and the writer.

D. S. BRALLIER.

BRALLIER.—In the Altoona church, Blair Co., Pa., Nov. 11, 1894, of membranous croup, Ruth Willetta, daughter of Charles E. and Anna K. Brallier, aged 1 year, 11 months and 11 days. Funeral services by brethren John E. Garver and J. W. Wilt, from Mark 10: 14 and Luke 13: 3.

D. S. BRALLIER.

MERKEY.—In the Little Swatara church, Pa., Nov. 19, 1894, sister Salome, second wife of John E. Merkey, deceased, aged 83 years, 9 months and 11 days. Funeral services by the Brethren.

JOHN HERTZLER.

BROWN.—At Ozawkie, Kans., Jan. 13, 1895, Bro. Samuel H. Brown, aged 60 years, 3 months and 7 days. Bro. Brown united with the church in 1868 and was soon after called to the office of deacon, in which he served faithfully to the honor of the cause he loved. His heart and hands were always ready to administer to the wants of the needy. In his death the companion and children have lost a kind husband and father, the church a pillar, faithful even to the self-taxation of what he possessed, that he might give according as the Lord had prospered him. Funeral by the writer, from 1 Cor. 15: 49.

J. A. ROOT.

HOLLER.—At Ozawkie, Kans., Dec. 14, 1894, Mary Holler (nee Deeter), aged 87 years, 2 months and 29 days. She was born in Maryland, and when young emigrated to Ohio with her parents. When twenty-one years of age she was united in matrimony with Christian Holler, who preceded her seventeen years. To their union were born ten children. They, with their family, emigrated from Ohio to Indiana in 1833, and from Indiana to Kansas in 1866. Funeral by the writer, from 2 Cor. 5: 1.

J. A. ROOT.

QUIETT.—Near Ozawkie, Kans., Jan. 4, 1895, Louisa N. Quiett, aged 53 years, 7 months and 21 days. The writer met this sister for the first time July 4, 1863. She was then a young sister in the M. E. church and was one of three selected to take the stand and sing for more than a thousand people. She afterward united with the Brethren. Funeral by the writer.

J. A. ROOT.

ROOP.—In Baltimore, Md., whither he had gone on business, Jan. 10, 1895, after a few days' illness, of apoplexy, David Roop, aged about 73 years. His remains were laid away in the cemetery adjoining the Brethren's church, Pipe Creek, Carroll Co., Md., and the occasion improved by the writer, from Psal. 103: 13-18.

E. W. STONER.

SHRINER.—In Union Bridge, Pipe Creek church, Carroll Co., Md., Dec. 29, 1894, Bro. Peter H. Shriner, aged 73 years, 8 months and 17 days. His remains were laid to rest in the cemetery at this place, and the occasion improved by the writer, from John 12: 24-26.

E. W. STONER.



**SHAFER.**—In the Clear Creek church, Huntington Co., Ind., Jan. 15, 1895, of heart disease, Bro. Jacob Shaffer, aged 72 years. He was preceded only ten weeks by his wife. Interment in Shock cemetery. Funeral discourse by Eld. Noah Fisher. N. SHOCK.

**NOEL.**—Near Abbottstown, Pa., Dec. 4, 1894, John Noel, aged 76 years, 4 months and 24 days.

**MILLER.**—At Deardorff's Mill, Latimore, Pa., Dec. 31, 1894, Bro. Jacob C. Miller, aged 77 years.

**HARTMAN.**—In East Berlin, Pa., Jan. 10, 1895, Bro. Philip Hartman, aged about 64 years.

**GEORGE.**—Near Hampton, Pa., Jan. 17, 1895, sister Mary George, aged about 86 years. MARY K. BAKER.

**GLOCK.**—In the bounds of the Aughwick church, Pa., sister Christina, wife of Charles Glock, aged 60 years, 4 months and 3 days. She was married to Charles Glock July 6, 1857.

**LYNN.**—In the same church, Sept. 23, 1894, Mertie Jane Lynn, aged 5 years and 8 months. Both occasions were improved by Jas. R. Lane and R. M. Wakefield.

**JORDAN.**—In the Exeter church, Nebr., Dec. 31, 1894, Willie, son of Bro. Joseph and sister Harriet Jordan, aged 3 years, 4 months and 10 days. Funeral services on Christmas Day, conducted by the Brethren.

FRED WIEDMAN.

**SMITH.**—In the bounds of the Midland church, Prince William Co., Va., Jan. 11, 1895, sister Elizabeth Smith, nee Blough, aged 71 years, 10 months and 27 days. Deceased was born in Somerset County, Pa., where she lived until last fall, when she, with her son-in-law and family, moved here. She united with the Brethren church in early life and lived a consistent member to the end. She was anointed some time before her death, after which she expressed her willingness to depart. On May 24, 1857, she was united in matrimony with Daniel Specht, who died in 1864. In 1867 she was married to Andrew Smith, who left her a widow in 1878. She was the mother of two children. Interment was made in the Brethren's cemetery Jan. 13. Funeral services were conducted by Eld. J. S. Holsinger, assisted by the brethren, from 2 Tim. 4: 6, 7, 8. J. E. BLOUGH.

**LANDIS.**—In the Mount Hope church, Okla., Jan. 10, 1895, of *la grippe*, Nora Bell, daughter of Bro. J. A. and sister Mattie Landis, aged 2 months and 18 days. Funeral services by Bro. J. O. Brubaker, from Mark 10: 13-16. E. L. BRUBAKER.

**HOOVER.**—In the Hopewell church, Bedford Co., Pa., Jan. 17, 1895, George Irvin, infant son of Bro. Daniel (deceased) and sister Maggie Hoover, aged 9 months and 3 days. His father preceded him to the spirit world about two months. Funeral services by Bro. J. K. Bowser, assisted by the writer. D. A. STAYER.

**WAMPLER.**—In the Greenmount congregation, Rockingham Co., Va., Jan. 6, 1895, Annie L. Wampler, aged 39 years, 4 months and 20 days. Funeral sermon from Num. 33: 10.

**CLICK.**—In the Beaver Creek congregation, Rockingham Co., Va., Jan. 12, 1895, Joseph Click, aged 71 years, 8 months and 18 days. Bro. Click spent about one half century in the church. He leaves a wife and eight children. He was buried at Bridge-water. Funeral preached from John 12: 24.

**ATKINS.**—In the Cook's Creek congregation, at Dayton, Va., Jan. 13, 1895, Mary S. Atkins, aged 14 years 11 months and 14 days. Though so young, she had been in the church about two years. S. N. MCCANN.

**GRANT.**—In the County Line church, Allen Co., Ohio, Dec. 22, 1894, of consumption, Bro. Dixon Grant, aged 69 years, 1 month and 28 days. He was born in Crawford County, Ohio, and came to Allen County, Ohio, in 1844, and was married to Eliza-

beth Staley in 1847. To them were born five children. His wife, two sons and one daughter preceded him to the spirit land. After her death he was married to Susanna Gruthrie. To them were born one son and two daughters. Grandfather united with the Brethren church in February, 1879. He was chosen deacon and lived a faithful member until death. He called for the elders during his sickness and was anointed. Funeral services by Eld. S. Driver and David Byrley, from Job 14: 14. MARY GRANT.

**STAYER.**—At her home in the Hopewell church, Pa., Jan. 8, 1895, sister Eliza Stayer, aged 78 years, 3 months and 20 days. She was the wife of Jacob Stayer, who preceded her about thirty years. She leaves two sons and three daughters. She was a faithful member of the Brethren church for a number of years. Funeral services by the writer, assisted by Bro. J. Bowser.

J. S. RUSH.

**STAYER.**—In the Hopewell church, Pa., June 15, 1894, sister Harriet, wife of Bro. Adam Stayer, aged 37 years, 8 months and 8 days. She was a faithful member of the Brethren church. She was loved by all who knew her. Funeral services by the writer, assisted by Bro. J. Bowser. J. S. RUSH.

**LOGSDON.**—In the Grenola congregation, Elk Co., Kans., Jan. 12, 1895, of membranous croup, John H., son of Tarry H. and Ida A. Logsdon, aged 2 years, 8 months and 15 days. Funeral discourse by W. B. Sell.

## ADVERTISEMENTS.

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# THE GOSPEL MESSENGER.

For the Defense of the Gospel

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., FEBRUARY 19, 1895

No. 8

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THE prospects for half fare to the next Annual Meeting are promising.

BRO. D. D. WINE is in the midst of a series of meetings in the Donner's Creek church, Ohio, so writes Bro. I. Bennett Trout.

BRO. L. W. FEETER began a series of meetings in the Harris Creek church, Ohio, Feb. 12. So reports one of our correspondents.

BRO. A. O. DAGGETT, of Villa Park, Colo., wishes us to state that he may be found at 843 Fisk Avenue, instead of Fish Avenue, as published heretofore.

It is said that every dollar of money, in circulation, passes over the counter for tobacco or intoxicating drinks in the course of a year. This is terrible, indeed.

If there ever was a time when the well-to-do could help the poor, it is now. The intense cold of the last few weeks has caused untold suffering among the destitute.

BRO. J. H. MILLER closed his meetings with the Brethren in the Logan church, Ohio, with two added by baptism, one applicant and prospects for more to follow soon.

BRO. JOSEPH OGG, elder of the Root River church, Minn., is quite sick, having been confined to his bed for some time. He earnestly craves the prayers of the faithful.

BRO. CALVIN W. HOOKE reports that Bro. Isaac Barick is engaged in an interesting and very promising meeting in the Missisquoi church, Delaware County, Indiana.

BRO. D. B. GRISON is engaged in a series of meetings at Mulberry Grove, Ill. He writes that the cold weather prevents the people from turning out as they would otherwise do.

BRO. A. H. LUTZ, of the Waddam's Grove church, Illinois, is still quite sick, with little prospects of recovering. His wife is also in very poor health.

AN enterprising firm in Palestine is doing a thriving business by shipping water from the River Jordan to all parts of the world, for use in the churches that employ it for sprinkling and pouring.

JUST now our contributors are favoring us with an unusual number of excellent articles. We shall find room for them by and by. We always like to have a good supply of well-prepared matter on hand.

BRO. A. J. MYERS, our agent at Ashland, Ohio, says: "I can labor for the MESSENGER with a clear conscience." That is what we like to hear. We are doing our best to give the Brotherhood a good paper.

BRO. CALVIN McNELLY, writing from Wolf Creek, Ohio, says Bro. Samuel Horning, one of the home ministers, recently held a two weeks' meeting at the Arlington house, which resulted in two accessions.

BRO. ELI ROOSE, of Wakarusa, Ind., we understand, moves to his new field of labor in the Berrien church, Mich., this month. He will be the only minister in that part of the country, and will have a large field to work.

BRETHREN, in your correspondence, do not occupy valuable space telling what train you took to this, that or the other place, where you ate dinner, etc., but simply tell the church news, and let the railroads do their own advertising.

OUR readers may bear in mind that the MESSENGER is to have no vacation this year. We are to send out fifty-two issues. This means no rest for the printers, but a feast of good things every week for our readers. We trust our patrons will appreciate this special effort on our part.

WRITING from Terra Alta, W. Va., Jan. 5, Bro. S. A. Staler says: "I closed a series of meetings on last Sunday with eight more additions by baptism, making eighteen in two months, in the Cheat River congregation. One was a man seventy-three years old; the rest of them were younger."

BRO. L. TURNER, of Stuttgart, Ark., writes that more preachers are needed in that part of the South, and that he would be glad to assist some one if he will move there and help in the Master's work. Some one ought to respond to this call. Our brethren are doing a good work in Arkansas, but they need more earnest men who can preach well, and then practice what they preach.

BRO. WM. M. MITCHELL, of Mach's Creek, Camden Co., Mo., can make good use of such tracts and copies of MESSENGER as may be sent him for distribution among the people. He and his wife are members, have been living at that place about five years, and so far have not succeeded in getting any of our ministers to come and preach the Word to the people. They are beginning to think that they are neglected. We hope some of the brethren in Missouri will give this call immediate attention. Such earnest calls should be responded to.

DR. I. WELTE, of Mexico, Ind., writes us that Bro. Samuel Murray's condition is very critical at this time.

We are now prepared to fill orders for the very best of maps for use in Sunday schools and Bible classes. All Sunday-school workers, and others interested in Bible study, should send for our descriptive circular of Bible Land maps.

NEXT week we shall publish Bro. A. M. Dekey's report of the donations received for the Western sufferers up to Feb. 8. The report is a credit to our cause, and shows that the readers of the MESSENGER are contributing liberally for the relief of the destitute.

IN the report of the death of Grace Hillier, which appeared on page 93, our correspondents failed to read Bro. W. R. Dieter's figures as he intended, and made the type say that her age was seventeen, where it should have been fourteen. The funeral text was 2 Sam. 14:14 instead of 17:17.

BRO. J. E. YOUNG, who is now at Smithville, Ohio, writes us that he will return to his home in Babylon, Neb., in March, for the purpose of devoting all of his time to preaching in some part of the West as early as his health permits. Those desiring his services should address him at his home at an early date.

SOME of our patrons, when sending orders, notice, ask us to send the paper containing the notices to certain addresses. Some of them even send stamps to defray the expenses. We hope our patrons will not do this, but always wait until they see the notices in the paper, then write us, stating the issue they wish sent.

IN our issue of Jan. 29 we stated that Bro. Adam Bauer, of Bushnell, Ill., would be pleased to correspond with a minister desiring to change location. His address is Bushville, Ill., instead of Bushnell. Those who have written, and have received no reply to their communications, may do well to write again, addressing as stated above.

CONCERNING railroad arrangements, Bro. Wm. Landis, of Oro Gordo, Ill., Secretary of Committee of Arrangements says: "As an inducement to locate the next Annual Meeting at Decatur, Ill., the General Passenger Agents of all the roads leading into Decatur, agreed to give one-half fare for all round-trips over their roads and all connecting lines."

BRO. SAMUEL WEIMER writes that the Master's cause is moving along very pleasantly in the Round Mountain church, Ark. The unusually severe weather has in a measure retarded the work. He writes very earnestly against members attending church festivals and places of amusement. Along this line our people, both in their preaching and conduct, should give no uncertain sound. At many of these church entertainments things are done in the name of Christianity that are a discredit to religion, and the Brethren should discourage such doings in every way possible.



## ESSAYS

Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### MOTHER'S BOYS.

Yes, I know there are stains on my carpet,  
The traces of small muddy boots;  
And I see your fair tapestry glowing,  
All spotless with blossoms and fruits,  
And I know my walls are disfigured  
With prints of small fingers and hands,  
And that your own household most truly  
In immaculate purity stands.  
And I know that my parlor is littered  
With many old treasures and toys,  
While your own is in daintiest order,  
Unharm'd by the presence of boys.  
And I know that my room is invaded  
Quite boldly at all hours of the day,  
While you sit in yours unmolested  
And dream in the soft quiet way.  
Yes, I know there are four little bedstides  
Where I must stand watchful each night,  
While you go out in your carriage,  
And flash in your dresses so bright.  
Now, I think I'm a neat little woman;  
I like my house orderly, too;  
And I'm fond of all dainty belongings,  
Yet I would not change places with you  
No! keep your fair home with its order,  
Its freedom from bother and noise;  
And keep your own fanciful leisure,  
But give me my four splendid boys.

### THE RESURRECTION OF CHRIST FROM A LEGAL STANDPOINT.

BY THOS. E. BARRY (COUNSELOR AT-LAW).

[The following essay is sent us by Bro. A. W. Reese, of National Home, Kans. It was read before an important gathering, and so greatly pleased Bro. Reese that he asks us to give it to our readers. We do so with pleasure.—Ed.]

The question of the resurrection of Christ is one of the most important, if not the most important, of Christian truths. Upon it is practically built the whole structure of Christianity.

To the true Christian, of course, such a thing as doubt that it took place never occurs; he simply believes, and the very fact of the existence of a doubt he would consider of itself a sin. There is, however, a very large class of nominal Christians who, while not actually disputing the doctrine, have doubts upon it which they would like to have removed. There is still another class who openly assert that the resurrection of Christ never took place, and that a fraud was perpetrated by him and by his disciples.

The writer, in discussing the question, is not going to trespass on the domain of the clergy-men and, while acknowledging in full the obligation of the belief in the Scriptures and adherence to church teaching, is not going to insist upon these points; neither will he make any attempt at literary display, but from the standpoint of a lawyer, proposes to discuss the question in its purely legal aspect.

As nearly as may be, let us consider it as if the question of whether Christ's resurrection actually occurred were to be tried in a court of law on legally competent evidence. This paper will, in fact, take the form of a lawyer's brief, containing points for argument and not discussing them at too great length. The object of the paper is to furnish a reply to people who reason substantially as follows: "When life leaves the body there is no way of reanimating it; it is the law of nature that men die and that they stay dead. Neither in my own experience nor in the experience of any one whom I know has any dead man come to

life; the presumptions of fact and experience are all against it. I cannot believe that Christ rose from the dead simply because the Scriptures or the church teaches it; my reason must be convinced."

In the first place, as to the question to be investigated. In considering every question of this kind, where the accusation is one of fraud, the law raises a presumption of innocence. Another way of stating the same proposition is that fraud is never presumed. This is not insisted upon as an argument *per se*, but is put in at this point in order that the reader shall at least approach the subject without prejudice. Either the resurrection did actually take place, or the most gigantic fraud that ever was perpetrated was launched upon the world by Christ and his apostles,—a fraud that has outlived its perpetrators by nearly two thousand years. This question must be considered as if it were to be investigated within a reasonable time after its alleged occurrence. But the rules of evidence and the tests to be applied to it will be those of the present day, which are much more stringent than those in force in the time of Christ, or even at the present time under any other system of jurisprudence than that which prevails in England and the United States.

It is not claimed that one could go into court to-day and establish the fact of the resurrection, for there is no fact in history that occurred so long ago that could be judicially proved in court unless it were made a matter of public record. This is so well established that the law provides arbitrarily that after a certain lapse of time certain facts need not be proved by evidence, as, for instance, the unexplained absence of a man without being heard from for seven years by those who would naturally hear from him if he were living, raises the presumption of death, and in judicial proceedings where the fact of his death becomes material, direct evidence of the fact need not be produced. And still again, the various statutes of limitation prescribe that after a certain lapse of time debts cannot be recovered, the law recognizing the fact that witnesses die, become scattered and cannot be found, so that the defendant could not avail himself of a defense if he had one.

In discussing the question of whether the resurrection of Christ actually took place, or whether a fraud was perpetrated, it becomes material first to consider the question of motive.

#### I.

The first proposition, therefore, is that there was no motive for the perpetration of a fraud. In all trials involving crime or fraud, the absence or presence of motive is an important factor. Not only was there no motive for fraud in the case before us, but there was every apparent motive why Christ should not take the course he did. In the course of his career he assailed a religion that had been accepted by his countrymen for thousands of years, a course attended with various kinds of danger, namely, danger of social ostracism, danger of personal violence, danger of judicial prosecution, danger of religious persecution. He assailed an institution to which even the Roman conquerors, with all their arbitrary power, afforded a *quasi* protection. Christ did this fearlessly and openly. What was his motive for so doing? It could not have been the accumulation of wealth, for his life shows how little he valued things of this earth. It was not power that he sought, for he taught and practiced humility, and selected as his disciples the poor, meek and humble. It was not to obtain a life of luxury or ease, for he voluntarily took up with a course of life entailing privation, hardship and peril. Here will be found no evidence of a fraudulent motive, but on the other hand, an ex-

amination of all the evidence of Christ's career on earth shows that he was himself an honest, sincere believer in the importance, the directness and the truth of his mission.

It is submitted, therefore, that there is no evidence of a fraudulent motive.

#### II.

Christ's conduct previous to his death is inconsistent with the theory of the fraudulent intention, because he openly and repeatedly stated that on the third day he would rise again from the dead. In the first place, it is absurd that a man should conceive and undertake to carry out a fraud which was to result in his own death. No motive but the one the Christian attributes to Christ is consistent with such a purpose. It has become a proverb that "forewarned is forearmed." Apply that to the present case. When a person contemplates the commission of a crime or the perpetration of a fraud, human experience teaches that he is careful not to let his intentions be known to any save to his accomplices and confederates. Were he to do otherwise, his purpose would invariably be frustrated and his object defeated. The most superficial knowledge of human nature would teach this.

The information as to the intended resurrection was not given secretly to friends, but was preached openly with all the publicity that was possible at that time. Christ had preached his doctrine with such force and perseverance that his fame had spread throughout the land, and in his journeyings was attended by vast multitudes. How publicly his doctrine was preached may be gathered from the fact that his teachings came to the ears of the blind, the lame and the halt, that his teachings reached all classes, even to the highest religious and judicial authorities, and were considered of sufficient importance to require strenuous efforts for their suppression, and time and again it appears to have been repeated that after his death he should rise again.

It is submitted that giving such publicity to one's intentions is not the act of a person contemplating fraud.

#### III.

When arrested, accused, tried and executed, Christ's demeanor was not that of a guilty man, but was that of a person wrongfully accused, but who knew that he must be condemned in carrying out his mission. First, he knew his danger but neither sought to escape nor to rally his adherents to defend him. Second, his trial, the form of which, though interesting, need not be considered, was conducted in almost complete silence on his part. Third, it was evident that Pilate was opposed to his condemnation, but Christ neither sought nor encouraged his clemency. Fourth, he was executed with savage cruelty, after having been subjected to torment and gross humiliation, and throughout the whole ordeal not one word was said by him, or act committed, but went to show the most complete honesty of purpose and faith in his mission. Fifth, before his death, and during his torment, he prayed in a most touching manner for his enemies: "Father, forgive them, they know not what they do." Each of these points is inconsistent with fraudulent intent. When brought face to face with detection and death, the wrongdoer always seeks strenuously to escape and avoid the consequences of his acts and words. On the contrary here, we have what is clearly the acts of a man who believes in himself, who, having foretold his own death, knew he was facing a necessary ordeal; that life and the things of this earth he did not value in the slightest, and in all he was suffering and enduring he was fulfilling the will of the Almighty and his own divine mission.



## IV.

The execution of Christ was in pursuance of a judicial sentence and we must presume that it was fully carried out. He was examined by the persons whose duty it was to see that he was killed and was declared to be dead. Here it is important to consider the fact of a prophecy that he would rise on the third day, because it is apparent that such prophecy came to the ears of those in authority. The body was placed in a tomb, and, having in mind the prophecy, the tomb was sealed and a heavy stone placed at its mouth to prevent a theft of the body. In addition to these precautions a military guard was placed over the tomb to protect the body from his disciples. In spite of all these precautions the body disappeared. How did it disappear? Let us examine the evidence just as it is. There is no evidence that any one was near the tomb previous to the disappearance of the body except the guards and the two Marys. The latter, in approaching the tomb, show by their conversation that they are unable to remove the stone. The guards were there to prevent such an act, even if they had the physical power. If they saw any one do it, or attempt it, they would have interfered and proclaimed the attempted fraud. The only explanation that is vouchsafed is that while the soldiers slept the disciples stole the body. Those soldiers were placed there to watch and prevent just that thing, and is it credible that Caesar's soldiers slept on duty? This is an offense punishable with death in all lands and in all ages. If some had slept, would not others have kept awake to keep watch? Is it credible that they would have owned it afterwards? Must there not have been some reason why, or some inducement held out to them, that they should confess to so serious an offense? Then again, if they slept how can they testify as to what took place? You cannot prove your cause by sleeping witnesses. Witnesses may dream but their dreams are not evidence.

It is submitted that the evidence fails to prove a theft of the body, but, on the contrary, establishes the fact of a miraculous disappearance. But there is yet more evidence.

## V.

We have thirteen witnesses unimpeached and unimpeachable, and whose names are known, who were well acquainted with Christ, having met him many times before his death, saw and conversed with him after the resurrection. One witness not an accomplice is sufficient to prove the highest offense known to the law, murder. Under the constitution of the United States two witnesses are required to prove high treason, three witnesses are the highest number required to prove the execution of a will and even an oral or noncaptive will can be proved by seven witnesses. This is the greatest number of witnesses required in any judicial proceeding under our law, and here we have nearly double that number. Besides that, there were some five hundred people who saw Christ after the resurrection, a large number of whom were living some thirty years afterwards and it is fair to presume that among this number there must have been many who knew him well before. Probably included in the number were the seventy disciples that were selected. These facts are insisted upon and are material to rebut any question that may be raised as to mistaken identity. There could have been no mistake about it, there were too many who had seen him before the death and after the resurrection.

But it is urged that the thirteen and the seventy and the five hundred were followers and adherents and therefore liable to err through bias.

Here the reasoning in a former part of this brief again comes in play, namely: the absence of motive. Where was the motive? Their cause was publicly and emphatically condemned, their leader tortured and killed, themselves ostracised from society and outcasts among their own people. By the teachings of their chief, they were ordered to lead lives of poverty, chastity and humility, to exile themselves from home and country, and encounter untold dangers and perils. Surely such a state of things was well calculated to make them pause and hesitate about taking up the burden. Would they do it in perpetration of a fraud? It is incredible. Nor can it be urged that they were so biased and so full of faith in their leader that they were deceived, for fortunately we are furnished with evidence on that point, too. They examined the wounds in the hands and side, and otherwise convinced themselves of the identity of the risen Master. Therefore these thirteen witnesses did not falsify, as they had no motive so to do; they were not deceived for they exacted the most convincing proofs.

## VI.

It is sometimes urged that certain discrepancies in the separate narratives of the witnesses, tend to weaken their testimony and that, having made some mistakes, they may be mistaken throughout. This is a very common argument in court by lawyers dealing with ignorant or credulous jurors, and appears well calculated to deceive the thoughtless and inexperienced. Any judge or lawyer, accustomed to the trial of causes in court, knows how unsound such reasoning is. By way of illustration, take any common case that finds its way into our courts,—say that of a man knocked down in the street and injured by a passing vehicle. Suppose ten persons observe it, and afterwards go into court as witnesses. The chances are, that no two of them will agree as to all the details of the occurrence, though each will be certain as to the prominent, important fact, namely, the collision and injury. The reasons for this are plain enough: some people see more in a given time than others; some are more self-possessed than others; some have defective memories and forget minor details, while others are able to relate more clearly and precisely what they did see and hear.

To the men accustomed to judicial investigations there is something extremely suspicious about a case where several witnesses testify to the series of consecutive facts, telling exactly the same story in all details, or where the evidence fits, or dovetails exactly. To the initiated such evidence has an appearance of being made to order. So as to the narrators of Christ's career on earth and his resurrection. In relating all the integral important facts, there is no conflict and the slight discrepancies as to details, instead of being a sign of weakness are a sign of inherent strength and truth, for it shows conclusively that the story is not the result of fraud and conspiracy.

## VII.

The witnesses to the resurrection of Christ never contradicted or denied their testimony in relation to it, but told the same story as long as they lived. Their subsequent conduct is therefore consistent with the truth of their story. This is always competent evidence and in a cause where, like the present, there is a large number of witnesses, it becomes of the greatest importance. These witnesses all led exemplary lives, nothing could be urged against the character of any one of them; they were beloved for their virtues and sincerity, therefore they should be believed and there is no reason why they should

not be. Not one of them ever said one word or did an act inconsistent with an honest, sincere purpose. As long as life lasted they followed their Master's commands to the letter, lived lives of poverty, humility and virtue. They preached the Gospel to all nations, making long and, in those days, hazardous journeys in doing so. To their own people they were worse than aliens, they were apostates, and that to a religion which they knew was given direct from God to their ancestors. Most of them suffered martyrdom and diabolical cruelty in their adherence to the teachings of Christ. Those teachings, of themselves, never have been and never can be criticised; they are full of love and good will towards one's fellowman. Would these men have been so steadfast, first in perpetrating, and second in concealing a fraud? If a fraud had been perpetrated, would not some of the many have repented and confessed? Had they been otherwise than sincere, they would not have persisted as they did to the end, and the result of their labors would not be felt throughout the civilized world to-day. And it is well to consider here the spread and growth of the Christian religion,—a growth without a parallel in the history of the world and bearing among its adherents the most prosperous, the most humane, the most enlightened and most progressive, as well as the most virtuous, inhabitants of the world.

It is respectfully submitted that the foregoing seven propositions are established and that the resurrection of Christ is proved to have taken place, not only by a fair preponderance of evidence, but beyond a reasonable doubt.

## TO MINISTERS.

BY JAMES A. SELL.

It is your duty to "preach the Word." Said our Savior: "Preach the Gospel to every creature." The Lord said through the ancient seer: "He that hath my word let him speak it faithfully." Again: "If they speak not according to this Word it is because there is no light in them." Said Paul to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The one just and fair conclusion from the above is, that the Word of God should be carefully read and studied. The preacher should be a good Scriptorian. The Scriptures should be the burden of his discourses. All his sermons should glow and sparkle and burn with quotations from the divine Word. The endless variety of figures covering the whole range of human experience affords material to illustrate and enforce every point to be made. In this way the Holy Spirit can work, humanity be benefited and the God of our salvation honored. The tendency in our day is to drift away from the Bible, not only in practice but in preaching as well. There is much preaching that has but little Bible in it, and is delivered in a way that often makes it difficult to tell what is preached. Such preaching is not to edification. The soul is not fed. It looks for bread and is given a stone. There is a difference, too, between intellectual entertainment and spiritual food. There is a kind of preaching that tickles the ear but does not sink into the soul.

Not long since we listened to a discourse from a brother, and it being the first opportunity, we gave the more "earnest heed." The speaker showed considerable scholastic ability. The address was good, and the language fine. After announcing the text, he referred to the beauty and endless variety in nature, then to the arts



and sciences, then to the athletes and then made few quotations from poets and closed by narrating a story from fiction and recommended the book from which he quoted. The sermon contained but one solitary quotation from the Bible, and that was given in a way that made it evident that he did not know what he was quoting from. It was painfully evident that it fell coldly on the congregation, and while perhaps some did not realize that the soul was not nourished, yet the effect was the same as that of an unsatisfied longing. The congregation was composed principally of young people and the speaker had a fine opportunity to "magnify the law of the Lord and make it honorable," and thus elevate their ideal of preaching, and feed them with the Bread of Life.

Other books of the better class need not be read less, but the Bible more. Much of it should be memorized so that sermons on all subjects may be enriched by quotations direct from it. The skeleton clothed with the flesh and blood of Truth will become a living, moving, quickening power. And while the Bible should be read carefully, systematically and reverently, it should be preached *directly*. Truth. The minister must have a living experience if he would reach the hearts of his hearers. Preaching, to be effective, must be a matter of long, deliberate conviction. When the soul begins to swell with the substantial existence of Truth within, the countenance will light up, the eye will sparkle, the tongue grow eloquent and everything will be sacrificed to the great theme in hand. Such preaching has in it enduring life. Coming from the heart it reaches the heart.

To simply preach to consume the time, or because you are expected to say what it is the custom to say at certain times, and then repeat it in a formal way is repulsive and, if continued, creates a spirit of irreverence in young people; and it is a dreadful thought that the one who should stimulate them to high and noble aspirations should do the reverse.

We, as a church, having no creed or confession of faith, are left in this respect less trained than most ministers, and there is therefore less excuse for us to try to measure up to the accepted standard of the day, where the arts and sciences are the leading features of discourse, and the Gospel truth, if it appears at all, is seen through the mists and vapors which hide its beauty and power. My brother, if you wish to preach beautiful things, preach the pure Gospel. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa 52: 7. If you wish to preach with power, preach the Gospel; "It is the power of God unto salvation." Rom. 1: 16

McKee's Gospel, Pa.

### INVISIBLE THINGS ETERNAL.

BY DANIEL HAYS.

"For the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4: 18.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Rom. 1: 20.

The phenomena of nature are the result of invisible forces. There are three forms of water, the solid, the liquid and the gaseous. These forms are continually changing; but the force that brings about these changes remains the same. Heat converts ice into water, and water into vapor; yet these varying forms of water result not from a change in the force, but from different de-

grees of heat. Heat is invisible and eternal. It is the opposite of cold. Heat is life; cold is death. Heat is the source of ceaseless activity; cold, of stagnation. All the beautiful forms of nature are products of light and heat. The varying hues of clouds, the tints of flowers, the silvery streams, and star-lit skies, spring from the fountain of an invisible energy. All living forms, from the least and feeblest vegetable to the highest and most symmetrical type in animal life, grow up from and live in and upon an energy that cannot be seen nor understood. We may call this energy heat, we may call it life-force, and we may trace its source to the sun, or to a mode of motion; but back of all motion, physical or chemical, back of the sun himself, back of all life forms, and physical energy, "from everlasting to everlasting, thou art God." Psalms 90: 2

In physical life there are three forms of blood circulation,—the arterial, the venous and the capillary. It is in the capillary circulation that the ultimate cell is reached, where the life-force exerts a special function, where worn-out tissue is removed, and a new, living corpuscle takes its place. The life-force is invisible. We may trace it from the lungs, through the heart and arteries, into the capillary circulation where heat is generated by the consuming of worn-out tissue, and the life-fires are kindled anew. We say that the blood is the life of the animal, that the heart is the seat of life, that it is in the lungs that the blood is vitalized, and we may speculate upon the mysterious union of mind with brain, and brain with muscular action through nerve force; yet over it all and through it all there is a mystery through which human eyes cannot see and human reason can not solve. We know that life comes only from pre-existing life. We know that life springs from the life germ, and that the parent stock determines the form and character of the life from the germ. We know that life is an energy and that it gives form and symmetry to vegetation and to the animal kingdom. We see vegetation decay, but we see the same form of life continue in the germ and subsequent growth. So with the animal kingdom. Their life, we infer, is a force that continues. The body may be seen and is temporal; the life is invisible, and is eternal. All life is from God.

In man we see a union of animal life and spiritual life. The life of the body allies man to the animal kingdom; spiritual life unites him with the angels. In the fall man separated from God, the source of spiritual life, and came under the dominion of sin, and under the control of his animal nature. In regeneration man lays hold on the divine nature. In the incarnation Christ lays hold on human nature. Here is man reunited to his God. Unregenerate man is under the control of the spirit of the "wicked one." Regenerate man is brought under the influence of the Holy Spirit. The soul of man is susceptible of conversion, and conversion reunites the spirit of man with the spirit of God. Christ in the flesh proves to man the possibility of a higher life in the flesh, of a triumph of soul over the animal nature. There is a continual conflict between man's regenerate nature and his bodily propensities; and the Gospel, in its self-denying principles, furnishes the means for the crucifixion of the flesh and for the purity and salvation of the soul.

In all this we are in the realm of the unseen. No one has ever seen a spirit with natural vision. The mental faculties lie back of the brain; and though we feel its force, incessant activities, and marvelous achievements, the mind itself is invisible. Then the inner mind, the soul, with its wonderful treasures of thought, its capacity and thirst for knowledge, with its spirit ever looking

Godward in worship, and a love strong and deep—a universe in miniature—who has seen it? But the soul is, we feel it, we are conscious of it, we know it. It is therefore destined to live forever. Christ has abolished death, and has brought life and immortality to light through the Gospel. Life had an existence before; immortality had an existence before. But Christ abolished death, the penalty passed upon sin, and "brought life and immortality to light through the Gospel." 2 Tim. 1: 10. "For this cause Christ was manifested that he might destroy the works of the devil." 1 John 3: 8. Christ came that we might have life, and that we might have it more abundantly. "Verily, verily, I say unto you, he that believeth on me hath everlasting life." John 6: 47. Faith unites us to Christ our living head. "Because I live ye shall live also." John 14: 19.

Faith is a living principle. "It is the gift of God." Eph. 2: 8. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1. This definition is comprehensive; and conveys the idea that faith is the support, main part, or essence, as well as evidence of things hoped for and unseen. Faith is invisible, yet it is here named as evidence of the unseen. Then the existence of faith in the Christian must have unmistakable proof, and that proof must be tangible, visible and real. That which is given as evidence must be plain, distinct and clearly seen, leaving no room for doubt. The Bible evidence of faith is "works." "Shew me thy faith without thy works, and I will shew thee my faith by my works." "For as the body without the spirit is dead, so faith without works is dead also." James 2: 18, 26. What a man does is the evidence of his faith; and the character of his work indicates without fail the character of his faith. If a man performs the work God has given him to do, and in the way God has directed him to do it, that man has the faith that God gives, and he is living in, and is working for and with God. All may know that such a man's soul is fixed on heaven, because they see he is doing the things that belong to a heavenly life. All may know that the faith that the man of God stands by, walks by, and lives by, which purifies his heart and sanctifies the soul, that this faith is an evidence of a higher life and a better country beyond the present life. The possession of this faith is to the Christian an evidence at once real, personal, and experimental; "while he looks not at the things which are seen, but at the things which are not seen."

Faith stands on the border land between the visible and the invisible. If it were not so, why would James, with pen of inspiration, ask a man to show his faith? And why should it be produced as an evidence of the unseen, if it can not be made to appear? No one has ever questioned Abraham's faith in offering up Isaac. But his faith was seen in that which he did. Obedience to God makes faith in God visible. Hence we say a man is faithful when he adheres strictly to principle and duty. We are assisted in this by what we know of ourselves, of our own nature. We know that a strong motive power prompts us to do what we love to do. This strong motive power that moves the Christian to make sacrifices in the service of God, to promote the happiness of others, is "faith which worketh by love." A living faith is seen in the life of the Christian. It stands out as a part of his being, and is visible only in so far as he exhibits the Christ-life within. Christ is the way of salvation, and we walk this way "by faith and not by sight." We have faith in Christ, because we know him; we obey Christ, because we love him. This faith, this love, this life in Christ will continue ever. A living faith manifests itself in a loving service of



the God we know as the Father of our Lord Jesus Christ. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 16: 3

Broadway, Va

### LET CHRIST OPEN THINE EYES

BY LENA M. WEIAND.

IN answer to the simple prayer, "Lord, open my eyes that I may see opportunities for doing good," we have been surprised what countless opportunities are afforded us to do little deeds for the Master, to which we have hitherto been blind.

We look at the great good others are doing, and bewail our lot that we are thus fettered and hindered from a life of active service, when the truth is, that God does not give us more to do, because we are not faithful in that which is least. He gives us an opportunity each day to do something for his sake. If we pass that by unimproved, he will not give us a greater occasion for service. It is by doing a little good each day that we accomplish a great amount of good. But many of us are so self-centered, so absorbed in gratifying our carnal inclinations, that we are blind to these opportunities. Our eyes are full of self and the world. Let us pray Christ to open our eyes. With the sight he gives us, and with his love burning in our souls, we can no longer spend all our time in gratifying self, and exhort ourselves that we have no opportunities. And as our spiritual sight improves, we are less of the world, self grows more insignificant, and we are more opportunities for serving Christ.

Bro. Balsbaugh recently said, "To see with Christ's eyes and yearn with Christ's heart is to become a hero and a martyr." When one can see as Christ sees, your soul will yearn with a consuming pity, that you cannot do otherwise than go about doing good as Christ did. Just where you are in the place to begin. We can not all go to India, or even away from our homes, but everywhere around us we can hear the sigh of the heavy-hearted, the groan of the sick and lying, we see the hungry and the destitute, the careless souls who have no thought of an eternity. Have you spoken a cheering word to such a heart? Have you comforted the suffering with the hope of heaven? Have you fed the hungry and clothed the naked? Have you told the sinner of his God? Have you done all this, or have you passed by, so blind that you could see no living soul? I pray the prayer of Elisha in your behalf: "Lord, I pray thee, open his eyes, that he may see."

Some of us are blind to our opportunities because our attention has never been drawn to them. Others are blind because they desire not to see. They realize that if their eyes should be opened it would cost some of their wealth, or sacrifice of personal comfort. Their affections are on earth and their treasures in heaven are few.

When God shall call us to account for neglected opportunities, what will our answer be? Let us pray Christ to open our eyes, that we may know our whole duty, that at the close of life our blessed Master may say, "She hath done what she could."

Madisonburg, Ohio.

### WEIGHED IN THE BALANCE AND FOUND WANTING.

BY DANIEL VANIMAN

THERE has been no century since the world began like the present for real progress. Stimulated by the desire for fame, fortune, and by the

hope of elevating humanity, inventive genius dig, delves and sows along many lines after something better than has yet been attained. Long years of training have taught leaders of thought to be ever ready to bring results, even from the ends of the earth, to be placed side by side with the very best of everything attained by others, to be weighed in the balance of common sense, reason, science and Scripture, saying, See here, let us bring what we have discovered, invented, produced or attained in friendly comparison with what all others have reached. Should there be anything better than ours we, too, ought to have it and we want it. If not, the comparison may suggest defects in our own that will enable us to reach something even in advance of all that has yet been reached.

This desire for friendly comparison for the purpose of reaching the best is from God, and is at the very foundation of all true progress in religion, as well as along all other lines of human achievement. "Weighed in the balance and found wanting," may be said of many things in the church as well as out of it; and yet the weighing is on fitness.

Among the old customs, we might mention that which required the men at church to take one side of the house and all the women the other. We require, What for? and who can tell? But what of the children? Well, in many cases the mothers were quietly permitted if not necessitated to take them along to their side of the house and to leave them alone as best they could until they were old enough to be somewhat self-reliant; and then they would be sent home to gather with a group of children and attach them into some of the boys' or girls' special prayer meetings, and special talk to them from the pastor or some other of their fathers had they a Sunday school or other meetings. No wonder that many of them grew up with the thought that the church was mostly for the married and old folks, and were thus led to look forward to the time when they would get married and become old folks; and then there would be no more home and the Bible, give attention to religion and such like. In the meantime they were their old friends and had a "good time."

The present days, use common sense. Let the men, women, and children in church, come on their own side and bring the children with them, and be perch of other message from. When enough, women then cook and encourage them to help to sing. Let ten children be mentioned to be general prayer. Let the first talk of most men, ten five or ten might be directly for the children. Immediately followed by the general service, not exceeding thirty or at most forty minutes. The talk to the children may be either by the pastor who is to preach the sermon, or some other suitable person. This, with a short sermon and an occasional children's message, will give some show the advantage over the old custom of fifty years ago. Christ said to Peter, "Feed my lambs," and later said, "Feed my sheep." Notice, lambs first, sheep next.

Another old custom of fifty years ago was the singing the young people of a neighborhood sung at night, sometimes several nights with the church, at what was called wakes. What for? What for? And still another custom weighed in the balance and found wanting was the custom on the day of the funeral to give a public invitation to return to the house of the bereaved for refreshment, where sometimes scores of homes and people were to be fed and cared for, thus a great burden and expense to the already burdened and bereaved family. What for? Who could tell?

Please take a look also at the old custom of our

own church of forty years ago, having year after year the same officers, with but very little variation at our Annual Meetings, and pretty much the same brethren for Standing Committee, and no way to pass a measure only by unanimous consent of the entire assembly, and compare with the present frequent change of officers and of Standing Committee, and the delegate system, with the ruling that any measure may pass the meeting when favored by two-thirds of the delegates.

We mention also the old practice of having no supper on the table at the time of feet-washing, although the Bible always said, "He saith from supper;" and then compare the old custom of washing feet with the present custom; the old custom of no Sunday schools for the children, with our present evergreen Sunday schools nearly all over the Brotherhood; the old plan of no schools of our own, with the Brethren's schools whose audience reaches from Bridgewater, Va., to Luraburg, Osl; no system for missionary work with our present well-regulated system, by which every brother and sister may have the privilege to help in the great work of spreading the Gospel even into heathen lands; no publishing interests with the present Book and Tract Work of the Brotherhood and the GOSPEL MESSENGER going with localized messages of truth into many thousands of families, opening light and truth to many hearts. Also the old custom of such protracted Communion services, reaching far into the night, even nearly to midnight, has been weighed in the balance and found wanting.

At a recent members' meeting, held the day before the communion, the old custom of a number of members sitting out of the rear dish and putting water out of the same cup in a way to world in approval of our own table, was discussed and the communion decided to provide for members with a glass, a knife and a fork, a cup of water and a saucer on which to eat meat and drink which to eat meat. This worked well and gave an occasion for any one to compare the antics with a lack of culture.

Many other customs and customs have done are being weighed in the balance, which may receive further notice in the future; in the meantime let us not imagine our business in a new power to stop this weighing business. Should he try it he will surely find himself in the balance and found wanting. If found wanting, he may simply be about the half an not belonging very much to this generation, and therefore not very much needed. Better fall into line with the weighing business. Become better acquainted with the proper standard. Truly which all things will finally be weighed and measured. Avoid falling into the habit of the ancient Pharisees, weighing more by what the fathers taught than by what the Lord said. The fathers are, present generations with the fathers taught just as much as anything else; and if found wanting it matters. "Put all things; and hold fast to that which is good."

A SCOTTISH minister started his congregation on a new mission. He could not see the beauty of heaven, and had a conflict of opinion with his church members on the point. He called it weighing. No school, the church did not have a school, and the good men yielded, and announced the school from the pulpit on Sunday, at 11:00: "You are aware that in this land of learning, over this congregation. Now, we have tried a school means to raise the money, but without success, and the opinion of the members and others is, that as we have exhausted every lawful means of raising the money, there is nothing left but to have a bazaar."—Ex.



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him as store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9: 7.

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

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### THE OLD SONG

GUIDE me, oh! thou great Jehovah,  
Sweet the notes came floating on,  
When my heart had grown weary,  
And my faith had nearly gone.  
Oh! may heaven bless the singer;  
Oh! may Jesus bless the song;  
In my memory may it linger,  
Till I join the white-robed throng.

Cares forgotten, burdens lifted,  
In my joy I knelt to pray.  
Guide me, oh! thou great Jehovah,  
Guide me all the weary way.  
Guide me, oh! thou great Jehovah,  
Guide me, I can never stray  
From the narrow path of duty.  
Guide me, Savior, all the way.

Guide me, oh! thou great Jehovah,  
When my heart doth weary grow;  
Through the peaceful paths of beauty  
'Neath the darkening clouds of woe,  
When life's tempests round are raging,  
Let me feel thy gentle hand;  
Guide me, oh! thou great Jehovah,  
Till I reach that better land.  
Till I reach the heights of glory,  
Till I tread the golden sand,  
Guide me, oh! thou great Jehovah,  
Pilgrim to fair heaven's land.  
There are robes of white awaiting,  
There's a shining, golden crown,  
Guide me, oh! thou great Jehovah,  
Till my burden is laid down.

—Selected

### A FEW WORDS ABOUT OUR LATE BOOKS.

BY JOHN CALVIN BRIGHT.

BOOKS have quite an influence in forming our characters. Especially is this true of the young. I therefore urge all of our brethren to supply their children with sister Miller's "Letters to the Young." It will not fail to interest and edify them. At our home the children that could read became interested in reading it, and the old folks equally so.

Bro. Miller's "Wanderings in Bible Lands" is worthy of the theme. Then Bro. Miller's "Seven Churches of Asia" has brought honor to the Brotherhood, and let the Brotherhood avail themselves of its intrinsic merits. Last but not least, is "The New Testament Commentary," by Eld. L. W. Tester. This commentary will recommend itself to every one who examines it and it is a safe addition to any library. It is brimful of truth and its arrangement is simple and complete. "Who hath ears to hear let him hear."

New Lebanon, Ohio.

### CLEANSING THE HEART.

In a lecture in 1893, Mr. Moody said to the students of the Chicago Theological Institute: "The Spirit cleanses the believer through the word. People close up their Bibles and then wonder

why they do not become holy." He then took a pitcher of water and began to pour it into a bottle filled with a dark fluid. The water drove out the fluid, and was rapidly making the contents look clear. Then he put the cork in the bottle and continued to pour the water. "That," he said, "illustrates the people who stop up their minds with unbelief. The word does not get in, and their minds are poisoned and tainted with evil. Many people sit in church with their minds corked up, and the minister pours on the Word, but it all goes outside. The people should be prepared to receive the message as much as the minister to give it." Men who will not listen to the Word of God, need never expect to be brought under its influence. When they allow the devil to catch away the Word out of their hearts, lest they should believe and be saved, they need not expect God to bring some outside agency to bear in order to make them receive the Truth. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Jesus is wooing us by all the motives of the Gospel,—motives as pure as heaven,—to open the door and let him in. He will not, burglar-like, force an entrance. You must open the door.

### INTEMPERANCE.

BY SADIE BRALLIER NOFFSINGER.

WE have chosen this subject, not because we wish to accuse our beloved church of drunkenness, but because the spirit of intemperance does exist, and that we, knowing this, may better equip ourselves for the tearing down of the enemy's strongholds. A proper understanding of the vice of intemperance will better qualify us for wrestling with the enemy, and enable us to come out "more than conquerors through him that loved us."

Intemperance is an evil which manifests itself in a multitude of disgusting phases. We wish to view the subject with more special reference to the use of alcoholic intoxicants. You need only glance around you to see portrayed in its most abhorrent aspects, the vice of drunkenness. At a glance you may behold how the consequences of this iniquity mar the peace and good standing, not of the drunkard alone, but of the multitudes of innocent wives and sinless little ones, as well. Think you that intemperance is a myth? Go to some of the hovels in our wretched streets. Are the evils of intemperance exaggerated? Let the broken vows, the blows, the cries, the tears, the want within those tenements be your answer. Some people are disposed to think the subject of intemperance has been worn threadbare. Perhaps it has; but not half so threadbare, my brother, as the garments of the drunkards' wives and children.

That intemperance is a gigantic monster who wanders to and fro upon the earth, seeking whom he may devour, no one can deny. That he cuts down the young and old alike, regardless of caste or race, none can deny. The only question is: How shall we overthrow his power?

Aristocratic society says: "Don't meddle with the drunken fellows. It will only be a waste of time and labor if you do." The moral man agrees to this and draws his self-righteous skirts aside, lest, in passing, even, he should be polluted. And nine-tenths of Christendom refuse to enter through the vile screen doors to rescue the perishing, even though millions are passing through them, down to the black pit of infernal wrath. Thus the horrible traffic of souls is perpetuated while professing Christians wash their hands and ask: "Am I my brother's keeper?"

Upon one occasion the Savior said: "I am not come to call the righteous, but sinners to repentance." Nor did they go to him; he comes to them. The church is Christ's representative. In view of this, let us seek the lost, however despised or vile they be. Then let reproaches come! They cannot hurt us, for even Christ was accused of having eaten with publicans and sinners. Who knows? A vast field for missionary work may be lying open for us within the much-despised saloon. Who will be brave enough to work therein? "For the harvest is great and the laborers few."

But there is a means of battling against the sin of intemperance outside of the saloon. Perhaps it is not generally known that tobacco users do more toward paving the way to the drunkard's hall than is publicly ascribed to their credit. Men who have spent much thought upon the subject declare that in almost every case the drunkard acquired the tobacco habit first; and observation bears us out in repeating this declaration. One writer says: "Tobacco using tends directly to licentiousness;" and we all know that one of the first fruits of licentiousness is to look "upon the wine when it is red."

Here are some statistics: "There is more poison in six hundred and fifty million dollars' worth of tobacco, than in nine hundred million dollars worth of whisky."

Again, "Out of five thousand in the Washington Home, Chicago, there is not one who did not get saved from tobacco, but what went back to drinking."

This fact alone should be sufficient to convince us as to the tendency of tobacco using; and the saddest fact of all is that in many, many cases the habit becomes hereditary and thus drags a multitude of souls to ruin by way of the saloon.

The only thing that will insure us against the curse of intemperance is to live a strictly temperate life and "touch not, taste not, handle not the unclean thing." It is a hard matter to free one's self from the bondage of intemperance. John B. Gough, the great temperance advocate, had to war against desire for intoxicating liquors until his death. Dr. Samuel Filmore, author of "The Sweet Bye and Bye" died a drunken wretch; and it is said of one of the most popular preachers of to-day that the appetite for intoxicants is so strong upon him that he dare not for one moment trust himself alone if wine be in the room. Some time ago he addressed an audience of young men. "Boys," he said, "beware of the wine-cup! I know not what it may yet do for me, I know that God is great and strong, and that by his grace I am what I am. But often the thirst for drink burns so fierce within me that I have walked my bed-chamber until after midnight and thrown the key from the window lest I should fall. In my youth I tampered with the wine-cup. I have repented of my sin and prayed and fasted oft. For twenty years I have struggled, and God has stayed my hand; but the desire lives within me still!"

Young man, beware! "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Johnstown, Pa.

### BOILS.

BY D. E. BRUBAKER.

VERY far back in the history of the Bible boils are mentioned as being one of the afflictions of the race. Job had his distressing boils. King Hezekiah had his dangerous carbuncle. Many others suffered with grievous eruptions and pimples. Bad blood is known to be the seat of this



class of diseases. Some people set a high commercial value on a boil (individually I am willing that others may enjoy them).

Paul very beautifully compares the church of Christ to the human body (Rom. 12: 5). And just as the human body is liable to disorders, so is the spiritual body. There are various ways in which impurities get into the spiritual circulation, making bad blood, and hence resulting in boils and carbuncles.

One very fruitful source is to allow our carnal nature to take a private grievance to another member or members than the one giving offence and thus stir up discord and ill feeling. In such a case one well informed in diseases and symptoms may know that the body is threatened with a boil. But should member No. 2 conclude to "lay to" and assist No. 1 in making discord out of his private grievance, then the symptoms are that the blood is growing worse, and the chances are that a carbuncle may result, and finally leave an ugly scar, even if healed.

Christ, the "Great Physician," understanding all human diseases, bodily and spiritual, gave the church a great panacea (Matt. 18: 15, 16, 17) as a preventive to church boils and carbuncles. When this great preventive is strictly used according to directions, there will seldom ever be seen even small eruptions or pimples on the fair body of Christ; much less boils and carbuncles.

Paul, another physician of much skill, "having learned of Christ," gives us another prescription (1 Cor. 13), which, if taken in good-sized doses daily, acts as a powerful preventive and corrective of bad blood, a diseased heart or a torpid liver; in fact, will keep the whole body in health.

For such as refuse to use these good old remedies, Paul gives a short prescription (1 Tim. 5: 20), which, though somewhat disagreeable, is very helpful.

Mt. Morris, Ill.

#### PERSONAL APPEARANCE OF OUR SAVIOR.

BY G. J. FERCKEN.

Of the personal appearance of the Redeemer of mankind, people generally have but the most vague conceptions, such as have their origin in the numerous painted portraits passing as likenesses of that divine personage, who "spoke as man never spake." He is thus described by Lentulus, a ruler in Judea, in a letter addressed by him to the Senate of Rome, during the reign of Tiberius Cæsar:

CONSORT FATHERS:—There appeared, in these our days, a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a prophet of the truth, but his own disciples call him the 'Son of God.' He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, and, in proportions of the body, well-shaped, and his hands and arms delectable to behold, with a very reverend countenance, such as the beholder may both love and fear. His hair is of the color of a filbert, fully ripe, to his ears, whence downwards it is more orient of color, somewhat curling or waving about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarites. His forehead is plain and delicate. His cheeks without spot or wrinkle, beautiful with a comely red; his nose and mouth exactly formed. His beard is thick, of the color of his hair; not of any great length, but forked. His look is innocent and mature. His eyes grey, clear and quick. In reproving he is awful; in admonishing courteous and friendly; in speaking very temperate, modest and wise. It cannot be remembered that any

have seen him laugh, but many have seen him weep. A being for his singular beauty surpassing the children of men."

The above was no doubt penned long before any book of the New Testament had been written. Suppose no inspired record or tradition about the Man Christ Jesus had ever been transmitted, what would the verdict of such men like Voltaire, Rousseau, Thomas Paine or Colonel Ingersoll be in regard to this official document addressed by a RULER OF JUDEA to the ROMAN SENATE? Here is a Gentile ruler informing his government that Jesus Christ is "a man of great virtue," that he "raiseth the dead," that he "cureth all manner of diseases." Reader, we do not need the Bible, the church, a body of theologians, a council of bishops, a conclave of cardinals to prove to skeptics the DIVINITY of Jesus Christ. To such, a LENTULUS ought to suffice! But, alas, skeptics belong to that category of men who would not "be persuaded though one rose from the dead!"

#### BIBLE MYSTERY.

BY J. S. FLORY.

How men do puzzle their minds over things they cannot understand! Usually, too, the most are things it never was intended we should understand or which would do us any good if we did understand them. If half the time spent in worrying over unrevealed mysteries were spent getting a clearer insight into revealed truths, how much better it would be for us! There were many vague and puzzling mysteries in the language of the prophets over two thousand years ago. Because they were mysteries to the masses was no reason the things spoken by angels were not true. The reason the truths of God, so spoken, were a mystery to the inhabitants of that age was that the lines of light were so focused as not to meet until years later when the lines of convergence came to a point. Then human minds, in a measure, could understand. As an instance, mention is made of the "rock in the wilderness," which "rock was Christ;" but who at that age could understand it? But we, living this side of where those spiritual truths meet, understand it. The bite of the fiery serpent, the brazen image on the pole, the effect of a look, what a mystery! But now it is "clear as day."

"Great is the mystery of godliness." There are many things hard to understand. Why is it so? Evidently because the rays of light are so focused by the Divine Mind that they will not meet in this world. But when we, if so happy as to be participants of the heavenly glory, shall see that time, meet Christ as he is, all will be plain to our minds then in condition to receive them.

One doctrine may be clearly revealed, another not; yet God is consistent with himself. We should know that God has not appointed any of us judges of his consistency. Humanity can not rightly judge divinity in the height, depth and breadth of its sphere. The spiritual man can discern things spiritual only so far as the wisdom of God in humanity is circumscribed. We see as through a glass darkly.

The very fact that there is mystery in revelation is one of the strong evidences that the Bible is a divine book. If its meaning in all things set forth came within the range of human reason, one might then conclude its origin is an emanation from the mind of man.

So far as God's revelations are applicable to man in his fallen state, for the purpose of bettering his condition, they are easily understood. More, we need not puzzle our brains about. Faith takes hold of the things given us to know and un-

derstand. Incarnate God brought them to us, taught them in human language that the human understanding might lay hold of the powers of the world to come and thus rise to a higher sphere of life intellectually, morally and religiously. Certain lines of truth we can only discern as far as the border line of time, because the focus point is beyond. It is thus with consciousness, before the resurrection, identification of each other beyond this life, the form of heavenly saints or demons of darkness, a personal devil and many other things that we do not necessarily know all about. Whether there is a literal hell or not, it is a plain matter of fact that we can lay hold on Christ and escape all hells. Even hades, or the grave itself, cannot hold us imprisoned if we have eternal life abiding in us.

We may not fully understand the divinity of Christ, the union of the human and divine, the resurrection, the atonement, the indwelling of the Holy Spirit and many other wonderful truths, but let us remember they come, without doubt, into a sweet and blessed focus beyond the region of our finite comprehension. Let us reverently and humbly wait, resting in the arms of faith.

Lordsburg, Cal.

#### YOUR CHURCH.

We have this excellent piece of advice from the *Christian Observer*:

"Don't run down your church, either its pastor or its members, its doctrine or its policy, its ordinances or its usages. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is a part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that people who have faith in you will look upon it largely according to your representation; that you have promised to advance its interest; and that with its good name and prosperity are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good, or to mar its peace and fellowship."

"THE world's best history is but the record of faith and its triumphs."

#### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's Church, and advocates the form of doctrine taught in the New Testament and Jesus for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that faith toward God, repentance from dead works, regeneration of the heart and mind, baptism by Trine Immersion or immersion of sins into the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the Church militant.

It so maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after a short rest of the day.

That the Salvation by the Holy Kiss, or Kiss of Charity, is binding upon the members of Christ.

That War and Retaliation are contrary to the spirit and self-denying precepts of the religion of Jesus Christ.

That the principle of Plural Marriage and of Non-conformity to the world as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

That the church's duty to support, maintain and protect the Gospel, by the Lord's aid, is spread on the deserts, and for the redemption of sinners.

That Jesus is a Redeemer of all men, and the apostles have no special mission, and since amidst the conflicting theories and disputes of modern Christendom, to point out ground that all must concede to be true, is their duty.

The above principles of our Fraternity are set forth on Our Brethren's Envelopes. Use them! Price 15 cents per package; 40 cents per hundred.



## The Gospel Messenger

A WEEKLY PUBLISHED BY THE

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J. H. MOORE, }  
J. B. BRUMBAUGH, }  
J. G. ROVER, } Associate Editors.  
JOSEPH AMICK, } Business Manager

## ADVISORY COMMITTEE.

L. W. Tester, Kauch Eby, Daniel Hays.

Mount Morris, Ill.

Feb. 10, 1895.

THE new treaty between the United States and Japan guarantees freedom and protection to missionaries and thus opens every part of the country for missionary work and travelers. There is a great opening in Japan for preaching the Gospel. Here is room and protection for thousands of earnest missionaries.

WHEN young members attend places that should not be frequented by Christians, they should not be talked about before other members, but should be visited and kindly admonished concerning their duty. This is even better than to cite them to council for the first off-ree. Kind and loving admonitions are of great value in directing the lives of the young.

JUST as we were arranging the forms to go to press with this issue, we received the sad intelligence that Ed John Forney, of Athens, Kans., passed to his reward Feb. 6, at the age of seventy-nine years, nine months and twelve days. Bro. Forney was widely known among the Brethren, and especially in the West where he was regarded as one of the pillars of the church.

ONE of our preachers, after being the means of bringing eight precious souls into the church, at a series of meetings, writes that he must close, return home and provide for his family. Providing for his family is the preacher's first duty, but it is unfortunate, indeed, that the members do not occasionally take the care of the preacher's family in hand, so he can devote more of his time to preaching the Word.

WE have always heard it maintained by the friends of the Lodge, that an individual could not be a true and accepted Mason, but we have before us a copy of the Dallas Center (Iowa) Times, of Jan. 1 in which it is affirmed that Robert Loez, said to be a Mason. We just wonder if any one would maintain that there is in Masonry enough virtue to make a man like Loez!!! Possibly the reports may be untrue. If it is, it greatly lowers our opinion of Masonry, which, by the way, has never been very high.

ONE of our patrons inquires after the Minutes, classified in pamphlet form, from 1885 to 1891. In reply, we will say, that we have the Minutes in pamphlet form, from 1885 to 1892. Price, 25 cents. We also have the Minutes from 1778 to 1892, classified and indexed, neatly bound in cloth. Price, \$1.75. This leaves the Minutes of only two years, 1893 and 1894, not in pamphlet or book form. We think the demand for the Minutes, the two years, in pamphlet form, is not sufficient to justify the expense of getting out a new edition at this time.

DURING the last week a cold wave, of unusual severity, has passed over the greater part of the United States, causing much suffering, especially among the poor. Not for a number of years have we had, in Northern Illinois, so many cold days in succession. For two weeks the mercury is said to have registered below zero every day, and one morning went down to 26. On account of the snow drifting, we had no mail for three days the latter part of last week. The cold wave extended far into the South, doing great damage to tender trees and plants in the States bordering on the Gulf.

THE following from the *Zion's Watchman*, is applicable to the patrons of any newspaper office at all times:

We find, in the rush of business, that several letters which contained remittances and matter for the paper, but so written that we could not detach one from the other, the first time said letters passed through our hands, failed to be marked on the envelope, and so escaped our attention. The matter of subscription is the first attention such letters receive. If the other matters, one looked, are of sufficient importance, will the parties write us again? All letters, at any time, should be so written that the various items can be detached one from the other. We make this explanation, to our interested patrons will not think it is a lack of attention on our part.

A WRITER in a series of articles in the *West-ern Christian Advocate*, is endeavoring to prove that baptism does not always mean to immerse, and "never means to dip unless it be to dip repeatedly." Well, it does mean to dip repeatedly whenever it is employed to designate the act of Christian baptism. The writer is perhaps not aware that dipping repeatedly was the prevailing form of baptism in all parts of Christendom until the time of the Reformation. In saying that baptism "never means to dip, unless it be to dip repeatedly," he hit upon a truth that he probably did not mean to emphasize so forcibly.

WE have on our desk a small tract, from A. J. Holman & Co., Philadelphia, giving a short history of the various editions of the Bible published in America. Concerning the Saur (or Sower) Bible it has this to say:

The first Bible printed in this country in a European language was that published in the German by Christopher Saur, of Germantown, Pa. (now a prominent section of the City of Philadelphia) in 1743. Luther's translation was used for copy, and it was printed in large quarto size from type obtained in Germany. About one thousand copies were printed in the first edition. In 1763 the type was reset and a second edition of two thousand copies printed; a third edition of three thousand copies was printed in 1776. Nearly all the sheets of this last edition were destroyed during the battle of Germantown. The several editions of the Saur Bible are now extremely rare, and the few copies extant are held at a very high value by their possessors.

ONE of our readers requests us to publish a reply to a sermon recently delivered by Mr. Talmage. Mr. Talmage is a great preacher, in some respects, but it is hardly necessary for us to spend time replying to anything he may say in his sermons. His work is likely to end with himself. No man has ever had a better opportunity to lay a lasting foundation in the hearts of the people. He was supposed to be building up

a strong congregation in Brooklyn, but when the roll was called, some weeks ago, only about four hundred responded. His great church, costing thousands of dollars, is in ruin, and the membership has dwindled to less than that found in some of the Brethren's country congregations. We must be excused for spending but little time on sermons that seem to please every-body in general, and yet nobody in particular.

## NOT BECOMING FOR MINISTERS.

AN earnest Christian writes us to know whether it is right for a minister of the Gospel to spend hours, day after day, sitting in stores and other public places, and engage in such worldly conversation as is common among people who do such things. In reply, we wish to state that gathering in stores and other business places, around warm stoves, ought to be discouraged. As a rule this is detrimental to the merchant's business, repulsive to many of his customers and the source of no small amount of idle conversation and vain gossip. At times the men who indulge in this kind of vain loafing, will so completely fill a room with tobacco smoke and fumes of tobacco, that it is not a suitable place for a sensitive lady to enter and do her trading. Surely we ought not to have to say that such gatherings are not suitable places for a minister to frequent day after day. A minister's life and calling ought to be such as to lift him above these things. For him to spend a half hour occasionally talking as becometh a minister, to the neighbors and friends he happens to meet in suitable public places, is in keeping with his mission as a spiritual guide, but we cannot conceive how a consecrated ambassador of Christ can find the time to spend hours, day after day, in unprofitable conversation. These hours should be spent at his home in careful study, preparing himself for the work entrusted to him. There are scores of places where the Gospel should be preached. The sick should be visited, the poor be looked after and the distressed comforted. The minister's wife and children are entitled to no small amount of his attention and assistance. In view of these facts most assuredly the minister cannot afford to idle away his precious time sitting around stores and other public places. In fact this kind of loafing is unbecoming for any Christian, minister, deacon, or lay-member. A man's place, when not otherwise properly engaged, is at his home with his family. A minister's calling is to be about his Father's business and set a good example for the flock. The deacon's duty is to make of himself a model worthy of imitation. Every lay-member should endeavor to let his light so shine before men that they may see his good works and thereby be led to glorify our Father who is in heaven. Those who do these things will have neither time nor inclination to while away precious hours to no purpose.

J. H. M.

## MEETING OF THE GENERAL MISSIONARY AND TRACT COMMITTEE.

THE Committee met at Bridgewater, Va., Feb. 4, and spent two days in the careful consideration of business which came before it. All the members of the Committee were present, as well as a number of the Virginia Brethren interested in the mission work of the church. The sessions of the Committee were held in one of the large recitation rooms in the College building, placed at their disposal by the President, W. B. Yount.



The Committee was also placed under obligations to the Bridgewater Brethren for the kindly manner in which the members were received and entertained.

One of the noticeable features of the Secretary's triennial report was the large increase of business. Since June 1, 1894, nearly one million pages of tracts have been distributed, and the sale of these publications has kept the fund up to its usual balance. The sale of books has also been very large. Not far from ten thousand have been sold and sent out during these eight months. The Brethren's Sunday-school Song Book has been received with much favor, and over 6,000 copies have been sold. "The Seven Churches of Asia" has also sold well, and already over six hundred dollars profit has accrued from the sale of this work. In addition to these, a number of Bibles, Golden Gleams, and other publications have been sold.

Among other important matters taken up and considered, was that of locating a missionary in Asia Minor. It was decided that as soon as a suitable brother could be secured, a mission should be opened in the territory of the Seven Churches of Asia. This effort on the part of the church to carry primitive Christianity to the ancient churches, where Paul once preached the Gospel, will without doubt be far-reaching in its results. From personal observation made in our travels in Asia Minor, we are led to believe that it is one of the most suitable fields open to our church. It has not been occupied by other churches, hence it is open and ready for the harvest.

The calls for help to preach the Gospel, and for assistance to build meetinghouses, were met so far as the funds would allow, but a number of calls had to be deferred because the treasury was empty. If all the churches could be induced to adopt the plan of having each member give one cent or more a week, what a great work might be accomplished! The calls for preaching the Word are increasing, and as tracts are sent out, we may expect an increase in such calls. Shall they be met, or shall these Macedonian calls go unheeded? The answer is with the church, and we hope the work will not be hindered by a lack of money.

Bro. D. M. Click, of Weyer's Cave, Va., offered his services to the Committee, and was appointed to travel among the churches, teach singing, distribute tracts and introduce the Brethren's Sunday-school Song Book, and other publications. Bro. Click is highly recommended by the Virginia Brethren. He is an excellent singer and has a full knowledge of music. He has written a number of pieces of music. Churches desiring the assistance of a practical musician to teach vocal music, will please correspond at once with the Secretary of the Mission Board, Galen B. Royer, Mt. Morris, Ill., or Bro. Click, at Weyer's Cave, Va. D. L. M.

#### CHURCHHOUSES.

The building of churchhouses, since their introduction, has been on what we might call a growing increase. At first, after getting away from Germantown and Philadelphia, this building was confined almost entirely to the rural districts, and the houses were generally very plain and inexpensive. As long as the building of these houses was done in the country districts, the general Brotherhood heard but little about them, because they were not then considered as

being essential to the well-being of the church; at least not so much so as in later years, so that, where congregations did not feel able to build a house of themselves, they continued to worship in their dwellinghouses, or barns and schoolhouses. But conditions have so changed that it is now thought that but little can be done, or little success attained, without a house in which to worship,—a church home. And from the experience of those who have tried it, the want is not a "seeming want," but a real one. This is more especially true of towns and cities. In these days the denominations of our towns and cities have synagogues of their own, and those who do not are left out in the cold. And as the ministry of our church is now reaching out into new fields, there is a growing demand for churchhouses, and calls are coming in from all directions for help to build them. These appeals are becoming so numerous that it seems to us that the subject demands our very serious and careful attention, that the very most good may be done without entailing waste and loss.

That churchhouses are needed can no more be a question. And if the success of the work of church extension depends largely on this necessary accommodation, and it is not in some way provided, there is a loss,—a loss of souls,—or else we don't mean what we preach. It is believed by many good brethren and sisters that there is not a town or city in our country where a congregation might not be raised if a churchhouse could be at the disposal of our evangelists. If this is true and the church has the possibilities of building such houses, there are certainly grave responsibilities resting somewhere.

But as the pressure for houses is growing so great, the first thought is, Where should they be located? There can be but one answer to this,—where they are most needed, and this means, where the possibilities of saving souls are greatest. And this seems to be where the greatest number of souls needing or desiring salvation are,—where the prospects of doing good seem to be best. And these are the places from which the urgent calls for help are now coming, from the east and west, north and south. Granting that these calls are all worthy, how shall they be responded to? In answering this we must recognize the fact, that while many of these calls come under the general rule and can be attended to in the way regularly provided, there are special cases that call for special consideration. The provision that is made by the church for giving aid and building churches is most excellent, and should receive the hearty support of the Brotherhood, and we are glad that provisions are also made for special cases, as we have for building a house in Washington. This is as it should be, as there are always persons who are especially interested in having houses built in certain towns and cities, and for such special purpose they will give more than they would to the general fund.

But while this is true, the special cases must not be allowed to become so great as to spoil the general rule. And therefore great care should be exercised in the presenting of them. Sometimes there are members who, in pursuit of business and otherwise, temporarily locate in a town or city, and missing the church home and relations, at once come to the conclusion that they ought to have a churchhouse and a church home largely for their own personal enjoyment; and they make a call for help and a house. All cases of this

kind should be carefully examined before a call, either special or general, should be accepted or sanctioned, as there are too many deserving ones to be aided to spend money on experiments.

Again, we want to give a few thoughts on the means used in getting funds for this purpose. Some of our brethren and sisters, in their earnestness and zeal, resort to means that may be of doubtful propriety. Among these we will name that of the "chain letter" plan, which is being used in a number of cases. And were it not for this fact, we would give our views in regard to it directly to the parties concerned. There is nothing morally wrong about it, and yet the thing, in our estimation, is of doubtful propriety. Our first objection to it is, there is too much labor connected with it to guarantee success. On receiving the letter you are asked to make three (in some cases more) copies of the letter received and mail them to three other friends, who you think would do the same thing, and thus continue the chain. After doing this, you are to return the letter which you receive, with ten cents enclosed, to the secretary of this society. The sending of the ten cents, of course, is a very small matter, but the writing of the three copies and sending them to three other parties is a very much greater task. And we have many among us that would rather give fifty cents or a dollar than go to the trouble of writing the copies and think a half day or more where to send them. In other words, there is too much machinery for the work to be accomplished, and there are many who will reject the plan on this ground. For many who are not expert with the pen, the task imposed is a considerable one and they object. Writing, with us, is no great task, but we pity those to whom we are to send the three copies.

Our second objection to the plan is that it is a waste of money. Let us look at it. I receive a chain letter and am asked to make three copies of it and mail them to three other parties. That means that I pay six cents postage for these three letters, and two cents more to return the one in which I enclose the ten cents, which makes in all eight cents to send ten cents. Do you see? For the society or church to get \$100 by this plan, the friends who give it pay the government in cash \$80, not including the paper and envelopes used. Does this not seem to be too great a waste to get money for the Lord's use? It seems so to us, and we believe that all who give the matter a little thought will agree with us in this. Of course, it will be said that there are some who will give more than ten cents. This may be true. But very few, after copying the letter three times, will feel like going above the ten-cent limit. The imposed task rather dampens the charitable feelings, and the wish of the soul is: Deliver me from "chain letters."

We do not write thus to discourage charitable giving. No, we want more of it. But, brethren and sisters, we want you to put your heads together and plan a less laborious and more economical way of getting it. For the sake of the cause we so much love we have not yet broken a chain, but hereafter we will be pleased to do our giving in an easier and simpler way. And we advise our brethren and sisters who are so earnestly working to get churchhouses, etc., not to be discouraged or give it up, but see if you can't strike a better plan to accomplish your purposes.

H. E. B.

(To be Continued.)



## A WILLINGNESS TO WORK.

We are in receipt of a letter from a minister who writes like a man of some ability. He wants to work but it seems his congregation has little for him to do. We know nothing of the brother, but his letter gave rise to some thoughts that we embrace this opportunity to express. We quote as follows:

I am a minister in the first degree. I came to the church five years ago, having been a minister of another church. I have a will to preach, but the church assigns me no work, but holds me in the first degree. I can do nothing in my sphere of service. I have a will for the work, but can do nothing in that line without violating the rules of the church of which I am a member. Such is the case with hundreds of our ministers. Why not give the home ministers a chance to become workers? Have we not men enough? Why elect men to the ministry if they are of no use? Now, let the churches make the necessary move in the aid of the home ministry, and the field will soon be worked in fine shape.

We might quote more, but this answers our purpose for the present. We have no way of knowing whether this brother's life and ability to preach the Word are such as to be a credit to the cause or not. But if they are he should most assuredly be put to work in his home congregation. He need not be in the second degree to make full proof of his ministry. With the few to encourage him where he lives he may work up an interest that will give him all the work he can do.

But this is not what we started out to say. There are some who do not like a minister to show a particular desire to preach. Well, we do. We believe that every minister is elected to preach and that he ought to love the work. So it is all right for our brother to have a will to preach. We would that all our ministers had a similar feeling. However, may not some ministers be held back by the older ones who have the authority over them? We fear this is the case in some places. It is the duty of every elder to get all the work reasonable out of his ministers. To do this he must assign them their work, and encourage as well as instruct them in it.

Of course none of our readers know who this particular minister is who has a will to work, but the circumstance gives us occasion to suggest that all of our elders look about them and see if there is not a chance of getting more work out of the ministers under their care. We believe there are hundreds of ministers in the Brotherhood who would do much more work, and even much better work, did they receive the proper encouragement, and were an appreciation shown for their efforts. Let those in charge of our churches see what can be done along this line.

J. H. M.

## CONSTANTINE'S EDICT.

Is it true that Christians did not observe Sunday as a day of rest and worship for 300 years after Christ, until Constantine ordered them to do so? Before that time did they work as usual on that day? Did Paul say that the Sabbath was not binding on Christians?

J. H. L.

JUSTIN MARTYR, who wrote about the year A. D. 140, or about forty years after the death of the apostle John, says: "And on the day called Sunday, all who live in cities or in the country, gather together at one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things."—*First Apology of Justin, Chapter 67.*

Origen, one of the most learned of the early Christians, has this to say: "And all things

whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's Day as more honorable than the Jewish Sabbath." *Justin Edwards' Sabbath Manners, page 127.*

We might add many quotations showing that, long before the time of Constantine, Sunday by the Christians was observed as the day of worship and rest, and that it was so observed in memory of the resurrection of Christ which took place on the first day of the week. This custom was so common among the Christians, who became quite numerous in the early part of the fourth century, that it probably led to the edict issued by Constantine in the year A. D. 321. The edict reads as follows: "Let all the judges and town people, and the occupation of all traders rest on the venerable day of the sun, but let those who are situated in the country, freely and in full liberty attend to the business of agriculture because it often happens that no other day is so fit for sowing corn and planting vines, lest the critical moment being let slip, men should lose the commodities granted by Heaven."—*Adventism Renounced by Canright, page 241.*

From the days of the apostles Christians had kept the first day of the week, but up to this time no law had been enacted to favor them, and Constantine was led to do this mainly, probably, for the purpose of holding the influence of the Christian element throughout his empire. The whole tenor of the edict, however, shows that it was purely secular in meaning and purpose. There is not a religious element in it. It in no way affected the country people, nor did it affect any other laboring class having special labor to do on Sunday. It was solely to regulate the unbeliever in Christianity, for Christians had been taught to rest and worship on Sunday from high motives.

In Col. 2: 14—27 Paul virtually teaches that the Sabbath is not binding on Christians. He says: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." The term Sabbath days here refers to the Jewish Sabbath, which, with the handwriting of ordinances was blotted out, being nailed to the cross, and put to rest forever as a law. Those wishing to read up on this subject should procure "Seventh Day Adventism Renounced," by D. M. Canright, from whose work the historical quotations appearing in this article have been taken. Price, \$1.00. The work may be ordered from this office. Also see Bro. I. J. Rosenberger's pamphlet on the Sabbath question, kept for sale by the General Missionary and Tract Committee.

J. H. M.

## TALKS ABOUT OUR CHILDREN.

## Number One.—God's Purposes.

I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy."—Joel 2: 28.

HERE is a promise of which the day of Pentecost is the interpretation and fulfillment. Did you ever notice how large a place is given to the children? "Your sons and your daughters shall prophesy." It would seem that the children of

God's people have so large a place in his affections that even in the promise of Pentecost the first thing introduced is, not the disciples now anointed to preach, but the sons and daughters who are prepared to prophesy.

God had a purpose in giving the gift of the Holy Ghost to his church. That purpose was to afford the church power from on high for her work of testifying for Christ "unto the uttermost parts of the earth." Acts 1: 8.

His purpose with reference to our sons and daughters, as revealed in Joel's prophecy is that under the mighty influences of the Spirit they shall first, be brought into the church and secondly, be a blessing to others by their prophesying.

Paul says, "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all; and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth."

This is prophesying in the power of the Spirit; convicting even the unbelieving and the unlearned. For prophets of such influence through the Spirit, God wants our sons and daughters, and to make them such should be our aim as parents in educating them.

The world is sore in need of them, and the church is suffering for want of them.

Did parents more fully realize God's purposes concerning our sons and daughters, they would soon understand that to train them to become faithful witnesses for Christ is not only an imperative duty but a most glorious privilege. Did they understand that to bring children up "in the nurture and admonition of the Lord," is to train them to be faithful messengers for Jesus, what a change would be wrought in the methods of directing them!

How the Brethren's children would come flocking into the Brethren's schools, instead of going to State Normals or other institutions where the seeds of skepticism are silently but surely sown! How parents, ministers, Sunday-school workers,—yes, all should exert themselves to have the scores of Brethren's children now teaching in our public schools, attend the Brethren's school next spring instead of that non-religious institution because it is near home. And how every one would regard it a good work to put the brethren who have charge of our schools in possession of the names of these young people with the hope of having them brought under influences which tend Godward, and churchward.

May the Lord help us to feel more deeply that his cause has need of our children. May he help us to educate them for the furtherance of primitive Christianity!

J. G. B.

## FROM BRO. MURRAY.

BRO. SAMUEL MURRAY finding it too cold to venture out, enjoys himself writing us a good letter. From it we glean the following:

"The day I write is very cold. It is too cold to go from home. While the fire burned I mused. I thought of the word consecration. The term is used by many of the writers in the MESSENGER. Members also pray that they may become more consecrated. I sometimes wonder if those who thus pray, as well as those who write, understand the meaning of the term? I hope they do. Consecrate means to set apart for holy use. We should first consecrate ourselves,—heart, mind, soul and body. This means the



whole man as well as the whole woman. When this is done it will not be found so difficult to get them to set apart some of their goods for holy use. This thing of setting apart goods for a holy use can be done in many ways. There is the missionary cause to sustain. We must build churchhouses where they may be needed. The Western sufferers need help as well as the poor at home, and the poor we always have with us. So said the Savior, and so it is.

"There is much said about missionary work that ought to be done, but really there is very little consecration or setting apart done. As long as we are consecrated to this world—to the mammon of this world—we are not going to consecrate ourselves to the Lord and his work. Hence the cause of Christ suffers in our hands, and in the day of reckoning the account will stand against us. Those who have farms should set apart some of the income from these farms, at least one-tenth of the net income. Those who have money should do likewise. So should the mechanic. Even the evangelist should set apart a portion of his income. I do not see reports of them setting apart much. I must correct this. There is our dear brother, James R. Gish, who has not only set himself apart for the Lord's work, but also much of his worldly goods. God bless all who have done likewise!

"As for helping the Western sufferers, many are actually doing nothing. The Lord pity them! I wish all the churches would do as the Philadelphia church has done in raising \$100 for the Washington City house. If all the churches would do that well, what a grand work might be accomplished! We would soon have all of the houses of worship needed, and also have at work hundreds of good men preaching the Gospel in all parts of the country. In a few years the membership might be doubled. May God help the churches to wake up to a full realization of their duty!"

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Lower Stillwater, Ohio.**—Dec. 5 Bro. S. F. Sanger, of Bridgewater, Va., came to us and began preaching in our upper house where a series of meetings had been begun by the home ministry. He continued the meetings with increasing interest until Dec. 16, when the meetings closed, much too soon to reap a full benefit of the good work done. One was baptized and others were near the kingdom when Bro. Sanger went to other fields of labor.—*L. A. Bookwalter, Trotwood, Ohio, Jan. 29.*

**Mathias, W. Va.**—On the evening of the 5th inst., Bro. D. W. Stouffer, of near Hagerstown, Md., came to our place and commenced a series of meetings which closed on the night of the 20th. The weather was very unfavorable the greater part of the time, and the roads in bad condition, but in spite of those disadvantages the interest increased and the last week he had a good, orderly and attentive audience. Seven precious souls united with us by baptism.—*C. Fitzwater, Jan. 28.*

**Flora, Ind.**—Bro. J. M. Mohler, of Lewistown, Pa., came to us Jan. 14 and remained until Feb. 3, preaching thirty-one Gospel sermons with power and in demonstration of the Spirit. These meetings were held at what is known as the Walnut Stamp church. The weather was cold, but with all that, the interest was good and the meetings closed with a full house. As a result, five precious souls were buried with Christ in baptism and one reclaimed. The church was very much built up.—*A. W. Eikenberry, Feb. 4.*

**Kenka, Fla.**—We were made glad to have our dear brother, A. Hutchison, come into our midst. He is preaching for us every evening with his usual zeal and earnestness. We are glad to say his health has improved considerably. Oh that the Lord would raise up more men, and women too, forgetful of self to work for the salvation of souls!—*M. Wigfield, Feb. 2.*

**Highland Church, Nebr.**—On the third Sunday in January two more young people came forward and desired to be baptized, which was attended to on the following Tuesday, by the home ministry. We have preaching four times a month, besides a weekly prayer meeting. There is considerable life in us, yet there is room for much improvement.—*M. Colebank, Farnam, Nebr., Jan. 29.*

**Painter Creek, Ohio.**—Bro. Henry Frantz, of Forgy, Ohio, commenced a protracted effort at the Painter Creek church, Ludlow district, Ohio, Jan. 17. He preached twenty-three sermons, which were marvels of simplicity and truth. Two were added to the church, one sister and one brother, both young. Many others were almost persuaded. Saturday evening, Feb. 2, Bro. Deater, of Indiana, will commence a series of meetings at the Pitsburg house, same District.—*J. E. Weybright, Gettysburgh, Ohio.*

**Weaver's Station, Ohio.**—Bro. B. F. Honeyman, of West Milton, Ohio, came to the Palestine church Jan. 12 and preached every evening, and six day sermons until Jan. 30, making in all twenty-four meetings, which were well attended, the weather being somewhat inclement part of the time. Every one who could attend was very much interested in the meetings. Five precious souls have come out on the side of the Lord and have been buried with him in baptism.—*Isaac Kunkle, Feb. 4.*

**Coquille Valley Church, Ore.**—The Brethren expect to hold a series of meetings in the near future. Our prayer meeting was organized over four years ago, and has proved a success in leading souls to Christ and edifying and strengthening the members in the faith of Christ. Every church ought to have a soul-cheering prayer meeting. Last Sunday Bro. Freeman Hughes, who has been sick for some time, called for the elders and was anointed. At our last council, Jan. 20, one who had gone astray was reclaimed.—*Geo. C. Carl, Jan. 25.*

**Roann, Ind.**—Seven have been received into the church here by baptism since my last report. Others are near the kingdom. The church here decided to have our home ministers conduct a series of meetings for us, to commence Sunday evening Feb. 3. On last night a large assembly met at our church house near Roann and were well entertained by good missionary talks given by Bro. Bombay Edwards, after which a donation was made for the India mission. To-night he goes to the New Enterprise church to talk to the people there.—*Joseph John, Feb. 1.*

**Wakenda Church, Mo.**—Bro. W. O. Hipes held a series of meetings at Rockingham church, from Jan. 5 to 24. The attendance was, most of the time, unusually good. Two souls were received by baptism. Since Bro. Hipes held a meeting at the Millville church, two young sisters have been baptized at that place. Bro. Hipes is now in Monroe County, this State, but expects to attend the Bible Term here about the middle of February. Sister Hipes remained with us. Feb. 2, at our quarterly council, our Sunday school was organized to begin with the second quarter, with D. W. Falls, Superintendent. Two solicitors were appointed for the Western sufferers.—*J. H. Shirk, Feb. 4.*

**Williamsport, Ind.**—Bro. Blickenstaff, of Rossville, came here about Dec. 20 and held a series of meetings, assisted by Bro. D. Dilling, from the Monticello church, Ind. We had two sermons and a council-meeting Christmas Day. Three were reclaimed. There was a large attendance every night during the meetings.—*Mary E. Gillespie, Jan. 31.*

**Mohawk Valley, Oregon.**—Our regular council was Jan. 26. Our hearts were filled with gladness when it was made known that the \$300 we asked of the General Missionary Committee, to assist us in building a house of worship, had already come to hand. May our loving Father in heaven richly reward the dear brethren who labor so faithfully for the salvation of precious souls. Many thanks to our dear brethren for their timely assistance.—*Jacob Bahr, Isabel, Oregon, Jan. 29.*

**Lower Twin Church, Ohio.**—Eld. I. J. Rosenberger began a series of meetings at our Twin Valley house Jan. 8, and continued until Jan. 22. The attendance and interest were very good, considering the weather, which was very cold a part of the time. Our brother preached twenty-eight sermons. He gave us some good, practical lessons. While his aim is to reach the heart of sinners and cause them to rise to a sense of duty, he also gives the doctrines of the church a good share of the time, which he presented in such a plain way that all can be acquainted with it. On the evening of Jan. 8 several of the members gathered at the home of our dear old sister Freese (who is much afflicted), where the ordinance of anointing was administered by elders I. J. Rosenberger and J. Horning. Our brother left Jan. 23 for his home.—*Aaron Brubaker, Galia, Ohio.*

**Tecumseh, Mich.**—Jan. 7 Bro. J. B. Light, of Green Spring, Ohio, came to us by order of the Mission Board of Northwestern Ohio, and Jan. 9 commenced preaching, and continued till Jan. 20, when our meetings closed. Jan. 12 Bro. Jacob Holler, of Dayton, Ohio, came to us and helped Bro. Light in the meetings. Brethren Perry McKinney, of Metamora, Ohio, and J. W. Keiser, of Primrose, Ohio, were also with us at a few meetings. Brethren Light and Holler visited the people from house to house and talked with them in regard to their souls' welfare and distributed tracts and invited them to attend our meetings. We feel greatly strengthened and built up in the faith. Although there were no immediate conversions, we believe seed has been sown that may yet bring forth fruit to the honor and glory of God.—*C. H. White, Feb. 3.*

**Garrison, Iowa.**—Bro. John Zack, of Clarence, Cedar Co., Iowa, came to the Garrison church Jan. 10 and commenced meetings the same evening and continued until the 20th, preaching in all twelve good sermons. We also had a council-meeting on the 17th. All business passed off pleasantly. Brethren Wm. Long and E. H. Stouffer were advanced to the second degree of the ministry. In the evening a few brethren and sisters gathered at the home of Bro. Stewart, where sister Stewart and her aged father, Bro. Garber, were anointed. Sister Stewart is afflicted with lung trouble. Bro. Stephen Johnson is our elder here. On the evening of the 21st Bro. J. K. Miller, of Robins, Lynn Co., Iowa, began preaching for us and continued meetings each evening until the 27th. Bro. Sherrick, of Cedar Rapids, Iowa, dropped in one evening during those meetings and gave us some good counsel. These brethren are workmen that need not be ashamed. We have prayer meeting each Thursday evening and we also have a flourishing, ever-green Sunday school with Bro. E. S. Stouffer as Superintendent.—*Rachel C. Christy, Jan. 28.*



**Fair View, Pa.**—Eld. G. S. Rairigh commenced a series of meetings Jan. 13 and preached two weeks and a half, and the result was three came into the church,—two by baptism and one reclaimed. Others were almost persuaded.—*J. B. Snowberger, Williamsburg, Pa., Feb. 5.*

**Burlington, W. Va.**—Jan. 27 we commenced meetings at the Welton schoolhouse, five miles south-west of Burlington. The meetings closed on Sunday, Feb. 3, with three additions by baptism. The preaching was done by Bro. Isaac Abernathy in a crowded house of attentive listeners.—*Peter Arnold, Feb. 5.*

**Bango Church, Ind.**—On the evening of Jan. 25, we closed our meetings at our north house, conducted by Bro. D. Wyson, of Neppanes. This is the third series of meetings that he preached for us at the north end of our district, with an ingathering every time. This time three dear souls were baptized.—*H. M. Schuvalm.*

**Fort Scott, Kans.**—On Saturday, Jan. 12, Bro. George Lentz, of Adrian, Mo., came here and commenced a series of meetings and remained till the 20th, preaching nineteen soul-stirring sermons. The members were much benefited. While there were no accessions, we are sure that the seed sown so earnestly will bring forth fruit in due season.—*Sillie M. Pretzman.*

**Silver Creek Church, Ohio.**—The series of meetings at the Hickory Grove church which began Jan. 27, closed Feb. 6. The home ministers did the preaching. They held forth the Word in its primitive purity. There were none added by baptism, but we received three by letter. We are always glad to receive those of like precious faith.—*A. A. Throne, Pioneer, Ohio, Feb. 6.*

**Prairie View Church, Mo.**—Our church met in quarterly council Feb. 2. We reorganized Sunday school for the coming summer with Bro. C. E. Sheppe as Superintendent. One church letter was granted. Our Bible meetings are increasing in interest. S. Frank Bowman, Eld. D. Bowman's son, is teaching a class in singing at our church.—*Bertha Kring, St. Martin's, Mo., Feb. 4.*

**Salem Church, Ohio.**—A special council-meeting was held in our district a week ago, to do some church work. The propriety of holding a Bible school was reconsidered, and it was thought best not to have one now, as we purpose holding a series of meetings, commencing Feb. 14, preaching by Bro. I. Bennett Tront. We also held a collection for the Western sufferers.—*Jesse K. Brumbaugh, Union, Ohio, Feb. 7.*

**Logan Church, Ohio.**—We commenced a series of meetings Jan. 16 and closed Feb. 3. Bro. J. H. Miller, from Goshen, Ind., was with us, preaching in all twenty-seven sermons and holding one children's meeting. He baptized two and reclaimed one, and there are two applicants for baptism. We were richly fed on Gospel truths. The meetings closed with a full house.—*Sarah A. Miller, Box 6, Lewisstown, Ohio.*

**Greenwood Church, Mo.**—The church met in regular quarterly council Feb. 3. We did not have a large turnout, but had a very pleasant meeting. We appointed a love feast for June 1. We give this notice now for the benefit of neighboring churches who think of holding a love feast this spring. This church is still moving along, contending for the Truth. Yesterday was our regular meeting. We had a fair congregation and a good sermon delivered by Bro. S. M. Stevens. Our aged brother Greenwood is now suffering with cancer. May the Lord's people remember him at a throne of grace.—*J. J. Troxel, Fruitfield, Mo., Feb. 4.*

**North Creek, Ohio.**—Jan. 26 Bro. Jacob Driver, of Lima, came to our midst to hold some meetings. He continued the meetings until Feb. 1. He preached eight soul-cheering sermons. There were no additions to the church. The members were encouraged in the divine life. The congregations kept increasing till the house was full and all could not be seated. We think the meeting closed too soon.—*Amos Budd, Feb. 5.*

**Oran, Ohio.**—The Loramie's church met in quarterly council Feb. 2 with good attendance and we think the Lord was with us. Some of the business was electing delegates to District Meeting. E. M. Danford and the writer were chosen. We expect to organize our Sunday school in the early spring. The mission cause was not forgotten. Our elder, I. J. Rosenberger, was with us and gave us good counsel. Our love feast will be held eight miles west of Sidney, May 5, at 2 P. M.—*Jonathan Hoover, Feb. 4.*

**Paul, Tenn.**—I have been in this State five years and find it a very good place to live. Health is good, land productive and very cheap. I saw in the MESSENGER that some brethren wanted to leave Nebraska and other places and come South. This is not the place mentioned, but we are near the Alabama line, in Lawrence County, Tenn. There is fine spring water and clear running branches. We stand in need of a good minister. There are nine members here, one minister and one deacon. Any one wanting information should write to me.—*W. J. Higgins, Feb. 8.*

**Grenola, Kans.**—We met in council Feb. 2. Bro. Albert K. Sell, from Cross County, Oklahoma, was with us. Among other business transacted was the installation of Bro. Charles Goble's companion. Her maiden name was Della M. Sell. May the Lord's blessing accompany them. Last summer brethren John Shael and Joseph Prough were chosen to the office of deacon, and Dec. 1 Arthur Sell and Charles L. Goble were called to the ministry. The writer was chosen corresponding secretary and was urged to give a report of the church at least every quarter.—*Katie E. Sell, Feb. 4.*

**St. Francis Church, Palestine, Ark.**—Since our last report one was received here by baptism and one by letter. Jan. 6, with Bro. P. R. Barnett, we began a ten days' meeting at a new point in this County. Other churches have the away here, but good interest was shown. Jan. 22 two more were received into Long Creek church, Polkett Co. Social meeting is kept up and much interest is manifested. Since returning from there we are having in the church here, some special Bible study in the line of Sunday-school Normal work. Both old and young take part in the work, which is as it should be. I rejoice to note the interest that is being taken in Bible-school work throughout the Brotherhood. God bless the workers!—*D. L. Forney, Feb. 6.*

**Mercer Church, Ohio.**—Bro. Jacob Driver, of Allen County, Ohio, came to this place Jan. 5 and staid one week, and preached ten interesting and practical sermons. One dear lamb made the good confession and was baptized one week after the meeting closed. Also the home ministers held nearly a week's meeting in the west end of the Mercer church district, holding seven meetings. While there, Bro. M. I. Hahn, of Indiana, came to us and gave us two good Gospel sermons, and then he was called home on account of sickness. We had one meeting after he left, with a full house of attentive hearers. At this place we have very much opposition, as this is a union house and three other denominations hold meeting at this place.—*J. B. Detrick, Early, Ohio, Feb. 6.*

**Pierce, Ohio.**—By request of the brethren and sisters of the Sugar Ridge congregation, Wood Co., Ohio, I met them to assist in a series of meetings in what is known as the Maple Grove church-house. The meetings began on the evening of Jan. 14 and continued two weeks. We found this not the most favorable field to work. The membership is small and have considerable opposition. I feel glad to report the dear members full of zeal and always ready to work. This made the meeting a pleasant one. The meetings were well attended, considering the cold weather then, and the attention very good. Interest increased as the meetings progressed. We cannot report additions, but we do know that a number were under conviction.—*Reuben Shroyer, Feb. 4.*

**South Loup Church, Nebr.**—Bro. J. Y. Heckler came to us Jan. 22 and was with us two weeks and two days. We had good meetings. There was a deep interest manifested both by members and neighbors. We had very cold weather which retarded the meetings some, but we had good congregations most of the time. Feb. 1 Bro. S. M. Forney came to us and Feb. 2 we had council-meeting and organized the South Loup church, Bro. Heckler presiding. The church feeling the need of ministers, a choice was held and the lot fell on Bro. A. W. Sanders and Bro. W. P. McLellan. Choice was also held for one deacon. The lot fell on Bro. L. Royle, who, with the ministers, was duly installed. Bro. S. M. Forney was chosen as our elder.—*Susie McLellan, Litchfield, Nebr., Feb. 7.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have and a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Local Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Notes from the Second District of West Virginia

A SERIES of meetings began at the Antioch church, Taylor Co., Dec. 29. Three sermons were delivered by the home ministers, and then Bro. Tobias Fike came and did the preaching. Our meetings lasted only a week, as we had an unusually deep snow and it went off with a rain, causing high waters and so much slush that we had to close. Our meeting was a pleasant one, with large crowds, good order and the best of interest. One soul was added to the church. We had been feeling the need of more elders in our District, as well as in our local church, hence, during our meeting, Bro. G. W. Annon was ordained to the full ministry. May God bless the dear brother to be useful in the cause! Bro. Fike is in delicate health, which is a hindrance to his successful preaching.

Jan. 15 I went to the Carter schoolhouse in the west end of our County, and preached three sermons. The doctrine of the Bible, as understood by the church, is new at this place. From there I went to the Lynn schoolhouse, Marion County, and preached four sermons. About one-third of our congregation had attended the former meeting. We preached on doctrine. There was a deep interest and the best of feelings and an inquiry after Truth by a good many. We bespeak good concerning that people. Bro. D. W. Kirk, one of our young ministers, assisted in the meeting and did good work. I see in last MESSENGER some one is inquiring as to the origin of the mourners' bench. I will send you for publication its origin, as given by Bro. D. P. Saylor, in *Gospel Visitor*, June, 1873. We had about one thousand copies printed in tract form. Any one wishing a copy and enclosing a stamp will receive



one until the supply is exhausted. May God bless his cause!  
 Thornton, W. Va., Feb. 2.

Z. ANNON.

### Missionary Meetings

My Dear Brethren and Sisters:—

I now have the pleasure of writing you a few lines in fulfillment of promise. I remember you who gave me the letters of introduction and recommendation; you who met me at the depot; you who arranged for my lectures; you who conveyed me to my appointments; you who hospitably entertained me; you who sang and recited for me; you who talked with me about Jesus; you who gave me books, etc., as well as a suit of clothing and other articles of value. God bless you, is my prayer.

Jesus has been planning for me and guiding me when human powers failed. I left Mt. Morris Dec. 5, and have held in Indiana some sixty-four meetings, making a total of 120, including those held in company with Bro. Honberger in Louisiana, and with Bro. Stover in Pennsylvania, Maryland and Ohio, and those in Illinois. I thank the Lord for encouraging me in his work. Though the collections are not large, the churches are beginning to realize the prime importance of preaching the Gospel "to the whole creation." A year's mission receipts at the ratio of last December will amount to \$17,654.28 and no doubt that sum could be sextupled and 200 missionaries sent to India, China, Africa, and other heathen lands. God speed the day when that shall be done by our beloved Brotherhood!

The following has been read at several of my meetings and many have expressed a wish to see it in the MESSENGER:

### Which Route Will You Take?

#### GREAT SALVATION R. R. FROM EARTH TO HEAVEN.

Terrific scenery via Mt. Calvary, the River of Life, Paradise Garden, the High Rock, etc., through the Valley of the Shadow of Death by daylight!

To the Grand Central Depot of the Universe, in the City of Gold, without change of cars.

Express Trains at all Hours. Depot: Cor. Faith and Repentance Aves. All cars first class.

Fare: Thy Sins. (No Half Passes.) "He that believeth and is baptized shall be saved."—Bible.

PRINCE OF LIGHT,  
President.

#### DAMNATION R. R. THE QUICK ROUTE TO HELL.

Scenery unsurpassed! Through Dismal Swamp, Murderers' Gap, Hangman's Gorge, etc., reaching the Valley of the Shadow of Death at Midnight! Plunging its passengers into Eternal Woe.

Main Depot: Cor. Unbelief and Disobedience Sts. Specials from Ingersoll Park, Dime Novel Ave., Theatre St., Blasphemers' Hall, Smokers' Furnace, Sample Room Square.

Lightning Train from Sutcliffe Avenue. Extra Train on Sunday.

Fare: Thy Soul. This Train stops at Worldly Depot where proud, formal church members get aboard and take sleeping car for Hell "He that believeth not shall be damned."—Bible.

PRINCE OF DARKNESS,  
President.

Begging an interest in your prayers, I am your brother in Christ.  
 E. BOMBAY EDWARDS  
 North Manchester, Ind., Feb. 4.

### The Liberal Donation.

THE Dankard church of La Place and vicinity, Piatt County, Ill., donated a carload of corn and four boxes of clothing, and sent it to Decatur to the Shellabarger Mill, had the corn ground into meal and put in one-hundred-pound sacks and reshipped to Colby, Kansas, for the poor and destitute. The car arrived at Colby on the night of Jan. 29 and was unloaded the 30th, and put into an empty store building. There were 347 sacks of the meal, four boxes of clothing, and some good hams. Bro. Bingaman, of La Place, Ill., came with the car and arrived here at noon, Jan.

30. On the 31st the meal and goods were distributed by brethren Bingsman and Cline, who were assisted in the work by Oalob Hedges, Judge Lesh and Frank Lad. People came from all parts of the County. The goods were distributed among 320 families, and represent 1,137 parents and children in all. So 1,137 hearts were made glad.

There are 894 voters in the County. It was strictly ascertained that none but the worthy received a donation. All say it was put in the right places. This is one of the most satisfactory distributions ever made in this part of the West, so say all.

Friend Cline and Bingaman, and the Dankard church, and all the donors of La Place, Ill., will always hold a warm place in the hearts and affections of the recipients. All will say from the bottom of their hearts, God bless the Dankard church with all the donors, and all who had a hand in this work of charity! And remember that while your kind hands have helped the distressed, you have helped the pioneer on the frontier of a country that is bound to make, at no distant day, the garden spot of the world. Thanks to all.

Colby, Kans.

CALEB HEDGES.

From Everett, Pa.

THE MESSENGER has reached us again, loaded with good news. It seems each issue is better than the preceding one. We made a personal call on our members, soliciting and urging them to take our church paper, and as a result the MESSENGER for 1895 goes into nearly every family in our district, and three families who are not members. Surely, it is a power for good. While we cannot report as many additions to our church as some congregations, yet we do not feel discouraged. Bro. Bennett held a meeting for us. One—an aged lady—was baptized on Christmas Day. We have but two ministers in our district, both young in years, and both less than one year in the work; but we hold our own meetings,—two every Sunday,—besides Sunday school.

Our Sunday school is evergreen. We had thought to close it for the winter, but our zeal inspired us to try it at least; and instead of the interest lagging, it keeps on the increase. We started last fall with a few scholars and now we have a fair school. Last Sunday, when the mercury registered eleven degrees below zero, and the air was filled with driving snow, thirty-five turned out to Sunday school. We work to get the old people to Sunday school, and as a result, the children come too. We use the Brethren's publications and find them a great help to the study of the Bible. We expect, by the help of the Lord, to build a meetinghouse in Everett, the coming summer. We have no church of our own in Everett, but we rent a private house where we hold meetings every Sunday. The spot has been selected and the plan laid off, and we expect to begin work in a few days. The site is near the center of the town, and is the result of careful consideration by the church, and we feel to thank God that it was obtained without any discord or bad feeling from any of the members. We believe the Lord is working with us.

The building will be thirty-five by fifty feet, brick, cased and substantially built, and nothing put on it or in it but what is necessary for comfort and convenience. The most of our members are poor, being day-laborers and not able to give much, but by the help of God we expect to build it and pay for it. Our neighboring districts are very liberal in helping us to build it, and so are the business men and citizens of the town. They say that is just what we need. They have a warm feeling for us "Dankards." We are making considerable sacrifice, so we can have a

church home, and if any good is accomplished, may God have the praise! A. T. SIMMONS.

From Cole Creek, Ill.

IN the MESSENGER we see so many reports from the different churches, and so many additions spoken of that it creates such a desire for reading the MESSENGER that the one who feels a deep interest in the welfare of precious souls can hardly wait from one week to the other to hear the blessed news of souls coming to Christ. There is an awakening among our Brethren in reference to the advancement of the good cause, but there is great room yet for improvement. There are a good many ministers in our Brotherhood who are not doing anything scarcely, though they have good talents and are willing to go, but too poor to spend their time and support their families. This is a thing to be lamented, but how can it be remedied? There are a great many localities in our enlightened country to day that have never heard the Gospel preached in its purity.

Upon earnest request from the northeastern part of Missouri, by a few isolated members, I started for Marysville, Mo., Jan. 24. I found a brother in Marysville, and two sisters in the country about four miles from town, and I heard of two others that I did not find. Those dear members are living far from any organized church, and very seldom get to church, but they still adorn their profession by their daily walk as far as I could learn. After some time we secured the Baptist church in town in which to hold some meetings. The doctrine of the Brethren had never been preached in that town, and it seemed to me that the people were at first afraid to approach me. Some said, "These Dunkards are no better than Mormons." Some said one thing, and some another, but after a few days they began to come and listen, and some began to get very much interested. And the more they heard, the more they wanted to hear; and the last evening I was requested to preach on the faith and practice of the Brethren, which I did, and it seemed to take very well, as far as I could learn.

Now, brethren, we hear a great deal said about sending missionaries to heathen lands, to civilize and Christianize the people. That is all well enough, but why not make a stronger effort to preach to the heathen closer home? It is all right to gather all into the fold we can, but please let us try to hunt up the lambs that are isolated and starving for the want of the Bread of Life. How many calls do we get to come to preach, to hold series of meetings, from those that are poor and scattered, having no one to preach for them, and then from large churches that have plenty of preachers and plenty of money! Now, my dear brethren, which of the calls do we fill? I am sorry to say that the few and poor are too often neglected. This ought not to be. Brethren, let us wake up and remember that the perishing have need of attention! I do hope that the time will soon come when the scattered and isolated members will be better cared for.

I think a good Bible meeting would be good in all congregations. We, the brethren and sisters of the Cole Creek church, started a Bible reading last fall. We held it from house to house amongst our brethren, and our neighbors who do not belong to the church ask for it, so we go there and sing and pray, and read a chapter, and explain and talk on the lesson read, and it has created a great interest in reading the Bible; and in this way we can give all our members work to do. Brethren, we can't do too much of the things that are right. May the good Lord bless all the efforts that may be put forth for the advancement of the cause of Christ! S. BUCKLEW.

Canton, Ill., Feb. 4.



## Our Trip to Kentucky.

I LEFT home Dec. 17 to respond to a call of the Mission Board of Southern Indiana, to assist in a series of meetings at Williamsport. We began the same night and continued till Dec. 25. We had council-meeting on the 25th. While there were no additions by baptism, there were three reclaimed, and others, that had become cold, were strengthened, and made willing to go on in the good cause. Here we again saw the need of a resident minister, as they are so much in need of some one to care for them.

We arrived in Kentucky Dec. 29, and found Bro. A. S. Culp and family well, and earnest in the cause of Christ. We made arrangements for meeting on New Year's night, but as the cold wave was just then traversing the South it kept the people from coming to meeting, so the congregations were small, but increased until on Sunday night, when we changed to another point. There the attendance was larger and the attention to the Word preached was very good. We continued till Jan. 10, and while we tried to sow the good seed, we hope it will ripen into fruit.

The prospect to build up the cause in this new field seems quite encouraging, as there are now eleven members there and Bro. D. E. Cripe, from Indiana, has bought there and there will be two more members here in the spring. There is a good chance for those with small means to buy homes, as they seem to have pretty fair land, ranging from eight to ten dollars and upward per acre. I think those thinking of changing location would perhaps do as well at this place as anywhere and also help to build up the cause. Bro Culp says he expects to give most of his time to the work and by the assistance of the faithful members who are here we think there can be a church built in the near future. Bro. Culp is the only resident minister and the field is very large and he needs the prayers of the Brotherhood.

While our stay with the dear members was short, yet we were well impressed with their earnestness and zeal for the Master's cause. We commend them to God and the prayers of the church.

We commenced meeting at one of our home points, a little town, Patton, Jan. 15, and continued till the 20th. We expect Bro. J. M. Mohler, from Pennsylvania, to come to us at the Monticello church in the near future

DAVID DILLING

Monticello, Ind.

## Wonderings

WHILE reading, in GOSPEL MESSENGER, page 54 current volume, the clippings from the St. Louis *Christian Advocate*, giving account of forty different religious societies, their respective memberships, houses of worship, and their values, it started me to thinking and wondering. Then I remembered that forty is but a small portion of the material found in the walls of spiritual Babylon; then I wondered what the result will be, and how the Lord will manage when this mixed multitude of Lord-sayers will appear at the gate of the city, when they know he said, "Not all that say Lord, Lord, shall enter in, but they that do the will of my Father which is in heaven." Doubtless they are all Lord-sayers, but the all-important question is, Are they all doers of the will? What a sad thought! Many will knock only to hear from within the soul-withering answer, "Depart, ye workers of iniquity, I never knew you." How shocking to hear of a man being sentenced to the penitentiary for life; but how much more dreadful to be

banished from God when we expected to enter in! Can the finite mind conceive the agony and deep distress of such a disappointment?

Again I wondered where intelligent minds get the idea that God will violate his Word and permit them to enter in because they were honest and sincere, when there is no such sentiment taught in the Bible; nothing but sincere doing the will of God will insure eternal life.

So I had to wonder again where such anti-Scriptural ideas originated. Then I remembered of reading, "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4:1. I also read that we shall try the spirits, whether they be of God. 1 John 4:1.

Dear reader, if you will not go to the trouble of informing yourself you must not find fault with the mercy of God, when justice bolts the door, and you must knock in vain; God acts upon principle, not sympathy. Your pleadings will not avail; you have gone there with your eyes open, with the will of God in your hand. To-day you can make your calling and election sure, but then it will be too late.

In view of all this I again was made to wonder why the masses are so easily satisfied in matters of religion and make themselves believe anything will do, in the face of so much Bible warning. They do not act upon that principle in worldly matters. We take no risks when it can be avoided. See the crowds that join the church, live as they did before, love the world the same, deal, talk and dress as before, saying, Lord, Lord, but do not his will. Therefore Jesus asks, "Why call ye then me Lord, Lord, and doest not the things which I say?" Be not deceived, God is not mocked, whatsoever a man sows, that shall he also reap. If he sows disobedience he will reap destruction. ENOCH EBY.

Booth, Kans

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## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

KING—REPIOGLE.—At the residence of the bride's parents, near Ridgely, Md., Jan. 29, 1895, by the undersigned, Bro. David F. King and sister Eda S. Replogle, of Caroline County, Md.

ISAAC BARTO.

BOCKS—MORRIS.—At my residence, near Ft. Collins, Colo., Jan. 19, 1895, Mr. William Bocks and sister Magdalena Morris, both of Ft. Collins, Colo.

D. M. CLICK.

ROOT—BRUBAKER.—At the home of the groom's parents, by Bro. Wm. Smith, Bro. David Root, of Hoyle, Okla., and sister Emma Brubaker, of Sawyer, Pratt Co., Kans.

EMANUEL J. SMITH.

GOBLE—SELL.—At the home of the bride's parents, in the Grenola congregation, Elk Co., Kans., Jan. 29, 1895, by the undersigned, Bro. Charles L. Goble and sister Della M. Sell.

ALBERT K. SELL.

REITZ—PECK.—At the home of the bride's parents, near Kingwood, Pa., Jan. 27, 1895, by the undersigned, Bro. Geo. E. Reitz and sister Ada M. Peck.

G. W. LOWRY.

POPPELWELL—BASHOR.—In Greeley, Weld Co., Colo., at the Methodist parsonage, Dec. 31, 1894, at 4 P. M., by A. J. Moore, Mr. T. M. Popplewell and Miss Ida F. Bashor.

BREWER—GILBERT.—By Bro. B. F. Sharp, at his residence, Jan. 26, 1895, Bro. Cara Brewer, of Union City, Ind., and sister Mollie Gilbert, of Lightsville, Ohio.

JULIA GILBERT.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

UMBEL.—At her home in Asher Glade, Md., Jan. 17, 1895, sister Emma, daughter of Isaac Umbel, aged 15 years and 6 months. Funeral services conducted by Eld. Jeremiah Thomas. M. J. WELLER.

GREEN.—In Sergeantsville, N. J., Dec. 29, 1894, Paul Q., only child of Theodore F. and Jennie F. Green, and grandson of Eld. C. W. Moore, aged 2 years, 7 months and 6 days. Little Paul was sick just four weeks and suffered very much. He was at first taken with gastric fever, which resulted in brain trouble. His funeral was preached in the Sergeantsville M. E. church, conducted by the pastor, Mr. D. D. Eaton, assisted by Bro. F. F. Holsopple and Eld. J. K. Pfautz, from Lancaster County, Pa., from Philipp. 4: 19, after which his little body was laid to rest in the Sand Brook graveyard.

RETTA GREEN.

SCHNEIDER.—In the bounds of the Locust Grove church, Frederick Co., Md., Jan. 21, 1895, sister Eva Rosena Schneider (formerly of Germany), aged 69 years and 8 months. Another mother in Israel is gone. She was a consistent sister, loved the church, delighted in its service and was always ready to do her part in any good work. Services by Bro. W. T. Miller and S. H. Utz, from 2 Tim. 4: 7, 8.

M. E. ECKER.

MANNEN.—In the English River congregation, North English, Iowa, Jan. 19, 1895, Elizabeth Mannen, aged 69 years and 16 days. Funeral services by Bro. C. M. Brower, from 1 Sam. 7: 3.

B. L. NISWANDER.

COBBS.—In the bounds of the Springfield congregation, Rome City, Ind., Jan. 26, 1895, Harry Mervin, infant son of Edward and Luella Cobbs, aged 19 days. Funeral services at the house by Mr. Lovett, of the M. E. church, from 2 Kings 9: 26.

ROSETTA A. COBBS.

SWARTZ.—In the Pleasant View church, Va., Jan. 11, 1895, Bro. Samuel Swartz, aged 77 years, 5 months and 2 days. He was a consistent member of the church for a number of years, also served in the office of deacon (some length of time). Funeral services by the writer.

B. W. NEFF.

STIFLER.—In Blair County, Pa., Nov. 24, 1894, Bro. John H. Stifler, aged 80 years, 7 months and 25 days. Our dear father was born near Frankstown, Huntingdon (now Blair) Co., Pa., March 29, 1814. Jan. 24, 1839, he was married to Miss Rebecca Kinsel. There were born unto them six sons and six daughters, all living. May 2, 1868, he united with the Brethren church at Duncansville. For a number of years he was a deacon, also filled other offices for the church. He was a constant reader of the GOSPEL MESSENGER and widely known to many of its readers. On Saturday, Nov. 24, he was stricken with neuralgia of the heart. He called for the elders of the church, and was anointed by Bro. Joseph W. Witt. At 9 P. M., after suffering excruciating agony, he peacefully looked toward heaven and exclaimed, "Lord, Lord, come quickly," and fell asleep in Jesus. Funeral sermon by Bro. Joseph W. Witt, assisted by Bro. David Sell and others, from Job 16: 22, after which his body was consigned to the tomb beside that of dear mother, in the Brethren graveyard, near Duncansville, Pa. But we have that blessed hope that dear father has gone to heaven.

MRS. JACOB M. RITTER.  
(Nec Emily R. Stifler.)

HOLDERED.—In Marshall County, Ind., Jan. 23, 1895, Mattida, daughter of Christian and sister Holdereed, aged 3 years, 4 months and 8 days. Funeral services conducted by the writer.

JACOB HILDERBRAND.

GEEDY.—At her home, in Perry congregation, Juniata Co., Pa., Jan. 15, 1895, of bilious typhoid fever, sister Barbara Geedy, aged 75 years, 3 months and 13 days. She was a member of the Brethren church for a number of years. Funeral services by Bro. Isaac Book, from 2 Tim. 4: 6, 7, 8.

D. H. HASSINGER.

BAKER.—Within the bounds of the Chippewa Valley church, Wis., Jan. 30, 1895, sister Martha (Marshall) Baker, aged 78 years, 6 months and 28 days. She was born in Lancaster County, Pa., and was married at the age of twenty-three years to Henry Baker, who preceded her to the spirit land about eight years. She had been a member of the Brethren church about forty years. She was the mother of eight children. Two of her sons, S. H. and H. E. Baker, are elders. She had been a great sufferer for the past four years. She lived at the home of her only daughter, sister Elizabeth Thomas, where she died. Two days before her death she called for the elders of the church and was anointed.

E. E. JOYCE.

RANSIER.—Near Myrtle Point, Oregon, Jan. 13, 1895, Elizabeth Ransier (nec Easton), aged 47 years, 6 months and 4 days. She was formerly a member of the Brethren church, but a few years ago united with the Old Order Brethren. She leaves a husband and eight children. Funeral services by brethren Thomas Barklow and John Bonewitz, from Job 14: 1, 2.

GEO. C. CARL.



**ALBAUGH.**—At 515 East Second Street, Dayton, Ohio, Jan. 20, 1895, of heart disease, Dr. Porter W. Albaugh, aged 33 years, 4 months and 29 days. Dr. Albaugh was born and raised at Georgetown (Potsdam P. O.), Miami Co., Ohio. He joined the church and lived for the last ten years in Hickory Grove district, near Tadmor, Ohio. He followed the profession of teaching for a number of years. In 1894 he graduated in medicine at Ohio Medical College, Cincinnati, Ohio. He passed through college among the first, and graduated with honors. He began the practice of medicine in April, at Dayton. He was feeling unusually well on Sunday; went to sleep on Sunday night, from which he never awoke. He bore an exemplary character throughout life. He leaves a wife and three children. Funeral at his home in Dayton, on Tuesday, Jan. 22, at 6 A. M., conducted by Bro. W. C. Teeter, of West Dayton church. Funeral at the Brethren church, Georgetown, Ohio, Wednesday, Jan. 23, at 11 A. M. Sermon by Bro. Jacob Coppock, of Hickory Grove church, from Rev. 21:1. Appropriate remarks were also made by Mr. Enos Pemperton, of the Friends' church, West Milton, Ohio. DR. WINE.

**BURSK.**—In Sterling, Ill., Jan. 22, 1895, of scarlet fever, Maggie, youngest daughter of friend Joseph and sister Maggie Bursk, aged 8 years, 1 month and 1 day. On account of the contagion of the disease the funeral was delayed until Sunday, Feb. 3, when it was held in the Brethren's meeting-house. Funeral by the writer, from 2 Kings 4:26. P. R. KULTNER.

**HYLTON.**—In the Fairview congregation, Douglas Co., Mo., Jan. 29, 1895, Samuel, son of Bro. Joseph B. and sister Belle Hylton, aged 3 years, 4 months and 2 days.

NANNIE HARMAN.

**CARPENTER.**—In the Wakenda church, Ray Co., Mo., Jan. 24, 1895, of paralysis, Bro. I. N. Carpenter. He received a stroke on Tuesday and died on Thursday. He had been attending a series of meetings at Rockingham church and was seemingly well.

J. H. SHIRKLY.

**METZ.**—In the Quemahoning congregation, Somerset Co., Pa., sister Mary A., wife of friend George Metz, aged 47 years, 1 month and 1 day. Funeral services by the writer, assisted by Eld. Joseph Berkey. S. P. ZIMMERMAN.

**WELLS.**—In the bounds of the Camp Creek church, McDonough Co., Ill., Nov. 25, 1894, sister Sarah, wife of W. R. Wells (deceased), aged 74 years, 2 months and 16 days. Funeral at her house, improved by the undersigned, from the words, "Be ye also ready." ISAAC L. MYERS.

**STUMP.**—In the same place, Jan. 27, 1895, Sarah, wife of friend John Stump, aged 64 years, 11 months and 21 days. Funeral discourse at the Baptist church, by the undersigned, from Rev. 22:12.

ISAAC L. MYERS.

**CLICK.**—In the Beaver Creek church, Va., Jan. 10, 1895, of typhoid pneumonia, Bro. Joseph Click, aged 71 years, 8 months and 18 days. He died after a brief illness of about twelve days. Bro. Click was a man of good influence, both in and out of the church. He leaves a widow and eight children. He was buried at the Bridgewater church. Funeral services by brethren S. N. McCann and W. B. Yount.

**BURNS.**—In the Beaver Creek church, Rockingham Co., Va., Dec. 23, 1894, Bro. Jacob Burns. Funeral services by Bro. J. W. Click.

**RINGGOLD.**—In the same congregation, of pneumonia, Bro. John Ringgold, aged about 45 years. Funeral services by brethren Jacob Thomas and John A. Miller, assisted by Gabriel Heatwole and Joe Heatwole, of the Mennonite faith. M. B. MILLER.

**HENDRICKS.**—In the Four Mile congregation, Union Co., Ind., of pneumonia, Bro. Francis Hendricks, aged 61 years, 5 months and 12 days. In 1860 he was united

in marriage to Sarah Ann Ray, and to their union were born three sons and one daughter. He united with the church in 1864, and since 1865 has faithfully discharged the duties of the office of deacon. The funeral services were conducted at the Elkhorn Baptist church, by Eld. Jacob Rife, from John 13:7. E. M. COBB.

**GILBERT.**—In the Salem church, Ohio, Jan. 25, 1895, of croup, Laban F., only child of Bro. Samuel and sister Mollie Gilbert, aged 1 year, 5 months and 4 days. He was sick but a few days. Services improved by the writer, assisted by the home ministry, from 2 Sam. 12:23.

JOHN H. BRUMBAUGH.

**BEITMAN.**—Near Trostle's church, Adams Co., Pa., Jan. 20, 1895, Sallor Scott, son of George and Annie Beitman, and grandson of Jacob and Emma Hedrick, aged 5 months and 6 days. He was cutting teeth and sick but a short time. Funeral services by the writer, from Rev. 21:7.

GEORGE WINAND.

**BECK.**—In the Camp Creek church, McDonough Co., Ill., Nov. 8, 1894, Ethel, daughter of friend Samuel and Sarah Beck, aged 9 months and 29 days. Interment at the Brethren's church. Funeral by the undersigned, from the text, "Suffer the little children to come unto me."

ISAAC L. MYERS.

**HEAGLEY.**—In the Rock Creek church, Jan. 22, 1895, of old age, sister Mary Heagley, aged 74 years, 5 months and 2 days. Funeral services by the Brethren, from Rev. 14:17. JOHN A. MYERS.

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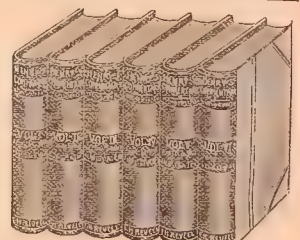
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"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., FEBRUARY 26, 1895

No. 9.

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BRO. I. J. ROSENBERGER is now engaged in a series of meetings at Campbellsville, Taylor Co., Ky.

UNTIL JAN 1, sister N. D. Underhill, one of our efficient contributors, should be addressed at Grand Junction, Colo

THE report of the money received by the General Missionary Committee, during the month of January, will appear next week.

THE series of meetings at Huntington, Ind., closed with twenty-three accessions by confession and baptism and two other applicants.

TEN recently united with the Falling Spring church, Pa., during a series of meetings held by Bro. O. V. Long in the Shady Grove house.

THE Brethren at the Mount are now engaged in an interesting series of meetings. So far nine have made the good confession. The spirit of the meeting is good.

LAST week we mentioned the illness of Bro. Samuel Murray, of Mexico, Ind. His condition is still regarded as very critical. He craves the prayers of the faithful.

THE Pleasant Hill church, near Virden and Girard, Ill., sends in the first condensed love feast notice for the season. The feast is to be held April 26, commencing at 4 P. M.

WE are prepared to furnish the best of Sunday school helps. All new schools should send for sample copies of our *Quarterlies* and Sunday school paper before ordering elsewhere.

THERE is an old Jewish tradition that Hur, who, with Aaron, stayed the hands of Moses in the war with the Amalekites, afterward met his death at the hands of the enraged Israelites because he withstood their proposition to make the golden calf; and some commentators suppose Aaron did not yield to the demand of the people until intimidated by threats of personal violence.

BRO. CHRISTIAN LONG, of Panther Creek, Iowa, widely known to hundreds of our readers, died last week. He had been in ill health for some months, and his death was not unexpected.

BRO DANIEL HAYS, of Broadway, Va., writes us that the Valley was visited by a terrible blizzard about the 8th and that no trains could move for some days on account of the drifting snow.

THOSE wishing to know more of Bro. Teeter's Commentary on the New Testament, before purchasing will please send for our descriptive circular, containing a sample page of the work, price, etc.

BRO. C. L. FROOTZ, of Gettysburg, Adams Co., Pa., should hereafter be addressed at Knoxlyn, same County and State. He reports one of the most severe snow-storms that he has ever known in that part of the country.

IN every congregation, where there are no solicitors, there should be at least one collection, each year, for the benefit of the missionary cause. If the elder in charge does not introduce the subject, some of the members should.

ON account of poor health Bro. Isaac Berkey closed his meeting at South Union (near Nappanee, Ind., we presume) sooner than he had expected. Five were received into the church by baptism, so writes Bro. J. R. Miller.

THE missionary farm in Southern California has been sold to Bro. J. S. Kuns, formerly of Cerro Gordo, Ill. This adds considerably to the endowment fund, under the control of the General Missionary and Tract Committee.

THE Annual Meeting for this year will be held at Decatur, Ill. The Standing Committee will meet and organize Thursday morning, May 30. The Conference proper opens Tuesday morning, June 4. A large attendance is expected.

BRO. J. HENRY SHOWALTER closed his singing at Pine Creek, Ill., this week, and then went to South English, Iowa. We had expected him to spend a few days with us at the Mount, and exceedingly regret that his engagements would not permit him to do so.

BRO. E. BOMBAY EDWARDS writes that he has now talked in nearly every church in Northern and Middle Indiana, in the interest of the India Mission. He is now arranging to visit forty-four or more points in the Southern District of Indiana. He seems to be enjoying his work and sojourn among the Brethren.

BRO. NOAH BOWMAN, of Fremont, Tex., writes that the members in that locality have had but few meetings since Bro. A. W. Austin left them. They would be very much pleased to have a minister locate in that part of the State. He adds that the ground has been covered with ten inches of snow for over two weeks; more snow than has been seen in Texas in fourteen years.

THE net gain of the Catholic church in the United States in 1894 is reported to have been less than two per cent, while the net gain of the M. E. church was nearly six per cent. The Catholic church is probably losing largely among her young people.

BRO JASPER N. PERBY, writing from Seward, Kans., says this has been the coldest winter he has seen in the West for several years. In the western part of the County in which he lives, six hundred head of Texas cattle froze to death, possibly all in one day. The outlook for crops, etc, he thinks not so good. He adds, "I think the MESSENGER much richer for several weeks past than before."

OUR contributors, of course, understand that to use the matter of other writers without acknowledging it, either by use of quotation marks or by giving the author's name, is plagiarism or literary theft; and in principle literary theft is practically as bad as any other theft. If any of our readers detect plagiarism in any articles appearing in the MESSENGER they will confer a favor by notifying us.

IN a former issue we stated that Bro. John Jordan, of Exeter, Nebr., would like to correspond with Brethren living in Mississippi and Alabama, along the Mobile and Ohio R. R. He now writes us that he has received more letters than he can find time to answer. This speaks encouragingly for our people, who are pushing out into the world and opening up new fields. It is to be hoped that as they go they will become living epistles, representing the true principles of Christianity.

LET no one imagine that we use partiality in publishing the reports of meetings and the labors of ministers. We treat all alike. There may be some ministers for whom we have more love than others in a personal way, but in our work, at our desk, in the MESSENGER office, we know no preferences. When it comes to church news, one preacher is as good as another, and each congregation is esteemed alike. We rejoice over the success of all and lament over the failure of any. At our desk we strive to be absolutely impartial.

## MARRIAGE NOTICES.

THE votes in regard to charging for marriage notices are now in and counted, and those in favor of charging outnumber the others, thirteen to one. So it will now be understood that after the issue of March 12 there will be no marriage notices in the MESSENGER, save those that are accompanied by fifty cents, and this money will be turned over to the General Missionary and Tract Committee. Since we turn all the money thus received over to the missionary cause, no one can rightly suspect us of working, in this particular, for our own personal interest. Please bear in mind that there are only two more issues in which these notices can appear free as heretofore.



## ESSAYS

"Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### ALONE WITH MY CONSCIENCE.

The following poem was read by Mr. D. L. Moody at the great Tabernacle meeting, Sunday evening, Nov. 19th. Mr. Moody said it had affected him deeply, though he was not much of a hand for poetry.

I SAT alone with my conscience,  
In a place where time had ceased,  
And we talked of my former living  
In the land where the years increased.

And I felt I should have to answer  
The question it put to me,  
And to face the answer and question  
Throughout an eternity.

The ghosts of forgotten actions  
Came floating before my sight,  
And things that I thought were dead things,  
Were alive with a terrible might.

And the vision of my past life  
Was an awful thing to face—  
Alone with my conscience sitting  
In that solemnly silent place.

And I thought of a far-away warning,  
Of a sorrow that was to be mine,  
In a land that then was the future,  
But now is the present time.

And I thought of my former thinking  
Of the judgment day to be,  
But sitting alone with my conscience  
Seemed judgment enough for me.

And I wondered if there was a future  
To this land beyond the grave;  
But no one gave me an answer  
And no one came to save.

Then I felt that the future was present,  
And the present would never go by,  
For it was but the thought of my past life  
Grown into eternity.

Then I woke from my timely dreaming,  
And the vision passed away,  
And I knew the far-away warning  
Was a warning of yesterday.

And I pray that I may not forget it,  
In this land before the grave,  
That I may not cry in the future,  
And no one come to save.

And so I have learnt a lesson  
Which I ought to have known before,  
And which, though I learnt it dreaming,  
I hope to forget no more.

So I sit alone with my conscience  
In the place where the years increase,  
And I try to remember the future  
In the land where time will cease.

And I know of the future judgment,  
How dreadful so'er it be,  
That to sit alone with my conscience  
Will be judgment enough for me.

### FEET-WASHING.

BY JAMES A. SELL.

THERE are three kinds of feet-washings recorded in the Bible:

1. A common.
2. An extraordinary.
3. A religious.

A common washing was a voluntary service as an act of hospitality, comfort and health. Water was given to guests to wash their feet upon their arrival at the house of their host. Such was the washing at the house of Bethuel in Mesopotamia where Abraham's servant was favorably entertained when he was on the important mission of procuring for Isaac a wife. Says the sacred narrative: "And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him." Gen. 24: 32. We have a similar

washing spoken of when Joseph, after a long exile, met his brothers who in former years ill-treated him, but are now driven into his presence by starvation. He received them kindly, "and the man brought the men into Joseph's house, and gave them water and they washed their feet." Gen. 43: 24.

An extraordinary washing was one where the circumstances, occasion, or persons engaged, were out of the line of the ordinary. The washing had in it all the elements of the common rite and differed from it only in that the persons, place or occasion made it more than ordinary, hence extraordinary. Under this may be classed the washing spoken of in Gen. 19: 2, where Lot entertained the angels who brought to him the sad message of the ill-fated city of Sodom. Said Lot to his distinguished visitors: "Turn in, I pray you, into your servant's house, and tarry all night, and wash your feet." With this we may also class the washing recorded in Gen. 18: 4. Here the venerable patriarch Abraham, whose eventful life lifts him high above the common class of his kind, received three men who were divinely sent to gladden his aged heart in the renewal of promises made to him, that in his "seed all the families of the earth shall be blessed." In receiving these remarkable visitors, who not only assured him of the birth of a son by a wife "stricken in age," but also told him of the doom awaiting the guilty Sodom, the hospitable Abraham hastened to dress for them his best meal, with butter and milk, and said: "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree."

A religious washing is one that is commanded by divine authority, and is enjoined upon us, either in expressed or implied command, as a religious duty. It differs from the above-mentioned washings in this, that it is not a hospitable act, but is binding because it is commanded. And the utility and benefit of it results more from the motive that prompts to obedience, than from the literal observance.

With this must be classed the washing alluded to in Exodus 30: 18. Here the priests, not as an act of hospitality, or comfort, or health, but as a matter of religious duty, were to prepare a laver in which water was to be poured "and Aaron and his sons shall wash their hands and their feet thereat." "So shall they wash their hands and their feet that they die not."

In the thirteenth chapter of John there is an account given of our blessed Savior washing his disciples' feet and he used language in reference to it which causes wonder and invites our careful attention. The person, occasion and practice is more than common. It is extraordinary; and let us see if it has in it the elements to make it religious.

It is not a common washing for the following reasons:

1. In a common washing each one washed his own feet, but in this Jesus washed the apostles' feet.
2. Peter did not understand it and he surely understood the common customs of his day.
3. They were all affected by the intent of the washing but Judas. Had it been a common washing it would have affected him the same as the rest. "He knew who should betray him, therefore said he, Ye are not all clean."

We are therefore compelled by the force of circumstances and the language used in reference to it to classify it with the religious washings.

1. It has the Savior's example, "I have given you an example that ye should do as I have done to you." Verse 15.
2. The language he used enjoins it as a duty.

"If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Verse 14.

The command making it a duty, if there is a command in it, seems to rest upon the word *ought*. The word is derived from the verb to *owe*. And to *owe* is to be under obligation. There is but one way of paying debts and that is to pay them. The first definition given to the word by Webster, now marked obsolete, is: "To be under obligations to pay." The same author says farther of *ought* and *should*: "Both words imply obligation, but *ought* is the stronger. *Should* denotes an obligation of propriety, expediency, etc; *ought* denotes an obligation of duty. We *should* be neat in our persons; we *should* avoid giving offense. We *ought* to speak the truth; we *ought* to obey the laws."

Robert Young, LL. D., in his Analytical Concordance of the Bible where "every word is arranged under its Hebrew or Greek original with the literal meaning of each," has the word *ought* defined according to the Greek original; "to *owe*, to be obliged, indebted;" and arranged under it we have the following Scriptures: "Ye also *ought* to wash one another's feet." John 13: 14. "So men *ought* to love their wives." Eph. 5: 28. "Beloved, we *ought* also to love one another." 1 John 4: 11. There are others, but this will answer our present purpose. What is true of one is true of all. If one expresses a command, all do. If any are a matter of choice or indifference, all are. If a man is bound by the marital relation to love his wife he is bound also to wash his brethren's feet. If it is a matter of preference, as to washing feet, it is also a matter of preference as to loving his wife. If language is to be used according to its meaning and force, the conclusion we come to, in reference to one, is the inevitable conclusion in regard to the other. And what is true of one Scripture under this head is true of all. And inasmuch as it is a duty for men to love their wives, and our duty to love one another, and a number of other things which we are in duty bound to do, which are enjoined upon us by the word *ought*, so we must conclude that feet-washing must be classed as a religious washing on account of the language referring to it.

We have also an incidental allusion to the rite of feet-washing by our Savior in his address to Peter, which savors very strongly of a religious ordinance, and can be explained more satisfactorily on that hypothesis than any other. Said Jesus: "What I do thou knowest not now, but thou shalt know hereafter." It being new to Peter as a Christian ordinance, he did not understand it, but by his compliance with his Master's will, he would practically and experimentally realize what is now dark and obscure to him. In other words, Christianity is sentimental, theoretical, and practical, and when our sentiments and theories are made practical by our obedience, it becomes a living reality. Said Jesus, "Learn of me." "If any man will do the will of my Father which is in heaven, he shall know the doctrine whether it be of God, or whether I speak of myself."

Much, very much, of the Christian's work requires the exercise of faith, which implies that he does not yet see and understand. "We walk by faith, not by sight." But if we continue to walk by faith it will be true of many things that "what I do, thou knowest not now, but thou shalt know hereafter."

Again, the apostolic church practiced feet-washing as a religious ordinance. Paul, in 1 Tim. 5: 10, in speaking of a widow who had applied for the charities of the church, demanded certain qualifications of her, and among the number we



have, "If she have washed the saints' feet." If the church practiced this ordinance according to its original institution, it was highly proper to ask the widow to show her record, to let them see that her life was an exemplary one, and that she not only believed, but also practiced, the rites of the church. Otherwise to demand of her to show that she had washed the saints' feet, when the church did not have such a practice, would, to say the least, be very unreasonable.

It will not help us to assume that this was only a common washing, for that was

1. A voluntary act.
2. Each one washed his own feet.
3. Here the requirement is the saints' feet.
4. A common washing was not obligatory.

We are again forced to the conclusion that the feet-washing instituted by our Savior in the eventful night of his betrayal, was intended to be a religious ordinance; and as such was kept up in the apostolic church.

McKee's Gap, Pa.

#### ORIGIN OF THE MOURNER'S OR THE ANXIOUS BENCH.

BRO A. H. SNOWBERGER sends us the following in answer to some inquiries made concerning the origin of the Mourner's Bench of modern times. It was written by Eld. D. P. Saylor, and was first published in the *Christian Family Companion* of May 6, 1873:

Dear Editors and Brethren, it becoming known that I was making efforts to ascertain the origin of the Mourner's Bench, I have been strongly solicited, and urged, by many, to have it published in our papers, some naming one, and some another one, etc. I have at last found it in the "Life and Labors of James Quinn," by John F. Wright. Although this work was published in 1851, it is nevertheless out of print, and I had a long and tedious search before I obtained a copy in a second-hand bookstore in Baltimore. And whereas our brethren and readers generally are not overmuch concerned in procuring biographies of Methodist preachers, I will for their information give the historical extract, and without partiality I will endure the writing toil and give a copy to the *Companion*, *Visitor*, and the *Pilgrim*. It is as follows:

"This year (1833) he (James Quinn) frequently invited penitent souls to the seats vacated for their accommodation, that they might have the concentrated sympathy, solicitude, and prayers of such as had access to the throne of grace, and influence at the court of heaven. About this time the question was agitated as to the distinguished individual who first introduced the practice of inviting penitent persons to the Mourner's Bench. Hear Mr. Quinn on this subject: 'Something has been said, in a late number of the *Christian Advocate and Journal*, on the subject of inviting mourners to the vacated seats or railing around the Communion table—for I dislike the term altar, or altar for prayer, on such occasions. A Jew or Catholic may use the term consistently with his faith on the subject of altar and sacrifices, but an enlightened Protestant believer, when he thinks, speaks, sings, or worships, extends his views beyond temples made with hands. . . . But to return. The writer (in the paper referred to) seems to think that L. Dow first introduced the practice in 1802-3; but the first I (Quinn) ever saw or heard of it was in 1795 or 6 at a watch-night held in the house of that mother in our Israel, the widow Mary Hawthorn, near Uniontown, Pa. The person who conducted the meeting was that holy, heavenly-minded man, the Rev. Valentine Cook. Blessed

man! In imagination I view him now, near or quite six feet in stature, quite stoopshouldered, dark complexion, coarse, black, curly hair, not much taken care of, small, deep set black eye, and full of intelligence, strong, well-arched brows, high cheek-bones, and an unusually large mouth. He was not handsome; but when he conversed on the subject of religion—and it was almost his constant theme—and more especially when he preached, there was a sweet and almost heavenly benignity beaming in his countenance, presenting rather an unearthly attraction. It was next to impossible for the most heedless to remain uninterested under the sound of his voice. Mr. Cook's subject was the qualifications, duties, and awful responsibilities of the watchman. His sermon was close and argumentative, giving to the greedy and sleepy dogs, as the prophet styles the avicious and slothful watchmen, or ministers, a portion; observing as he passed along that those who were least laborious were often the most clamorous for their worldly gain. The sermon was closed with an almost overwhelming exhortation, which appeared as though it must carry all before it. Then came the invitation to the mourners to come to the vacated seats, to be prayed with and for. I think this was new, perfectly new, for the people were panic-struck; and I confess I was greatly moved, for it appeared to me as if the two worlds were coming together. Verily methought the very hair of my flesh stood up. He, however, was very particular in giving the scriptural character of a true penitent, and, in the most affectionate and convincing manner, invited such, and none but such, to come; alleging at the same time, that if any should dare to act as did Ananias and his wife, they might be met as these were. O, it was an awful, yet glorious time of the gracious power and presence of God! Several souls found peace with God through our Lord Jesus Christ, and some obtained the blessing of perfect love. But brother Cook, and most of those who united with him in the meeting, have passed away; yet have they a more distinct recollection of what then and there took place than the old man, who by the forbearance of God, lives to write about it. Since that time I have heard many inviting mourners to the place prepared for the purpose—have not always been suited—have often attempted it myself, and frequently failed: and it does appear to me that a combination of time, place, persons, talents, etc., must concur; otherwise, not only no good, but some harm may be the result of a misguided and a premature effort. We may have seen, as well as read of 'sparks of our own kindling.'"

My dear brethren, the above is all I can find written on this subject; and I feel assured that a general knowledge of the origin of this man-made idol will do more toward the overthrow of this Babel than all the essays, treatises or tracts we can write on the subject. Mr. Quinn was admitted into the itinerant ministry of the M. E. church, May 1st, 1799, and served in it till 1817, when he died after 48 years services, and hence knows whereof he affirms. It appears that Cook, the originator, was very cautious at first as to what class of mourners he invited; and Mr. Quinn thinks, unless under certain combinations, no good, but harm might result from it, by raising sparks of our own kindling. It does not appear that the plan was soon generally adopted, even among the Methodists, as Mr. Quinn, writing in reference to camp-meetings in 1804-6, says, "There were no altar, no mourner's benches, or anxious seats, in those days, nor were any invitations given to seekers of salvation to present themselves for the prayers of the church." How has this idol grown! Now are not only a certain class of Scriptural penitents invited, but boys, girls,

and even children are fairly dragged out, and that, as I have known, by men who were drunk less than a week before, and again drunk, lying in the mud, in less than two months after. This is a hard saying, but truth not only justifies, but demands it.

By the minute description Quinn gives of Cook, a physiognomist will pronounce him one of the most violent of fanatics, full of electricity, and competent of the wildest freaks of fanaticism. This is the character of the man who is the creator of the mourner's bench, which Mr. Quinn said was "new, —perfectly new," and at its birth panic-struck the people, and made the very hair on his head stand up. This has now grown to a full stature, and has become a great idol, of such popularity in certain quarters, that to say aught against it, stirs up the fires of hell, and woe to the one who dares stand in the range of its shot and shells.

Well, brethren, I am the one that will dare to stand before its hottest fire, and will not be afraid to open my mouth against it, and take the monster by the horns, if the latter are not afraid to put it. Valentine Cook being the creator of the mourner's bench, is the god of it, and his spirit is the spirit of it, and they who are born under its influence are born of Cook and not of God. This being so, is there any wonder its converts are what we see and know them to be? From this idolatry, good Lord, deliver the people!

#### HOME AMUSEMENTS.

DON'T be afraid of a little fun at home. Don't shut up your houses lest the sun should fade your carpets; and your hearts, lest a hearty laugh should shake down the musty cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold when they come home at night. Young people must have fun and relaxation somewhere. If they do not have it at their own hearthstones, it will be sought in other and less profitable places. Therefore let the fire burn brightly at night, and make the home ever so delightful with all those little arts parents so perfectly understand. Don't repress the buoyant spirits of your children. Half an hour's merriment around the lamp and firelight of home, blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic scene.—*Selected.*

#### THE PRIVILEGES OF GOD'S PEOPLE.

BY MATTIE A. LEAB.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10: 9.

CHRIST is presented to us under various images. He calls himself the vine, the way, the rock, the bread, the shepherd, and in our text he calls himself the door. All these illustrations are used to accommodate our weakness, and to bring the sacred truths home to our comprehension. Object lessons arrest and fix the attention as no other method of imparting instruction can. This method our Savior so much used to impress his holy teachings upon the minds of his hearers.

The illustration used in our text is a very impressive one. A door is the medium of passage, and Jesus stands between God and us, and he is the only means of ingress into this sheepfold. "He that entereth not by the door into the sheepfold, but climbed up some other way, the same is a thief and a robber." And yet how many other



ways have men devised! How much has the so-called Christian world departed from the simplicity of the Gospel of Christ! Many, we fear, in this age of the world, are climbing up some other way. The Master says they are thieves and robbers; and surely the worldliness and unchristian conduct of many professors only demonstrate the truthfulness of the above declaration.

"By me, if any man enter in." Though the way of access into this sheep fold is revealed to the world, it will not benefit mankind without a personal effort on their part. They must press into the kingdom. They must seize the opportunity now offered them. They must sacrifice everything else, if need be, and secure this treasure at any cost.

All things are now ready, a door is provided, or means of access by which man can return to his Maker and be reinstated into his favor. Dear sinner, will you continue to slight this means of returning to your Father's house, and to his embrace after long years of wandering and degradation in foreign lands. The apostle asks, "How shall we escape if we neglect so great salvation?" How indeed? "For there is none other name under heaven given among men whereby we must be saved."

Then see the advantages of entering this sheep-fold:

First, safety. "He shall be saved." How insecure is everything in this world! Here all is in jeopardy,—our substance, our reputation, our happiness, our peace, our health, our lives, all that constitutes the nourishment and support of those in a state of nature. But those who have entered this retreat have here safety and security. Their lives are hid with Christ in God. Their nourishment is the hidden manna. The Christian and all his interests and all his resources are as secure as the eternal God. Says the apostle, "All things are yours: and ye are Christ's and Christ is God's." They are safe from the curse of the law, "For there is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

They are safe from the roaring lion, which walketh about seeking whom he may devour; for Christ who of God is made unto us wisdom, and righteousness and sanctification, and redemption, hath bound the strong man and despoiled him of his goods, so the child of God can exclaim, "Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

They are safe from a world that lieth in wickedness, for "If God be for us, who can be against us?"

They are safe from an evil heart of unbelief, for God is able to keep that which we have committed unto him against that day.

They are safe from the king of terrors, for the Christed one can exclaim, "O death where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The second advantage is liberty. "And shall go in and out and find pasture." The fold is the place of safety. At night the sheep are brought into the fold that they may be safe from the wolf or any other enemy that may menace them, but here they have no pasture, no liberty to roam at will. Their retreat deprives them of food and liberty. Not so with the sheep of Christ's fold. They always have shelter, they always have food, and they always have liberty. While in attendance upon the means of grace in the public sanctuary, O how richly they are fed, how sweet is the feast, and how their souls are enraptured while

the faithful under-shepherd is breaking unto them the Bread of Life, bringing to their remembrance the precious truths of God's Word! How they are refreshed in listening to the sweet songs of Zion sung by consecrated lips! Again, how sacred, how full is the joy of the meek and humble while keeping the ordinances as they were delivered unto them! They go in and find pasture.

But the pasture may be equally rich and sweet while engaged in the common duties of life. If the apostolic injunction is obeyed, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," how the labors and burdens of life are changed from common drudgery to sacred and holy duties! No matter how humble the lot, or how straitened the circumstances of the individual, if his soul is purified by the grace of God, his station in life affords him the opportunity to work out his salvation with fear and trembling before God. His place in life becomes the battle-field, where the greatest of victories must be obtained, a victory over sin and Satan, a victory over the corruptions of the carnal heart, and a victory over the world. Here a hasty temper must be subdued, and patience cultivated, all carnal and sinful appetites must be brought under control, and a strong and holy character built up.

The greatest victories obtained on the field of carnage are not to be compared with this. How many eager eyes are watching the progress of this battle! Christ, the Captain of our salvation, is watching, oh how eagerly watching! Angels are watching, the hosts of darkness are watching, our fellow-creatures, whether good or bad are watching, and methinks the sainted dead are watching. The apostle says, "Seeing we also are compassed about with so great a cloud of witnesses."

The husbandman, in his fields, the mechanic with his tools, the humble laborer who toils through long, weary hours for stipulated wages, the teacher with his pupils, the merchant in his store and the tired, overtaxed mother who perhaps often has the most wearisome, nerve-trying lot of any, are all working out the great problem of life. The great question is not as to how they may succeed in life, whether they gain wealth or fame here, but whether they build up a character that will stand the great test when the fire shall reveal it, and try every man's work, of what sort it is." 1 Cor. 3: 12, 13.

Here it is especially, while engaged in his daily labors, that the child of God needs the richest pasture. "Man goeth forth unto his work, and to his labor until the evening." And he knows not when he goes, what a day will bring forth, what trials he may meet, what temptations may assail him. Death may come either to himself or to a loved one before the day is done. The pall of darkness, of doubt and fear, hover over every pathway. Job 19: 8. But the Israel of God have light in their dwellings. The Word of God illuminates their pathway and its glorious promises are their solace, their food, their strength, and we know that all things work together for good to them that love God, to them who are called according to his purpose." "As thy days, so shall thy strength be." "He knoweth the way that I take; when he hath tried me, I shall come forth as gold." "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Oh how rich, how satisfying are such promises! And these exceeding great and precious promises are given unto us; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

What blessed, blessed privileges are the heritage of those who have chosen Christ as their

Shepherd! See Psalms 23. "They shall not want," whether engaged in acts of devotion, or engaged in the duties pertaining to their varied stations and callings in life. The Christian is not only richly fed while reading and meditating upon God's holy Word, but he also finds rich pasture while contemplating the great volume of nature. David's heart was filled with deepest reverence for God, and deepest humility for his own littleness, when contemplating the starry vault. He breaks out in the following sublime language: "When I consider the heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him? Again he exclaims, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, night unto night sheweth knowledge." And many another devout and philosophical mind has found rich food for mind and soul while exploring the works of God as found in nature. Thomas Dick, Parson, Von Humboldt, Agassiz and Arnold Guyot are all examples of this.

#### LESSONS FROM THE KILLING OF J. W. JOHNSON.

Outline of Address delivered before the Anti-secret Convention, held at Xenia, Ohio, Jan. 28—29, 1895.

BY I. J. ROSENBERGER.

THE subject of this notice, pastor of the M. E. church, Huntington, W. Va., was brought to his sad and untimely death on the night of Jan. 10, 1890, in taking the royal arch degree. One feature of the ritual occurs in what is known as the dark room, in the center of which is a trap door which opens into a dark vault or shaft thirteen feet deep. At the ceiling above this door, is a hook to which is attached a rope and pulleys. Fastened to the rope is a short stick. This stick is straddled by the candidate as he is lowered into the dark vault. The shaft represents the ruins of Solomon's temple and the candidate is in search. He finds a small box in one corner, a type of the ark. Mr. Johnson fell while being lowered into this shaft; from injuries received in the fall he died after a few hours of intense suffering.

There are perhaps those who doubt the correctness of the foregoing statement. I met a minister in Kentucky who flatly denied the whole affair. Any person may lie, but knowing that Masons are sworn to lie, his denial did not surprise me. I affirm the statement to be true in every particular, because,

1. It was widely published in leading papers, giving name, place and date.

2. A man who was an eye-witness to the tragedy related the accident to one of the business men of our town.

3. One of our brethren, who had been a Royal Arch Mason, said to me, "It could easily happen."

We shall find a parallel of our subject in the words of Christ: "Remember Lot's wife." Therefore I bid you remember the sad death of Mr. Johnson. In the pulpit we would term our subject *revelation by character*.

1. The lesson drawn from this point is, *Many of the rites of admission, and the taking of different degrees endanger life.*

(a) The case before us is a proof.

(b) In the same number of the Cincinnati Enquirer, which relates the sad story of Mr. Johnson's death, Col. Enoch Z. Carson, of Cincinnati, a high Mason, is quoted as stating that he has known of a number of deaths in taking different degrees.



(c) From the Cincinnati *Enquirer* of May 12, 1892, we quote as follows: "John Geiger sued Court Valley Forge No. 169, I. O. O. F., Chicago, for \$25,000 damage. In being made forester he was compelled to jump into a supposed lake of fire, but unexpectedly landed on a floor and broke his leg in three places." How shocking to our senses! How revolting to reason!

2. Masons do not take Christ into their service, hence there was no Christ in the chaplain's prayer, nor in their songs that sad night of Jan. 10, 1890. As Christ is an invited guest only, it appears very much as though there was no Christ there. The fact is that "whosoever denieth the Son hath not the Father," for "he that honoreth not the Son honoreth not the Father." It is therefore pretty safe to conclude that there was not only no Christ, but no God present when Mr. Johnson fell into that dark, yawning chasm. What a dark and gloomy cloud looms up at this juncture, through which to pass to that awful eternity! No Christ and no God! How lonely! But they tell us that they address their prayers to God. We will let Christ explain: "Verily, verily I say unto you, Whosoever ye ask the Father in my name, he will give it." Our petitions, songs and prayers each alone reach the Father through Christ. There is no other channel. Hence those prayers were of no avail.

3. "Whosoever ye do in word or deed do all in the name of our Lord Jesus Christ," is a divine teaching, but oh how it was violated on that sad night of Jan. 10, 1890. (a) That meeting was not in the name of Christ, hence it was Christless and Godless. (b) He was taking upon him an unknown obligation, which was a sin under the law. See Lev. 5:45. This is an equal sin under the Gospel. (c) The obligation of the Royal Arch degree is a most revolting one; then it was taken by an oath, in open violation of Matt. 5 and James 5. Be it further remembered that "whoso transgresseth and abideth not in the doctrine of Christ hath not God." This lends further strength to the dismal thought, No Christ, no God.

4. The fact that most of the admission ceremonies of secret orders and the higher degrees are taken either in dark rooms or with the candle, blindfolded, or both, does not lend enchantment to our dark picture. At the time of the accident Mr. Johnson was being lowered into a dark, sunless shaft. "God is light and in him is no darkness at all." "Christ is the light of the world." Yet some men love darkness and seek darkness and the Scriptures explain, "because their deeds are evil."

5. When Mr. Johnson fell he was seized with deep, agonizing pains, upon which he doubtless raised his trembling voice in prayer. But to whom could he direct that prayer? For neither Christ nor God was there.

This looks like a repetition of the days of Elijah when those four hundred prophets raised their fruitless cries to Baal. This matter seems to sum up thus: the opening service of the lodge that night was in violation of the law of Christ and of God. While Mr. Johnson lay for two long hours upon a stretcher in the lodgeroom, prayers, humble, pleading prayers to Christ would seem to have been very proper, but if such prayers were offered they were in violation of his Masonic obligations. To be confronted with such opposing obligations as we approach death's door is surely deplorable. How true, "No man can serve two masters." We close with

#### A WARNING TO THE READER.

All persons should act with dignity in their calling; especially a minister who is designed to be "an example to his flock." For considerate

men, even ministers of the Gospel, to stoop to some of the low, ridiculous ceremonies and rites of the lodge is difficult to reconcile with good reason and intelligence. It is well known that many of the rites of admission and advancement occasion much indecent sport and ridiculous merriment, all at the expense of the blinded and blindfolded candidate. Think of a minister, a divine, a leader of the people, stooping to such meaningless ceremonies whose spirit and influence are so contrary to the pure principles of our holy Christianity! What must have been the feeling of that congregation in considering the cause of their pastor's death? We usually take pleasure in visiting the spot, the scene where our friends put forth their last effort in their toil. If Mr. Johnson's friends are allowed to do so in this case, where will they come? To a dark, yawning chasm, in a Christless lodgeroom. The longer we dwell upon this picture, the darker and more pitiful and sad it becomes.

#### HOW WE LOOK AT IT.

BY J. T. MEYERS

Some one wants to know whether it is right for a brother to deed his property to his wife in order to avoid paying his honest and just debts. Certainly it is not right. It is one way of defrauding a creditor. (GOSPEL MESSENGER, No. 5, page 1.)

THE above advice may be considered good and Scriptural, though it does not satisfy my mind on the question. We therefore offer some further remarks on the subject, not to criticise our brother editors, but to present our views on the right or wrong in the case, from the standpoint we look at the matter.

1. With regard to the right or wrong of a brother deeding his property to his wife in order to avoid paying his honest and just debts depends, in our estimation, altogether upon certain facts in the case. If a woman is possessed of property, personal or real, and the same becomes her husband's by marriage or mutual consent and he contracts debts, gives obligations, endorses papers, the wife not aware of it nor a party in the transaction, surely in such a case the husband ought to feel under a moral obligation to protect his wife. Not to do so would be to do her an almost unpardonable injustice and wrong. In many cases therefore, the only thing a man could do to save his wife's property would be to deed it to her. Not to do so would be to lose it or subject it to a course of litigation. As to the wrong in the case therefore, it hinges altogether on the man's going into debt and involving and endangering the wife's property without her personal knowledge and consent, and if the man is a member of the church he ought to be disciplined, not for deeding the property to his wife, but for contracting debts without the wife's knowledge and assent, thus involving and endangering her property. A man has no more right to defraud his wife, yes, less so, than any one else. And what could be more unkind, unreasonable and unjust, than for a man to let his property be sacrificed and sold to pay off creditors just because the property is in the man's name, when, in fact, the wife's money bought and paid for the property? Paul says, "Let the husband render unto the wife due benevolence," and this Pauline advice applies to the case under consideration as well as to anything else.

It is often, no doubt, a great mistake for the woman to have her property in the man's name, especially when there is poor business management on the part of the man, and because of this fact the property that rightly belongs to the woman must oftentimes be sacrificed and sold,

while, had the man deeded the property to his wife, to whom he owed first protection under the circumstances, her property would remain in tact.

2. If, on the other hand, the wife has her property in the husband's name and acts as a party in her husband's business transactions, is aware of and encourages his going into debt, then the case assumes a different aspect, and for the husband to deed the property to his wife under such circumstances would be morally and Scripturally wrong, and for the wife to hold said property and not make satisfaction to the wronged parties, the wife having been a party in the husband's transactions, is to be guilty of fraud and meanness of no little magnitude. In such a case we would regard the woman just as capable and guilty of wrong-doing as the man, and therefore both, if members of the church ought to be disciplined.

3. But further, if the property rightfully belongs to the man, if he either inherited or paid for the property, so that the property may be said to be his, and he becomes involved in debt and the property must be sold, for the man in such a case to deed his property to his wife is to commit a downright fraud, and the case ought to be treated as such. A man who will do such a thing for the sole purpose of getting the better of his creditors is not worthy of the name of a man, not to say a Christian, though the like is by no means a rare happening.

Oaks, Pa

#### "NEITHER."

"WELL, I cannot understand why a man who has tried to lead a good moral life should not stand a better chance of heaven than a wicked one," said a lady a few days ago, in conversation with others about the matter of salvation.

"Simply for this cause," answered one. "Suppose you and I wanted to go into a place of interest where the admission was one dollar. You have 50 cents and I have nothing. Which would stand the better chance of admission?"

"Neither," was the solemn reply.

"Just so; and therefore the moral man stands no better chance than the outbreking sinner. But now, suppose a kind and rich friend who saw our perplexity, presented a ticket of admission to us at his own expense. What then?"

"Well, then we would go in alike; that is clear."

"Thus, when the Savior saw our perplexity, he came, he died, and thus obtained eternal redemption for us (Heb 9:12) and now he offers you and me a free ticket. Only take good care that your 50 cents does not make you proud enough to refuse a free ticket, and so be refused admittance at last."—Selected by Isaac Holl, New Berlin, Ohio.

"A KIND word costs but little, but it may bless the one to whom it is spoken all day. Nay, have not kind words been spoken to you which have lived in your heart through years, and have borne fruits of joy and hope? Let us speak kindly to one another! We have burdens and worries, but let us not, therefore, rasp and irritate those near us, those we love, those Christ would have us save. An exchange presents this thought in these impressive words: 'Speak kindly in the morning; it lightens the cares of the day and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may be that before dawn some loved one may finish his or her space of life for this world, and it will be too late to ask forgiveness.'"



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purpeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

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### LITTLE JIMMIE.

THERE'S a little mound in the churchyard old,  
They made it scarcely a week ago;  
I wonder so thin a grave can hold  
Such wealth of beauty and love below.

I will tell you what is forever hid  
By the fresh-heaped earth in that lonely place,  
Where the grassy turf and the cold lid  
Close darkly over our baby's face!

There are small hands crossed on a pulseless breast,  
And clustering curls round a noble brow;  
There are bright eyes closed in a dreamless rest,  
And love tones silent forever now.

And over the wealth of this young life bloom  
We have laid—'mid our fast falling tears—  
Soft darkly in by the night of the tomb,  
The brightest hopes of the far off years!

I fancy to-night I can hear him say,  
As sweet as a robin's song in the rain,  
"Dood-bye!" in his childish, lil'g way,  
With the quickly spoken, "Tome adain!"

But his little feet went out through a door  
Where never echoed a backward tread,  
And lingering along by the mystic shore,  
We yearned to see where his foot steps led.

Ah! the rains will fall and the storm-winds blow,  
And the blossoms and grasses will wave,  
And the sun light will shimmer to and fro,  
O'er the loves we've laid in that little grave.

Oh, God, of the mourner, our hearts are sore,  
And our faith is so struggling and dim!  
Lead us on to that country where death is no more,  
By the love we have cherished for him.

Mrs. L. B. Marquis, in *Christian Leader*.

## CHRIST, THE WAY, THE TRUTH, AND THE LIFE—John 14: 6.

BY JOHN E. MOHLER

In Three Parts.—Part One.

### THE WAY.

CHRIST'S mission upon earth was a constant revelation to his disciples. He became known as a teacher (John 3: 2) and as a physician (John 5: 31; 8: 43) and was called Master (Luke 8: 24) and was acknowledged "to be the Son of the living God" (Matt. 16: 16), and now declares, "I am the way, the truth and the life: no man cometh unto the Father but by me."

At the time of the banishment from the Garden of Eden it was in God's mind to prepare a way for man's return to him. Preceding Christ's advent the way to God had been dim, and the path hard to tread, so that Isaiah sang in rapture of the time when the Messiah should appear, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them the light hath shined." Isa. 9: 2.

The way to God has been well prepared for us. Mountains and peaks in our land, which it was once almost impossible to scale, are made easy

of travel by a well-prepared way made by men. Our ideal of the Christ might lead us to suppose that a way prepared by him would also be easy and smooth. So it is, for Christ himself assures us, "My yoke is easy, and my burden is light." Matt. 11: 30. He asks nothing of us that is difficult of itself, and we may discover that our trials in Christian service, the storms that beat upon us, the billows that shake our feet, the darts that pierce the heart, are things that trouble us, not because of the yoke we bear, but because of the path we tread. It is when we step aside from the "narrow way" that Satan buffets us. The difficult way to the Father, Christ has made easy by filling the valleys and smoothing the precipices and leveling the mountains and treading down the briars. The yoke borne in the "way" is easy. To reach God is impossible except by this narrow way, for on either side are mountains of sin and torrents of evil and yawning chasms of hell. No wonder the yoke is heavy and our shoulders bend beneath the "burden" when we stray on either side of the prepared way.

But while we know this, how difficult it is to keep in the narrow way! How easy to make a single step outside, or two or three or four steps! Then what a load of sorrow we bear! When we remain in the "way," then are we "perfect even as our Father in heaven is perfect" Matt. 5: 48. The storms of life are calmed and the tempests stilled and troubles vanish and sorrows are sweetened in the promise, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27.

The temptations and trials to draw us out of the narrow way are many, "so that if it were possible even the very elect should be deceived." Matt. 24: 24. The allurements of the world clamor for our attention in myriads of ways. What is called "success in life" inclines us from the meek and lowly way (1 Tim. 6: 9), but we know Christ had all the honors possible, in the world, offered to him and he refused them all (Matt. 4: 9, 10). What are popularly termed failures in life discourage us, and there may be times when even some of our brethren in Christ treat us coldly and misjudge us, while the world offers sympathy. Let not even this turn us aside from our "way" to God, for our blessed Redeemer suffered even thus far, for the centurion and those with him, watching Jesus on the cross, "feared greatly, saying, Truly this was the Son of God" (Matt. 27: 54), but some of the beloved disciples denied Christ, and afterwards expressed their disappointment in him in these words, "We trusted it had been he which should have redeemed Israel." Matt. 24: 21.

We know that Christ has perfected the way to the Father by treading it himself, for he was tempted in all points as we are, yet without sin. Heb. 4: 15. Thus our every obstacle is removed and if we but keep in the "narrow way" "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

Warrensburg, Mo.

### INFLUENCE OF THE TONE OF THE VOICE.

Few mothers understand how wonderfully even little children are influenced by the tone of the voice, the touch of the hand, the very atmosphere they breathe. How quickly and how surely a pleasant, quiet tone brings a pleasant answer, while just as quickly an impatient, irritated tone begets an impatient answer. Many mothers do

not realize this; nor do they understand how easily very little children may be taught to be orderly and neat, to be thoughtful for others, to enjoy being helpful to mother and father, if only they be made partners in the concern, and the enticing "we will do so and so" be substituted for the disagreeable "you do so and so." It is noticeable that even young children dislike a command, while a request or a pleasant assumption on the part of a parent that a child will do certain things usually is acceded to with pleasure.

### UNITY IN CHRISTIANITY.

BY I. BENNETT TROUT.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psa. 133: 1.

Nothing is more essential to the best interests of the church of Christ than unity. Union, based upon the pure Word of God, is the great need of Christianity in this the evening of the nineteenth century. The builders of the tower of Babel succeeded quite well so long as there was unity, but all stopped when confusion arose.

A glance at the Christianity (?) of to-day is convincing that confusion reigns,—not only of tongues, but of hearts and of hands as well. And it comes not from God this time, but from Satan. "For God is not the author of confusion, but of peace." 1 Cor. 14: 33.

From "In the beginning," to the final "Amen," the doctrine of unity is taught.

1. *Unity of Origin.* The true rules for the government of man emanated from God. Satan may satisfy the diversity of carnal tastes and desires by offering to the human family thousands of gods, such as Baal, Dagon, etc. He may also proffer such false creeds as Buddhism, Mohammedanism, etc., but God long since announced himself one Lord (Deut. 6: 4) and that we shall have no other gods. Ex. 20: 3. All true Christianity proceeds from God and leads to him. Christ said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." John 14: 6. He said his Father was the origin of both his words and works. John 14: 10. The apostles in their preaching carefully held to the same truth, always pointing to God as the origin of all good.

2. *Unity of Faith and Practice.* The Scriptures everywhere teach unity along this line. Nothing can be more absurd than Christianity divided in faith and practice. Christ predicted certain fall to a kingdom, house or city divided against itself. Matt. 12: 25. Paul speaks of "one faith" (Eph. 4: 5), also of "the unity of the faith." Eph. 4: 13. He further says, "Let us walk by the same rule, let us mind the same thing." Philpp. 3: 16. Korah, Dathan and Abiram and their families undertook to walk with the people of God with but slight difference in faith and practice from Moses and the rest, and the world has heard of the sad result. See Num. 15, 16. It is no wonder Christ says, "Teaching them to observe all things." Matt. 28: 20. Moses said of Christ, "Him shall ye hear in all things whatsoever he shall say unto you. Acts 3: 22. Since, according to James 2: 17, 18, a man's work or practice is the evidence of his faith, we must conclude that all who have the "one faith" will have a similarity of practice.

3. *Unity of Mind and Heart* is clearly taught in the Scriptures. Every regenerated man has the spirit or mind of Christ, "For if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. Again we are taught to "speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in



the same mind and in the same judgment." 1 Cor. 1: 10. But Christ said, "Out of the abundance of the heart the mouth speaketh." Matt. 12: 34. Then it follows that to have this unity of mind and speech, there must be a unity of heart. And thus it was spoken by the prophet, saying, "I will give them one heart and one way, that they may fear me forever, for the good of them, and of their children after them." Jer. 32: 39. God said, "I will put my laws into their minds, and write them in their hearts" (Heb. 8: 10); hearts and minds alike, because purified by the same faith. Acts 15: 9.

4. *Unity of Body* naturally follows the foregoing. God's people have been one at all times, when they responded to his will. Abel accepted, Cain rejected. Many nations in the world, but Israel the one of God. Jews and Gentiles, but the Jews the one people. In due time Christ came and "made both one," taking away the wall, "for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross," etc. Read carefully Eph. 2: 11-22. God's children are one in Christ, of whom the whole family in heaven and earth is named." Eph. 3: 15. Glorious consummation in Christ! Two worlds bound together in one family! Dear reader, are you a member of that household? If not, why not?

5. *Unity of Blessing.* As children of the same family inherit the estates alike, so the members of this family share blessings alike. "If children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8: 17. Look at true Christianity as we may, from whatever standpoint, and one truth we meet,—its *unity*. Then, from whence comes such diversity of faith, practice, doctrine and teaching? Suffice it to say, Not "from him, which is, and which was, and, which is to come." David spoke of this blessed unity, "As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Psa. 133: 3

New Carlisle, Ohio

## THE INNER OR THE OUTER, THE WORLD OR GOD,—WHICH?

BY W. R. DEETER.

THE Bible teaches there is an inner and an outer man and that the inner man is in harmony and the outer out of harmony with God. "But though our *outward man* periseth, yet the *inward man* is renewed day by day." 2 Cor. 4: 16 "For I delight in the law of God after the *inward man*. But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." Rom. 7: 22, 23. "That he would grant you, according to the riches of his glory to be strengthened with might by his Spirit in the *inner man*." Eph. 3: 16 On the same line of thought Paul speaks of "old man" and "new man," and says the old man is corrupt, and the new man "after God is created in righteousness and true holiness." Eph. 4: 22-24; also Col. 3: 9. Paul also calls the outer "carnal," and the inner "spiritual." Rom. 8: 6 Peter calls the inner "the hidden man of the heart." 1 Pet. 3: 4

From the foregoing texts and their contents we draw the following deductions: (1) The outward will perish; (2) it is against the inward; (3) it is carnal and at enmity with God; (4) it is corrupt; and that the inward is (1) renewed; (2) at war with the outward; (3) the inward is spiritual and brings life and peace with it, is a "partaker of the divine nature;" (4) its adorning is that of the "hidden

man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." The adorning of the outward is plaiting the hair, wearing of gold, putting on of apparel, pearls and costly array. See 1 Pet. 3: 3, and 1 Tim. 2: 9.

To suppose that the Spirit of God will dwell in a body adorned contrary to its teachings is to suppose the Spirit contradicts himself, which he never will do.

The world is also out of harmony with God, as the following texts show: "If ye were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 19. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4: 4. As the world is out of harmony with God, therefore Paul says, "I am crucified to the world." Gal. 6: 14 Also, "Come out from among them and be ye separate, saith the Lord." 2 Cor. 6: 17. Also, "Be not conformed to this world." Rom. 12: 2. John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15.

From the foregoing we make the following deductions: (1) God's servants are chosen out of the world; (2) are not to seek the friendship of the world; (3) they are dead to the world; (4) are not to love the world; (5) will not conform to the world.

Dear reader, on which side of these great questions are you? Are you in harmony with God and the inner man, sowing to the Spirit that you may have everlasting life? Or are you in harmony with the outer man and the world, sowing to the flesh that you may reap corruption? There is no neutral ground. Pause, reflect, and be wise.

Milford, Ind.

## WATER—RAIN.

BY J. D. HAUGHTELIN.

"He . . . sendeth rain on the just and on the unjust."—Matt. 5: 45

WEBSTER'S first definition of *water* is "The fluid which descends from the clouds in rain."

Water is by far the most plentiful element in nature. Three-fourths of the earth's surface is covered with water. A large per cent of all vegetable and animal bodies is composed of water. An ordinary human body weighing one hundred and fifty pounds has nearly ninety pounds of water in it. Even the air we breathe is largely composed of water.

As all the water we need and use "descends from the clouds in rain," rain is one of the most important blessings that man enjoys at the hands of the Giver of all good. Our text says, "He sendeth rain." Inspiration nowhere ever said that wise men, philosophers, or designing men shall cause rain. Though there is a great difference both in amount and frequency of rain on different parts of the earth, yet the causes and laws governing rain, in all its varied phases, are and have always been in the hands of God.

Under the former dispensations, when rewards and punishments were dealt out to man more on the cash system,—mostly in this life,—God was very explicit in his law, both as to rewards and punishments. See Deut. 11: 13-17. Notice especially the promise that, on condition of wholehearted obedience, he says, "I will give you the rain of your land in his due season." Verse 14.

See also the warning in verse 16 and the judgment that if they would "turn aside" he would "shut up heaven that there be no rain and that the land yield not her fruit." Read also Lev. 26: 3-16. Among the curses of disobedience, one was, "The Lord shall make the rain of thy land powder and dust." Deut. 28: 24. From these extracts, from the account of God's dealings with man under former dispensations, we should surely take a lesson.

Never before 1894 did the people of Iowa so "turn aside" from God and depend on man to "give them rain" and never before in the history of the State did the Lord so "shut up heaven that there be no rain and that the land yield not her fruit." In handling corn-fodder (in some places the most important crop of 1894) we are reminded of God's judgment by the amount of "powder and dust" we have to contend with. Have we not cause to ask whether the unprecedented drouth, hot winds and short crops of Iowa in 1894 are not a judgment of God upon us for "turning aside" to ask the professional "rain-maker" for the blessing of rain? This power God nowhere ever promised to put into the hands of man, only as a reward of fidelity and obedience.

Living as we do under the glorious Gospel dispensation, with the benefit of the experience of those who lived under the former dispensations, we have no right to go to a rainless region and pray God to there give us rain, but we should remember that it is sacrilege for any Christian to ask rain of any man or depend upon any one but the God of heaven for the blessings he reserves in his own hands.

Panora, Iowa.

"So intent was Mary in her search for the body of the dead Christ that she did not recognize her living Master when he stood before her. But the love prompting the search was genuine, and such is never left long in darkness. The Master's voice revealed the Master's self, and joyfully she exclaims, 'Rabboni!' And so to-day, though tear-dimmed eyes see naught but blackness in the tomb, if in the heart be love for the Master, he will bring to those darkened eyes the light of the resurrection."

## The Gospel Messenger

is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and leads for a return to apostolic and primitive Christianity.

It reproduces the New Testament as the only infallible rule of faith and practice, and maintains that faith toward God, repentance from dead works, regeneration of the heart and mind, baptism by True Immersion, and admission of man unto the reception of the Holy Ghost by the laying on of hands, are the means of reception into the household of God,—the church.

It maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

It holds that the Church, instituted by Christ and as universally obligatory upon all Christians, is a full meal, and, in connection with the Communion, should be taken to the evening or after supper.

It holds that the doctrine of the Free Will, or Will of Charity, is binding upon all Christians.

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J. B. BRUMBAUGH, }  
J. G. ROYER, } Associate Editors.  
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Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., Feb. 26, 1895

In their preaching, as well as in their practice, our people should give no uncertain sound on the secrecy question. Our position on that question dare not be surrendered. For nearly two centuries we have held that secret societies are contrary to the spirit and letter of the Gospel and should not be tolerated by any of the churches. This is an age when we must stand for the right.

In the Sierras of California the snow is reported twenty feet deep in places. Among some of the mountains it is twelve feet deep on the level. A traveler who has just emerged from the great snow banks says that he never before knew what snow could do at its worst. In some of the ravines the village houses are completely covered, and the people have to tunnel from house to house.

We receive some very encouraging letters from those to whom the MESSENGER is donated by friends. Here is an extract from one of these letters:

Recently I have been the recipient of a year's subscription to the GOSPEL MESSENGER, a paper which I have been long for. I can hardly wait for its arrival. It is the paper for Christians who are seeking after the Word and Truth. It is interesting, instructive and filled with interesting news from abroad. And by the reading of it we may be enabled to attain something more than human,—a crown of life laid up in heaven for those who diligently seek the Lord. I thank the kind friend for the free subscription to the GOSPEL MESSENGER.

We are just in receipt of a letter from a poor brother who has for years given a tenth of his income to the Lord. He felt that he would never come to want, but one day he looked into the flour barrel and found it almost empty. He told his wife that he did not know where the money was coming from to buy more flour. Before night a letter came containing five dollars as a gift from friends. Though he needed every cent of it, he would not violate his usual custom of giving one-tenth to the Lord, so fifty cents of the money went into the Lord's treasury and the rest to purchase provisions for his family. We admire the child-like faith that can thus be liberal in the very face of poverty.

It is gratifying to learn that the so-called "charity ball" business is being attacked from the pulpit and press. These entertainments are simply excuses for sin under the name of charity. While the money thus raised may purchase some bread and clothing for the poor, it in no manner atones for the sins committed. The whole thing is on a level with the fairs and lotteries found in not a few of the popular churches. It is sin and folly from beginning to end, and should be condemned by every earnest Christian.

We have just printed for sister Anne Richards a neat little volume, entitled, "Mementos of Salome Stoner Myers." It contains a brief sketch of sister Myers' life, narrated under the heading, "Salome's Life at Home." This is followed by other chapters: "Her College Life," by J. G. Royer; "Her Life in Philadelphia," by G. N. Finkenstien; "Salome as a Friend," by J. E. Miller; "Her Christian Character," by D. L. Miller, and a number of other chapters of equal interest. The book also contains several of Salome's best essays. Sister Richards has done a good work in collecting and arranging material so as to make an exceedingly interesting and instructive little volume. It seems to us that no one can read this well-prepared work without being greatly benefited. To us it is captivating, entertaining and instructive. We cheerfully recommend the book, especially to the young, and the sisters in particular. For price and where the work may be had, see advertisement on the last page of this issue.

ON another page of this issue Bro. J. T. Myers offers a view somewhat different from that we presented a short time ago, in regard to a brother deeding his property to his wife in order to "avoid paying his honest debts." While we permit our brethren to give expression to convictions different from ours, we do, however, think that there is too much looseness among Christian people generally, in regard to paying just and honest debts. It is one of the growing evils of the age. Without entering into the merits or demerits of the view presented by our brother, we wish to say that we admire the manly conduct of Gov. McKinley and wife, of Ohio. A few years ago business reverses swept all of his property from him, and left a large debt unpaid. His wife, a lifelong invalid, of her own free will turned over her personal property to pay her husband's debts. This was a grand act upon the part of the governor and his wife. It is an act that should put to shame Christians who contrive to defraud their creditors. In this reckless age, when men on every hand are grasping for every dollar that can be procured, it is important that our people do everything possible to revive the time-honored principles of personal honesty.

THE most gigantic petition the world has ever known was presented to President Cleveland on Valentine Day. It was addressed to all the rulers of earth and contained the names of six million women, residing in all parts of the world. The prayer of these six million mothers, wives, daughters and sisters is that the powers that be may use their influence to stop the traffic in liquor and opium. The request is as reasonable as the long line of signatures is grand. It is said that if all the names were written one after another, the sheet or roll of paper containing them would be long enough to reach from Chicago to Indianapolis. Or if all these women should form into a procession, one behind the other, the line would extend from San Francisco to New York and 400 miles over. Such a power cannot fail to make a deep impression on the minds of those in authority. To ignore the united prayer of six

million earnest women would be to bring a lasting disgrace upon the most advanced and refined element in society. Should this strong body of women continue their plea, in the hearing of both God and man, they will one day behold the powers of both heaven and earth coming to their assistance. There is no power of earth that can long withstand the moral force of six million determined women pleading for the chaining of two of the greatest demons of earth,—whiskey and opium.

OCCASIONALLY a member gets an idea that he is being persecuted by his brethren, and then labors to make the impression that he is enduring persecution for Christ's sake. There are not a few who comfort themselves with the thought that the prophets and apostles of old were persecuted, and that, on account of a little persecution they are enduring, they, too, are receiving the sanction of heaven. In about nine cases out of ten this supposed persecution, upon the part of brethren, is brought on by those who wish to have their own way about things not fully in keeping with Christian principles, and are not willing to be counseled by those to whom they should look for advice. When they are visited and properly admonished they take it as a persecution and seem to glory in it. One step leads to another, and in course of time they may find themselves out of the church, consoling themselves with the false notion that they are being grievously persecuted. If persons of this kind would be willing to take a little advice from their brethren occasionally, life would go much better with them, and they in turn could be more useful to the world. Occasionally a member is persecuted by unsanctified brethren, but there is not as much of it as some would like to have us believe. As a rule, the Christian who lives out his profession, and conducts himself wisely, will receive all the credit and courteous treatment his position in society entitles him to.

LAST week we had space for only a brief notice of the death of Eld. John Forney, which occurred near Abilene, Kans., Feb. 6. He was born April 25, 1815, and spent probably the most active period of his life in the West. For several years he was a resident of Northern Illinois, but moved to Kansas a number of years ago. The writer of this item met him in his Kansas home, and spent several days in his company, and during that short period formed a very favorable opinion of him as a Christian in his own home. We have always admired Bro. Forney on account of his native ability, good sound sense, clear intellect and unassuming character. In one respect he was the most peculiar man we ever met. Though of very limited education, he was always prepared with a ready answer to every question, and appeared abundantly able to sustain any proposition he set forth. In argumentative resources, he seems to have been inexhaustible, and ever ready to defend his faith against even the most learned. As a debater, he was exceedingly ingenious and never at a loss for arguments. His was indeed a well-stored mind, and his heart was as good as it was large. He was one among the few whose heart remained young while his body grew old and feeble. In the minds of his many friends he will long be remembered, while many of his apt and keen sayings will pass even to the next generation. For many years he carried in his heart a domestic sorrow that would have rendered the life of most men unhappy in the extreme. He worked to the close of his life, preaching and writing. His last article for the MESSENGER appeared two weeks ago, and was widely read by our readers. Peace be to his ashes!



SPRING will soon be here, and a Sunday school should be opened in every community. Write us for supplies. We are making a specialty of Sunday-school helps.

WRITING from Johnstown, Pa., Bro. A. J. Strayer says: "Our Home and Foreign Missionary money used to be raised by solicitors, but it is now arranged that a sermon be preached at each church in this district by our home ministers for the benefit of the missionary cause, and money is raised by taking up collections. Feb. 3 Bro. Geo. S. Rairigh, assisted by others, preached at Benshoff Hill church from 2 Cor. 8: 9. At the close of the meeting a collection was taken up and \$1127 raised for the mission work." The idea of preaching a missionary sermon each year, and then taking up a collection for the missionary cause is a good one. No one congregation should neglect to take up at least one collection each twelve months for this purpose. Two collections each year would be better.

#### ANNUAL CONFERENCE FOR 1900.

In looking over the work of the church, and the importance of her mission in the world, it has occurred to us to make the following suggestions for the careful and prayerful consideration of our brethren and sisters. It is not presumed that at first thought the suggestions will meet with the approval of all, but if not they will at least direct the attention to what seems to us might be made a power for good to the church.

1. Let us with one accord agree to make the Annual Meeting of 1900 one of special thanksgiving and thankoffering to the Lord for what he has done for us!

2. Let the Meeting be held at some railway center, easy of access and centrally located as to our Brotherhood, so that as many as possible may be able to attend!

3. Let it continue three weeks! The first week be given to preaching the Word, the second to the Conference or Council, the third to Ministerial, Ministerial and Sunday-school meetings.

4. Let a General Ministerial Meeting be held on the same plan that the Districts are now holding such meetings!

5. Let a General Missionary Meeting be held and all the churches in the Brotherhood send by their delegates a special thanksgiving offering so that the opening year of the twentieth century may become historic in our church for the offering made to the Lord!

6. Let a Bible class be organized, and using the Bible as a text-book, let instruction be given in the best methods of studying the Holy Scriptures!

It seems to us that a meeting of this kind held in the name of the Lord Jesus Christ might be so conducted as to bring abundant blessings upon the church. Doubtless other features may be suggested that might be helpful. The way is open if we can unite upon the idea that the meeting should be held. Details could be worked out by proper committees.

D. L. M.

#### CHURCHHOUSES.

(Continued.)

OUR next thought is what to do when the means can be had. First, as to location. This is a point that is worthy of careful thought, as much depends upon it. There was a time when our people, in building churchhouses, went as far

away from the public and public places as possible, and yet kept within the range of access or attendance. There seemed to be several reasons for this. The first was a well-entertained feeling of timidity and fear of town and city people and their ways. And then being born and raised in the country, where there was plenty of room for hitching posts, trees, etc., for the comfort and accommodation of vehicles and teams, was another consideration. A town lot seemed to be too small and hampered as a suitable location for a churchhouse. And when a large country attendance was expected, there were some good grounds for such feeling.

A second reason was the cost of the location. In the country, where land was cheap, a lot was generally donated or given at a very small price, while in towns and cities, larger prices were asked for lots. And the more desirable was the location, the larger was the price asked for it. This accounts for the fact that our houses first built in towns and cities were generally found in some back street or alley, or in the suburbs of the place. This course, in business would be called "penny wise and pound foolish," and yet religiously, it was our way of doing things. If we wish to run a business for ourselves we select a location that is most accessible to our patrons and where the people are. To get this we are willing to pay a good price because, we say, it will pay in the end; and we exercise good judgment in doing so. Now, when we are about building a house for the Lord, should we not use the same good judgment, and build it in the place where the most good can be done? Suppose it does cost more to get a suitable location, will it not pay in the end? Yea, verily, a thousand times, for God will not permit us to lose on what we do for him. There is nothing that will pay so well as properly locating our churchhouses, both as to being accessible and favorably surrounded. To place a church in a community where there seems to be no possible opening, or alongside of another church where comparisons would be unfavorable, is not wise. All these are things that should be carefully considered.

A very poor house alongside of a fine one loses, by comparison, all the comeliness that it may have. While the fine house is made to appear still the finer, the poor one is made to appear the poorer. The appearance of a house should not have much to do with the serviceableness of it, yet we cannot get away from the fact that it has, in the minds of a large majority of people. And as men and women are human, it will continue to be so. And we must learn to meet the world as it is, and not as we think it should be. "As wise as serpents and as harmless as doves" comes in right here; and let us so act.

Another question in regard to churchhouses has been meeting our people in getting churchhouses in towns and cities. When opportunities are afforded, should we purchase houses that have been abandoned by other denominations, or who wish to get away from them because of unsuitableness of location? This is a very practical question because of such opportunities being offered. While under some circumstances it may be allowable, in our estimation it is of doubtful propriety. Our first reason for so believing is, that the fact of another church selling their house because it is not good enough for them casts an unenviable reproach on the people

who buy it, in the eyes of the world or worldly people, and a certain prejudice is developed that may take years to overcome. This may be done, and has been done in a few cases, but to do it requires more than an ordinary amount of zeal, effort, and in some cases, extra expense. A remodeling and general change of appearance, inside and outside, and then filling it with zeal on the part of the worshipers, has a very desirable effect; but some of this looks like wasted energy to make up for that which is lost in purchasing second-hand churchhouses.

Then, again, we have in the sale and purchase, the idea of exhaustion and poverty which seems to be in the line of natural and divine law as well. Fruit-growers of experience, will not plant a new tree in the place where an old one has died out. Certain elements in the soil essential to growth have been so exhausted that a new tree planted there will starve for want of nourishment, or, at best, make only a feeble growth. So, it seems to us, it is with churchhouses and locations. The church or congregation that has been gradually losing power and success then, has, as it were, exhausted the locality of its vitality and elements of nourishment, and uproot themselves to be replanted in virgin soil. If there is any truth at all in this, don't we pity the congregation that buys and settles down in such an impoverished hole? We hear some one say: Why not fertilize? Why not supply again that which has been exhausted? This may be done by tearing down and uprooting the old, and placing there the new. But this is expensive, and in most cases it is cheaper and better to go to the new place and build where you have soil that has not been exhausted.

On the whole, we believe that it is better and cheaper in the end not to buy second-hand churchhouses. Better build new ones, even if they do cost more money, or if they should be of humble appearance and build. We believe that it is the general verdict of our brethren that it is harder to build up a congregation that has gone down,—died with the yellows,—than to start the work in a new place where there are no half dead or dying trees.

Again we say, that we must provide for the salvation of the people as they are; and to do this, we must use such means as will bring them to us. The hope of the salvation of the people must be based on the nearness we can get to them, or the nearness we can get them to us. And much of this depends on where and how we build our churchhouses.

The days for doing successful church work in barns, uninviting halls and shops, and old and dilapidated churches is past. The talk about the poor and humble feeling more at home in such places is a mistake. The poorer classes to-day are more fastidious and sensitive about such accommodations than the well-to-do. It stings them when they are made to feel that poverty is being rubbed in on them; and to try to meet them on their own plane is to give offense. When we thus speak we say what we have seen and what we know to be true.

Then, in getting and building churchhouses, let us use at least as much wisdom and discretion as we do in getting our own homes and places of business, and let us feel that whatever sacrifice we may make to promote the best interests of the church is well made, and that the Lord with it will be well pleased!

H. B. B.



### QUERISTS' DEPARTMENT.

If a minister, while in another State conducts himself improperly, where should he be tried, in the congregation where the wrong was committed, or in the congregation in which he holds his membership? E. L. D.

He should be tried in the congregation where he holds his membership. The charges against him, and the testimony sustaining them, should be forwarded to his home congregation, where the trial may be conducted in the regular way and the result of the trial should then be reported to the congregation or persons bringing the charges.

Why were there no women present when Jesus instituted the Lord's Supper, etc? This has been a query in my mind for over sixty-one years, and I think it time I should know why not. ELD. MARTIN NEHER.

The feast in the upper room in Jerusalem was not for the benefit of the church, which at that time contained thousands of members, but was for the special instruction of the chosen apostles. One might with equal propriety ask why there were no deacons and private members present. Jesus had selected and ordained twelve special witnesses who were to carry his teachings to all nations. He took occasion to institute foot-washing, the Lord's Supper and the Communion the evening before his death, and it was needful that these apostles as special pupils be present to receive all needed instruction, that they might be able to teach others aright. As there were no women among the chosen few, there were none, of course, present at the feast.

Is it right for members to wear fashionable clothing? If not, what must be done with a church that permits her members to do so? J. H. F.

If there is any one thing made clear in the Scriptures, it is that the humble followers of Christ should not follow the vain and ever-changing fashions of the world in dress. That which is modest, plain, comfortable and economical should commend itself to all the saints. Any congregation that does not do her duty in administering proper discipline along the line of plainness, may be reported to the adjoining elders, whose duty it is to set in order the things that are needed.

A minister in the first degree is sued for a debt, and judgment is given against him. He says he will never pay it. Now some of the officials, including the elder, are in favor of advancing him to the second degree of the ministry. Other officials oppose it. Under these circumstances would it be right to go on and advance the brother as proposed? A. B.

As a rule, no minister should be advanced in office while he is under a cloud. If part of the officials are opposed to the move on account of the suit, that should serve as an additional reason for postponing the advancement. One who is to serve the church in the highest degrees of the ministry, should be of good report among those that are without. But all questions of this character should be referred to the elders of adjoining churches, who are supposed to know something of the merits of the particular case in the mind of our querist. What we say must apply only in a general way.

Do you think it right, according to the Gospel, for our members to attend meetings held by other denominations, then rise to their feet and relate their "experience," as some call it, and ask the prayers of said church in their behalf? A SISTER.

The tendency of these experience meetings, so far as they have effected those of our people who take part in them, has not been good, and we should admonish members not to take an active part in them. Many years ago the writer attend-

ed some experience meetings and was called on to give his testimony. He usually drew some practical lessons from the Scriptures that had been read on the occasion, and in this way avoided running into the channel so much abused by the other denominations. While our people should not appear to be selfish, they should be firm and always ready to stand in defense of principle. As a church, we are not in favor of these experience meetings, and members should not encourage them by conforming to their ways.

If you should happen to attend, and are called upon to speak, give some good practical thought from the Scriptures, and in that way sow good seed in the hearts of the people.

Be firm, be bold, be strong, be true,  
"And dare to stand alone;"

Strive for the right whatever you do,  
Though helpers there be none.

Stand for the right: proclaim it loud,  
Thou'lt find an answering tone  
In honest hearts, and then no more  
Be doomed to stand alone.

J. H. M.

### THE DAY OF WORSHIP.

Did Christ command his people, under the New Covenant, to keep one day, or any certain day of the week holy as the Sabbath? If so, does he grant his people liberty to do any servile labor on that day, and to what extent?

W. A. S.

UNDER the Gospel no special day of worship has been set apart by command, but the First Day of the week, the resurrection day, or "The Lord's Day," has been consecrated for special worship by the example of the apostles and confirmed by the practice of a long line of devoted Christians. While the First Day of the week does not have any special mandate in its support, it does have the united support of the examples of all ancient Christianity, and this alone should give it the force of law in the minds of those who mean to be governed by the Gospel. So far as the old law is concerned, that, by the death of Christ, was abrogated, nailed to the cross, taken out of the way, and with it went the Sabbath and all the penalties connected therewith. In the room of it we have no mandate, but we do have the example of the apostles who met on the Sunday evening of the day that Jesus arose, and also on the following Sunday. Then we have Paul exhorting the members not to forsake the assembling of themselves as the manner of some is. By quite common agreement we also have Pentecost on Sunday, as well as the disciples coming together at Troas, on the first day of the week. We also hear Paul urging the brethren to lay by in store on the First Day of the week, and all this, in connection with what is said of John the revelator, who, on the Isle of Patmos was in the "Spirit on the Lord's Day," to say nothing of the unbroken line of examples otherwise, from the first century to the present,—ought to indicate to us that the First Day of the week is the truly approved day of special worship. Surely we have something grand in the room of the fourth commandment of the Decalogue.

But concerning the performing of servile labor on the Lord's Day we can, with perfect propriety, carry the spirit of the fourth commandment over to the examples of holy men under the Gospel, and on that day abstain from all labor that would tend in any way to secularize the day or militate against Christian worship. On that day one should do nothing whatever not in keeping with the character of a sacred day. He

who will imbibe the spirit of the old law, concerning the Sabbath, and carry that over to the Gospel, will have no difficulty in determining what is, and what is not, in keeping with the spirit that should characterize the Lord's Day.

J. H. M.

### TALKS ABOUT OUR CHILDREN.

#### Number Two.—The Parents' Hope.

I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy."—Joel 2: 28.

Our children belong to the Lord; the church is suffering to-day for want of them.

Since God wants our sons and daughters for prophets of his, there can be no question about his doing his part to make them such. And since he tells parents to "Train up a child in the way he should go, and when he is old he will not depart from it," waywardness cannot be consistently laid to the child. Should our children, therefore, go worldward as they grow up, instead of Godward, the blame must largely, if not wholly, be laid to the weaknesses and mistakes of parents. And our only hope, as parents, lies in putting our children under such wholesome educational and training influences as will develop them into faithful servants of the Lord.

By God's grace this may be done. But to do it parents must enter fully and heartily into God's purpose, and act upon it as a settled thing, that they are training their children for him and his service.

As to "the way in which the child should go," there need be no doubt. When God speaks of faithful Abraham training his children, he calls it "the way of the Lord." Paul says, "Bring them up in the nurture and admonition of the Lord," which means, "Bring them up for the Lord."

There are many religious parents who seem to be very anxious to see their children saved, but who do not choose "the way of the Lord" for them. They do not decide distinctly and heartily on it, as the only way in which the children are to walk. They think it too much to expect them to walk in it from their youth, and so they do not train them to go in it. They do not regard the walking in this way as always the first thing. It is not their first aim to train whole-hearted, devoted Christians. In their minds there are worldly interests which must be sacrificed. Indeed, the parents themselves are not always ready to walk in "the narrow way" only and wholly. They have chosen it, but not exclusively and finally. They have their own thoughts as to the way they and their children may go. No marvel that under such training so many sons and daughters do prophesy, but not for the Lord and his cause. To be successful, there must be no hesitancy. "The way of the Lord" must be heartily accepted by parents themselves, and as alone "the way in which the child should go."

May the Lord give us wisdom to know the way in which our children should go, and help us, as parents, so to walk in it that our children may learn from example that there is no other way well-pleasing to the Lord! J. G. B.

"GET into the habit of looking for the silver lining of the cloud, and when you have found it continue to look at it, rather than at the leaden gray in the middle. It will help you over many hard places."



## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Denver Meetinghouse.**—Money was received during January, 1895, as follows: James R. Gish and wife, Stuttgart, Ark., \$20.00; Martha J. Fishburn, Appanoose, Kans., \$1.00; G. W. Bowman, Spadra, Cal., \$1.00; Maunassas, S. S., Va., \$7.65; Ozawkie church, Kans., \$2.30; Bethel S. S., Nebr., \$1.42; a sister, Manheim, Pa., \$1.00; Eliz. Crabtree, Shannon, Ill., fifty cents.—*Jennie Brubaker, Longmont, Colo., Feb. 9.*

**Lordsburg, Cal.**—I have just closed a very interesting four weeks' meeting at Glendora, in their new, commodious house, just completed. We have no accessions to report, but feel that our labor is not lost, and that the church there has a promising future near at hand. They have a considerable body of substantial members living near the church, whose Christian life, aided by an efficient ministry, will prove a power unto salvation to those with whom they may associate in life. This is the second plant in the Covina district, all presided over by Eld. Peter Overholtzer.—*J. S. Mohler, Feb. 5.*

**Huntington, Ind.**—Dec. 31 our churchhouse was dedicated, Bro. Noah Fisher preaching the dedicatory sermon. In one week after he began a series of meetings, which continued until last night, Feb. 10. Considering the extreme cold weather, the attendance and interest were good. Sometimes standing room was all taken up. One of the popular churches had to abandon their protracted meeting for want of a congregation until ours closed. As a result of the meetings, twenty-three have been baptized, and yet there are two more applicants, and many more almost persuaded.—*D. H. Sawberger, Feb. 11.*

**Woburn, Ill.**—The members of the Mulberry Grove church met in regular quarterly council Saturday, Feb. 9. All business was disposed of in a quiet manner. Eld. D. B. Gibson began a series of meetings at this place Jan. 30. The church held an election the Sunday after the council for a preacher and deacon. Bro. Samuel Goodman was elected to the ministry, and Bro. Lewis Crutchoy to the office of deacon. As Bro. Goodman was not present, the deacon only was installed. Bro. Gibson left us Feb. 12. Our Sunday school was reorganized at this place at the council-meeting.—*A. C. Kessler.*

**Pokagon Church, Mich.**—Feb. 1 I was sent by the Mission Board to the Pokagon church, Mich., to hold meetings. We commenced with fair interest, but as the storm continued and roads closed up, we had to close. I have not been able yet to get home on account of trains being blocked. Since here I was called to anoint grandma Polly Penrod, who seemingly was only waiting for more perfect preparation, and passed over Feb. 6, at the ripe age of eighty-two. Funeral conducted by the writer, on a very stormy day. She was highly recommended as a Christian mother and faithful sister in the church.—*Alex. Miller, Feb. 10.*

**Cerro Gordo, Ill.**—The church is moving along in the good Master's work. New Year's Day was our quarterly council-meeting, which was well attended. One dear young sister that had strayed from the fold was restored. Our young people's meetings are progressing very well. In these meetings our young members are developing their talents in the Master's cause. We believe that the young members should be more carefully looked after and encouraged to study and expound the Word of God to their associates; and let them feel that their work is appreciated by those older in years.—*J. M. Shively, Feb. 11.*

**Chiques Church, Pa.**—We received twenty-four members by baptism during 1894, and fourteen by letter, and lost twenty by letter and eight by death and four in the cold world, leaving the church with 522 members, — enough for two church districts.—*Henry S. Zug.*

**Latty, Ohio.**—The Blue Creek church met in council Feb. 9, at Bro. Miller's, and it was indeed a pleasant meeting. Brethren James Harp and W. O. Hall were chosen to represent this church at District Meeting. Brethren Hall and O. Burkepile were elected and installed as deacons. Feb. 10 we were favored with two excellent sermons by Eld. Jacob Kintner. Owing to the severity of the weather two other appointments were withdrawn. Eld. Jacob Hollinger was here recently and preached two sermons.—*Ida F. Miller, Feb. 12.*

**Maumee Church, Ohio.**—The members of this church met Feb. 2 in council-meeting. After all the financial business was finished, Bro. Daniel Shong, the oldest of our five ministers, aged eighty-three years, requested to be anointed the next day at the church after services. He thought his time was not long upon this earth and he wanted to fulfill the last command. He has been unwell for several years. Feb. 3 Eld. Jacob Kintner, assisted by Bro. David Cover, made a very interesting address concerning the anointing, from James 5: 13-20, after which the anointing was performed in the usual order.—*W. I. Kintner, Mark Center, Ohio, Feb. 5.*

**Upper Fall Creek, Ind.**—Feb. 3 Bro. Lewis W. Teeter closed an interesting and profitable series of meetings of two weeks in this congregation. While there were no additions, yet we were all encouraged in the work and strengthened in the faith by his powerful presentations of Gospel truths. Sept. 26 we were called to the Stony Creek congregation to conduct a few meetings. We preached ten sermons and one funeral discourse. Interest was good, although attendance was small. We trust the brethren were benefited by our being there. After about the 20th of the present month my address will be Ovid, Madison Co., Ind., instead of Middletown.—*D. W. Gustin.*

**Mill Creek, Va.**—Bro. D. L. Miller came to us Jan. 30 and gave us three interesting talks on the Bible Lands. The curiosity and interest was so great that every time we met, the congregation was much increased until our large house was nearly filled. Bro. Miller certainly gives good satisfaction, and everybody is certainly benefited by hearing his Bible talks. We regret that sister Miller could not be with us too, but, as the weather was very inclement, she remained at Bridgewater. Our dear elder, Isaac Long, has not been able to get out since the Holidays. His disease is catarrh in the head. He does not expect to get well, but we hope that, if he lives until spring, he will rally again.—*H. E. Harshberger, Good's Mills, Va., Feb. 4.*

**Kauka, Fla.**—At this writing my health is as good as it has been for several years. We have had several days of extremely cold weather for this latitude. But while the temperature in the material world was very cold, the warmth of the Spirit's presence was felt by the Father's children around the Lord's table, on the evening of Feb. 9. Forty-two were permitted to participate in a very enjoyable love-feast. Several who had expected to be with us on that occasion were not here because of the distance to travel and the cold. The feast at the new church north of Hawthorne is appointed for April 6. I am now feeling hopeful as to my health, and hope to be able to return to the work in Ohio about April 12.—*A. Hutchison, Feb. 11.*

**Noblesville, Ind.**—Jan. 26 Bro. D. W. Gustin came to our place and commenced preaching at the Stony Creek church and continued until Feb. 3. He preached, in all, eleven soul-cheering sermons, including one funeral. The attendance was fair and the interest good. We hope good results will follow. The members were much encouraged and built up in the faith.—*Kate Smeltzer.*

**Timber Lake Springs, Okla.**—There is quite a number of brethren and sisters in this part wishing to effect an organization in the near future, or as soon as we can have some elder come to our assistance. We have no minister, but we have two deacons in our number. We have had one social meeting at Bro. Andrew Roberts's. We had a good meeting in the Spirit of the Lord. There are a few who desire to come to the church as soon as there is an opportunity, and others are making inquiries about our people. I believe that there can be quite a gathering here. There are about twenty-two of us, but we are a little scattered. We have our next meeting the first Sunday in March, at a schoolhouse near Bro. Andrew Roberts's, about the center of the community of the Brethren that live around here. We would like if some ministering brethren would come and preach for us. I understand that Bro. Glick will be here in March. We hope he will give us a call in passing through the Strip and hold some meetings for us.—*P. S. Hartman, Coldwater, Okla.*

**Pleasant Hill, Ill.**—The members of this church met in regular council Feb. 9 with a good representation, and our elder, M. J. McClure, presiding. Considerable business was transacted with harmony and good-will prevailing, and one object of interest was the new converts in attendance. A prospecting committee was appointed to investigate in regard to the propriety of building another house in Girard, which is in the southern limits of our district, and ascertain probable cost, and solicit funds. The reorganization of the Sunday school was affected with James Masterson and D. B. Vaniman Superintendents. Six members, one a minister, were received by letter. D. C. Vaniman was appointed treasurer of the church. Our elder remained with us, and on Sunday delivered a Gospel sermon from Gal. 6: 14. His labors throughout are much appreciated and needed at this juncture of our history. Both of our Sunday schools and social meetings continue with unabated interest. The Communion was appointed April 26, at 4 P. M.—*James Wirt, Feb. 12.*

**Beech Grove, Ind.**—At our regular meeting, Jan. 6, we decided to commence a series of meetings. After trying to get help from adjoining church and failing, our elder, David R. Richards, consented to go on with the meetings himself. He had meetings every evening until the 23rd, preaching in all twenty-one soul-stirring sermons. Four dear sisters were made willing to leave the ranks of Satan and join the army of Christ, and on the 11th, after clearing away the ice of about eight inches thickness, they were buried with Christ in baptism. Our meetings grew in interest until the close, and we think they closed too soon. We have now called William Burham, of the Stony Creek church, to hold a series of meetings for us, but don't know how soon he will commence. Our elder was called to Jackson County to hold a series of meetings, which began Feb. 4. Feb. 2 our regular council-meeting occurred. Eld. John Caylor, of Stony Creek church, Ind., was with us and gave us some good advice. Since December, 1893, nine have been received by baptism, two reclaimed; we have granted four letters and disowned six.—*Luther Bedel, Ingalls, Ind., Feb. 5.*



Richmond, Ind.—I am a widow and poor, but am willing to give the widow's mite. I am isolated from the church, and do not get to meeting very often. I would like the brethren to come here and hold a series of meetings. It would strengthen the few members here.—*Huldah Martin, Feb. 12.*

Omega, Okla.—We are a small body consisting of eleven members. Brethren M. M. Ennis and J. H. Neher came to us Jan. 26, intending to hold a few meetings with us. They preached one sermon on the 27th, but closed on account of bad weather. We met on the 28th and organized. Bro. Ennis was chosen as our elder and the writer as clerk. No other officers were elected. Pleasant Home church was chosen for a name. If the Lord will, we will hold a series of meetings in the near future. We are isolated very much and have no home minister. We would like if the ministering brethren, when passing this way, would stop and preach for us.—*H. N. Lawver, Feb. 3.*

Cedar County Church, Iowa.—Our quarterly council was held Feb. 9 and passed off pleasantly. We decided to organize a Sunday school about April 1. Sister Mattie Shick was chosen temporary Secretary to secure supplies. We also decided to use the Brethren's Sunday-school Song Book and Sunday-school supplies. We also decided to hold a love feast this spring, May 25, to begin at 2 P. M. Brethren from the North and Northwest, please make a note of this and try to be with us on your way to Annual Meeting. We expect to hold a week's meeting in connection with our feast. Bro. J. Kartz Miller, of Robins, Iowa, is now holding a few meetings for us at the Pleasant View church with good interest. He expects to leave us Feb. 15. We are now holding regular services in Muscatine, Iowa, with good interest and attendance.—*John Zuck, Clarence, Iowa.*

Brighton, Mo.—We are here, isolated from any church, and we feel very lonesome without any meetings. If it were not for the MESSENGER coming to us week after week, bringing us so much spiritual food and good news of the ingathering of souls into the garner of the Lord, we would be much more lonesome. But, oh, how it makes us feel to rejoice to hear of the great work, that is still going on in so many churches, of converting souls to Christ. We would be so glad if some good brother would come here and hold some meetings for us; for we believe that much good could be done. The people here are much more common and plain than in the North and East, especially where I have lived. There are three churchhouses within two miles of us,—two Baptist and one Methodist. I have attended a few of their meetings since we moved here last fall and the house was always full. There are ten members of us living in this neighborhood. We would be very glad if some of the Brethren living nearest would correspond with us, as we would like to settle in some church near here.—*John Heaston, Feb. 10.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have and a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Notes by the Way.

On the evening of Jan. 31 I closed a very pleasant two weeks' series of meetings with the Ludlow church, Ohio. The attendance and inter-

est was very good and the best of attention was given while the Word of God was delivered. Several times all could not obtain seats, though the house was large. Two precious souls were baptized into Christ and one since the meetings closed.

We arrived home Feb. 1, and next evening Bro. D. D. Wine, of Covington, Ohio, began a series of meetings in the Donnell's Creek church, Ohio, and the meetings are still in progress. We had large attendance last night. After services last night one young man said he wanted to unite with the church. May God help others to do likewise! On account of the very cold weather of last week the attendance was not so very large part of the time.

Feb. 16 I am to go to a mission point of Southern Ohio. It will be a cold ride if the mercury stands as it has in the last week,—from two to twelve below zero. The mission point is fourteen miles from railroad and is reached by not a first-class road. I am impressed with the thought that we should give more attention to such points in the summer season, and thereby do more good, as it is hard to get the people out after you get there when it is cold and rough. By God's permission I go to Pymont, Carroll Co., Ind., Feb. 27, to preach the Gospel. HENRY FRANTZ.

Forgy, Ohio, Feb. 11.

### Among the Western Sufferers.

I WISH to acknowledge through the MESSENGER the receipt of \$25 from Bro. Jacob Brower, of South English, Iowa; also two carloads of provisions,—one from La Place, Ill., and the other from Warrensburg, Mo. The former was received through the supervision of the Secretary, Bro. A. M. Dickey, of McPherson, Kans., to Colby, Thomas Co., Kans., and the latter to Goodland, Sherman Co., Kans. Through the instructions of Bro. A. M. Dickey I went to Thomas County, looked over the field of destitution and found it a great deal worse than I thought, from what I could hear in and around the towns. When I traveled around in the country it was heart-rending to see young and old half clad, shivering over a lukewarm stove, their only fuel damp manure. Some said they couldn't half cook what they had, and I was fully convinced of the fact. What those poor people have had to endure through this extremely cold, stormy weather, God only knows.

Jan. 29 the car from La Place, Ill., arrived. On the 30th we unloaded the car and stored it in a suitable store building, which was donated for that purpose. Just as we were through unloading, the passenger train came in on the O. R. I. & P. R. R. and safely landed our dear brother, William Bingaman, of La Place, Ill., who was chosen by the donors to help to distribute the provisions. As soon as we could organize we proceeded to distribute. The number of families reached in the three Counties,—Thomas, Rawlins and Sheridan,—was nearly 250, and nearly 1,100 souls were made to rejoice, and not a few despondent souls gave us their thanks with tears running over their furrowed cheeks. If I only could get all the distress of the poor, unfortunate souls before the people in its true light, there would be no trouble to meet the wants of these kind people, who, as a rule, have tried hard to get a home in the West, and have not raised anything for two years and are now left entirely at the mercy of their more favored brethren for bread and seeds of all kinds. So this is an earnest appeal for help.

There were some that could help themselves while the weather was favorable for the cows to make milk, but since the weather is bad, the milk

has failed. As there is twice the demand in the last month that we had in December, and all can see what is going to be the result if there is not a shaking up all along the line.

Feb. 4 we received the car from Warrensburg, Mo., and unloaded it, and organized to distribute the 6th. With Bro. Wm. Bingaman at my side, here we called Mr. Willis and son to assist us, which they did nobly and cheerfully. This was a request from Bro. John Brooks, of Warrensburg, Mo. This is the second car at this place and was distributed in Cheyenne, Sherman and Wallace Counties, Kans., and some in Colorado. The number reached here was not as large as at Colby. About 225 families were reached and nearly 1000 souls were made to rejoice, and I wish to say that one of the leading merchants visited our aid-house three or four times during the time we were run the hardest, and seeing what I had to endure, said to me, "Come to my store this evening;" but we worked till 11 o'clock that night, so I called at his store the next morning. "Well," said he, "it was worth five dollars to me to see you handle those donations and endure what you have," so he gave the five dollars and said, "If you are out anything in distributing, call again."

Our dear Bro. Bingaman left us the 8th for Nebraska. He has our greatest thanks for his counsel and good advice. Our labor together was pleasant, and we gained some valuable information and instruction. Some sacrifice had to be made in this work. But I want to live to the honor and glory of God and to the saving of souls. May the united prayers of the church go up in our behalf, is our desire. JOHN F. CLINE.

Goodland, Kans., Feb. 11.

From Bridgewater, Va.

For several days we have experienced the most severe cold of the season. A cold wave struck this section about the 7th, lasting till the 10th. The thermometer registered 16° below zero. The trains have been stopped on the B. & O. road for several days.

Jan. 2 the classes in the special Bible Term were organized. They were well adapted to the Bible student's need. In them one had the privilege of a concise and exhaustive study of Evidences, Subject Analysis, Book of Romans, Hymn and Bible Reading, etc. Although the attendance was not as large as it might have been, it was a success. After four weeks of earnest and faithful work, it closed Jan. 29. With its close some of our brethren and sisters, whose pleasant acquaintance we made while they were with us, were taken away, and we were loath to break off from these sacred and pleasant associations. Although the work is now ended, its influences and hallowed reminiscences cling about us, which we hope will do us good, as well as furnish us with food for meditation.

Saturday evening, Jan. 19, the College Chapel was filled to overflowing with anxious listeners, long before the appointed hour for services, for the purpose of hearing Bro. D. L. Miller. After listening to an hour's talk on Bible Lands, and being held up before God in prayer, the congregation was dismissed. Evening after evening we were permitted to listen to his "Bible Land Talks" till Jan. 29, when he closed his series of talks. In this we realized a privilege long desired. For many years have we desired to meet Bro. and sister Miller and talk with them.

Again, on Saturday evening, Feb. 2, we were glad to assemble in the chapel to listen to an address to us as students, by Bro. Galen B. Royer. He also preached us a missionary sermon on Sunday evening, which we greatly enjoyed. On



Sunday at eleven o'clock we went to the Bridgewater church, where we had the privilege of listening to a sermon by Bro. S. W. Hoover, of Dayton, Ohio. On Monday evening we were addressed by Bro. S. R. Zag, of Pennsylvania, and on Tuesday evening by Bro. Enoch Eby, of Booth, Kans. All these privileges were attended with more than ordinary pleasure, being interested long since in their noble defense of Truth, as conveyed through the agency of the GOSPEL MESSENGER.

P. B. FITZWATER.

Bridgewater, Va., Feb. 12.

Ready for Preaching.

I HAVE now arranged my personal affairs (although at quite a sacrifice) so I can devote all of my time to the ministry and church work, if the Lord will, and health permits. By the middle of April I will be ready to receive new calls, and will book them in the order in which I receive them. I should like very much to attend Annual Meeting this spring, hence if any of the churches along that way feel the need of, and desire my labor during the spring, I will be glad to accommodate them. If my time cannot be occupied in preaching, I must seek some other employment, as my family is entirely dependent on my labor for support at this time. I am bodily not able to do manual labor, but can stand preaching fairly well when I do not have to go very far to and from the place of meeting.

I left home Nov. 18, went to Yale, Iowa; from there to Kingsley, Plymouth Co., Iowa in Eld. J. W. Trostle's congregation; from there to this place, Panther congregation, Dallas Co., Iowa, the home of our aged brother, Robert Badger, who is now in his seventy-seventh year, and in fair health, and full of zeal for the Master's cause. The weather has been quite cold, and stormy part of the time for several weeks. We had no meeting last night on account of storm and cold. I expect to be home the last of this month. Brethren desiring my labors will please address me, McPherson, Kans. (College Place), with stamp for an answer.

JACOB WITMORE.

McPherson, Kans.

#### Field Notes.

JAN. 1 I left home to visit the Coventry church, Chester Co., Pa. I filled an appointment near Christiansburg, Va., on the following evening, and started from there on the 2nd at 11 P. M. Next day I passed through Washington and Philadelphia and arrived at Parkerford, Pa., on the evening of the 3rd. Bro. J. P. Hetrick had already begun a meeting here on the previous Sunday. We assisted in the meetings till the 20th, preaching sixteen sermons during the time to small congregations. Quite a number of obstacles retarded the work and five evenings we had no preaching during the time.

On the 21st we expected to begin at the Coventry church, but on account of the inclemency of the weather we had no congregation till the evening of the 22nd. We continued here till the evening of the 27th with an increasing congregation. On the morning of the 27th we preached at Harmonyville, five miles from Coventry, and returned for services in the evening to Coventry. Bro. Hetrick expected to continue the meeting for quite a while, provided the interest was sufficient. We enjoyed our stay here very much. The members who attended the meetings seemed to be very zealous workers and gave assistance in the work, both men and women, which was according to our way of reading the Bible. There were some members living in Spring City and Royersford who manifested special zeal in their attendance, which we feel to commend.

We were made sad to see the principles of plainness, which have characterized the Brethren church for so many years, so sadly disregarded here. But we hope for an improvement on this line. Our schools may be, if properly conducted, an important factor in correcting this neglect. In my mind, they will have more to do with this principle of the church than council-meetings.

Jan. 23 we started for our home and spent two days in West Virginia, where we preached to a Lutheran congregation at Wardensville. I arrived at home on the evening of Feb. 1.

C. D. HYLTON.

Hylton, Va.

From Lexington, Ohio

WE have had a glorious protracted meeting here, conducted by Bro. I. M. Gibson, of Oerro Gordo, Ill. He came, an entire stranger, to us, a small, isolated church. Jan. 1 he began preaching to a small audience, the weather being very cold and severe at the opening and continued that way most of the time while Bro. Gibson remained with us. He continued the meetings night after night with growing crowds and interest, until kind Providence seemed to interfere with rain and sleet and intense cold, so that traveling was impossible. On the evening of the 16th we had a severe storm of sleet, and on Sunday morning, the 27th, only a few were there. He concluded to stop the meetings with Sunday's services. The following Wednesday night, Jan. 30, he delivered a talk in the opera-house here in Lexington to a good house. His subject was, "Words and Works of Robert Ingersoll." At the close of this talk he announced services out at the church, beginning Thursday evening, Jan. 31. Then he commenced again with a full house, and a full house at our place means about six hundred people; and on Sunday evening, Feb. 3, he closed the meetings. Our house on that evening was entirely too small, though it was densely packed. Honor to whom honor is due, is right. I must say that we never had a brother at this place that aroused the people and shook the sandy foundation of soul-building as Bro. Gibson has. It was the topic of the day far and wide. Everybody that heard was well pleased and they only regretted to see him leave us so soon. On Sunday evening his last sermon was, what seemed to be the best of all, his subject being, "Summer is Ended and Winter is Here." In all, he preached twenty-three sermons. The visible result was two baptized, two applicants and one reclaimed. Many are almost ready to take up the cross. We anticipate a bright future in this part of the Lord's vineyard. May the good Lord speed the day! We have been blessed with the best of preaching here. This was once the home of Bro. James Qinter, of Eld. Thomas, of sister Sarah Major, and many others we could mention. Our people are not ignorant, but need stirring up along this line, and Bro. Gibson is one that can do that, and do it right.

WM. M. RILEY.

Highland, Ohio, Feb. 15.

#### Missionary Meetings.

GENERALLY these meetings are well attended and sometimes quite crowded. Some thought that there were nearly a thousand persons at our meeting at the Huntington City church last night.

In November, 1893, at the request of Bro. Hoke and sister Mollie Hartler, Bro. Noah Fisher went to Huntington and found there forty or fifty members of the Brethren church. Most of them were cold and hardly knew whether they were identified with the Brethren or not. The

use of the court-house was procured for worship and preaching twice every Sunday. Meetings were held once a week at the members' houses and a Sunday school was organized which now numbers one hundred and twenty-five and is still growing. During the first year about one hundred and twenty-five were added to the church by baptism and letter, and a brick house, sixty-eight by forty-eight feet was built, which is already too small.

This year twenty-four have been received by baptism and several reclaimed. A "Children's Mission Work" has been organized with sister Nancy Kitch as president. This organization is to incur no debt; no aid to be given unless it will be for the benefit of the Sunday school and the growth of the church. The work of this organization has been greatly blessed. Poor children are helped to make a decent appearance at Sunday school; parents are reached and brought into the church through their children. This work ought to be helped, for there are so very many poor children in the town that can not be helped unless outside friends lend a helping hand.

We have, in the success of this church, a gratifying proof of the fitness of German Baptist doctrine to meet the spiritual wants and destitution of our towns and villages. To the front, brethren, and regenerate the world for Christ!

E. BOMBAY EDWARDS.

Huntington, Ind., Feb. 8.

From Longmont, Colo.

By request of the Brethren in Denver, I was at their special council Feb. 2, to assist in locating their contemplated churchhouse. The place has not yet been decided upon, but the burden under which they are now laboring is to know how to raise the means to build. They seem to be willing to make quite a sacrifice to get a churchhouse. The good Lord will certainly bless the dear members that have sent means for this purpose. Bro. Daggett now preaches for them every Sunday at 11 A. M. and 7:30 P. M.

Feb. 7 I was called to Fort Collins to anoint our aged sister Price, and on the 9th to Canon City, two hundred miles distant, to anoint Bro. Ewing. I found him and wife both sick in bed, with our dear young sister, Effie Underhill, waiting on them. It being Sunday and my stay short, we spent most of the day in singing and prayer, and talking about the "precious promises" of the Gospel.

About noon I took a walk and a climb to a mountain overlooking the city, with the lovely pines around me, and the waters of the Arkansas River beneath my feet, and a mantle of snow over the mountain. I thought, "How wonderful are thy works, Lord God, Almighty!" But with all the beauties of nature and the pure white snow, just a little way off stood the State prison with its six hundred convicts. Oh how many fathers, and mothers, perhaps, are now weeping over a wayward child. I want to warn the youth of our land to shun evil companions. I plead with you in the name of him who died for us to forsake your sinful ways, lead higher lives by coming to Christ, and thus obtain the "promise of the life that now is and of that which is to come."

S. M. GOUGHNOU.

Feb. 14.

"A CERTAIN saloon-keeper was boasting that he had made a thousand dollars in three months. A listener assured him he had made more than that, for he had made drunkards out of his two sons and a broken-hearted mother in the bargain."



## Western Sufferers' Report.

THE following is a list of contributions for the Western sufferers received during the month of January:

Jos. Newcomer, Newburgh, Iowa, \$25; C. Snyder, Robinson, Kans., \$2; Woodberry church and friends, \$20.11; a sister, Trotwood, Ohio, \$1; Conestoga church, Pa., \$39; B. Riley, Tropic, Cal., \$2; *Christian Herald*, N. Y., \$5; L. H. Harrison, McPherson, Kans., \$1; Ramona church, Kans., 25 cents; S. P. Miller and wife, New Sharon, Iowa, \$1; a sister, Baltimore, Md., \$2; Des Moines Valley church, Iowa, \$12.55; C. H. and Hattie A. Balsbaugh, Union Deposit, Pa., \$1; a widowed mother and family, Ladoga, Ind., \$5; the church at Mexico, Ind., \$20; Union Center church, Ind., \$27.35; Box 70, Franklin Grove, Ill., \$15; Mill Creek church, Va., \$36.50; — Meyerkeffer, Jr., Good's Mills, Va., 50 cents; a sister, Harleysville, Pa., \$1; John A. Eshelman and wife, Dallas Center, Iowa, \$2; S. F. Reiman, Berlin, Pa., \$5; S. J. Garber, New Hope, Va., \$5; Sue Linn, New Hope, Va., 25 cents; Katie Coffman, New Hope, Va., 20 cents; Isaac Barto and wife, Griffin, Md., \$5; Waddam's Grove church, Ill., \$8.50; Eagle Creek church and Sunday school, New Stark, Ohio, \$10; H. H. Slabough, Lamar, Mo., \$2; D. M. Mullendore, Gapland, Md., \$5; Geo. W. Kaetzel, Gapland, Md., 50 cents; a sister, Gapland, Md., 50 cents; James McBride, Hezel Dell, Ill., \$1; J. D. Yoder and wife, Monitor, Kans., \$2; S. G. Mead, Editor of *Weekly Republican*, McPherson, Kans., \$1; Henry A. Whisler, Unionville, Iowa, \$10; a brother, Linn, Kans., 75 cents; D. W. Crist, Bridgewater, Va., \$11; neighbors around Watson, Ohio, \$8.75; J. B. Masters, Laporte City, Iowa, 50 cents; Mrs. John Hewing, Laporte City, Iowa, 50 cents; Sisters' Benevolent Society, Cerro Gordo, Ill., \$53.68; a brother, Mogadore, Ohio, \$1; J. E. Young, Beatrice, Nebr., \$1.50; Elizabeth Crabtree, Shannon, Ill., 50 cents; Samuel Shawver, De Graff, Ohio, \$5.05; Brethren and friends of Franklin Grove and vicinity, Ill., \$143.29; S. Buck, Spirit Lake, Iowa, \$1; Winona church, Minn., \$7.75; Quemahoning church, Pa., \$10.35; Dorcas Sisters' Society, Girard, Ill., \$32.25; D. V. Heise, Clarence Center, N. Y., \$5; a sister, Salunga, Pa., \$2; D. P. Wine, Moore's Store, Va., \$1; John Fessler, Marvel, Texas, 50 cents; neighbors around Watson, Ohio, \$5; Green Spring church, Ohio, \$7; M. S. Buckman, Monitor, Kans., \$1; Silver Creek Sunday school, Ill., \$5.51; J. M. Keeny, Port Allegany, Pa., \$1; unknown, Wayneboro, Pa., \$15; J. M. Zoak, Baldwin, Iowa, \$1.50; J. B. Penoe, Limestone, Tenn., 80 cents; H. M. Moyer, Harleysville, Pa., \$5; a brother, Harleysville, Pa., \$1; Joseph Kollan, Smerdale, Ohio, 75 cents; Harriett Reed, Harleysville, Pa., \$1; Slate Creek church, Kans., 80 cents; Dry Fork church, Mo., \$3; *Christian Herald*, N. Y., \$5; T. E. Bashman, Gettysburg, Pa., \$1; a brother, McComb, Ohio, 50 cents; H. E. Gerdes, Coleta, Ill., \$10; Jacob Swinger, Huntsonville, Ill., \$5; brethren and friends of Monmouth, Kans., \$36; J. A. Reed, Hildam, Kans., \$5; Eld. Martin Neher, Monmouth, Kans., \$21; Pleasant Grove and vicinity, Kans., \$18.50; D. E. Cripe, Akron, Ind., \$2; Pine Creek church, Ill., \$28; Dorcas Sisters' Society, Girard, Ill., \$13; O. R. Fullhart, Omaha, Mo., \$2; Center View church and friends, Mo., \$18.75; Oaney, Kans., 25 cents; Astoria church and friends, Ill., \$75.50; Eva Ullery, Covington, Ohio, \$1; a sister, Orimora Station, Va., \$1; a sister, Auburn, Ill., \$2; Geo. A. Fishburn, Overbrook, Kans., \$5; Sisters' Benevolent Society, Cerro Gordo, Ill., \$1; sister A. Kenaga, Topeka, Ind., \$1; Ella Brumbaugh, Huntingdon Sunday school, Pa., \$3; Mrs. H. E. Walton, Sibley, Iowa, \$3; brethren and friends

from Mayflower school district, Jasper, Mo., \$7.81; sister Susan Brubaker, Heston, Kans., \$5; Mrs. Emma Hanger, Somerset, Pa., \$2; members and others, Chiquex church, Pa., \$91.20; Spring Creek church, Pa., \$30.20; Linville Creek church, Va., \$26.24; John Friedly, Goose Neck, W. Va., \$1; F. Gillam, New Sharon, Iowa, \$8; Mattie A. Lear, Sallars, Ill., \$5; Sisters' Aid Society, Mt. Carroll, Ill., \$5; Ira Blocher, Mt. Morris, Ill., \$1; L. O. Weisel and wife, Cairo, Stark Co., Ohio, \$1.04; Abraham Henney and wife, Cairo, Ohio, \$1.04; Noah Miller, North English, Iowa, \$1.50; brethren and sisters, Laurel Dale, W. Va., \$4; P. R. Lesh, Mont Ida, Kans., \$5; a sister, Mound City, Kans., \$1; Lydia and Bettie Wine, Herington, Kans., \$4; Halfield Primary school, Pa., \$1.60; their teacher, Martha S. Harley, Pa., \$1.40; Sarah Wenger, West Earl, 50 cents; H. S. Shellenbarger, Biddick, Iowa, \$1; Anna M. Brunner, North Wales, \$2; Cyrus R. Gible, Bruanerville, Pa., 55 cents; Charlotte S. Harley, Pa., \$2; W. A. Young, Prairie City, Iowa, \$2.50; Elizabeth Koons, Port Royal, \$3.50; N. N. Dunning, Avilla, Mo., 25 cents; Panther Creek church, Iowa, \$5; a sister, Mo., \$3; Green Spring church, Ohio, \$16.60; G. S. Byerly and wife, Lima, Ohio, \$5; Mrs. A. Clark, Laporte City, Iowa, \$2.

In addition to the cash contributions, we received seven carloads of provisions, clothing, etc., all contributed by Brethren and friends in vicinity of places named below as follows: Oakville, Cumberland Co., Pa.; Lusk, Cherry Grove, Shannon and Milledgeville churches, Ill.; La Place, Ill.; Warrensburg, Mo.; Sumnerfield, Kans.; Union City, Ind.; Franklinton, Pa.; and part of a carload from Lawrence, Kans., besides many boxes, barrels and packages of clothing and other supplies from the States named below: New York, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Iowa, Missouri, Kansas, Texas, Colorado, Montana, California.

A. M. DICKEY.

McPherson, Kans., Feb. 8.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

HOYT-WIDDER.—At the residence of the bride's uncle, Wichita, Kans., Feb. 5, 1895, Charles C. Hoyt, of Greenwich, Sedgewick Co., Kans., and sister Lizzie S. Widder, of Franklin County, Pa.

T. B. YOUNG.

SHELLABARGER-HESSONG.—Near Union, Ohio, Feb. 3, 1895, by the undersigned, Mr. Mahlon Shellabarger and sister Lizzie Hessong, both of the same place.

JESSE K. BRUMBAUGH.

HELPER-DICKEY.—At the home of the bride's parents, Dec. 25, 1894, by the undersigned, Mr. Charles W. Helper, of Hancock County, Ohio, and Miss Marietta Dickey, of Huron County, Ohio.

EDWARD LOOMIS.

DETWILER-SHOENFELT.—At the residence of the writer, Jan. 31, 1895, Mr. Daniel D. Detwiler and sister Jennie Shoefelt.

J. R. STAYER.

SNIDER-FREDERICK.—At New Enterprise, Pa., Jan. 31, 1895, by Eld. C. L. Buck, Bro. Levi L. Snider, of Maria, Pa., and Miss Sarah Frederick, of Woodbury, Pa.

H. A. BUCK.

BROUGHER-FROUNFELTER.—At Bowmansdale, Pa., Jan. 27, 1895, John L. Brougher and sister L. Ellen Frounfelter, all of Bowmansdale, Pa.

DANIEL LANDIS.

MILLER-MILLER.—At the residence of the bride's parents, Jan. 31, 1895, by the undersigned, Bro. Ulysses C. Miller and sister Emma Miller, both of the South Waterloo church, Iowa.

A. P. BLOUGH.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

DEARDORFF.—In the Howard church, Howard Co., Ind., Feb. 2, 1895, Silas Deardorff, aged 67 years, 1 month and 15 days. He was married to Synthia Ann, daughter of Eld. Hiel Hamilton, July 26, 1855. He united with the German Baptist church in November, 1855, was elected to the

office of deacon and lived faithful until death. Funeral improved by Joseph Holder, assisted by Peter Houk and the writer.

DANIEL ROCK.

DRIVER.—In the Greenmount congregation, Jan. 6, 1895, of a lingering affliction, sister Elizabeth Driver (nee Coffman), aged about 72 years. Funeral services held at the St. John church, by Eld. Benjamin Miller and J. C. Myers, from 2 Sam. 14: 14.

AGLESTON.—In the same congregation, Jan. 13, 1895, of consumption, sister Catharine Agleston, aged 81 years, 10 months and 6 days. Services held at the Linville church, by the writer, from John 11: 25, 26.

MORRIS.—In the same congregation, Feb. 3, 1895, of dropsy, Bro. Layton E. Morris, aged 21 years, 7 months and 5 days. He leaves a widowed mother, a wife and one child. Services at the Pine Grove church, by the writer, from Philpp. 1: 21.

JACOB A. GARBER.

HOLSOPPLE.—In the Shade Creek church, Somerset Co., Pa., Jan. 30, 1895, of kidney disease, Bro. Daniel Holsopple, aged 42 years, 5 months and 1 day. Bro. Holsopple was twice married. His first wife and infant child preceded him to the spirit world about twenty years. The deceased was a member of the Brethren church for over twenty years, and in the ministry eleven years, in which capacity he labored faithfully until a few weeks before his death, when he was confined to his bed. Bro. Daniel was an earnest church worker, and was frequently sent as delegate to District and Annual Meetings. He had only such an education as could be obtained by earnest endeavor in the public school, but of this he made a good use while in the ministry. In him the church lost a good counselor and faithful minister, and the community a good neighbor and citizen; but we have this confidence, that our loss will be his gain. He is survived by his wife, three sisters, and two brothers,—Rachel and Sarah, of Scalp Level, Barbara, of New Enterprise, Eld. Jacob, of Gelstown, and Eld. Joseph, of Indiana, Pa. Funeral services were conducted by Eld. Hiram Musselman, assisted by others, from Matt. 24: 44, to a large concourse of people.

L. J. LEHMAN.

REED.—In the Dry Creek church, Iowa, Feb. 2, 1895, sister Susanna Reed, aged 86 years, 11 months and 10 days. Deceased was a faithful member of the Brethren church for many years.

M. M. SHERRICK.

MYERS.—In the Jacob's Creek congregation, near Mount Pleasant, Pa., Feb. 3, 1895, sister Sadie S., wife of Bro. Abram Myers, aged 35 years and 9 months. Sister Sadie was known for her many acts of kindness and charity, and will be greatly missed by the poor of her neighborhood, as well as by a sorrowing husband. She left six little daughters. Funeral services by the writer, to a large concourse of relatives and sympathizing friends.

H. S. MYERS.

WERKING.—In the Nettle Creek church, Hagerstown, Ind., Jan. 22, 1895, Bro. John Werking, aged 77 years, 9 months and 9 days. He was born in Franklin County, Pa. In 1838 he was joined in marriage to Catharine Miller. In 1849 they, with six children, settled first in the vicinity of Hagerstown, Ind., and soon after on the Werking farm, about two and one-fourth miles west of Hagerstown. About eight years ago he and his companion moved to Hagerstown, where he lived until the death of his companion. Since then he lived with his son John to the time of his death. He and his wife early joined the German Baptist church when yet in Pennsylvania. About forty-two years ago he was elected to the office of deacon, and about the same time he was appointed treasurer of the Nettle Creek congregation, both of which positions he filled satisfactorily to the church and in honor to himself. He was the father of eight children. He attended the last Annual Conference, remained East a few months and came home afflicted and gradually declined ever since, until the time of his death. Funeral services conducted by elders Lewis W. Teeter and David Replogle, from John 5: 28.

IDA E. TEETER.

HOUSER.—In the Nettle Creek church, Hagerstown, Ind., Jan. 26, 1895, sister Nancy Houser, aged 89 years, 1 month and 9 days. She was united in marriage to Jacob Houser in December, 1824. To their union were born thirteen children, five sons and eight daughters, nine of whom have preceded their mother in death. They moved from the State of Maryland to Wayne County, Ind., in 1859, where they resided together until her husband's death in August, 1872, since which time she has resided with her children. She has been a member of the German Baptist church for fifty years, and has lived a consistent Christian life during all this time. Her sickness was not of very long duration. Funeral services conducted by elders Lewis Kinsey and Abraham Bowman, from Rev. 14: 13.

IDA E. TEETER.

WILSON.—In Monroe, Mich., Julia A. Wilson, aged 54 years, 7 months and 17 days. She was the mother of nine children, of whom four remain. Funeral services held in Hessville, Ohio, conducted by S. N. Eversole, of North Dar- S. GARBER.



**TEXTER.**—In the bounds of the Cedar Lake church, Ind., Dec. 22, 1894, after an illness of nearly nine weeks, of typhoid fever and congestion of the brain, Bro. Edward Texter, aged 40 years, 2 months and 14 days. He was the son of Philip and Susannah Texter and was born in Stark County, Ohio, Oct. 8, 1876, he was united in marriage with Lizzie Hoover. He leaves a faithful wife and two children. Funeral by Eld. James Barton and the writer. J. H. ELSON.

**SULLENS.**—In the Romine church, Marion Co., Ill., Jan. 29, 1895, sister Addie Sullens, aged 20 years, 9 months and 5 days. She leaves a husband and two children. She was the youngest child of Levi and Betsy Piplinger, formerly of Carroll County, Ind. She was anointed before she died. Funeral services conducted by Bro. Daniel Uliery. LIZZIE FOUTS.

**SEFONG.**—In the bounds of the Canton church, Stark Co., Ohio, sister Mary E. Sefong, aged 38 years, 2 months and 23 days. She was an invalid for some time, but bore her trials patiently. She leaves her parents, two brothers and three sisters.

**ROOSE.**—In the Canton church, Ohio, Mr. Samuel Roose, aged 70 years, 2 months and 10 days. He leaves a companion and four children. Three children preceded him to the spirit world.

**LANDES.**—In the City of Canton, Ohio, sister Sarah Landes, aged 73 years, 1 month and 23 days. After an illness of a few days she died in the triumph of a living faith in her Redeemer. JOHN F. KAHLER.

**HEINY.**—In the Stony Creek church, Hamilton Co., Ind., Feb. 1, 1895, of consumption, sister Addie Heiny, only daughter of friend Daniel Caylor, aged 36 years, 6 months and 20 days. She was married to Bro. Wm. Heiny sixteen years ago. To this union were born four children—two sons and two daughters, the youngest only one year old. Deceased was in poor health for about three years. She united with the church fourteen years ago. Her last Christian duty was to call for the elders to anoint her. Funeral services by D. W. Gustin, of Henry County. MOSES SMELTZER.

**KREIDER.**—In the Conestoga church, Lancaster Co., Pa., Jan. 31, 1895, Bro. Benjamin Kreider, aged 62 years and 8 days. Services by the Brethren. I. W. TAYLOR.

**YANEY.**—In the bounds of Blue Creek church, Adams Co., Ind., Feb. 5, 1895, of lung trouble, sister Julia Ann Yaney, aged 68 years, 7 months and 11 days. Sister Yaney was a faithful and cheerful Christian. She leaves four children and an aged and feeble husband. Funeral by the writer, from Rev. 14: 13. H. J. BEAGLE.

**SHERFY.**—Near Blountville, Tenn., Jan. 5, 1895, Sophia E., wife of Eld. Noah B. Sherfy, aged 42 years, 3 months and 4 days. Sister Sherfy had suffered from scirrhus cancer of the breast for about two years. Jan. 6, 1894, it was removed by a surgical operation. She appeared to improve for some months, then gradually declined in health. For nine weeks prior to her death she suffered intensely. She died in full triumph of a living faith in Jesus. She had been a faithful member of the Brethren church for about twenty-three years. She leaves a bereaved husband and two children. TENNA E. SHERFY.

**CROSSWHITE.**—Near Gratiot, Ohio, Jan. 30, 1895, of typhoid fever, Aurora Blanche, eldest daughter of Bro. and sister A. G. Crosswhite, aged 12 years, 10 months and 3 days. She was born in Jonesborough, Tenn. For twelve weeks she suffered, then bade farewell to earth and answered the call of her Heavenly Father. Services by the Brethren. H. M. BARWICK.

**HUFFMAN.**—Near Williamsport, Md., Feb. 2, 1895, of consumption, Leah Huffman, aged 20 years. She was pleasant and kind, and was liked by all who knew her. She was not bedfast at any time. SUE E. LONG.

**REPGLOE.**—In the Middle Fork congregation, Clinton Co., Ind., Feb. 1, 1895, Chester Lloyd, son of Bro. William and sister Lizzie Repgloe, aged 10 months and 14 days. Funeral services by elders Isaac Billheimer and Solomon Bickenstaff, from Matt. 10: 29. JOHN E. METZGER.

**THOMPSON.**—At her home, in the Cerro Gordo church, Ill., Jan. 30, 1895, sister Mary C. Thompson, aged 76 years, 7 months and 16 days. She lived a consistent member of the Brethren church for seventeen years. Funeral took place from the family residence, conducted by Eld. David Frantz. J. M. SHIVELY.

**NOLFF.**—In the Red Bank congregation, Pa., Jan. 5, 1895, sister Hester, wife of Zacharias Nolff, aged 61 years, 3 months and 17 days. Deceased joined the Brethren church in October, 1886, in which she lived a consistent member. She leaves a husband and seven children. Funeral services by Mr. McElhatton, of the M. E. church.

**JOHN.**—In the Brush Valley church, Pa., Dec. 30, 1894, Bro. Isalah, son of Samuel and Catharine John, aged 26 years, 10 months and 13 days. Funeral services by D. A. Hetrick, from Rev. 14: 13.

**McQUILKEN.**—In the Pine Creek congregation, Ogle Co., Ill., of heart trouble, sister Nancy McQuilken, aged 76 years, 1 month and 25 days. Funeral services at the Silver Creek church, by brethren E. Forney and D. E. Price, from 2 Tim. 4: 6-8. I. M. PRICE.

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## Charlie Newcomer.

THE story of the life of little Charlie Newcomer, written by Bro. W. B. Stover, is beautiful and fascinating. The book contains 70 pages, printed on good paper from large, clear type, and is embellished by several illustrations. Bound in cloth, price, 25 cents postpaid. To agents, Sunday schools, etc. \$2.40 per dozen prepaid. Write us for special prices per hundred copies by freight. Address BRETHREN'S PUB. CO., Mt. Morris, Ill.

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## The Brethren's SUNDAY SCHOOL SONG BOOK

This work was compiled and published by authority of the Annual Meeting. And while it may be used to advantage in any of our services, it is especially adapted for use in Sunday schools, prayer and social meetings. It contains 183 hymns, and is printed in both the shaped and round notes. The book is being generally introduced, over 1,500 copies having been sold the first month. It contains the rudiments of music, and is well adapted for use in singing-schools also.

### PRICES (Prepaid).

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### OUR QUARTERLIES.

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The above is the title of a book of over forty poems, written by Bro. N. R. Baker, of Chesterfield, S. C. The book is well bound and contains twelve illustrations. Nearly 200 pages. Price, \$1, postpaid. Address:

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"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MARCH 5, 1895.

No. 10.

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BRO. D. D. WINE closed his series of meetings in the Donnel's Creek church, Ohio, with twenty accessions.

WE must again remind our correspondents of the fact that we never publish poetry in connection with obituary notices.

BRO. J. M. MOHLER closed his interesting meeting in Barnettville, Ind., Feb. 23, with eleven accessions.

THERE are said to be one hundred and fifty thousand poor people in Cook County (the County in which Chicago is located) who require assistance.

SISTER KATIE H. KIMMEL, Elderton, Pa., has on hand a number of old MESSENGERS that she would be pleased to send where they could be distributed in a way that may do good.

Do not fail to carefully examine the missionary report, found in this issue, on page 150. Every congregation in the Brotherhood should have an interest in these monthly reports.

THE Turks seem determined to drive American missionaries and educators out of Armenia if possible. A gentleman in that country, writing to a friend in Rowley, Mass., says that the Turkish authorities have closed all the colleges in Armenia, and have imprisoned thirty-five American teachers.

J. PHILLIPSON & Co., of Warsaw, Ind., to whom many of our brethren have been sending orders for plain clothing, have removed their establishment to 185, 187, 189 Van Buren Street, Chicago, Ill., where they will be pleased to see any of our people who visit the city. See their advertisement on the last page of this issue.

THE Secretary's report, in this issue, shows a growing interest in tract distribution, as over 24,000 tracts were sent out during the month of January. Every congregation should order and distribute tracts, while every preacher should keep a few on hand to give to those seeking the Truth. In this way good seed may be planted in the hearts of the millions.

THE meetings at the College Chapel are still in progress, with good interest and large attendance. So far eight have been received by confession and baptism, and one awaits baptism.

WHEN last heard from Bro. L. W. Teeter was still engaged in his series of meetings near Bradford, Ohio, and was doing some earnest and forcible preaching that must sooner or later result in great good.

IN our issue of Feb. 15, we stated that Bro. Tobias Fike would represent the Second District of W. Va., on the Standing Committee. We should have said the First District. Bro. Z. Annon, we understand, is to represent the Second District.

In this issue we publish some announcements of District Meetings. We wish all the clerks of these meetings to bear in mind that copies of their minutes should be sent us as early as possible, with the queries, intended for the Annual Meeting, marked.

BRO. D. E. BRUBAKER and family, who have been with us for some years, move to Dallas County, Iowa this week, and should hereafter be addressed at Panther. Our association with Bro. Brubaker has been very pleasant indeed, and we trust he will find a pleasant sojourn among the members in the church to which he is moving, and be the means of accomplishing great good as a preacher and elder in Iowa.

SPEAKING of Sunday reforms at our future Annual Meetings, one of our contributors wishes to know what is going to be done with Sunday excursions. We should say, Put a stop to them. The decisions of the Annual Conference say the same. As a people, we should throw the weight of our influence on the side of keeping the First Day of the week holy unto the Lord. If there is any way of doing away with Sunday excursions, it should be done.

A LETTER just received from Bro. W. B. Stover informs us that our missionaries have selected Balsear, one hundred and twenty-five miles north of Bombay, as their mission point. The town is a place of ten thousand inhabitants, three miles from the seacoast, in a section of country occupied by no other missionaries. The interior of the country is also favorable to their work, and a wide field is opened up to them. The locality was highly recommended to them. They will now enter upon their work in earnest.

BRO. J. H. MILLER, of Goshen, Ind., says that in his travels among some of the churches, he is surprised to find many members who do not take the MESSENGER and yet take a number of other papers. These members need to be properly instructed in regard to the importance of religious reading for their families. This is a subject that scores have never paused to consider, and for that reason their children are growing up with little knowledge of the Brethren and very little love for the doctrine and principles of the church. Most assuredly they are not acting wisely.

BRO. J. S. FLORY changes his address from Lordsburg, Cal., to Los Angeles. His correspondents will please make a note of this change and address him accordingly.

THE Chinese have to pay for some of their misdeeds. Recently the Chinese government paid nearly \$5,000.00 to the father of James Wylier, the Scotch missionary, who was murdered by the Chinese soldiers early in the war.

WE can still fill orders for the Brethren's Almanac. Price 10 cents, or 75 cents per dozen, or 5 cents per copy if ordered in lots of fifty or more. Those wishing them will please send in their orders soon. Do good by using them and give some to others.

BRO. W. B. STOVER'S "Diary Leaven" will be found in the Essay Department on page 148 in this issue. The communication reached us too late to appear in the Missionary Department. It was written before the special field of labor was agreed upon, as mentioned in another item on this page.

At Thomasville, Ga., are two members who would be pleased to enjoy a visit from some of our ministers passing that way. They live in a fine section of country, and think that a good congregation might be built up in that part of the State by a minister of zeal and skill. For further particulars address M. N. Wertz.

BRO. J. H. MILLER writes us that he is now engaged in a series of meetings in the St. Joseph Valley, Indiana. The drifted snow was very much against his work. He thinks this the most severe winter known in that part of the State in ten years. He adds that the poor people are suffering intensely on account of the extreme cold.

THE Conemaugh church, Pa., seems to be well equipped for work. Bro. David Hildebrand writes that the congregation numbers about four hundred, has eleven preachers, among them two elders. They have five appointments each Lord's Day and eight places of meeting,—two in the suburbs of Johnstown and six in the country. They also have six Sunday schools, three of them continuing the year round, six meetinghouses, one schoolhouse that is used regularly, and they also make use of a union house. During the past year, nearly eighty persons united with the church.

BRO. ROYER informs us that the Commencement Exercises at the Mt. Morris College will take place on Friday before the Annual Meeting. This arrangement will give the friends of the school an opportunity to attend the closing exercises at the school and go to Annual Meeting on Saturday morning. He also informs us that he has arranged for students to go from Mt. Morris to Annual Meeting and from there home at half-fare. By this arrangement, students from Ohio and Indiana can go home by way of Annual Meeting cheaper than to go direct from Mt. Morris. See about the fare in the advertisement on the last page of this issue.



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### SEEKING A CITY.

BY J. S. MOHLER.

We are seeking for a city  
That's not made by human hand,  
And that's built on sure foundations,  
Which eternally shall stand.

CHORUS \*

And we'll walk through the streets of the city  
With our loved ones gone before,  
And we'll sit on the banks of the river  
Where we'll meet to part no more.

We are seeking for a city  
That is glorious to behold,  
And its walls are built of jasper,  
And its streets of burnished gold.—Chorus.

We are seeking for a city  
With its gates of pearly white,  
Where no darkness ever falleth  
On the thrones of changeless light.—Chorus.

We are seeking for a city  
With its living, crystal stream;  
Where the tree of life is blooming  
On the shores of living green.—Chorus.

We are seeking for a city  
Where we'll weep, and sigh no more;  
But with joy we'll sing forever.  
On that fair celestial shore.—Chorus.

Lordsburg, Cal.

\* Chorus to above hymn, selected.

### WORKING FOR JESUS.

BY O. H. BALSBAUGH.

To Brethren John Herr and W. H. Oberholtzer  
Superintendents of the Heidelberg Sunday  
School, Lebanon Co., Pa.:—

In spirit I am often with you, and my affections often go back to re-enjoy the few hours I spent in your midst. During the current year I have visited many Sunday schools, and found much to commend in all of them; but none come so near my ideal as yours. Your zeal, your harmony, your methods all argue success.

I rejoice in your devotion to the spiritual interests of the young. The religious culture of children is one of the most momentous in the kingdom of God on earth. To look with displeasure or indifference on such a dispensation of the grace of God, is a sad indication of a very superficial apprehension of "the truth as it is in Jesus." God makes much of germs, of beginnings, of first things; and nothing more than the Genesis and dawn of human life. If we want to fall into line with Him, we will fill the land with religious nurseries for children and youth. With such Christian Endeavor movements God is well pleased. Nothing on earth can exceed in importance the *holy tendency* given to the infant nature. Let this fundamental truth take hold of your inmost being, and make you sublimely and consistently enthusiastic in the work of religious culture in which you are engaged.

Your Leader and Fellow-Laborer is no other than the All-wise, Almighty, ever Blessed God. 1 Cor. 3: 9 and 2 Cor. 6: 1. Do all in His name, by His directions, for His Glory, and you and your precious charge will mutually realize 1 Thess. 2: 19, 20. Keep Eternity constantly in view. Stand evermore before the rent veil, and get all your inspirations from "the joy set before you." Heb. 12: 2. So did Jesus, and so must His disciples.

So long as we are afraid to accept God's large idea of human nature, and shrink from applying His principles to all the relations of life, we are not symmetrically Christian. This is precisely what those do who oppose Sunday schools, and their essential concomitants. This I am ready to demonstrate at any time and anywhere. A well-conducted children's meeting is a blessing to the school, the church, and the community. An indiscreet use of a thing is no argument against the thing itself. God has never instituted either law or ordinance in this world that has not been abused. But this is no reflection on the Divine Wisdom, nor invalidation of the Divine Authority. Nothing has ever been more corrupted than "the Glorious Gospel of the Blessed God." Children's meetings are as much in the Divine order as special conventions for adults. The claims of the little ones come first, and these necessarily involve the duties of the parents. A children's meeting is only a Sunday school in which the ordinary course of instruction is substituted by special consideration of the aim, and methods, and solemnity, and essential incidents of CHILD TRAINING. No unprejudiced mind can urge any valid objection against it. I attended about one dozen such meetings this year, and they were all characterized with the gravity of a love-feast. Many brethren and sisters (and among them not a few ministers), have come to me and confessed the utter falsity of their previous ideas of such an occasion. We have yet to learn the Divine Mind in relation to the holy manner and stupendous significance of *child-nurture* in THE LORD.

God bless all efforts that are made for the religious culture of the young. Work on, my dear brethren, bravely, meekly, prayerfully, confidently, and you will not fail to win trophies for the glory of God. Soul-saving is the acme of the Divine Purpose, and of the loftiest Christian endeavor. This is the "faithful saying WORTHY OF ALL ACCEPTATION," and the faithful echo of every loyal heart. See 1 Tim. 1: 15; 1 Cor. 9: 22. God alone knows the worth of a soul, and His estimate is seen on the Cross! In this overwhelming fact there is room for the Sunday school, and children's service, and means and measures that have not yet entered into the mind of the wisest and best of the "co-workers with God."

"SEEK YE OUT OF THE BOOK OF THE LORD  
AND READ."—Isa. 34: 16.

BY J. H. MILLER.

No other book gives as much comfort to the reader as the Bible. It is the Book of books, hence the best book to read. Next to the Bible is the GOSPEL MESSENGER. Its pages are filled with Bible narratives, pointing the soul to a higher plane in life. This welcome visitor comes with its pages laden with good news. Eighteen hundred and ninety-five comes, bringing joyful news, knowing only Jesus and him crucified.

I have No. 4 before me, with the first page full of short and spicy notes.

Next comes Bro. Noah Longenecker's article on "Envy." While reading his article I was made to think he took his gloves off and handled the sword so that the cutting was done in both front and rear.

"Random Thoughts," by C. D. Hylton was glanced over. I was made to wonder why that sister could not have the privilege to pray as well as in the apostles' day. Perhaps envy was cropping out and some had fears that the sisters might offer a better prayer than the ministers. I love to hear a sister pray. It gives life and tone to a meeting. Deacons should be called upon to pray. Paul had his helpers. Philipp.

4: 3; Rom. 16: 3. Apollos, a mighty man in the Scriptures, was more fully instructed and the way of God expounded unto him by Aquila and Priscilla. Acts 18: 24-26. In this case a man and wife are doing the teaching. The woman is first named. She may have been the better teacher of the two. If women could be helps in spreading the Gospel then, why not now?

Bro. Sharp's "Number Ten" on feet-washing is timely and full of rich thought.

Next comes "God's Instruments," by J. C. Beahm. Truly Satan has been busy for many years opposing God, hence the "battle ax" must be used to throw down his walls and crush his kingdom.

"A Few Items," by J. T. Meyers, reminds us of passing events. 1894 has gone and 1895 has come. How did 1894 find us, and how did it leave us? Where will the close of 1895 find us? Perhaps many of us will be housed up in the silent city of the dead.

"Revivals," by James A. Sell, comes to us as a question, What will the harvest be? If such meetings are properly conducted they will be a blessing to the church and to fallen humanity; if not, the result will be disastrous. Preaching the Gospel to a lost and ruined world is in compliance with God's Word, but undue excitement and so many death-bed stories are intended to bring trouble into the church. In my church work, where such revivals have been held, I have found it difficult to unify the members and bring them into good working order.

Nancy D. Underhill has a great love for her neighbor. She treats that subject as Jesus did, with "compassion."

Correspondents come with their news, "as cold water to a thirsty soul." How glad we are to hear of so many soul-cheering revivals all over the land. May God bless our beloved Zion, that many may come from nature's darkness to the light of the Gospel.

"Religious Information" should be cut out and placed in a book for reference.

"Would We?" by Gertrude A. Flory, has some close trimming. If any should have missed reading her article, it will do you good to read it over and over. If any do not take the GOSPEL MESSENGER in your neighborhood please loan the paper and call special attention to it. It might be the means of stirring us up along that line of thought.

Bro. I. Bennett Trout is much interested in social work. He is no respecter of persons and wishes all, both brethren and sisters, to engage in this noble work. When I find a church that has a good, lively social meeting and Sunday school, in addition to the regular appointments, I find a church that is full of life. A man in the West told me he knew of a gold mine in the Rocky Mountains that had a number of men to work, doing their own cooking, being there for a number of years. There was no woman about them. They grew coarse and rough in their habits and lost their finer feelings. So it will be in church work if the sisters are not allowed to exorcise in worship and help along in the good work. Brethren will get a little selfish and coarse in their way of worship. Their prayers will not be so soft and tender. A sister's prayer is calculated to soften the heart of the unconverted.

"Far-reaching," by J. S. Flory, means to "push out the boat" and colonize, carrying the good news "over land and sea." May the faith of the Gospel be carried with all those who will emigrate into new fields of labor.

The editors come with their pages brimful of good news and the correspondents come crowd-



ing in until we have a paper that stands in advance of all others as a religious periodical.  
Goshen, Ind.

"WHERE ARE YOU BOUND?" OR THE VOYAGE OF LIFE.

BY GEORGE D. ZOLLERS.

THIS is a question of vital importance, propounded by sea captains when they hail each other on the wide, rolling deep. After vessels have been tossed and tempest-driven on the boisterous ocean, it is a source of gratification for them to meet and inquire after each other's welfare, and evince their affection to their fellow-seamen who are engaged in the same stormy enterprise. The watchman, stationed at the mast-head, discovers a little speck rising over the roundness of the sea and as it looms more distinctly into his view, he discovers it to be the mast-head of a ship. Animated by the scene, he breaks the tidings to the officers and crew on deck, about sixty feet below his elevated position. S-a-i-l-o' sings out the watchman aloft, striking a high key, and exercising his voice in a musical strain. "Where away?" responds the captain. "Three points on the lee bow, sir," replies the man aloft. The captain, aided by his telescope, now peers in the direction and soon the great hull of the ship comes in full view. All on board are now anxious for an interchange of communication, to learn the conditions of each, and from whence they came and whither bound. Soon they approach each other, coming within speaking and hearing distance, and the captains of the respective vessels, by the aid of their trumpets, converse.

The subject that heads this article now becomes pertinent at the time and place.

"Where are you bound?"

"To Hong Kong in China."

"What is your latitude and longitude?" The result of the reckonings of the two competent sea captains being produced, satisfaction is afforded to both officers and crews of the respective vessels, while risking their precious lives and cargoes on the wild, stormy sea.

This method of scrutiny discloses the correctness of the mathematical problems. But suppose that a prudent and exact navigator accosts a careless and unreliable calculator, who has been employing an uncertain method, called by seamen "dead reckoning." This is simply an average of the distance and variations of a ship's course, and compares in point of accuracy with the weather conjectures in an almanac. This defective system holds no comparison with the precise measurements from the heavenly bodies, which are guided and supported by God's perfect laws. In his calculations the judicious and competent navigator has a reliable report to give; but the conclusions of the dead reckoner, when heralded through the trumpet, grates upon the finely-cultured ears of the refined calculator. However fluent the communication, it is without proof, and the trained ear and faculties of the wary captain recoil at the idea of granting credence to such an uncertain report. Navigation is too important an enterprise to be trifled with, by allowing the careless method of guessing at locations. The ocean is an expansive, watery waste, where the floating ships with their precious human lives and valuable cargoes are exposed to the merciless, warring elements, and there are numerous perils in the broad expanse of the deep. Hence intelligence, relative to sea voyages, must come from reliable sources.

If it is requisite for natural seamen to arrive at exact conclusions, by using reliable methods, should not the spiritual navigator be equally

cautions and utilize all the methods of the Bible to define his spiritual course to the celestial haven? If God's laws in the external creation are so unerringly established as to elicit the unwavering confidence of the natural mariner in his perilous enterprise, should not Christians, who are sailing over life's stormy sea, evince the same confidence in God's spiritual revelation, whose words of life must ever guide and regulate the soul? God's Spirit ever harmonizes with his Word or the Bible, hence it requires the Spirit and Word of God to afford the answer of a good conscience toward God. When these two divine elements bring their power to bear upon the human heart by the exercise of faith in the individual, then the problem will be rightly solved, and the conclusion will be a safe one.

But if I interview a person who relies upon spiritual influence apart from the Word of God, I locate him among the "dead reckoners," from the fact that his calculations are unreliable. Faith that is of divine origin grasps all the words of life, and deduces its measurements from the fixed principles of the Bible. To sail in a spiritual realm without this certain basis to fix and stay the soul, would be as reckless and insecure as for a navigator to undertake a voyage across the boisterous ocean by relying only upon his compass and log reckonings. The compass points designate the course to the desired haven, it is true, and the log and line determine the speed of the ship, but these give the mariner no assurance whatever of his whereabouts in the turbulent deep. The sun becomes the balancing influence, and discloses the remote driftings of the ship in the unstable element through which she moves, and affords the possibility of a readjustment of the vessel to gain the haven of rest. So I remark that Christ is the fixed and permanent light of the Christian mariner, and the commandments are the balancing power to correct all driftings and variations, and will most assuredly conduct us to the celestial city beyond life's stormy sea. But the person who smites upon his breast and tenders the emotions of his heart, as the evidence of his favor with God, and his successful voyage to heaven, gives no more real evidence of his voyage thither than the mariner who is sailing somewhere and satisfied his conscience that he is steering toward the desired haven because he is under the influence of the genial rays of the sun, gentle breezes, and is moving through comparatively smooth seas.

Again, I say, as nautical science discloses the position of the seaman on the wide, rolling deep, by the fixed principles of God's natural laws, so faith indicates and proves with unerring certainty the situation and course of the Christian mariner, by the commandments of God as enjoined by the Captain of our salvation, Jesus Christ.

"IN THE NAME OF."

BY L. W. TEETER.

In Two Parts—Part One.

A BROTHER wrote, asking me to explain the meaning of the phrase, "in the name of," in the following texts, viz., Acts 2:38; 8:16; 10:48; 19:5, as compared with the meaning of the same phrase in Matt. 28:19.

It is well known that the first texts above alluded to, are freely used by the advocates of single immersion for Christian baptism, as justifying the one act of immersion. Those texts are therefore used by them, really, to determine the meaning of the phrase, "in the name of," as used in Matt. 28:19. The impropriety and

danger of such use of those texts will likely appear to the reader from the following consideration of the subject.

To be fair in this investigation, it is proper to refer to the use of the phrase throughout the New Testament Scriptures. In the following citations, the phrases, "in his name," "in my name," etc., are regarded as equivalent to, "in the name of," and will be examined accordingly.

In the New Testament, the phrase, "in the name of," and its equivalents, are used fifty-seven times. The Greek preposition used in each case is not the same one, but there are three different prepositions, viz, *epi*, *en*, and *eis*, one of which is used in each case. Each of those prepositions, however, is translated by "in" and "into;" and in addition to this, *eis* is translated three times by "on."

*Epi* usually expresses the relation of place, as to, in, into or at a place. It is used fourteen times.

*En* usually expresses the state, condition or position in which one is. It is used in thirty cases.

*Eis* radically signifies direction towards, motion to, on or into. It is expressive of a point arrived at, usually. It is used in thirteen of the fifty-seven places.

Following are the citations to the texts in which is found the phrase "in the name of," or its equivalents, as introduced by the preposition *epi*, together with the local, or particular meaning of the phrase at each place:

1. Matt. 18:5, "Whoso shall receive one such little child in my name," meaning to receive into full fellowship, such childlike persons, as illustrated by Christ.

2. Matt. 24:5, "Many shall come in my name," meaning they shall assume my place as Christ.

3. Mark 9:37, same as No. 1.

4. Mark 9:39, "Do a miracle in my name," meaning by the appointment and aid of Christ.

5. Mark 13:6, same as No. 2.

6. Luke 9:48, same as No. 1.

7. Luke 9:49, "Casting out devils in thy name," meaning professing to act as one appointed by Christ.

8. Luke 21:8, same as No. 2.

9. Luke 24:47, "Preached in his name," meaning as under the appointment and direction of Christ.

10. Acts 2:38, "Be baptized . . . in the name of Christ," meaning according to the authority and direction of Christ. (See Matt. 28:19; Mark 16:16).

11. Acts 4:17, 18, "That they speak henceforth to no man in this name," meaning to teach in the same manner as Christ taught.

12. Acts 5:28, 40. Same as No. 11.

Following are the citations to the phrase, "in the name of," etc., as introduced by the preposition *en*:

1. Matt. 21:9, "Blessed is he that cometh in the name of the Lord," meaning to be in the position of king.

2. Matt. 23:39, "Blessed is he that cometh in the name of the Lord," meaning to be in his position of conqueror.

3. Mark 9:38, 39, "We saw one casting out devils in thy name," meaning to act in the capacity of Christ, or as by his authority.

4. Mark 9:41, "Whosoever shall give you a cup of water to drink in my name," meaning to be in the state of Christian fellowship, as an essential condition, in which such an act is possible.

5. Mark 11:9, "Blessed is he that cometh in the name of the Lord," same as No. 1.

(Mark 11:10, "Blessed be the kingdom of our



father David, that cometh in the name of the Lord." In this case, the phrase, "in the name of the Lord," is not of good authority. The Revised Version also omits it.)

6. Luke 13:35, "Blessed is he that cometh in the name of the Lord," same as No. 1 and 5.

7. Luke 19:38, "Blessed be the king that cometh in the name of the Lord," meaning to be in the position of king.

8. John 5:43, (a) "I am come in my Father's name," meaning to be in fellowship with, and in position to act for, his Father. (b) "If another shall come in his own name," meaning by self-appointment,—a self assumed position as a leader.

9. John 10:25, "The works that I do in my Father's name," meaning to be in the position of servant, as authorized by his Father.

10. John 12:13, "Blessed is the King of Israel that cometh in the name of the Lord," same as No. 1, 5 and 6.

11. John 14:13, 14, "And whatsoever ye shall ask in my name," meaning to ask or pray for things according to his will as given in his Gospel.

12. John 14:26, "The Holy Ghost, whom the Father will send in my name," meaning that the Father will send the Holy Ghost into the world to honor and to continue the work that Jesus began on earth, as he told his disciples on various occasions.

13. John 15:16, "Whatsoever ye shall ask of the Father in my name," meaning that they are standing in the relation to the Father as his children by the Son, and in that relation can pray acceptably.

14. John 16:23, same as No. 13

15. John 16:24, same as No. 13

16. John 16:26, same as No. 13.

17. John 17:12, "I kept them in thy name," meaning that he kept them true to their vows, and in full fellowship with the Father, by keeping them obedient to his will.

18. Acts 3:6, "In the name of Jesus Christ of Nazareth, rise up and walk," meaning that by the power of Jesus Christ, and their appointment as his servants, this miracle might be done by them the same as if done by Christ directly.

19. Acts 9:27, "How he had preached boldly at Damascus in the name of Jesus," meaning (a) that he was in the position as a minister of Jesus and (b) that he preached his Gospel.

20. Acts 10:48, "And he commanded them to be baptized in the name of the Lord," meaning according to the instruction of Christ to his disciples on baptism. (See Matt. 28:9; Mark 16:16).

REMARK.—The preposition *en* seems here to intimate a high degree of acceptance, corresponding with the Holy Spirit witness, i. e., they were in a state, or condition, next to complete fellowship, baptism only being yet required.

21. Acts 16:18, "I command thee in the name of Jesus Christ to come out of her," meaning that Paul was in a position in which Christ would grant his request.

22. 1 Cor. 5:4, 5, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such an one unto Satan," etc., meaning to be in position as an assembly to excommunicate from church fellowship an evildoer. (See Matt. 18:17, 20).

23. 1 Cor. 6:11, "But ye are justified in the name of the Lord Jesus, and by the Spirit of God," meaning that they were now in a state of justification by an application of the Gospel of Christ.

24. Eph. 5:20, "Giving thanks always, and for all things unto God and the Father, in the name of our Lord Jesus Christ," meaning to officiate in the position of priest, as under the direction of Christ, and unto him as High Priest. (See Heb. 10:20, 22).

25. Col. 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus," meaning that all their work and conversation should be in strict accord with the position in which their profession places them.

26. 2 Thess. 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," etc., meaning that Paul administered church discipline for Christ according to his appointment as counselor. (See Acts 20:15).

27. James 5:14, "Let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord," meaning that the elders being in the position as placed by the church of Christ, and the sick in proper condition according to his Word.

#### DIARY LEAVES.

BY W. B. STOVER.

Bombay, Jan. 1, 1895.

This is the most pleasant first of January I ever saw. The sun shines bright and warm, as it does every day. The birds are singing among the green trees and flower-bearing vines, and the crows are everywhere. Two natives are nearly all barefoot, and usually wrapped in scant clothing. The little fellows, boys and girls, go without any clothing whatever. It is quite cold in the night, and I have seen them sit by a fire they had built by the side of the street or on the seashore, and warm themselves, first the hands and then the feet being held over the coals in the early morning or late at night. A native was carrying a baby one day, and it was shivering. Its only clothing was a little shirt, reaching from its neck to its hips. A gentleman near, seeing too the coil of the poor little thing, asked the parent why he didn't put more clothes on it. He said, "That's all I've got." The gentleman told me that was what he said, as I could not understand him.

The crows are as plentiful as English sparrows are at home. And they get quite bold and daring. I saw a crow dash down and carry away some bread and sweetmeats from a native, who was carrying it on top of his head on a tray. One is sitting now near our window and singing, "Caw, caw."

I have an annoying tooth, and I must go to the dentist. There are several good dentists in Bombay, but they know how to charge. I will go to the American dentist. My advice to others coming to this country is, to have the teeth thoroughly attended to before starting.

Bombay, Jan. 8.

I hope to visit the Gujerat country, north of here, in a few days. I have learned several places where I can call and get information. I wish I knew the language. There are enough English-speaking people all over this country, so that one can travel without difficulty, but the kind of information we want can't be obtained from railroad men nor English officials.

I had a long talk recently with a Salvation Army leader who is very much dissatisfied with his religion. We must pray for him.

Baroda, Jan. 10.

I left Bombay last night and arrived here this morning; traveled third class so as to save the rupees; shared a compartment with six or eight natives. I had not room to lie down, so slept all

I could sitting up. In the after part of the night several got off, so I could lie down on the seat with some satisfaction. And with blankets and pillow,—always necessary for night traveling in India,—I fared, on the whole, real well.

At the Baroda station I took a cup of tea, and waited a half hour, lest I should come too soon at the house where I intended to call. Then I got a native two-wheeled wagon and driver to take me to the house of the "padre sa' ib," missionary gentleman, for three annas, about five cents.

After introducing myself to "padre sa' ib," I received a pleasant welcome. He asked me how long I would stay. I told him that depended more on him than me. And then he said he would just lay all things aside and give me the whole day. He is an Ohio Methodist, a kind and clever gentleman. Well, immediately after breakfast, they had intended to go three miles into the country to a native village to give the Sunday-school children a little Christmas treat. I was glad to go too. So, in the native cart two of us, and two more on horses, we left for the country. This is my first experience in the India country in the daytime. Fences are nearly all cactus, trees and bushes in abundance; fields, very small, usually divided by a little ridge of sod; no houses to be seen. People live in little villages and are not scattered at random over the country; many travelers in carts and on foot are constantly on the road. These travelers are going to or from the larger villages for trading purposes, except the beggars, who are everywhere.

We soon reached the village. By the side of a very large reservoir we stopped. In this tank, as it is commonly called, the natives bathe, and wash their clothes, and finally get their drinking water.

We went aside into a little narrow street, past the village idol, which is a greasy, red, shapeless-looking thing, on a little stone pedestal under a little dome, a short distance, to where a score of children sat on the ground under a porch roof. The people carried out a bed for us to sit on, before the children. Then the teacher had them sing several hymns, offered prayer, and asked them a number of Bible questions. They answered quite well. Of course I did not understand many words. Then they were asked if they believed in Jesus. There was a moment of hesitation, then the largest said, "Hu," yes, and they all said yes. I talked to them too, the teacher telling them what I said. Following this each child was given a little packet of sweetmeats, wrapped in a simple Gospel tract and an advertising card from America. The missionaries had written some Scripture on the back of the cards, and none of the people could read the advertisements. By the time the exercises were over, at least a score of parents had gathered in curiosity, and were hearing the Word. And all this was the result of sixteen weeks' teaching, one hour each week. The scholars of this Sunday school wore no clothing, but they could learn quickly, and would often sing the Christian hymns on the street.

Returning home, after dinner we went to see the palace of the maharajah. It is an excellent structure, built at an enormous expense. We were taken all through the building. Many were the fine paintings, carved wood-work, mosaics, furniture, etc. In the library I counted forty-six book-cases of six shelves each, filled with books. On the tower of the building we could see for many miles around, the woody, level country of Gujerat.

Next we went into the town more fully, and saw the two gold cannon, the only gold cannon in the world, that the previous maharajah had made. He was finally deposed for his extravagance.



Many of the things seen daily I will simply have to remember. It is too much to write down, even for my diary. However, this is a large town, and as we pass along amidst the thronged streets, I wonder how long it will be till they all can be reached by the saving Gospel.

In the evening we visited the native prayer meeting, and, while I could not understand a word, I could understand the spirit. I have attended prayer meetings in lands not heathen, with people who never knew heathenism, and have sometimes seen in these more coldness, indifference and formality than among these who, a few years ago, knew no Savior.

Ahmadabad, Jan. 11.

Early this morning I took the mail train to this city. Here I got a good breakfast in the station. I was hungry, and ate fish, meat, potatoes, rice and curry, six pieces of toast bread, and drank two cups of tea. In this country few of the towns have regular hotels, so where the railroad extends, some of the stations have tea, and others have meals. On the railroad maps, each place where tea or lunch may be had is designated.

After breakfast, I secured a native cart to take me to the house of the padre sa'ib. The driver took me through the town to where a Catholic priest lived. I could talk to the priest, and he could talk to the driver. Neither the priest nor the driver knew where I wanted to go, and I could only tell them the man's name. So we went to another part of the town to another man who could speak English. He knew, and I was finally brought to where I wished to go. So I visited several missionaries. The reception they gave me was marked. I will not write details too fully. Gujrat country has about 15,000,000 people. The one mission party said to me: "Well, let's see. There are about forty missionaries now in all this section, and I would advise you to go somewhere else. Besides, we came here first, have been here a good many years, and we consider this country as ours, anyhow." Another party said: "Come; there is room here for 1,000 workers, and we need not come into too close contact."

Some missionaries have wild ideas as to missionary comity. Some are very sensitive, indeed. I told several what the one told me, and I found that there was a decided difference of opinion on that question. With a few there is more jealousy here than at home. How unlike Him are some of His professed followers!

There is much unoccupied territory hereabouts, and it is a promising field. I feel somewhat drawn to this country. It is easy of access, is promising, language is easy, and the people are interesting. In locating here, there are many accessible towns which our friends have not occupied in these "many years," and we would go in the name of the Lord.

Bombay, Jan. 12.

I came home last night, arriving at about half past seven this morning. Folks were not expecting me yet, so were quite expressive of their joyous surprise. I had been gone three nights and two days, traveled 619 miles, and spent altogether 11 rupees, 12 annas and 3 pies; (12 pies equal 1 anna; 16 anna, 1 rupee; a rupee, about 27 cents).

Coming home I was in a compartment with a Parsee gentleman and family. He asked me to eat lunch with them. I did not know what was best to do, so I just said, "Salaam sa'ib" and shook my head. He smiled. They ate awhile, and seeing I was not eating, he took a piece of paper and laid four fish on it, some native baked kind of a pancake, and half an orange, and gave it to me. Well, I ate nearly all of it, and it was very good. How the natives on the next seat

looked as I began to eat! I suppose they thought I would be breaking my case. There were no knives or forks or porcelain dishes in the whole transaction.

Gujrat is called the garden of India. It is somewhat feverish, but there are innumerable trees, flowers, birds and monkeys. On my trip I saw monkeys and monkeys, many of them as large as a common dog, and with tails as long as my arm. They jump around on the ground like rabbits, and on the trees like squirrels. I had expected to see little monkeys, like cats, but these great big fellows were a surprise to me. And the birds, some of them with legs longer than mine, were all new to me, except the crows. The long-legged birds, I learned the name of them, but have forgotten it, would go walking over the fields two by two. This is their custom, to go in pairs. They are pretty, with white feathers, and bodies larger than robbers.

Gujrat is inviting, but I must by all means see Oach Belas. By way of Calcutta, the distance is some 3,000 miles, round trip, and the fares by rail will be about 40 rupees. First class, the fares would be at least 240 rupees. This is indeed a land of contrasts. Of course, third class is not equal to first class, but it is good enough for me.

#### CHRIST, THE WAY, THE TRUTH, AND THE LIFE.—John 14: 6.

BY JOHN E. MOYLER

In Three Parts.—Part Two.

#### THE TRUTH.

CHRIST's words, "I am the truth," have a richness of meaning that is seldom appreciated. As "a word fitly spoken is as like apples of gold in pictures of silver" (Prov. 25: 11) so have those words of Christ been to many of his disciples. I do not know of a thought that to-day should be dearer to us than that Christ is the Truth.

A truth once accepted cannot be doubted. A child old enough to say that "I am myself and not some one else" cannot be induced to believe otherwise. He has learned a truth of identity and cannot possibly doubt it.

We can think of various primary truths, yet Christ says not, "I am the truth," but, "I am the way." I have no doubt that he is the great central truth of all the religions of earth, because "All things were created by him and for him" (Col. 1: 16), and he can well say, "I am THE TRUTH." The truth of identity is believed by all people alike. So is my primary truth. Christ is a primary truth in the truest sense. God authorizes him to say, "I am the truth," and certainly God knows.

As a primary truth, once comprehended, can not be doubted, neither can we know Christ and yet doubt him. If we know Christ is the Truth, we must believe that all he lived and taught is absolutely true. We must follow all his teachings and trust all his promises just as the apostles did, for we know that any truth is the same yesterday, to-day and forever. We also know the assurance from the Father, "If ye continue in my word, then shall ye abide in me, and ye shall know the truth and the truth shall make you free." John 8: 31, 32. Except in obedience, the truth cannot make us free, for Paul teaches, "If any man obey not our word by this epistle, note that man, and have no company with him." 2 Thes. 3: 14. How foolish it is, then, a question, someone do, "How can baptism save me?" or, "How can pain dressing save me?" for we know it is not baptism, nor dress, nor ceremony that saves us, but it is obedience to the Truth that saves, or makes us free.

We can thank God that, though Christ, the Truth, ascended to the Father, we are not left without a knowledge of the Truth. Christ earnestly prayed, "Sanctify them through thy truth: thy word is truth." John 17: 17. We have the Word of God with us and our Savior's prayer has been answered in the sanctification of many souls through this Word. The entire Word of God is truth, and we cannot expect freedom from sin by obedience to a part of the truth. The truth in God is not understood by the natural mind (1 Cor. 2: 14), and is not within its power of comprehension, any more than it was within our power, while we were yet infants, to grasp any primary truth. We see about us daily the sad spectacle of those who are "ever learning and never able to come to the knowledge of the truth." 2 Tim. 3: 7. That, as children of God, we may know the Truth and avoid error, the "Spirit of Truth" has been given us to guide us into all truth. John 16: 13. Even with this Spirit as our guide, we are not always able to discern between the evil and the good, "For Satan himself is transformed into an angel of light," and his ministers into the ministers of righteousness. 2 Cor. 11: 14, 15.

The apostles had to strive hard against Satan, and at one time he tried to cause a serious division in the church (Acts 15). Had not this attempt failed there would have been two church denominations formed at once, each claiming to be founded upon the same Truth. But the Spirit of Truth taught the disciples that the church is a body, of which Christ is the head (Col. 1: 18), and that they should endeavor to keep the unity of the Spirit in the bonds of peace. "There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4: 2-6); "And the apostles and elders came together to consider of this matter" (Acts 15: 6), that they might indeed all remain in the Truth.

Those who assembled were representatives of the church of God, and the Spirit of Truth led them all together into the Truth. Acts 15: 22-31. Each of the apostles alone might have been led by Satan into error; but there was less danger of this when they were united as the body of Christ; they were thus more likely to be led by the Spirit of Truth, for the church is "the pillar and ground of the truth" (1 Tim. 3: 15), and as such her wisdom is greater than that of her most consecrated member. God's church meets to this day, as the disciples met in Jerusalem, to discuss matters that might cause a division in the church and to learn the mind of the Lord concerning any question of disputes. When the representatives from the churches and the elders are thus led by the Spirit of Truth, we receive the mind of God, and we unto any who do not heed that mind. I do not see how we can lightly esteem the decisions of the church, or ignore them, when God so highly regards them in heaven. Matt. 16: 19.

When we know Christ is the Truth, we have a knowledge superior to that of the "higher critics." The Spirit of Truth is a safer guide than the peculiarities of literature. Let us walk in the truth "as we have received a commandment from the Father." 1 John 4 "Let us purify our souls in obeying the truth through the Spirit" (1 Pet. 1: 22), because "Blessed are the pure in heart: for they shall see God." Matt. 5: 7.

Warrensburg, Mo.

"The sweetest companion a man can have is a holy, watchful, tender conscience."



## Missionary and Tract Work Department.

"Upon the first day of the week, et every one of you lay by him in store as God hath prospered him, but there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
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### IF WE UNDERSTOOD.

BY J. O. BARNHART.

If we understood each other,—  
We, who travel day by day,  
On our pilgrimage together,  
Up the steep and rugged way,  
Would we blame our pilgrim brother,  
For the fancied wrongs we see,  
Heaping on him greater burdens,  
Adding to his misery?

If we understood the patience  
And the trials it outlives,  
And the strength of the temptations,  
And the victory each achieves;  
Could we see the Spirit's workings,  
That poor troubled heart within,  
We would not condemn the sinner,  
Though we still contemned the sin.

If we understood the sorrow  
That is hidden from the world,  
And could see the darts of malice  
That are ever at him hurled,  
We would take him to our bosom,  
And by love's all-conquering shield,  
Would defend our weaker brother,  
Struggling on life's battle field.

If we understood the meaning  
Of the saying, "Judge ye not,"  
All our brother's little failings  
In our own would be forgot.  
If we knew the secret paces  
Where sin lurks in our own soul,  
We would cultivate more graces  
And press onward to the goal.

If we understood the mercy  
That we from the Lord receive,  
We "would not condemn the guiltless,"  
But would pity and forgive.  
We would take the erring wand'rer,  
Humbly, gladly, by the hand,  
And in love we'd walk together,  
Till we gained the "happy land."

Mansfield, Ill

### MISSION RECEIPTS FOR JANUARY, 1895.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

#### HOME AND EUROPEAN FUND.

(Used only for Mission in U. S., Denmark and Sweden.)

**Illinois.**—Ida Erb, Naperville, 50 cents; Katie Barkedoll, 80 cents; Silver Creek church, \$26 28; Mt. Morris Sunday school, \$41 81; West Branch church, \$9.92; Shannon church, \$13; Pine Creek church, \$31 90; Mt. Morris Sunday school, \$51 83; Lanark church, \$15 50; Rock River church, \$38.60; Mrs. J. F. Butterbaugh, Lanark, \$1; Okaw church, \$4; a sister and her daughter, Mt. Morris, \$1.04; total, . . . . . \$ 236 18

**Pennsylvania.**—Scalp Level Sunday school, \$1 04; Quamahoning church, \$19.25; Farmer's Grove, Perry church, \$1 60; Meyersdale church, \$20 68; Jas. Kurtz, Womelsdorf, 50 cents; a brother, Waynesborough, \$10; J. M. Keeney, Port Alleghany, \$2; Brethren's Sunday school, Mechanicsburgh, \$6 50; Children's meeting of Lancaster City church, \$7.05; a brother of Antietam church, \$5; Buffalo Valley church, \$8 18; total, . . . . . \$ 84 30

**Iowa.**—South Waterloo church, \$30; Grundy Centre church, \$7.75; a sister, 35 cents; D. W. Buck, Dysart, 50 cents; Susan Manning, Libertyville, \$1.62; Amos Moomaw, Otley, 90 cents; W. A. Young, Prairie City, \$2 50; G. E. Goughnour and wife, Maxwell, \$2 50; Libertyville church, \$1 50; total, . . . . . \$ 47 62

**Kansas.**—Topeka church, \$15; a brother, McPherson, \$18 15; Fredonia prayer meeting, \$1 31; Belleville church, \$1; total, . . . . . \$ 30 46

**Oregon.**—Rogue River church, \$6 50; Ministerial Meeting of Coquille Valley and Rogue River church, \$8.65; Coquille Valley church, \$9.45; Salem church, \$5; total, . . . . . \$ 29 60

**Denmark.**—Wensyssel church, Kr. 25 45; Thyland, Kr. 7.75; Jolland, Kr. 14 80; total, . . . . . \$ 12 73

**Ohio.**—Anna Wolfe, Cardington, 50 cents; Salem church \$11.59; total, . . . . . \$ 12 09

**Virginia.**—A brother and wife, Bridgewater, \$5; S. N. McCann, \$1.94; a sister, Crimora, \$1; total, . . . . . \$ 10 94

**West Virginia.**—Two sisters, Fayetteville, \$7; total, . . . . . \$ 7 00

**Oklahoma.**—Paradise Prairie church, \$5.15; total, . . . . . \$ 5 15

**Indiana.**—South Bend church, \$2 31; South Bend Sunday school 80 cents; D. F. Eby, Westfield, 40 cents; Camp Creek church, 91 cents; Isaac Miller, Peru, 70 cents; total, . . . . . \$ 5 12

**Arkansas.**—Jas. R. Gish and wife, Stuttgart, \$5; total, . . . . . \$ 5 00

**Minnesota.**—Winona church, \$5; total, . . . . . \$ 5 00

**Louisiana.**—Esterly church, \$2 77; total, . . . . . \$ 2 77

**California.**—Lordsburg church, \$2; total, . . . . . \$ 2 00

Total, . . . . . \$ 500 97

#### MISSIONARY AND TRACT FUND.

(Used for either Mission or Tract Work as needed by the Committee.)

**Arkansas.**—Jas. R. Gish and wife, Stuttgart, \$5; total, . . . . . \$ 5 00

**Illinois.**—Macoupin Creek church, \$4 30; total, . . . . . \$ 4 30

**Iowa.**—Greene church, \$3; total, . . . . . \$ 3 00

**Tennessee.**—Maggie Satterfield, Oak Grove, \$3; total, . . . . . \$ 3 00

**Maryland.**—A sister, Baltimore, \$1; total, . . . . . \$ 1 00

Total, . . . . . \$ 16 30

#### BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts.)

**Illinois.**—Rock River church, \$22 75; Pine Creek church, \$7.66; Hickory Grove church, \$2 15; total, . . . . . \$ 31 56

**Ohio.**—Lick Creek church, \$6; total, . . . . . \$ 6 00

**Minnesota.**—Winona church, \$5; total, . . . . . \$ 5 00

**Iowa.**—Grundy Centre church, \$3 25; total, . . . . . \$ 3 25

**Virginia.**—A sister, Crimora, \$1; a

sister, Crimora, \$1; total, . . . . . \$ 2 00

**California.**—Lordsburg church, 90 cents; total, . . . . . \$ 90

**Kansas.**—Newton church, 50 cents; total, . . . . . \$ 50

**Indiana.**—D. Hartman, North Liberty, 25 cents; total, . . . . . \$ 25

Total, . . . . . \$ 50 46

#### INDIA MISSION FUND.

(Used only for the Mission in India.)

**Indiana.**—D. Hartman, North Liberty, 50 cents; South Bend church, \$3.39; Cordelia A. Whaley, Velpen, 50 cents; Pine Creek church, \$1 71; St. Joseph church, \$4 65; Pine Creek church, West Branch house, \$6 15; Children's Mission, per sister Gibson, \$25; Pine Creek church, \$8.56; Elkhart church, \$3.76; Yellow River church, \$7.70; Union church, \$1.55; Elkhart church \$9.45; brethren and friends of Springfield church, \$13 60; Tippecanoe church, \$1; Shipshewana church, \$2 10; Washington church, \$1.16; a brother, Pymont, 50 cents; El River church, \$6 40; Spring Creek church, \$10 05; total, . . . . . \$ 115 73

**Pennsylvania.**—Scalp Level Sunday school, \$2.02; Uniontown church, \$6 46; Coventry church, \$38; Farmer's Grove, Perry church, \$2; Meyersdale church, \$10; Freeburgh Sunday school, \$17.60; Lewistown church, \$7.46; total, . . . . . \$ 83 54

**Illinois.**—A brother, Mt. Morris, \$1; some members of Pine Creek church, \$30; a brother, Hudson, 25 cents; total, . . . . . \$ 21 25

**Ohio.**—A sister, Dayton, \$5; a brother, McComb, 50 cents; Palestine church, \$5; Salem church, \$5.90; total, . . . . . \$ 16 40

**Virginia.**—Ida M. Garber, New Market, \$1; a sister, Crimora, \$1; Mt. Joy church, \$1 80; Flat Rock church, \$7; Dove and Tempie Sauble, \$2; total, . . . . . \$ 15 80

**Nebraska.**—Beatrice church, \$4; Filley church, \$2.75; total, . . . . . \$ 6 75

**Arkansas.**—Jas. R. Gish and wife, Stuttgart, \$5; total, . . . . . \$ 5 00

**Iowa.**—Mattie Matthews, Sulphur Springs, \$1; H. Gorsuch, Germanville, \$1; Anna Haines, Cushing, \$1; total, . . . . . \$ 3 00

**Texas.**—A. B. Weaver, Miami, \$1 50; some members of Manvel church, 60 cents; total, . . . . . \$ 2 10;

**Oklahoma.**—Paradise Prairie church, \$1.85; total, . . . . . \$ 1 85

**Louisiana.**—Esterly church, \$1.73; total, . . . . . \$ 1 73

**Maryland.**—A sister, Baltimore, \$1; total, . . . . . \$ 1 00

**Missouri.**—Jonah Blocker, Warrensburg, 25 cents; total, . . . . . \$ 25

Total, . . . . . \$ 274 40

#### WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more effectual work and have the advantages of a permanent house. The Committee proposes to build as soon as sufficient funds are raised.)

**Pennsylvania.**—Lizzie Fyock, Purchase Line, \$4 22; Rhoda A. Brown, Sabula, \$1; unprofitable servant, \$5; a few members, Dunning Creek church, \$2 50; Children's Mission, per sister Gibson, \$6; a brother, Waynesborough, \$15; J. M. Keeney, Port Alleghany, \$1; Charles J. Heckler, Philadelphia, \$5; Brethren's Bible class, Norristown, \$1 50; Anna M. Brunner, North Wales, \$4; total, . . . . . \$ 45 22

**Ohio.**—Sallie E. Kauffman; De Graff, \$1; Joseph Kaylor, Greta, \$1; Mary



Graber, Gretna, \$1; a brother, Gretna, \$25; a sister, Trotwood, \$1; Eagle Creek church, \$4; Mohican church, \$445; Green Spring church, \$5; total,.....	\$ 42 45
<i>Illinois.</i> —Eliz Crabtree, Shannon, \$5; Cerro Gordo Sunday school, \$8 16; three sisters, Mt. Morris, \$3; total,.....	\$ 16 16
<i>Virginia.</i> —Flat Rock church, \$8 50; Dove and Temple Sanble, \$2; total,....	\$ 10 50
<i>Minnesota.</i> —Winona church, \$5; total,.....	\$ 5 00
<i>Florida.</i> —E. J. Neher and wife, Keuka, \$5; total,.....	\$ 5 00
<i>Iowa.</i> —A few sisters, Keota, \$2; a sister, South English, \$1; total,.....	\$ 3 00
<i>Arkansas.</i> —Mrs. J. H. Wilson, Weiner, 5 cents; Mrs. M. L. Morgan, Weiner, 5 cents; John Coyne and wife, Weiner, 50 cents; D. L. Forney, Palestine, \$2; total,.....	\$ 2 60
<i>Maryland.</i> —A sister, Baltimore, \$2; total,.....	\$ 2 00
<i>Kansas.</i> —Geo. A. Fishborn, Overbrook, \$1; total,.....	\$ 1 00
<i>Michigan.</i> —Margaret Eby, Union, \$1; total,.....	\$ 1 00
<i>Missouri.</i> —W. A. Danning, Avilla, 95 cents; total,.....	\$ 95
Total, .....	\$ 134 88

SUMMARY.

Home and European Fund,.....	\$ 500 97
Mission and Tract Fund,.....	\$ 16 30
Tract Fund,.....	\$ 50 46
India Fund,.....	\$ 274 40
Washington City Meetinghouse,.....	\$ 134 88
Interest from Mission Endowment Notes, \$	141 25
Interest from Tract Endowment Notes, \$	443 46
Interest from Tract Endowment Loans, \$	18 00

Total Receipts for the month,.....\$1,579 72

Total number of tracts sent out during January, —24,347.

CORRECTION.

November report, Johnstown church, Pa., \$20. October report, Mt. Vernon church Sunday school, Pa., \$8.00, should have been *Va*, instead. Thanks for the corrections.

GALEN B. ROYER, Sec.

REVIVALS.

BY LIZZIE D. ROSENBERGER

THERE may be a few churches which need no revival season. They are strong in the faith, and make their Christianity a power during the entire year. They are living, growing in grace, "ever abounding in the work of the Lord." But very many churches welcome a sabbatical year of revival after six years of stagnation, and praise the Lord for his goodness if they can have a revival every winter. In summer, the forest is crowned with rich foliage; dark and green are the leaves, every veinlet thrilling with life, the twigs are rustling, the branches tossing, all instinct with vitality. Look at it now,—cold and lifeless in a shroud of snow, a picture of death. But the roots are resting and preparing for the growth of summer. So may your church blossom out in a June, as a result of trust and preparation.

Then we hope and pray for a Pentecostal season. Have we made the Pentecostal preparation? The disciples "were all with one accord at one place;" that in itself is almost miraculous. There was a perfect unity of thought and purpose, and a concentration of forces. Nothing is said of the eloquent Peter who would be expected to do the preaching on the Day of Pentecost. But they

were all waiting to be endued with power from on high. Have you ever seen a church in such a perfect state of preparation for a revival? In too many churches we find coldness and indifference, instead of the holy love of Christ and the touching sympathy of the Son of Man. When we have such a realizing sense of God's power that it will seem to us as the cloudy pillar by day and the vision of fire by night, when we confess our faults one to another freely, when, with the remembrance of Calvary, we can offer a heart-forgiveness to our enemies, when, instead of being self-centered, we live for Christ, then is our church ready for a revival.

We have heard of a school-teacher who was making experiments in electricity. She had the pupils form a ring and join hands. But the attempt to send a current of electricity through this living conductor composed of about forty bodies, was a complete failure. She was puzzled to find that none of them had felt the expected shock. At last she discovered the reason which thus delayed the experiment and made it impossible for any of the children to feel the electricity. Two girls who explained that they "didn't like each other" had not joined hands. Thus may the spiritual circuit be broken. How can the power of God electrify or strengthen an entire church, unless we are willing to hold hands? The world has seen but one Pentecostal season, and we marvel at it to-day. God found those disciples good conductors; as his Spirit made the entire circuit, there was not one "earth contact" among them. The greatest revivals in history have occurred under similar conditions.

The thought of each Christian should be:

"O lead me, Lord, that I may lead  
The wandering and the wavering feet;  
Oh feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.  
"Oh strengthen me, that while I stand  
Firm in the rock, and strong in thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea."

Your preacher must depend on God. Phillips Brooks said, "It does not take a great man to do great things. It only takes a consecrated, a devoted man; because God does everything, and man does nothing except what God does through him." The preacher delivers God's message; when they heard it on the Day of Pentecost, "they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?" They were ready to serve the Lord, and that includes obeying his commands. Some of these three thousand were Romans, who had been ignorantly worshipping false gods. Some were Grecians, rich, luxurious and cultured, whose guide had been the utterances of their oracle. Some were Jews, prominent in the synagogue, perhaps; they may have been wealthy, and proclaimed their benevolence by the sound of trumpet; by their solemn, dignified faces, men saw that they were fasting; for it is a terrible truth that one of the favorite masks for the devil is the light robe of an angel of God. These could listen complacently to the teaching of the scribes, but that revival sermon touched their hearts, and they repented and were baptized.

And then let us be helpful to the minister during the revival. We must step out of the dim, religious light of a weak church, into the broad glare of the Sun of Righteousness, and into the highways to meet all classes. Show those who are rich, cultured and happy, that eternal joy and true wisdom are found in Christ. Go into the by-ways with a message of hope to those who are being worsted in the battle of life. Meet them, not with the thought of the Pharisees in your

heart, "I am holier than thou," but help them from Victor Hugo's point of view: "You are as good as I am," for we are all children of one common Father. "Who hath made thee to differ?" Is it not a blessed mystery that what we are "doing unto the least of these" we are doing unto the Lord? In his sight "earthly treasures and honors are utterly insignificant compared with the jewels that scintillate in the rays of eternal light—the souls of men.

After the revival may this be your comfort:

"So do I gather strength and hope anew;  
For well I know thy patient love perceives  
Not what I did, but what I strove to do,—  
And though the full, ripe ears be sadly few,  
Thou wilt accept my sheaves."

Covington, Ohio.

THE LAW OF THE LORD.

BY WM. HERTZLER.

"The law of the Lord is perfect, converting the soul," —Psa 19: 7.

As the Lord is perfect himself, so must all his works be; at least the end of all creation aims for that point, though the fall of man has greatly marred the purposes of God. But the law of the Lord, where man yields to its renovating influence, carries a power to mould, to correct, and even to redeem from degradation, and thus gradually bring forth the new creature. And when properly begotten, the law of the Lord is the very essence and delight of the renovated soul; and if the law is carefully studied it is also noticed that the same is perfect and reveals a rule of life for man in everything. For instance, in the matter of dress, we have 1 Peter 3: 3, 4; and 1 Tim. 2: 9, 10. In the matter of conversation we have Eph. 4: 29; 5: 4. In the matter of avenging injuries and standing in self-defense we have Rom. 12: 19, 20, 21; Matt. 5: 38-48; 1 Peter 2: 19-21. In the matter of forgiving one another, we have Eph. 4: 32; Mark 11: 25, 26. In the matter of conformity to the world we have Rom. 12: 2; 1 John 2: 15-17; James 4: 4. In the matter of anxieties of all kinds we have Matt 6: 25-34; Philpp. 4: 6, 7. I only give these as examples to show how very full and practical the Bible is for a child of God as a criterion that can be relied on,—never leading astray but ever in the path of life.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion in remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

Just as the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

Just as the Sanctification or the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It advocates the church's duty to support Missionary and Tract work, as springing to the Lord for the spread of the Gospel and for the conversion of sinners.

It shows that it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be inalienable.

"The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum

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J. B. BRUMBAUGH, } Associate Editors.  
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Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to underline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need for answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your present address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

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Mount Morris, Ill., March 5, 1895

STATISTICS show that in the churches there are about two women to each man. Eternity alone will reveal the good the woman has done in upholding the church.

THOSE who have ordered sister Miller's "Letters to the Young" may have to wait a few days, as the first edition of the book is sold out, and another edition is now in the hands of the printers and will be ready for filling orders in a very short time. We now print twice as many as we published in the first edition, in order to meet the growing demand for the book. One thousand copies have been sold in one State, and an equal number might be disposed of in other States were the merits of the excellent little volume generally known. Those who have not already sent in their orders should do so at once. Price, \$1.00.

THE massacre of ten thousand Armenians by the Turks, a short time ago, is still fresh in the minds of our readers. A commission, appointed by the European powers, is now investigating the crimes committed. Of this commission and its work the *Independent* says: "The situation in Turkey is not particularly encouraging. The commission sitting at Moosh refuses to allow any testimony in the Armenian language, and the dragomen, representing the European legations, are not allowed to have any one who understands the Armenian associated with them in the investigation, or even to visit the villages, it being claimed that they are to listen to evidence and not to collect it. The peasants understand only the Armenian. Various efforts have been made to secure the presence in Asia Minor of newspaper correspondents, but the Government has definitely refused to allow any such persons there so long as the commission is sitting at Moosh. On every hand there are continued reports of imprisonment of leading citizens on the flimsiest of pretenses and sometimes on no pretext at all. It is evidently the plan of the Turkish Government to throw as many hindrances as possible in the way of the foreign powers and to make decision as difficult as it can."

SOME of the newspapers are giving currency to a story which relates to the discovery, in ancient Indian mounds in Michigan, of caskets with Phenician letters, masonic emblems and brass coins. These relics are presumed to have belonged to the time of the Pharaohs. Stories of this kind should be received with a great deal of allowance. The *Independent* says the things discovered are frauds as described, and nothing else.

THIS week we received two letters that contain object lessons that make one think. One is from a congregation where there are over 700 members. A collection was taken up and \$5.80 raised for missionary purposes. The other is from a locality where the severe weather has destroyed all the crops so that many of the people have hardly enough left to eat. Forty-one members assembled to worship God. At the close of the meeting a collection was taken up for the benefit of the missionary cause, resulting in \$5.14. What a contrast! One congregation is rich, the other is poor, but the poor congregation is the one that is rich in the sight of God.

FOR several weeks our contributors have been favoring us with the best essays received for some years. It will require several weeks to find space for all those that have been approved. It is to be hoped that our writers will keep us well supplied, even if some of the articles have to be held a few months. We have but one suggestion to offer to those preparing essays. Short articles are more highly prized than long productions. If possible, keep within the limits of twelve hundred words. There are about six hundred words in a column. Give us your best thoughts, clearly and briefly stated. Short, well-written essays are always in demand, and will be appreciated by our readers.

RECENTLY a great meeting was held in New York for the purpose of discussing the military drill question in its relation to our public school system. The aim is to introduce military tactics into all of our schools with a view of preparing our sons for the battlefield. It is a step backward in the line of civilization. As the Gospel of peace is promulgated, the people should be taught to learn war no more, but to cultivate those things that lead to moral prosperity. Our public schools should be kept absolutely free from all appearance of war. It is agreed that the military drill and discipline would improve the physical and mental condition of the boys. Well, what about the girls? It can be of no benefit to them. So far as drill and discipline are concerned, some of the old-fashioned training in the homes, as well as at the schools, would answer every needed purpose.

ONE of our readers asks for the history of immersion and the origin of sprinkling. Scores of volumes have been written on the mode of baptism, but the facts may be summed up about thus: Trine immersion was the first form of baptism, and remained the general practice till about the time of the Reformation. Single immersion was invented by Eusebius in the fourth century, received the sanction of the Pope A. D. 633, but did not become very popular till after the Reformation. Sprinkling and pouring originated in the third century, and were used only in case of sickness, for centuries, but did not become anything like general till long after the time of Luther. In the Eastern churches, where Christianity was first planted, trine immersion to this day remains the prevailing mode, while single immersion, sprinkling and pouring largely prevail in the Western countries.

THE District Meeting for Northwestern Ohio will be held in the Portage church, Wood Co., Ohio, April 19. A missionary meeting will be held the day previous, commencing at 1 P. M. Further particulars will be published next week.

THOSE sending in love feast announcements will please bear in mind that they should be condensed, and written separate and apart from all other business, something like the following:

May 29, at 2 P. M., Oakland church, Ohio.

## OUR MUSICAL TALENT.

AMONG our people is far too much unemployed talent; especially is this true respecting those gifted with the power of song. In some way every particle of the musical talent in a congregation should be brought into use in our religious services. Every member who can sing should be encouraged to take an active part in all of the song services, and those not specially gifted should be encouraged to assist. Especially should efforts be made to induce the young to give the church the full benefit of their musical ability. As a rule, young people can sing, and if properly trained and encouraged may do the cause of religion excellent service with the power of song. To do this successfully the young people must be prevailed upon to occupy front seats along with the older members, and be encouraged to often lead in songs that the young can sing. If the older members expect the younger ones to help them in their songs, they must also come to the assistance of the young. Religion is not for the aged only, but it is for the young as well, and if we mean for them to take an active part in any of our work we must bring the services within their grasp.

Elders and preachers can do much by often speaking to those having a talent to sing, and encouraging them to take an active part in this part of the services. We again repeat that along this line we have too much unemployed talent in the church, and we should labor to bring it into active use.

There is as much power in song as there is in oratory. He who has strong musical talent in his congregation, and can manage to bring it into active use, will always have enjoyable services, however ordinary the sermons. There is nothing that draws and holds a congregation like good singing, and plenty of it. When people assemble, get them to singing. Use the hymns and tunes they can sing. Labor to get inspiration into the singing and the congregation will be prepared to enjoy the prayers, the reading of the Scriptures and the sermon too, even if it be only an ordinary one.

J. H. M.

## THE ORDINANCES.

THE Lord placed his ordinances in the church, and they are there to stay. By the Holy Ghost a proper record of these ordinances has been made in the inspired volume. The volume has been closed and a seal set thereon, forbidding any one to take from or add to this record. Rev. 22: 18, 19. So long as this inspired record remains, just that long will the true church of God seek to "keep the ordinances" as they have been delivered.

The mere fact that they are "outward," or external, has nothing to do with the question of loyalty. A truly consecrated man will recognize



the hand of God in the visible as surely as in the invisible. An external act, committed by Jesus Christ, will never prove repulsive or insignificant in the eyes of one truly enlightened by the Word and the Spirit. Truly, there is no merit in any ordinance, yet there is merit in the Christian Lawgiver, who not only practiced the ordinances himself, but has plainly commanded all his disciples to follow his example. He who sets aside an ordinance just because there happens to be no merit, or purchasing power in it, by his very act sets aside the very authority that authorized the ordinance. And thus ignoring the command of the Lawgiver he misses the merit. On the other hand, the one who in faith and purity keeps the ordinances is availing himself of the merit that is in the Christ. He realizes the promise made by Jesus, when he said, "If ye know these things, happy are ye if ye do them."

But there is a life still higher and nobler than that which may be prompted by the mere outward observance of the ordinances. One, governed merely by the "letter" may render strict obedience to the law, to all outward intents and purposes, and yet not comprehend or even enjoy the spiritual meaning intended by the Great Teacher. It is in this spiritual meaning that we are to find the very essence of the commands. It is a meaning that is beyond and higher than the outward form of any ordinance. It is the "going on unto perfection," recommended by Paul. And yet he who seeks to lead this higher life in Christ Jesus, by willfully ignoring the "letter," or outward form of the Gospel, is trampling under foot the authority of heaven.

No one ever lives a higher spiritual life than did the Son of God. He daily communed with the Great Father. His was a life of absolute perfection. In his life and make-up were all the elements of purity and elevated spirituality. Yet he did not disdain to enter most heartily into the letter of the Gospel. He had no sin, yet he demanded that John immerse him in the River Jordan that he might do his part in fulfilling all righteousness. He assembled with his disciples in the upper room in Jerusalem, and there instituted these sacred rites, external in appearance, and yet spiritual in their import. His apostles partook of his spiritual nature, so far as it was possible for humanity to do so. They were not only filled with the Holy Spirit, but they attained to the highest possible degree of holiness known to Christianity. They not only comprehended and enjoyed the spiritual import and blessings intended in the ordinances, but they labored for, and attained unto the perfection beyond the ordinances. Yet not one of them ignored the ordinances, or taught others so to do, but on the contrary the most gifted, as well as the most highly favored, of the apostles wrote, "Keep the ordinances, as I have delivered them unto you." 1 Cor. 11: 2.

Such a life as Paul lived, as well as the teachings he promulgated respecting the ordinances, should serve as a rebuke to modern professors and teachers who claim to have attained unto a life of absolute holiness, independent of the ordinances so clearly enjoined upon the followers of Jesus in the New Testament Scriptures. It was along the line of these and other external duties that Jesus led his selected disciples while teaching them the principles of his kingdom. It was along this line that the Holy Spirit directed the

ment. It was along this line that the apostles preached and founded the first churches of the kingdom, and in view of these facts it is most assuredly the duty of every devout Christian to seek that higher life along the same line of instruction.

The course of training that leads to the inner and higher life, that places one in a measure above the enticing and corrupting influences of a wicked world, is along the line where the ordinances have been established by Jesus, confirmed by the Spirit and endorsed by the practice of the inspired apostles. Those who are endeavoring to attain unto this very desirable state or condition, independent of the "letter," independent of the external, must do so without the example of the Master, without the purifying influence of the Holy Spirit, and without the approval of the tried and true apostles of the kingdom.

That there is a higher spiritual life than most of our people have yet reached, must be admitted by any one who has given the question the least consideration, for many look only to the "letter," or outward act for the blessing, whereas we must enter into the deep, refining and purifying influence of the spiritual if we would enjoy the real presence of Jesus in the soul. But this happy state or condition cannot be reached and maintained by those who deliberately set aside the sacred rites and ceremonies commanded by the Prince of holiness and transmitted to us by his divinely-commissioned ambassadors. J. H. M.

#### THE HUNTINGDON BIBLE TERM.

ONE of the important events of the year, to us, is the "Bible term," as it is a time of labor and responsibility. And yet it is a time of pleasure and profit. The religious associations and experiences that come with it more than pay for all the sacrifices made.

On account of the financial uncertainties, the stringency of the times, and the extra economy necessary to make ends meet, we feared that the present term would be unusually small in attendance. But we are glad to say that in this we were very pleasantly disappointed, and that the attendance has been unusually good. This was brought about by the thoughtfulness of some of the churches, paying the way of some of their ministers and thus making it possible for them to come. This is as it should be and we hope that by another year many more will "go and do likewise." No church can spend a small amount of money to a better purpose than in this way. Brethren are called to this most important of all positions from the farm, the workshop, and other callings in life, without any preparation whatever for this special work. And then they are expected to go to work and be efficient workmen for the Master. Brother, how can these things be? Put an ax in the hands of a man and send him to the woods without his having any preparation or practice in the using of the ax, and how much would you expect him to do? Call a man to teach your school who had no education—no preparation for such work, and what would you expect him to do? You would at once say this would never do. Why not? Because you would want your children taught—educated—and this man has not made the necessary preparations to do it. No, you don't want such a teacher for your children. You want the prepared man. About this you are right, because no man can teach or impart that which he himself has not learned.

When a man is called to the ministry his teaching is to be of vastly more importance than that of teaching children to read, write and "cipher." His teaching is how to be born again—how to live the new life and how to prepare for a home in heaven. He is to solve for the world the great problem of life and to point out clearly the way that leads to man's highest good, and to expound to the anxious inquirer the mysteries of godliness. The position is a wondrously large one and that poor man may fill it there must be a tremendous expansion of soul and soul-life. A spiritual development must be had, and this can be brought about only by that on which the soul grows. No wonder that it is with fear and trembling that such grave responsibilities are shouldered, and every church ought to have wisdom enough to see that such brethren need encouragement and help in starting out in so great a work. And to help them to several terms of Bible study not only gives the needed encouragement but enables them to gather material for doing their work, and also gives a new inspiration in the work. We feel sure that churches spending money in this way will get it back with compound interest.

There are others who made large sacrifices to come. They came because they felt a need of better preparation to do their Master's work and in hope that the churches which they represent may be made to feel that they are getting the Bread of Life without money and without price—but as a blessing which comes from the sacrifices of others.

And then we must not forget the Waynesboro delegation of fifteen, headed by our much esteemed brother, Eld. J. F. Oller. With him he brought two of their young ministers for whom he manifests much more interest than he does for himself. This is the right way, brethren. Make our young ministers good and efficient, and the old ones will be good. We fear we do not appreciate the Waynesboro patronage because we have learned to expect it. Well, we will continue our expectations and try to appreciate them more.

But our Bible students were not all ministers, neither were they all brethren,—and our sisters were most excellent students and workers. This, too, is right. We need teachers and workers in our homes, in our Sunday schools, to teach Bible classes, do missionary work. Yes, welcome Phobes, and more of them.

But in addition to all this good, Bro. T. T. Myers is with us, and we are having the Word preached, so that a number are being made to ask, What must we do to be saved? We thank God for this, and hope that before the end comes, many may find Jesus precious to their souls.

At this writing we are in the middle of the fourth week and with unabated interest. Surely it is a good thing to spend at least four weeks of each year in special Bible study. And we are glad to believe that all those who have been, and are now with us, will feel well pleased with their stay among us. They did us good, and we hope that we did them good.

When we think of the work done here, and then think of a similar work done at Mt. Morris, McPherson, Bridgewater and Lordsburg, we are made to thank God and take courage. Yes, brother, let us make all of our schools centers for Bible work, which will be powers for good to the church. Paul was not ashamed to teach and preach the Gospel, because it is the power of God unto salvation. And what we want to do is to enlarge this power. And this we can do but by ourselves being filled with this Gospel.

H. B. B.



## WINTERS, PAST AND PRESENT.

In some respects this is considered the most severe winter experienced for many years. The cold has extended far into the southern limits of Florida. In Texas mercury went eight degrees below zero, and ten inches of snow fell at Galveston. At New Orleans snow fell to the depth of eight inches and at Tampa, Florida, there were two inches of snow over a section of the country where the like had probably never before occurred in the memory of the oldest settler. In some places orange trees were frozen to the ground. All over the north, from the Pacific to the Atlantic, the cold has been intense. No portion of the country seems to have escaped. The suffering of both man and beast has been great indeed. But what we have endured thus far has been mild in comparison with the weather experienced by our ancestors. "In the year A. D. 401, we are told, the Black Sea was frozen over for three weeks, and men passed from Asia Minor into the Crimea. In 1333 the Baltic Sea was covered with ice, and wagons took the place of ships in conveying passengers and merchandise from Denmark and Germany into Sweden. In 1433 many of the bays on the Mediterranean froze, and the Strait of Gibraltar was blocked with drifting ice. The winter of 1812-13 was one of the hardest ever known in Europe. The Thames froze from the source to the sea, the Seine, the Rhine, the Danube, the Po and the Guadalquivir were all covered with ice. The Baltic froze for many miles from land, and the Ikagerack and the Ostegat were both frozen over. The Adriatic at Venice was frozen, so was the Sea of Marmora, while the Hellespont and the Dardanelles were blocked with ice and the archipelago was impassable. The Tiber, at Rome, was lightly coated, and the Straits of Messina were covered with ice. Snow fell all over North Africa, and drift-ice appeared in the Nile. This was the winter of Napoleon's retreat from Moscow, when 400,000 men perished, mostly of cold and hunger. The men froze to death in battalions, and no horses were left either for the artillery or cavalry. Quicksilver froze this winter. In 1863-4, a severe cold wave swept over the whole of North America. The thermometer went to sixty below zero in the Northwest. The Mississippi River was blocked with ice in a single night, and in twelve hours froze from St. Paul to Cairo."

We may thank the Lord that we have had no such experiences so far this year. Some say the winters are growing colder, but, judging from the facts just stated, there would seem to be no grounds for such a conclusion. Yet, in view of what was witnessed centuries ago, we need not think strange if now we should be called upon to endure exceeding cold winters occasionally. We are much better prepared to make ourselves comfortable than our ancestors, and therefore have less occasion for complaining.

We should also remember the poor. During the long dreary winter months their suffering is intense. Thousands of them are not half clothed or fed, and very poorly sheltered. They know little or nothing of the comforts of life. Their only hope is in the land beyond the mystic river. While the most of our readers may protect themselves from the severe cold, these unfortunate poor must suffer for both food and raiment. Let us therefore endeavor to lend a helping hand and relieve the suffering wherever it is possible.

J. H. M.

## ORDAINING ELDERS.

There is one thing that I am a good deal concerned about, and have mentioned it to others, but have received no satisfactory information. I refer to ordaining and deposing elders. I have no special objections to the elder's meeting at the District Meeting. But so far they have not given satisfaction among the members, especially on account of the secrecy; for no one but elders are permitted to be present.

In my opinion it would be a good thing for the churches in general, if Annual Meeting would make it the duty of each State District to elect a well-informed and well-established elder, whose duty it would be to visit every congregation in his State District at least once each year, and remain a few days, so as to instruct the elders and other officials concerning their duties. Also have them call the members together and inform him concerning the condition of the church, etc. If an elder is to be ordained he could then call in help and have it attended to. This presiding or traveling elder should have his time and expenses paid by the churches. I know of a few churches that are suffering under our present way of ordaining and deposing.

A RETIRED ELDER.

Our present method of ordaining elders is good if the steps leading up to it are wisely taken. No one ought to object to the elders at a District Meeting having a private consultation concerning the advisability of ordaining a brother. Nor can we think why any one but an elder should be present during the consultation. As a rule, when these elders meet, inquiry is made as to whether there are any requests for ordinations. Usually an elder in charge of a congregation, suggests the ordination of a minister in his charge, giving his reasons for making the request. It is then asked whether there are any just reasons why the brother proposed may not be ordained. If objections are filed they are discussed. If the ordination is agreed to, two elders are appointed to attend to it at a suitable time.

These two elders go to the congregation where the brother is to be ordained, call the members before them, one by one, to learn if they are in favor of the ordination. Those who vote against the ordination, if any, must give their reasons for so doing. All the objections offered must then be carefully considered, and, if justifiable, the ordination can not proceed until the minister (to be ordained) is called in and the objections made known to him, and he makes all reasonable efforts to remove them. If there should be no objections offered to the proposed ordination, or if the objections offered can be satisfactorily removed, the ordination may proceed in the regular order.

No one should be ordained as long as there is a Gospel objection urged and sustained. Though an ordination may be agreed to by all the elders present at the District Meeting, yet it cannot be carried out when there are lawful objections urged against it. At the meeting, where this vote is taken, is the place for the members to appear and express their convictions. Here a vote counts for something, but in the councils of elders at a District Meeting a vote is powerless so far as the final step for ordination is concerned. Elders may have some authority entrusted to them, but the congregation, by its vote, has much more, and by the vote of the members can stop an ordination or approve of it.

We cannot conceive of a plan around which more safeguards could be thrown. The elders at a District Meeting are not likely to favor the ordination of a minister who is not known to be sound in the faith, while, on the other hand, the members of the church, where he holds his membership, will most assuredly not consent to the ordination if his life and character are not such as becometh a shepherd of the flock. These

safeguards should certainly commend the plan. But we would urge that, in all cases, before the vote is taken for an ordination, the Scriptures relating to the qualifications of elders be read and carefully explained to the members. They should then be instructed to take these qualifications into careful consideration, and vote in harmony with their conscientious convictions and the principles set forth in the Scriptures. We need more careful teaching along this line in every instance where ordinations are to take place. We believe that members should always be instructed concerning the proper qualifications before the vote is taken.

We would not favor the setting apart of an elder to visit and set in order things found in the churches. Our present plan is good, if properly carried out. Every congregation should have its elder, and these elders should be held responsible for their stewardship. Many of our elders, however, need instruction along the line suggested by our aged brother, and at our Ministerial Meetings some topics should be discussed having a direct bearing on this and other kindred questions. We also need more good articles concerning the qualifications and duties of those who have charge of the congregations. The subject is an important one, and we hope to hear more concerning it,—not the introducing of anything new, but we need better methods for carrying out the present system.

J. H. M.

## TALKS ABOUT OUR CHILDREN.

## Number Three.—Training Defined.

"Train up a child in the way he should go."

THAT word "train" is one of very broad meaning,—a meaning of the utmost importance to every parent and teacher. Too many parents seem to think that training a child consists merely in telling or teaching and commanding. Training comprehends something higher than all these. It includes something without which the teaching and commanding is often more harm than good.

To train a child is not simply telling him what to do; but showing him how to do it and seeing that it is done—done habitually and cheerfully. It is an unfolding of the child's nature with all its powers, and instilling right principles together with a *nurturing* or bringing up for God; and all this for the family and the church—for time and eternity.

The nurturing must not be separated from the training. They must go hand in hand. They involve but one process, and are conditioned each upon the other. We cannot separate intellectual and religious education and hope to have our sons and daughters develop into comely children of our Heavenly Father. While the child's mental faculties are being unfolded and developed, its spiritual or religious nature must be supplied with appropriate nourishment. Unless every part of our children's education has in it the nurturing—bringing up for God—element, our training is too narrow.

It is for a want of a full realization of this fact, that so many of the children properly belonging to our beloved church are under the dangerous influences of worldly institutions of learning, instead of being in the Brethren's schools. The Lord give us wisdom to train aright!

J. G. B.

A MINISTERIAL meeting is to be held in the Kansas Center church, Kans., April 9. The program contains some of the best topics for discus-



sion at a Ministerial Meeting that we have yet seen. We give below a list of the topics. They may prove helpful to some who are looking for suitable subjects for other meetings:

1. How can the Church best Impress Individual Responsibility on the Members; Especially toward the Ministry?
2. In what Way can a Preacher's Wife be a Help to him in the Ministry?
3. What is the true Signification of the Prayer-covering as set forth in 1 Cor. 9: 5, 6 and should it be worn all the time?
4. How best Plant the Doctrine of the Bible in the Hearts of our Children; especially Non-conformity to the World?
5. Social and Prayer Meetings, their Merits and how best Conducted?
6. Ministers' Consolation and Conduct at Home and Abroad.
7. Is not a thorough Knowledge of our Church Government by our Ministers Essential to the Welfare of the Church?
8. Should a Classical, Educated Ministry be Encouraged?
9. How to Obtain the best Results from a Series of Meetings?

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Ozawkie, Kans.**—The Ozawkie church met in monthly council Feb. 9. Everything was disposed of in a Christian-like spirit, and love and harmony prevailed. We decided to hold a series of meetings, if we could get a minister to come and preach for us.—*Waller Brunton, Feb. 12.*

**Goshen, Ind.**—I see the new "Song Book" is having a wide circulation among the churches. Many outside admire the book. One brother, a minister, told me recently, and he is a singer, that the late song book published by the Brethren is the best he ever saw. The Goshen church has ordered twelve dozen. This noble helper to Sunday-school work should be in every church district. Every church should have a teacher to teach music, then our singing would be much better.—*J. H. Miller.*

**Mercer, W. Va.**—Our house is now in a condition for use,—a very neat building, forty-eight by twenty-six feet, with eight feet off for cook room, which leaves forty by twenty-six feet for audience room, with four windows on a side, ceiled with Georgia pine. A Methodist man ceiled it free of charge. Our Brethren here are so poor we can not get along fast. We thank the Brethren very much for their help. We now have it to seat and paint, and furnish with stove. Will not some of our able brethren visit us? Stop off at Adamer, W. Va., and you will be met by Bro. W. T. Kahle, if notified a few days before by card. The church is six miles from the depot. Ministers coming will be furnished with a comfortable room within a quarter of a mile of the church.—*C. J. Kahle.*

**Mohican, Ohio.**—Since our last report we organized our Sunday school. I believe it is the first attempt to hold a Sunday school in the winter at this church. Thus far it is a success, the attendance and interest being equal to our summer school. Feb. 16 we met in regular quarterly council-meeting. The attendance was good. Our elder, Tobias Hoover, of Black River church, was present and presided. Eld. George Worst, of Maple Grove church, was present also. Everything was disposed of to the general satisfaction of all present. Three letters of recommendation were given and a collection was taken for the Western sufferers. We also elected our next summer's Sunday-school Superintendent, Bro. Simon Showalter. At the close of the meeting brethren Hoover and Worst went to the home of the writer, and anointed sister Weidman, who has been sick for about four weeks with erysipelas and rheumatism. She is improving now. May the Lord's name be praised for his goodness!—*Silas Weidman, Burbank, Ohio, Feb. 18.*

**Van Wert, Ohio.**—Our church met in quarterly council Feb. 16. Eld. L. H. Dickey was with us and accepted the care of the church for one year. We elected delegates for District Meeting, Bro. Jacob Heistand and Bro. Anthony Oapp. Alternates, Bro. Joseph Longanecker and Bro. Jacob Olapper.—*Sarah E. Longanecker, Wetsel, Ohio, Feb. 18.*

**Leysburg, Pa.**—Bro. John Bennett, from Artemas, Pa., commenced a series of meetings Dec. 5 and preached until Dec. 13, each evening and some in daytime. Three were added to the church by baptism. Then Bro. Levi F. Hollinger, from New Enterprise, continued the meetings until the evening of the 21st. On the 21st three were added by baptism. These meetings were held in the Koons church, Snake Valley district.—*Jacob S. Guyer, Feb. 7.*

**Union, Ind.**—The brethren and sisters at this place have recently enjoyed a very interesting series of meetings, beginning Jan. 16 and ending Feb. 10. The meetings were conducted by Bro. Hiram Forney, of Milford, Ind. The inclement weather and drifted roads were against us, but nevertheless the Lord blessed the effort greatly. One applicant for baptism, two reclaimed, and the membership in general much built up and many almost persuaded, was the result of Bro. Forney's labors here.—*Laura Appleman, Plymouth, Ind., Feb. 16.*

**Anderson, Ind.**—Since my last report I assisted the Brethren in the Howard church, Ind., in holding a series of meetings, commencing Nov. 17. We had sixteen meetings and preached the funeral of sister Eikenberry. Three were received by baptism and others said they would come soon. Jan. 5 I commenced meetings in the Arcadia church and had sixteen meetings there; but the extreme cold militated against the interest of the meetings. Feb. 2 I returned to the Howard church, Ind., as they felt there was a work commenced in my first visit that was not quite finished. Here again we had nineteen good meetings. I also preached Bro. Deardorff's funeral. Two were baptized.—*Jos. Holder, Feb. 16.*

**Loganville, Pa.**—We recently had a series of meetings in our town, Loganville. After having two meetings in the town hall, the people of the United Evangelical church kindly offered us their churchhouse. The simple Truth was preached by Bro. Albert Hollinger, of Huntsdale, Pa., and was attentively listened to by a house full of people, sometimes crowded to its utmost capacity. A large number of people have changed their opinions in regard to the doctrine of the Brethren, and some lasting impressions were made. They seemed to fall in love with the simplicity of it. Bro. Albert is an earnest expounder and should he return he will find many friends. One soul promised to unite with the church in the near future.—*Kate Hildebrand.*

**Dayton, Ohio.**—The members of the West Dayton church met in council Jan. 31, at 7: 30 P. M. The attendance was large and the work before the church was disposed of very pleasantly. Several committees were appointed. Bro. I. Bennett Trout will hold a series of meetings for us beginning about April 15. One was received by letter and one letter was granted. Eight have been received by letter since I last wrote. Elders present, I. J. Rosenberger and Wm. Klepinger. Ministers, Enoch Hyer, C. W. Bagwell and L. A. Bookwalter. Eld. Wm. Klepinger preached for us Feb. 3 at 10:30 A. M., and Bro. Josiah Eby at 7 P. M. Feb. 10 Bro. L. A. Bookwalter gave us a good lesson from 1 Cor. 13.—*Elmer Wombold, 17 Farley St., Feb. 13.*

**Monticello, Ohio.**—Bro. Jacob Driver, of Lima, Ohio, came to us Jan. 5 and commenced meetings the same evening and continued until the 13th. He preached ten sermons. Bro. Jacob is an able expounder of the Word. The people loved to hear him, consequently we had good congregations. The meetings closed too soon. One was buried with Christ in baptism and one reclaimed.—*Libbie Miller.*

**May Hill, Ohio.**—Jan. 26 I began a meeting at Mineral Springs, Adams Co., Ohio, in a Presbyterian church, but where they seldom have preaching because it takes too much money to pay the preacher. We preached fourteen sermons, had good attendance and extra attention. Our doctrine was new to almost all present, but it was well received and in due time some think they will accept it; so another door is opened, but there are many adversaries.—*W. Q. Ca'vert.*

**Franklinton, Pa.**—Two soul-cheering series of meetings in this vicinity are now past. Bro. James A. Sell, of Newry, Pa., closed a two weeks' meeting at our meetinghouse about two miles east of Dillsburg and Bro. Joseph A. Long, of York, Pa., held a meeting of the same duration at the Union house, about three miles west of Franklinton. These brethren are zealous workers in the Master's cause and wielded the Sword of the Spirit "with demonstration of the Spirit and of power." As to immediate results, Bro. Sell closed his meetings with one accession to the church by baptism. Bro. Long closed with five accessions by baptism and two applicants. Both meetings closed with houses crowded with eager and attentive listeners and the expression of many was, "What a pity that the meetings closed so soon!" We have reason to believe that many more were near the kingdom.—*Lizzie Lehmer.*

**Falling Springs, Pa.**—Bro. Orville V. Long, of Abbottstown, Pa., came to us Jan. 28, remained until Feb. 12 and preached fourteen soul-inspiring sermons, which resulted in ten additions by confession and baptism. On Sunday, the 10th, we drove about five miles, and, cutting the ice, which was about three inches thick, in the presence of God and many witnesses, buried seven precious souls in Christian baptism; and on Wednesday, the 13th, we repaired again to the water and baptized three more. Their ages range from twelve to about thirty-six, three of them being heads of families. May the Lord ever keep them in the path of duty! Bro. Long is young in years and also in the ministry, and we believe there is a bright future awaiting him. He made many friends while with us by his kind and genial manner. The meeting was held at the Shady Grove churchhouse.—*Wm. C. Koontz, Shady Grove, Pa.*

**Middlebury, Ind.**—Feb. 17 the Pleasant Valley church, Ind., closed a series of meetings which commenced Jan. 27. Bro. J. V. Felthouse, from English Prairie church, Ind., was with us, preaching in all twenty-eight sermons and holding three children's meetings. Our quarterly church council was held the first Saturday in February. All business was disposed of in a Christian-like manner and one sister received by letter and one young brother received by baptism. During the first of our meetings the weather was very cold and the crowds were not so very large the first two weeks. As the weather got milder the attendance increased and the best of order was maintained. Bro. Felthouse is an able expounder of the Word. Two were baptized, one that had wandered away came back to the fold and there is one applicant for baptism. Others, we believe, are near the kingdom.—*Levi E. Weaver, Feb. 18.*



Liberty, Ill.—After preaching three discourses at Lost Prairie mission I baptized two more persons; making, in all, thirteen from the Campbellite or Christian church at this point.—*Geo. W. Cripe.*

Somerset, Pa.—Bro. Joseph L. Saylor, who was thrown from a wagon Nov. 30, 1894, and had his leg broken right at the socket, is now able to sit up a little. It is now hoped he may be able to walk again, which was somewhat despaired of in the beginning.—*I. C. Johnson, Feb. 20.*

Kaskaskia Church, Ill.—Our home ministers closed a two weeks' series of meetings Feb. 17, with five applicants for baptism. They will be baptized, the Lord willing, next Sunday. Others seem near the truth as it is in Jesus. A family of four members have lately moved from Marion County, Ill., to this place and still there is room for more.—*Granville Nevinger, Beecher City, Ill.*

Alto, Nebr.—Father wishes to inform those that are interested in his labors, and his correspondents, that after about four weeks' service in Custer and Buffalo Counties, under the extreme cold and exposure, his system gave way. He arrived home the 19th, where, under the physician's care, with excellent nursing, he is now feeling better, after severe suffering.—*H. M. Heckler, Feb. 23.*

Conter, Ind.—Bro. David Neff, of Roann, Ind., came to us Jan. 10 and remained with us until the evening of the 27th, preaching in all twenty-four very interesting, instructive and soul-cheering sermons. Bro. Neff held forth the Truth in a very plain manner that all might understand. Saints were encouraged and sinners were warned to flee the wrath to come. Two dear young sisters were baptized and others are near the kingdom.—*Dora Kinzie, Denver, Ind., Feb. 21.*

Price's Creek Church, Ohio.—Last Sunday evening Bro. Samuel Horning closed a very interesting series of meetings which lasted two weeks. There were no accessions to the church by baptism, but one was restored to fellowship. I am so glad that at least some of our members know how to make their ministers happy. We expect soon to go away to hold one more series of meetings, so yesterday ten large-hearted brethren and friends came to our place and spent the day in sawing and splitting wood, which was very much appreciated.—*Jos. Longanecker, Feb. 20.*

Donnell's Creek, Ohio.—Last night closed a very interesting series of meetings held in the Donnell's Creek church, Ohio. Bro. D. D. Wine did the preaching. The meetings closed with the best of interest. Twenty precious souls were baptized. Others seemed near but are waiting. On account of some work at a mission point, I could not attend all of the meetings, but was at nineteen, and some that did not need to go away, did not attend near that many. Five of those received were married men whose wives were already in the church. It was a happy day for those sisters.—*Henry Frantz, Forgy, Ohio, Feb. 21.*

Claysburg, Pa.—The brethren of the Olaar congregation held a series of meetings in the Lower Olaar church in January. Eld. John B. Miller preached one week for us, then was called home on account of his wife being sick. The meetings were continued by Bro. Michael Olaar, our home minister, one week longer. Bro. Miller held forth the Word with skill. Feb. 9 we commenced a series of meetings in the Upper Olaar church. Eld. John L. Holsinger did the preaching. Our meetings were well attended and good attention was given to the preaching and the members were much revived.—*C. F. Lingenfelter, Feb. 23.*

Oakland, Ohio.—Our church met in quarterly council to-day, Feb. 20. We had a pleasant meeting. Sometime ago there was an election held for a minister. The lot fell on Bro. I. B. Miller. At that time he did not feel to accept the office. At this meeting he was duly installed, to the joy of all. We elected Bro. S. S. Miller for Sunday-school Superintendent for the coming summer. We appointed our love feast for May 29, at two o'clock.—*Anna Katherman, Gettysburg, Ohio.*

Indiana County, Pa.—Bro. H. A. Stahl held a series of meetings here, commencing Feb. 3 and closing Feb. 10, with no additions, but we believe there was good seed sown which will bring a plentiful harvest, if we could only have regular meetings. The Plum Creek church rented the house one year for us, and our time closes Feb. 27, and leaves us no place of worship. We hope our brethren will remember us and see that there is a house located in Indiana, Pa. Since we have had meetings there have been two additions, with interest and attendance improved wonderfully.—*Lottie Jacobs, Feb. 20.*

Monitor, Kans.—As there was some business which could not be transacted at our last regular council, on account of the elder not being present, a special meeting was called Feb. 19. Bro. J. D. Trostle, wishing to be relieved of the eldership of this church, was granted his request. Eld. Henry Brubaker, of McPherson, was chosen to fill the vacancy. Other business was all disposed of in a Christian-like spirit. Bro. Trostle remained with us and preached an excellent sermon on Sunday. His farewell remarks were sympathetic and encouraging. He pointed us forward to the time when, if we live faithful, we shall all meet around the great white throne in heaven, where we need not say farewell.—*M. J. Mishler, Feb. 23.*

Maconpin Creek Church, Ill.—The quarterly council was held to-day. Considerable business came before the meeting. All passed off pleasantly. Two were received by letter, a deacon and wife. Contributions to Missionary and Tract Work were made. Bro. Chas. M. Yearout, of Kansas, is expected to be here to preach for us next fall, if the good Lord wills. The poor were remembered both here and in the West. Our Sunday school was reorganized by electing L. B. Watson Superintendent. It was also decided to have preaching every Sunday at 11 A. M., thinking that would aid the Sunday school and vice versa. Many visiting brethren were present. Come again, one and all. Weather is fine and health good.—*Michael Flory, Girard, Ill., Feb. 23.*

Salem Church, Ohio.—Our regular quarterly council passed off pleasantly yesterday. Considerable business came before the council, but nothing so serious but that it could be agreeably adjusted. Sunday school Superintendents were elected. The lot fell upon brethren John H. Brumbaugh and B. F. Honeyman, with G. W. Buntain and John Rinehart as alternates, to serve in the absence of the other two. Our elder, Jesse Kinsey, is quite unwell and was not able to be at the council. Eld. Jesse Staatsman was with us and helped in the work that came before the council. Our missionary and tract solicitors made reports of their work, and we must say that our brethren and sisters in this District responded liberally in the good work. Bro. I. Bennett Tront has been with us for a week, and is wielding the "Sword of the Spirit" with power. We are having large congregations, and good attention to the Word preached. The propriety of holding a Bible school next winter, was again considered and it was decided to have Bro. J. E. Young conduct it.—*Jesse K. Brumbaugh, Union, Ohio, Feb. 22.*

Midway, Tenn.—Feb. 18 Bro. I. J. Bowman, of Jonesboro, Washington Co., Tenn., came to our church Feb. 10 and preached ten sermons for us. The attendance was small on account of the snow. There were no additions to the church, though there were good impressions made on the minds of sinners and the members were greatly strengthened. Bro. Bowman is an earnest brother and labored faithfully.—*M. M. Derrick, Snodgrass, Hawkins Co., Tenn.*

Yellow Creek Church, Pa.—We commenced a series of meetings in the Snider meetinghouse Jan. 21. Eld. Daniel Holsopple, of Somerset County, was expected to be with us and conduct these meetings, but about the time we expected him a letter came, stating that he was sick and could not come. The meeting was then conducted by Bro. D. T. Detwiler, one of our home ministers. The house was crowded nearly every evening, and several evenings to overflowing. Bro. Detwiler labored zealously for the great cause of the blessed Redeemer, and the members were encouraged and the church built up by these meetings. Before the close of these meetings, which was Feb. 6, we received the sad intelligence that Bro. Holsopple had passed to the great beyond.—*H. A. Buck, New Enterprise, Pa., Feb. 21.*

Pickrell, Nebr.—Winter seems to be broken. It will be a great blessing to the many poor Western sufferers. What seems to be the greatest need is horse feed. The horses in the drouth-stricken district are very poor. Our County, (Gage) has sent feed west, and there will be at least twenty carloads of contributions sent west from this County. While it is a heavy burden for our people here, it is soon distributed and is but a scant supply for such a large country. It will take thousands of bushels of corn and oats to supply the wants of the teams this spring. It looks to me as if about the best thing to do would be to buy all farms from the people that live in the periodical district, and let it revert to the Roman range country and become a perpetual pasture-ground. I feel it would be cheaper for the country to do this than to stand the continual drain it makes on the community to keep these people and teams from starvation. There are still large tracts of fertile and timbered land that these poor people could move to and get cheap homes. There are many very poor, and every year they seem to get poorer. Lord, direct us in the right way! Amen.—*A. M. T. Miller.*

Honey Creek Church, Mo.—Eld. C. H. Brown, of Mound City, Mo., came to us Feb. 5, returning to his home this morning. The first week he held meetings at the Brethren's meetinghouse two and three-fourths miles from Sheridan. At first the weather was very cold and it was decided to move the meetings to town, to the Christian church. The weather moderated and the attendance was good. Six meetings were held in town with good attendance, and the best of attention. The last three meetings were held at the Brethren's church. Bro. Brown did excellent work in visiting the members at their homes and encouraging them to more active work in the church, and his sermons were such as to show that he had been with the Master and learned of him and that he had knowledge of the Word, which he did not shun to declare to both saint and sinner. The church was much built up and encouraged and some, we believe, were almost persuaded to make the start to serve the Lord. Bro. Brown intends to move soon to Dickenson County, Kansas. We are very sorry to have him leave the Northern District of Missouri, where we think his services have been highly appreciated.—*H. J. Hulse, Feb. 19.*



**Ludlow Church, Ohio.**—On the evening of Feb. 2, Bro. W. R. Daeter, of Milford, Ind., came into our midst to assist in a series of meetings at the Pittsburgh house, preaching in all, twenty-six sermons, encouraging the members and warning sinners to flee the wrath to come. One was received by baptism during the meetings. Brethren, let us labor on, inasmuch as we know our labors in the Lord are not in vain!—*J. S. Neher, Feb. 19.*

**Wood River, Nebr.**—We have just enjoyed a week's meetings, conducted by Eld. Jesse Y. Heckler, of Alvo, Nebr. The preaching, interest and attendance were good. Bro. Niles Nelson stopped with us and assisted in the meetings over Sunday. Feb. 13 the Brethren met in special council. The business passed off very pleasantly. A choice was held for a deacon, and the lot fell on Bro. Edmund Forney. For the last few days the weather has been very pleasant.—*Mary Forney, Kearney, Nebr., Feb. 19.*

**Tipton County, Ind.**—Bro. Wm. Burcham came to us Feb. 15 and preached five sermons. This is the south part of the Greentown church. The Brethren here are somewhat isolated, but they are alive to the work and desire any one passing through on the Pan Handle railroad from Kokomo to Anderson to call and preach for them. Any one that will do so will notify Frank Rogne, at Sharpville, Tipton Co. Bro. Burcham ably defended the doctrine of the Brethren and is a workman that needeth not to be ashamed.—*Abram Caylor.*

**Monticello, Ind.**—Eld. J. M. Mohler, of Pennsylvania, came to the Monticello church Feb. 14, and commenced a series of meetings in our church-house, in the town of Burnettsville, and remained until Feb. 23. The weather being so intensely cold the first week, few came out; after that we had good attendance. The interest advanced as the meetings continued, until the time arrived for Bro. Mohler to commence meetings at the Fike Creek church, eight miles west; also in the Monticello church. Eleven dear souls, all heads of families, made the good confession. By the interest manifested in the meetings, more will follow if we, as brethren and sisters, will attend to our Christian duties. Truly we have great reason to rejoice for what we have seen and heard at this meeting.—*D. A. Mertz, Burnettsville, Ind., Feb. 24.*

### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

#### Love Feasts.

May 29, at 2 P. M., Oakland church, Ohio.

April 26, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.

May 25, at Pleasant View, six miles southwest of Clarence, Iowa, and six miles northeast of Tipton. A week's meetings in connection. All invited.

May 11, at 3 P. M., Monitor church, eight miles west and two miles south of McPherson, Kans.

#### District Meetings

The District Meeting for Southwestern Kansas and Southern Colorado will be held in the Kansas Center church, Rice Co., Kans., April 10, beginning at 8 A. M. Ministerial Meeting the day before, beginning at 9 A. M.

The Ministerial Meeting of the First District of Virginia, will be held at Troutville station on

the Shenandoah division of the Norfolk and Western R. R., commencing at 10 A. M., Wednesday, April 17, continuing during Thursday, two sessions each day. District Meeting on Friday and Saturday, April 19 and 20, at the Valley, Botetourt County, about two and one-half miles from Troutville. Parties coming to Troutville by rail will be furnished conveyance to the Valley.

### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Our Church News solicited for this Department. If you have read a meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will send supplements.

#### Hear the Call.

THE Mission Board of the Middle District of Iowa is desirous of locating two or three ministers in that District to take charge of churches. Some churches are without a minister and some have recently sold out and are going away, therefore we need more help in our mission field. We want brethren who are in the order of the church and sound in the faith of the Gospel, and principles and doctrine of the church. If there are any brethren who wish to labor more for the upbuilding of Christ's kingdom, this will afford them a good opportunity to do so, as we have a good country.

Our crops were cut short last year, but we have plenty and some to spare. We are lending a helping hand to our Western sufferers and are very thankful to our Heavenly Father for his goodness to us in remembering us so graciously that we have still some things to give to those that are needy.

What we need is brethren that will live what they preach and are not fearful of a gainsaying world. If there are any brethren that contemplate locating in Iowa, address the undersigned.

P. Z. REITZ.

Maxwell, Iowa.

#### Programme of Ministerial Meeting.

THE Brethren's Ministerial Meeting will be held at Troutville, Botetourt County, Va., on Wednesday and Thursday before the third Sunday of April, 1895, commencing at 10 o'clock A. M. The District Meeting will be held Friday and Saturday following, at the Valley church, Botetourt County, Va.

1. "What Ends are Attained by Water Baptism?"—W. H. Naff, S. P. Reed, B. E. Kessler.
2. "What Must We (Sisters) Do that We Might Work the Works of God?"—George Graybill, Henry Eikenberry, D. N. Eller.
3. "Christian Giving Under the Law and Gospel."—Taylor Pursley, P. S. Miller, James Lettrich.
4. "Define the Power of Church Councils, According to the Gospel, in Matters of Expediency."—Jonas Graybill, Arthur Duncan, Jerry Barnhart.
5. "What are the Benefits of Unity in the Church?"—Daniel Naff, Riley Flora, Rufus Faugh.
6. "What is the Best Method of Preserving the Identity of the Church as Handed Down to Us by the Fathers and Mothers of Israel?"—J. B. Naff, George Hutchison, Samuel Crumacker.
7. "What is the Kingdom of God? How and When Does it Appear?"—B. F. Moomaw, Harvey Weddle, S. Riner.

D. PETERS,  
J. W. ELLER,  
C. D. HYLTON,  
T. C. DENTON,  
Committee.

#### The Evil of Slander.

"If thy brother trespass against thee, go and tell him his fault."—Matt. 18: 15.

How plain our Jesus is in his teaching! How important is this lesson, and how few of us endeavor to practice it as our Master directs; yet in the neglect of this duty what great damage is done both to individuals and to the church! How many clean, virtuous ladies have had their

characters blackened by the forked tongue of secret slander!

It generally comes something on this wise: "They do say," or "They do tell me," or "People say," that such an one is not of good character. And then comes from the individual with the forked tongue, surmises and suspicions,—what they had been thinking,—and now it was about coming out as they expected. How many virtuous and pure girls have in this way had shame heaped upon them! It was done behind their backs, and they could neither help nor correct it, when perhaps the only grounds for such talk was, that they were poor. Honest poverty is no crime. It is a little inconvenient at times; that is all.

While it is true that there are bad conduct and bad characters among both rich and poor, it is also true that in silk and scarlet walks many a harlot. Many times bad character and bad conduct are hidden under wealth and fine clothes. There is a garb of respectability under which much sin is hid. But all of these hidden things God will bring into judgment and will punish every sin unrepented of and unforgiven in both rich and poor.

I am sorry to say that these surmises and backbitings do not always stop outside of the church. The devil, that old serpent, also finds his way into the church, and is doing serious damage by inducing the careless and disobedient to speak evil of their brother or sister, often doing them injustice, talking behind their backs when they have no chance to correct the mistake or in any way to explain or defend themselves. Otherwise they would, and often could, explain their conduct in a satisfactory manner, especially if the fault-finder had the Christian courage to go to them and tell them their faults, alone, face to face. This was the solemn promise made before God and many witnesses. Can you forget it? The willful violation of a promise is a lie, and all liars are to have their part in the lake of fire that burns with fire and brimstone, where are all the abominable, and whosoever loveth and maketh a lie. See Rev. 22: 15. Some make lies and others are willing to peddle them gratis. This way of doing is to aid the devil in his sinful work.

Even ministers often get a full share of the stain from the tongue of slander, simply because they have duties to perform that have been laid on them by the church, which sometimes brings them in contact with such people, and they are blamed for whatever the church does. Listen. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." Matt. 18: 15. My observation has been that wherever this command of Christ has been violated by parents speaking reproachfully of ministers or members in the presence of their children, it naturally drives them from the church; and while some parents seem to regret that their children are out in the cold and wicked world, they themselves will find when it is too late, that they have driven them to destruction and will be responsible because they disregarded the counsel of Jesus, "If thy brother trespass against thee, go tell him his fault between thee and him alone." No church can ever be built up or sustained under the blighting, withering curse of backbiting and secret slander. It sows discord among brethren, which thing God hates. Prov. 6: 16-20. It destroys Christian affection, it chills every effort for good, and only builds up the kingdom of Satan, and always hides behind "Don't you tell anybody." "Therefore, if thy brother trespass against thee, go and tell him his fault between thee and him alone." JAS. R. GISE.

Stuttgart, Ark.



From the Octavia Church, Nebr.

JAN. 12 Bro. Charles B. Smith and wife, from Beatrice, Nebr., came to us to hold a series of meetings and continued until Feb. 3. Bro. Charles preached twenty-seven sermons with good results. Eleven were made willing to join in with the people of God. The members were aroused to a higher sense of their duties in the spiritual life. Among those that joined was a prominent Mennonite brother, wife and daughter; and another was a brother's entire family, consisting of wife, son and daughter, which brought great joy to our brother.

Bro. Smith is young in years and in the ministry, but is an able speaker, and we feel that lasting impressions have been made. May God bless and keep him faithful upon the walls of Zion! Jan. 19 Bro. G. W. Stambaugh, our elder, came into our midst and held a week's meeting at an outpost in our district, where he preached a course of doctrinal sermons, which were highly appreciated. There were no additions, but some promised to join in the near future. Feb. 10 Bro. William Bingsman, of La Place, Ill., came into our midst and preached five sermons with good results. Four more came out on the Lord's side.

JOHN G. KILHEFNER.

Feb. 19.

From Midland, Va.

I LEFT home Jan. 16 on a visit to my relatives and the scattered members of the Ryerson Station church. I preached four times at the Nanvoo schoolhouse, W. Va., where I baptized four and two were reclaimed. I then, for a few days, visited relatives and members in different places; among the number, Eld. Adam Wise, who is eighty-six years of age and very feeble. He desires to "depart and be with Christ." He has truly "fought a good fight;" few men have exposed themselves more in traveling over rough and rugged hills during the storms of so many winters, declaring the "glad tidings" of the Gospel, without money and without price.

On Saturday, Jan. 23, I commenced meetings at the Beaver Dam schoolhouse and continued until over Sunday. Monday night I preached the funeral of sister Lena Wood and baptized the husband of the departed sister the same hour of the night.

Friday, Feb. 8, I commenced a meeting near Brink, W. Va. On account of the severe cold and stormy weather, but few were in attendance at first, but by Sunday, the 10th, the house was filled and the attendance and attention good until the meeting closed. On Monday evening one came out and desired baptism. She was a young sister about fifteen years of age, but feared not the cold, and on Tuesday we went to the water side, cut the ice, which was ten or twelve inches thick, and in the presence of a large audience (as some of the teachers dismissed or closed their schools for the day so they could attend the baptism, and one teacher near by brought his pupils with him) she was baptized. She stood the cold perfectly, thus putting to shame those who fear they cannot stand the cold water. I closed the meetings Tuesday night and arrived home Thursday, the 14th, where I found all well, for which I am thankful to the Giver of every good and perfect gift.

ANDREW CHAMBERS

Feb. 15.

From the Juniata College, Huntingdon, Pa.

THE committee, whose duty it is to "watch over the moral and religious influence" of the Juniata College, at Huntingdon, Pa., paid a visit to that institution during the special Bible Term,

and while they are aware that it is their duty to report to Annual Meeting, I thought it not amiss, for the satisfaction of all, and the encouragement of the management, to say through the MESSENGER how the school is progressing. The Brethren here are a modest set of men. They do not say much about their work. They leave that to others, or let the work speak for itself.

We found the buildings over-flowing with students, and everything, from the kitchen in the basement, to the fourth story, in first class order. All had on the appearance of simplicity and neatness.

The work in the class-rooms was presided over by teachers of ability, who seemed to have the work, as well as the good of the students, at heart.

The Chapel service is really a model of public worship. It is devoid both of haste and tediousness, and the happy greetings there each morning are inspiring and ennobling. Throughout the whole school the religious sentiment predominates. All the voluntary religious services (and there are quite a number) are attended by fully seventy-five per cent of the students.

The government is about as nearly perfect as can be expected in a world where sin is. The students are put on their honor and are taught both by precept and example to govern themselves. They seem to be a choice set just now, or they are succeeding admirably, as discipline is rarely needed.

The Bible Term was progressing finely while we were present. All seemed to be interested and in earnest. These special studies are quite a help to ministers, especially the beginners. We were pleased to see so many sisters in attendance. God bless the work!

The church and school are certainly fortunate in having the services of such a pious brother and able educator as M. G. Brumbaugh. He stands in the front among the educators of our country. There is no excuse for a brother to send his children to other schools. We are prepared to do all for them at home that they will likely want. And they should not only send their children, but use their influence to send others.

I have not said this much to draw a comparison with our other schools among the Brethren. I hope for the sake of our children and the church, that the committees to the other schools can say even more for theirs.

May the Lord bless every work that has for its object the extension of his kingdom and the glory of his name!

JAMES A. SELL.

McKee's Gap, Pa., Feb. 12.

"A MAN never enjoys religion till he gets so he can't find any pleasure in sin."

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

SHIVELY—MUSSULMAN.—At the residence of the bride's father, Cerro Gordo, Ill., Feb. 13, 1895, by the undersigned, Bro. John Shively and sister Dora E. Mussulman.

D. B. GIBSON.

HOUSER—SPEROW.—At the home of the bride's mother, near Okonoka, W. Va., Jan. 30, 1895, by J. H. Kuhlman, pastor of the M. E. church (South), Mr. Charles S. Houser and Miss Bertha Evadue Sperow.

LAURA F. SNYDER.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

PETERS.—In Ragsville, Ohio, March 5, 1894, Susanna Magdalene, wife of Dr. H. J. Peters, aged 43 years, 6 months

and 8 days. Funeral services by Mr. Snyder and Eld. M. H. Shutt.

ALBERT.—In Chilli, Coshocton Co., Ohio, Sept. 27, 1894, George C., son of William and Nancy J. Albert, aged 12 years, 1 month and 9 days. Services in the Lutheran church by Eld. M. H. Shutt.

BERGER.—At Baltic, Ohio, June 23, 1894, Forest Glen, daughter of Jonas Berger, aged 2 years and 13 days. Funeral services by Mr. Miller and Eld. M. H. Shutt.

YOUNG.—Near Baltic, Ohio, Aug. 14, 1894, of typhoid fever, William, son of Peter and Elizabeth Young. Funeral by Mr. Shummel and Eld. M. H. Shutt.

YOUNG.—Near Baltic, Ohio, Sept. 25, 1894, of typhoid fever, Elizabeth, wife of Peter Young, aged 43 years, 6 months and 10 days. Services by Mr. Shummel and Eld. M. H. Shutt.

FENROD.—Near Stone Creek, Ohio, Sept. 2, 1894, Bro. Isaac Fenrod, aged 73 years and 21 days. Funeral by Eld. Samuel Muntis and home ministers, in Ragsville, Ohio.

WASEM.—In Ragsville, Ohio, March 21, 1894, Henry Wase, aged 78 years, 5 months and 3 days. Funeral services by Mr. Snyder and Eld. M. H. Shutt, to a large congregation.

HOCHSTETLER.—In Ragsville, Ohio, May 18, 1894, Gideon Hochstetler, aged 59 years, 3 months and 10 days. Services by Eld. M. H. Shutt.

MIZER.—Near Ragsville, Ohio, Jan. 7, 1895, Lydia Dora, daughter of George and Henriette Mizer, aged 5 years, 8 months and 16 days. Funeral by Eld. M. H. Shutt and Mr. Snyder.

STOOVER.—Near Farmerstown, Ohio, Dec. 14, 1894, Catherine, wife of George Stooover, aged 70 years, 8 months and 3 days. Funeral by Mr. Miller, of the United Brethren church, and Eld. M. H. Shutt.

EDWARD SHEFFER.

LONG.—In the Panther Creek church, Dallas Co., Iowa, Feb. 16, 1895, Bro. Christian Long, aged 81 years, 10 months and 4 days. Bro. Long was born in Huntingdon County, Pa., and moved to Carroll County, Ill., in the year 1852. He lived there until 1869, then moved to Dallas County, Iowa, where he lived the remainder of his days. During his life he organized many churches in Illinois and Iowa. The last fifteen years of his life he made his home with his son, John Long. He married Susannah Hershey, a native of Allegheny County, Pa., in February, 1834. She passed away to the spirit home three years ago. They had a family of six children,—three sons and three daughters. Funeral services conducted by Bro. M. Dierdorff and Bro. Witmore, from McPherson, Kans. Text, 2 Samuel 23: 5.

B. F. MILLER.

TROSTLE.—At the home of his son-in-law, Mr. Harry Haulman, seven miles north of Des Moines, Iowa, Feb. 19, 1895, Jacob Trostle, aged 86 years and 11 months. He was uncle to brethren Jacob, Levi, Joseph and John Trostle, ministers of our church, also uncle to the writer of this notice.

D. E. WEIGLE.

PRICE.—In the bounds of the Ozarkle congregation, near Louisville, Kans., of diphtheria, Miss Daisy L., oldest daughter of Bro. W. B. and Mary L. Price, aged 23 years and 6 months. The deceased had apparently recovered from that dread disease, but at that most critical stage she relapsed and died before danger was suspected. Funeral occasion improved by the writer.

C. C. ROOR.

ANDERSON.—In the Black Swamp church, near Lindsay, Ohio, sister Julia A. Anderson, aged 76 years, 6 months and 5 days. She was the mother of eight children, of whom five remain. She has been a member of the Brethren church more than fifty years. Funeral services by Bro. S. M. Loose, from Mark 4: 35.

S. GABER.

WOLF.—In the Sandy church, Columbiana Co., Ohio, Feb. 10, 1895, Isa, daughter of friend Edward and sister Etta Wolf, aged 10 months. Interment in the Freeburch cemetery. Services by the undersigned, assisted by S. B. Stuckey.

ELI STROUP.

ULLERY.—In the St. Joseph Valley congregation, near South Bend, Ind., Jan. 15, 1895, Bro. Stephen Ullery, aged 88 years, 9 months and 3 days. He was born in Pennsylvania. Services by the writer, from Heb. 11: 16.

GIBSON.—In South Bend, Ind., Feb. 17, 1895, sister Catharine Gibson, aged 86 years, 2 months and 23 days. She was born in Union County, Ind. Services by the writer, from the words, "I am now ready." H. W. KREIGHBAUM.

HAMMERS.—In the Marsh Creek congregation, Gettysburg, Pa., Dec. 5, 1894, Bro. John L. Hammers, aged 74 years, 1 month and 6 days. In the death of Bro. Hammers Marsh Creek church has lost a faithful member, good counselor and one well versed in the Scriptures. He leaves a wife and four children. Funeral discourse by Eld. C. L. Ploutz.

J. D. W. DEARDORFF.



**JOHN.**—In the same congregation, Jan. 6, 1895, infant daughter of Samuel John. Funeral services by Eld. D. A. Hetrick, from 2 Kings 4: 26. D. A. HETRICK.

**SNYDER.**—In the Snake Sping Valley church, Bedford Co., Pa., Feb. 12, 1895, of brain fever, Daisy Myrtle, youngest daughter of Bro. Samuel and sister Emma Snyder, aged 11 months and 3 days. Funeral services by brethren Jacob Koontz and Crist Kinsley, from Matt. 9: 3. HANNAH RITCHIE.

**BOWMAN.**—In the Eel River church, Kosciusko Co., Ind., Jan. 30, 1895, Samuel Bowman, aged 69 years, 11 months and 29 days. Services by Bro. J. S. Snell. EMANUEL LICKRONE.

**ROYER.**—In the Newton congregation, Harvey Co., Kans., Feb. 4, 1895, sister Anna, wife of Bro. Reuben Royer, formerly from Lebanon County, Pa., aged 44 years, 11 months and 14 days. They were united in matrimony in 1869. To this union were born fifteen children. The youngest child was eight days old when the mother died. They united with the church of the Brethren in 1874. A few days before her death she was anointed. She leaves a kind husband and fourteen children. Funeral services by the writer, from 1 Sam. 20: 3. Z. HENRICKS.

**MILLER.**—In the West Branch church, Ogle Co., Ill., Feb. 6, 1895, sister Elizabeth, wife of Emanuel E. Miller, deceased, aged 61 years, 10 months and 6 days. She was a daughter of David and Juliana Holsinger and a descendant of Alexander Mack. She was born in Blair County, Pa., and came with her parents to Illinois in 1856. She was a faithful member of the church for about thirty-six years. She was the mother of six children. Her husband preceded her to the spirit world twenty-five years. Funeral services by Eld. M. S. Newcomer, from the words, "She is not dead, but sleepeth." M. J. STAUFFER.

**WEAVER.**—In the Hopewell church, Bedford Co., Pa., Feb. 10, 1895, David L., son of Bro. William and sister Jane Weaver, aged 1 year, 3 months and 18 days. Funeral services conducted by brethren J. S. Ruh and J. K. Bowser, from James 4: 14. Interment in the Bethel graveyard. KATE STAYER.

**HAGER.**—At her daughter's, in Morris County, Kans., Feb. 10, 1895, sister Catharine Hager, aged 89 years. She was the widow of Eld. Jacob S. Hager, who preceded her to the spirit world over six years ago. She united with the Brethren's church over sixty years ago and lived a consistent member till her death. H. J. HAGER.

**ALLEN.**—In the Osage church, Crawford Co., Kans., Feb. 13, 1895, of nettie rash, Stella, daughter of Bro. H. E. and sister Emma Allen, aged 2 years and 2 months. Funeral services by Bro. J. H. Neher, from 2 Cor. 4: 16-18. J. B. WOLFE.

**ANTHONY.**—At his home, near Hagers-town, Md., Jan. 20, 1895, Bro. David Anthony, aged 65 years, 1 month and 8 days. He was a member of the Brethren church for more than forty years. He leaves a wife (a sister) and eleven children. Seven of the children are in the church. Two are in the ministry. Bro. D. F. Stouffer, of Benevola, preached a very impressive funeral sermon, using as a text, Jer. 12: 5. He was assisted by Bro. A. S. Rowland. Interment at Long Meadow church. WM. A. ANTHONY.

**CHAMBERS.**—Near Glen Easton, W. Va., Sept. 12, 1894, Bro. Ephraim Chambers, aged 71 years, 4 months and 24 days. He left a widow and several children. Funeral discourse preached Feb. 3 by the writer, from 1 Thess. 4: 14.

**WOOD.**—Near Beaverdam, W. Va., Jan. 10, 1895, sister Lena Wood, aged about 27 years. Her sickness was of short duration. She told her husband a short time before her departure that she could not be with him long. She then covered her head and spent

the last two hours of her life praying for herself and her husband. Funeral discourse Feb. 4 by the writer, from the words, "The Master is come and calleth for thee." ANDREW CHAMBERS.

**HOOVER.**—In La Paz, Marshall Co., Ind., Feb. 15, 1895, Bro. Henry Hoover, aged 81 years, 3 months and 6 days. He was a faithful member of the Brethren church about thirty years and a resident of the place in which he died forty years. Funeral services by the writer. JACOB HILDEBRAND.

**MAHLER.**—In the bounds of the Silver Creek church, Ohio, Feb. 13, 1895, Bro. David L. Mahler, aged 22 years, 4 months and 20 days. He was the son of Bro. George Mahler. He came to the church June 14, 1894, and continued faithful until the end. Funeral services were conducted by Eld. Sholtz. A. A. THORNE.

**CARTEE.**—In the Middletown Valley congregation, Md., Dec. 7, 1894, from general debility, Bro. George W. Cartee, aged about 77 years. Bro. Cartee's life was one worthy of imitation. His seat was never vacant in the sanctuary when it was possible for him to get there. He was a member of the church for many years and served in the office of deacon about twenty years. About seven years ago he buried his companion. Surely his is a blessed sleep. He leaves one son and two daughters. His remains were laid to rest in the Grossnickle burying-ground. M. GROSSNICKLE.

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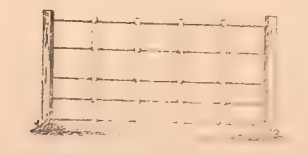
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P. S.—We have examined the testimonials, and have seen the work of *Brayton's Horn Preventer*, and, being personally acquainted with Mr. Brayton, have no hesitancy in recommending it.—EDITOR GOSPEL MESSENGER.

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(Mention this paper) 218

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We are pleased to announce to our many friends, that we have opened a place in Chicago under the firm name of J. Phillipson & Co., and in the future all orders for clothing should be addressed to our Chicago house. We wish to thank our many patrons for the liberal patronage they have extended to us in the past, and wish to say that we expect to make Plain Clothing, as heretofore, one of our leading specialties, and we want to ask every member of the Brethren church to give us his encouragement. It is a great advantage to the Brethren church to have a manufacturer give Plain Clothing his attention, but the trade in the same is so limited, that only by all the members making it a point to encourage the manufacturer by giving him all the aid they can, will it be possible to maintain the business on a basis so that the goods can be well made and at the same time sold as reasonable as other clothing. All goods with our brand attached are *strictly all wool and well made*, and we ask members to *insist* on their dealers keeping our brand of goods. Where there is no dealer keeping our goods, write to us for sample outfit, consisting of samples of cloth, from which we make our clothing, order blank, tape measure and rules for ordering. Our rules for measurement are so simple any one can understand them. We will also state that we make all other kinds of clothing for Men, Boys and Children, and if you wish to send us your order for these other makes of goods, we will guarantee you a substantial saving.

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## A Special Offer.

In order that I may secure **ONE THOUSAND NEW AGENTS** to sell **THE COUGH AND CROUP CURE** I make a special offer for a short time only, giving a handsome **BIBLE FREE**.

This is the season of the year to sell the **Cough Cure**. Every family wants a good Cough and Croup cure; it is as important to have it in the house during the winter season for the children as it is to have bread. There can be *none better* than mine. It will cure any case of Croup that is curable. It will save you doctor-bills. Thousands of testimonials are given in its praise. It is sold on the guarantee, "No cure no pay." If, after using one half the contents of a bottle it does not give satisfactory results you can return the balance either to me or to the agent of whom the medicine was purchased, and your money will be refunded. Retail price, 25 cents per bottle.

If there is no agent in your locality and you order three dozen bottles at **wholesale** of **THE COUGH AND CROUP CURE** and pay for same in sixty days you will receive as a premium one of **Holman's New Self-promoting Sunday School Teachers' Bibles**. Retail price of Bible is \$1.50 but you get it free. This is the same Bible that I have been offering as a present for the past year. It is advertised in the Brethren's Almanac for 1894, Page 47, known as "C's Bible." You have a good profit on the Cough Cure, and the Bible besides. My profits are consumed in this inducement to secure new agents, but they will come with future orders.

There will be no doubt about you being able to sell three dozen from now till spring as many of our old agents sell from fifteen to twenty five dozen during a season and **now is the season to sell it**. This is one of the best offers ever made. Only one agent is allowed in a locality. Order at once to be sure of securing the territory. If the cash comes with the order the Bible will be sent with the medicine, otherwise it will be sent at the end of sixty days when the bill is paid.

For descriptive circulars of Bible and Price list of Cough Cure address,

S. E. DUBBEL, Proprietor,  
Waynesboro, Franklin Co., Pa.

Also manufacturer of Dubbel's Double Discovery, Red Throat Pain Cure, Blue Mountain Bitters, Catholic Ointment, Fruit Juice Pills, Vermifuge, and Pure Flavoring Extracts. Any person wishing to accept the Christ-mas offer as advertised in the *Gospel Messenger* during the months of November and December '94 can do so.

## Students Going to Annual Meeting.

**\$2.75** will pay the half-fare of any regular student of Mt. Morris College, from Mt. Morris to Annual Meeting. We have also arranged to have them taken home from Annual Meeting for half-fare. There are many young people in Indiana and Ohio who expect to attend school this spring, and would also like to attend Annual Meeting. All such are invited to attend the Spring Term (beginning March 20) at Mt. Morris and go with us to Annual Meeting. By so doing you can attend a good school, make the acquaintance of the many fine young people now attending our school, and go to Annual Meeting, yourself a student of Mt. Morris College.

We have *beginning, advanced and review* classes. Also classes in Mental and Moral Science, Pedagogy, Elocution, Physical Culture, Music, Penmanship and Shorthand and Bookkeeping. Students may enter advantageously any time before April 10. Write us for particulars. Address:

J. G. ROYER, Pres.,  
Mt. Morris, Ill.



# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MARCH 12, 1895.

No. 11.

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DURING a meeting recently held near Shosha, Ind., by Bro. Isaac Branson, seven came out and applied for membership.

BRETHREN J. H. Oakerice and F. M. Wheeler are now engaged in a series of meetings near Colo, a mission point in the Middle District of Iowa.

BRO. JAMES M. NEFF is now on a sojourn in the land of Dixie, expecting to go as far south as Mobile, Ala. He is to return to his home in the Mount next week.

THE Visiting Committee of the Juniata College, Huntingdon, Pa., were present during the late Bible term, and gave themselves enough time to see the workings of the institution.

BRO. JOHN SHERFY, of Pomona, Kans., should now be addressed at Michigan Valley, same State, while Bro. A. A. Weaver, of Missouri, changes his address from Warrensburgh, to Oregon, Missouri.

BRO. J. E. YOUNG stopped with us a few days this week. He was on his way home from Ohio. His wife and children have been spending the winter in the Mount. They expect to reach Beatrice, Nebr., the 9th.

WE can fill no more orders for back numbers of the *Young Disciple*. All subscriptions after this must commence with the issues of this month. The demand for the paper is rapidly increasing, and we are trying to give the little people a publication that will prove helpful to them.

SOME one writes us that the Brethren of the Elk Creek church have a good house of worship but no minister, and would be pleased to have some of our preachers call and give them some meetings. Our correspondent, however, fails to mention his state, and this notice can therefore prove of little value aside from reminding all of our readers of the importance of always giving their address when writing to a newspaper.

DURING a series of meetings lately held in the Panther Creek church, Iowa, by Bro. Jacob Witmore, nineteen united with the church.

THE new edition of "Letters to the Young," is now in the hands of the printers, and we expect to be prepared to fill all orders by next week.

FOR some weeks Bro. J. S. Mohler has been conducting a series of meetings at Lordsburg, Cal. When last heard from seven had made application for membership.

BRO. J. M. MOHLER is now engaged in a series of meetings in the Monticello church, at the Pipe Creek house, Ind. Eight were baptized last Sunday, making fifteen in all during his labors in that congregation.

BRO. JOHN G. GEISER, of Baltimore, Md., writes that an earnest effort is being put forth to raise money for the purpose of erecting a substantial house of worship in that city. He seems much encouraged over the prospects.

BRO. JACOB COPPOCK, wife and two daughters, of Tippecanoe, Ohio, are now on a visit to Huntingdon, to see their two daughters who are attending college there. He has been doing some very acceptable preaching in the chapel, which is highly appreciated.

THE Christian professor who is most ready to criticise others, is generally the one that has most to be criticised in his own life. While the Pharisaical Jews so severely criticised the poor woman, the Christ forgave all and said, "Go, sin no more." How very different the criticising brother of to day who, dog-like, continues following after, barking as long as he can see his victim!

OUR series of meetings in the Chapel, conducted by the home ministers, closed last week with the number of additions mentioned in the previous issue. The attendance throughout the meetings was good and the attention excellent, but this does not seem to be the harvest season for the Mount. We console ourselves with the thought that it is seed-time, and the seed planted by our ministers will by and by result in much good fruit.

WRITING from New Hope, Va., Bro. Miller tells us that since Jan. 19 he has delivered eighty discourses, it being his lot to talk twice each day,—morning and evening. When not before the public, most of his time must be taken up in conversation and traveling from one point to the other. He is growing very tired, and longs for at least a short season of rest. His meetings are largely attended by all classes of people. Some of the papers are publishing quite extended accounts of these talks, and speak very favorably of the impressions made on the minds of the people, who fill the largest rooms to their utmost capacity. For the present, we cannot expect much from Bro. Miller's pen, but as soon as he completes his present tour in Virginia, we hope to give our readers some interesting articles from him.

BRO. WILLIAM H. ALBRIGHT, formerly of Steamboat Rock, Iowa, may now be addressed at D. mont, Butler Co., same State. He seems well pleased with his new location, and hopes to give the preaching of the Word special attention.

RECENTLY Bro. J. M. Snyder told the *Educator* and Company in McPherson, Kans., to brethren D. Vaniman and S. Z. Sharp. The same has been changed to *The Educator*, and from henceforth the paper will be more intimately connected with the McPherson College than heretofore. It is now published semi-monthly instead of weekly.

AFTER this week no more marriage notices are to appear in the MESSENGER, save those accompanied by fifty cents, which is to be regarded as a donation to the missionary cause. Those who send in such notices should keep this in mind, as the Missionary Committee is now authorized to call on us for fifty cents for every notice found in the paper.

WE are now ready to fill orders for *Sunday-school Quarterlies* for the second quarter. Order early so as to have a supply on hand to distribute the last Sunday of the present quarter. New Sunday schools will be organized in all parts of the country the first Sunday in April, and it is to be hoped that our literature will be introduced into as many of them as possible. For prices see notices on the advertising pages.

THE Rock View Home for the aged and infirm brethren and sisters of the Middle District of Pennsylvania, has six inmates, and one death occurred since it was opened. Those now there are comfortably cared for and have a pleasant home, just such as our aged poor should have. The present need is more funds. Will not our brethren and sisters respond liberally? Surely, the Lord loveth a cheerful and liberal giver.

WRITING from Ottawa, Kans., sister Fanny Morrow, one of our regular contributors says: "The work in this congregation is depending upon only a few, and there is so much to be done. My prayer, day by day, is, 'Lord, send laborers into this field, for the harvest is ripe.' We have a neat little church in the City of Ottawa and a growing Sunday school. The city is a place of about 8,000 inhabitants. Nearly all of our members live in the country, and there is a great need of a minister in the city, who can give special attention to the services on Sunday evenings. My husband is able to attend only to the morning appointments, as we live in the country, five miles from the city. We have a healthy country, and should a minister locate here in town, I am certain that he and his family could live as comfortably as in Illinois, besides being the means of doing great good. We are not able to fully support a minister, but might aid one; should he locate here. I should feel very much grieved to see the cause suffer here for the want of a resident minister. Forest Park is adjoining the city. It was here that the Annual Meeting was held in 1887. We expect it here again. It is a beautiful place, with all the necessary buildings, etc."



## ESSAYS

Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of truth.

### THE WASTE OF WAR.

Give me the gold that war has cost,  
Before this peace-expanding day,—  
The wasted skill, the labor lost,  
The mental treasure thrown away;  
And I will buy each rod of soil  
In every yet discovered land,  
Where hunters roam, where peasants toll,  
Where many peopled cities stand.

I'll clothe each shivering wretch on earth  
In needful, nay, in brave attire;  
Vesture befitting banquet mirth,  
Which kings might envy and admire.  
In every vale, on every plain,  
A school shall glad the gazer's sight,  
Where every poor man's child may gain  
Pure knowledge, free as air and light.

In every crowded town shall rise  
Halls academic, amply graced,  
Where ignorance may soon be wise,  
And coarseness learn both art and taste.  
To every province shall belong  
Collegiate structures, and not few,  
Filled with a truth-exploring throng,  
And teachers of the good and true.

In every free and peopled clime,  
A vast Walhalla hall shall stand,  
A marble edifice sublime,  
For the illustrious of the land;  
A Pantheon for the truly great,  
The wise, beneficent and just;  
A place of wide and lofty state,  
To honor or to hold their dust.

A temple to attract and teach  
Shall lift its spire on every hill,  
Where pious men shall feel and preach  
Peace, mercy, tolerance, good-will;  
Music of bells on Sabbath days,  
Round the whole earth shall gladly rise,  
And one great Christian song of praise  
Stream sweetly upward to the skies!

### MYSTERY OF GODLINESS.

BY C. H. BALSBAUGH

TO WM. HOLSINGER,  
Dear Brother:—

THE River of Life has shallows for the babe, and fathomless depths for the profoundest Christian philosopher. Read Ez. 47. Few Christians get into the stream above the ankles in this world. Not many learn to swim. See verse 5. It takes a sublime faith to lose bottom and launch out into the crystal abysses of the divine mysteries. Skeptics sometimes tell me that they reject the Bible on account of its many incomprehensible statements. They say, What is the use of reading a book which nobody can understand? My reply is, I accept it as of divine origin for the very reason that it abounds in problems and apocalypses which neither man nor angel can compass.

Every author puts himself into his book. So with God, and this accounts for the inexhaustible richness and freshness of the Bible through all the centuries. When an old truth breaks with fresh effulgence, or new aspect, on a soul divinely prepared for it, many stand aghast, as if Bible and church were being wrecked. "God alone can comprehend God." There is not a single truth in the Bible which we fully grasp. Evolution is the law of the divine economy forever and ever. We will only know how ignorant we are when we have passed the bounds of mortality. Those who know the most are most conscious of their shallowness and limitations.

I pity the soul that puts on airs in the vain assumption of great knowledge. Yet such abound.

They are found among ourselves. This is one of the risks of collegiate education. Be on your guard, teacher and pupil. I have been there and shared that folly. Mind and heart must go together. Erudition and humility must kiss each other. The cross both exalts and humbles. The truly wise are the "meek and lowly in heart." We must learn to be *nothing*, and so hard is the lesson that nothing less than Philp. 2: 6, 7, 8, would suffice. "Come unto me;" "learn of me," is the primal condition of divine education. God is both subject and teacher, and the curriculum is for eternity. 1 John 3: 2

There was no necessity of being perplexed by my letter to Bro. Bickenstaff in No. 5. That "woman alone can be the mother of God," is a truth so radical and potent that no Christian should shrink from the apparently audacious assertion. The mystery we all admit: the fact is our glory and our hope. "Christ is God manifest in the flesh." Paul accounts this as the mystery of mysteries. 1 Tim. 3: 16. Mary was the mother of Christ. Is not the inference inevitable? "In the form of God, equal with God." This was Christ's pre-incarnate state. Philp. 2: 6 "God sending his own Son in the likeness of sinful flesh." Rom. 8: 3. "God sent forth his Son, made of a woman." Gal. 4: 4. Mary was the mother of Incarnate God.

Do we incarnate him? This is the pivotal question for each soul. Nothing less than this is salvation. "CHRIST IN US THE HOPE OF GLORY." Col. 1: 27.

Union Deposit, Pa.

### THE BIBLE, WHAT TO DO WITH IT AND WHY.

BY JAS. M. NEFF.

#### In Seven Parts.—Part One.

THE indicative and imperative mood forms of Greek verbs are the same in the second person, plural number; hence where such forms occur in the Greek New Testament we may, if the context will allow, translate them either as commands or as mere statements of fact. For instance, in John 5: 39 we read, "Search the scriptures; for in them ye think ye have eternal life." The word here translated "search," being in the second person, plural number, may, so far as the Greek form is concerned, be treated either as an indicative or an imperative. The revisers, upon a careful study of the context and the relation of this passage to it, decided that it is not a command, but a mere statement of fact; hence in Revised Version we read: "Ye search the scriptures (referring to the law and the prophets), because ye think that in them ye have eternal life."

And though this gives us one less command to search the Scriptures than we perhaps thought we had, we believe we shall find it an easy task to prove that this is our duty nevertheless.

Paul congratulates Timothy on having been brought up under the instruction of Christian teachers, and on having from a child, known the holy Scriptures, which were able to make him wise unto salvation. 2 Tim. 3: 13-17.

If it was well for Timothy that he was made acquainted with the Word of God in his childhood, will it not also be well for our children to be so taught? Blessed indeed is that child that is early taught the gracious lessons of God's love as revealed in his holy Book! And blessed indeed is the parent or teacher or friend that possesses the knowledge necessary to do such teaching! No greater work has God given to men than that of making our children rich in the knowledge of those truths that will make them wise unto salvation.

Here are the instructions God gave to Israel:

"These my words . . . ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 11: 18, 19. If this careful and persistent instruction was necessary to bring their children into obedience to the outward ceremonies of the Jewish law, how much more thorough will be the teaching necessary to bring the spirits of our children into subjection to the spiritual reign of Christ!

But what is remarkable about Paul's admonitions to Timothy is the fact that, although from a babe he had known the sacred writings (Revised Version), yet after he had arrived at manhood it was still necessary for him to study to show himself approved unto God, a workman that need not be ashamed, rightly dividing the Word of truth. 2 Tim. 2: 15. If it was necessary for Timothy, who from childhood had been trained in Scriptural knowledge, to continue to study, there must have been something to learn; if it was necessary for him to continue to search, there must have been something to find.

Paul speaks of the Jews of Berea in high terms of praise for the reason that they searched the Scriptures daily to satisfy themselves as to whether or not those things taught of Paul and Silas were true.

But why all this anxious and diligent searching and studying and teaching? Does it indicate that it is the easiest thing in the world to get the mind of God on any and all questions of revealed truth? Does it look as if all the jewels of revelation are lying on the surface to be picked up by the indifferent without an effort? Or does it rather appear as if God, as in nature, had also in revelation, hidden many of his most precious gems far beneath the surface of his Word? Is it not likely, after all, that God enjoined all this diligence in teaching and studying and searching because it is absolutely impossible for us to learn his Truth as he intended we should without such effort?

Judging from their attitude to the Book of God, many people have conceived the idea that a knowledge of the Holy Scriptures is very easily acquired. The prevalence of this notion may have obtained from the statement being frequently made that in the interpretation of the Scriptures we are to "take them just as they read," which means that they are everywhere to be interpreted literally. If this were true, then a knowledge of the truth could be had with but very little effort; it would require little or no study or searching. A mere casual reading would be sufficient. And if it were true that it is such an easy matter to attain to this knowledge and requires so little effort, why did the Bereans so diligently search, and why did Paul praise them for searching? Why was Timothy through all the years of his childhood instructed in the Scriptures, and why did Paul urge him to continue to study? But that everything in the Bible is to be taken "just as it reads," without any interpretation, is not true, as we shall try to show in subsequent articles of this series.

### OUR REVIVALS.

BY J. H. CROFFORD.

HAVING read number after number of the MESSENGER, with the glowing accounts from the different correspondents, of the revivals and good done by them all over our country, we were made to rejoice and believe every true child of God does too, for the more Christ-like we become, the nearer we will approach unto heaven and heavenly things. And "in heaven there shall be more re-



joining over one sinner that repenteth, than ninety-nine just persons, which need no repentance." Luke 15: 7.

As can be seen by the reports, the labors of some of our evangelists are blessed by a great many more accessions to the church than others, and some of us are perhaps inclined to think the success of a meeting depends on the minister, and some preachers as a result may possibly become a little jealous or envious. It is true, where success follows a preacher almost everywhere he goes, we must admit, if the work is done in accordance with the spirit of the Gospel, that he possesses great qualifications as a revivalist. The success of a meeting, however, may be due to different causes; *v z*, the location of the church as to its surroundings; the social feeling shown towards others welcoming them among us; the zeal manifested by the laity; the ability of the minister to preach and defend the Truth; his conduct while in and out of the pulpit; the manner in which he approaches people to make known to them their duty, which should manifest a kind and loving disposition and a deep concern for their soul's welfare. Upon these conditions depend greatly the success of a revival, while we will not attempt to deny some ministers are gifted more in this work than others.

In the various vocations of life, arts, sciences and trades, when some seem to excel others, jealousy arises. And we are sorry that such seems to be the case with some ministers in revival work. Though our meetings have not proved such a success as some, though the labors of some preachers have not been crowned with the results that others have, let us all rejoice to know that somewhere in God's moral heritage the good work is moving on, and may that inspire us to be more earnest and put forth greater efforts.

The idea sometimes gets into some minds, and is expressed too loudly, that those who come to the church through this means will not "hold out." This is not as it should be, but we should rather try to encourage and hold them up. We look upon such work as cold water thrown on live coals, for it is discouraging and offensive to any who have united with the church during a revival. It is a great injustice to them to be looked upon, especially by the ministry, as unfit subjects for the kingdom, or as tares among the wheat. "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." Mark 9: 42. We believe from personal observation that there are as many, if not more, of those gathered in by this means, that hold out, as there are of those gathered in by the "slow way." But the church cannot enjoy a "stimulant if it dreads the reaction." As little as we may expect a perfect field of wheat without any tares, so little we may expect a perfect church with every member a fruit-bearing stalk. While the church is inactive and the husbandman is asleep, the enemy comes and sows tares. See Matt. 13: 24, 29. That such revivals are dangerous to the church, when it is realized and acknowledged that "the church of Christ has been wonderfully enlarged and strengthened by them," has failed to reveal itself to the many. If this is our feeling, how can we consistently sing those words, which are expressive of the sentiments of so many:

"I long to see the season come,  
When sinners shall come flocking home."

The averse feelings to those glorious results would cause us to question the sympathy with the true workings and principles of the Brethren, and ask the question, What will the harvest be?"

Our revivals cannot be compared to those having the mourners' bench, as we do not have

that "spirit," which is to excite, inasmuch as we teach pardon for sin upon the conditions of the Gospel. Thus we possess the spirit of the Gospel, "And he that keepeth his commandments dwelleth in him, and he in him." 1 John 3: 24.

The late revival, which our church enjoyed so much, was indeed a grand success, resulting in much good, not only in the number of accessions, thirty-seven being added by baptism, but the church has been much edified and revived by the sound doctrinal sermons which were so ably delivered. The subjects, which were new ones to us, and may have seemed "novel and sensational" to some, were advertised, and in that way the curiosity of the different classes of people was aroused, and they were led to come and hear. The Word, we think, was preached fearlessly, and the doctrine, as taught by the Brethren, ably defended, and in such a feeling and Christian-like manner that it had its effect. Those who seemed to be counting the cost were visited, difficulties in their way were removed, and they were,—not unduly,—"persuaded" to accept Christ, which was right. Acts 19: 26; 26: 28; 2 Cor. 5: 11; Luke 16: 31.

Revival work, such as will lead souls to Christ, requires prudence. Being compared to sheep in various places in the Scriptures, we are naturally inclined to study more closely the nature of those animals. When a mother sheep strays away and becomes so wild as to be entirely out of the reach of the shepherd any other way, let him take up the lamb in his arms and tenderly carry and place it in the fold, and how soon the mother will follow and seek admission! Then she comes within reach of the shepherd. Therefore we would advise gathering in the children and reaching the parents in that way, for if the children dare not be approached because the parents are unsaved, and the father and mother cannot be reached any other way, we are again made to ask the question, "What will the harvest be?"

As the prospective mother looks forward to the time when she can fondle and embrace her newborn child, not dreading the unforeseen future, so the church looks forward with anxiety when she can embrace the new-born babes in Christ.

It is to be much regretted that our church in some places is deprived of the privilege of enjoying these revivals, either for a lack of means, a fear of future results, or some other cause. The writer has in mind a church which has, to the best of his recollection, been permitted to enjoy but two such revivals in twenty years, and, as a result, its light shines but dimly. They are encountered by troubles as well as others, and the growth, while slow, is no more firm. Where we are too reserved to show to sinners that we feel a deep concern for their souls' welfare, and cannot resort to the Gospel plan of persuading, the question again suggests itself, "What will the harvest be?"

Martinsburg, Pa.

#### GOOD EXAMPLE.

BY E. P. MACONAGUEY.

"Thou therefore which teachest another, teachest thou not thyself? thou that preaches a man should not steal, dost thou steal?"—Rom. 2: 21.

SOME of our brethren, especially some of our ministering brethren, occasionally show before their children a bad example.

I once read of a little boy who said to his mother, "Mother, how much tobacco does it take to make a sermon?"

"What do you mean, my son?"

"Why, I mean how much tobacco does father chew and how many cigars does he smoke while he is making a sermon?"

"Well, the tobacco and the cigars don't make the sermon, do they?"

"I don't know, but they do help along, at any rate, for I heard father telling Mr. Snowberger, the minister who preached for him last Sunday, that he could never write well without a good cigar. So I thought the tobacco makes the sermons, or the best part of them."

"My son," remarked the mother, in astonishment, "I am shocked to hear you talk so."

"Well, mother, I was only telling what father said and what it made me think. He said a prime cigar was a great solace (whatever that is) and he said besides it drove away the blues, put him into a happy frame of mind and stimulated his brain so he could work better. I've been thinking if I had something to stimulate my brain I could study better, and the next time I have one of these knotty questions in arithmetic to work out I will get a cigar and see if it will not help me out. You know, mother, you often tell me if I follow my father's example I will not go very far astray, and now I would like a few cigars to make my brain work well so that I can stand at the head of my class."

"I hope," said the mother, "I shall never see my son with a cigar in his mouth. It would be the first step to ruin."

"You don't think father is ruined, do you, and he has taken a good many steps since he took the first cigar?"

"I think, my son, your father would be better without cigars or tobacco in any shape, but he formed the habit when he was young, and now it is hard to break it off."

"But father says we are to blame for forming bad habits, and that is a sin to continue in them. I heard him say that in the pulpit not long ago. There is Tom Jenkins who drinks hard. I suppose he would find it rather hard to leave off drinking, but father says it is no excuse for a man when he gets drunk to say he is in the habit of getting drunk. He said people should exercise resolution and moral courage to break off bad habits."

"But, my son, smoking tobacco is not quite like drinking whisky and getting drunk."

"No, I know that, mother, but I was going to say that if smoking was a bad habit, father would have given it up long ago. If he could write as well and do as much good without using tobacco he would not spend so much for it. When I want to buy a little candy or a bit of spruce gum, father tells me that I had better practice the grace of self-denial and save my money for the missionary box. I heard deacon Tompkins say his cigars cost him three hundred dollars a year, for he uses none but the best and they are all imported. He told father so the other day when they were smoking in the study after dinner, and I was trying to get my arithmetic lesson. Now, mother, do you think that father and the deacon and a whole host of ministers and elders and temperance lecturers and lots of good people would spend so much money to keep themselves in bad habits? Why, just the sum that deacon Tompkins spends on cigars would support a missionary in the West for a whole year. Please, mother, give me some money to get some cigars."

"My son, you may ask your father and talk the matter over with him. Ask him if he thinks it will improve your habits and your health to smoke. I think he will tell you that it will only do you harm."

The following should be the resolution of every tobacco user:

I'll then no more my health abuse,  
Nor chew this weed nor spit its juice.  
I give my pledge to never use  
Tobacco.



I tell you, friends, I will be free,  
My passion's slave no more I'll be,  
And in my mouth no more shall see  
Tobacco.

### WHAT WAS THE MEAL CHRIST ATE WITH HIS DISCIPLES ON THE NIGHT OF HIS BETRAYAL.

BY H. C. EARLY.

WHAT this meal was will be more readily seen when it is shown what it was not. The general impression is, even among our own people, to a considerable extent, that it was the Jews' legal Passover. This, however, is not true, as the following facts show.

The day of the crucifixion is fixed on the preparation day, which locates definitely the meal in question. This fact is stated by each of the four evangelists, and by John three times (Matt. 27: 62; Mark 15: 42; Luke 23: 54; John 19: 14, 31, 42), so there is no mistake about it. The preparation day was the fourteenth of the first month, when preparations for the approaching feast of seven days were made, the next day, the 15th, being the first day of the feast and the great yearly Sabbath. Ex. 12: 16-18. Go down the number of the days of the month as far as possible for the preparation day, and it is not possible to go farther than the 14th, for the next day the feast began. The meal in question was the evening before, on the night of the 14th, instead of on the night of the 15th, when the Jews' Passover was eaten. The Jewish day was counted from evening to evening, so the night was the first part of the day. The Passover lamb was slain on the evening of the 14th, at the going down of the sun, from three to five o'clock (Josephus' "Wars of the Jews," chap. 9), and eaten on the night of the 15th. This makes the matter clear, and here we drive a stake that no man can lift, from which we may count either forward or backward.

Jesus was crucified on Friday, the day before the Jews' weekly Sabbath, and on the 14th of Nisan, the day before their yearly Sabbath, the 15th, so the day that followed the crucifixion was both a weekly and yearly Sabbath, a double Sabbath, the weekly and yearly Sabbath hitting the same day, just as our Christmas, for instance, now and then hits the weekly Sabbath, which made that Sabbath an high day. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. John 19: 31. This gives the question a double lock, necessarily putting the meal in question on the night of the 14th.

Now, that the matter be clear, bear in mind that the "preparation day" and "the first day of unleavened bread" means the same thing, the 14th, and that the 15th is "the feast of unleavened bread." Lev. 23: 6; Num. 28: 17. On this day the feast proper began, and continued seven days. Mark 14: 12 says, "The first day of unleavened bread, when they killed the passover." Luke 22: 7 says, "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John." Wherefore they inquired, Where? Matt. 26: 17 has it, "The first day of the feast of unleavened bread, the disciples came to Jesus," but the words, *day, feast and of* are in italics, which shows the translation to be doubtful. In the Revised Version it is as Mark and Luke have, "Now, on the first day of unleavened bread." On this day Christ ate his supper. If Christ ate the Jews' legal Passover it had to be on the night of the 15th. Then you have the Jews arresting, trying, condemning, scourging,

crucifying and burying the Christ on their great yearly Sabbath, when their law said that nothing should be done on that day, "save that which every man must eat, that only may be done." Ex. 12: 16.

In the observance of the Passover there are three things,—a certain combination of food, eaten by Jews, and on the night of the 15th of the first month. We don't know what food made the meal eaten by Jesus and the disciples, but we do know the occasion lacked two of the factors,—*Jews and time*. This proves beyond doubt that it was not the Jews' legal Passover. Time was as much a factor as the lamb. Jesus said, "I am not come to destroy but to fulfill the law," and putting his meal with the disciples on the night of the 14th, he fulfilled the law, not only to the day, but to the very hour. At three o'clock, the earliest hour at which the Paschal Lamb might be killed, the Lamb of God bowed his head and gave up the Ghost.

Now, seeing the meal in question was not the Jews' legal Passover, the question arises, What was it? This is the question we wish to answer. Matt. 26: 18, Mark 14: 14, and Luke 22: 8 call it *passover*; Luke 22: 20, John 13: 4, and Paul, 1 Cor. 11: 20, 25, call it *supper*; Paul, 1 Cor. 5: 8, Peter, 2 Peter 2: 13, and Jude 12 call it *feast*, *feast of charity*, *love feast*. If we are to understand what things are by the names they bear, and if we can understand these names, we have the answer to the question. By seven different witnesses, one thing is called by three different names, one thing, having in it the elements of three things, *passover*, *supper* and *love feast*.

It was a *passover*, because it formed a part of the services that closed the law and opened the fulness of the Gospel—a passing over. But mark the fact that it was never called *Passover* by inspired men after the occasion of its institution, for after this it was no *Passover*.

It was a *supper*, because it had the three elements of a supper,—*quantity, quality and time*. The name and hour of its institution accord. Sufficient quantity to make a meal of edible quality, eaten in the evening or close of the day. How a wafer of bread and sip of wine at noon-day can be called supper is a puzzle.

It was a *feast*, because it was a full meal. The word *feast* applies to any large meal of the day, but in the days of Christ and the apostles it applied to supper better than any other, because supper was then the chief meal. The name, *love-feast*, (*agape*) was applied to the supper at an early period in the history of the primitive Christians, for no other name was so appropriate. The meal was provided by the church as now, at which all the saints were welcomed, and they ate together in exhibition of mutual Christian affection and equality. Thus it was a *love-feast* indeed. And so the *love-feast* was continued in connection with foot-washing and the Communion, after the original example, for the first three hundred and fifty years of the Christian era, when it was forbidden by the council of Laodicea.

Meyerhoeffer's Store, Va.

### ENTANGLED IN THE YOKE OF BONDAGE.

BY S. N. McCANN.

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"—Gal. 3: 2.

We give in the following some correspondence with one who is entangled, in hope that others who may be alike entangled may be enabled to throw off the old yoke of the law.

Explain what Paul means by the old covenant and what is our relationship to that covenant? Heb. 8: 13 and 9: 1-4.

The old covenant consisted of the ten commandments with ordinances added. That covenant had divine ordinances to do divine service, and a worldly sanctuary. We are bound to the first covenant just so far as it has been reenacted.

I like your answer to Heb. 9: 1-4 very much, and I think it correct. Now since we have the new covenant, and since the old one has passed away, please explain how any ordinance, or doctrine, can be brought over into the new and be made obligatory upon us. Make a clear answer here, for it is here that we get into trouble if we are not clear. Please explain Acts 15: 24, especially the expression, "YE MUST . . . KEEP THE LAW." Did those teachers mean to keep part of the law or all of the law? Did Christ ever break any part of the law? I am glad to see the earnest, honest way in which you approach this question. This makes me believe that you will come out on the side of right. Give clear, earnest answers to the above questions in your next letter.

In answer to the following questions, whatever is not clear, bring up again. Doesn't the Word say all Scripture is given through inspiration? . . . Then why not obey all? Christ is our example, or at least should be and did he not keep the Sabbath? He taught in the synagogues on the Sabbath, 'twas his custom; so did his apostles. Why not follow him in this as well as the rest? Jesus said, "Follow me." He never told us to follow man.

Yes, Paul says, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. We do not obey it all because the old covenant has passed away, nevertheless it is profitable to us; we cannot do without it. Christ is our Lord and Master, as well as our example, but his being our example does not mean that we are to be lords and masters too, but simply that we are to obey our Master, Jesus, as he obeyed his Father; not to set up our wills, but to submit our wills to what he commands and teaches, as he submitted his will to what his Father commanded him to do.

Have God's great principles ever changed?

God's principles have not changed. There is a great difference between a principle and a command or a law. Laws and commands do change, but principles do not.

Is there any place where we are told that Christ changed the Sabbath or instituted another day in its stead?

There is no place where Christ changed the Sabbath. Our church never claims that he did. That is Adventism, in order to have something to fight. Christ did not institute a special day. He fulfilled the law and the Sabbath passed away. Every day is truly a Sabbath to the real Christian. We think the first day of the week is an appropriate day to set apart for public worship, because Christ arose on that day, because the laws of our land recognize that day, and because it is as good as any other day. Any other day would do just as well, as far as Christ's law is concerned unless it would be the seventh. If Scriptural reasons can be found for rejecting either day of the seven they can be found against the seventh.

Did Christ not keep the Sabbath?

Certainly he did. It was his custom to go into the synagogue on the Sabbath, and to read, but he was fulfilling the law when he did do that. Acts 15: 21. If he had not been appointed to fulfill the law to the jot and tittle, would he not necessarily have availed himself of the advantage of the assembly on that day, as it gave him a good opportunity to teach his doctrine, just as Paul and the other apostles took advantage of the opportunity that the Sabbath furnished for an assembly? We see the Adventists taking advantage of Sunday now for that very reason.

Why did the women that came with him from Galilee keep the Sabbath day according to command? Luke 23: 54, 56.



We answer this by asking why it required a vision to convince Peter that God's new covenant was meant for the Gentile as well as for the Jew? Acts 10. And why was Peter brought before the church in council for this work? Acts 11. This will give a clear and positive answer why the women rested according to the commandment.

Jesus says he is Lord of the Sabbath. Matt. 12: 8. If it is his day, what right have we to set it aside? Jesus declares that the Sabbath was made for man; God made the Sabbath in the beginning, so it is God's day. In Matthew, Mark, and Luke, Jesus declares himself Lord of the Sabbath Day. So we see he and the Father are agreed in that.

Certainly, Christ was Lord of the Sabbath; if he had not been then the law would be greater than Christ and it would have to stand. Christ was greater than the law or any part of it, hence the old passes away when the new is given. We do not set it aside; it is simply at an end. Since the Sabbath was made for man and not men for the Sabbath, Christ shows that even David could set aside the law under a case of necessity. How much easier could he, who was Lord of the Sabbath! Christ is Lord of the Sabbath and can as easily fulfill that part of the law as any other part and when fulfilled it is at an end unless re-enacted.

Did Paul keep the Sabbath? I think he did. Acts 13: 43, 44 and 18: 4.

Certainly he did; but not because he was commanded to do so, but because his congregations were mainly Jews and he had the advantage of the assembly on that day. Paul did nothing upon any day that would conflict with the teaching of Jesus. Every day was truly a Sabbath to him. As far as work was concerned for the Master, no day was a Sabbath of rest from his labor.

#### "IN THE NAME OF."

BY L. W. TEETER.

##### In Two Parts—Part Two.

FOLLOWING are the citations to the phrase "in the name of," etc., as introduced by the preposition *eis*:

1. Matt. 10: 41, (a) "He that receiveth a prophet *in the name of* a prophet," meaning to accept into Christian fellowship one who is a prophet of the Lord, because he is in the same fellowship as the one receiving him. (b) "He that receiveth a righteous man *in the name of* a righteous man," etc., meaning to receive one into common fellowship because the righteousness of the one is the same as that of the other. It is an intermingling of each other's fellowship.

2. Matt. 10: 42, "Whosoever shall give to drink unto one of these little ones a cup of cold water only *in the name of* a disciple, etc., meaning the exercise of Christian fellowship by the act of giving a cup of water by one disciple to another because he is a disciple. (See Matt. 25: 35, 40.)

3. Matt. 18: 20, "For where two or three are gathered together *in my name*, there am I in the midst of them," meaning to enter into a common fellowship with Jesus and each other, as an assembly, or to be together as such.

4. Matt. 28: 19, "Teach all nations, baptizing them *in the name of* the Father, and of the Son, and of the Holy Ghost," etc., meaning, to bring the nations into the special relationship and fellowship of the Father, the Son, and the Holy Ghost, by the act of baptism.

5. John 1: 12, "To them gave he power to become the sons of God, even to them that believe *on his name*," meaning to have a faith that would bring them into the relation of sons of God by baptism. (See Mark 16: 16.)

6. John 2: 23, "In the feast day many believed *in his name*, when they saw the miracles which

he did," meaning that their faith brought them unto the acceptance of his doctrine of salvation.

7. John 3: 18, "Because he hath not believed *in the name of* the only begotten Son of God," meaning that his faith has not brought him into the actual saving relation of Christ according to his doctrine. (See John 3: 5.)

8. Acts 8: 16, "Only they were baptized *in the name of* the Lord Jesus," meaning that they were baptized into actual fellowship according to the Gospel of Christ. (See Matt. 28: 19; Mark 16: 16.)

9. Acts 19: 5, "When they heard this, they were baptized *in the name of* the Lord Jesus," meaning that they were baptized into the church of Christ by his baptism, instead of "unto John's baptism." Acts 19: 3.

10. 1 Cor. 1: 13, 15, "Were ye baptized *in the name of* Paul?" etc., meaning, Were ye baptized into fellowship with Paul, by a baptism of his own?

11. 1 Cor. 5: 13, "These things have I written unto you that believe *on the name of* the Son of God," meaning that they are now abiding in a state of complete fellowship according to the Gospel of Christ.

#### CONCLUSION.

From the foregoing investigation it may be easily seen that the practice of using the phrase "in the name of" in Acts 2: 38; 8: 16; 10: 48 and 19: 5, as the interpreting key to Matt. 28: 19, in favor of single action in Christian baptism, is extremely uncertain. The uncertainty of such interpretations becomes still greater when we notice that among good copyists there is a difference as to which is the proper preposition in Acts 2: 38. Some have *en*, while others have *epi*.

The careful reader will readily observe the impropriety of interpreting the Scriptures in the manner alluded to above, from the following reasons, viz.:

1. Because the phrase "in the name of," as used in Matt. 28: 19, is *descriptive* of baptism itself, and is a part of the formula of baptism, as it was committed into the hands of the apostles.

2. Because in neither case of Acts 2: 38; 8: 16; 10: 48; 19: 5, was it the design of the author to *teach* the subject of baptism; but in each case the writer *alludes* to baptism as it had already been taught by Christ. (See Matt. 28: 19.)

Again, it is claimed by the advocates of single immersion, that because the phrase "in the name of," in Acts 2: 38; 8: 16; 10: 48 and 19: 5, is used as referring to *one name only*, in each case, that therefore those texts prove that baptism should be performed by one immersion. Now, if we admit this conclusion to be correctly drawn, then it follows that Matt. 28: 19 teaches a more extensive baptism when the same argument is applied to the compound phrase there given, viz., "In the name of the Father, and of the Son, and of the Holy Ghost." Every one must admit the elliptical character of this compound phrase, and when expanded, that it will be thus: "In the name of the Father, and in the name of the Son, and in the name of the Holy Ghost." The method, therefore, used by single immersionists to interpret the language of Matt. 28: 19 proves too much for them. It proves more than single immersion. It proves true immersion.

A square look at the origin of those texts will at once satisfy every one that neither one of them teaches baptism. Let us see. Acts 2: 38 is the answer of Peter to the question, "What shall we do?" What is Peter's answer to the Pentecostians? (1) He tells them to repent. He does not tell them *how* to repent. Repentance had been taught by Christ before. (2) He tells them to be baptized. He does not tell them *how* to be baptized. Baptism had been taught by Christ be-

fore. Matt. 28: 19. At that time there was no other way of baptizing than that taught by Christ to the apostles, hence no need of another teaching. The form of baptism taught by Christ was understood all about Jerusalem and in all the country of Judea generally. Acts 8: 16 is merely a part of an account of the work done in Samaria. We need only look at verse 12. There we see that Philip preached "the name of Jesus Christ unto them," then they believed and were baptized into the doctrine of religion first taught by Christ. When Philip preached to them "the things concerning the kingdom of God," he, of course, preached baptism to them the same as he did to the eunuch, where it is said that he preached "Jesus" unto him, i. e., the general doctrine of Jesus. Verse 35.

Acts 10: 48 gives an account of the first Gentiles being received into the church of Christ. It was needful to state that they were admitted the same as the Jews on Pentecost, viz., into the full Christian fellowship, same as the Jews, according to Christ's Gospel.

Acts 19: 5 gives an account of the *change* those twelve made who were baptized "unto John's baptism." It was needful, in this case, to state that they were now properly admitted into the fellowship of the saints according to the doctrine of Christ.

Hagerstown, Ind.

#### THE ONE THING OMITTED.

THERE is a legend of Luther, that, during a serious illness, the Evil One seemed to enter his sick-room, and, looking at him with a triumphant smile unrolled a vast roll which he carried in his arms. As the fiend threw one end of it on the floor, and it unwound itself with the impetus he had given it, Luther's eyes were fixed on it, and, to his consternation, he read there the long and fearful record of his own sins, clearly and distinctly enumerated. That stout heart quailed before the ghastly roll. Suddenly it flashed into his mind that there was one thing not written there. He said aloud, "One thing you have forgotten,—The blood of Jesus Christ His Son cleanseth us from all sin." As he said this, 'the accuser of the brethren,' and his heavy roll of 'lamentation and mourning and woe, disappeared together.'

#### MAKE HOME PLEASANT.

SAYS Zion's Watchman: "Do not think it clever to find out, by pumping, the private affairs of your friend. There is no reason why you should lay bare her heart for an inquisitive daw to peck at.

"If you want to keep your children away from places of sin, you can only do it by making your home attractive. You may preach sermons and advocate reform and denounce wickedness, and yet your children will be captivated by the glittering saloon of sin unless you can make your home a brighter place than any other place on earth to them. Oh, gather all charms into your home. If you can afford it, bring books and pictures and cheerful entertainments to the household. But, above all, teach those children, not by half an hour twice a year on the Sabbath day, but day after day, and every day teach them that religion is a great gladness that throws chains of gold about the neck; that it takes no spring from the foot, no blitheness from the heart, no sparkle from the eye, no ring from the laughter, but that 'her ways are ways of pleasantness, and all her paths are peace.'"



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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### "FOLLOW ME."

O the mazes of the future,  
Lying hidden from our gaze!  
Are our hearts afraid to enter  
On their unknown winding ways?  
Let us, then, like Christ's disciples,  
By the shores of Galilee,  
All forsake, and fully trusting,  
Just obey His "Follow Me!"

O the rest of treading only  
In the traces of His feet!  
O the blessedness of guidance,  
All perplexities to meet!  
Through the maze of life's strange windings,  
This our hidden clue shall be,  
They shall never err who listen  
To the Savior's "Follow Me."

'Tis a word of sweet example  
For our busy working days,  
For it tells of One who labored,  
Thirsting not for human praise;  
Ever diligent in duty,  
Yet from all self-seeking free;  
Perfect Servant! Perfect Master!  
Give us grace to "Follow Thee."

Let us keep in blest remembrance,  
'Mid the wants and woes of life,  
That our Leader is no stranger  
To its loneliness and strife;  
He has passed this way before us,  
To the Cross that makes us free,  
Now through Heaven's opened portals  
Comes the Savior's "Follow Me."

### PEN AND SCISSORS.

BY JOHN R. SNYDER.

It is said that in 1842 the number of communicants in the Protestant churches in China was six, and in 1892, over 50,000.

\*\*\*

We are all apt to forget that happiness grows at our own firesides, and is not to be picked up in strangers' houses.

\*\*\*

There is a great deal of faith in the world, which if properly punctuated, would have the interrogation point, which represents doubt, at the end of it.

\*\*\*

In the church to-day we do not need *progression* as much as *aggression*. More aggressive work on all lines of Christian work is what will bring true *progression*.

\*\*\*

China has been denominated as the greatest mission field in the world. Notwithstanding this fact it has been neglected beyond any other nation. But the day is fast approaching when the Gospel of the Son of God shall be proclaimed even by the house of the emperor himself.

\*\*\*

"Remember, Christian, if you be poor in the world, you shall be rich in faith; and if you be

rich in this world, you should be poor in spirit. The way to ascend is to descend; the deeper a tree roots, the wider its branches spread. The sun of prosperity shines the clearest in the sphere of humility. The true nobility of the mind consists in the humbleness of the mind. Consider that as none have so little but they have great cause to bless God; so none have the least cause to boast before God."—*Dr. Secker*.

\*\*\*

Give what you have. Jesus will bless it. He does not despise little things. Small talents, meagre means, few opportunities, put into Jesus' hands will be multiplied in blessings. That prepared lesson which confronts you with its meagerness, that prayer meeting which taunts you with its poverty, taken to Jesus, will be returned to you multiplied for those you are to feed. The loan of a book made Carey a missionary. The touch of a loving hand turned Gough from a drunkard's path. A few earnest words led Moody to the foot of the cross. Little Zinzendorf's guild, called "The Order of the Grain of Mustard Seed," grew into the great tree of the Moravian brotherhood.

Mt. Morris, Ill

### CHRIST, THE WAY, THE TRUTH, AND THE LIFE.—John 14: 6.

BY JOHN E. MOHLER.

In Three Parts.—Part Three.

#### The Life.

THERE is nothing else so pleasing to man as the prospects of life. When the end of existence draws near, what sacrifices would be made for a few days more to live! The miser, whose hoard has been his god, would gladly part with his money for longer life. The sinner, whose conscience is "seared with a hot iron," makes saintly promises for more time to live. Whatever may have been the ruling desire in health, when death draws near life is the dearest treasure to mankind. Christ's assertion, "I am the life," and the possibility of man attaining that life, should be a cause for rejoicing by the world. Ever since the transgression of Adam, man's life was of short duration at the longest, and although many good and noble men have lived, their existence seems aptly described by the Psalmist where he says, "As for man, his days are as the grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more." Ps. 103: 15, 16. But Christ's life was different, "for as the Father hath life in himself: so hath he given to the Son to have life in himself" (John 5: 26), which was eternal life. Eternal life was possessed only by the Godhead and through his power, hence Jesus could truly say, "I am the life," greater than all the life of earth.

Accustomed to only scenes of death universal to humanity, those hearing the Savior speak could have esteemed it a glorious privilege to look upon a being having eternal life; but when the gracious words, "He that believeth on me hath everlasting life" (John 6: 47) were spoken, their hearts might well have overflowed with joy. But so "great is the mystery of godliness," and so slow are men to comprehend the divine plan, that the meaning of eternal life through Christ was not understood by even the daily followers of Jesus until after his ascension, and the Spirit of Truth taught them that "As in Adam all die even so in Christ shall all be made alive." 1 Cor. 15: 22.

In Adam all men died spiritually, and because subject to death physically, therefore in Christ may

we all live again in spirit (Rom. 8: 10-14) and in a glorified, immortal body. 1 Cor. 15: 53. Christ is the life of our spirit, for "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4: 6); and "The Spirit is life because of righteousness (Rom. 8: 10), not of our own but of "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30. Christ is even now at the right hand of God pleading that we might live; "Wherefore he is able also to save them evermore that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25. It is therefore not because of the righteousness of our own that we are accepted of God, because we all continually err and "come short of the glory of God." Christ, the perfect, sinless life, is accepted of God as our life and our perfection, and God sees us, as it were, through Christ only, that we might appear holy and righteous in his sight. Christ is not only the life of our spirit but also the life of our body, "by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Heb. 10: 20. Christ's flesh, and his works in the flesh have a greater significance than we are wont to suppose. Our salvation would not have been complete if Christ had suffered only in the Spirit and not in the flesh. This mortality can not put on immortality except that Christ had suffered and died in the flesh without sin, even that his body saw no corruption (Acts 2: 31); and his flesh is made our flesh before the Father, as his righteousness in spirit is made our righteousness. Our body would be a veil to separate us from the Father, except that immortality was made for it through Christ's flesh; but now we may "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10: 22. We also notice that when Jesus was "led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4: 1), he was tried in spirit with all the wiles of Satan, without sin. "Then the devil leaveth him and angels came and ministered unto him." Verse 11. Yet it was not until "Jesus, when he had cried again with a loud voice, yielded up the ghost," that "the veil of the temple was rent in twain from the top to the bottom" (Matt. 27: 50, 51), signifying that the way was open through Christ's flesh "to enter into the holiest by the blood of Jesus." Heb. 10: 19.

As our natural mind and our natural body needs food to sustain life, so must our spiritual mind and our spiritual body be fed to support life. It is a popular idea that our spiritual nature is all that needs development to prepare us for eternity, and a religious journal of high standard writes, "Let fathers and mothers open the windows of their homes to the air of heaven—the air which is composed equally of faith and hope and love—and let it blow through the houses and clear the world miasma out. Let churches hope for spiritual results, expect spiritual results, labor for spiritual results." This is a noble sentiment, but it is not practical because it does not propose food for the immortality of the body, God has shown great honor to our bodies by making them "the temple of the Holy Ghost" (1 Cor. 6: 19), and we are expected to glorify the Father in our bodies and spirits "which are his." Verse 20. A good teacher will not cram the student's mind when the body is starving. A good preacher will not cite the man, whose hope is to glorify God in body and spirit, to only spiritual food when he is famishing to praise the Father in his body. Christ, the great Teacher sent from God, gave food for both the body and the spirit. The scripture which saith, "Man shall not live by



bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4), indicates food for the spirit. "Bringing into captivity every thought to the obedience of Christ" (2 Cor. 10: 5), is feeding the spirit, as is also heeding Paul's advice, that "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; . . . think on these things." Phil. 4: 8. In short, whatever develops a spirit to "let this mind be in you which was also in Christ Jesus" (Philipp 2: 5) is food to our spiritual nature, that Christ may be "the life" to our spirits.

As "the life" to our spiritual body, Jesus says, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6: 51. We are tempted to ask with the disciples, How can we eat his flesh? But we know we eat of his Spirit by imbibing his Spirit and doing in our spirit as Jesus did in his Spirit. Likewise we may know we eat of his flesh by doing in our body the things he did in his body. In the church we have ceremonies that to some appear as empty forms, but we know that Christ led the way in his body, which is bread to us if we eat. Every act of his body is a morsel of food; but, as all other food, it is to be eaten, and this can be done only by doing as Christ did. His life was one of sacrifice to his body. He not only loved humanity but denied himself altogether to save the race. We must not only love the souls of others, but deny ourselves in every way, and work to save them. To love what Christ loved is to eat of his Spirit. To deny ourselves and do as he did is to eat of his flesh. To be baptized spiritually is not to eat of Christ's flesh, but to submit to the baptism of our body in water, as Christ did (Matt. 3: 13-16), is to eat of his flesh to the saving of our body. To wash the disciples' feet in a spiritual sense is not to eat of Christ's flesh, but to humble ourselves and wash our brother's feet as Jesus washed his disciples' feet (John 13: 5) is to eat of his flesh to the immortality of the body. To crucify our carnal nature in a spiritual sense is not to eat of Christ's flesh, but to crucify our body with Christ's body (Rom. 6: 6) is to eat of his flesh to the eternal life of the body. Gal. 2: 20. There are still oceans of food in Christ's flesh, for the immortality of the body, that "he that seeketh findeth." There is also an abundance of food for our spirits; therefore why should we starve either while we feed the other, seeing they are both God's and not our own? 1 Cor. 6: 19.

The inhabitants of heaven are all more symmetrically developed than the ideal of this life. We see about us those whose minds are strong and their bodies weak. Then there are those whose bodies are giants of strength while their minds have the weakness of a child. We do not want to be like either of these in heaven, and I doubt if we could enjoy heaven if thus formed. The disciples were rebuked because "the spirit indeed is willing, but the flesh is weak." Matt. 26: 41. A healthy, roundly-developed Christian is one who lives upon "every word that proceedeth out of the mouth of God," and upon the "living bread which came down from heaven," even the flesh of Christ which he has given for the life of the world. The Spirit should be strong and the body strong also, that with Paul we "can do all things through Christ which strengthens me." Philipp. 4: 13. But above all things, let us remember that Christ's words, "I am the life" is the truth upon which we rest. We are not accepted of God for anything we do of ourselves do in body or spirit, but our acceptance is for the sake of Christ who is "the way, the truth, and the life."

After we have done all things we are commanded, "we are unprofitable servants: we have done that which was our duty to do." Luke 17: 10. Warrensburg, Mo.

### SNARES AND TRAPS.

BY M. M. ESHELMAN.

ALWAYS repeating! This is said of history. What has been done will be again done. Israel did not drive all the Canaanites out of the new country west of the Jordan. The new people concluded that some of the old inhabitants would make good tax-payers, hence spared them; and the result was, the old people became snares, and traps, and scourges, and thorns to the new settlers.

A remarkable lesson for us! To fail to drive out or destroy all the old men in us, before "the new man" occupies the house, means thorns and snares and traps and scourges to the soul.

And more: the Canaanites were self-dependents or rested their hopes, not in the one true God, but on that which they evolved from their thoughts and inner consciousness, which thoughts assumed form in idolatry. Is this being repeated?

At a recent meeting of the "Sunset Club" of ministers in Chicago, Dr. Thomas maintained that the idea of a church founded by divine appointment was fading, and that religion was simply a development of the human mind. Other ministers disapproved upon the right of men to believe as they please, and the trend of thought was that whatever they pleased to believe was right, because they thought it right. So did the Canaanites. The "Sunset Club" is not the only "Club" that has members who believe that religion is simply a sort of natural product of the mind, or outgrowth of man's thoughts and instincts. Long ago this theory took form under the appellation of Buddhism, Basism, and other isms; and the Chicago thinkers are not thinking out new thoughts when they herald that religion is only a natural instinct. They are only the latest advocates of the old theory.

On the other side of this are the *thinkers* and *believers* who know that revealed religion, as found in God's Book, is the foundation of the one true, universal *ecclesia*, the called-out of God, who realize the worth, the power, and the usefulness of that revealed religion. All such know God and Jesus Christ.

Among the advocates of a saving system of revelation, our brethren and sisters are in the front ranks. The "evolution" of a natural instinct idea can find no place where divine religion and free grace have a hold.

A great awakening on Bible study is now sweeping over our Brotherhood, and there is cause for happiness; but with all this, caution must be exercised that "snares and traps," in the form of unscriptural theories in text books do not overthrow the great structure—the church. Unity of action along this line, on the part of instructors, will be a safeguard against traps and snares; and I trust such effort may be sought and obtained at the coming Annual Meeting.

With all educators and instructors in unison, along a well-defined Bible line, it will not be long until the epithet, "dumb Dandies," will be exchanged for "Bible Dandies." And may each strive not only to be a "Bible Dandy," but a Bible believer and a Bible practitioner.

And all this, with that great rule or principle laid down by those in the reformatory movement two centuries ago, that when new light appeared, the church would accept and practice it, great results must follow; for the people who, in God

and Book, seek more to do, differ from those who seek less to do, and in doing, remember that it is God in them, to will and to do of his good pleasure.

### YOUR HUSBAND'S MOTHER.

I WILL not call her your mother-in-law. I like to think that she is your mother in love, writes Ruth Ashmore in a very earnest article on "The Young Wife's First Year," in the November *Ladies' Home Journal*. She is your husband's mother, and, therefore, yours, for his people have become your people. There have been vulgar jests, ridiculous songs and coarse puns about the husband's mother ever since any of us can remember, but in how many households is the husband's mother an angel, not in disguise, but appreciated and loved? Now, will you take my advice and call her what your husband does? Will you treat her just as you do your own mother, not being afraid to tell her of your own little affairs, receiving her as one of your own, and making her feel happy in the fact that she has not lost a son but has gained a daughter, and a loving, considerate daughter? Will you remember this, too—that before you came your husband was all in all to his mother? And sometimes when she comes to see you, won't you leave there two alone, and let them talk together as they did before the two became a trio? Don't make it evident that you are doing this, but go off for a little while and attend to some of your household duties.

"Some one quoted at a mother's meeting from Phillips Brooke's mother, who said: 'There is an age when it is not well to question or follow your boy too closely. Up to that time you may carefully instruct and direct him and be his confidant in everything; then comes the time when he begins to merge into manhood, and when he grows reserved; this is the time to trust your boy and pray, and shortly he will be the same confidential son as in his childhood.'"

"Every man is a builder, consciously or unconsciously, at all times laying stone to stone, on the edifice of his own character, fixing his own destiny, for it is himself that he builds. This character will be tested both in life and at the final judgment."

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and Jesus for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and life, and understands that faith toward God, repentance from dead works, regeneration of the heart and mind, baptism by Trine immersion, and the laying on of hands unto the reception of the Holy Ghost, are the laying on of hands, and the means of regeneration into the household of God, the church.

It recognizes that Jesus, as taught in John 14, both as exalted and crucified Jesus, should be observed in the church.

It recognizes that the Holy Spirit, as taught in John 14, is a full seal, and in the church the Communion, should be taken in the evening or after the laying on of hands.

It recognizes that the Holy Kiss, or Kiss of Charity, is binding upon the members of the church.

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# The Gospel Messenger,

A Weekly at \$1.50 Per Annum

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Not until the judgment will we ever know how many of the great accomplishments are due to the zeal and untiring energy of women. Sir William Herschel was a great astronomer, but not half his work would have been accomplished had it not been for the untiring night vigils at the telescope and the accuracy in intricate and interminable calculations of his patient sister, Lady Caroline Herschel.

It is a virtue in any writer or speaker to be sparing with his words,—to use no more than are necessary to express his thought. Better have twenty ideas to one word than twenty words to one idea. The vice of many speakers of talking so much when there is so little to say is like "raising an ocean to drown a fly,—loading cannon to shoot at humming birds." It is well to have a "command of language," but don't let "language have a command of you."

ALMOST daily we receive letters from the West reporting the sad condition of the people in the drought-stricken regions. Hundreds are near the door of starvation while thousands are suffering for the want of food and raiment. The cold weather, with the scarcity of fuel, has caused intense suffering. In some localities the horses are dying for the want of enough feed to keep them alive until grass comes again. The poor people in these unfortunate sections of the country must be assisted by the public until they can raise something on which to subsist. Hence they will need seed in abundance, and must depend upon the public for it. Those sending grain and provisions by the car load are to be commended for their generosity, but the good work should be continued. Were we sure that these droughts are to continue in the future as they have in the past, we should not hesitate to urge the unfortunate ones to seek homes in more favored localities, for while the public is generous now, and has been for years, it may not so continue. Still this is no time to discuss the moving question. The people need something on which to live and should have it soon.

Of late orders for Bro. Teeter's Commentary have been coming in very encouragingly. As the work becomes better known among our people, the demand for it will greatly increase. It is a Commentary that should be in the hands of all those who are able to purchase it. The more we use it, the better are we pleased with it. See advertisement on next to the last page of this issue.

ONE of our exchanges, after referring to Mr. Ingersoll's new (?) lecture,—made up of old ideas, that have often been refuted,—says: "Mr. Ingersoll is getting to be an old man, and one of these days he will have to stop lecturing and render an account of his stewardship before the author of the Bible. He will pass out of the world, and, unless he repents, he will be associated with those of his class (Rev. 21:3). He will be remembered for a little while, but not as a benefactor of mankind, and when even his name shall have been forgotten, the Bible will still hold forth its plain, simple, and beautiful promises of everlasting life to all those who truly believe."

SOME of the eastern railroads have announced their intention to discontinue the issuing of clergyman's half-fare permits. They claim that the privilege is being widely abused by ministers who make use of their permits for business purposes, and not a few lend them to others. The original intention of half-fare for ministers was to aid them in their laudable work of preaching the Gospel. It was never designed that they should use these permits while on trips of a purely secular nature. It was kind in the railroads to thus favor the ministers, but since the privilege has been so greatly abused by the ministers themselves, there is a possibility of it being discontinued by some of the lines, while others will exercise great caution in issuing permits.

NEXT Sunday evening, should it be clear, our readers will have the pleasure of witnessing a total eclipse of the moon. Centuries ago an eclipse of this kind was regarded with superstitious awe, and the people beat drums, pans, etc., and cried themselves hoarse thinking thereby to frighten the evil power that was attempting to overcome the moon. As the shadows receded they thought their earnest entreaties and noisy demonstrations had prevailed. But in this enlightened age the cause of an eclipse is so well known that the people will witness the occurrence of Sunday evening with pleasure, and see the hand of God in so adjusting the movements of the heavenly bodies that the astronomers may, by calculation, determine, years in advance, just when an eclipse will occur.

In 1890, Art. 6, the Annual Meeting decided that churches having brethren, possessing the necessary qualifications, might, from time to time, hold elections to increase the ministry, with a view of meeting the growing demand for preaching the Gospel, both at home and in other parts of the world, and that ministers thus elected should be urged to hold themselves in readiness as much as possible, to be used by the church wherever they may be needed. In harmony with this decision, the church at this place assembled in council in the Chapel, last Saturday, for the purpose of electing to the ministry, a brother who could be used, if deemed proper, in Asia Minor or other foreign fields. Adjoining elders were called in and the election held in the usual way. The election resulted in calling Bro. G. J. Fercken to the ministry. With becoming solemnity, he and his wife were duly installed. Bro. Fercken expressed a willingness, as well as a desire, to

devote his life and energies to missionary work. He will be able to preach in either the Greek, French, Arabic or English languages. He preached his first sermon in the Chapel last Sunday evening to a large and very appreciative audience.

THE *Herald of Truth*, published at Elkhart, Ind., by the Mennonites, makes known a damaging condition of one of the churches in that place. It says: "An item has been going the rounds of the religious press to the effect that Dr. Gordon, a pastor of a Boston congregation, by dispensing with a high-priced, high-toned church choir, and other expensive church luxuries, and substituting congregational music therefor, has been enabled to swell the mission funds from a pittance to several thousands of dollars annually. Commendable indeed! In our own town, we are sorry to say, that a pastor of a certain church has not been so successful. The congregation pretends to pay the pastor a salary, but the pastor's needs were secondary to the luxury of an organ and other useless expenses, and while the church was decorated, the pastor's table was left empty to the extent that he had to ask for bread from a neighbor and was bountifully supplied by him, though not a member of his congregation. Such a course is surely not commendable."

## WHAT SECRET SOCIETIES ARE DOING.

THE *Christian Cynosure* is outspoken against secret societies of every grade and character. The following, clipped from the editorial page, gives no uncertain sound:

"If the Bible is true, there are fearful judgments awaiting those churches, ministers and religious editors who hesitate to declare the whole counsel of God when rebuking sin. We have before us a copy of the professed organ of a prominent so-called Christian (Protestant) denomination, in which a leading editorial article appears, showing the vast disproportion between male and female members in the various Christian churches, and attempting to explain the reason. It enumerates the absence of so many young men from the services of the church as one cause; but it does not tell us that the lodge, rather than the church which tolerates the lodge, has got its grip upon these young men. It deplores the universal worldly-mindedness that prevails among church-goers. It complains that club-life draws men away from the church, but says not a word against the secret societies that foster worldliness and promote club-life. Then, having found so many outside reasons for the alleged disproportion, it goes on to say that the church has lost spiritual power; the pulpit has adopted human rather than Gospel themes for its discourses, and run to sensational methods; doubt has come into the minds of the male members, but the women remain firm to the truths of the Bible. Let us thank God for that. Then it winds up the article by suggesting, as a remedy, that the churches return to Christianity,—Christian preaching, Christian work, Christian fellowship, and the principles and practices of the apostolic church. That is good advice, surely; but not until the churches of to-day cast out the secret societies and their paganism, will Christ acknowledge their pastors as faithful watchmen on the walls of Zion, or as worthy successors of the apostles."

## THE PURE IN HEART.

JESUS says, "Blessed are the pure in heart, for they shall see God." Only the pure in heart



shall ever see God. They only can comprehend the great Ruler of the universe. Only the pure in heart shall ever be able to reach the place that God has prepared for them that love him. In fact, only the pure in heart can love the things that God loves, and hate the things that the Lord hates. Even so can none but the pure in heart love the Great Father of Light.

Then, why should the impure ever want to see God! There is nothing in him that they can accept and make a part of themselves. They love darkness rather than light, and most assuredly would shrink from entering the regions of eternal and universal purity with unclean and defiled hearts.

By the term heart is not meant the heart of our physical organism, but the heart of the soul, the inner man. The soul, as well as the body, has an organism, and therefore a heart, the main-spring of the moral and religious life we live, the seat of affections. It is important that the heart be kept clean, "for out of it are the issues of life." It is to this heart of the inner man that Samuel alluded when he said, "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. He who would have a pure heart in the sight of God must keep in mind that it is the heart of the inner man that should be kept clean and in a sound condition, and that this condition can be attained only by training.

By nature the "heart is deceitful above all things, and desperately wicked." Jer. 17:9. To reach the required standard of purity, the heart must be regenerated,—must be renewed, or, as David prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psa. 51:10. The lack of training in early life has, in many instances, made the renewing of the heart exceedingly difficult. To their offsprings parents not unfrequently transmit the elements of impurity that follow the children all through life. And though the heart, by the grace of God, be regenerated, there is left a weakness that may long remain a just occasion for alarm. This weakness, however, is to be overcome only by a constant exercise that tends to strengthen the right use of all the powers of the mind, and weaken the wrong use of them.

At this point it is needful that the importance of heart-training be indelibly and forcibly impressed upon every mind, for that which by nature is desperately wicked tends to retrograde the moment discipline is relaxed. He who would have a pure heart must therefore keep this important attainment constantly in view, and exclude from his mind everything that tends to impurity.

Impure food taken into the system is made into impure blood, and by the natural heart is forced into every part of the body. So impure matter taken into the mind finds its way to the soul and thus defiles the heart. Every evil or impure thought tends to defilement. Mental impurity is poison to the soul. He who permits impure thoughts to lodge in his mind, is defiling the inner man, and can no longer claim to be in possession of

"A heart in ev'ry thought renew'd,  
And filled with love divine;  
Perfect, and right, and pure, and good,  
A copy, Lord! of thine."

It is therefore essential that one guard the matter which enters the mind, with the same

care that is given that which is intended for the body. It is even more essential, because that which enters the mind affects the soul.

To protect the heart means to guard the reading, the conversation to which we listen and the lines of thought which the mind is permitted to pursue. Impure reading and unholy conversation give rise to unholy thoughts, which defile the heart, and unfit the soul for the abode of the pure in heart. The mind must feast upon healthy mental food, and take into the spiritual system nothing that is impure or unholy, if a growth in grace is desired.

J. H. M.

#### TEN THOUSAND DOLLARS WASTED.

CHRISTIAN liberality in spreading the Gospel, and sustaining church work, depends largely upon the teaching the members have from the ministry. Where the members are prudently and earnestly instructed, by the elders and ministers, concerning their duty in supporting the Gospel and other good causes, there will be very little difficulty in raising all the funds needed to sustain any good work. It is useless to plead that the members do not have the money to spare, for evidences known to the thinking, prove that they do have plenty of money to spare, and are sure to spend it for other things rather than the Lord's cause. To illustrate, we know of one State where the churches do not raise on an average of two cents per member a year for the spread of the Gospel, and yet at a very low estimate they spend not less than ten thousand dollars a year for tobacco. There is no use telling us that these people are too poor to raise money to carry the Gospel to other sections. If they are poor how do they manage to raise ten thousand dollars each year for tobacco? The fact of the matter is, these people are not properly taught. They stand in need of some plain, sensible teaching along this line. They should not be denounced so as to make them angry, but they need intelligent and judicious training. A man who can pay ten dollars a year for tobacco, can pay fifty cents a year for the missionary cause. He has no ground on which to plead poverty. But tobacco is not the only foolish and unwarranted thing for which our people are spending money. We are annually wasting the Lord's money by the tens of thousands of dollars, and that without any lawful excuse. Most assuredly there is occasion for our elders and ministers to become thoroughly aroused on the importance of properly teaching the members as well as the unconverted. Here is a point where earnest teaching should commence in the house of God and continue with unabating zeal. The church can not prosper as she should with such a sin lying within her doors. Our people must be made sensible of the fact that great responsibilities rest upon them, and God will hold every preacher, both young and old, responsible for proper teaching along this line.

J. H. M.

#### ANCIENT CUSTOMS.

A SUBSCRIBER, from Kansas, writes us: "Please explain 1 Cor. 11:14. It says: 'Doth not nature itself teach you, that if a man wear long hair, it is a shame unto him?' As you people wear long hair and a beard, I ask for information as to the reason for doing so."

We do not know of any brethren who wear long hair, as here referred to. If there are any

who do, it is a shame for them to do so. So Paul says, and so we say. But in this, very much depends on our standard for interpretation. The word "long" expresses no definite length. It is used in a comparative sense. If a man had a foot eighteen inches in length, his foot would be called very long. Or, if it were only eight inches it would be called short. Paul was addressing two classes of Christian people having different customs, and had special reference to some trouble about the women. The Jewish women were accustomed to wearing a veil or covering their heads and faces with a veil. They also wore long hair with which they could veil themselves. And it was their custom never to appear in a public assembly unveiled. To do so was both immoral and irreligious. When they were converted, these feelings and customs were taken over into the Christian church. On the other hand, the Gentiles did not have such customs and when they came into the church they did not recognize either the Jewish customs nor the Jewish religion, and therefore conformed to neither. As a result, they came into the religious assemblies uncovered, and some of the women perhaps shorn or shaven. This caused offense to the Jewish converts. Hence Paul's instruction.

Now, while the women were to be covered or veiled and to wear their hair long, according to its natural growth, the men were to be uncovered and to wear their hair shorn or short, in comparison to that which it was considered natural for the women to wear. Just what the standard should be in this, or what would be called long or short for a man, we are not able to say. It seems to us that in this there are two extremes, and between these would be a reasonable rule. The Lord gave us hair for use and comfort, and we ought to have enough good common sense to use it in that way and for that end. So in our eating, drinking and dressing. That which is common, convenient and serviceable is what the Lord intended us to have. And if we all would use a little more common sense along these lines there would be no need for rules and regulations in regard to them. If we eat, drink and dress to the honor and glory of God, we will do well and always be on the safe side, because this is exactly what the Lord intended we should do.

H. B. B.

#### THE POOR FUND.

SINCE our last report in No. 5, of 1895, the following amounts have been received for the purpose of sending the MESSENGER to the poor:

E. J. Neher and wife, Fla.,	\$10.00	M. E. Haws, W. Va.,	2.00
Mathias Ligenfelter, Ill.,	2.00	Sallie A. Nierhoff, Pa.,	15
—Kaufman, Iowa,	1.00	O. P. Olin, Sweden,	79
Ananda Keage, Ind.,	1.00	A brother, Pa.,	10.00
Ir. Butterbaugh, Ill.,	2.00	C. J. Elder, Ind.,	40
Franklin Grove church, Ill.,	1.00	A brother, New Market, Va.,	1.00
Cyrus J. Mishler, Kans.,	15	W. H. Kooner, Pa.,	25
Ellen Barnett, Nebr.,	25	J. W. Rumel, Pa.,	25
Z. Arnold, Ill.,	50	Mrs. S. P. Zimmerman, Pa.,	25
P. A. Bosler, Ind.,	10	W. D. Lichty, Iowa,	1.00
James T. Kinzie, Kans.,	1.00	Mary J. Mays, Mo.,	1.15

The amount received for the purpose of sending the MESSENGER to the poor this year, so far, foots up to \$209.09. We have entered 251 names for the year, and one for six months. It will thus be seen that, counting the subscriptions at \$1 each, we have overrun the amount received about \$40. We hope our Brethren will contribute liberally to this fund, that the poor may be supplied with the MESSENGER. The poor should certainly not be neglected.



## TALKS ABOUT OUR CHILDREN.

## Number Four.—Training.

THE training or educating of our children consists of several parts. In order that they may have sound and vigorous bodies, their physical nature, as well as the intellectual, should receive training. Since man is a fallen being of a perverted nature, the necessity of moral culture is also apparent. The emotions must be cultivated, the sense of right and wrong must be nurtured, the will controlled, and conscience developed. The culture of these constitute the moral training of the child.

But our children also have a religious nature. They have religious wants and a religious end to accomplish. They should therefore also receive religious training from their parents. Every part of their education should be suited to their wants; and since religion is the first want, the one thing needful, the "chief concern," it should be the prime and constant object of attention. Training without the religious element is education without its essence; for "Piety is the essence of all education." "The end of all learning," says Milton, "is to repair the ruins of our first parents, by requiring to know God aright, and out of that knowledge, to love him and imitate him." We see, therefore, that religious culture is the only true safeguard of our children's education; and it should constitute a large factor in all home training.

But how often, after children have received good religious home-training, parents send them, or furnish them the means to attend, schools in which moral and religious culture are not only neglected, but the evils of skepticism and infidelity are silently but surely instilled. How many of our Brethren's children are now attending schools where the primary idea of an education is money-getting, regardless of morality and religion; where the training is not to prevent them from cheating others, but others from cheating them. This is divorcing mental and religious training. It is one-sided, and defeats the very end of an education. It is educating for the world but not for God.

The training of our children does not comprise a course of instruction separate and distinct from the educating influences of the church. It tends to lead churchward throughout the entire course of its progress. To give children such training is a duty which parents owe to the church; and the church has a right to demand of parents such a training of their children. It is a duty imposed upon parents by God himself. It is the children's birthright. It is impossible for parents to shake off the duty of educating their children for God. Let us be encouraged to do so by God's assurance that "when they grow old they will not depart from it."

J. G. R.

## ORIGIN OF INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP.

ELD DANIEL SOMMER, the Disciple minister, who held a debate with Bro. R. H. Miller, in Ray County, Mo., some years ago, is thoroughly committed against the use of instrumental music in worship. In his paper, *The Octographic Review*, he has an editorial worth reading. We copy the whole article, including his remarks before and after the long quotation from Coleman:

## HISTORICAL TESTIMONY.

When was instrumental music first introduced into the worship of God and Christ by professed Christians? This question frequently arises in one form or another. That it was not authorized by Christ and his apostles is generally admitted, though a few critics have endeavored to show otherwise by quoting lexicons concerning the Greek word translated "psalms" in Eph. 5: 19. Let those critics answer this question: *If Paul enjoined the use of instruments in the worship, why are they not mentioned in history earlier than the fifth century?*

With Coleman's history of the "Apostolic and Primitive Church" before me, I quote, beginning with the 370th page.

## MODE OF SINGING IN THE ANCIENT CHURCH.

Both the Jews in their temple service, and the Greeks in their idol worship, were accustomed to sing with the accompaniment of instrumental music. The converts to Christianity accordingly must have been familiar with this mode of singing. The word, *psallein*, which the apostle uses in Eph. 5: 19, is supposed by critics to indicate that they sang with such accompaniments. The same is supposed by some to be intimated by the golden harps, which John, in the Apocalypse, put into the hands of the four and twenty elders. But it is generally admitted that the primitive Christians employed no instrumental music in their religious worship. Neither Ambrose, nor Basil, nor Chrysostom, in the noble encomiums which they severally pronounce upon music, make any mention of instrumental music. Basil condemns it [as existing among the heathen] as ministering only to the depraved passions of men.

## CHANGES IN THE PSALMODY OF THE CHURCH.

In the course of a few centuries from the fourth onward, several variations were introduced in the mode of performing this part of public worship, the effect of which was to withdraw the people from any direct participation in it, and to destroy in a great degree its moral power.

1. The first of these changes has been already mentioned, singing alternately by responses. This was introduced into the Syriac churches, afterwards into the Eastern Church, and finally into the Western, by Ambrose. [The "Eastern Church" means the Greek portion of the church, and the "Western" means the Latin portion thereof.] In this [responsive singing] the congregation still have some part, all uniting in the chorus, and singing the responses.

2. The appointment of *singers* as a distinct class of officers in the church, for this part of religious worship, marks another alteration in the psalmody. These were first appointed in the fourth century. But people continued for a century or more to enjoy [in part] their ancient privileges of all singing together.

3. Various restrictions were from time to time laid upon the use of hymns of human composition, in distinction from the inspired psalms of David. Heretics of every name had their sacred hymns, suited to their own religious belief, which had great effect in propagating their errors.

4. The introduction of instrumental music [comes next]. The tendency of this was to secularize the music of the church, and to encourage singing by a choir. Such musical accompaniments were gradually introduced; but they can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in the church until the eighth or ninth century. Previous to this they had their place in the theatre, rather than in the church. They were never regarded with favor in the Eastern church, and were vehemently opposed in many places in the

West. In Scotland no organ is allowed to this day [1844], except in a few Episcopal churches. "In the English convocation, held A. D. 1562, in Queen Elizabeth's time, for settling of the liturgy, the retaining of organs was carried only by a casting vote.

5. The introduction of *profane, secular music* into the church was one of the principal means of corrupting the psalmody of the church. An artificial, theatrical style of music, having no affinity to the worship of God, began to take the place of those solemn airs which before had inspired the devotions of his people. The music of the theatre was transferred to the church; which accordingly became the scene of theatrical pomp and display, rather than the house of prayer and of praise, to inspire by its appropriate and solemn rites, the spiritual worship of God. The consequences of indulging this depraved taste for secular music in the church are exhibited by Neander in the following extract: "We have to regret that both in the Eastern and the Western Church their sacred music had already assumed an artificial and theatrical character, and was so far removed from its original simplicity that even in the fourth century the abbot Pambo of Egypt complained that heathen melodies [accompanied, as it seems, with the action of the hands and feet,] had been introduced into their church psalmody." Isidorus of Pelusium, also complained of the theatrical singing, especially of the women, which, instead of inducing penitence for sin, tended much more to awaken sinful desires. Jerome, also [complained of those who] converted the house of God into a pagan theatre.

The assembly continued to bear some part in the psalmody of the church, even after this had become a cultivated theatrical art, for the practice of which the *singers* were appointed, and trained as a distinct order in the church. The congregation may have continued for a time to join in the chorus, or in responses. But is it conceivable that a promiscuous assembly could unite in such theatrical music as is here the subject of complaint? Was not music, executed in this manner, an art which must require in its performance a degree of skill altogether superior to that which all the members of a congregation could be expected to possess?

6. The practice of sacred music, as an ornamental, cultivated art, took it yet more completely from the people. It became an art which only a few could learn. The many, instead of uniting their hearts and their voices in the songs of Zion, could only sit coldly by as spectators. A promiscuous assembly, very obviously, could not be expected to bear a prominent part in such theatrical music as is here the subject of consideration. They might, indeed, unite in some simple chorus, and are generally understood not to have been entirely excluded from all participation in the psalmody of the church until the sixth or seventh century.

## REMARKS.

The foregoing quotations, beginning on page 370 and ending on the 379th page of Coleman's history, ought to settle this vexed question for the following reasons:

1. There is no version of the Sacred Text that is generally known or accepted which even intimates that instruments of music were used in connection with the apostolic worship by song.

2. "To play on an instrument" is not the New Testament meaning of the Greek word *psallein*, and none but superficial critics who have no reputation at stake, will thus declare and risk their reputation thereon. For if Paul enjoined the use of musical instruments, why were they not introduced until the fifth or sixth century?



*Let this question be pressed, and let the answer be demanded.*

The gradual corruption of the primitive psalmody is a matter of clean, clear history, and the use of musical instruments is in the history thereof mentioned as a feature in that corruption. "Organs were unknown in the church until the eighth or ninth century. Previous to this they had their place in the theatre, rather than in the church." These two declarations from the pen of one reliable historian, confirmed by others, and controverted by none, should settle this question. These declarations thus confirmed and uncontroversial by any one of respectable reputation as a historian, will settle this question with all who are honest.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Good's Creek, Va.**—A special church-meeting was held to-day at Bridgewater to dispose of some unfinished business left over from regular meeting. A good representation was present. Steps were taken to station a minister in our home mission field in West Virginia.—*J. M. Kagey, Dayton, Va., Feb. 23.*

**Notice**—Can any of the readers of the MESSENGER give me any information concerning any of the Marceles or Mikesels living in Jay County, Indiana, or Darke County, Ohio, or elsewhere? They emigrated from the Blue Ridge section of Virginia a number of years ago. They have quite a number of relatives in Floyd County, Virginia, hence our inquiry.—*Samuel P. Reed, Dulane, Floyd Co., Va.*

**Hyndman, Pa.**—We held a series of meetings at this place, conducted by Wm. S. Ritchey, of Snake Spring Valley. He commenced the meetings the night of Feb. 11, and continued until the night of the 20th, preaching in all eleven sermons. Two precious souls,—a brother and sister,—were received into the church by baptism. The ice, ten inches thick, was out for the occasion.—*Mary L. Harden, Feb. 25.*

**Panther Creek, Iowa.**—This morning, Feb. 24, after preaching his twenty-seventh sermon Bro. Jacob Witmore closed the meetings at this place. Nineteen were made willing to be buried in the chilly water and rose to walk in newness of life. Most of them are quite young in years, hence our responsibilities are increased to teach them to observe all things both by precept and example, that they may be bright and shining lights and become strong pillars in the church. Our evergreen Sunday school moves along with fair attendance for this time of the year. We also have Bible class every Saturday evening. Bro. Witmore begins meetings at the Dallas Center church this evening.—*J. S. Sheaffer.*

**Germantown, Va.**—The church here is working in unity and love. We have lately had a series of soul-reviving sermons by Eld. S. N. McCann, of Bridgewater, Va. He preached for us eight sermons. The weather was rough and the snow drifted so much that very little traveling could be done except on foot and on horseback. On this account the congregations were not large. Those of us who could attend the services enjoyed a season of feasting on the good Word of God that we will not soon forget. One was made willing to take Christ at his word and was received by baptism. Others are considering their condition. May they decide in favor of Christ! Eld. Wm. Roberson continues in very poor health. He has not been able to attend preaching since harvest. May the Lord bless him in his affliction!—*J. W. Eikenberry, Wirtz, Va., Feb. 26.*

**Notice.**—To the churches of Northwestern Kansas and Northern Colorado: By consent of all that could be conveniently convened, the time for holding our District Meeting is hereby changed from Friday, May 3, to Friday, April 19, to be held with the Belleville church, five miles southwest of Belleville, Republic Co., Kans. Churches should instruct their delegates to come prepared to give a report of all the statistics of their respective churches, as required by minutes of District Meeting of 1894.—*B. B. Whitmer, Quinter, Kans., Feb. 23.*

**Millstone, Md.**—Licking Creek church, Fulton Co., met in council Feb. 23. All things passed off pleasantly. We elected delegates for District Meeting, which will be held in the Little Cove church, at Stone Bridge, the third Thursday in April. All delegates that expect to attend District Meeting will stop off at Sleepy Creek or Hancock. Hancock has a bridge. At Sleepy Creek you must cross the river in the boat. Let the undersigned know by mail how many will come, where you will stop off and the time you will be there.—*Jacob S. Keller, Feb. 26.*

**Pyrmont, Ind.**—Bro. Henry Frantz, of Forgy, Ohio, came to us Feb. 23, and that evening commenced a series of meetings which are now in progress. He commenced his series of sermons from Gal. 1: 7-11, telling us the position which he or any other minister would be placed in, by preaching any other than the true Gospel. Feb. 27, Bro. E. Bombay Edwards delivered one of his very interesting lectures on India, telling us the great importance of being awake to the needs of the millions in that heathen country. As a result, \$9.03 was collected for the India mission.—*J. W. Vetter, Feb. 27.*

**Logan Church, Ohio.**—We held our quarterly council in the Logan church Saturday, Feb. 23. All business was disposed of satisfactorily. Delegate chosen to Annual Meeting, Eld. Jacob Frantz; alternate, Abednego Miller. Delegate to District Meeting, Wm. Bean, with one query sent up. Sunday-school Superintendent, Bro. L. E. Kaufman. We decided to hold a love feast April 20. We also decided unanimously to hold a Bible school in our church here sometime the coming winter. It is very evident that new life and interest have been infused into our congregation here since Bro. J. H. Miller's services this winter.—*A. M. Snyder, Feb. 25.*

**Smithborough, Ill.**—To-day was the regular quarterly council for Hurriano Creek church. Our elder, Henry Lilligh, was with us. We believe the right plan was hit when the members present appointed several sisters as solicitors to raise the amount due this church for missionary work, according to the committee appointed by the District of Southern Illinois. A brother was also appointed to correspond and secure a minister to hold a series of meetings sometime in October. The church also voted to continue the Sunday school during the summer. We use the Brethren's *Quarterlies*.—*Cornelius Kessler, Feb. 16.*

**Rutten, N. Dak.**—After an absence of a few days over seven weeks, visiting in Dayton, Ohio, also Ottawa, Sandusky and Seneca Counties, Ohio, and Elkhart, Marshal and St. Joseph Counties, Ind., and attending quite a number of meetings, I returned home Jan. 14 and found my family well and our little band of members here moving along in the good cause, holding social meetings once a week, which we now hold on Thursday at two P. M. We also have preaching every Sunday at two P. M. Many inquiries about this new doctrine are made. We are having fine weather here all winter.—*S. N. Everaole, Feb. 26.*

**North Beatrice Church, Nebr.**—A sister was baptized here Feb. 23. The work of the Lord is moving along gradually at this place. We have a Bible normal class every Sunday evening before preaching service, conducted by Bro. C. H. Price. Our ministering brethren have been faithfully laboring for the past year. At present, Bro. A. D. Sollenberger is preaching a series of doctrinal sermons in the northern part of this congregation. Bro. C. B. Smith is in the Falls City church, preaching at present.—*M. L. Sollenberger, Feb. 26.*

**Rockingham, Mo.**—Our Bible school closed last Saturday, we think with good results. This school was conducted by brethren David Hollinger and Levi Eby, both earnest workers and well qualified for that calling. The meetings were well attended with good interest throughout, there being one hundred and thirty-eight enrolled. Bro. Hollinger left last Friday for his home and Bro. Eby leaves to-day. Bro. W. C. Hipes and wife, brethren E. S. Rothrock, of Carlisle, Nebr., and S. C. Taylor, of Whitesville, Mo., were among those present. Bro. Enoch Eby stopped with us a few days on his way home from Virginia. This was food for the soul. Old and young feasted alike and all studied with interest the a b c's of Bible History.—*J. H. Shirkly.*

**Wilburn, Kans.**—Bro. Frank Bradley, from McPherson, Kans., commenced a series of meetings at Concord schoolhouse Jan. 9, continuing until Jan. 14. He preached the Word with great power, being the first German Baptist preacher that ever preached in this section of the country. The meetings were well attended. Sickness, mumps and measles, stopped the meetings and school both. We hope Bro. Bradley will be here soon again to preach for us. People are very anxious to have him come again. If any brethren come through here they are very welcome to call at this place, as we are the only members living within several miles of here. We have a good, large house, well seated.—*S. A. Currey, Feb. 16.*

**Pleasant View, Kans.**—We have just closed an interesting two weeks' series of meetings, conducted by our dear brother, G. R. Eller. He commenced his labors Feb. 13, and preached in all, fifteen sermons. The attendance and interest were excellent, the members were strengthened and sinners were made to realize the importance of serving their Master before it is forever too late. On Sunday, Feb. 24, we met at the school-house for public worship, after which the assembly repaired to the water, twenty-seven miles distant, where five dear young sisters were buried with Christ in baptism. Others are counting the cost. Bro. Eller, accompanied by my husband, J. W. Jarboe, expects to visit two other isolated places and hold some meetings.—*Mary M. Jarboe, Republican City, Nebr., Feb. 26.*

**North Webster, Ind.**—The Tippecanoe church, Kosciusko Co., Ind., closed a three weeks' meeting last night. Bro. H. H. Brallier, of Piercetown, Ind., did the preaching. The meetings were well attended and the interest and the preaching were good. Three precious souls united with the church by confession and baptism and four more are applicants. One dear sister was also restored to church fellowship, who had wandered away about thirteen years ago. She realized that it was not good to be away from the fold, and longed to return but failed to make her requests known sooner. I fear we do not do all we can in going out after those once lost, trying to show them their error and have them return again. We should go to them and admonish them. In so doing much good could be done.—*Daniel Rothenberger.*



**Waterside, Pa.**—Feb. 17 we commenced a series of meetings at the Waterside church, conducted by one of our home ministers, Bro. Levi Holsinger, with very good attendance and attention. He delivered in all, nine soul-cheering sermons. —*Lizzie Maddocks, Feb. 27.*

**Gerro Gordo, Ill.**—Our Sunday school here is on the increase. We reorganized Jan. 1 with William Gara as Superintendent, and a full corps of officers and teachers. We also appointed a committee of six to solicit a carload of provisions for the Western sufferers. —*J. P. Replegle.*

**Warrensburg, Mo.**—Bro. Abram A. Weaver was advanced to the second degree of the ministry at our quarterly council, Feb. 27. He will leave in a few days, with his family, to make his home in Northern Missouri. He has lived in this congregation seven years, and we have confidence he will do good work for the church in his new field of labor. —*J. E. Mohler.*

**Lancaster, Pa.**—Our protracted meeting, which commenced Feb. 6, continued two weeks, closing with three additions by baptism, and one who had wandered away returned and was reinstated. Last evening at our Bible class, Bro. S. R. Zag, the elder in charge, could not be with us, informing us by postal that on last Sunday he could not attend the meeting on account of sickness. —*T. F. Imler, Feb. 28.*

**West Charleston, Ohio.**—I commenced meetings here Feb. 1, and closed Feb. 21 with a full house and good interest, and next morning preached the funeral of sister Annetta Pitenger. She had been in poor health for several years. The extreme cold weather was a hindrance to the meetings, yet the attendance was fair and interest good. One was baptized and others seemed to be near the kingdom. —*Daniel Snell, Sidney, Ind., March 1.*

**Purchase Line, Pa.**—The brethren and sisters here were glad for a visit by Eld. Geo. S. Rairigh and wife, of Johnstown, Pa., and on Sunday evening, Feb. 17, he preached a very appreciable sermon for us on the subject of "The Bread of Life." Our elder, Mark Minser, has been kept at home, sick, for about six weeks. Our hopes and prayers are that he will soon be restored again. There will be a council-meeting at Purchase Line, March 23, preparatory to District Meeting and love feast. —*Lizzie Fyock.*

**Happanee, Ind.**—The home ministers began a series of meetings at Gravelton Feb. 10, and continued till Feb. 26. The attendance and interest were good. Three made the good confession and came out on the Lord's side. There are several to be baptized in the near future. Yesterday I baptized a young man who put off the calls of the Lord until he was confined to a sick-bed, where he has been lying for nearly a year. How sad to think that the young will put off the calls of the Lord so long. —*Daniel Wysong, March 2.*

**Yellow Creek, Ill.**—The members of the Yellow Creek church met in quarterly council on Saturday, March 2. There was quite a large amount of business before the meeting, but all was disposed of in a Christian-like manner, and to the satisfaction of all present. Bro. Jacob Delp was chosen delegate to Annual Meeting. Delegates to District Meeting, brethren George Fisher and Preston Clair. We also organized a Sunday school for the summer. The writer was elected as Superintendent. An effort is being made to secure a place to hold regular meetings in Pearl City, and a committee was appointed to make the necessary arrangements. —*L. E. Keltner, Pearl City, Ill., March 4.*

**English River Church, Iowa.**—Saturday, Feb. 18, this church met in regular quarterly council. Considerable business came before the meeting, but was disposed of in a Christian-like manner. Eight letters were read. Bro. J. Henry Showalter is here conducting a very interesting singing school. Yesterday we reorganized our Sunday school. The past year was the first we ever had an evergreen school and it has proved a success. —*Alice Garber, South English, Iowa.*

**Logan, Ohio.**—We held our quarterly council Feb. 23. There was much business before the house, all being disposed of in a Christian-like manner. We elected our Sunday-school officers for the season; also our delegates for Annual and District Meeting. We agreed to hold a Bible term sometime during the year and appointed a Communion meeting to be held April 20 at four o'clock. Bro. L. H. Dickey was with us during our council. —*Sarah A. Miller, Lewistown, Ohio, Box 6.*

**Pleasant Dale, Ind.**—Our regular quarterly council was held Feb. 24, and passed off pleasantly. We elected our Sunday-school officers for the coming season. Bro. D. M. Byerly was chosen Superintendent. We decided to use the Brethren's "Sunday School Song Book," and such other helps as we may need in connection with the Testament. Our Sunday school will begin as soon as the weather will permit. We send Bro. H. J. Dilling as delegate to District Meeting, and the writer as delegate to Annual Meeting. —*Jesse W. Stoneburner, Peterson, Ind.*

**Upper Stillwater Church, Ohio.**—The series of meetings at the Harris Creek church, which began Feb. 12, closed Feb. 28. Bro. L. W. Teeter did the preaching. He gave us twenty-eight sermons, including the funeral of our aged friend, James Patterson, who said upon his death-bed he had neglected his highest interest. There were three baptized and others impressed, but stifled their convictions for the present, at least. The attendance was fair and the attention given extra, while Bro. Teeter dealt out the Bread of Life earnestly, giving us the Truth in simplicity and primitive purity. —*L. L. Landis, Feb. 28.*

**Gedar Creek, Ind.**—Bro. Dorsey Hodgson closed an interesting and profitable series of meetings of nearly three weeks in this congregation. Our brother preached twenty-six soul-cheering sermons. Two were made willing to accept Christ and were baptized, and the members were much encouraged and built up in the faith. Six have been received into this congregation by baptism and letter since Jan. 1. Our aged elder, Jacob Gump, being in feeble health, asked to be released from the care of the church. His request was granted, and Eld. Leonard Hyer was chosen to take the oversight of the church. —*C. G. Fair, Garrett, Ind., March 4.*

**York, Pa.**—The brethren and sisters of this part of God's moral vineyard certainly enjoyed the good, soul-stirring meetings held here during the month of December by brethren Daniel F. Stauffer, of Benevola, Md., and H. O. Early, of Mejerhoeffer's Store, Va. These earnest and enthusiastic brethren preached the Word in its full strength and power, resulting in the conversion of forty-three dear souls, most of whom were young. The long-prevailing prayers of many were answered, and joy reigned in all hearts at the thought of "wanderers returning to the fold." This makes the membership of the York church about 150. In all our joy and gladness, we will never forget to give the praise and adoration to him who worketh in a mysterious way. The Sunday school is prospering, and numbers at present about 185. —*Abram S. Hershey, Feb. 28.*

**Gambier, Ohio.**—Bro. Edward Loomis, from New Philadelphia, and Bro. Arthur Workman, from Loudonville, Ohio, came to us in January and held a very interesting series of meetings, which lasted over two weeks. The Sword was wielded with much ability. There were no accessions, yet we feel that the meetings were a success. We believe that many good and lasting impressions were made and that the seed sown will finally develop into ripe grain. The interest was good and the members much encouraged. Since then Bro. Quincy Leckrone visited us and preached two very able discourses. May the Lord bless his labors with us! —*Frank Dial, Feb. 28.*

### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

### District Meetings.

The Ministerial and District Meetings of Southwestern Kansas and Southern Colorado will be held in the Kansas Center church April 9 and 10. Those coming from the East on the Santa Fe R. R. will stop off at Mitchell and notify I. S. Brubaker. Address him at Mitchell. Those coming from the North, South or West will please notify J. P. Vaniman or J. N. Drescher, of Lyons; also state over what road they come and what time they expect to arrive, and they will be met and cared for. *S. J. DRESCHER, Sec.*

The District Meeting of the Northwestern District of Ohio is to be held in the Portage church, Wood Co., Ohio, on the third Friday in April. Missionary Meeting on the day before, commencing at 1 P. M. Those coming from the West and East over the B. & O. and also over the Nickel Plate, will go to Fostoria and change cars over the Ohio Central to Prairie Depot. Those coming from the South, by the way of Findlay, will take the Lake Erie & Western to Fostoria, and then take the Ohio Central to Prairie Depot. Those coming from the North will come over the Ohio Central to Prairie Depot. Trains arrive at Prairie Depot as follows: From the North, at 11:06 A. M. and 6:26 P. M.; from the South, at 8:15 A. M. and 1:28 P. M. standard time. All those coming by rail, address the undersigned, so that arrangements can be made to meet you at the station. *J. P. KRABILL.*

### Prairie Depot, Ohio.

The District Meeting of Middle Pennsylvania will be held at New Enterprise, Bedford Co., Pa., May 8, 1895. In connection therewith a love feast will be held on the evening of the 7th, commencing at 4 P. M. Delegates will come to Hopewell on the H. & B. T. R. R. and to Curry on the Holidaysburg Branch R. R. on the morning trains of the seventh, and all persons who desire conveyance to place of meeting will be met at that time, if timely notice be given to the writer. *GEO. S. MYRES.*

### New Enterprise, Pa.

The District Meeting of Middle Indiana will be held at Landessville, April 3. For the benefit of those attending, I give the following information: Those taking Pan Handle trains connecting with the Effaer Branch at Logansport at 7:50 A. M. and 1:50 P. M., and with the L. E. & W. at Bunker Hill at 8:22 A. M. and 2:17 P. M., will reach Marion at 9:12 A. M. and 2:53 P. M., and get trains for Landessville via Clover Leaf Route at 10:40 A. M. and 7:16 P. M. respectively. Those taking Big Four train, connecting at Claypool with the Nickel Plate at 4:11 P. M., at Bolyvar with the Chicago & Erie at 4:43, and at



Wabash with the Wabash at 5:25, will arrive in Marion at 6:08, and get train for Landessville at 7:16 P. M., arriving there at 7:32. Those coming on the Big Four train, arriving in Marion about noon, cannot get a train for Landessville until 7:16.

D. B. GARBER.

Marion, Iowa.

The District Meeting for Northeastern Kansas will be held in the Vermillion church, Marshall Co., April 10. Ministerial Meeting on the 9th, and annual meeting of the Mutual Aid Association on the 11th. All meetings begin at 9 A. M. Trains will be met on Monday at Summerfield on the K. C. & Y. R. R.; at Beattie on the St. Joe & G. Those from the South, by way of Manhattan, on the M. P. at Oketo.

ISAAC H. CRIST.

The District Meeting of Eastern Pennsylvania will be held in the Hatfield congregation, at the Hatfield meetinghouse, Montgomery Co., Pa., May 8 and 9, 1895. The Missionary Board meets at the house of Bro. F. P. Cassel, Lansdale, Pa., on Tuesday, May 7, at 4 P. M. Delegates meet at the Hatfield house Wednesday, the 8th, at 4 P. M., to organize. Elders' Meeting at the same place at 2 P. M. All work for the Elders' Meeting must be sent in by an elder. Delegates and others stop at Hatfield Station, on the Bethlehem Branch of the P. & R. R. Delegates on the Reading & Columbia R. R. take train leaving Columbia at 7:35 A. M. On the L. V. R. R., take train leaving Harrisburg at 7:55 A. M.; leave Reading at 10:15 A. M.; leave Allentown at 12:10 P. M.; leave Bethlehem at 12:30 P. M.

J. M. DETWILER, Cor. Sec.

Hatfield, Montgomery Co., Pa.

#### Love Feasts.

April 20, Logan church, Ohio.

May 4, at 2 P. M., Salem church, Kans, five miles southwest of Nickerson.

June 7 and 8, at 1:30 P. M., Angewick church, Pa., Germany Valley house.

May 21 and 22, at 1 P. M., in the Yellow Creek church, Ill.

June 8, at 5 P. M., Berrien church, Mich., four miles west of Buchanan.

May 9, at 4 P. M., Wolf Creek church, Montgomery Co., Ohio.

### CORRESPONDENCE.

"Write what thou seest, and send it unto the church."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

#### Suffering in Nebraska

In reply to Brethren who desire to know the true condition of our people in Nebraska, I have taken some pains to get a written statement, from one of the officers of the Relief Committee, of Buffalo County. Below will be found his letter which I submit for consideration. Last night and to-day we had a good rain, which is unusual for here this time of the year, but is much needed and very encouraging to our people. The frost is now going out of the ground.

S. M. FORNEY.

Kearney, Nebr., Feb. 26.

Rev. S. M. FORNEY,  
Kearney, Nebr.

KEARNEY, NEBR., Feb. 25, 1895.

Dear Sir: In answer to your inquiry as to the needs for relief and means on hand, or in sight, to relieve the destitute of Buffalo County, will say: At present we furnish

ing relief to about one thousand families in this County. There is no prospect of the number being diminished until harvest, but more likely it may be increased. In addition to this, there is a large demand for feed for teams and other stock, and seed to sow the lands. These are both very large items. Work horses are now dying in different parts of the County for want of food.

The supply of food for the destitute people on hand and in sight will not last until April 1st. The warehouses at Lincoln are empty. But few cars of supplies are on the tracks. Receipts of donations from outside the State have largely fallen off and from present appearances these are likely to cease entirely, unless renewed efforts are made and new appeals sent to our Eastern friends. Without a large amount of assistance, there is likely to be much suffering and destitution after the first of April and until July 1.

Yours very truly,  
W. L. HAND, Sec'y.

Those sending relief by car loads, or otherwise, should confer with Bro. A. M. Dickey, of McPherson, Kans., who has been duly appointed and authorized to receive and distribute the money and goods donated for the Western sufferers.—Ed.

#### It Makes no Difference.

THE popular adage is, "It makes no difference what a man believes, just so he is sincere." Let us see! A traveler takes the train going north, sincerely believing it is the south-bound train. Will it make no difference? Will he reach his intended destination?

A man endorsed a note for a friend, sincerely believing him to be an honest man. The supposed friend was dishonest and left him to pay the debt. Did it make no difference?

A man took a dose of arsenic, sincerely believing it to be soda, and it killed him. Did it make no difference?

King Pharaoh and his host followed the children of Israel into the Red Sea, believing that they could overtake them, and they were all drowned. Did that make no difference?

Korah and his followers believed the Israelites were all holy without putting fringes on the borders of their garments. They went alive down into the pit. Did it make no difference? If one sincerely believes a certain thing while the truth is entirely different, will this sincere belief make it right? The fact is, the popular adage is not true. If a man is sincere he should take great pains to know the Truth. Where facts are concerned, all the thinking in the world will not change them.

Sincere belief never made one rogue an honest man, neither will it ever change one iota of God's law. This popular adage will prove more destructive to the human family in the final day of accounts than any other sayings in the land. It tends to put aside some of Christ's plain commandments, and this no one can do and at the same time be his friend. For he said to his disciples, "Ye are my friends if ye do whatsoever I command you." John 15: 14 A. FLODY.

Friedens, Va.

Notice to the Members of the District of Northwestern Kansas and Northern Colorado.

THE Ministerial and District Meetings will be held in the Belleville church, Republic Co., Kans., April 18 and 19. All those coming from the West on the Rock Island Railroad, will stop at Scandia, where they will be met with conveyance by notifying Bro. D. H. Riddlesbarger, at Rydall, Republic Co., Kans. All coming from the South or East on the Union Pacific or Rock Island R. R., will stop at Belleville, where they will be met by notifying C. F. Daggett, at Belleville, Kans. Come, if you can, April 17, on a day train.

Please remember that the programme for the Ministerial Meeting will be published in but one

number of the GOSPEL MESSENGER. Cut it out and bring it along to the meeting; study all the topics,—not only the one assigned you by the committee. In this way we can help each other in the holy calling of the ministry, which is the object of the Ministerial Meeting. We hope every brother and sister will feel enough interest in the ministry to give the different subjects some thought. Come to the meeting with a view of helping to make the meeting both interesting and edifying. There will be a love feast on the evening of the 20th, and preaching over Sunday.

C. S. HOLSINGER.

Belleville, Kans., March 1.

#### Echoes from the Highway.

BRO. J. S. MOHLER has been continuing a series of meetings at this place for over four weeks. The attendance has been large all the time and the interest unusually good. So far, seven have been initiated into the church during the meetings. Bible teaching and Bible practice in the prosecuting of his evangelistic work has no uncertain sound about it, hence it is without doubt a good work and will tell for good in the years to come.

Here, like elsewhere, the false notion that emotional convolutions are essential to Bible conversion has to be met and dispelled from the minds of many before they can see clearly the way of salvation. If only the unconverted would apply the "eye salve" of Bible Truth, how easily they could see and come out from the fogs and dust of popular opinions! Soberness and good common judgment is what we all need.

J. S. FLORY.

Lordsburg, Cal.

#### From Southern Indiana.

I LEFT home Feb. 15, to go to Shoals, to fill an appointment at the Good Hope meetinghouse, left for me by Eld. D. F. Hoover. I stopped at Crothersville that night, with Bro. Smith. I reached Shoals the next day and was taken to the place of meeting the same evening. I commenced the meeting with good interest which continued to increase until Feb. 24. Then, after the ten o'clock meeting, we went to the water, where five precious souls were buried with Christ in baptism. The people wanted me to stay another week, but according to arrangement I had to leave after meeting on Sunday night. There are also two applicants for baptism, to be baptized when the brethren return. I left an appointment for Bro. D. F. Hoover, for March 16, to continue over Sunday. From Shoals I went to the New Hope church, Jackson County, Indiana, to attend council-meeting Feb. 25, at 2 P. M., where things wanting were set in order. We had meeting at the Williams schoolhouse on the night of Feb. 26, to an interesting congregation. I returned home Feb. 27 and found all well. March 2 I go to Middletown, Ind., to begin a series of meetings there.

ISAAC E. BRANSON.

Muncie, Ind.

"THE true spirit of the Sabbath appointment is not that we should condense the religion of the week into the Sabbath, but that we should carry from the Sabbath its hallowed impulses and feelings into the other days of the week, to elevate and sustain us amid its wearisome secularities and depressing cares. The Lord has given us the Sabbath, not to relieve us of our religion, but so to revive our religion on that day as to impel its healthy tide into the remotest nook and corner of every-day duty."



## Ready to Pardon and Save.

Go read the parable of the prodigal son and learn how anxious God is to forgive and pardon the sinner. Luke 15:12-24. God is ready and waiting to forgive all our wrongs, anxious to pardon every prodigal that is wandering around in this world, seeking pleasure and feeding upon the vanities and husks of a wicked and depraved life. When such a wanderer at last, weary and finding no pleasure in his sins, returns again to the Father, the Father does not reject him because he is a reckless son and has squandered his goods in riotous living, as some of us would do; but has compassion on him and receives him as his son, and feeds and clothes him again.

This is the spirit and will of God towards the sinner. He does not wish that any should be lost, but wills that all should come to him and be saved upon the terms of the Gospel. "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

As you are, and where you are, you may be freely and fully forgiven. However wicked and vile and depraved you have been in days gone by, you cannot be worse than "lost." And remember that "the Son of man is come to seek and to save that which was lost."

Do not try to improve yourself by your own way, thinking that will do just as well, for you will utterly fail, for Christ says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:6. He longs to save you, his own way, from the horrors of eternal despair. He always did so.

The proof of God's love is shown in his "unspeakable gift." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

GEORGE S. GRIM.

Louisville, Ohio.

## Factors.

EVERY member has a voice in the local council, and should exercise it. Some that do exercise it, while doing so, we fear, do not keep in mind the best interests of the entire Brotherhood. Any one of us may not be an important individual, yet we each have an individual importance in the government, and therefore the welfare of the entire church. Each member is a factor, whether prime or composite; for good or for ill. The individual helps by word or vote to shape the destiny of the local congregation. This, with others, makes up the District, and members from the District go to the Annual Meeting and have an important work to do there.

Let no brother or sister refuse or neglect to take an interest, and a live interest, too, in the work of the church at home. For by only partially fulfilling their duty at home, members retard the work of the whole church.

In "the early days," in the Northwest, before railroads had penetrated that region, but where the unusually rich lands were productive of bountiful crops of grain, the early settlers were accustomed to haul the grain to market at some distant port in long wagon trains. The farmers mutually assisted each other. If a spoke or wheel broke, the entire train was stopped till repairs were made. The speed of the train was therefore dependent upon the soundness of each spoke.

How like the church was one of these trains. The wagons are the Districts, the wheels the local churches, and the spokes the individual

members. The grain is the cause of Christ which we are bearing on to the great Port of Eternity.

My brother, it behooves you to so work that you may not be the weak spoke which may retard the progress of the church. Remember what a precious load you are helping to carry. As the wheel in its revolution causes the weight of the load by turns to be upon each of the spokes, although braced and supported by the others, as each member should be supported and helped by the others, so often the safety of a church depends upon one of its lowliest members. It may be that a vote of one person, or a word from one member, shapes the policy of a congregation that is pausing before a very important step. You may be called upon to cast this deciding vote just where, by previous neglect or lack of training, you may be least prepared to properly perform that duty. We should be ready at any time to meet the responsibility devolving upon each of us.

There must be no divisions in the local congregations. We must be of the same material, fitting in the same hub and bounded by the same rim if we are to be of service in the wheel of the church. May the Lord make us all better spokes, better factors in the common cause.

Chesterfield, S. C.

N R PARKER.

## Among the Destitute.

I WISH to acknowledge through the MESSENGER the receipt of a car of provisions, grain, clothing, etc., sent through Bro. A. M. Dickey, of McPherson, Kans., from Lanark, Ill. The car arrived at Phillipsburgh, Kans., on the evening of Feb. 4. Bro. Henry Brubaker, from McPherson, Kans., arrived the same evening to assist in the distribution of the goods. We were truly thankful for Bro. Brubaker's advice and assistance in the distribution. He remained with us till Feb. 8, when he left for the western part of the State, to look after the wants of the destitute in the drought-stricken Counties. The goods were distributed to about ninety families, or about 425 persons, and we hereby tender our thanks to all the dear brethren and sisters and friends for their liberal contributions.

Owing to the long-continued cold weather, feed of all kinds for stock is very scarce, and unless more help is received in the way of provisions, feed for stock and seed grain, many will not be able to put out a crop in the spring. At the present time we are having delightful weather. We had a fine rain Feb. 25 that has put the ground in fine condition for spring crops. Fall grain is looking well, and if seed grain is provided, the people will try again to raise a crop. If the real condition of the people could be placed before the more favored ones in the Eastern States, there would be no trouble about bread and seeds of all kinds.

J. W. JARBOE.

Republican City, Nebr., Feb. 27.

"AVOID evil speaking, and give your counsel to him who will accept it."

## Matrimonial.

"What therefore God hath joined together, let man put asunder."

SNYDER-BEEGHLY.—At the residence of Bro. E. J. Beeghly, the bride's father, near Sabetha, Kans., Feb. 3, 1895, by the undersigned, Mr. Elmer Snyder and sister Mollie Beeghly.

E. COBER.

RIFFEY-HASKIN.—At the bride's home, in Olathe, Kans., Feb. 26, 1895, by the undersigned, Bro. Alva Riffey and Miss Lillie Haskin, both of Olathe, Kans.

P. H. HERTZOG.

WHITE-PHILLIPPI.—At the residence of the bride's parents, Feb. 14, 1895, by Eld. Humphrey Talhelm, Bro. Geo. E. White and sister Sadie A. Phillippi, both of Washington County, Kans.

BYRON TALHELM.

WISSINGER-BEAHM.—At the residence of the bride's parents, Feb. 17, 1895, by Bro. J. F. Dietz, Bro. William M. Wissinger and sister Lizzie Beahm, all of Walnut Grove, Johnstown, Pa.

A. J. STRAYER.

BASHORE-BOSCH.—At the residence of Bro. John Brown, Jan. 22, 1895, Bro. George H. Bashore, of Moonlight, Kans., and sister Annie Bosch, of New Chillicothe, Kans.

MAGGIE A. FORNEY.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

CLAAR.—In the Claar congregation, Pa., Feb. 24, 1895, of pneumonia, Joseph Ira, infant son of friend Michael and sister Martha Claar, aged 2 years, 1 month and 8 days. Little Ira was sick just one week and suffered very much. Funeral services by the writer and Bro. A. I. Claar, from Amos 4:12.

F. C. DIBVELY.

NICHOLSON.—In the Manor church, Pa., Feb. 16, 1895, sister Maggie B., wife of Bro. William Nicholson, aged 27 years and 13 days. She was a consistent member of the Brethren church for nearly six years. She called for the elders and was anointed, then patiently waited for the time to go home. She leaves a husband and daughter four years old. Funeral sermon at the house by Eld. Joseph Holsapple, assisted by Bro. J. W. Fyock, from Rev. 14:13.

LIZZIE FYOCK.

SPIELDMAN.—In the Manor church, Pa., at the home of his son-in-law, Bro. Henry Wissinger, Feb. 21, 1895, Bro. Jesse Spiedman, aged 84 years, 3 months and 22 days. He was a faithful member of the Brethren church for about thirty-five years. He is survived by his only child, sister Margaret Wissinger. Funeral sermon by Bro. J. W. Fyock, from 2 Tim. 4:7, 8. Interment at Taylorsville, his previous home.

LIZZIE FYOCK.

HARDY.—Near Riversdale, Washington Co., Iowa, Feb. 24, 1895, friend Cornelius Hardy, aged 60 years, 10 months and 19 days. He leaves a wife, a sister, and two children. Funeral service at the house by the writer. J. C. SEIBERT.

SULLIVAN.—Near the Bellevue church, Republic Co., Kans., Feb. 17, 1895, Mrs. Susan, wife of friend Aaron Sullivan, aged 77 years and 17 days. Funeral in the M. E. church by Eld. C. S. Holsinger.

FLORENCE FIKE.

NAFF.—In the Bethlehem congregation, Franklin Co., Va., at the home of her son, Eld. Daniel A. Naff, Feb. 14, 1895, at 7:30 P. M., sister Hannah Naff, aged 83 years, 5 months and 9 days. She was the widow of Eld. Abraham Naff, who preceded her to the spirit land more than twenty-two years ago. Another mother in Israel is gone. She was a consistent sister, loved the church, delighted in its service and always rejoiced in its prosperity. Her life was a pattern of Christianity. Funeral services conducted by Eld. Daniel Peters.

G. W. NAFF.

GRUBER.—In the Astoria church, Fulton Co., Ill., Feb. 12, 1895, Joseph Gruber, aged 71 years, 3 months and 2 days. He was born in Dauphin County, Pa. He was married to Susanna Aldinger. To this union were born ten children. In 1850 he, with his wife, united with the Brethren's church at Spring Creek, Pa. In 1881 he, with his family, emigrated to Illinois. He leaves a wife and eight children.

JONAS BECK.

FISHER.—Near Sheridan, Mo., Jan. 17, 1895, sister Nora Fisher, aged 23 years, 4 months and 29 days. She was the daughter of George W. and Parazetta Nash, of Nodaway County, Mo. She was born in Taylor County, Iowa, and later removed with her parents to Nodaway County, Mo., where her father still resides. She was married to Bro. Grant Fisher at Rush Centre, Kans., June 10, 1884. After four years they returned to Nodaway County, Mo. After having united with the Brethren church at that place, they located five miles west of Sheridan, in the Honey Creek congregation. Sister Nora's sickness was a complication of diseases, among which articular rheumatism was the most prominent. She was confined to her bed about four weeks. At the Brethren's church Eld. Chapman, of the Christian church, preached the funeral discourse. The remains were interred in the Brethren's cemetery.

H. J. HULSE.

MOORE.—In Lagrange County, Ind., Jan. 22, 1895, William Moore, aged 74 years and 28 days. He was born in Pennsylvania, and was united in marriage to Elizabeth Moffett, of Ashland County, Ohio, in 1846. They moved to Lagrange County, Ind., in 1850, where they lived until his decease. Five children were born to them. Four survive him. He united with the church in 1873 and lived in the faith until his death. Funeral occasion improved by Eld. Peter Long, from Amos 4:12.

PETER LONG.



**CLARK.**—In the Blue Ridge church, Ill., Feb. 10, 1895, sister Frances Elizabeth, daughter of Samuel and Louisa Knupp, aged 17 years, 5 months and 12 days. She united with the Brethren church in May, 1890. She was united in marriage to Lewis Clark Oct. 9, 1894. The funeral services were held at the Brethren church northeast of Mansfield, conducted by the writer.

JOHN BARNHART.

**WOLFE.**—In the Okaw church, Platt Co., Ill., Feb. 22, 1895, of catarrhal fever, Owen, son of Bro. Eli and sister Mary Wolfe, aged 1 year, 1 month and 8 days. Services by John Arnold.

E. F. WOLFE.

**HEIPLE.**—In the Johnstown church, Pa., of heart trouble, sister Elizabeth, wife of Bro. Lewis Perry Heiple, aged 65 years, 1 month and 2 days.

DAVID HILDEBRAND.

**SHAFFER.**—Feb. 19, 1895, Sarah, widow of Andrew Shaffer, deceased, and mother of Bro. Levi Shaffer, of Nebraska, aged 82 years. Her maiden name was Cane.

DAVID HILDEBRAND.

**MUMMERT.**—In the Maple Valley congregation, Cherokee Co., Iowa, Feb. 18, 1895, Carlisle, wife of friend Moses Mummert, aged 34 years, 11 months and 7 days. Funeral services by the writer, in the M. E. church in Aurelia, Iowa, from Mark 8: 36, 37.

JOHN EARLY.

**McCLAIN.**—Near Aurelia, Iowa, Feb. 10, 1895, of typhoid fever, Herman McClain, aged 24 years, 2 months and 27 days. He leaves an aged Christian father, nine brothers and one sister. Funeral was preached at the Maple Valley church by Eld. Joseph W. Trostle and the writer, from 1 Cor. 15: 26.

JOHN EARLY.

**FETTERS.**—In the Salem church, Ohio, Feb. 18, 1895, Solomon Feters, aged 76 years, 6 months and 23 days. He was born and spent his early life in this vicinity. Eight children were born to him, five sons and three daughters, by his first wife, and in the year 1875 he was married to Susan Bollinger, who now survives him. Funeral services at our central house, from Rev. 14: 13, by Mr. Furnace, of West Milton, Ohio, and the writer.

JESSE K. BRUMBAUGH.

**HESS.**—At Georgetown, in the Salem church, Ohio, Feb. 11, 1895, sister Frances Hess, aged 52 years, 9 months and 20 days. Sister Hess was afflicted for several years with cancer. About a month before her death she called in the elders and was anointed. One daughter preceded her to the spirit world. She left a dear husband. Funeral services from the words, "She hath done what she could," Mark 14: 8, by Bro. B. F. Honeyman and the writer.

JESSE K. BRUMBAUGH.

**KRAL.**—In the Roann congregation, Ind., Feb. 19, 1895, of consumption, Daisy Lavora Kral, aged 15 years, 5 months and 10 days. Funeral discourse in the M. E. church in Dtsko, by Bro. David Swihart, to a large assembly of people. Text, 2 Tim. 2: 7.

JOSEPH JOHN.

**KLEPSE.**—In the Salamonte church, Huntington Co., Ind., Feb. 20, 1895, sister Sarah, wife of Bro. Andrew Klepser, aged 78 years, 7 months and 18 days. She was the mother of ten children. Five have preceded her in death, one of them (Anna) having been the wife of Eld. Samuel Murray. She was a faithful sister for a number of years. Funeral services by the writer, assisted by Bro. Henry Wike, from Rev. 7: 13, 14.

DANIEL SHIDLER.

**HUBER.**—At Benton, Ind., Feb. 19, 1895, Franklin, son of Frederick and Mary Huber, aged 31 years, 2 months and 12 days. Funeral services by I. L. Berkeley, from Eccl. 7: 1, 2.

JACOB HOLLINGER.

**CRAWFORD.**—In Jasper County, Mo., Dec. 7, 1894, James F. Crawford, aged 3 years, 10 months and 20 days. Occasion improved from Mark 10: 13-16, by the writer, assisted by brethren Wm. Harvey and S. Gault.

CHRISTIAN HOLDEMAN.

**KOLLEBURN.**—In the Spring River church, Jasper Co., Mo., Jan. 1, 1895, LeRoy, infant son and only child of William C. and Nora L. Kollenburn, aged 6 weeks. We hope the parents will prepare to meet their little darling in the mansions of bliss. Funeral services by the writer and Bro. J. K. Shively, from Gen. 3: 19.

CHRISTIAN HOLDEMAN.

**FRY.**—Within the bounds of the Spring River church, Jasper Co., Mo., Feb. 1, 1895, Walter J., son of Jasper L. and Alma L. Fry, aged 9 months and 27 days. Interment in the Brethren's graveyard. Funeral sermon by the writer and S. Gault. We hope the parents will cast their lot with God's people in the near future and prepare to meet their little son in heaven. Text, Matt. 19: 13-15.

CHRISTIAN HOLDEMAN.

**DONNELSON.**—In the Aughtwick congregation, Pa., Feb. 5, 1895, sister Anna E. Donnelson, aged 21 years, 10 months and 5 days. Funeral services from Mark 14: 8, first clause, by the writer.

R. M. WAKEFIELD.

**HUFFMAN.**—At Black Log Valley, Pa., Juniata County, Oct. 26, 1894, Samuel Huffman, aged 76 years, 4 months and 8 days. Funeral services from Eccl. 8: 8, by the writer.

R. M. WAKEFIELD.

**HERR.**—In the Conestoga church, Lancaster Co., Pa., Feb. 15, 1895, sister Catherine, wife of Bro. Tobias Herr, aged 67 years, 5 months and 23 days. Services by the Brethren, from Rev. 14: 13.

I. W. TAYLOR.

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### Announcements.

#### DISTRICT MEETINGS.

May 8 and 9, Eastern District of Pennsylvania, in the Hatfield congregation, at the Hatfield meetinghouse, Montgomery Co.

April 10, at S. A. M., District of Southern Kansas and Colorado, in the Kansas Central church, Rice Co., Kans.

#### LOVE FEASTS.

April 26, at 1 P. M., Pleasant Hill church, near Varden, Ill.

April 26, at 1 P. M., Logan church, Ohio.

April 29 and 30, Belleville church, Republic Co., Kans.

**LETTER FROM REV. S. N. EVERSOLE WHICH IS SELF-EXPLANATORY.**

RUTTEN, N. D., Feb. 25, 1895

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"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MARCH 19, 1895.

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BRO. ALBERT HOLLINGER closed his interesting series of meetings at Hagerstown, Md., with six accessions.

BRO. J. M. MOHLER has closed his meetings at the Monticello church, Ind. There were sixteen accessions in all.

BRO. ENOCH EBY is the first one to send a marriage notice accompanied by the fifty cents donated for missionary work.

THE Khedive of Egypt is no friend of tobacco. It has been decided to fine any person one thousand dollars who attempts to raise the weed on that soil.

CONSIDERABLE correspondence, which reached us quite late, is unavoidably crowded out this week. We will endeavor to make room for all of it in next issue.

BRO. A. M. DICKEY's report of the money received for the Western sufferers, during the month of February, is on our desk, and will appear in next issue.

AFTER preaching thirty-one sermons, Bro. Bennett Trout closed a series of meetings in the Salem church, Ohio, with twenty-four accessions by baptism, and one reclaimed.

BRO. ISAAC FRANTZ, of Ohio, has been doing some good work in Pennsylvania recently. His meetings near Harleysville resulted in eight accessions by baptism, and three restored.

SOME one who does not give his name, says: "During a series of meetings recently held in the Kansas Center church, Rice Co., Kans., four souls became willing to forsake sin and were received by baptism."

WHAT is being done for the training of the hundreds of young converts that have lately entered the church? Are we giving them the attention necessary to develop them as they should be? These are questions that should be well pondered by every minister in the Brotherhood.

BRO. H. O. EARLY, of Virginia, had the pleasure of seeing fifteen apply for membership during his recent series of meetings at Waynesboro, Pa. Twelve were baptized and three await the initiatory rite.

WE fear that there is, at this time, a little lack of activity on the part of our evangelists and other workmen. Our earnestness in the Master's work should not slacken at any time. We should be continually about his work.

WRITING from Good's Mills, Va., March 8, Bro. E. L. Brower says that Eld. Isaac Long is yet quite feeble, and it is to be feared that the time of his departure is nigh. He expresses a willingness to depart and be with Christ.

BRO CHARLES ROYER, the senior elder in the Buffalo Valley church, Union Co., Pa., died Feb. 28, at the advanced age of eighty-three years, ten months and sixteen days. He is very highly spoken of by the press of that county.

BRO. R. J. AKEES, writes that the members of the Pleasant Valley congregation, Va., are in the midst of a very interesting meeting, conducted by brethren C. D. Hylton and Harvey Weddle. There were two accessions at the time he wrote.

UNDER date of March 5, sister Sarah Bueghly, of Greenleafton, Minn., writes: "Eld. Joseph Ogg is yet lying under the hand of affliction. We are fearful that he will not recover. He suffers greatly. He earnestly desires the prayers of God's people."

If you want your love feast announcement to appear among the standing announcements, send it to us in a condensed form on a card or slip of paper separate and apart from all other business. Always use this form:  
May 25 at three P. M., Blue River, Whitley Co., Ind.

BRO. WM O. HIPES, who has been doing some excellent evangelistic work in Northern Missouri during the last three years, has arranged to spend the next few months in other fields. He is to return to Missouri next September. He is now spending a few days with us at the Mount, and while here will do some preaching in the Chapel.

OUR quarterly council-meeting at Mount Morris, last Saturday, passed off very pleasantly. Two delegates were elected to the Annual Meeting, and two to the District Meeting. Our spring love feast is to be held at the Silver Creek house, June 28 and 29, commencing at two P. M. A committee was also appointed to collect and send to the Western sufferers a carload of grain, goods, seeds, etc.

BRO. SAMUEL MURRAY, of Mexico, Ind., who was quite ill a few weeks ago, has recovered sufficiently to write us a real good letter. He wishes to be remembered to all of our readers, and expresses his thanks to the God of heaven that he has once more raised him from a bed of affliction. He is getting quite old, but feels a deep interest in the church, and may yet grow strong enough to preach a number of sermons.

BRETHREN Enoch Eby and Chas. Yearout, two members of the School Visiting Board, recently spent some days visiting the school at McPherson, Kans. Of evenings, during the visit, Bro. Yearout preached in the Chapel. Their labors were very much appreciated, so says *The Educator*.

It would prove a great help to us if those who write obituary notices would turn to those that appear in the paper, and follow the form there given as closely as practicable. Those who send in love feast announcements will also do well to follow the form given in the MESSENGER. By so doing, they will save us a great deal of writing and make no more work for themselves.

BRETHREN Geo. D. Zollers and Daniel Dierdorff, acting as visiting elders for the Mount Morris College, were with us this week, looking after the things that pertain to the moral and religious interest of the students. They have an important duty before them and seem to enter into it with a zeal becoming the work intrusted to them. The school this year is, however, in an unusual good condition. The winter term closes next week, and a number of students will return to their homes. They leave here with the best wishes of everybody, so far as we know. A more orderly set of students we have not seen in a long while. We part with them with regrets.

THIS office is in receipt of a postal card from Bro. O. Perry Hoover, mailed at Leipzig, Germany, Jan. 10, 1895, that has had a thrilling experience, and, could it speak, would tell an awful story. It was in the mail, on the ill-fated steamer, Elbe, that went down in the North Sea some weeks ago, resulting in the loss of nearly four hundred lives. Several of the mail sacks were washed ashore and others were recovered by the aid of divers, and among the mail, not too badly damaged to be read, was this card. One end of the card is gone, but enough remains to enable us to make out the contents. It is remarkable that this card should reach us just a few hours after we received, from Dayton, Ohio, another card telling the sad story of the death of Bro. S. W. Hoover, the father of O. Perry Hoover.

OCCASIONALLY there appears in the MESSENGER an article that does not give the best of satisfaction to some of our substantial brethren. When a thing of this kind does occur, we will regard it as quite a favor if these brethren will write us and state their objections to the parts of the article that prove offensive to them. We have a few readers who do this, and it proves very helpful to us in our work. A word of caution from our earnest brethren is calculated to make us more careful. Do not be afraid of hurting our feelings with brotherly letters, reminding us of our mistakes. Even if we do not personally answer such communications, the writers may rest assured that they are appreciated. We are here to make the MESSENGER just such a paper as is needed in the Brotherhood, and he who points out our mistakes, and tells us how to avoid others in the future, is our best friend. We need a host of just such friends.



## ESSAYS

Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THE LOOM OF LIFE.

SELECTED BY FLORENCE C. HINSON.

ALL day, all night I can hear the jar  
Of the loom of life: and near and far  
It thrills with its deep and muffled sound,  
As tireless wheels go round and round.

Bustly, ceaselessly goes the loom.  
In the light of day and the midnight's gloom  
The wheels are turning with all their strife,  
Forming at last the web of life.

Click! Click! there's a thread of love wove in,  
Click! Click! another of wrong and sin.  
What a checkered thing will this life be  
When we see it unrolled in eternity!

Time with a face like mystery,  
And hands as busy as hands can be,  
Sits at the loom with arms outspread  
To catch on its meshes each glancing thread.

When shall this wonderful web be done?  
In a hundred years, perhaps, or one.  
Or to-morrow! who knoweth? Not you or I.  
But the wheels turn on and the shuttles fly.

Are we spinners of wool for this life's web? Say,  
Do we furnish the weaver a web each day?  
It were better then, O my friend, to spin  
A beautiful thread than a thread of sin.

Ah, sad-eyed weaver, the years are slow,  
But each one is nearing the end I know.  
And some day the last thread shall be woven in.  
God grant it be love instead of sin.

Hope, Florida.

### WE MUST STAND FOR OUR PRINCIPLES.

BY P. B. KELTNER.

RECENT articles in the MESSENGER on church government and other vital subjects have been the means, we trust, of impressing the mind of every brother and sister with the fact that the church is passing through a critical period of her history. Indeed every age of the church's history has been a critical one. The poet has well said,

"'Twas tribulation ages since,  
'Tis tribulation still."

The fact of a conflict before us is no less formidable than it was in days gone by. We should be impressed to inquire into the church's present needs. If we know them, and prepare ourselves accordingly, the victory may be ours. "My grace is sufficient for thee." 2 Cor. 12:9. But the burning question in all our hearts should be, Are we preparing for the conflict? It is quite sure that the history of many churches will be ours, unless we squarely face the facts and prepare ourselves to meet them. Since very much depends upon the teaching, we present a few thoughts that we believe are worthy the consideration of every faithful minister in our beloved Fraternity.

1. The church's doctrinal features must be clearly and faithfully drawn. We certainly are living in an age when the tendency is to expunge from pulpit and press the doctrinal teachings of Christ and the apostles. The great cry of to-day is to unite the churches. If the right means were used to attain that end, the object would be a good one. In cities especially is this spirit prevailing to get the churches together. The plan is to hold union services and be sure not to say anything about one another's special doctrinal features. Thereby, they say, we create a fraternal feeling. It is plain this can never be done unless every self-sacrificing man

of God's Word is no longer preached, and hence not practiced. What we need is to guard the church well against this dangerous and threatening foe. If 1 Peter 3:15 ever would apply, it is now, when this monstrous non-doctrinal spirit so largely prevails. We need to teach the people that we are saved, not by enthusiasm and massing the people together by unscriptural compromises, but by *preaching and by living faithfully God's literal Word.*

2. The church should be well guarded against the encroachments of worldlyism that are threatening her borders and entering her ranks. This is an awful evil that is destroying the spirituality of thousands. It is not only threatening all religious bodies, but it has nearly, or quite, destroyed the spiritual life of many. In this we should profit by the sad experiences of others. In our preaching we should faithfully guard this point. No brother can afford to give an uncertain sound in preaching against this formidable adversary that is threatening the purity of our beloved Brotherhood.

In the first place our life and appearance should accord with the ever-established principles of the church that we once rejoiced to make our choice. No brother can be successful in perpetuating the order of the church while he himself stands behind the sacred desk with his wearing apparel in any way fashioned after the order of the world. If he says he has no faith in the Brethren's order in dress, he is not faithful to his vow once made, and certainly, in this particular, is failing to do his duty.

Especially is this true in isolated districts and mission points. No brother should be located or allowed to locate for the purpose of taking exclusive charge of church work, who is not in full sympathy with the order of the church, and willing to show that sympathy both by precept and by example. Would to God we could inspire our young everywhere to the importance of this fact.

Secondly, we should guard against the amusement mania that is fastening itself on the religious world. Church socials, entertainments of whatever nature and the many little organizations outside of the main body, though all purporting to be helps, will sap the spirituality of any church. These are dangers that face us, and our ability to keep the church pure will be proportioned as our young will prepare and consecrate themselves for the contest.

3 Another significant fact is that the church must enforce her discipline. Our danger is of being lulled to sleep upon this point. The many churches whose doors are standing wide open to worldlyism, are not there through a fault of their discipline, but through a lack of enforcing it. Many churches that we might name have excellent qualities in their discipline, but they have winked so often at open violations of it that they have absolutely lost the power of public sentiment. They are entirely helpless in the matter of enforcing it. Many members that are older in years and have had a taste of better days, have simply to lament over their helpless condition. We need mildness and forbearance. We need brethren and sisters to go out and bring back the backslidden, the wayward and the indifferent into the fold; and still we need more than all, brethren, firmness mixed with good judgment, to enforce our discipline. It is the hope of the church's prosperity.

4 In our great anxiety to gather members into the fold we may lose sight of feeding those that have already been gathered. This certainly is another danger to which we are seriously exposed. This is proved to be true in observing

the history of many religious movements of to-day. Hundreds yearly are reported as having been converted and yet the actual increase in membership is comparatively small, owing to a lack of "feeding" and "keeping." Brethren, may we not, in our great zeal to enlarge our borders and gather into the fold, fail of our duty in "feeding the flock?" A lack of sufficient wholesome food will entail disease upon the flock, and her offsprings will be unhealthy.

We need men everywhere to seek the lost. We need them with especial fitness to conduct series of meetings, convince the gainsayer and gather into the fold, but brethren, we need *thrice* more especial fitness and willingness to "feed the flock of God."

Sterling, Ill.

### CHARITY—LOVE.

BY NOAH LONGANECKER.

MUCH has been said about the improper use of the word "charity" in 1 Cor. 13. Charity is that disposition of the heart called good-will, benevolence, love, which will incline us to think favorably of our fellow-men, and to do them good. In this sense it is certainly as proper to use charity as love. Love is a synonym of charity. Love is that which delights, happiness, and satisfies. That which we love delights us, and we cannot be happy or satisfied, unless we are with it, or possess it. Love is the essence of the Christian religion. It is the divine life in the soul. Without it we are dead to happiness, holiness, and God. Without it we are nothing. Without it all things else will profit us nothing. If love is so essential it is well worth while to know it in all its particulars. It is not left to our conjectures to find out all those particulars. Paul, in 1 Cor. 13, gives some sixteen essentials of true love. We will note them briefly.

1. "Charity suffereth long." Our afflictions, trials, adversities and persecutions may be many and severe, but our love to God and man fills our souls with much long-suffering. Love will not only suffer, but suffer long, all the ignorance, errors, weakness, infirmities, malice and wickedness of our fellow-men. Without murmuring, it will lead us to a patient submission in all God's divine providence and will. Long-suffering is a fruit of the Spirit, without which no one can grow in the divine life.

2 "Charity is kind." "Kind words never die." How winning, attractive and charming, the grace, tenderness, gentleness and beneficence of the truly kind soul! It is a part of the Christian's garb that will attract. For want of kindness many hearts bleed. Had not the kindness of God our Savior appeared toward us, we would yet be "foolish, deceived, disobedient, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Kindness has won many souls to the Savior. "More hearts pine away in secret anguish for the want of kindness from those who should be their comforters than from any other calamity in life. Kindness is the real law of life, the link that connects earth with heaven. Write your name by kindness."

3. "Charity envieth not." Envy had its origin with Satan, because he could not equal or excel. It is fixed on excellence. Pure love will not grieve if others excel it in goods, intellect, or spiritual goodness. It will rejoice as much in the honor and prosperity of others as in those of its possessor. The envious soul ever prepares its own gallows. Like the rattle-snake, it will sting itself to death. "Who is able to stand before envy?" Joseph could not. Christ was delivered to be crucified because of it. Some think the



vice incurable. Not so. Envy must flee when charity takes possession of the soul. Let us all wage war against the vice in our hearts and exterminate it. Let us not rest till the vice is "dead, DEAD, DEAD."

4. "*Charity vaunteth not itself.*" Writers are not fully agreed on the sense of the original. Is not boastful. Does not put itself forward. Does not boast of what it is, or has, or has done. So Bible students understand the term "*vaunteth*." Cain did not excel in this grace. The proud Pharisee was wanting in this line. Their followers are "legion." "The love of many shall wax cold," is a sign of the last times. And the last times shall be perilous, because "men shall be lovers of their own selves." The great cry of the mass is, "See what I have, what I am, and what I have done." Charity savors none of this "Christ made himself of no reputation." The true lesson of love is "in lowliness of mind let each esteem others better than themselves. In honor preferring one another." In this we all have room to grow in the divine life.

5. "*Charity is not puffed up.*" Pride is the essence of sin. Love is the essence of God. Where no humility is, there is no love. Pride is an over-estimation of one's self. It is an inflation with the spirit of self-importance. Anything "puffed up," or inflated, may appear large in form, but is of little merit. How light is the puff-ball! How hollow and empty the proud or inflated heart! "I say, through the grace that is given unto me, unto every man that is among you, not to think of himself more highly than he ought to think." Pride led to the inflation, self-inflation, or puffing-up, of Satan, hence his downfall. Love will lead us to humble ourselves, and then God will finally exalt us. A heart filled with self-importance has no room for God. A puffed-up heart, or spirit, is wanting of the love of God.

6. "*Doth not behave itself unseemly*" Decorum, good manners, decency, etc., are very essential traits of the true Christian. True love will always show itself in these traits. How unseemly is the brutish man! We call the rude and unmannerly "*ill-bred*." They have not the love of God shed abroad in their hearts. Some seem to think that oddity and indecency are traits of humility. When one cares not what others think of him, he is on the way to ruin. Civility belongs to Christianity, and not to heathenism. How unseemly are uncivil and indecent persons! Paul would say such have not charity, or love. We have heard so much from our worthy editors on the unseemly behavior of professors in traveling that we almost wish that it could here be reproduced.

7. "*Seeketh not her own.*" In 1 Cor. 10: 24, we read, "Let no man seek his own, but every man another's wealth." These are Hebrew idioms. That which we the more especially seek, we are said to seek and the other not. Such idioms were common with the Jews. Love cannot be satisfied but in the salvation of all. Those who are not anxious for the salvation of all are not Christians. In one way of speaking, we are to seek our own good, but more especially the good of all. When weighed in this balance, how many of us are wanting! They are not the many who spend and are spent for the good of others. Yet the more we love, the more we will do so. Rom. 9: 1-3 is a good illustration of true and sincere love.

8. "*Is not easily provoked.*" According to Wilson, the literal translation is, "Is not provoked to anger." We are informed that "easily" is not in the original. We are "to provoke unto love, and to good works." To provoke means "to call forth; to arouse." To be called forth, or aroused,

to love and good works is in line with charity or love; but to be aroused to, or called forth unto anger or passion is not love. The moment love is provoked to anger, it ceases to be love. Better, perhaps, the moment we are provoked to anger we cease to have love, for anger is the contrary of love. If hatred is the feeling we have toward others, then we are murderers, according to John. The reason we are so much aroused to anger is because we are so much wanting in love one toward another.

9. "*Thinketh no evil.*" Clarke says, "The original implies that he does not invent or devise any evil." We are not to judge the motives of others. A good action may have a bad motive, but love will never allow us to think so. Ministers see the need of this excellence, for their actions and motives are so frequently misconstrued. There is enough real evil in the world without deceiving by devising imaginary evil. A great part of the ills of life is so by imagination. This is especially so pertaining to moral or spiritual evil. Our observation leads us to believe that the more noble the character, the more evil will be invented against it. This certainly shows the want of true love to, and confidence in, one another.

10. "*Rejoiceth not in iniquity.*"

11. "*But rejoiceth in the truth.*" How common—I might say, how natural—it is for us to rejoice when we hear an evil report of those whom we hate! We are so prone to rejoice when evil befalls our enemies. Is this not evidence that we do not love them? Such rejoicing is not confined to times of war and bloodshed, but is visible in the common occurrences of life. Falsehood and misrepresentation are the work of Satan, and he is the adversary of God, or love. Love does not rejoice in such work. "It rejoiceth in the truth;" in everything that is opposite to falsehood. Its rejoicing is in "glory to God in the highest, and on earth peace, good will toward men." God's Word is truth. "The statutes of the Lord are right, rejoicing the heart."

12. "*Beareth all things*" Wilson gives "covers all things" as the literal translation. So also the margin in the Revised Version. So also 1 Peter 4: 8 Charity shall cover the multitude of sins. None who are under the influence of love, ever make the weaknesses, imperfections and faults of others the subject of conversation. They cover them with the "mantle of charity." They come in the tenderness and love that possessed the Lord Jesus Christ when it was said of him, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." We all need yet to learn of Jesus, to be true sympathizers with the weak and ignorant. "Hatred stirreth up strife; but love covereth all sins. He that covereth a transgression seeketh love." Prov. 10: 12; 17: 9.

13. "*Believeth all things.*" Love will ever lead us to believe the best of God's divine providence, although we cannot always see it with our eyes. It is the arm of love, and in love we receive it all. We put the most charitable construction upon all his requirements of us and his dealings with us, for "we love him, because he first loved us." So love will ever lead us to believe the best of all men.

14. "*Hopeeth all things.*" Hope is a desire of good with a belief that it is obtainable. So when we cannot see the good in men that we ought to see, then love comes, with its strong desire and belief that good will yet appear. So when we fail to see the good in God's dealings with us, then love comes with its strong desire and belief that good

will yet appear. In either sense, "Love hopeth all things."

15. "*Endureth all things.*" "We must through much tribulation enter into the kingdom of God."

Christ says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Tribulations, afflictions, temptations, persecutions, insults, etc., may be our lot. Whether we move under the rod of God's chastisement and divine love, or whether we are assailed by the mal-treatment and fiery trials of Satan and his crew, under all we will endure to the end. Even under the hand of persecutions love will endure it all and cry, "Father, forgive them, for they know not what they do." Or, "Lord, lay not this in to their charge." Nothing but divine love will ever lead us to pray for our enemies. "In all these things we are more than conquerors through him that loved us." Rom. 8: 35-39.

16. "*Charity never faileth.*" Some say, "Faith and hope will end, but charity will never end." Paul does not say so. He gives faith and hope as two essentials of charity. See Rom. 13, 14. True love includes faith and love, and for that reason is greater than either of those two. What were heaven without love toward God and one another? Could that love exist if we had not faith and hope in and toward God and one another? Nay, verily nay, for love, or charity, "believes and hopes all things." Finally, if we have not the foregoing characteristics, or charity, we are nothing. Whatever we may be, and whatever we may do, it will profit us nothing. Well may Paul say, "And above all things put on charity, which is the bond of perfectness." "Owe no man anything, but to love one another."

#### THE BIBLE, WHAT TO DO WITH IT, AND WHY.

BY JAS. M. NEFF.

##### In Seven Parts.—Part Two.

THE necessity of searching the Scriptures is made all the more urgent by the fact that many passages are not to be interpreted literally, the meaning does not lie on the surface. Many statements and commands of the Bible must be studied and interpreted in the light of the history and peculiarities of the people to whom they were addressed, the circumstances that called them forth, and other passages bearing upon the same subject. In some texts, indeed, we are to find more meaning than is expressed in words, and in others less. But let us look for the proof of what is here stated.

Here first we see a class of commands which do not mean, as applied to us, what they meant to the persons to whom they were uttered. After John, Andrew and Peter had become followers of Christ, when he was about to return to Galilee, he found Philip and commanded him, "Follow me." By that Jesus meant to bid Philip follow him into Galilee and become his personal attendant. But it is neither our duty to go from Judea to Galilee, nor to become Christ's personal attendants. "Follow me" is a command full of meaning to us, but it does not mean all it meant to Philip.

When John and Andrew asked, "Rabbi, where dwellest thou?" Jesus commanded them, "Come and see." It was an invitation to them to retire with him to his temporary place of abode. He wanted to take them aside and instruct them and fire them with the zeal which his personal presence would inspire. In its application to us this is an important command, but it does not mean all it meant to John and Andrew. Jesus is not yet ready to take us into his personal presence; but if our minds and hearts are yet darkened and we



are in doubt as to his Truth, he would have us know that the most unanswerable argument in favor of Christianity is to feel the magic touch of his power by intimate communion with him through the Spirit. Do you doubt? "Come and see."

When the Master was ready to replenish the wine-vessels at the marriage feast at Cana, he commanded the servants, "Fill the water-pots with water." This is a command that is purely local, and of which it is not necessary to try to make any general application.

When the soldiers came to John the Baptist, asking, "What shall we do?" among other things he said, "Be content with your wages." Luke 3: 14. A young man from the East, where wages are perhaps low, goes West, not knowing what labor is worth there. An employer takes advantage of his ignorance and hires him at low wages. Afterward, the young man learns that he is not getting what his labor is worth. Shall he be content because "Be content with your wages" is a Bible command? No. John was addressing a class of soldiers, who, not satisfied with their income, were often guilty of bringing false accusations against innocent persons and thus securing the confiscation of their property that they might divide the spoils among themselves. It was injustice and oppression at which he was making a thrust, and that is just as wrong to-day as it was then.

It would be indeed a grave misapplication of Scripture to argue that because John said, "Be content with your wages," therefore the poor minister should not complain, though he is getting no wages at all; especially since Paul has said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 14); yet this would be making a literal application of the command. When the rich young man boasted of his legal observances and asked, "What lack I yet?" our Lord replied by commanding, "Sell all that thou hast, and distribute unto the poor." Luke 18: 22. *Sell all that thou hast!* Did Christ mean what he said? I suppose he did. Does he mean that you shall do what he told that young man to do? No; not literally that. This man's wealth was the thing that stood in the way of his fully accepting Christ, therefore he must give it up. And that thing that stands in the way of your complete submission to the will of Christ you must give up, no matter what it is. But it by no means follows that every man who follows Christ must sell all his property and distribute to the poor. If we believe this is necessary, we are refusing to practice what we believe, and we thus condemn ourselves.

On that last sad night before the crucifixion of our Lord, that he might prepare the minds of his yet faithful eleven for the coming troublous times, he said to them, among other things, "He that hath no sword, let him sell his garment, and buy one." What! Sell a garment to buy a sword? That's precisely what the Lord himself said. See Luke 23: 36. Shall we therefore literally arm ourselves with swords to meet our enemies? O no! Christ wanted to impress upon the minds of his disciples the severe persecutions they might expect if they were true to him; and thus, by being forewarned, they would be forearmed against the temptation to forsake and deny him. But in the application of this command to ourselves, he would not have us make a literal interpretation of it.

But do we not see from all this the great necessity of searching the Scriptures? In the interpretation of all these and many other texts and their application to ourselves, what shall we take, and what shall we not take? Every honest soul

wants all,—yes, *all*,—that God intended for him. But shall we "take it just as it reads?" No; this we cannot do. This would not be to get the mind of God. To get that we must search! *Mt. Morris, Ill.*

#### WINTER.

BY D. H. WEAVER.

GIANT earth, bound in winter's icy fetters! How sad! How mournful the spectacle! All nature dead! Locked in the arms of winter's cold embrace. Buried beneath the hoary fleece from his frigid back! Earth a universal grave! A frozen world! How dreary! How desolate! How sad! And yet how like humanity! Fitting emblem of man held in the thralldom of sin.

No more secure is the earth, and all nature, held by winter's frozen pinions, than are millions of the human race, held by the galling chains of sin. "The wages of sin is death." Sin and death are united, in one great effort, to destroy the divine principle implanted in humanity; united in one effort to destroy soul and body. To-day the human family, with a few exceptions, is held firmly in the double embrace of the monsters, sin and death. The freezing smiles of a selfish world hold them in their magic spell, while her meaningless flatteries, her loveless caresses, and her voice of hollow mockery combine to sing the dirge of the soul that is dead in trespasses and sins.

Winter is now wreaking his vengeance upon helpless nature, but his "surlly spite is vain. Summer sweets shall bloom again." Soon the king of summer will throw his beams upon the earth in a more direct line, when his genial smiles will thaw the stiffened fingers of old winter's grasping hand, and nature will shake herself free from his merciless grip. Then will come the "time of the singing," when Mother Earth will no longer hide her mantled face, but boldly throw off her veil of snow and ice, to welcome back her children of spring. All around and beneath us they will be bursting into life and beauty, from their wintry graves. Soon earth will have exchanged her winding sheet of frost, for one of living verdure. Soon the flowers will peep forth from their hiding places, with a smile of gladness, to cheer the drooping heart and revive the fainting spirit. Soon the twig that now bends to its fetters of ice, will lift its drooping head and thrill with the life pulses of its fluttering foliage. Soon the feathered songster will return from his southern home to make glad meadow, orchard and woodland, with his song of praise to his Maker.

What a transformation the sun's rays have power to bring about, when shed straight upon the earth!

No less has the Sun of Righteousness power to transform the sinner's barren heart and cause the beauties of righteousness to spring from its frozen soil; to awaken to life the dormant energies of his sin-fettered soul; to kindle into a flame the latent spark of his divine nature, implanted by his Creator, and conform him to the image of his Savior; to tear off his fetters, release him from his shroud of sin, and raise him above his former affections, until he becomes a new creature in Christ Jesus.

May the warm rays of God's redeeming love penetrate the heart of the great world until every tribe and nation upon the earth shall have been resurrected from its wintry grave of sin and ignorance, and made to rejoice in the sunlight of redemption!

*Longmont, Colo.*

#### "MY GRACE IS SUFFICIENT FOR THEE."

BY C. H. BALSBAUGH.

*My Dear Afflicted Brother:—*

THERE is an ungaged meaning in the assurance of Christ to Paul in 2 Cor. 12: 9. What that "messenger of Satan" was, by which the apostle was buffeted we know not; but whatever it may have been, there was in Christ an inconceivable preponderance of grace to meet and repel it. We are far from having learned how large and inexhaustible are our resources in Christ. Through all the centuries the church has only been dipping with tiny vessels along the margin of the measureless Pacific of Divine Grace. When any one ventures a little beyond conventional limits he is regarded as daring and irreverent. To take God at His word in the amplitude of His "exceeding great and precious promises," and claim the position which grace confers, is regarded by many as reprehensible presumption. We are not half as afraid of sin as we are "slow of heart to believe all that the prophets have spoken," and Christ and His apostles certified. Luke 24: 25; Heb. 1: 1, 2 and 2: 3.

Your letter is full of the pathos of a heart broken by recent bereavement. Only fourteen months in wedlock, and now weeping over the grave of a beloved spouse and infant daughter. No wonder you piteously knock with both hands at the door of Eternity, and beg for admission into the glorified state, where you may enjoy eternal reunion with your sainted jewels. There are thousands of such mourners in the world. The divine appointment in Heb. 9: 27 is irreversible. And the divine reversal in 1 Cor. 15: 55, 56, is sealed forever and ever. Dead yet living. John 11: 25, 26.

"What can preserve my life, or what destroy?  
An angel's arm can't snatch me from the grave;  
Legions of angels can't confine me there."

Death claims us: death is conquered. For the believer the fear of death is removed, and the power of the devil destroyed. Heb. 2: 14, 15. What a triumphant exit was that of your youthful bosom-mate! But it was just as natural to faith as for a babe to fall asleep in its mother's arms. No one can rightly apprehend Jesus and be afraid of death and judgment. His stonement is perfect and His intercession constant and efficient. Grace and faith constitute a perfect identification. The faith that reaches Christward for life, just as fully reaches outward for expression. Obedience without grace is inevitable failure. Grace without obedience would be fatal licentiousness. Your wife is saved, and that means infinitely more than going to heaven. The preparation for the place is more than the place itself. John 14: 2, 3, is possible only because of John 17: 19. Through the Gates of Pearl only pearl-natures pass. Pardon is only the minor element of redemption. To transform our sin-saturated nature into the very purity and beauty of the divine holiness,—this is salvation indeed. Apart from this, remission of sin would be a mere farce.

While your heart-strings quiver with agony in the dreadful rupture of death, your whole soul is also jubilant in the certainty of your wife's eternal beatitude, and the hope of sharing it in a little while. What a blessed paradox is Christianity. Fall of tears, yet "rejoicing with joy unspeakable and full of glory." 1 Pet. 1: 8; Acts 20: 31. Now your fountain of grief is flowing freely; but every drop will be merged in the Crystal River along whose evergreen banks your sainted wife and daughter are now taking heavenly pastime. They are waiting: you are hasten-



ing. Only a handbreadth, and you will walk the golden pavement of heaven in their company, with a multitude of white-robed worshippers which no man can number. Live that coming life by anticipation, and reflect the glory of the upper world wherever you go. This is Christianity. This is "Christ in us the hope of glory." This is the passport that will be honored at the Gate of Pearl. You can do it. God is in Christ, and Christ is yours through the dispensation of the Holy Ghost. Be of good cheer. Your Redeemer and Advocate is omnipotent. Eternity will gloriously justify all the divine dealings.

I conclude with three suggestions: "Give yourself to prayer." And let it be "the prayer of faith." No room for doubt before the mercy-seat. "Wherefore didst thou doubt?" is a divine interrogation that astonishes even God himself. When God does his best for man in open spectacle before the universe, He has a right to look for perfect trust in return. "Pray without ceasing," "according to His will," with the assurance of gracious audience. 1 Thess. 5:17; 1 John 5:14; Mark 11:23, 24.

"Search the Scriptures daily." Acts 17:11. Let your delight be in the law of the Lord: meditate therein day and night. Psa. 1:2. "Give thyself wholly to them, that thy profiting may appear unto all." 1 Tim. 4:15, 16. The more you study, and explore, and assimilate, the more will you know God and be like Him. Depend unflinchingly on the infallible teacher. John 16:13, 14. Become wise unto salvation. Let Word and God and Christ and self be synonyms.

Give yourself to cheerful, unremitting Christian work. Let this be your motto: "THAT I MIGHT BY ALL MEANS SAVE SOME." 1 Cor. 9:22. Organize a Sunday school, or Bible class, or some other form of soul-seeking, soul-winning, soul-training work. Be a co-worker with God for the accomplishment of His own great purpose in Christ. "Despise not the day of small things." Remember the "grain of mustard seed."

### MORE EQUALITY AND MORE WORK.

BY GEORGE D. ZOLLERS.

As I advance in life and my experience enlarges in the work of the church, I am urged to the conclusion that her work is not, as a rule, rightly proportioned; and her work is not nearly as effectual as it might be. Some have more assigned than they can execute, while others have comparatively little work to do. This evidently shows a lack of system to bring about a concurrent and harmonious action of the church. Is there no possibility of amendment? Can we not, as a Fraternity, redeem ourselves from this unequal attitude? Let some of the old-time methods that have no adaptation to the age and time in which we live, be respectfully discontinued, and let us place ourselves in a more favorable position to meet the requirements of the present time. Methods that were conducive to church government twenty-five years ago may prove inefficient to control and regulate the church today. Let us not be more endeared to our ancient methods of carrying into effect the grand principles of the economy of grace, than we are to the principles themselves. The principles can never change, but methods, to inculcate them, in my judgment, are susceptible of change.

The country is being densely populated, and towns and cities are springing up, and to be successful in promulgating the doctrine of Christ, as we accept it by faith, we must build our churchhouses, and locate the ministry so as to reach the people. Meetinghouses situated one or two miles outside of a corporation had better,

—if prudence dictates,—be moved within the city limits. And let ministers who have shown loyalty and fidelity to the cause of Christ be relieved,—in a measure at least,—from secular embarrassment, and let them make their higher calling a specialty, particularly at such posts where almost incessant action is requisite. Let these be "able men, such as fear God, men of truth." Such ministers will endorse and teach the order and usages of our Brotherhood, and should they betray their responsible trust, the church should, after legal but fruitless endeavors to correct them, grant them a dishonorable discharge.

I can readily see that the cause is suffering from the want of systematic government. Many of the rich in our church are hoarding up their thousands, and God only knows the tricks and shams that some have played in the accumulation of their wealth, in the way of exacting high interest from the poor, charging exorbitant prices, closing up the benevolent avenues to charitable institutions, and "muzzling the ox that treadeth out the corn." "Doth God care for oxen?" No, not in a spiritual sense; it is only here used in a figure to teach the necessity of helping his preachers out from beneath excessive burdens, and to show that it is not their duty to preach to the rich until their powers are exhausted, with muzzles on. Ah! is that equality? Does the Gospel demand it?

But I have always heard the theory advanced that the preacher and his family might be exalted by receiving a little aid; but is he not as likely to be injured if he is forever muzzled? But what about the wealthy members? Will they be injured? Very likely they will if they keep on hoarding up wealth; for I verily believe there are but few men who can control riches and retain their spiritual equilibrium. And the best remedy that I know to prevent covetousness is to give freely for the spread of the Gospel.

### CHIPS FROM THE WORKHOUSE.

BY DANIEL VANIMAN

CERTAIN conditions and facts confront us and we are compelled either to consider them and form our own conclusions or be classed with those who have "eyes and see not, ears and hear not, hearts and understand not" lest something should happen.

1. It is a fact, as admitted upon all hands, that the great commission makes it the duty of the church of Christ to give the Gospel to all the world, "TO EVERY CREATURE," to those in towns and cities, as well as to those in the country.

2. That all Christians as a primary obligation are held responsible under this commission to the extent of their ability and their opportunities.

3. That the Great Head of the church has set the ministry in his church and has made it their duty to keep this primary object of the work of the church before the members and lead them on in this great work, as the Eastern shepherd leads his flock or the officer his troops.

4. It is also a fact that churches are largely as they are taught, which is clearly proved by comparison with the Moravians, who, poor as they are, in this world's goods, annually contribute about \$8.50 per member for foreign missions, and sustain one foreign missionary for each sixty members in the home churches, while we have three missionaries in heathen lands to about sixty-five or seventy thousand members in the home churches; and last year we contributed about five cents to each member, instead of \$3.50 to the member, as the Moravian church.

What makes this difference? Answer: The

ministers of the Moravian churches believe and teach that the great commission means what it says, whilst we have preached and acted as if "Go ye into all the world, and preach the Gospel to every creature," meant, "Stay ye at home in America, and take care of yourselves and those around you, especially those living in the country; and let the rest of the world get along as best they can without the Gospel."

5. Here another fact confronts us, namely this, that the great majority of our 2,300 preachers have had very poor opportunities for obtaining a general knowledge of the world's missionary fields and their needs, what has already been done, what is yet to be accomplished, etc., and therefore have not become much impressed with the magnitude and importance of the work of the church beyond their own immediate localities.

A very hopeful fact, however, is that the special Bible terms, held at the Brethren's schools, have become as flowing fountains on mountain tops, from whence streams of Bible knowledge have flowed into the churches and Sunday schools of the valleys and plains of our Brotherhood, and fertilized them as never before. It is simply wonderful how the systematic study of the Bible, upon modern methods and with modern helps, is growing in the churches. Well, these Chips say, Let the fountains continue to flow, and let there be added, as soon as possible, systematized text books, leading to a correct knowledge of the world's missionary fields, their needs, what has been accomplished, the best methods yet devised to forward the work and our individual responsibility, etc., so that our young ministers may enter into their work better prepared than we have been (who are now on the shady side of life) to teach the churches the importance, yes, the absolute necessity, of doing our part of the work of giving the Gospel to all the world, to every creature, as is so plainly taught in the great commission; lest those who represent much talent and means in our Brotherhood should at last be weighed in the balance and found wanting. Remember the "Lo, I am with you" depends on the faithful performance of what precedes it in the commission.

McPherson, Kans.

### HE SPOILED IT ALL.

WE are perhaps too apt to lay stress on the virtues of thrift and economy. Without noble aim and use, these characteristics soon degrade instead of ennobling.

A farmer went to hear John Wesley preach. He was a man who cared little about religion; on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. Wesley said he would take up three topics of thought; he was talking chiefly about money.

His first was, "Get all you can." The farmer nudged a neighbor and said: "This is strange preaching; I never heard the like before; this is very good. That man has got things in him; it is admirable preaching."

John Wesley discoursed on "industry," "activity," "living to purpose," and reached his second division,—"Save all you can."

The farmer became more excited. "Was there ever anything like this?" he said.

Wesley denounced thriftlessness and waste, and he satirized the willful wickedness which lavished in luxury; and the farmer rubbed his hands as he thought, "All this I have been taught from my youth;" and what with getting and what with hoarding it seemed to him that "salvation" had come to his house. But Wesley advanced to his third,—"Give all you can."

"Oh, dear! he has gone and spoiled it all," said the farmer.—*The Wellspring.*



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, that there be no gathering when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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## SUSPENSE.

SELECTED BY LULA HARSHBARGER.

WHEN all is known, the darkest fate  
The smitten heart may learn to bear,  
And feel, when time cannot abate,  
The settled calmness of despair;  
But who can well endure the grief,  
Which knows no refuge or defense,—  
That age of pain, in moments brief,—  
The untold anguish of suspense!

When once the first rude shock is passed  
The heart may still the storm outside,  
As, from the wreck around it cast,  
It finds support to breast the tide.  
But thus to linger day by day,  
A prey to that foreboding sense  
Which gives a pang to each delay,  
And agonizes with suspense!

To feel an ever present dread  
Of some impending, nameless ill,  
Is keener than the shaft, when sped,  
Which makes the wounded bosom thrill.  
Then let me know the worst of fate,  
Though it may rend with pangs intense,  
For, sure, no pangs were e'er so great  
As are the tortures of suspense.

And yet, the soul that trusts in God  
Can find a balm for every woe,  
Since His own hand upholds the rod,  
And mercy tempers every blow;  
O then, my soul, be strong in trust—  
Whatever fate He may dispense,  
Although the swelling heart may burst,  
While agonizing in suspense.

Ladoga, Ind.

## "THE WEATHER."

BY SADIE BRALLIER NOFFSINGER.

PERHAPS there is not a subject so largely discussed, criticised and abused as is the subject of the weather. It seems strange that people will persist in this vanity when, with all their quibbling, they are not able to move the thermometer one degree. It is the subject which is discussed within the store, at church, and upon the street, and is the everlasting topic of conversation jumped at when people have nothing in particular to talk about. I am growing tired of this salutation of "Nice day, ma'am," or "Rather stormy;" and more than once I have hinted at the fact that God makes the weather, and that I have no desire to criticize his work. I hope the rising generation will effect a reformation in this respect; and for the benefit of the boys and girls especially I shall repeat a chain of ridiculous exclamations with which I was struck the other day.

I had occasion to ride with a dairyman a mile or so, as he waited on his customers. I had often fancied that the occupation of dairyman was fraught with novelty. But on that morning I found it a novelty which is likely to try one's

patience; especially when the weather takes a sudden turn.

We halted at the door of customer No. 1. A slender woman with pale eyes hurried out to the wagon and greeted my friend with: "Isn't it a cold morning?"

Another halt, and No. 2 made her appearance. "A mighty snow is this!" she said.

The dairyman merely bowed his head and hastened on to No. 3. This time it was a fat German woman, who held her pitcher at arm's length and almost shrieked: "*Wieder Schnee! Wieder Schnee!*"

The bell rang for No. 4. A young urchin with red hair handed up a pail. "Thith ith what you might call thnow," he said, and whistling a merry tune, he retreated, while the dairyman jerked the lines, saying, "Get up!"

Customers No. 5 and 6 made no comments, perhaps because the milkman's face wore a rather forbidding look. He drew up the reins while No. 7 came shivering through the gateway. She clutched the shawl still closer about her, and slowly, with much emphasis, as though she were about to reveal some startling truth, declared: "It snowed pow-er-ful last night!" I felt the cold sweat start upon my forehead. I glanced around at the woman. She looked as though she had just unburied herself from some unfathomed depths, though I felt sure it was neither the depths of Shakespeare nor of Milton. Yet she was undoubtedly a well-read woman upon that all-important theme,—*the weather*.

The horses started. I said to my friend: "These people seem to consider your perceptive organs rather weak;" then thinking that perhaps he did not like for me to cast reflections upon his customers, I said no more.

But the ride was ended at last. After being assisted from the wagon, and walking a short distance, I was suddenly arrested by the cry of "*Schnee! Schnee!*" I turned my face and found it was an old German man hailing my friend with the same old subject. Heartily disgusted I hurried on, and almost thanked God that I was not a milkman!

Johnstown, Pa.

## THE SEED-SOWING SUNDAY SCHOOLS.

BY H. W. STRICKLER.

Now that we are swiftly gliding out into the new year, we are made to wonder where we shall land. Are we able to realize that every pulsation of the heart is but a stroke toward the shore from which we shall never return? Do we fully appreciate the fact that the going down of the evening sun is the completing of one more revolution of the great wheel of time, and that we are nearing the shores of eternity? What are we doing preparatory to the landing on the shores of eternity? What are the signals set upon our banners, or the ensigns upon our flags? Do they bear the sign of allegiance to Christ our Captain? Will we be recognized as bearing the yoke of Jesus? Are our flags woven of that pure white linen of righteousness, striped with the crimson blood of Immanuel, and decorated with the golden stars that shine as a beacon light to those who are out in the dark ocean of time, tossed by the tempestuous waves of sin and temptation?

Brethren, this is now seed-time with us and we are now sowing. What will the harvest be? I look back with solemn recollection to the sowing time of former years. And I see it is the time of reaping for many. Some are reaping a sorrowful harvest, at the sight of which my heart sickens, while others are reaping a joyful harvest with heavy ears bending low, almost to the ground, because they are ripe, full of goodly, precious

grain. "Blessed be God. Thou art my own favored one."

What a joyful harvest it is when God gives us souls for our hire; when, by fives, and by tens, and by fifties, they are added to the church! Every man shall reap his own harvest. Therefore "lift up your heads, O ye fearful and careless ones. Lift up your heads and let your discontent be no more." Poor, despondent soul! let all your doubts and fears be gone. "For thy bread shall be given thee and thy waters shall be sure."

If God has called you to the ministry, you are a seed sower, and you shall reap your harvest in the end. If God calls you to the Sunday school, you are a seed-sower, and your seed will develop in its season.

Brethren, have you never realized when you led the tender lambs down into the pool of baptism that you were reaping the harvest of the former sowing of some laborer who will rejoice with you? You who have been called to the Sunday school as teachers, have you ever seen your pupils led to this washing? Then you are reaping your joyful harvest of souls, the reward of your labors Sabbath after Sabbath, and of the days' and weeks' toil to prepare your lessons for the little ones. Are you able to express your gratitude to God when your soul gushed forth with overflowing tears of joy at their coming? Think of the Sunday-school teacher who has gone forth in this toil and is then rewarded by his own dear children being brought to Christ! Is not this a joyful harvest? Remember that

"Though seed be buried long in dust,  
It sha'n't deceive your hope;  
The precious grain can ne'er be lost,  
For God insures a crop."

So toil on! Cast thy bread upon the waters, and thou shalt find it again after many days; for God will not allow his Word to be wasted. He that soweth liberally shall reap bountifully, and he that soweth grudgingly shall reap sparingly. But what will our harvest be?

God went out sowing precious seeds. He sowed them with tears, with drops of blood, and with agonies of heart, but he will have his harvest of joy. There will be a gathering time, when time shall be no more.

Turn to the fourteenth chapter of Revelation and carefully read of the great harvest, and then re-read verses twelve and thirteen. When Christ shall come to reap his field he will have a crown upon his head and we shall also see the great throng with crowns of righteousness upon their heads and palms of victory in their hands as

"They come, they come, the ransomed throng  
Where'er they rest or roam;  
They heard his voice in distant lands,  
And hastened to their home."

There they shall stand as one great army before Almighty God. Let us ask for ourselves, Shall we be among the reaped ones? Oh my soul! when my frail bark shall grate upon the sands of the shores of time, and the angels shall come to reap, shall my flag float high in the breeze of heaven, bearing upon it the inscription, "*Wheat for the Lord!*" Oh will it not be a joyful harvest when all of the chosen race shall be gathered in before him of whom it has been beautifully written,

"His honor engaged to save  
The meanness of his sheep,  
All that his Heavenly Father gave  
His hands securely keep."

But I wish to return to the first thought that led me to write this article. It is that of the laborers that gather the precious jewels of earth and prepare them for heaven. And these meditations say that there is no opportunity outside of the family circle for the masses of the Breth-



ren to work to better advantage for a bountiful harvest than in the Sunday-school room. I have never more vividly realized the truth of this than at this the close of our Sunday school year, when I see the advancement of some of our pupils in a knowledge of the Word of God.

Lorraine, Ill.

### BAPTISM.

BY C. D. HYLTON.

#### I. ITS IMPORTANCE.

- (1) It was observed by the forerunner of Christ. John 3: 23; Mark 1: 5.
- (2) Christ, the true Light, was baptized. Mark 1: 9.
- (3) It was observed by Christ. John 3: 22.
- (4) It was commanded by Christ. Matt. 28: 19.
- (5) Paul re-baptized twelve disciples at Ephesus. Acts 19: 3-5.

The above references are ample proof to any unbiased mind that baptism is important, and that we should never say that it is not essential to our salvation.

#### II. ITS PURPOSE OR DESIGN.

- (1) For the remission of sins, etc. Acts 2: 38.
- (2) To get into the kingdom of God. John 3: 5.
- (3) To get into Christ. Gal. 3: 27.
- (4) To save us. Mark 16: 16; 1 Pet. 3: 21.
- (5) The last step in a sinner's conversion. Mark 16: 16.

Why God puts the forgiveness of sins and the gift of the Holy Ghost, and the entering into his kingdom, and the putting on of Christ, and our salvation, behind baptism, is unknown to us. But it is God's privilege to command, our duty to obey and God's pleasure to save.

#### III. TO WHOM ADMINISTERED.

- (1) To believers only. Mark 16: 16; Acts 8: 12, 13, 37; 16: 31-33.
- (2) To penitents. Acts 2: 38; 9: 3-18.

The above references show that no one is a fit subject for baptism without faith and repentance. This excludes the baptism of idiots and infants.

#### IV. PERFORMED IN WATER.

- (1) John the Baptist baptized in water. Mark 1: 5; John 3: 23.
- (2) Jesus was baptized in water. Matt. 3: 16.
- (3) Philip baptized the eunuch in water. Acts 8: 38, 39.

There is not a single instance in the New Testament where we can prove that baptism was performed without going into the water, but the above references prove that it was performed in water.

#### V. HOW BAPTIZED.

- (1) "Born of water." John 3: 5.
- (2) "Buried." Col. 2: 12; Rom. 6: 4.
- (3) "Planted." Rom. 6: 5.
- (4) "Washed." Heb. 10: 22; 2 Kings 5: 10, 14.

All these references indicate immersion; patting under, covering and coming forth. Compare the last two Scriptural references closely.

#### VI. THE FORWARD ACTION.

- (1) In the likeness of Christ's death. Rom. 6: 5. (He bowed his head and died. John 19: 30.)
- (2) Christ's baptism of suffering. Mark 10: 38; Matt. 26: 39.
- (3) Entering the ark. Gen. 7: 7; 1 Pet. 3: 21.
- (4) Baptism in the cloud and sea. 1 Cor. 10: 2.
- (5) Naaman's washing or dipping. 2 Kings 5: 10; 14.

Historical proof is abundant to show that the forward action in baptism was the primitive mode.

#### VII. THREE ACTIONS, OR TRINE IMMERSION.

- (1) The commission teaches it. Matt. 28: 19.
- (2) The baptism in Gethsemane required three actions. Matt. 26: 39, 42, 44.
- (3) "A (one) title," required three actions or writings. John 19: 19, 20.
- (4) Confirmed by history.
- (5) Accepted by most all churches as valid. Like the gold dollar, trine immersion is a standard in all countries.
- (6) The only baptism practiced by the Greek church with her 90,000,000 communicants.
- (7) Nearly 360 years older than single immersion, which was invented by Eusebius A. D. 360. At least it is safe to take God at his word, therefore trine immersion, or three actions in baptism, is safe ground.

Hyilo, Va.

### THE GLORY OF THE CROSS.

BY D. L. FORNEY.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6: 14.

THAT there is power in the cross no one having the experience Paul had could well deny. But to glory in the cross which the world despises, requires more grace than many possessors. We rejoice in the love of God, walk in the faith of God, and hope in the promises of God, but in what do we glory? Is it in our wealth, our learning, our talents or some other worldly consideration? If so, it is not that which will give us the victory. These, unless consecrated to Christ and his service, will fade, vanish and decay, leaving but an empty husk. But having our hearts fixed on the cross, all our powers will be made subservient to Christ and his cause.

Our greatest success in this life and our final victory will be through the cross. Paul, so valiant for the Lord, would not glory in anything that could not give him strength, hence might well glory in the cross of Christ. So may we flee to the refuge of the cross, and hide in its shadow for grace and help in every time of need. The great need of the world to-day is that Christians cling closer to the cross in order to imbibe more of its spirit, receive more of its power, and to exemplify more of its teaching in their lives.

It is such a power as will finally save the world if rightly applied; but its teachings must be exemplified by a holy, consecrated life on the part of us who are professed believers, being crucified unto the world and the world unto us, and having our glory in nothing "save in the cross of our Lord Jesus Christ." To do this requires a sacrifice on our part. To mount above the groveling things of earth and live the life that is hid with Christ in God means the surrender of self to the will of God, and a consecrated desire to know nothing but "Christ and him crucified."

But the idea of sacrifice is so opposite to our natural desires that it is hard to surrender our entire being and say, "Here, Lord, I give myself away." We are too prone to retain some pet sin or selfish desire, which means that we lack just that much of making Christ our all in all. On the other hand, we should remember that no smallest sacrifice we make for the sake of Christ will go unrewarded by him. Bearing the cross willingly, the crown will be given joyfully.

In a discourse, recently, the speaker presented four pictures of the cross. In one the bearer with the cross before him was decking it with flowers and tapestry, covering its real nature. In another the bearer with saw in hand was remov-

ing part of it to make it lighter. A third with long rope attached, was dragging the cross behind him. The fourth with his cross on his shoulder, was quietly pursuing his onward course. Brother, sister, to which class do you belong?

Palestine, Ark.

### THE MORAL VALUE OF NEATNESS.

ONE of the serious mistakes made by mothers in training their children, is in supposing that careful habits can be cultivated in careless surroundings. A ragged or worn carpet, so little valued by the mother that grease or ink-spots can be left on it without causing comment, may become a moral calamity. Tying the child up in a bib, and giving it the liberty to spill its food when eating, is responsible for bad table habits in the men and women whom we meet. A child who is made to eat its food carefully in a room where the furnishings are respected, where a penalty will follow carelessness, naturally acquires careful, refined manners. Many a mother spends more time repairing damages, — the result of careless habits, due largely to the furnishings in the dining-room, — than she would need to spend in setting a table carefully and keeping the room in order, so that its order and neatness command the respect of the children. The ounces of prevention is worth several pounds of cure in the training of children, and it is a pity that the ounce of prevention is not administered in infinitesimal doses necessary in early childhood rather than the radical doses necessary to overcome neglect in matters that are never minor, — for manner and habits mark the person.

"A SAN FRANCISCO paper notes that there are more saloons, more criminals, and more insane in California, than in any other State, in proportion to population. There are 14,000 saloons, one to every eighty-six of the population, and one saloon to every nineteen voters; also 2,700 in the two state prisons, and 4,700 insane in the five State asylums. And, furthermore, taxes in the State are \$6 per capita; in New York State, \$1.30 per capita; in Illinois, \$1; in Missouri, 45 cents."

"THE most unworthy man in the church has better company than the best man out of it."

### The Gospel Messenger

is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

"It reproduces the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion, and the remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the Christian's initiation."

It maintains that Foot-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

It sees Lord's Supper, instituted by Christ and as universally observed by true apostles and the early Christians, as a full meal, and, in accordance with the Communion, should be taken in the evening or after sunset, on the 1st day.

It sees the Separation of the Holy Kiss, or Kiss of Charity, as binding upon all Believers of Christ.

It sees War and Retaliation as contrary to the spirit and self-denying teachings of the religion of Jesus Christ.

It sees the principle of Plain Dressing and of Non-conformity to the world as taught in the New Testament, should be observed by the followers of Christ.

It sees the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, as binding upon all Christians.

It advocates the church's duty to support Missionary and Tract Societies, giving to the Lord for the spread of the Gospel and for the redemption of sinners.

It is a vindicator of all that Christ and the apostles have ever taught, and aims, amid the conflicting theories and discords of modern Christendom, to point on ground that all must concede to be true.

"The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 5 cents per package; 40 cents per hundred.



# The Gospel Messenger,

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J. G. ROYER, Business Manager.  
JOSEPH AMICK,

ADVISORY COMMITTEE.

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Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The *Messenger* is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

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Mount Morris, Ill., - - - March 19, 1895

GENERAL BOOTH, the head of the Salvation Army, though sixty-five years old, is a man of great energy. He recently spent twenty-five weeks in the United States, traveled 18,549 miles, was 847 hours on railroad trains, night and day, held 340 meetings in 86 cities and addressed 437,000 persons. If he can put forth so much energy in support of the cause with which he is connected, most assuredly our people should be equally energetic in support of the cause which we regard as possessing merits above that held by Mr. Booth.

BRO. S. H. MYERS, of Timberville, Va., has the exclusive right for the sale of sister Miller's "Letters to the Young" in that State. Hence all orders for the book, from Virginia, should be sent to him, and not to us. But he can fill no orders outside of the State. Or, to make it still plainer, all those living in Virginia, should send their orders for "Letters to the Young" to Bro. S. H. Myers, while those living elsewhere should send their orders to us. The price of the work is one dollar. We are now prepared to fill orders promptly.

To thousands of our readers the Obituary Department is of special interest. They read each notice to learn if any of their friends have been called from time to eternity. There is a way of making this department still more interesting, and that is to send in for publication notices of such persons only as are known to a reasonable number of our readers. It is hardly necessary to publish in the *Messenger* notices of those who sustain no relation to the church or to any one belonging to the church; or persons not known outside of their immediate neighborhood. We receive and publish many notices of persons that are probably not known to a dozen of our readers. We suggest that more care be exercised along this line. We would like to give more extended notices of the death of well-known members, but on account of our columns so often being crowded by notices of those not generally known, we cannot do it. We think it no more than proper that an extended notice

be given those who are widely known among us. At times we have made hard feelings by cutting some of these notices down, but we had no way of avoiding it. Then it should be borne in mind that the object of an obituary notice is not to condole the bereft, but to give information in a manner becoming the character and standing of the deceased. Such notices should be prepared with great care, and in form modeled somewhat after those that appear in the paper. We therefore trust that our patrons will assist us in making the department both interesting and instructive.

OUR Sunday school *Quarterlies* for the next quarter are as neat and complete as any we have yet put out. Special attention has been given to the preparation of the lessons, while the printing is unusually good. Sunday schools should order early, so as to be in good time for the work when spring opens. Also, do not fail to order a large number of the *Young Disciple* for distribution. The paper is well illustrated, and will be unusually interesting this season. The letters from India will be found not only interesting but very instructive.

THE man who goes through this world trembling, all of the while fearing that the church is going to ruin, is in more danger of being lost than the church. Jesus Christ will take care of the church, and save all those who remain in it, love him and keep his commandments. Every Christian should be deeply concerned about the church, and labor for her interest, but he does not want to be so fearful about the church going to ruin as to make himself unhappy and neglect his duty.

## CATHOLICISM AND FREE SPEECH.

THE same old spirit of persecution is yet in the Catholic Church that existed years ago when Eld. Geo. Wolfe, of Liberty, Illinois, held his debate with a Catholic priest in the town of Kaskaskia, in the southern part of the State. Wolfe's wonderful speeches so aroused the Catholic populace that it was deemed wise, upon the part of the Governor of the Territory, who was present at the discussion, to place him under military protection. The venerable preacher rode from the city between files of soldiers with drawn swords, who were detailed to protect his life against the enraged Catholics, and guard him to a safe distance on his homeward journey.

A similar scene, of a larger, and a more threatening character, occurred in Savannah, Ga., a few days ago. It was advertised that an ex-priest named Slattery, and his wife, an ex-nun, were to lecture on Roman Catholicism. Leading Catholics called on the Mayor, asking him to prohibit the lecture from being delivered, saying that it would result in a serious trouble. The Mayor told them plainly that this was a free country, and a man had the right of free speech, and that if those who did not agree with Mr. Slattery would stay away, there would be no trouble. Mr. Slattery and his wife came. The lecture room was surrounded by a mob of enraged Catholics, who shouted, threw stones and threatened the lives of the two visitors until the militia had to be called to the scene, to keep the ex-priest and his wife from being killed. No lecture was held that night, but the Mayor, fully determined that the Catholics should not rule that city, restored order, protected the man and his wife, and the lectures were delivered to crowded houses later in the week. Such conduct shows what some Catholics would like to do had they the power. But this they do not possess, nor are they likely to come into possession of it.

Any of our readers desiring to read a stirring book on Catholicism, should send to this office for

"Fifty Years in the Church of Rome," price \$2.25.

J. H. M.

## APPROACHING OPPORTUNITIES.

THE *Christian Herald*, of Feb. 27, mentions unusual activity in the Bible Lands, especially in Palestine. Ten years ago the people were yet primitive in their ways of traveling as well as in their methods of tilling the soil. But now one can purchase a ticket at Joppa for Jerusalem, and ride over the plains and hills, made sacred by Bible incidents, with the ease and comfort he travels in any other well-regulated country. In addition to the well-constructed railroad, running from Joppa to Jerusalem, men are said to be at work on a line running from Beyrout, on the Mediterranean, to Damascus, while another line is surveyed from Haifa, along the northern base of Mt. Carmel, across the plain of Esdraelon, passing near Nazareth, thence across the Jordan into the great wheat fields of the once famous "Plain of Bashan." Other lines are also said to be in contemplation, one running from Joppa to Port Said in Egypt. While this news should be received with a degree of allowance, it nevertheless shows the spirit of enterprise which is destined to materially change the condition of all that eastern country. It will probably not be many decades before the traveler can step aboard the cars at some port in Spain or France and running eastward pass through Asia Minor, then to Jerusalem, to Damascus and on to India and even into China. Civilization and the ingenuity of men are rapidly annihilating space and paving the way for more thorough missionary work in all lands. How important that our people prepare themselves to enter the various fields in ample force to establish churches that will form a belt around the world! We are developing into a missionary people, and it may not be many years until our influence will be strongly felt in many lands.

J. H. M.

## FAITH IN MOTION.

SOME one has suggested, that the doing of the things commanded in the Gospel, is faith in motion; or work is faith on exhibition or trial. One should have confidence enough in the Scriptures to put his faith in motion, and when there is no motion we have good reasons for doubting, or calling in question the genuineness of the faith. James says: "Show me thy faith without thy works, and I will show thee my faith by my works." 2:18. From this we may learn that works is simply faith on exhibition.

Genuine faith is a practical faith, a faith that can be harnessed up and put to work. It is a faith not disposed to balk when hitched to the whole Gospel. It is like the charity mentioned by Paul in 1 Cor. 13: 7. It "beareth all things, believeth all things, endureth all things." What the Gospel imposes it beareth most cheerfully; what the Gospel teaches and demands, it believes strong enough to put the same into practice.

Genuine faith never fails to move to action. To the man born blind, Jesus says, "Go wash in the pool of Siloam." John 9: 7. The man had faith strong enough to act. He went to the pool, as he was told, washed and came seeing. His going to the pool and washing was faith in motion. The prophet Elisha told Naaman to "go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt



be clean." 2 Kings 5:10. At first Naaman's faith was not strong enough to move him to action. He became wrath. A little earnest reasoning upon the part of his servants strengthened his faith, and he acted upon the saying of the man of God; dipped himself in the Jordan seven times, and his flesh became as that of a little child. Here we have two instances showing the result of faith in motion.

At one time Peter refused to let the Master wash his feet. Jesus told him, "If I wash thee not, thou hast no part with me." John 13:8. This stirred Peter's faith to action, and he at once submitted to the rite, and received the blessing. In Matt. 25:34-40 we have an account of a number who put their faith in motion by feeding the hungry, giving drink to the thirsty, clothing the naked, visiting those in prison, etc. There was a saving faith, for they put to practice what the Scriptures demand, and were therefore permitted to inherit the kingdom prepared for them. In the same chapter (41-46) we are told of those who refused to put their faith in motion, hence they did not feed the hungry, clothe the naked, visit those sick and in prison, etc., and consequently were sent away into everlasting punishment. Well could James say: "What doth it profit, my brethren, though a man say he hath faith, and have not works?" Can faith save him? Most assuredly not. But faith in motion will do the works commanded of the Lord, and that is saving faith. This is the faith that will stand the test of the judgment.

The unfortunate ones who fed not the hungry, etc., had faith enough to cast out devils and do many wonderful works, but not enough to prompt them to act in behalf of suffering humanity. It is because of a defect here that thousands will not be able to stand the test of the judgment. Well may it be said, "Lord, increase our faith." Luke 17:5.

J. H. M.

#### DIED IN THE PULPIT.

OUR readers, from the Atlantic to the Pacific, will be pained to learn of the very sudden death of Bro. S. W. Hoover, which occurred in the midst of his sermon in Dayton, Ohio, last Sunday evening. He died of heart failure. His subject was, "Be not deceived; God is not mocked. For whatsoever a man soweth that shall he also reap." He was preaching in his usual earnest and impressive way, had completed one of his lines of thought, made his point, and lowered his head as though looking at his notes for the next point, and said: "It seems—my mind—is wandering," and all was over. He dropped in the pulpit and died without a struggle. For the time there was intense excitement in the church, and the reading of this notice will carry sadness into the many homes where our brother was so well known and highly respected.

At the time of his death Bro. Hoover was a member of the General Missionary and Tract Committee, and for a number of years had served as the Foreman of the Book and Tract Work; and to him must be given the credit of setting the Book and Tract Work among our people on foot. He gave this concern some of the best years of his busy life, and to his tact, energy and business foresight, we are greatly indebted for the strength and character of the enterprise.

Bro. Hoover was one of our most active men, and his death will prove a loss to the entire Brotherhood. He filled a place requiring rare

energy and business skill. He was a man who knew no lagging. With him things had to move. What his hands or mind found to do he did with his might. In this sad bereavement his wife has the sympathy of many earnest friends. At the time of the sad occurrence, his son W. I. T., was at Greencastle, Ind., while the other son, O. P., is at Leipzig, Germany. Both are promising young ministers. Only a short time before his death, Bro. Hoover sent us a well-prepared article on "Secrecy," in which he defends the principles of the church with ability. On account of his death this article will be read with unusual interest. If possible, we shall make room for it in next issue. Though being dead, he will yet speak in defense of the Truth.

J. H. M.

#### HOW DO WE SEE?

CHRIST told Nicodemus; "Except a man be born again he cannot see the kingdom of God, so that the first thought is, to see, we must be born. As the dead are not conscious of their environments, it must be evident to all that life is essential to being. But as it is a fact that men and women do live before they are born again, it is also a fact that, in a sense, they see. Their sense of seeing, in this condition, seems to be confined to things of time and sense, so that, as far as the Kingdom of God is concerned, they are blind. And this brings up the thought, How do we see? This thought was brought to our minds with unusual force during our late Bible Term. While it is claimed that we all are alike, think alike and do alike, yet it is an interesting study to determine why we differ so much on subjects on which we should all think alike and be united. On the subjects of conversion and regeneration, the office of the Holy Spirit and the Trinity, there is by no means a unanimity of opinion among us, and, also, a number of others we might name. You might be surprised if we were to say that in a class of forty or fifty of brethren and sisters who have, to some extent, been making the Bible a study, there could scarcely two be found who would give exactly the same interpretation on many of these subjects. Take, for instance, that of regeneration. In the first place, there seem to be only a few who have a clear idea as to the meaning of the word. Some say, to regenerate, but they cannot tell what part of the man is to be recreated. Does it have anything to do with the physical or has it reference exclusively to the spiritual? Then a difference of opinion is held as to when regeneration commences.

Is it when truth first flashes into the mind and conviction fastens on the soul? Is it at the time of decision, or not until in or after baptism? These are thoughts about which different opinions are held by many, and others have never settled down to a definite conclusion. Others hold to the opinion that regeneration is a life work and only ends in the death of the subject, not discriminating between being born a new creature, and the subsequent growth and development of the creature thus born. There are still others who say that regeneration and conversions are synonyms and therefore mean the same thing and are not prepared to intelligently interpret either.

Others, again, say that the whole thing is very simple, so much so, that it ought to be self-evident, even to the most casual observer. They synchronize it with a natural birth and say: First,

a conception, followed by a development; then a birth, followed by a maturing into a Christian manhood and womanhood. Yes, at first thought, this does seem simple and plain enough for any one to comprehend. But is it? When, where, and how far back must the conceiving be, and how the process of development?

The question may be asked, Do all these different opinions and views obtain among us? Yes, they do, and many more. Hence the question, How do we see? And again the answer comes, By being "born again." Because, without this birth we cannot see into the kingdom of heaven. And until we can see them it is very certain we cannot know much about the things pertaining thereto. In looking at the solving of the problem of spiritual seeing, we must recognize the fact that a simple look into a kingdom is not understanding the character of it more than is a new-born child equal to the mature man or woman, so that our seeing the things pertaining to the kingdom of heaven is in proportion to our spiritual growth and development.

Our physical growth depends largely on the physical food we eat. And so it is with our spiritual growth. While we may be born of the same spirit, we do not all feed on the same food after we are born. Hence the difference in growth and development. The trouble with many of us is, we get too much of our food second-handed, or from jobbers, instead of getting it from the Fountain-head; and, as a result, we see as the source from which it comes sees. It is remarkable how many of our preachers snatch their theology from the wayside preacher, and the next day preach it as Bible and Dunker theology. Indeed, too much of the interpreting and doctrines made and preached come in this way. We have entirely too much borrowing from Sam Jones, Moody, Talmage and Beecher. This Babel of interpretations in our pulpits is not a good thing, and it is time that we, as a church, get down to a Bible theology which we can all unite in accepting and preaching.

We want to know what the Bible teaches on conversion, regeneration, the Trinity and kindred subjects; and by feeding on this kind of spiritual food for awhile, our different interpretations will vanish away and we will thus be enabled to see alike as far as these fundamental principles go. Just as far as we read and feed alike, so we will see and preach.

It is thought by many, that by studying the same Bible we will get from it the same doctrines and see the same things; but this is a mistake, as the world shows. The trouble about this is, our rules for interpretation are fixed before we read and study; and our studying is not to learn what is in the Truth, but how we can bend the Truth to fit our rule for interpreting. This practice is not confined to those whom we are pleased to call "the world" and sinners, but we ourselves are prone to falling into ruts and drifting off on hobbies that must be bolstered up and propped by misinterpretations and irrelevant Scriptures; and the more rutted we get, the more confident we are that we have the guiding of the Spirit, even if it must come through visions and dreams.

How to get a true standard of Biblical interpretation and thus give the church a theology purely Biblical, may be a more difficult problem than we may at first suppose, but we should be able to do so, and believe that we can, could a proper and earnest effort be made.

H. B. B.



## HOW WE SPEND OUR MONEY.

SOME of our exchanges are telling how we are spending our money. In this line it will be noticed that Liquor stands first and Foreign Mission last. It is unfortunate that tobacco stands so near the head. We would be pleased to see these figures reversed; that billion dollars should be spent for preaching the Gospel instead of making men drunkards:

Liquors, .....	\$1,080,000,000
Meat, .....	870,000,000
Iron and Steel, .....	560,000,000
Tobacco, .....	515,000,000
Sawed Lumber, .....	495,000,000
Cotton Goods, .....	380,000,000
Printing and Publishing, .....	370,000,000
Flour, .....	345,000,000
Boots and Shoes, .....	335,000,000
Woolen Goods, .....	250,000,000
Sugar and Molasses, .....	225,000,000
Furniture, .....	175,000,000
Silk Goods, .....	165,000,000
Public Education, .....	165,000,000
Churches, .....	125,000,000
Potatoes, .....	110,000,000
Brick, .....	85,000,000
Foreign Missions, .....	5,000,000

## RAISING MONEY.

THIS has always been a perplexing and difficult task when considerable means were to be raised for any charitable purpose, and no doubt any plan that will help us to be more charitable will tend to our spiritual advancement.

Bro. H. B. B. in No. 8 of GOSPEL MESSENGER, in speaking of raising money, says, "Some of our brethren and sisters, in their earnestness and zeal resort to means that may be of doubtful propriety," referring to the "chain letter" plan. His first objection is, "There is too much labor connected with it to guarantee success." True, the labor would be enormous if one person were required to do it all, but the work is so nicely and evenly divided that, were all parties to the chain to do their work at the same time, it could all be done in one evening, and thus 1,000,000 persons giving ten cents each would raise \$100,000 in two hours' time and the burden be light upon each individual. It is the divisibility of labor that makes any great burden light.

He further states, "The sending of the ten cents, of course, is a very small matter, but the writing of the three copies and sending them to three other parties is a very much greater task." This, I think, depends upon how much we are interested in the special case before us. If I deemed the cause an unworthy one I should neither send the ten cents nor copy the letters. Some may think the call worthy of the ten cents but not of the copying and sending the three other letters: then let them do that, the chain will still continue. Some may think they could send the letters but could not spare the dime, then let them do that. I do not look upon this matter as being compulsory, but only giving us one more opportunity of doing some charitable work in a quiet way. In copying the letters you are almost sure of being the means of raising an additional ten cents for every letter you copy. And those who would prefer giving fifty cents or one dollar rather than copy and send the letters, may do so, and rest assured that they have done their part.

The second objection is, "that it is a waste of money." True, it costs something for every dime collected, but we do not often get something for nothing; those cases are rare. Suppose every dime does cost somebody eight cents until the end of the chain is reached, there may be a hundred

thousand at the end that will send in their dimes with but two cents expense and no additional work. The other extra six cents each goes to the government and is not lost, as the government must have a revenue from somewhere and thus the benefit is twofold. In traveling to solicit aid, much money is spent for railroad fare, and the government is just as worthy this "waste of money" as the railroad company. Besides, when an agent is soliciting he must usually be paid for his labor, and this expense all comes out of the funds collected, where, in the chain system, the expense is borne by the donors and the gift is clear to be used for the purpose for which it is given. It is undoubtedly better to raise means for charitable purposes in this way than not to raise it at all, but of course we want the best and if Bro. B. can give us anything better, let us have it.

This is a time when it is especially hard to raise money in large amounts, and it would be very expensive for a person to travel and collect dimes, therefore, we think, if ever there was a time when this system was justifiable it is now. It would however, be better, perhaps, to use this plan among the young people and leave the older ones to give their contributions in larger amounts.

F. A. VANIMAN.

McPherson, Kans.

## REMARKS.

As we said before, we would be very sorry, indeed, to say anything that would be detrimental to the charitable giving for religious purposes. No, we want to take the other side and encourage an enlargement in this direction. But all that our brother says has not changed our mind as to the doubtful propriety of the "chain letter" plan. We have come to our conclusion not so much from our own experience as that of others. And, as far as our knowledge goes, we know of no dissenting voice,—too much labor for the amount of good accomplished.

Yes, the Government needs revenue just now very badly, but we are not sure that our people are willing to be taxed so heavily, in connection with our charities, to give \$8 revenue for every \$10 we give to charity. This seems a little steep. If our saloon men would have to give revenue in this way they would soon go out of business. Yes, we admit that it is better to give in this way than not at all. But what we want is the better way. And it is because we believe that there are better ways, that we have written as we did. We are not just now prepared to suggest them, but we feel sure that with the zeal we all feel for the advancing of the good work, better ways will be found. If not, then we have nothing more to say,—more than to bid the best way a hearty God-speed.

H. H. B.

## A HINDU PUNDIT ON BAPTISM.

THE following tract, sent us by Bro. Stover will prove interesting reading. It is widely circulated in India, and elsewhere, and shows how some of the better informed look at the baptism controversy in that country:

"I was stationed in the holy city of Muttra, in the north-west province of India, and had a learned Brahman Pundit to teach me the Hindustani, the vernacular of some 60,000,000 people in that part of the country. After my lessons in the language, I often spoke to the pundit about the teachings of the Lord Jesus, as found in the Holy Scriptures. One day I said:

"Pundit, you see that we read your sacred books, in order to find out what they contain;

why will you not do the same with our Scriptures?"

In answer to this he said:

"Well, sir, please lend me a copy of your Holy Book in Hindustani, and I will read it at home at my leisure."

I was very glad to comply with his request; and, as he was a very intelligent man, I hoped the reading of God's Word might be the means of convincing him of the truth as it is in Jesus.

The Testament I gave him was the translation sanctioned by the British and Foreign Bible Society, in which the word used for baptism was not translated, but transliterated into a mongrel word called "*baptisma*;" and this one word, simple as it may appear, gave the pundit a strong prejudice against the whole of the book.

After keeping the book by him for about three months, he one day brought it back, when I asked him if he had read it, and how he liked it. He replied:

"Yes, I have read much of it, and the teachings of Jesus Christ are indeed most beautiful. I have never read anything like them in our holy books, and if all that is written gives true and reliable facts, he must have been a wonderful person, and worthy of worship. "But," he added, with an air of cynical doubt, "I fear the book is not trustworthy."

I asked him what reason he had to think so. He immediately replied:

"Why, there are parts of it in which you seem to be afraid to translate into our language."

This took me by surprise, and I asked what part. He turned to places he had marked, and called my attention to the word "*baptisma*," and said:

"I read of a man called John, who is said to have been the messenger of Jesus Christ, who went forth to preach and give *baptisma* to those who repented; and this *baptisma* seems to have been the initiative rite into the new religion. But what it can mean I cannot possibly find out; for the word has no affinity to any of our Indian languages. If I dissect the word into three separate portions, then I can make something of it, but a very ridiculous thing indeed. *Bap* means father; *ti* means thirty; *ma* means mother—so it would read a *thirty father-mother*! But this, I suppose is not the meaning; and I can only conclude that it is a word from some other language of which we people of India know nothing. Yet it would appear that it represents some important part of your religion, and that is the one act by which disciples who believe in Jesus are admitted into the Christian religion. For I find that not only did John parrotize it, but Jesus himself tells his followers to give *baptisma* to all who believe in his name; and yet you do not tell us in our own language what this means; for the word is utterly strange to us."

I had now to explain, as best I could, how matters were, and I never in my life felt so ashamed before a heathen controversialist. I told him the word was merely transferred, not translated, in that version; for it was derived from the Greek *baptis* or *baptizo*; and it was thus transferred because there was one party in the Christian church who practiced sprinkling of water, and another which used immersion.

"Well," he said, "which of these two parties have translated this book?"

"Those who advocate sprinkling."

"Well," said he, "why, then, did they not put down sprinkling in our language? Why put a Greek word for a ceremony which your Christ commanded in a copy of your holy books for Hindus, who do not know a word of Greek? This is very strange."



And now he gave a knowing look, and said, rather sarcastically:

"I suppose the Christian teachers follow our plan. We give in the *vulgar* tongue for the common people only as much of the holy books as we think fit; and when a word comes, the meaning of which we do not wish all to know, we keep it in the dark under the thick veil of the original Sanskrit, which they do not know. I was not aware of the fact that the Christians do this also to preserve the power of the priests."

I now took down a copy of the Baptist translation, and showed him that the word was faithfully translated there into *doabki*, which means to *immerse*.

This, however, did not remove his suspicions, and he added:

"Suppose you had given this book you have lent me to a person who lived miles away in the country, where he could have no one to tell him what it meant; how could he possibly find out the meaning of the word, or the nature of one of your greatest Christian rites? And though he should believe in Christ, how could he obey him when you hide from us the nature of your ceremony for the admission of disciples to your church? He concluded by saying, 'I have no wish to offend you, sir; but, to be candid, I must confess that this duplicity has quite shaken my faith in the *whole* of your Holy Book; for people who can prove untrue in *one* word cannot be trusted as true in many words; and I find that, after all, the Christian teachers were no better than ourselves, who, for selfish purposes, kept back a part of the Word of God from the common people.'"

His mind was so poisoned by this that he would never again consent to read the Scriptures. And who can tell how many others have, in the same way, taken offense as to the truth of God?

Does not the above suggest some very searching thoughts to every Christian? Is there not a grave responsibility resting on each one to be thoroughly loyal to the distinct command of him we call Lord?

If, when our Master, Christ, has distinctly ordained that his disciples should be baptized, we obscure his teaching, or treat it as trivial, or put something else in its place—which man has invented, but which our Master himself certainly never enjoined—where is our boasted loyalty to our Lord? Where is our implicit obedience to his will? By our lack of faithfulness, even in what may appear a little matter, we may unwittingly put serious stumbling blocks in the way of others who watch us very narrowly; and so they also may be hindered.

One of the fiercest denunciations uttered by the "gentle" Savior, was pronounced by him against those who taught the "traditions of men" for the "commandments of God." He also added, "Verily I say unto you, Whoso shall break one of the least of these commandments, and shall teach men so, the same shall be called least in the Kingdom of God."—*Thomas Evans*.

THE *Herald of Truth* says: "Some time ago we received a translation of a broad sheet which is being distributed freely in China for the purpose of exciting hostility to the Christians. It makes the most extraordinary slanders, such as remind one of the early pagan stories that the Christians worshiped an ass. This circular, in the plainest and vilest way, denies that Christians have any sexual morality. The particulars under this cannot well be printed. We will only go so far as to say that it asserts that incest is not regarded as a crime, and that there is no limit of relationship whatever drawn in marriage. The stories

are told at length of the murder of children for the sake of making medicine out of their eyes and hearts. If these stories are believed it is not surprising that Christians are murdered, and if the Government allows riots to be thus fomented, it will not be surprising if the European powers take the matter into their own hands."

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

North Poplar Ridge, Ohio.—Bro. Jacob Heistand, of Hosglin, Ohio, came to us Feb. 21 and stayed until the 25th. Feb. 22 he was called to anoint sister Churchman, assisted by Bro. Henry Flory. Feb. 24 he preached the funeral of Albert E, son of friend Mays. Next day he preached the funeral of sister Elizabeth A. Churchman, making use of these words, "Let me die the death of the righteous and let my last end be like his." Num. 23: 10.—*Sarah M. Hornish, Domerville, Ohio*.

Truro, Iowa.—Bro. G. H. Sharp, from Ollie, Keokuk Co, came to us Feb. 21 and stayed until March 4. He gave us twelve lectures and children's meetings. He is sound in the faith and not afraid to use the sword; he is also a good singer. His subject was sin and its consequences, beginning at the Garden of Eden, and following it down into the Gospel light. Bro. Sharp is entirely blind. He is on his way west. Having worked for the temporal wants of the Western sufferers, he is now going to work for their souls.—*Meda Caskey, March 4*.

Eagle, Nebr.—The Weeping Water church held its quarterly council March 2. All business was disposed of pleasantly. We have had an interesting Sunday school this winter. We reorganized at our council with Bro. J. C. Horsh as Superintendent. Our love feast will be held June 1. Two letters of membership were granted. One young man has been received by baptism since our last report. We have had a Bible meeting each Friday night during the winter. During the summer we will have a Bible meeting on Sunday evening instead of Friday evening.—*Minnie Horsh, March 3*.

Sterling, Ohio.—The Chippewa congregation was highly favored by the Bible term, at Smithville, having been held within her bounds. The work was so interesting that when the term closed in the village, the brethren prevailed on Bro. J. E. Young to continue the work at our east church ten days longer, with a recitation daily, and a sermon each evening. These meetings were highly appreciated by the community, and the inquiry is, When will you hold another term? We hope, in the future, to have the pleasure of a more continued term, as we feel sure much good will result from the work.—*James Murray, March 6*.

Wabash, Ind.—At a late council held in this church March 2, the church decided to have a Communion meeting June 15, at 10 A. M. All are invited. We also decided to re-open Sunday school the first Sunday in April. Bro. Wm. Livengood was chosen Superintendent, and Bro. John Frantz, Assistant. Delegate to Annual Meeting, N. W. Crumrine; delegates to District Meeting, E. S. Brubaker and L. Pulley. One dear sister was reclaimed. Our beloved sister, Betsie Crumrine (wife of Eld. Crumrine) is just recovering from a severe attack of pneumonia. Bro. E. B. Edwards recently held a missionary meeting here and a liberal amount was raised for the mission fund.—*Kittie Hursh, March 4*.

Elkhart, Ind.—Bro. Gibson closed his meetings here last evening with three baptized and three applicants. Attendance and interest were very good during his stay with us. May God give us the desired increase and follow Bro. Gibson with his blessing! We patiently await the harvest of souls.—*I. D. Parker, March 4*.

Dorrance, Kans.—This church met in quarterly council to-day. We hope the business was transacted as the Lord wanted it to be. It was decided to send a delegate to District Meeting, which is to be held at Belleville, Kansas. The lot fell on Bro. Jacob Hornish. We want to renew our request for the District Meeting in 1897. It was decided to organize a Sunday school on the third Sunday of March. We had a fine rain last week, and some of our wheat is starting to grow.—*J. S. Strola, March 2*.

Egton, W. Va.—Feb. 24 was the regular appointment at the Brookside church. When the time came for meeting, to our surprise W. F. Nine, of Grant County, W. Va., made his appearance and preached for us. We were glad to hear him. March 2 was our quarterly council; all passed off pleasantly. We remembered the Western sufferers by a little offering. At night Bro. Jonas Fike preached a sermon on the Lord's Supper. There was a large crowd in attendance. Next morning we met at 9 A. M. for Sunday school and at 10:30 for preaching. Brethren John S. and Tobias S. Fike preached for us. At night we had singing.—*Rachel Weimer*.

Roann, Ind.—On the evening of Feb. 3, our home ministry commenced a series of meetings in the churchhouse near Roann and closed on the 24th. The attendance and interest were good, considering the extreme cold weather. The members in general were greatly built up in the good cause of our profession, with renewed zeal to do the work of Christ's bidding. Sinners were warned of the danger of living and dying in sin. The earnest talks, given during those meetings by our home talent, resulted in two accessions to the church by baptism and one applicant. March 2 our quarterly council was held. All business that came before the meeting was disposed of with that good Christian spirit with which the Lord is so well pleased. Bro. David Swihart was chosen delegate to our next Annual Meeting. Brethren Isaac Deardorff and Jesse Peters were chosen delegates to District Meeting.—*Joseph John, March 4*.

Pleasant View, Kans.—Feb. 13 Bro. George Eller, from Johnson County, Kans., came to us and held a series of meetings at the Salem schoolhouse, preaching, in all, fifteen sermons. The attendance was very good. Excellent order prevailed during these meetings. As a result, five came out on the Lord's side. We trust there are many more that will join in with the people of God before it is too late! Bro. Eller, accompanied by Bro. Jarboe, went to Woodruff, Kans., where they will conduct a series of meetings. They will return March 8. We have Sunday school every Sunday, with Bro. Jarboe as Superintendent. The Brethren of Lanark, Ill., donated a car load of provision and clothing to the Western sufferers. The car was sent to the Brethren of the Pleasant View church, Kans. It was thankfully received, and distributed to the needy. About eighty families, or three hundred persons, received help. This donation will help the people to tide over the blizzard that was raging at that time,—the coldest weather we have had for many years. The thermometer ranged 24 degrees below zero. At this writing the weather is quite mild.—*Martha E. Workman, Republican City, Nebr., Feb. 26*.



Wooster, Ohio.—The members of the Wooster church met in quarterly council Feb. 23. All business that came before the meeting was disposed of in a Christian-like spirit. We organized a singing class. Sister Jennie Culler is our teacher. We are using the Brethren's Sunday-school books.—*Maria Runkle, Weileraville, Ohio, March 8.*

Yellow Creek, Pa.—The series of meetings, in the Hopewell church, was held by Bro. John Fluke instead of William Ritchey as previously announced. We were richly fed with that heavenly manna which comes from God's Word. We think the church was much built up. As a result one was baptized and one reclaimed. There is much rejoicing by the brethren and sisters.—*Abraham Steele.*

Hagerstown, Md.—Our series of meetings, in which Bro. Albert Hollinger officiated, have now closed. Good interest prevailed during the entire meeting. The last evening, the meeting overflowed in large numbers. Our brother preached nineteen sermons, and six precious souls were buried with Christ in baptism. Others expect to come in the near future. May the Lord bless the good work!—*W. S. Reichard, March 4.*

Woodland, Ill.—Our quarterly council was held March 6. There was considerable business before the meeting. Bro. J. H. Baker was elected delegate to Annual Meeting. Our Sunday school will open April 1, with Bro. John McClure, Superintendent. Bro. M. Flory and wife, on their way home from Iowa, two weeks ago, stopped with us over Sunday. Bro. Flory preached several interesting sermons while with us.—*Lydia Walter.*

Pipe Creek, Md.—March 2 was the day for our quarterly council. The weather being very inclement, only a few were present. Brethren Greenbury Ecker, and W. Philip Englar were chosen as delegates to our District Meeting, which will be held in the Meadow Branch church. The time for our love feast was also appointed, which will be May 4. We have three Bible classes in our congregation, with good interest. May much good be done, and many souls brought into the fold!—*Rachel A. Pfoutz, Linwood, Md.*

North Star, Ohio.—The members of the North Star church, Darke Co., Ohio, held their quarterly council Saturday, March 2. There was but little business before the meeting; all passed off pleasantly. We chose our delegates to District and Annual Meeting. Bro. H. O. Longanecker goes to Annual Meeting; brethren Joseph and Nathan Groff to District Meeting. We expect to organize a Sunday school the first Sunday in April. We had no series of meetings this winter. The house of our dear old deacon brother, Daniel Brubaker, burned down Sunday morning. He and family have the sympathy of all the neighbors and friends.—*Emma Groff.*

Imnata, Nebr.—The members of this church met in regular quarterly council March 2, with a good representation, and our elder, G. W. Stambaugh, presiding. Considerable business was transacted, with harmony and good-will prevailing. Bro. S. M. Forney was also with us at our council. Bro. G. W. Stambaugh held one week's meetings prior to our council, during which seven precious souls came out on the Lord's side. They were to be baptized the following Sunday, but, owing to the inclemency of the weather and distance to the water, it was postponed until Monday, March 18, when we expect Bro. Stambaugh to be with us again, to attend to the work. The members were much encouraged and built up in the faith. May the good work continue!—*Henry N. Martin.*

Lawrence, Kans.—I should like to learn the best plan to use among the Brethren for more effective mission work in a State District; also best plan of raising mission money. It appears to me we could have more aggressive work done in many State Districts, considering the number of ministers. We want more work done in some way. We expect to arrive home again to day for the first time since Nov. 6. We are all well, thank the Lord. Beautiful weather!—*L. H. Eby, Sumnerfield, Kans.*

St. Joseph Valley Church, Ind.—Bro. J. H. Miller came to preach for us Feb. 17. He would have been with us Feb. 13, but on account of the sickness of sister Miller, he did not come until Feb. 17. Bro. D. P. Miller, our home minister, filled the appointments until Bro. J. H. Miller came. There were seventeen soul-cheering sermons preached. There were two accessions by baptism and one reclaimed, and we believe good seed was sown that will bring forth fruit in the future.—*Jerry Bottorff, South Bend, Ind.*

Bear Creek, Ohio.—Our regular quarterly council passed off yesterday. Considerable business came before the council which was all adjusted. One was received by letter; six were granted letters. One delegate to Annual Meeting and two to District Meeting were chosen. We also elected two Sunday-school Superintendents. We expect to have a series of meetings soon, to be held by D. M. Garver in New Lebanon, which is in our district.—*Josiah Eby, March 7.*

Waddam's Grove, Ill.—The members of this church met in quarterly council March 5. Considerable business came before the meeting. All was disposed of in harmony and love, as it should be. Three queries go to District Meeting. Delegate to Annual Meeting, Bro. Israel Stees; to District Meeting, brethren George Shick and George Masters. Our feast will be June 11 and 12. We decided to hold a series of meetings, to begin June 8th, and continue over the feast, and as much longer as deemed prudent. Sunday school was re-organized with a full corps of teachers, commencing April 14 (Easter Sunday). Our elder, A. H. Lutz, we are glad to report, is improving in health.—*W. K. Moore, Nora, Ill., March 6.*

Bennett, Iowa.—We are enjoying very pleasant winter weather. The prospects, both spiritually and financially, are very bright. Already three families of Brethren have come within the jurisdiction of our small church, and one more family will be about April 1. The Lord is hearing our prayers for workers. In the future we hope to be able to report a large and healthy church at this place. Not long since, Bro. J. Kurtz Miller of Robins, Iowa, delivered several soul-stirring sermons. Our Sunday school will be organized during the latter part of this month. We have decided to use the Brethren's supplies. In times to come, we hope other loyal workers may "come over and help us."—*D. H. Keller, March 6.*

Avilla, Mo.—The Spring River church held her regular quarterly council Feb. 16. But little business came before the meeting and all passed off very pleasantly. We, as a church, are in love and peace with each other. We have meetings at three different appointments each month. We have, at present, two aged invalid or afflicted sisters, who are likely to be called to their long eternal home at any moment. [One of them since died, after calling for the elders, and being anointed.—Ed.] Eld. Christian Holderman's youngest son is also confined to his bed with rheumatic trouble and has been seriously ill for the last week. He is not able to help or feed himself. We pray for their recovery.—*J. K. Shively, March 3.*

La Place, Ill.—The members of the Okaw church met in quarterly council March 7. Eleven letters of membership were granted. Bro. W. L. Bingaman was advanced to the second degree in the ministry. Brethren D. Mohler and J. Arnold were elected delegates to Annual Meeting. Bro. George Peterson was chosen to fill the vacancy on the board of our trustees. Bro. George Miller was chosen clerk. Bro. M. J. McClure was present at this meeting and gave us much good admonition, which, I am sure, was appreciated by all.—*E. W. Wolfe, March 8.*

### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

#### Love Feasts.

June 14 at 4 P. M., Yellow River church, Ind., four and one-half miles northwest of Bourbon, Ind.

June 15, at the Silver Creek church, Nebr.

May 11, at 4 P. M., Woodberry church, Bedford Co., Pa.

May 4, at 1:30 P. M., Pipe Creek church, near Linwood, Md.

May 25, at 3 P. M., Blue River, Whitley Co., Ind.

June 11 and 12, at 1 P. M., Waddam's Grove, Ill.

May 7, at 4 P. M., New Enterprise, Pa.

June 8, at 5 P. M., Hudson, Ill.

June 15, at 10 A. M., Wabash church, Ind.

May 11, at 10 A. M., Liberty church, four miles north of Edgerton, Johnson Co., Kans.

### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Lane Advertisements are not solicited in this Department. We have an advertising page, and, if necessary, will make supplements.

From Walnut Church, Marshall Co., Ind.

As a closing of the praiseworthy public service of Bro. Alex. Miller, we this morning met at the water side, to witness the baptism of a husband and wife. They are deaf mutes.

Bro. Miller came to us Feb. 23, and, including two funerals, held fourteen public services. He held two private services,—the first at the home of two aged people who desired to be received into the church. The husband has already passed his three-score and ten, and the wife her sixtieth year. The other service was held at the house of Bro. Aaron Hoffman, who two years ago lost the full control of his mind. Although he has not fully recovered, yet he greatly appreciated the season of worship, and the sister and family were much encouraged. Such meetings surely are a special power for good.

Our gratitude was especially called out by the arrival of Bro. J. O. Collins, of Waterford, LaPorte Co., Ind., who interpreted the sermons for those who were deaf. He came Feb. 29, and remained till the close of the meetings. How beautifully this illustrates, "The ears of the deaf shall be unstopped." Isa. 35: 5. In our joy Bro. Miller said, "I now believe it were good for more of you to be mates, for the deaf hear." We rejoice with the angels, over these four who have come into the fold.

A. I. Mow.

Argos, Ind.



Program of Ministerial Meeting.

THE following is the program of the Ministerial Meeting of the Northwestern District of Kansas and Colorado, to be held in the Belleville church, near Belleville, Kans.:

TOPICS FOR DISCUSSION.

1. "What is the Object of the Ministerial Meeting, and how may it Best be Attained?"—C. S. Holsinger, D. Smith, I. Larue.
2. "How may we, as Ministers, reach a Better Method in Opening Services, than that of Urging one Another?"—P. B. Porter, S. L. Myers, D. M. Click.
3. "How Should the Minister Conduct himself, Socially, in the Church, in the Stand, and before the World?"—L. W. Fitzwater, Wm. Himes, J. W. Jarboe.
4. "What are the Duties, as Taught in the New Testament, of the Laity towards the Ministry,—both Temporally and Spiritually?"—B. B. Whitmer, D. W. Stoner, Noah Wagoner.
5. "How far should our Ministers Participate with Ministers of other Denominations in their Public Meetings?"—Lewis Larue, Eli Renner, John Garber.
6. "What is Essential to a Successful Series of Meetings?"—John Hollinger, Levi Whisler.
7. "The Sabbath School as an Auxiliary to Church Growth; how may it be Made more Effective?"—D. Bowman, D. H. Weaver.
8. "How shall we, as Ministers, best Fulfill John 21: 15?"—Allen Ives, George Throne, Jacob Harnish.
9. Sermon in the evening by S. M. Goughnour, "The Power of the Church as defined by the Bible."

WM. LUGENBERG,  
A. C. DAGGETT,  
C. S. HILLERY, } Committee.

From Blue River Church, Indiana

WE held our first quarterly council for 1895 on Saturday, March 2. The meeting was a pleasant one and everything was done in a Christian-like spirit and seemingly to the satisfaction of all present. The church seems to be in good working order. We agreed to hold a love feast on Saturday, May 25, to begin at 3 P. M., and also agreed to hold a series of meetings, to begin two weeks before the love feast. We had intended to hold a series of meetings this winter, but failed to get a minister. We also elected one delegate to represent us at Annual Meeting. The lot fell on Eld. Leonard Hyer.

One was baptized and one restored since my last report. Failing to get a minister from abroad, our home ministers are now holding meetings for us. Bro. Peter Stuckman was to preach for us, but failed to reach us.

LEVI ZUMBRUM.

From the Rock Creek Church, Colo

WE were disappointed about the coming of Bro. Enoch Eby whom we expected to be with us about Jan. 6. We now hope to have him with us at our spring love feast. Our home Brethren were moved to make an effort for the salvation of perishing souls, and Feb. 11 began a series of meetings, faithfully preaching the Word a little over two weeks. We believe the seed sown will bear fruit. Although there were no immediate results, the attendance and interest were good. Many seem to be anxious about their salvation, but have not courage to renounce the world as yet.

A Baptist preacher has been preaching in Monte Vista lately, and declares that we are saved by faith alone, that baptism is not essential, and the church is not essential. He was invited to come to the house of a neighbor on Rock Creek, to meet our Bro. A. O. Snowberger, to discuss the way of salvation. Several others were present. Each speaker was allowed about forty-five minutes to speak, and then questions were asked. Our brother, although not accustomed to discussing, held his own with the sword of the Spirit.

A neighbor asked the Baptist preacher if she could not be saved without uniting with the church. The answer he gave her was, "Of course you can."

How faithful we should be in sowing the good seed when Satan is so boldly pursuing his work, disguised as an angel of light!

NETTIE WALLINGFORD.

Monte Vista, Colo., March 3.

An Appeal to the Sisters.

WHEN Paul went from city to city, preaching the Gospel, he received much help from Christian women. Exactly how they helped him we are not told. Phebe, he says, was succourer of many, and Priscilla he calls "my helper in Christ Jesus." In whatever way they rendered service, it was done through love of Jesus, and for the furtherance of his Gospel.

Paul held these women in grateful remembrance, and mentions a number of them in the close of his Epistle to the Romans.

The example of these women of Apostolic times should be an inspiration to us to help our missionaries whenever we can. Dear sisters, there is need for our help in Washington City. Bro. Lyon is somewhat discouraged, and much hampered in his work, because he has no church-home for his little flock. Let us come to his rescue, and see if we can not raise a nice little sum toward buying or building a meetinghouse in Washington. Many of us have visited there, and many will in the future. How pleasant it would be, after a tiresome day of sight-seeing to go in the evening and meet with the church there in their own house, for prayer and praise! It would be like finding a cooling spring in a dry and thirsty land.

I have a proposition to make and I hope at least one hundred sisters will respond to it. I propose to be one of one hundred sisters to give five dollars each, toward building a meetinghouse in Washington. We will call it the sisters' fund, and each one can send her contribution to Bro. Galen Royer, Mt. Morris, Ill.

Dear sisters, many of you could give five dollars with the greatest ease, others, no doubt, would have to make some sacrifice. But let us all remember, that it was the woman that cast in all she had, that received the Savior's commendation. Now will we not all try what we can do for his sake and in his name?

ELLA WILLIAMS.

Funkstown, Md.

From Rosamond, Kern Co, Cal.

BRO. WM. HORNING, formerly of Frederic, S. D., who now lives in this valley, held a meeting at Rosamond, Sunday morning, March 3. It was the first meeting of any kind, held at this place for many years. There were some present that had attended Dankard meeting some forty years ago in Ohio, and had never since been permitted to meet any of us. There were twenty persons present, of whom five were members. Bro. D. H. Weaver, of Fairmont, was present and enjoyed the meeting very much, as it was the first meeting he attended for a long time. He has lived here for a number of years, about eighty miles from any place of meeting. The people of this place were all well pleased with what they heard, and expressed their desire to have meeting and organize a Sunday school. They desire to have meeting once a month.

I have been permitted to enjoy myself in the different churches of Southern California over a year, and will now go to Humboldt County in the northern part of the State, where there are a few members. I would like to have a minister to come to this place. If there are any who wish to come to a new field of labor, they may address the undersigned.

JOHN WITTMER.

Fortuna, Cal., March 3.

From Roanoke City, Va.

OUR brethren, sisters and friends, have just enjoyed an excellent spiritual feast, in listening to the sermons and lectures of our dear brother, D. L. Miller.

Brother and sister Miller reached our city on the evening of March 3. He began his talks the same evening and continued until the 7th. To say that his efforts, given to us in the seven talks, were highly appreciated, does not do justice. Hundreds were turned away without admittance, for want of room in our church. We heard Bro. Miller remark that he believed our house was the most densely packed he ever saw. We are confident that Bro. Miller has been a great help to our city work. While the influence for good, as a result of these meetings, can not as yet be fully seen, surely no one went away with less faith in God's Word, but all were made to see the perfect agreement between the Word of God and the Bible Lands, as he describes them. May the good Lord prosper Bro. Miller and wife in their work wherever called to go. May he spare them while crossing the great ocean on their journey, going and returning, so that we may, at some future day, see them return to our people here, to give us more of their experience and observations in the "Old World."

One brother, who was with the Progressives for several years, has recently been reinstated and is now in full fellowship with us. Thus we are moving on slowly, but we trust, surely, in the work of the Lord in Roanoke.

Concerning the Annual Meeting for 1900, Bro. D. L. Miller, it would seem to me, has the right idea in his article on page 137, present volume of GOSPEL MESSENGER. What a revival it might prove to be, conducted as indicated in his article. We believe many righteous would be made to overflow with joy and gladness, and many sinners to forsake sin and turn to God.

The information obtained at such a meeting would certainly be lasting and helpful to all. Why not have the meeting, and close it with a love feast, with thousands, possibly, at the Lord's Tables at one time and in one body?

P. S. MILLER.

March 7.

From the Salem Church, Ohio.

OUR series of meetings closed last night with a large and interesting congregation. As stated in a former report, Bro. I. Bennett Trout did the preaching. He delivered thirty-one soul-cheering sermons. Twenty-four precious souls were received into the church by baptism, and one, who had wandered away from the fold, was reclaimed. Those who were baptized ranged in age from twelve to fifty, most of them young in years.

Many hearts were made glad. Parents rejoiced in seeing their children coming into the fold of Christ. We are almost sure, that,—had the meeting continued several days longer,—a number more would have come.

Bro. Trout goes home from here, for rest and medical treatment, as his health is not at all good. May the Good Lord go with him!

We were made sorry that our dear elder, Jesse Kinsey, in his afflicted condition, did not have the pleasure of attending any of these meetings. May the Lord bless all efforts in doing good!

JESSE K. BRUMBAUGH.

Union, Ohio, March 7.



## Report of Debate on Baptism.

A DEBATE took place, at Havana, Kans., between Eld. J. C. Ross, of the United Brethren and Eld. Caleb Fogle, of the Brethren, on the subject of baptism. The debate continued for three days, of two sessions of two hours each, daily.

Bro. Fogle affirmed that baptism by trine immersion, face forward, is the only Christian baptism taught in the Bible, to be administered by man. Eld. Ross denies.

Eld. Ross affirmed that baptism by any mode, as taught and practiced by the different denominations, the applicant singly to choose, is the baptism taught in the Bible, to be administered by man. Bro. Fogle denies.

The speeches were limited to one hour each. First the command, given by Christ to his apostles, was taken up, and instances of baptism, mentioned by Gospel writers, referred to as proof.

Eld. Ross denied that any of them prove immersion, and the case of Philip and the Eunuch having been referred to, he denied that there could have been water enough in the desert to baptize by immersion. He also stated that the baptism of Christ by John did not necessarily prove immersion, as he (Eld. Ross) had taken a man into the water and dipped him by dipping the water up in his hands and pouring it on the applicant and thus baptizing him.

All these points having been discussed pro and con they next referred to history.

Here it appeared to a certainty that there was water enough in the desert to baptize by immersion. G. S. Bailey tells us that the Word here translated "desert" is the same in the Greek as the word translated "wilderness" in Matt. 3: 1. Matt. 3: 5-6, "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan." Remember, this is a desert just the same as that through which passed Philip and the eunuch, and yet here is the river Jordan running through it.

We next quote from a book entitled, "Manual of Baptism," by G. S. Bailey, and printed by Baptist Publishing Society in the year 1863, pages 268, 269. Dr. Robison, a Pedobaptist, and Dr. Samson, a Baptist, have within a few years visited Palestine, and concur in describing that region. They shall tell us whether there are suitable places, and water enough for immersion on the road from Jerusalem to Gaza: "On the route by way of Hebron are the following waters:

"(1) Seven and one-half miles from Jerusalem are three immense pools of Solomon, from which water was conducted to Jerusalem. They cover three acres of ground"—*Robinson's Researches*, Vol. I, p. 515. (2) "Seven miles farther on are the ruins of Howfrees or Ahu Fid, and a reservoir of water in an open field, with a grassy brink around it. It is built of large, hewn stone, evidently ancient, and is fifty or sixty feet square, the water three to five feet deep,—a splendid place for immersion."—*Robinson's Researches*, Vol. I, p. 320.

"Along in front of the old town and pool, a fine old Roman road, paved with stones, and having neat curbing stones at the side, may be traced in the grass some distance down the hillside toward Jerusalem; as evident a carriage road as the old Appian way now seen south of Rome."—*Dr. Samson, in I. Chase, D. D., on Baptism*, p. 159. (3) "Bethsur, twenty miles from Jerusalem, and one mile from Eleutheropolis. In front of the fortress is a fine gushing fountain of sweet water, and broad stone troughs. 'It is

hardly conceivable,' says Dr. Samson, 'that, in the days of Herod, the fountain-builder, this most favorable spring should not have been made to supply a pool, in this land of such structures.'"

Thus we see there were at least two splendid places for immersion, and in all probability three, between Jerusalem and Gaza.

Thus the discussion continued until the time for the first proposition was exhausted, and then the debate coming in conflict with other arrangements, it was agreed to postpone it until Monday, March 18.

We can not say how the discussion looked to all parties, but to us, and all whom we heard express an opinion, it seemed clear that trine immersion was the primitive mode of baptism. We feel that even if the discussion should never be finished, that conviction has already entered several hearts. DAVID BETTS.

From Gardner, Kans

At our first quarterly council we had more than our usual amount of business, but all was disposed of in a Christian spirit. Two queries go from our church to District Meeting. Bro. J. E. Crist is our delegate. We also reorganized our Sunday school, with brethren H. F. and J. E. Crist at the helm.

During the winter we had the most interesting social meetings each Wednesday evening we have ever held. We studied the Bible by character. Our meetings were nearly all led by the young members, and mostly by the sisters.

Recently Bro. H. F. Crist conducted a series of meetings in our house in Olathe. Bad weather interfering, the meetings closed too soon. The interest was excellent. One was baptized and many good, and, we think, lasting impressions were made. At the present time the home brethren are conducting a series of meetings in Gardner, —the first effort made there by the Brethren. So far the preaching has been on doctrine, which is being well received by an attentive and increasing congregation. The meetings will continue yet for some time. I. H. CRIST.

Gardner, Kans

A SUNDAY school boy was asked if his father was a Christian. He replied, "Yes, but he is not working much at it now." Too many such Christians are around.

## Literary and Miscellaneous.

Books mentioned in this department may be ordered from this office.

Henry Altemus, Philadelphia, will publish in a few days "Woman's Work in the Home," by the venerable Archdeacon Farrar, Canon of Westminster, London, England. The book consists of a series of papers on the duties of the modern woman as a daughter, as a wife and as a mother. The Archdeacon's "Life of Christ" had an enormous sale here, and the advance orders received for this latest production show that he retains a deserved position in the estimation of American readers.

"Echoes from Central Music Hall," gems of thought from the recent sermons of the late Professor David Swing. Donohue, Henneberry & Co., Chicago, Publishers. A book for thoughtful minds, for clergymen, for students, for the Christian ministry. Men are too busy to read sermons. This is a book of gems of thought set in order. A book for brief moments. A delightful remembrance for those who hold sacred the memory of Professor Swing. Compiled by Thomas W. Handford, pastor of the Church of the Multitude. Bound in English silk cloth, gilt top; price, \$1. The work may be ordered from the MESSENGER office.

The *Treasury of Religious Thought* for March opens with an impressive sermon on the outpouring of the Holy Spirit, preached by Rev. Oliver C. Miller, of the Lutheran church, Roanoke, Va. This is the leading thought of the number, recognized as such in the editorial, and well followed up by a sermon on "An Earnest Life," by Rev. Gerard B. F. Hallock, of Rochester. The *Timely Services* cover Fast Day and the

Lenten Season, and Easter; the latter considered in a sermon by Dr. Gregg, of Brooklyn, on the Transfiguration. There are a large number of sketches of sermons and leading thoughts of sermons, all of recent delivery, and bringing one into quick understanding of the pulpit of our day. Two Decades of Baptist Progress, by Rev. John H. Mason, of New Haven, continues the series on recent Church Progress begun in February. Prof. George H. Schodde, of Columbus, has an interesting paper on "The Israelites and the Gospel." Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

"Institutes of the Christian Religion;" by Emanuel V. Gerhart, D. D., LL. D. Completed in 2 octavo vols., 1744 pp.; per vol., \$3. New York, London and Toronto: Funk & Wagnalls Company.

This is a new work on systematic theology. The author is professor of systematic and practical theology in Theological Seminary of the Reformed church, Lancaster, Pa. The central doctrine of the *Institutes* is the divine-human personality of Jesus Christ; the author's aim being to construct all doctrines, not from God's sovereign will, nor from the freedom of man, as the point of observation, but from the vital union of both, as realized in the life and work of the Mediator. The method is positive rather than controversial or polemical, and historical rather than analytic or synthetic. The first volume appeared at an earlier date and was warmly received with much favorable comment. The first volume treats of: (1) Sources of Theological Knowledge; (2) The Christ Idea: Principle of Christian Doctrine; (3) Theology: The Doctrine of God; (4) Cosmology: Doctrine in Creation and Providence. The second volume: (1) Anthropology: Doctrine on the Adamite Race; (2) Christology: Doctrine on Jesus Christ; (3) Pneumatology: Doctrine on the Holy Spirit; (4) Soteriology: Doctrine on Personal Salvation; (5) Eschatology: Doctrine on the Last Things. The complete work, now ready, will doubtless receive favorable consideration from a large majority of theologians.

While the work is scholarly, and in many respects will prove eminently helpful to the careful Bible student, yet we can neither endorse nor recommend, as a whole, the author's views concerning the ordinances and other kindred subjects. On this line the tendency of the teaching is to disregard all ordinances, save baptism and the Communion service. It is one of the books that is well worth reading, but this must be done understandingly.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

PUTERBAUGH—EBBERT.—At the residence of sister Mary Trostle, Nickerson, Kans., Feb. 21, 1895, Bro. I. P. Puterbaugh and sister Rebecca Ebbert. ENOCH EBY.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

COLCLESSER.—In the bounds of the Clear Creek church, Huntington Co., Ind., Feb. 10, 1895, Mr. John Colclessier, aged 91 years, 9 months and 10 days. Interment in the Shock cemetery. Funeral discourse by Eld. Noah Fisher. HENRY SHOCK.

ALBERT.—In the Pleasant Valley church, Middlebury, Ind., Feb. 27, 1895, Maude Bernice, daughter of Bro. C. C. and sister Ella Albert, aged 5 years and 21 days. She leaves father and mother to mourn the loss of three of their children in the last few years. Funeral services by Bro. I. L. Berkeley, from John 11: 28. LEVI E. WEAVER.

BLOYER.—In the Welsh Run church, Franklin Co., Pa., Jan. 27, 1895, of pneumonia, sister Sallie, wife of Bro. Thomas Bloyer, aged 48 years. She leaves a kind husband, four children, four sisters and one brother. She was a consistent member of the German Baptist church, and a kind and devoted mother in her family. Her body is resting in the Broadfording graveyard. Funeral services by Bro. David Zook. LIZZIE HICKS.

JUDY.—In the Bethel church, Holt Co., Mo., March 1, 1895, of Bright's disease, Bro. Martin Judy, aged 59 years, 8 months and 9 days. Bro. Judy was born in Page County, Va., June 19, 1835; was joined in marriage to Belah Nauman Oct. 29, 1868; united with the Brethren church in the fall of 1876. He leaves a wife and six children. When he realized that the end was near, he called for the Brethren and was anointed. Though his suffering was great, yet he bore it patiently and died in the triumph of a living faith. FRANCES HILDEBRAND.

HILDEBRAND.—In the Bethel church, Holt Co., Mo., Jan. 5, 1895, Elca May, daughter of Samuel and Nancy Hildebrand, aged 11 months and 5 days. Funeral services conducted by Eld. Preston, of the Christian church, at the Brethren's meetinghouse. FRANCES HILDEBRAND.



**HARVEY.**—In the Cedar Creek church, De Kalb Co., Ind., Feb. 28, 1895, James Harvey, aged 76 years, 8 months and 28 days. He was born in 1818, in Bedford County, Pa., came to Indiana in 1850, and died at the home of his son Henry. He leaves one son and one daughter. Funeral services by the writer from John 13: 7. C. G. FAIR.

**MERLEY.**—At Perryburgh, Miami Co., Ind., Feb. 23, 1895, Annie Margaret Merley, aged 84 years and 20 days. Deceased was born near Hamburg, Germany, Feb. 3, 1811. She came to America in 1831, and settled in Somerset County, Pa. She came to Indiana in 1842. Funeral services conducted by Eld. D. P. Shively, from 2 Tim. 4: 7. She united with the German Baptist or Brethren church in 1852, and since then has lived a consistent member. J. M. REFLOE.

**CARTRIGHT.**—Feb. 26, 1895, Rachel Cartright, aged 70 years and 1 month. Deceased was born in Pennsylvania, Jan. 27, 1825. She united with the Brethren church fourteen years ago. A few days previous to death she was anointed. Funeral services by the writer. JACOB HILDEBRAND.

**STUARD.**—In the Darlington congregation, Gentry Co., Mo., Feb. 20, 1895, sister Maria Stuard, aged 57 years, 9 months and 20 days. Sister Stuard was born in Ohio, May 2, 1838. She joined the United Brethren church when quite young. In the year 1872 she united with the German Baptist or Brethren church, and lived a consistent life until death. She was baptized by the writer in Minnesota. WM. C. HIPES.

**SHENK.**—At his home in the Upper Cumberland church, Cumberland County, Pa., Feb. 11, 1895, Bro. George Shenk, aged 49 years, 4 months and 19 days. Bro. George was injured by a horse about fifteen years ago, the effects of which finally caused his death. He left a wife (sister Annie) and five children. Funeral by the Brethren, from Luke 10: 42. J. E. HOLLINGER.

**TRIMMER.**—In the Camp Creek church, at Fandon, McDonough Co., Ill., Feb. 25, 1895, after a brief illness, of pneumonia, Bro. Solomon Trimmer, aged 69 years, 4 months and 11 days. Bro. Trimmer was born in York County, and came to Illinois about thirty-five years ago. He was an exemplary member of the church about thirty-six years. He leaves a sorrowful widow (a sister) and three step children. Funeral discourse by Bro. Conrad Fitz, from Rev. 21: 25. S. S. HUMMER.

**HUNTER.**—In Guthrie, Okla., Feb. 18, 1895, James D. Hunter, aged 79 years, 4 months and 22 days. He united with the Brethren church about twelve years ago and was a faithful member to his death. Funeral services in the Mt. Hope church, Okla., by the writer, assisted by the home ministry, from Rev. 14: 13. JACOB AFFLERMAN.

**MISHEY.**—In the South Kokuk church, Iowa, Nov. 9, 1894, of diphtheria, Frankie, son of friends George and Lizzie Mishey, aged 1 year, 8 months and 9 days.

**MISHEY.**—In the same place and family, Nov. 12, 1894, Torris, aged 9 years, 6 months and 10 days.

**MISHEY.**—In the same place and family, Nov. 13, 1894, William, aged 12 years, 8 months and 3 days.

**HELLMAN.**—Also in the same place, and of the same disease, Minnie Adell, daughter and only child of Bro. Herman and sister Mary Hellman, aged 5 years, 9 months and 7 days. Funeral services were conducted March 3, for the four at the same time, by the writer. JOHN GABLE.

**FLUKE.**—In the Raven Run church, Bedford Co., Pa., Feb. 27, 1895, of cancer, sister Caroline Fluke, aged 58 years, 10 months and 22 days. Deceased was a faithful member of the Brethren church for many years. Funeral services were conducted by Eld. Geo. W. Brumbaugh, from John 14: 1. GEO. H. DILLING.

**BONNAWITS.**—In the bounds of the Salamonie church, Huntington Co., Ind.,

Feb. 11, 1895, Marlin L., eldest son of Isalah and Hannah Bonawits, aged 16 years, 3 months and 9 days. Marlin and his father were in Bro. J. Hardman's woods for the purpose of sawing wood. In felling the first tree, it did not fall in the way expected. Marlin seized the danger, attempted to run, fell, and was caught, and his left arm crushed from shoulder to wrist, causing death in a few hours. This accident cast quite a gloom over our vicinity. It was one of the most solemn funerals we ever attended. Funeral and interment took place on Wednesday, Feb. 13, at our Lancaster house, and was said to be one of the largest ever held there. Deceased had never become a member of any church. Funeral by the writer.

**PLUM.**—In the same congregation, Feb. 15, 1895, of cancer, Bro. George Plum, aged about 75 years. Bro. George united with the Brethren church a little over a year before his death, but was left at the County House by his request. Funeral at Lancaster Feb. 17, by the writer.

**PORTIS.**—In the same congregation, at her home near Lancaster, Feb. 24, 1895, Salome Portis, wife of Henry Portis, of dropsy. She peacefully passed to the split land at the age of 76 years, 8 months and 17 days. The deceased sister had been a faithful sister of the Brethren church over fifty-eight years. She called for the elders and was anointed a few days before she died. Funeral at Lancaster by the writer, assisted by Eld. Shideler. O. C. ELLIS.

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## Announcements

### DISTRICT MEETINGS.

May 8 and 9, Eastern District of Pennsylvania, in the Hatfield congregation, at the Hatfield meetinghouse, Montgomery Co.

April 10, at S. A. M., District of Southern Kansas and Colorado, in the Kansas center church, Rice Co., Kans.

April 9 and 10, Southwestern Kansas and Southern Colorado, in Kansas center church, Kans.

April 10, Northwestern Ohio, in the Portage church, Wood Co., Missionary Meeting the day before at 1 P. M.

May 5, Middle Pennsylvania, at New Enterprise, Bedford Co.

April 4, Middle Indiana, at Landessville.

April 10, Northwestern Kansas, in the Vermilion church, Marshall Co., Missouri, the 10th.

May 8 and 9, Eastern Pennsylvania, at the Hatfield meetinghouse, Montgomery Co.

### LOVE FEASTS.

April 28, at 4 P. M., Pleasant Hill church, near Virden, Ill.

April 20, at 4 P. M., Logan church, Ohio.

April 20 and 21, Belleville church, Republic Co., Kans.

Another Large Colony of Brethren in the Red River Valley, Turtle Mountain Country and Lake Region in North Dakota is an Assured Fact.

A SPECIAL train for the Brethren and their families will start for North Dakota the last of March or the first of April. All those desirous of joining the colony will confer a favor by addressing the undersigned at once, informing him as to the number of persons in family and how many freight-cars will be needed for household goods and live stock, so that adequate accommodations can be arranged for; and those who intend to go to the Red River Valley and purchase land on the crop payment plan will please notify me at once, so they can select their respective farms, and that the erection of their buildings can be commenced at once, and everything be in readiness for them on their arrival. Brethren looking for places are especially invited to abandon their search in Eastern States, and we can assist them in securing ready-made farms with buildings on them, on the crop payment plan, and if necessary, will assist them in securing seed also, which they can pay for after harvest. For information write at once to Max Bass, 132 Jackson Street, Chicago, Ill.

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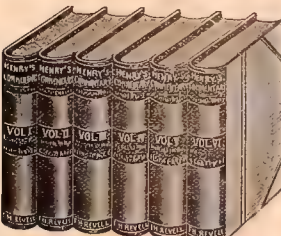
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"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MARCH 26, 1895.

No. 13.

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SEVEN recently applied for membership in the Juniata church, Nebr.

BRO. WM. C. HINES is preaching at Silver Creek each evening this week.

MARCH 6 Bro. John F. Kahler closed a meeting in the New Philadelphia church, Ohio, with five accessions.

THE report of the receipts for the General Missionary Committee will appear in our next issue.

AFTER April 1 Bro. John Wise should be addressed at Odell, Washington Co., Pa., instead of Topsail.

SIX were recently baptized in the Hollowtown church, Ohio, making twelve accessions during the winter.

BRO. E. B. HOFF, of McPherson, Kans., gave us a brief call this week. He spent one day in the Mount calling on old friends.

THE Brethren at Carlisle, Ark., are preparing to build a house of worship. They seem much encouraged over the prospects for the future.

LATELY Bro. Z. Aunon delivered a series of well-prepared doctrinal sermons in the Over Hill church, W. Va., which resulted in ten accessions.

BRO. ABRAHAM LUTZ, of the Waddam's Grove church, Illinois, who was hardly expected to live two months ago, has recovered, and is now feeling quite well.

BRO. M. M. ENNIS commenced meetings in the Pleasant Home church, Oklahoma, Feb. 24, and closed March 6, with four accessions. So writes Bro. H. N. Lawver.

BRO. JOHN ZOOK, of Millintown, Pa., writes us that Eld. Andrew Bashor is very ill with pneumonia, and earnestly craves the prayers of the faithful in his behalf.

BRO. A. L. BINGAMAN, of Cerro Gordo, Ill., being called on to accompany a car of goods to Western Kansas and distribute it among the poor, sent to this office for tracts to distribute among the people also. He believes in feeding the soul as well as the body.

It is rutable in Northern Illinois not to send elders as delegates to the District Meeting. Our delegates are selected from among the preachers, deacons and laity.

A SERIES of meetings at Springfield, Mo., resulted in five accessions. The church at that place seems to be growing, but help in the ministry is greatly needed.

SOME one writes very encouragingly of the prospects of building up a church at Cokeville, but names no State in his communication, and for this reason the letter cannot be published.

BRO. E. W. STONEB, of Maryland, writes that he made application for reduced rates to the Annual Meeting over the Trunk lines in the East, but had received no reply to his communication.

MUCH correspondence is again crowded out this week, including the special notices. For next issue we shall condense the church news as much as possible, and endeavor to make room for all of it.

OUR missionaries located in Bulsar, India, the first of last month, and are now preparing in real earnest for their work. They seem well pleased with their new location, and are very hopeful of the future.

BRO. D. A. HUFFORD should now be addressed at Pymont, Carroll Co., Ind., instead of Rossville, Ind. Bro. A. K. Sell also changes his address from Cross, Oklahoma, to Batchelder, Kayo Co., Oklahoma.

UNDER date of March 15, Bro. Henry Franz writes from Pymont, Ind., saying that he has been preaching there for twenty days. Fourteen had already been baptized, and others seemed deeply impressed.

THE District Meeting for Northern Illinois will be held at Franklin Grove, May 8, commencing at 8 A. M. The elders will meet at 1 P. M., the day before. We hope to have an interesting and pleasant meeting.

BRO. DORSEY HODGDEN writes that he is now engaged in a series of meetings in his home congregation, Clear Creek, Ind., where he has been preaching for eighteen years. Up to March 16 nine had applied for membership.

THE Brethren and friends at the Mount are filling a car with provisions for the Western sufferers. It is to be billed to Hitchcock County, Nebr., and will probably be sent this week. The goods will be distributed by the Brethren's Relief Committee at McPherson, Kans.

BRO. A. M. ZUG, of Clarence, N. Y., would like to know how many members of the Brethren church live in that State. We have no way of knowing positively, but presume there are about forty. We ought to have that many thousand and even more. Work in the New England States has been too greatly neglected by our people.

THE Brethren at Campbellsville, Ky., are rejoicing over six additions, as the result of a series of meetings held by Bro. I. J. Rosenberger. A church was also organized, and the prospects for further progress in that locality are good.

WRITING from Wanneberge, Sweden, Bro. J. M. Risberg says the winter, just coming to a close, has been an unusually severe one in that part of Europe. The snow has been very deep, and there has been suffering among the poor. He changes his location to Kjedlinge, Sweden.

BRO. C. C. JOHNSON of Pennsylvania says: "As an immediate result of the series of meetings held by Bro. Jasper Barnhouse in the Sand Hill Union church, and in the Uniontown church, eight persons have been received by baptism, and at least four others are yet to be baptized."

OF the six well-written reports of the good meetings recently held in the Indian Creek church, Pa., we published the first one received. Those who sent the other reports should not feel disappointed. It is encouraging to learn that so many can write favorably of the work done by Bro. Franz.

TWO excellent series of meetings were closed at Clifton, W. Va., March 12, with forty-one accessions. Eleven were baptized several weeks before, but not reported, making fifty-two in all during the last few months. The meetings were conducted by Bro. Jasper Barnhouse, assisted by Bro. Jeremiah Thomas.

THE District Meeting for the Second District of Virginia will be held at Timberville, May 8 For Eastern Maryland, in the Meadow Branch, April 16, Ministerial Meeting the two days following. For Southern Indiana, in the Lower Fall Creek church, April 10. The regular announcements will appear in next issue.

PROBABLY in no other country in the world are there so many people who reach the age of one hundred years as in Greece. This certainly speaks well for her health-preserving climate. In that country there were many Christian churches during the time of the apostles, but at present there is not one congregation worshipping after the primitive order.

PLEASE bear in mind that all orders for sister Miller's "Letters to the Young," from those who live outside of Virginia, should be sent to the Brethren's Publishing Co., Mt. Morris, Ill., while those living in Virginia should order from Bro. S. H. Myers, Timberville, Va. Bro. Myers cannot fill an order outside of Virginia, and we cannot fill one inside of that State. He has the exclusive sale of the book in his State for the benefit of the Old Peoples' Home, hence all the members living in Virginia should feel enough interested in the Home to order the book from Bro. Myers. Those living elsewhere must send all their orders to us. Price, \$1.00. Special terms to agents. The book sells well and should be widely circulated.



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### ARISE, AND WALK

BY N. R. BAKER.

"ARISE and walk, thou palsied one,  
Whate'er thy past may be,  
Whate'er thy sins, whate'er mistakes,  
I pardon grant to thee.

"ARISE and walk; let not the past  
Debar thy future might.  
Let not the sins of former days  
Still keep thee from the right.

"ARISE and walk in life anew;  
Be here the starting line.  
Leave here thy human weaknesses,  
And clothe with strength divine.

"ARISE and walk; thy pain is o'er,  
The palsy's frenzied grasp  
Is loosened, and a Savior's love  
Enfolds you in its clasp.

"ARISE and walk; no more the pang  
Of palsy's numbing pain  
Shall rack thy nerveless hand and foot,  
Or taunt thy active brain.

"ARISE and walk; arise from sin,  
And walk to works of grace,  
Arise from inactivity,  
And walk to duty's place."

ARISE and walk, ye palsied ones,  
Unnerved by sin's decree.  
ARISE and the forgiveness claim  
That surely waits for thee.

ARISE and walk; arise in faith,  
And walk in heavenly light.  
And in thy heart give praise to him,  
Who broke the palsy's might.

Chesterfield, South Carolina.

### THE BIBLE, WHAT TO DO WITH IT, AND WHY.

BY JAS M NEFF

#### In Seven Parts—Part Three.

THE necessity of diligent, persistent study of the Bible may be made further to appear by reference to the great amount of figurative language which it contains. "Figurative speech," writes F. Godet, "is natural to all primitive peoples, but especially to those of the Semitic race, because among them imagination and feeling have the ascendancy over the intellect." Most of the sacred writers betray this peculiarity of the Jewish mind, and their writings abound in figures of speech. Here we find the simile, the metaphor, the hyperbole, the antithesis, the climax, the paradox, the metonymy, the apostrophe, the parable and the allegory scattered in profusion from Genesis to Revelation.

What shall we do with all this figurative language? What have we done with it? Why do so few people, comparatively, understand the prophecies of Ezekiel and Daniel and the book of Revelation? It is because their truths are to be had only by those who search. How many have entirely satisfied themselves as to the full import of the parable of the tares? Certainly, none who have not diligently searched. And the same might be said of many other parables, as well as other figures, in both the Old and New Testament. Only those who have prayerfully, earnestly and persistently digged, have been rewarded with the gems there hidden.

Aside from the parables and other more extended figures, let us note a few isolated expressions which in the study of the Word are not to be taken "just as they read."

In Matt. 5: 30 Christ says, "If thy right hand offend thee, cut it off." Perhaps no sane man

ever conceived that Christ meant literally what he said; that he was giving instructions as to when amputation of one of the members of the physical body should be resorted to. In these words he teaches an important lesson, but he puts it in figurative language, language that suggests, but does not directly express his meaning. Likewise in Col. 3: 5 Paul says, "Mortify your members," not meaning literally what he says, but that which is far more important for us to heed,—that we restrain our carnal propensities.

In Luke 22: 19, speaking of the bread which he broke, Christ said, "This is my body." Roman Catholics think Jesus meant literally what he said. They "take it just as it reads" here. Protestants think not, but interpret the Master's words as meaning that the bread represents his body. We explain this as we do our Lord's words, "I am the door," "I am the vine," etc., not that he was literally a door or a vine, but that in the word pictures which he used the door and vine respectively represent his office and relation to men.

And so we might multiply allusions to the figurative expressions made use of in the Scriptures, but these few we have called attention to as examples of the many, and as a reminder that they exist and confront every one who thoughtfully opens his Bible. If you are a conscientious student of the Word you will continue your work with zeal, remembering that in all these peculiarities of expression there is truth to be found,—the truth of God, the truth of God for you.

Near the beginning of the second of this series of articles we said that there are some texts of Scripture in which we should look for more meaning than is expressed in words. By this we mean that there are some things taught by implication, that there are *implicit* teachings in the Word for which we should diligently search, and to which we should pay earnest heed. In some parts of the Word the Truth is so concentrated and focalized that it will admit of application to many things that are not mentioned in the text. This is true of many passages of Scripture, but we only cite a few.

In 1 Thess. 5: 22 Paul said, "Abstain from all appearance of evil." The warning is general. No evil is mentioned. In fact there are many evils, or at least names for evils, which modern corruption has produced, that are nowhere mentioned in Scripture, because they were unknown at that time, and because some things are now evil that were then harmless. So these general warnings, like the one in the text just quoted, are worthless to us if they will not admit of specific application. It is proper for us, then, in the interpretation of this passage, to regard it as an implied prohibition of evils which we might name, such as dancing, horse-racing, gambling, etc., though none of these things are here mentioned.

But here we are confronted with a consideration that demands special attention. If we are left to infer some things as to the teaching of the Word, as we certainly are, there is danger, so long as we are fallible, of inferring too much or too little; and the more indifferent we are, and the less effort we make to find the Truth, the greater the liability to error, hence the need again of prayerful diligence in the search. In the application to ourselves and our time, of this Paul's warning to the Thessalonians, there is danger of us regarding it as implying too little, and at the same time a possibility of inferring from it too much. Are all these modern practices evil that I call evil? Are none of them evil except what you call evil? Some say dancing is evil, and some say it is not. Some say the circus is an evil, and some say it is not. Some say the

theatre is an evil, and some say it is not; and this difference of opinion exists on almost everything that can be mentioned. Perhaps much of this difference is due to the fact that some search diligently for the Truth and some do not. Do we search?

Christ said (Luke 18: 16), "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Many people, very many, believe that Christ here taught, by implication, infant baptism. Jesus bids that the children be allowed to come to him, and these people infer that they should come by baptism. Of course there is nothing said here about baptism; but neither does 1 Thess. 5: 22 say anything about the dance, the theatre or the gambling den. Yet we use that text as an argument against these things, but will not permit our friends to use this text in favor of infant baptism. We, as a church, think most other denominations regard the Scriptures as implying too little; but here they evidently make them imply too much. Of course we do not believe in infant baptism, but let us have at least a little charity for those that do; and, above all, let us continue to labor and pray for wisdom, that in the study of the Word we may infer neither too much nor too little, but may be guided by the Spirit into all Truth.

Mt. Morris, Ill.

### BLASPHEMY AGAINST THE HOLY GHOST.

BY NOAH LONGANECKER.

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."—Matt. 12: 31.

MARK adds, "But is in danger of eternal damnation: because they said, He hath an unclean spirit." Mark 3: 29, 30. There is but one God, consisting of three divine persons or powers: God the Father, God the Son, and God the Holy Spirit. These three are co-eternal, and one in essence, glory, and majesty,—unity in Trinity, and Trinity in unity. Each of these three powers performs a distinct office in the work of creation and redemption. "God the Father originates all things. God the Son executes all things. God the Holy Spirit consummates all things." With reference to our redemption, a certain writer says, "The Father elects; the Son redeems; the Spirit sanctifies." God the Father prepared the sacrifices for atonement. God the Son offered it. God the Holy Spirit must apply the means of atonement. So we readily see the order of their official work in our redemption. Considering the order of their official work, we can readily see why blasphemy against the Father or Son may be forgiven, while the blasphemy against the Holy Ghost is unpardonable. This result does not follow because the Holy Ghost is superior to the Father and Son, but because of the order of his work in our redemption.

The Jews on different occasions blasphemed against the Son, but there would yet be brought another Power to convince, or "reprove them of sin, righteousness, and of judgment." If they would blaspheme against the Holy Ghost, their last offer of mercy would be rejected. There can be no doubt but that some of the Pentecostians that were convicted by the Holy Ghost had blasphemed against Christ when in the flesh. How forcible the following: "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."



There are degrees of sin, and there will be growth in those degrees according to the light that we receive, and the power that is given in our favor, if said light and power are rejected. No man is born an infidel. No man is born an atheist. No man is born a blasphemer. Men become such by degrees. While there is such a thing as growth in grace, growth in the divine life, there is also a growth in sin, a growth in the life of Belial.

To blaspheme against the Holy Ghost is to impiously, maliciously, and reproachfully revile him and his work. Christ had performed a number of notable miracles. The Pharisees knew that no man could perform such miracles except God were with him. They knew that Christ cast out those devils by the Spirit of God. They knew God was with him. They hated Christ. They reviled him; and maliciously and reproachfully they accused him of casting out devils "by Beelzebub, the prince of the devils." This was blaspheming Christ. So Luke understood it when he said, "Because they said, He hath an unclean spirit." The language of Christ in our text, to the Pharisees, was a strong warning to them. I will ere long go to my Father, and then I will send the "Spirit of truth, he will guide you into all truth." But should you reject him, and treat him and his influence and work, as you have treated me, "you will be given over to a reprobate mind, to do those things which are not convenient." You will then never repent of your sins, and hence can never obtain pardon.

The Bible does teach that those who do repent of their sins have promise of forgiveness. From this we learn that those who blaspheme against the Holy Ghost will "believe a lie." They will no more be reproved,—more correctly, convicted of their sins,—and of course will never repent and obtain forgiveness of sins.

Permit us to touch the key-note of comfort to the anxious. No one who feels that he has done wrong, and is sorry for the wrong done and desires to be forgiven, need have any fear of having committed the blasphemy against the Holy Ghost. Some touch the key-note of doubt by not understanding the difference between *sin* and *blasphemy*. True, all blasphemies are sins, but not all sins are blasphemies.

Men may *sin* against the Holy Ghost and yet obtain forgiveness, if they repent; but when one *blasphemes* against the Holy Ghost he will never repent, and of course can never obtain forgiveness.

The blasphemy against the Holy Ghost excludes pardon, because it excludes repentance. It is possible to go beyond the reach of God's mercy. This state is brought about when we harden our hearts; when we quench and grieve the Holy Spirit by resisting his divine influence; and when given over to reprobacy of mind, we will give ourselves to perpetual sinning, and hence the punishment will be perpetual.

There are some Scriptural lessons that refer to such a state, and the manner in which it is brought about, accompanied with solemn warning against entering it. We will cite a few. Heb. 6: 1-8 is a forcible lesson of total apostasy from the faith in Christ. This state is not the state of a backslider, but still the state of a backslider is a step toward the state of an apostate. Only apostates "crucify to themselves the Son of God afresh, and put him to an open shame." Such only will say, "Christ was an impostor and was justly put to death;" and no difference what the demonstration of the Spirit and of power may be, they revile all, and blaspheme against the Holy Ghost. There is no standing still. We will go forward or we will retrograde. Therefore Paul would have us "go on to perfection." To not

"go on" is but a step toward falling from grace; and to fall from grace, or backslide, is but another step toward total apostasy; and total apostasy is the state of perpetual sinning and punishment.

Let us all heed Paul's warning in this lesson. Not to "go on to perfection" may seem but a little matter, but it is "*the little foxes that spoil the vines*." If the children of Israel had refused to "go forward," they would have taken a step toward perpetual bondage and eternal ruin. So Paul would teach us in Heb. 6: 1-8. We have another strong text in this line of thought in Heb. 10: 29 "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" There is a class of people who say that they expect no more benefit from the blood of Christ than they do from that of a cow or sheep. This would be apostasy in the extreme. This would be rejecting the sacrificial death of Christ by counting the blood of atonement an unholy, or common, thing. What is this more than blasphemy against the Holy Ghost? Such are the bitter adversaries of God. For such there will remain "no more sacrifice for sins." God will pardon no one without this sacrifice, and this being rejected by all who fall from grace and apostatize, there remains naught "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." "To prevent such a deplorable state the apostle presents these awful and solemn words of warning; but how wise the apostle! He here also shows the different steps that will lead to such a state. The first step toward apostasy, here mentioned, is the "forsaking the assembling of ourselves together." So says Paul in verse 25 Where there is no communion of saints and public worship of God, there is no Christian religion. We all know that this is our reasonable duty. This duty willfully neglected, "after that we have received the knowledge of the truth," opens the door to the awful state referred to above. How appropriate the following: "How shall we escape, if we neglect so great salvation?" Neglect to go forward, and back to perdition we go.

#### DEAD WORKS.

BY D. ROWLAND.

ALL men are workers of some sort. Christian men are supposed to be workers of living works, because actuated by the principle of divine life. Paul tells us to "purge your consciences from dead works." Heb. 9: 14 The design is to serve the living God. Here Paul refers to the law and its sacrifices that could not make the comers thereunto perfect.

When a disciple left the Jewish law, he was not expected to go again to the law, as Paul refers to the fact that there must be a foundation laid in order to repent from dead works. Heb. 6: 1. Many a man has been performing dead works in his past life. All works for the gratification of the flesh should be "dead works" to the man who accepts Christ. The people of Babel desired to build a tower to get a name among the people of earth. The Lord frustrated their plan. So today men organize various orders and societies to get a name. But when Christ is accepted, all these become as dead works to the true Christian, as "Christ is all and in all" to a man who obeys the living works of a living God.

Dead works may have had their place in our life, to incite us to faithfulness, as we look back

and see our mistake by trusting in them; and it aids us in being more watchful in our work. Jude speaks of some who were twice dead. Jude 12. It is as one should be enough for any who have drank of the fountain of living water.

Peter teaches that we who are dead to sin should live to righteousness, for we were as sheep gone astray but now have returned to the Shepherd and Bishop of our souls. 1 Peter 2: 25. We may have a name to live and be dead, Rev. 3: 1, consequently our works be dead works.

A name is a good thing, and works are good, if directed by divine knowledge. All works of the flesh to the Christian become dead works,—such as idolatry, witchcraft, wrath, strife, sedition, heresies, etc. Gal. 5: 19. These are dead to the Christian because he lives no longer in them, but is made alive unto Christ.

In our church government some of our works have become dead, as to the present time. They may have had their mission with our forefathers, but are dead works to us to-day. I do not refer to them as works of unrighteousness, because we are not responsible for what our church-fathers have done, but for what they ought to have done. It behooves us to live closer to the Bible than they lived.

At present we may have customs in the church that ought to become "dead works" and I call attention to one that seems to me ought to be bettered. It is the delaying of announcing who has been chosen as minister or deacon when an election is held, especially on a love feast occasion. In the first place, I do not think love feast occasions the best time to hold elections, as it often detracts from the interest of the meeting.

As to withholding from the church the choice of the church until the second day of the meeting, it always seemed improper to me, for it is the church's work, and she has a right to know what is done, as well as for a few to know the facts; and besides it certainly detracts from the solemnity of the occasion to hold the congregation in suspense, during the Communion, on the question on which they have voted. The minds of all the members should be as free as possible from all outside work when we commune, so our thoughts could be upon the great *acc'yftos* offered for us. Minds agitated over the election will not likely be centered upon the "body and blood" of which we partake, and there is danger of us eating and not discerning the Lord's body.

Let us refrain from all that will detract from the Communion services.

Leavitt, Ill.

#### THE DIVINE LAWS OF CURE.

BY M. M. ESHELMAN.

In Two Parts.—Part One.

CONCERNING healing and curing of human beings, possibly agreement could be had were it not for "confusion of words." Suppose we now, and forever, plant our knowledge and faith on elements or principles so clear, so brilliant with truth and fixedness, that, with "one accord," we can press toward the divine mark.

First, "There is but one, and there could by no possibility be more than one universe."

Second, "There is but one, and there could by no possibility be more than one set of laws for that one universe."

Third, "Every law of that one universe must be in perfect harmony with every other law of that one universe."

Fourth, Every well or healthy being in that one universe is in harmony with the laws of health, therefore in union with every other law in that one universe.

Here, then, are four great truths to which phi-



Isoaphers, Christians and infidels can agree. There need be no "parting asunder" on these imperishable, bed-rock principles.

Now, if there be but one universe, and only one set of laws for that one universe, and if every law in that one universe is in perfect accord with every other law of that one universe, it follows that the divine laws of cure are in harmony with the other laws of that one universe. There is no escape from this logic of facts. That sick people are cured, is undeniable; and being cured, they must have attained to this condition by those divine laws of healing which are in perfect union with every other law in that one universe.

There are methods of cure taught: (1) No-drug method; (2) hygienic method; (3) hypnotism; (4) drug method; (5) faith cure. These shall be observed in the order named; and for valuable information I am indebted to "The Laws of Cure," by M. W. Van Denburg, A. M., M. D.

I shall first notice the various theories of cures. Pythagoras taught that the body was made up of fire, air, earth and water, and that when one of these lost its just proportion, disease resulted. To cure, the lost proportion must be restored. The Paracelsian theory held that he who had sufficient salt, sulphur and mercury in his system was healthy. Then came the Chemical theory of the seventeenth century; next followed the "Ethical-soul" theory of the eighteenth century, and this "athenic and athenic" or "disease and drugs" in the early part of this century, and now the microbean theory is under full headway. For twenty-five centuries, "all has been theory, theory, theory."

In the midst of all this confusion and uncertainty among the doctors, the laws of biology,—the science of life,—have been in perfect accord with every other law in this one great universe, and whenever the practitioners of the curative have struck upon those laws, cures have been effected.

#### NO-DRUG METHOD

In the body there is a tendency to repair an injury. If one member suffers, all suffer with it, and this suffering awakens the force of repairers and sets them to work upon the injured parts. This law, this inherent power, requires no drug to assist. All the material for repairing is within "the house," at command. The divine laws of cure are "housed up" from the beginning, and require no assistance from without. If digestion is overtaxed, the divine law relaxes appetite, and gives time for wasted tissues to recover their normal nerve force. An overtaxed brain is halted, and the enfeebled organs or forces are repaired. True therapeutics, or the application of helps, work with nature, not against it.

#### HYGIENIC METHOD.

The theory of this method is that sanitation or cleanliness and the destruction of disease germs shall be strictly enforced. This cannot be otherwise than an observance of that divine law which requires us "to lay aside all filthiness of the flesh." The second principle of this method is to supply sufficient "normal stimuli to the living organisms,"—not too much or too little; hence not too much or too little light; not too much or too little heat; not too much or too little sleep, etc., etc. This would seem to be in harmony with the great law of temperance, which is in harmony with every other law of this one universe.

#### HYPNOTISM.

Our whole mental sphere is under divine laws. Our entire moral sphere is controlled by divine laws,—eternal principles. Notwithstanding these facts are so clear, there hangs over them a sort of mystery, born, perhaps, of the inability to

demonstrate those laws by the same rules with which we demonstrate mathematics. However much any one may be inclined to refuse to believe the power of mind over mind, or the forces of magnetism to rally the disorganized conditions of the physical being, the investigations already made, prove that there are mind-forces which are allied to the divine healing elements.

Hypnotism, as used by ignorant and unprincipled persons, is an abuse,—not the right use of that force. Few have this power, and those who have it, may use it either for the welfare of mankind, or for their own personal selfish aggrandizement. There are numerous cases where hypnotism, in proper hands, has brought the "harmonies" of good health together and caused gladness and joy to the sick. May we, then, not conclude that this is also an exponent of the divine healing elements, but, like every other good thing, given to man by Deity, is frequently abused?

Los Angeles, Cal.

#### SECRECY.

BY S. W. HOOVER.

"That the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 2: 17.

SECRECY is a hydra-headed and iniquitous monster, whose real character is disguised under the claims of charity. Its assumed religious character is a foe and not a friend to the Christian religion. Secrecy rejects Christ. Every utterance of the lips, every stroke of the pen against secrecy, as seen in the writings and revealed in the workings of secret orders, is an effort in the interests of truth, humanity and righteousness.

Christ was not a patron of secrecy but *vice versa*, saying, "In secret have I said nothing," John 18: 20. And, "What I tell you in the dark, publish in the light; and what is whispered in the ear, proclaim from the housetops." Matt. 10: 27. Good works are of God. Secret orders are pretentious and misleading, the works of carnality, worldly in character, and therefore not of God. They have in their proceedings, prayers, etc., a form of godliness, but deny the power thereof. From such turn away. 2 Tim. 3: 5.

Secrecy is not only wrong in letter, but also in spirit and principle; selfish, discriminating in character, an enemy to faith, and, therefore, at variance with pure and undefiled religion. On the other hand the spirit and principles of Christianity and our holy religion, are in kind wholly unselfish, provident, charitable and Christ-like. Christ instructs us to do good unto all men,—that is, without discrimination as to wealth, race, nation or tongue. Especially were his sympathies directed toward the poor, saying, "For ye have the poor with you always, and whenever ye will ye may do them good." Mark 14: 7. The spirit and principles of the secret order are not only selfish and discriminating, but *uncharitably and inhumanely so*. It helps those and those only who support such order.

I notice briefly the workings of secret orders as to their claims of benevolence and charity. In a sense they have some good points deserving of credit. In this we give honor to whom honor is due. They do feed the hungry, clothe the naked, care for the destitute, wait on the sick, but how limited is this so-called charity! It does not embrace the masses, but, to the contrary, is confined to the few, and these few must first purchase such charity by the advance payments of initiation and other fees. True charity is not purchased or compulsory, but is the outgrowth of a good heart. The charity of the secret order is pretentious.

The charity of the church is practically unlimited, open and free to everybody, without fixed

bounds. The church needs no secret auxiliary. Her system is perfect, hence "thoroughly furnished unto all good works." She does not hide her light under a bushel.

The religion of the Bible is built upon the true foundation, "Christ." Salvation is obtained through faith in Him. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11. Secret orders are not built on this foundation, because the religion and rites of the secret order reject Christ and are therefore Christless. Hear him who speaks as never man spake, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3: 36.

Again Jesus saith, "This is the work of God that ye believe on him whom he hath sent." John 6: 29. In short, the religion of the secret order is as broad as the Congress of Religions at Chicago in 1893,—it is one of policy and not of principle; not of faith, admitting to fellowship unbelievers, Jews, Mohammedans, Socialists, Polygamists, and even professedly, Christians. In these societies not only the tenets of the Christian religion are excluded, but even the name of Christ is studiously excluded from their manuals and prayers. (Tract by Eld. I. J. Rosenberger.) What a mockery of the Christian religion and Christian faith! Secret orders administer oaths of initiation to patrons to defend and never reveal. A man, although an unbeliever, but loyal to the order, may become chaplain of the lodge. With such, the unfaithful works of darkness, the LIGHT of the world can have no fellowship. Therefore, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial or what part hath he that believeth with an infidel?" 2 Cor. 6: 14, 15.

Paul, that noble defender of truth, purity and good works, speaks of himself and other Christians as "plants," having been planted into grace through faith in Christ whereby they may grow,—advance in Christian graces, faith, love, hope, charity, developing into the full stature of manhood and womanhood in Christ Jesus. But how is it with the man who enters a secret order, who, by the power of the oath he is required to take and make his own, is also planted, but not into grace as in the case of the first, but into the rites, fellowship and religion of such order, though faithless, Christless, corrupt and soul-destructive they may be? Says Jesus, "Every plant which my heavenly Father hath not planted shall be rooted up,"—destroyed. Matt. 15: 13. A religion and a worship which does not recognize Christ, whom Paul affirms to be the head of all principality and power, is not only Christless, but also vain. "Blind leaders of the blind, clouds without water, shadows without substance, trees without fruit, raging waves of the sea foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Jude 13. Of such Christ says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men. Also if any man shall say, Behold he is in the secret chambers, believe it not." Matt. 15: 8, 9 and 24: 26.

In this same chapter (15) we read of certain persons who were accused of defiling themselves by eating with unwashed hands. Christ plainly answers, Not that which goeth into the mouth defileth a man, but that which goeth out of it. "Those things which proceed out of the mouth come forth from the heart, and they defile a man. For out of the heart proceed evil thoughts, mur-



ders, adulteries, fornications, thefts, false witness, blasphemies." 18, 19. The light of secrecy is darkness. There is no affinity or fellowship between Christ and Belial.

Mackey, in his *Lexicon*, page 16, defines "Acacian" as signifying a Mason, who, "by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." The Gospel teaches that "the blood of Jesus Christ cleanseth us from all sin." 1 John 1: 7. Which will you believe, which accept,—the teachings of the Gospel or the teachings of Masonry? If you are willing to give up manhood and become a slave, serve the Lodge. If, however, to be a man, free and Christ-like in manhood, character and life, serve Him.

Dayton, Ohio.

A. D. 1900.

BY J. S. FLORY.

We heartily endorse the idea of making Annual Meeting of 1900 one of special importance. It does seem to me, if we rightly consider the great importance of evangelizing the world for Christ, and that there is a great responsibility resting upon the church, holding as we do to the apostolic order of Gospel Truth, all would vote, Yea. Who that has the cause really at heart would be so wedded to business, not to be willing to work together for three or four weeks in one united, holy, consecrated, conference in the great work of the Master? By all means let there be an earnest, sober movement that will culminate in great and lasting good to the church. The religious world, at large, or at least a goodly proportion of Christian professors, are beginning to yearn for more of the spirit of religion that characterized the apostolic age. Let us set up more conspicuously the light, as a great city upon a hill, that the religious world may know primitive Christianity still lives! Let us show that the simplicity of the Gospel has the power of God back of it! Let us show that we can conquer under no other sign! As a church,—as soldiers of the cross,—we need more drill service. If we have been learning to march, and step too much with the world, a few weeks of Gospel discipline by the Spirit of our Captain ought to be of lasting benefit.

Let the meeting be centrally located, free from local preferences or local management! Let it be national and fully under the management of representatives of the entire Brotherhood! When in order to mention suitable localities, we would ask that Indianapolis or Richmond, Ind., be considered as suitable points.

Los Angeles, Cal.

# SUNDAY EXCURSIONS.

BY G. L. McDONOUGH

YOUR article, on first page of the GOSPEL MESSENGER of March 5, is a move in the right direction. You say, "If it can be arranged to do away with Sunday excursion trains to the Annual Meeting," etc. When Bro. S. S. Mohler and his associates were formulating their requests on the railroad officials for the meeting at Pertle Springs, Mo., I suggested that they request that there be no Sunday excursion trains run by the Missouri Pacific R. R., to Warrensburg, running nothing but regular passenger trains. Mr. B. D. Caldwell, now Chairman of the Western Passenger Agents' Association at Chicago, was then Assistant General Passenger Agent of the Missouri Pacific R. R. He agreed to the proposition at once, saying, "The railroad companies only run Sunday excursion trains because it is supposed the public want them run."

Now I have no doubt but that if a similar request were made by the Committee of Arrangements of next Annual Meeting to the railroad companies running into Decatur, that they would comply with it.

These Sunday excursion trains cause Sabbath breaking, not only by the employees of the railroad companies, but by hundreds of excursionists who only go for the ride,—and when we, as a Brotherhood, accept a percentage on the ticket earnings of the railroad companies, we are accessory to the violation of the Sabbath,—and that for a money consideration.

Lordsburg, Cal.

"THE loss of all law and order, and the friends of the liquor traffic in Maine, have adopted a new device to defy authority and tempt men to drink. They make a pretended display of liquors which the law forbids them to sell, and which they really do not have for sale. Bottles and kegs marked wine, beer and the like, are kept in full sight and filled with colored water. The impetuous denouncer of the prohibitory law sees these indications of defiance and writes all over the country that the law is a failure."

## Notes from Our Correspondents.

'As cold water to a thirsty soul, so is good news from a far country.'

Wolf Creek Church, Ohio.—Bro. A. Ockerman, of Lexington, Ohio, came to our place Feb. 23 and gave us twelve interesting sermons full of the gentleness of Christ and his divine Truth. Come again, Bro. Allen.—John Calvin Bright, New Lebanon, Ohio, March 11.

Notice.—To the Brethren of Kansas and Nebraska:—The Brethren's Mutual Aid Association of the Northeastern District of Kansas will hold their Annual Meeting in the Vermillion church, Marshall Co., Kans., April 11, 1895 (the day following District Meeting). We heartily solicit each church to represent by delegate.—B. S. Katherman

Carlisle, Ark.—This little church here, known as the Prairie League church, is still moving along in the good way. Saturday, March 9, was our quarterly council-meeting. The meeting passed off pleasantly. Five were received by letter. We now have a membership of about forty, with four preachers and two deacons.—Ada S. Delp, Carlisle, Ark., March 12

Salem, Oregon.—Feb. 23 our elder, M. M. Bashor, came into the Salem church, and commenced preaching to us. We met twice nearly every day until March 3. We have one applicant for baptism. Our elder labored hard day and night for the reconciling and building up of the church, and if prayers, admonitions, pleadings and promises are lived up to, there is a bright future for the Salem church.—J. E. Lohman Salem, Oregon

Hollowtown Ohio.—Bro. Joseph Longanecker, of West Manchester, Ohio, came to our place Dec. 1 and remained with us until Dec. 24. He did not shun to declare the whole truth. Numerous precious souls came out on the Lord's side and are proving faithful so far. Six of them were received into the church by baptism and three left to be baptized later. Bro. Wm. Calvert came to our place March 3 and remained with us until March 13. He preached eleven sermons. The members seem to be well pleased with Bro. William's labor. The three applicants from Bro. Longanecker's labors were baptized, and three other dear ones were made willing to accept Christ and were received into the church by baptism. Come again, brethren.—B. S. Lantless, March 15.

Waynesboro, Pa.—On the evening of Jan. 5 we commenced a series of meetings in the Waynesboro meetinghouse, Antietam congregation, continuing a little over two weeks, conducted by Bro. H. C. Early, of Virginia. It resulted in the addition of twelve precious souls to the church by baptism.—Daniel Bock, March 11.

White Oak, Ohio.—Bro. William Calvert, of Belfast, came to our place March 3 and continued his meetings until the 12th, with small attendance but good interest. We held our quarterly council-meeting March 9. Three came out on the Lord's side, making twelve additions since Dec. 1.—M. P. Custer, Hollowtown, Ohio, March 13.

Black Rock, Pa.—We have just enjoyed a series of meetings by Bro. Joseph Utz and wife, of Virginia. The preaching was very interesting and attendance was good. Bro. Utz came to us March 6 and preached seven sermons. He labored zealously for the great cause of the blessed Redeemer and the members were encouraged and the church built up by these meetings.—Amanda J. Price, March 11.

Carlisle, Ark.—We have just held our quarterly council-meeting. A committee was chosen to select the location for our house of worship. Five were received by letter, which makes about sixteen who have moved here in the last five months. Bro. Levi Hoffart, of Nebraska, was with us. He will soon move here. We believe that this is a good location for poor brethren. There is plenty of good wood, good prairie and good fruit. We will gladly furnish all information we can, if a stamp is inclosed.—J. S. and Allen Cripe, March 13.

Spring Creek, Pa.—Feb. 15 Bro. Levi Mohler and wife, of Dillsburg, came to us to conduct a series of meetings at the Onewaga churchhouse. He preached fourteen sermons. He is an able vindicator of the Gospel in its primitive purity. There were no accessions, but sinners were made to feel their un saved condition. His sermons were a feast to the soul indeed. The members have been greatly encouraged. Seed has been sown which will finally develop into bright jewels for eternity.—Joseph B. Oldinger, Elizabethtown, Pa., March 12.

Notice.—To the brethren and sisters in the District of Nebraska who are needy, and unable to obtain feed and seed.—The District Mission Board, having some funds placed in their hands for distribution among such as are needy and unable to purchase feed and seed, if such will now send their applications for aid to J. O. Horsh, Eagle, Cass Co., Nebr., such applications will be attended to, to the best of our ability as far as funds will reach. Send your applications immediately, and, when possible, signed by officials of the church. Where there are no officials, by lay-members.—J. L. Snavely, March 15.

Lone Tree, Mo.—We moved here about the first of last September from near Brooklyn, Iowa. The MESSENGER has been our only preacher since here. We have only met one brother and his wife (a sister) since we live here, in this (Cass) County. Also Bro. W. H. Miller, from Adrian, Bates Co., made us a short visit last fall, while in this County, holding a few meetings. We are always glad for the brethren and sisters to visit us. We were informed since here that there is an organized church of the Brethren perhaps some ten or twelve miles from us, of about twenty members, who have no minister. Some of the ministers from adjoining Counties are said to be holding meetings for them once a month. We would love to see members move in here and build up a church.—Sarah C. Andes, March 11.



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, but there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### Committee:

E. Eby, . . . . .	Chairman, Booth, Kans.
D. L. Miller, . . . . .	Vice Chairman and Treasurer, Mt. Morris, Ill.
S. F. Sauger, . . . . .	Bridgewater, Va.
S. R. Zug, . . . . .	Mastersonville, Pa.
S. W. Hoover, . . . . .	Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission, the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
Galen B. Royer, Sec. Mt. Morris, Ill.

### "IF."

SELECTED BY ANNIE KLINE.

If sitting with this little worn out shoe  
And scarlet stocking lying on my knee,  
I knew the little feet had pattered through  
The pearl-set gates that lie 'twixt heaven and me,  
I could be reconciled and happy too,  
And look with glad eyes toward the Jasper sea

If in the morning when the song of birds  
Reminds me of a music far more sweet,  
I listen for his pretty broken words  
And for the music of his dimpled feet,  
I could be almost happy, tho' I heard  
No answer, and but saw his vacant seat.

I could be glad, if, when the day is done  
And all its cares and heart aches laid away,  
I could look westward to the hidden sun  
And with a heart full of sweet yearning say,

"To-night I'm nearer to my little one,  
By just the travel of a single day."

If I could know those little feet were shod  
In sandals wrought of light in better lands,  
And that the footprints of a tender God,  
Ran side by side with his in golden sands,  
I could bow cheerfully and kiss the rod,  
Since he, my darling, was in Jesus' hands.

If he were dead I would not sit to day  
And staid with tears the wee sock on my knee,  
I would not kiss the tiny shoe and say,  
"Bring back my boy, my little one to me."  
I would be patient, knowing 'twas God's way  
And wait to meet him o'er death's silent sea.

But oh! to know the hands once pure and white,  
Have been wrung crimson in the clasp of sin,  
The feet that should have battled for the right,  
The haunts of vice have boldly entered in,  
And should he knock at heaven's door to-night,  
I fear my boy could hardly enter in.

New Murdock, Kans.

## TO THE FRIENDS OF THE CHICAGO MISSION.

BY ALICE J. BOONE.

There are many dear sisters both old and young, whom I feel like addressing personally; but our duties are so pressing that it seems impossible to write to you as I desire. So I will answer about two dozen letters at once, and if our genial editor admits this letter to the columns of the *GOSPEL MESSENGER* some of you will see why you have been so long neglected.

First of all, I want to say to the dear mothers, young sisters and little girls who have sent anything at all to the Lord's work in the great city, that we heartily thank you, and daily ask God's choicest blessings upon you. To the three dear girls of Greene, Iowa, we wish to say that your comforts were highly appreciated. A poor old lady, without friends and home comforts, has enjoyed the cold nights because the work of your dear little hands has given her a warm bed and happy heart. She said she never could be thankful

enough to us for our kindness. We told her to thank the Lord, because it was he who had put it into the hearts of the dear girls to make and send such nice warm bedding for the poor. Also another poor Jewess, whose house and furniture had been burned, shares of your benevolence, in consequence of which her little girl Annie attends the Branch Mission, of which you can read in *The Home Helper*. Dear girl, you have not only caused joy and happiness here among the poor and needy, but, far above all else, you have pleased your Heavenly Father, and you are dear lambs of the great, loving Shepherd.

To sister Beaver we wish to say that the contents of your box helped to warm the bed of a dear old man who lay dying for several weeks. Yes, grandpa Harkness has been called home, where he will enjoy the music of heaven, of which he said the dear little children, singing to him, reminded him. He fancied it was like the angels' songs. To the brethren and sisters who came to the city and visited this old gentleman: I assure you it was a source of real pleasure to him. To sister Noffsinger, sister Carstensen and sister Strayer: We ask you to accept our sincere thanks for the contents of the express package. To Waldo and Edna Strayer we say: How we wish we could embrace you for your kindness. Such a little boy and girl deserve praise for doing what you did. This tells us that no one is too young to do work for the Lord Jesus. How he loves you, for you are his dear little lambs, and as you are little workers for him now, if you just keep on, when you grow up you will be big workers for him.

Sister N., the album you sent will be given to Joseph Nobert, a little Bohemian boy about eight years old. He is a dear little fellow and it would do you good to hear him sing. He attends the Branch Mission. The other day his little sister, aged five, came and said, "Miss Boone, just look at my shoes." The soles were off and her little feet were badly exposed. "My feet are very cold and wet. Do you have any shoes?"

"Well, Annie, I don't think we have, but I'll look. No, there is only one pair here and these are ever so much too big."

"Now that is a pity; when do you think you can get me a pair?"

"Indeed I do not know."

Then she went skipping out of the room, very hopeful that she should have them ere long. The mother of these children is a sad cripple. The father has been dead three years, and on Jennie, a girl of fourteen, depends the earning of bread and rent. Annie has been supplied with clothing from the case that came from Cerro Gordo.

To sister Lent, of Virginia, we are very much indebted for the blocks so nicely cut. When they came, the wrapper was taken off, but the patches were not taken apart, consequently the note was not found. A few days ago your package was brought out and I said, "We'll not open them until we have these all worked up. Picking them up to lay aside, I noticed a piece of paper, which proved to be a note tacked away in the center. On reading it we found that two dear little girls had had a hand in the work. And I am sure they were happy in doing what they could for the Master. And to sister S. G. Lint we extend our thanks. We appreciated your gift also.

To sister Vada Alstatt: We received your donation and patches also. God bless you. But, my dear sister, I can't say when the patches will get out ready for use. We have so many children to give attention to, about sewing, that we could not think of putting them to cutting patches. Last fall we had a bundle from sisters Mary

and Emma Shroyer, but as they were not cut, they, with several such bundles, were laid aside. This winter we hired a sister to come and help us a week. These bundles were brought around and opened. To our surprise there were the names of some of our dear friends, sister Helman and others. In one roll was a letter from sister Jennie Stephens, of Oregon, and some others containing notes. You see, dear sisters, we never thought of looking there for notes and letters. If you could visit us a day or two (and we would enjoy having you do so), you would fully understand why such bundles are not gone through immediately.

A dear sister from Cerro Gordo, who was here several weeks with her brother, lent us a helping hand. She expressed herself as having her eyes opened. While we very highly appreciated her untiring service we know that she takes with her a blessing that only active workers for the Master will or can enjoy. The Lord delights to use his servants if they will only allow him. An earnest, active brother of Canton, Ohio, was an instrument in God's hands in raising nearly \$16.25 during the Ministerial Meeting of North-eastern Ohio for the Lord's work in the city. Bro. Friend surely spent some time in planning, as well as in executing his plans; and I doubt not that when he found, as the result of his work, such a sum, he had the greater joy because of setting others to work. When we are thus prompted to do work for the Lord, let us remember what Paul said: "Quench not the Spirit."

To the sister at McPherson, Kans., who wrote us Feb. 22, and forgot her name: Will you please give us the number of your post-office box, or initials, by card? We have something of special interest to say to you. We thank the Lord and you both for that letter. To sister Snively, of Nebraska, sister Wolford, of West Virginia, sister Saddler, sister Kimmel and Bro. E. R. Wimer: May God's choicest and richest blessings rest upon you abundantly for the substantial aid you have given to his cause and the encouragement you have given his servants. We need and we crave the earnest prayers of every one of God's consecrated children. Sometimes the burden seems great and we feel depressed. Suddenly it is removed. Surely some kindred spirit has been pleading with the Lord in our behalf, the voice of prayer is heard and He richly blesses. Our earnest prayer is that God will richly bless every one, from the least to the greatest, who have remembered his cause in the great city.

183 Hastings Street, Chicago, Ill.

## MAN-WORSHIP.

BY GALEN B. ROYER.

In all ages the great difficulty has been to lift the spirit of worship from the creature up to the Creator. This was the object of Abram's migration from the Ur of Chaldees. The law from Sinai forbade other than the worship of Jehovah; and yet early Israel is a repetition of retrogression into idolatry. When finally cured of the worship of idolatry, the nation drifted into another form of idolatry, the worship of the form instead of the spirit.

Although Christ clearly taught that they who worshiped him must worship him in spirit and in truth, yet in this glorious Christian dispensation the worship of the creature still crops out. In Paul's time he had to tell the people at Lystra (Acts 14:15) that he was not a god, but that they "should turn from these vanities unto the living God," whom he served, and to-day it is to be regretted that the followers of Christ are so often so short-sighted that they cannot look through the creature up to the Creator.



This spirit is noticeable possibly most in connection with preaching. While it must be admitted that different talent commends itself to different persons, yet when preference asserts itself so strongly that a congregation is divided, some saying, "I am of Paul," others, "I am of Apollos," others, "I am of Cephas," then the members are engaged in man-worship and are in the wrong.

When some one leaves services because a certain minister rises to preach, or stays away because he knows that that minister will preach, that person's Christianity has man-worship in it.

When an individual relates the goodness of one minister and relates the failings of another, finding no good in him at all, that individual is a man-worshiper.

When a minister reports that *I* preached so many sermons and *I* baptized so many converts, *I* went to this place and that, this is man-worship of the lowest type,—the worship of self.

When one recounts the good deeds of another in glowing terms, portraying in strong language the good qualities he possesses, and lauding him to the skies, beware, there is man-worship there, and of such a nature as to place the person praised within reach of one of the greatest snares of the devil.

Such a strong hold has this kind of worship on many Christians that it may be said of them, "They have pinned their faith to a certain man," and should he fall, possibly through the very temptations they put in his way, they declare there is nothing in Christianity and go back to their former sins. It is not a strange result, because their god has fallen to the dirt.

The same thing shows itself in the preaching of the Word. A minister has been blessed with such a portion of the Spirit that he talks to the great edification of his hearers. After the services good-meaning members go to him and thank him for the sermon, and others rudely praise the sermon. There is even danger here of encouraging man-worship. True, ministers should be encouraged; but let there be a proper discernment of blessings and there will be suitable words of encouragement given. There is no room for temptation nor for the spirit of man-worship in saying, "The Lord has blessed our meeting to-day," or, "May the Lord bless the Word spoken;" for while the minister learns that his hearer feels blessed from the hour's service he also sees that the blessing is accounted for as coming from God. And yet there is encouragement for the minister in knowing that God saw fit to make him the medium through which the blessing was bestowed.

But that man should be given no credit and God should receive all praise, is forcibly taught in the following: "Your life is hid with Christ in God." Notice, the Christian's life is *hid* in God. "Not my will but thine be done," is the real spirit of unalloyed Christianity. Christ taught us to pray, "Thy will be done on earth as in heaven." The best way to have that will done on earth is for every follower of Christ to see that God's will is done in his heart daily. Then he is ready to try to have others do it too. The Scriptures also show that the Christian does not work, but God works through him. The follower is hid, has substituted the will of God for his. God is doing the work and the individual is simply the vessel,—the instrument. The true minister, then, is lost sight of both by himself and by his spiritually-minded congregation, and the people no longer see the mortal body clothed with fabrics of this earth, but see God in their midst. With that condition in worship there is no room for credit for the minister. All credit and praise belongs to God, and man-worship is no more. If a careful analysis of life's work is

made, it will soon be seen that every Christian is what he is through the mercies of God. This is Paul's confession and he was diligent in counting himself nothing and Christ and him crucified everything.

Let every Christian, in the true spirit of Christ, prefer each the other, but in so doing avoid counting the virtues of the other unduly, and thus rob God of just praise. Let faithful ministers receive words of encouragement, but let them be so seasoned with the spirit and worship of Christ that he cannot help but feel that the one encouraging looks through him up to God. And above all things, let there be in every Christian's work and life less of man and more of Christ.

#### WHAT MEAN THOSE FIGURES?

BY S. F. SANGER.

IN No. 6 of current volume of GOSPEL MESSENGER, we have Bro. Dale's account of the number of additions to the church, as reported during the past year. There were doubtless many others baptized that were not reported in the MESSENGER. It is very gratifying to know of such an increased ingathering. May the good work continue until our past record is greatly exceeded!

This unprecedented ingathering,—especially in our State and home congregation,—has caused me to look at this matter from another standpoint. It is not only important to gather souls into the church, but it is also necessary to properly care for them. An orchard that once begins to decline in vigor and productiveness is hard to restore. A church that once grows worldward is seldom, if ever, fully reformed. Some faithful ones may be gathered as brands from the burning, but the reformer's task is not an easy one and therefore let us, as ministers and elders, so direct our labors that these young pilgrims may be directed in the path of duty and way of righteousness.

It requires no little thought and prudence to feed and care for immortal beings. There are ideas prevalent on this subject, and methods are employed by different elders and ministers in caring for their respective flocks or congregations. Much time and talent is used by some in rigid discipline, in order to keep the lambs in proper condition and to develop spiritual growth. Others endeavor to reach the same results by mental culture,—discarding discipline almost,—or altogether. The former have a strong belief in the law of absorption. The other class rely on the law of assimilation,—hence depend on inward dosing.

It is questionable whether either of these methods is suited to exclusive use, or whether they can be universally applied with success. The church is often referred to under the figure of a vineyard or orchard. Some elders are very persistent in pruning the young branches,—believing this to be the best method for developing proper growth and abundant fruit. Others disapprove of this plan, but spend their thought in trying to grow an elegant vineyard with luscious fruits by scientific culture, to the exclusion of the pruning shears.

My observation teaches me that neither of these extremes produces the best results. Some orchards are pruned to their great hurt; others are well cultivated and amply fertilized or fed, which causes rapid growth, and they present a very fine appearance, but the rapid, tender growth is unable to bear "zero" weather, and the lack of pruning allows them to grow in the wrong direction, or, as the orchardist would say, "They are not properly headed." I have seen such trees utterly ruined in their first efforts to produce a crop.

Similar results are sometimes observed in the church. Some members are pruned to death, others are destroyed by the high-culture theory,—too much rubbing in, in the one case, and too much pouring in, on the other hand.

Again, the church is likened to a flock. The tender lambs recently gathered into the fold need our careful attention. A lamb free from disease or wound, needs but little else than judicious feeding and sheltering, but unfortunately some become sin-scarred, briar-torn and mangled by dogs and wolves to such an extent that, in addition to the necessary feeding, they need the oil and wine—external applications,—as well, even after they are taken to the inn.

Many a fine fleece of wool has been lost or prematurely shed, because of disease or improper feeding. "Feed my lambs" and "Feed my sheep" are commands as essential and potent to-day as when uttered by the great Shepherd. To simply feed the lambs, etc., and not employ those who are fed, is but to repeat one of the errors of the past. "Go work in my vineyard" is a standing proposition. Our church has sustained great loss by not giving employment to some active minds.

A noted French physician once said, "With diet and exercise I will cure the ills of the world." These thousands of precious and tender souls, recently gathered into the fold, should not only have proper care bestowed upon them, but should be employed in the Master's vineyard. It is but natural for a being with new life to seek action or employment. Too often are young and zealous members discouraged in their efforts to do something for the Master. Their zeal should not be suppressed, but properly directed by the older members, especially the parents, ministers and elders. During the service at the family altar the parents should not do all the reading, singing and praying, but the children (if capable) should be encouraged to participate.

In Sunday school the officers and teachers should not ask and answer all the questions. At council-meetings the elder should not mould the sentiment of the members by first stating his own views on every question, and scold if his ideas are not adopted. Give the questions to the members of the church for their solution or verdict,—teach them to think and act for themselves. It will make them more self-reliant and cause them to take greater interest in council-meetings. Do not have the ministers and deacons do all the active work of the church.

The law of the kingdom is "to every man his work." A congregation that is well fed, well worked and judiciously pruned, is worth something to God and humanity. Do not be afraid of feeding your flocks too well (and a little rubbing in is often necessary); it is the only way of reaching some cases. Severe colds are frequently caused and cured by open pores. May we all awake to a sense of our duty on this important question!

Bridgewater, Va.

"Do not always be looking for a dollar. Jeffrey tells an excellent story of a young man who once found a sovereign in the mud, and from that time on he kept his eyes fixed on the ground in the hope of finding another. From first to last, he did find a good many coins, but when he died, a rich old man, he had lost far more than he gained. His eyes were never raised above the fifth of the streets; he missed the sight of the heavens and the beauties that nature strewed around with a lavish hand. Of course the dollar is indispensable, but that is no reason why a man should keep his eyes on the ground."



# The Gospel Messenger,

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J. B. BRUMBAUGH, } Office Editor  
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Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

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Mount Morris, Ill., - - - March 26, 1895

Do not fail to send to us for your Sunday-school supplies. All of our Sunday schools should use the Brethren's literature.

Mr. Moody said the largest audience he ever preached to was 25,000 people; the smallest, one person. This is hard to excel at either end.

The most reliable information now at hand, places the number slain by the Turks during the massacre in Armenia at 7,000.

The Astor, Lenox and Tilden libraries of New York are to be forthwith consolidated into one grand institution, and will have 400,000 volumes to start with. The institution will be immensely endowed, having at command about \$8,000,000.

The better class of people in Sedalia, Mo., are out in force against the saloons. They seem determined to have these dens closed on Sunday, at least, and of late have been succeeding. Their cause is a just one and it is to be hoped that they will be sustained in their efforts by the "powers that be."

The location of the Brethren church in Chicago has not been changed, but the street number has been altered, to read 183 Thirteenth Place, instead of 183 Hastings Street. The Brethren will hold their quarterly love feast on Sunday evening, March 31, to which a general invitation is extended.

We spent last Sunday very pleasantly with the Brethren at Mt. Carroll. We found the members deeply interested, and earnestly impressed with the importance of the cause in that city. The church is not large, but the members attend the services well, and give close attention to the Word preached. Their meetings are attended by some of the best citizens in the place. This speaks well for the influence of the church. We enjoyed the Sunday-school exercises very much. This is the hope of the church in Mt. Carroll, and should have the united support and assistance of all the members. Our people cannot afford to neglect Sunday-school work.—J. H. M.

THE emigration of negroes from the South to Africa has commenced, and several thousand will probably return to their native soil. They return with enough of Christian principles to lay the foundation for a fair state of civilization, and in course of time may prove helpful to the people in Africa generally. The few thousand that leave the South will not materially effect the condition of the colored people in the United States.

THE Western press maintains that it will require 5,000,000 bushels of grain to seed the cultivated lands in the forty-two drouth-stricken Counties in Nebraska. Bro. A. M. T. Miller, of Pickrell, commenting on this, says it will require three times as much to sustain the people and feed the teams while the crops are growing. He also adds that an equal amount will be required to supply the wants in Western Kansas and Eastern Colorado.

One of our exchanges maintains that sociables are necessary for the prosperity of the church, in order that the members may become better acquainted with each other. Why not keep up the old Gospel practice of love feasts that the members may be brought closer together and also closer to Christ? Modern Christianity does away with the apostolic feasts of charity and introduces festivals, sociables, oyster-suppers and the like. Surely this is not pleasing to the Lord, who, while here upon the earth, instituted such services as would be for the edification and comfort of the saints.

It pays to be kind and obliging to strangers for two reasons.—God approves of it, and good results often follow in an unexpected way. Here are two incidents in order: "The story is told of old President Humphrey that he got a bequest all unknown to himself for Amherst College, made by a woman, a stranger to him, to whom he had given up his seat in a stage-coach. The story is very nearly matched by the bequest of \$13,000 given to Dr. Talmage's wife by a woman to whom Mrs. Talmage had shown personal attention by visiting her when she was sick in a hospital."

WE are in receipt of a communication favoring Sunday excursion trains at the time of the Annual Meeting as well as on other occasions. The writer thinks that it would be very convenient for those preachers, who have to travel twenty or more miles to reach an appointment, if they could step aboard a train and reach their appointments in a short time and then return home in like manner. This would be very convenient for the preachers, and if any one should be excused for traveling on Sunday the preacher may certainly be, but how about the man who must work hard all day on Sunday to run these trains for the benefit of the traveling public? How about them keeping the Lord's Day? Here is where the trouble comes in. Is it really right to ask others to work hard all day on Sunday for our special convenience? We prefer to take our stand with those who not only desire to see the First Day of the week kept holy unto the Lord, but are willing that others may enjoy the same blessing. We would like to see our Annual Meetings set a good example along this line.

WE have known instances where some of our members, and even ministers, did not feel just right because the people would come out better to hear a strange minister than they would to hear the home ministers. There have also been instances when the feeling has been so strong that officials did not feel inclined to make special announcements for visiting ministers, so as to se-

cure larger congregations. This feeling should not exist. Of course the people will turn out in greater numbers to hear visiting ministers, and any amount of talking or reasoning will not change the condition. Nor is it necessary that this condition in the minds of the people be changed. True, such a condition should not exist upon the part of the members, but among those not members, we must not expect it otherwise. The better way is to secure other ministers occasionally, and with special announcements, get the people out in great number and have the Word preached to them. In this way many may be reached that could not be affected otherwise. In this matter of securing large congregations we must not only avoid evils, but we must use the wisdom of the serpent. Some good people are very careful to avoid the evil, but exercise no wisdom whatever. If a visiting minister will give us large congregations let us have the visiting ministers occasionally, then let the home ministers make friends with the people in a manner that will induce them to come again. A little wisdom along this line will be of great advantage to any congregation.

THE New York Independent, the most valuable publication that comes to our desk, in its issue for March 7, gives a number of well-prepared articles from leading writers in all parts of the South, setting forth the great advantage of that section of the Union for those seeking homes in a mild climate, where land is cheap, fuel in great abundance and where suffering for food and raiment is scarcely known. Our people should early avail themselves of these advantages, with a view of planting churches all over the South. Those who are strongly in favor of home missionary work can here find one of the grandest fields in the world. It is a land for which nature has done much, but grace should do still more. Then some of our earnest workers should open up missions among the negroes. Though there are seven million of blacks at our door, still we have not one mission among them. It is to be hoped that more of our preachers will turn their faces in this direction, plant the standard of Christianity, and gather members around them.

## BRO. BALSAUGH'S BOOK.

WE have just published a neatly-printed and well-bound volume of four hundred and sixty-eight pages that will be welcomed and read with intense interest by hundreds of our subscribers. The title of the work is "Glimpses of Jesus, or Letters of C. H. Balsbaugh." The book contains a number of his very best letters and essays, selected and arranged with the greatest care. The arrangement of the contents was placed in the hands of Bro. T. T. Myers, and a better arrangement one could hardly desire. The work also contains a well-prepared introduction by Bro. D. L. Miller, and also a very interesting biographical sketch of Bro. Balsbaugh by himself, in connection with his portrait. The portrait will be viewed with pleasure by thousands who have never met or seen the gifted writer. We have found the book much more interesting than we had expected, and it will doubtless be read and even admired by hundreds who have not always enjoyed the author's productions in the MESSENGER and elsewhere. There is a peculiar simplicity about the volume that will make it very attractive, and give it a wide range of readers. Some of the chapters are simply grand, and all of them are forcible, and the work is scholarly throughout. Price, \$1.00. Special terms to agents. We are



now ready to fill orders. The book will sell well in every congregation.

### THE MINISTRY.

It is interesting to study the letters we receive in regard to certain answers we give to queries that would seem to apply to some particular case. To illustrate, some one sends a query concerning the propriety of advancing a minister to the second degree who had been sued at law, etc. Another wishes to know what may be done for willing ministers in the first degree, who are not advanced, so they can enter upon their work with more liberty. We study the principles involved in the questions presented and then lay down the rules of action that should govern our brethren in handling cases of this character. At this time we have before us several letters, either objecting to the answers given, as not being applicable to the case in hand, or making special inquiry in regard to what particular church, place or minister is referred to. It is curious to notice how many persons, living in widely-separated States, will imagine that we are discussing the case in their own congregation.

With all due respect to these earnest members, who thus write us, we beg to state that they do not get the good out of our Querie's Department that might be had if they would cease looking for the case probably referred to, and give more careful attention to the principles set forth in our answers. If the principles we lay down are not correct, we will take pleasure in correcting them. We prefer to lose sight of the men, or cases involved, and discuss principles by which to be governed. Instead of trying to find the minister who could not be advanced on account of a lawsuit, etc., carefully examine the principles we presented, in regard to advancing men who are under a cloud. If what we have said on that subject is not sound doctrine, that should apply from one end of the Brotherhood to the other, we would like to be so advised. If in any congregation there is a case involving the principles we have set forth, there should be wisdom enough in that church to render a correct decision, and if not, let them appeal to the adjoining elders.

We also spoke of ministers who are willing and able to work and yet are not put at it. What we said may apply to a dozen or more cases, but it is not cases that we prefer to deal with. Each church is abundantly able to take care of her own case, and if not, she has a right to seek the wisdom of the adjoining elders. But it is to the principles that we wish to call attention. We need more earnest preachers in the field,—men who understand the Gospel and are able to teach others. But they should be God-fearing as well as church-respecting men. Paul advised that the Word be committed "to faithful men, who shall be able to teach others also." 2 Tim. 2:2. A man who is not known to be faithful should never be entrusted with the preaching of the Word. But if he is faithful, and can do a good work in the ministry, and can be trusted, he should not only be advanced in the ministry, but he should be given work. To look after a matter of this kind is the special duty of elders.

But one thing we have long noticed, and that is, it never pays a man to be particularly concerned about his own advancement in office. It is a mark of weakness and most members are not slow to see it. The better way for a minis-

ter is to make of himself a workman that needeth not be ashamed,—live a life that is above reproach, and the Lord and the church will see that he is honored to the full extent of his merit. To-day we are needing hundreds of preachers who are deeply interested in the conversion of sinners and the training of saints, but very little concerned about things pertaining to their own personal interest.

On the mind of every young minister we would like to impress the importance of giving himself wholly over to the Lord and the church,—doing his utmost to serve both, for we serve one by serving the other, and then trust God for the rest. Then we deem it equally important that the church keep her eye, as well as her heart, on these coming soldiers and make all the good use of them that lieth in her power. The harvest is great,—it never was greater,—but how few are the laborers! We ought to have a hundred men at work where we now have one.

J. H. M.

### THE DRESS PROBLEM.

JUST how people should dress to be within the bounds of Christian propriety always has been an unsolvable problem, and, we suppose, will continue to be so as long as sin rules the world. But while this is so, there is too little common sense and Gospel teaching along this line. A sister says: "I read with interest your views on this subject, and while you give as the standard that which is proper, comfortable, plain and modest, do you entirely ignore the beautiful?"

No, we do not; as our Heavenly Father has given us a world of the beautiful, and also has given us the taste for it, and the powers to enjoy it. Further, it is the source from which much of our present enjoyment comes, and the basis upon which future enjoyment is built. The white robes, the beautiful city, with its pearly gates and golden streets, are pictures upon which our heavenly pleasures are more or less predicated. But while this is so, there is what is generally accepted as a fitness of things in all that God has made and done. The trouble is that sin and fashion have so disordered our views of the beautiful that we are constantly laboring to disarrange and destroy the beautiful the Lord has so lavishly given us, and we have largely departed from the true standard, and in this way have spoiled and marred that which is truly beautiful. God beautified the trees by clothing them with leaves and flowers before the fruitage. But men, his last and best creation, he made beautiful by creating after his divine likeness and image. Instead of placing upon their bodies leaves, as he did the trees, he gave comeliness of form, strikingly beautiful of itself. Instead of flowers on the head, he gave the hair, the crowning glory of manhood and womanhood. To the peacock and the ostrich he gave richness of color and elegance of plumage.

These things, at their places, where the Creator placed them, are grand and beautiful, because there is a fitness there. But to take them away from where nature has designed them, and place them on the heads of women, is destroying the fitness of things and shows that those who thus wear them have either partaken somewhat of the traits of the fowls which they pluck, or else they have a desire to look like them. Think what a terrible calamity it would be, were our Heavenly Father to cause to grow on the heads of our sisters, ostrich, peacock and goose feathers;

or worse still, the wings of our pretty little birds,—and still worse, their whole bodies,—wings, tail, feathers and all. And yet, how foolish it seems that women professing godliness will suffer millions of these,—nature's songsters, which the Lord has given to the world to make it lovely in song,—to be sacrificed, that their dead carcasses may be placed on their bonnets and hats, and then call it beautiful. The fact is, the fashion is inhuman, cruel and barbarous, and this style of ornamentation is the outgrowth of sin, and a phase of barbarism that ill becomes a civilized, let alone a Christianized people. And it is only because Madame Fashion demands it that women, who ought to be free from fashion's slavery, submit to such outlandish views of common propriety.

In plainness there is modesty, and in modesty we have the true idea of the beautiful. Plain and modest dressing demands correspondingly plain and modest headwear, whether it be a hat, hood or bonnet. And then, in the harmonizing of color there is beauty. Our sisters often destroy wonderfully the beauty of their dressing in the choosing of colors. We remember,—and this is not hard to do, because of the prevalence of the practice,—at one of our late Annual Meetings (and we think of this one especially, because it was a noticeable feature in the apparel of our sisters at that particular meeting and locality) of seeing sisters who were dressed in pure, clean white, which is plain and modest, and all right, but on their heads they wore red bonnets,—as red as scarlet. Others wore black dresses and pink bonnets, and still others, brown dresses with green bonnets. Indeed, we cannot think of any shade in color that was not represented in bonnets, at that meeting. While this may not have been considered a violation of order, in dressing, yet it certainly was and is a violation of harmony in color in dressing for beauty. It should be remembered that there is as much immodesty in the arranging and choosing of color in apparel, as there is in the form and cut. These colors are all right in the rainbow, a sunset in the clouds, or in the flowers and leaves, because God placed them there for our admiration and enjoyment. But it was not intended that we use them all in our dressing. The Christian world has accepted white, black, gray and drab as being plain and modest colors for dressing. And these, not all at one time, but such use of them as seems to harmonize with good taste and the true standard of the beautiful. Anything that detracts from the comeliness of the human form, in dressing, robs us of our native beauty and is a violation of the true idea of dressing or apparel.

The best that we can say for dressing is that it is the outgrowth of sin, and since sin has made it essential to our well-being in life, we should not get away from the original purpose, as a help in making us comely and comfortable. Then, to our former standard as given, propriety, comfort, plainness, and modesty, we add "beauty." Because God made man beautiful, and though some of that beauty has been destroyed by sin, the loss is, at least, partly provided for in Christian dressing. After all, it will be difficult to get a better standard for our dressing than the Gospel standard of neatness, plainness and modesty. If all Christian people would measure up to this rule, the Gospel intention and principle would be met, and a world of trouble and expense would be avoided.

H. B. B.



# QUERISTS' DEPARTMENT.

Explain Matt. 5:5. When shall the meek inherit the earth?  
J. N. BALER.

"The earth is the Lord's, and the fulness thereof." 1 Cor. 10:26. To this every true child of God becomes heir by virtue of being adopted into the family of God. During the present life, the Christian enjoys this inheritance, feeling that he is entitled to it, and is not a trespasser in any sense. He with the other heirs will come in full possession of the earth, and all the joys belonging thereto, when Satan is bound, and Jesus comes to reign one thousand years.

Is there to be a general resurrection, and a general judgment? Will not Christ's jewels be collected when he comes with all his holy angels?  
J. H. B.

The general resurrection will take place after the one thousand years' reign of Jesus on the earth. The first resurrection, when Jesus is to appear with his holy angels, will be special and for the righteous only. Immediately after the general resurrection, the general judgment will occur. At this time the jewels will be collected, and their destiny eternally fixed.

In the Querists' Department you comment on 1 Cor. 3:15: "If any man's work shall be burned, he shall suffer loss." You speak of the preacher's work, and the different material mentioned as the converts. Now the text has the builder to suffer loss, yet he is saved. Please tell us what loss he suffers.  
S. BUCKLEW.

He suffers the loss of his converts. Every saint is entitled to credit for each soul he is instrumental in leading to Christ. Every minister is a special builder. Paul was a master builder. Christ is the true foundation. On this foundation the church is built. The church is composed of converted people. Every member is a stone in that building. It is the minister's place, not only to be a stone in this building, but to build other material therein. Men and women constitute the only material that can be built into the temple. At the judgment every man's work, or material, is to be tested. The builder will then receive credit for that which will stand the test; the gold, silver and precious stone, representing that of one hundredfold, that of sixtyfold, and that of thirtyfold. Any material that will not stand the test of the judgment will be a loss to the minister. That is, he will lose his reward for just that many converts. The builder himself must also undergo the test of the judgment. He will be tried as by fire, and may be saved on the ground that he performed the work entrusted to him to the best of his ability. Read the chapter referred to with great care, keeping in mind the fact that it contains a lesson intended principally for ministers, some of whom had been doing unwise teaching and had thereby created discord among the members.

Our elder and some of the members, with him, have laid aside the Brethren's Hymnal and Hymn Book, and in the place of it have introduced the new Sunday School Song Book. As a result many of the members, especially the older ones, cannot take part in the song service. What can we do when thus deprived of the privilege of worshipping God?  
YOUR BROTHER.

Worship is intended for the whole church, and not for a few members only. Your elder should have first consulted the church in council before changing song books. The new Sunday School Song Book has been authorized by our Annual Conference, and was prepared mainly for Sunday schools and prayer meetings. The Hymnal and Hymn Book are wisely adapted for use at our regular meetings, and should be retained as long as they prove satisfactory. If a change is proposed, give the churches an opportunity to discuss and decide the question fairly. Elders, as

well as other officials, will find it wise to always keep the church before them in all their work.

What is meant by this language, which we find in Ezekiel 13:18: "And say, Thus saith the Lord God: Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?"  
JACOB HELLER.

Instead of "pillows to all armholes," the rendering should be as it is found in the Revised Version, "pillows upon all elbows." This verse seems to have reference to women who acted as prophetesses or teachers from unworthy motives. Sewing pillows upon their elbows seems to refer to the cushions on which their arms rested, indicating a position of great ease or composure and tranquillity while delivering their deceptive prophecies. The kerchiefs, or veils, were probably thrown over the heads of the dupes who consulted them, and were by them deceived. These women, by the promise of great things, would destroy both soul and body. We have in this day a similar class of women, known as fortune-tellers. Those who consult them, as they rest at ease, are their dupes. While such false prophetesses may not now sew pillows upon their elbows on which to rest at ease, they have other ways of showing great composure as a means of deceiving.

In the Almanac of 1893, you state that Dr. Talmage baptized Mr. Houston in the river Jordan by trine immersion. There is a man here preaching, and he says the baptism was performed by backward single immersion. He also says that trine immersion is no older than sprinkling. Are his statements correct?  
LUTHER CHRISTIAN.

We have repeatedly quoted from Mr. Talmage's paper a report of the baptism, showing that the rite in the river Jordan was performed by trine immersion. The report was made by a reporter who was present and should have known what occurred. But several months ago, during Mr. Talmage's absence from his office, on his tour around the world, one of the editors, having charge of the paper at that time, published that the baptism was performed by single immersion. We wrote the editor for an explanation of the contradictory statements, but received no response.

Concerning the antiquity of sprinkling, in lieu of the baptism authorized by Jesus, it may be truthfully said that we have no record of its use before the latter part of the third century, and it was first used only in very exceptional cases. Pouring seems to have been introduced before sprinkling. From the "Teaching of the Twelve Apostles,"—Schaff edition,—for which great antiquity is claimed, we quote the following:

"As regards baptism, baptize in this manner: Having first given all preceding instructions, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water.

"But if thou hast not living water, baptize into other water; and if thou canst not in cold, [then] in warm [water].

"But if thou hast neither, pour water on the head three times, into the name of the Father and Son and Holy Spirit."  
Page 30.

This is probably the oldest known record of pouring in place of trine immersion, and that was used only in instances where sufficient water could not be procured for immersion. It was, however, long held in doubt, and disqualified one for the priesthood. And though employed occasionally, in cases of extreme emergency, it never became popular until in the thirteenth century. The first form of baptism was trine immersion in living or running water. If running water could not be had, other water might be used, yet the immersion was to be trine. Even in cases where immersion was deemed impossible, on account of the scarcity of water, still the action had to be threefold. All evidence on this

subject therefore goes to show that trine immersion was the primitive mode, and whatever may be said in support of either sprinkling or pouring, it is certain that they have always been held in doubt.  
J. H. M.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Lima, Ohio.—Bro. Hoolar came to us Feb. 12 and preached sixteen interesting sermons. He received as very much. We have just started a church, and have but a few members. While there were no accessions, some are seriously counting the cost.—*Albert First, March 2.*

Lexington, Pa.—Bro. Jacob Getz and family moved from this place to Huntsville, Ala., lately. He is a deacon in the church. There are four members in the family. We hope the members at Swearingin, Ala., will hunt them up, as they can not be very far away.—*Joseph R. Royer, March 5.*

Ozark, Kans.—We commenced a series of meetings Feb. 18 and continued two weeks. We were all strengthened and encouraged in our faith, and sinners were warned to flee to the Rock of Ages for safety. One was received by baptism at Meriden, Kans., during a few meetings held there recently.—*Walter Branton, March 9.*

South Poplar Ridge Church, Ohio.—Our regular quarterly council passed off pleasantly yesterday. Sunday school Superintendents were elected. The lot fell on Bro. Leonard Shrader and the writer. The day set to fully organize is the first Sunday in April. Solicitors were appointed to solicit for the Western sufferers.—*Ella Noffsinger, Defiance, Ohio, March 10.*

Liberty, Ill.—We held our quarterly council in the Liberty church, March 2. Our elder, G. W. Cripe, was with us. All business was disposed of satisfactorily. Bro. I. B. Roe was chosen delegate to Annual Meeting. We continued our Sunday school all winter and it is now prospering. It is very evident that new life and interest have been infused into our congregation.—*Robert B. Carr, March 9.*

New Haven, Mich.—We had a short series of meetings this winter, conducted by home ministers. There were none baptized, but the church seemed to be much built up. The meetings were a power for good and Bro. D. Chambers wielded the Sword of the Spirit manfully. The cold weather is about over and springtime seems to be near. Health is generally good.—*Geo. E. Stone, March 11.*

Yellow River, Ind.—The Brethren of the Yellow River church, Ind., met in quarterly council March 1, and adjusted the business of the meeting in a satisfactory manner. Eld. J. H. Sellers goes to Annual Meeting. Bro. S. B. Yoder was again chosen as Sunday-school Superintendent with Bro. S. S. Keller as assistant. Our love feast was appointed to commence June 14, at 4 P. M.—*John E. Joseph, March 9.*

Savastopol, Ind.—March 9 the members of the Beaver Dam church met in quarterly council. Considerable business came before the meeting. Our delegates to District Meeting are Geo. Beigh and J. M. Warren; alternate, John Kline. To Annual Meeting, Neri Swihart, alternate Edward Warren. Sunday-school Superintendent, John Kline. The Brethren's Sunday School Song Book was adopted for Sunday school. Brethren Gabriel Ulery and Eld. Samuel Leckrone were the ministers present. Bro. Leckrone preached an interesting discourse on Sunday.—*Edward Warren, March 8.*



**Sterling, Colo.**—March 4 Bro. A. O. Daggett and family, made us a visit. While here Bro. Daggett preached five soul-sheering sermons, which, we feel, did us all good. The meetings were well attended and there seemed to be a growing interest. We hope lasting impressions were made, which may work for good in the near future. Our prayers are with Bro. Daggett and his much devoted wife in their mission, that their service may be of much good in bringing souls unto Christ. If any of our ministers are passing this way, they are invited to stop and visit us.—*E. A. Kinzie, March 9.*

**Barleysville, Pa.**—Bro. Isaac Frantz, of Pleasant Hill, Ohio, came to us Feb. 23 and remained until March 3, preaching ten plain, practical Gospel sermons, with power and demonstration of the Spirit. As a result, sinners were made to tremble, and saints were made to rejoice. Eight precious young souls gave their hearts to God and were buried with Christ in baptism, to walk in newness of life. Three who had wandered away from the fold were reclaimed. Two of them are almost eighty years of age. While we were all made to realize the duty required of us, may the Lord ever help us to be diligent in the discharge of the same.—*James B. Shisler, March 4.*

**Mt. Repose, Ohio.**—Last Saturday was our regular church meeting. As we are only few in number and being scattered some distance from the churchhouse, only a few get to quarterly meeting. We all had a desire to have some good brother come to hold a series of meetings in the near future,—one that faithfully contends for the faith once delivered unto the saints. This is the first winter this church kept up Sunday school. So far it is very encouraging. Bro. B. Laudis, from Highland County, was with us about the last of January and stayed until Feb. 5, preaching every night. Some days the attendance and interest seemed quite good.—*Lydia C. Leah.*

**Union, Ind.**—We enjoyed a very pleasant council-meeting Saturday, March 9. Our love feast was appointed for Sept. 27. We make this early announcement in order to avoid having so many upon the same time, as has frequently been the case heretofore. We also decided to have our series of meetings some time in November, thinking that time preferable to midwinter. Bro. Daniel Snell, from Sidney, Ind., will be here and preach for us next Sunday. Our ministering brethren were recently called to the home of Bro. Stephen Ulery for the purpose of anointing their daughter, sister Salome Peters, who came from her home in North Dakota to spend a few months with her parents. Our singing class is growing in interest. We have two sessions a week.—*Laura Appleman, Plymouth, Ind., March 11.*

**Monticello, Ind.**—Bro. J. M. Mohler, of Pennsylvania, came to our meetinghouse in Burnettsville, Feb. 4, and remained there nearly three weeks, with results as previously reported in GOSPEL MESSENGER by D. A. Merz. Feb. 24 Bro. Mohler came to our house on Pike Creek, and continued there until March 8, when our meeting closed with seven more baptized, making in all sixteen additions since Bro. Mohler has been with us. He is one of the most profound talkers we ever have been permitted to listen to. His labors were highly enjoyed by all who came to hear him, and he made many good impressions upon his hearers. Those who were received into the church at the last-named place, were all children of our members, from ten years up to fifteen years of age. The attendance was good during the entire meetings.—*J. A. Weaver, March 9.*

**Yellow Creek Church, Pa.**—On the evening of Feb. 17 we commenced a series of meetings in the Waterside meetinghouse. These meetings were conducted by Bro. L. F. Holsinger, one of the home ministers. An increasing interest was manifested, but on the evening of Feb. 25 we were obliged to close the meeting on account of many of the roads being almost impassable. Bro. Holsinger preached nine sound Gospel sermons, and the church was edified and we felt sorry that the meetings could not be continued longer.—*H. A. Buck, New Enterprise, Pa., March 9.*

**Sevastopol, Ind.**—March 9 the members of the Beaver Dam church met in quarterly council. Considerable business came before the meeting. Our delegates to District Meeting are brethren Geo. Beigh and J. M. Warren, alternate John Kline. To Annual Meeting, Neri Swihart, alternate, Edward Warren. Sunday-school Superintendent, John Kline. The Brethren's Sunday School Song Book was adopted for Sunday school. Brethren Gabriel Ulery and Eld. Samuel Lockrone were the ministers present. Bro. Lockrone preached an interesting discourse on Sunday.—*Edward Warren, March 12.*

**Adrian, Mo.**—March first I left home, by special request, for Lamar, Barton Co., Mo., where we had a little meeting the same evening at Bro. Samuel Duncan's home. Next day, Saturday, Bro. and sister Duncan and their daughter, Hannah, and the writer, started for Jerico, Cedar Co., where we had meetings over Sunday. After Sunday services Bro. Duncan's daughter was baptized. Better meetings I was never permitted to attend, especially as far as interest was concerned. The Brethren in the City of Lamar have secured the use of a church in which to hold services if they can secure a speaker. We hope they may succeed, for much good may be done!—*W. H. Miller.*

**Clarkson, Okla.**—The members of the Paradise Prairie church met in regular quarterly council March 9. All business that came before the meeting was disposed of in a pleasant way. We were exhorted to our every duty by our beloved elder, Bro. Appleman, in his usual quiet and impressive way. He has been absent from his home church the greater part of this winter, working in the mission field, but in his absence we have been cared for and fed by our young brethren, Gorham and Gripe. Our social meeting, which we organized four years ago, is still in progress and we think is wielding its influence for good. We also have a social meeting on the outskirts of our organization for the benefit of the isolated members. Our Sunday school is going through the winter with growing interest, under the management of sister Wolfe.—*J. C. Nehr, March 11.*

**Pine Grove Church, Fla.**—This church is near Hawthorne, Fla. We have now held meetings at this place nearly two weeks. The attendance and interest have been good. The members and friends here are certainly deserving of much credit for their efforts in building such a house to the honor of our Master. I pronounce it a model house,—neat, plain and well suited to the purpose for which it was built. When we consider their financial condition, the idea is at once impressed upon the minds that somebody, or, more properly, each one, must have made considerable sacrifice for the Lord's cause, as the house is paid for, and that without any help from the mission, or general building fund. They expect to hold their first love feast in it April 6. Weather is fine now and the general health good. My own health is very good.—*A. Hutchison, March 9.*

**Washington Creek, Kans.**—Our quarterly council, prior to District and Annual Meeting, occurred March 9, and passed off very pleasantly. The church sends two delegates to District Meeting, and our elder, James E. Hilkey, will represent the church at Annual Meeting. Eld. Thomas Winey was with us and preached on Sunday. His text was, "Remove not the ancient landmark, which thy fathers have set." Prov. 22:28. He gave us a good, practical talk.—*I. L. Hoover, Alfred, Kans., March 11.*

**Ash Grove, Ohio.**—Bro. D. D. Wine, from Covington, Ohio, came to us Feb. 26 and preached seventeen sermons, including one funeral. The congregations were not so large as we would like to have seen,—rainy weather and bad roads being against us. We feel that the church has been encouraged. There were no additions but we think good impressions were made. The meetings closed March 10 with good interest. May the Lord bless Bro. Wine in all his labors!—*F. P. Cordier, March 12.*

**Lower Miami, Ohio.**—Bro. Jacob Holler has but recently returned home after nearly two months' sojourn among the churches of Northern Ohio and Michigan. He preached a good discourse from Prov. 23:23, Sunday, March 3, to an attentive audience. Our quarterly council convened March 7. Much business was transacted. One young sister was added to the church by letter. Some other business of an important character was also transacted pleasantly. An election was held for one delegate to Annual Meeting and two to District Meeting. Bro. Jacob Holler was chosen to represent the church at Annual Conference and Amos Neffinger and the writer to District Meeting. Our singing school, which has been under contemplation for quite awhile, will be organized March 10, at 2 P. M. Bro. Heistand, of Dayton, Ohio, is the selected instructor. Our evergreen Sunday school has done very well this season, considering the severity of the winter.—*J. O. Garst, Dayton, Ohio, March 8.*

**Moscow, Idaho.**—Seeing a notice in the GOSPEL MESSENGER concerning Ona and Ella White, near Marshall Junction, who desired to join our church, we wrote to them, and arranged to be with them March 2. We met them on this date and on Sunday, March 3, we went five miles west to Silver Lake, where the ice was cut and both were made happy in obeying the Lord. I remained with them until Wednesday, the 6th, saw the altar of family worship erected, heard them engage in prayer night and morning, and had their promise that they would ever strive to be faithful followers of the blessed Master. They said many things that gave evidence of great zeal for their Master. I also preached two discourses at Marshall Junction. It is a lamentable fact that many of our brethren never offer up prayer in their families. Even some who are ministers live until their children become men and women, and have never prayed with their families! The question presents itself to us, Is this following Jesus? David, "a man after God's own heart," says (Psalms 55:17), "Evening, and morning, and at noon will I pray and cry aloud." So did Daniel. We are commanded "to ask and we shall receive." Through prayer our wants are expressed. Where is a greater measure of divine wisdom needed than in the moulding of the character of the immortal souls of the children whom God has given to our care and placed under our charge? Our Master was frequently engaged in prayer to sustain the weakness of the flesh and to carry out his Father's will. Yes, the Savior taught his disciples that certain evil spirits came forth only by prayer and fasting.—*Jacob N. Gwin, March 8.*



**Silver Creek, Ohio.**—The members of this church met in quarterly council March 9, to do work for the Lord. It was decided to have a love feast June 15, an all-day meeting, to begin at 10:30 A. M. We also send one delegate to Annual Meeting and two to District Meeting. Bro. George Mahler goes to Annual Meeting and Bro. J. Keiser and Bro. George Mahler to District Meeting.—*A. A. Throne, Pioneer, Ohio.*

**Springfield, Mo.**—We closed a series of meetings at this place March 7, conducted by Bro. Joseph Glick, of Kansas, who preached twenty-five sermons in all. Five precious souls were received into the church by baptism. We feel there are more that are counting the cost. May the Master in his own good time send a minister among us! We wish the prayers of the Brotherhood for the little band at this place.—*Mattie E. Resroad, March 10.*

**Prairie View, Kans.**—Bro. G. E. Studebaker came to us Feb. 2, preached nine soul-cheering sermons and baptized three precious souls,—two of them sons of the writer. Then Bro. Studebaker had to go and attend to the distributing of some aid. Feb. 23 he came back and held forth the Word until March 3, when two more came out and made the good confession. They will be baptized in the near future.—*G. W. Armentrout, Dighton, Kans., March 4.*

**Spring River Church, Mo.**—We held our quarterly council, Feb. 16. The spiritual health of the members seems to be good, but the physical not so good. The writer was called to assist Eld. C. Holderman to anoint an old sister Feb. 27. She has since passed away and others are very low. It is very dry here now, but the winter is past. We have meetings every Sunday, also two evenings in each month.—*S. Gault, Avilla, Mo., March 9.*

**Ollie, Iowa.**—Bro. Christ Brower came to the South Keokuk church Feb. 14 and commenced meetings, continuing until the 21st. The meetings were well attended, with good interest. There were no accessions to the church, but we hope the good seed sown will finally spring up and bring forth much fruit for the Master's service. Our brother gave us many good lessons and we still feel encouraged to press on to the mark of our high calling in Christ Jesus.—*Mary Heilman, March 9.*

**Portage Church, Ohio.**—We held our quarterly council Saturday, March 9. All business was disposed of in a Christian-like manner. We elected Eld. J. C. Witmore and Bro. George Amos delegates to District Meeting, and Bro. J. P. Krabill to Annual Meeting. We organized our Sunday school by electing Brethren Frank Harman and Henry Michaels, Superintendents. It was decided to use the Brethren's *Quarterlies*, to study the Sunday-school lessons at home. We also appointed one solicitor for the home and one for the foreign mission.—*J. B. Kyser, Cloverdale, Ohio, March 13.*

**Walnut Church, Ind.**—Bro. Alex. Miller, of Wakarusa, Ind., came to us Feb. 23 and remained until March 4, preaching in all, ten sermons and two funeral discourses. He also held a meeting at Bro. and sister Brubaker's, who were baptized during the meetings, but are old and too far from the church to attend the meetings. There were two mutes baptized also, making four that were received into the church during Bro. Miller's stay with us. Bro. John Collins (a mute interpreter), of LaPorte, Ind., was with us during part of the meetings and preached the Word to those who could not hear. The meetings closed with a good interest.—*D. W. Wolf, Argos, Ind., March 11.*

**Booth, Kans.**—Our quarterly council at Pleasant View passed off pleasantly a few days ago. If the children of God would, before attending these meetings, enter into their secret chambers and pray the Father for his wisdom and more of the Holy Spirit to supply their hear's with Christian love and our memories with good things, such as are in harmony with his divine will, I feel assured more good would be accomplished. At this meeting our Sunday school was reorganized, which resulted in the re-election of Bro. A. W. Finbrook as Superintendent.—*A. F. Miller, March 8.*

**Karoma, Okla.**—On last Sunday, March 3, we held our first prayer meeting in this locality, in a sod schoolhouse. The day was disagreeably cold and windy but we enjoyed the meeting and were made to feel greatly blessed in our attendance. It could be seen that all were hungering and thirsting for heavenly food. We verily believe each member was strengthened. Our subject was "Faith." There were but twelve or thirteen members present but we realized the promise. We decided to meet again the first Sunday in April. We contemplate meeting, the Lord willing, on Saturday, March 23, to organize, providing we get the help we have in view.—*W. P. Boersman, March 9.*

**Libertyville, Iowa.**—We met in regular quarterly council Feb. 16 at the Pleasant Hill meeting-house. We decided to have a love feast this spring at the Pleasant Hill house, to be held June 7; also decided to hold a series of meetings the coming fall. Letters of membership were granted to Bro. Willis and sister Martha Rodabaugh. They go to Monroe County, this State. We, at this meeting, elected officers for our Sunday school beginning April 1. An aged sister, living in Fairfield, seven miles from the church, requested meeting at her house, so quite a number of the members went to her place Feb. 23 and held a social meeting. It was apparently enjoyed by all, and especially by the aged sister.—*D. A. Wolfe.*

**Juniata, Nebr.**—Eld. G. W. Stambaugh, of McCool Junction, met with the Brethren of Juniata March 2 for regular council. All business was attended to and Bro. Stambaugh continued meetings through the next week, preaching evenings and holding prayer meetings each afternoon. Seven came out on the Lord's side. I think there would have been more had the meetings continued. We expect Bro. Stambaugh with us again, to commence meetings March 15 and continue over Sunday. Then, on Monday, we expect to go south sixteen miles to Little Blue River, where the applicants will be baptized. I think by that time there will be more ready to forsake their sins and join in with those who have made the good start.—*J. D. McFerren, March 12.*

**Rome, Ohio.**—The members of this church met in quarterly council March 9. All business that came before the meeting was disposed of in a Christian spirit. We appointed our Communion May 25 at 10 A. M. A hearty invitation is extended to all. Come and enjoy this feast with us. We elected Eld. L. H. Dickey to be our delegate to Annual Meeting. Alternate, Bro. J. Deary. We also elected brethren Deary and Robinson delegates to District Meeting. We also elected our Sunday-school Superintendents for the next quarter. We expect to reorganize March 24. The Brethren are making arrangements for a singing school, to be held in our churchhouse in the near future. We have a very interesting Bible meeting once each week, which is very encouraging to us in our Christian work.—*Maggie A. Dickey, Alvada, Ohio, March 12.*

**Over Hill, W. Va.**—Bro. Z. Annon came to the Buchanan congregation Feb. 11 and began meetings. He was to have been here on the 9th, but on account of a severe snow-storm did not arrive until the 11th. We had the worst snow-storm and the coldest weather from the 7th till the 10th that was ever known in this County. Our meetings continued till the night of the 24th with large congregations nearly all of the time. Bro. Annon did not shun to declare the pure Word of God. He reasoned upon all the ordinances. His discourses were all on doctrine,—just as it ought to be. Too many of our brethren, of late years, in holding series of meetings, aim to excite the people by telling stories. Every minister of the Gospel ought to read Bro. Jas. Sell's two articles in GOSPEL MESSENGER to ministers, entitled, "What Will the Harvest Be?" Then surely they would preach more Gospel and tell fewer fables and anecdotes to make people laugh and cry. We need a few more articles in the same line. God truly was with us in our meeting and Bro. Annon's plain preaching had its effect. Ten dear souls accepted Christ. The ice, which was a foot thick, was cut, and six were baptized. The others are to be baptized in the near future. It is said more will follow. God bless the Brotherhood!—*David J. Miller, Feb. 28.*

**Marion, Indiana.**—The Brethren in Marion have secured the Methodist church on West 9th Street for services on Monday night, April 1. All brethren en route to Elders' Meeting at Landessville on April 2, and who are compelled to leave home on Monday in order to reach said meeting, are especially invited to be with us. They will be met at the depot and cared for by the brethren here, and can get to Landessville at 10:56 next morning. There are about twenty members living here in the city, and we have no regular place of worship. Bro. Aaron Moss has been preaching for us on the fourth Sunday of each month for some time, at private houses, or wherever we can find a place. We have our social or prayer meetings, and from interest manifested by the members and others, are led to believe that a great and good work can be done here, if the proper effort is made. There is no better place in Middle Indiana for mission work than right here in Marion. Marion has about 20,000 inhabitants, very few of whom have ever heard the whole Gospel preached. Many are getting tired of pulpit oratory on subjects of philosophy, natural history, etc., and desire to have the plain Bread of Life broken to them. So stop off, brethren, on Monday night, April 1, and help feed some of those who are hungering and thirsting after righteousness.—*D. B. Garber, Marion, Ind.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Our Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Three Days and Three Nights.

Does Matt. 12:40 have reference to the time Christ's body lay in the grave? I see this question referred to in GOSPEL MESSENGER No. 8, page 121, 1893.

Matt. 12:40 reads thus, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Please read Jonah 1:17, and you have these words, "Jonah was in the belly of the fish three days and three nights." Please notice Jonah says, "Three days and three nights." Christ says, "Three days and



three nights,"—not *part* of three days and two nights.

When was Jesus in the heart of the earth? The commonly-accepted thought is, while his body lay in the grave. Must we not do violence to the Savior's language to accommodate that thought? What right have we to make the Scriptures mean what they do not say?

The apostle in 1 Pet. 3: 18 says: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison." Also, in 1 Pet. 4: 6, "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Let us first notice 1 Pet. 3: 18, "Being put to death in the flesh, but quickened by the Spirit." The body is quickened,—made alive again, body and spirit being united in, or with, that united body and spirit, by which also he went and preached unto the spirits in prison.

Some one will say, When did he go and preach to the spirits? I reply, After his resurrection, and before his ascension. Please notice, (1) he was put to death in the flesh; (2) he was quickened,—made alive; (3) he went and preached to the spirits. Don't forget, the resurrection was the crowning act of Christ's mission, that brought life and immortality to light. Christ was "the first fruits of them that slept." 1 Cor. 15: 12-20. According to the above view, Matt. 12: 40 has no reference to the time when Christ's body lay in the grave. After his resurrection, Matt. 28: 18, 19, 20, all power was given unto Christ in heaven and in earth. Then he tells his disciples, "Go ye therefore and teach all nations," etc.

E. L. BROWER.

Waynesborough, Va., March 2.

From Campbellville, Ky.

We are glad to be able to report good news from this mission field. Bro. I. J. Rosenberger commenced our meetings Feb. 19 in the public hall in our town and continued until the evening of March 10, preaching in all twenty-five sermons. The attendance was excellent, including the business men of the town. The doctrine of the Bible, as understood and practiced by the Brethren, was new here, hence it "produced no small stir" in the town and community. The name Dunker seemed odd to many and called forth jesting remarks. But after attending the meetings awhile they were led to say, "Why, this man preaches the Bible," and their attention became serious. The meeting closed with six additions. Baptism was administered on Sunday afternoon March 10, in the presence of a large assembly, but few of whom had ever witnessed trine immersion.

We feel that the meeting did much toward building up the cause in our town and community, and moulding sentiment in favor of the Brethren. As there was a desire to organize, we met at the house of Bro. David Oripa March 7 and organized what will be known as the Campbellville church, charter members thirteen, with one elder and one deacon. We now expect to continue to hold services once each month in the hall, and organize a Sunday school. We contemplate building a house of worship in Campbellville at an early day. On the 11th I took Bro. Rosenberger to the Hodgenville mission and met in service on the evenings of the 11th and 12th. We made a personal visit to all of the members and met them in council-meeting. The news from this point is not as favorable as we would wish, but we feel to labor and pray for the better. We ask

an interest in the prayers of the Brethren for the cause in Kentucky.

A. S. CULP

March 12.

From California

To write up one's own work among the churches or in the mission field, is rather a delicate matter, for the reason that, if a good interest is awakened, and perhaps some are added to the church, the minister reporting must necessarily refer to this, and, however modest he may be, to some minds his report will savor of the egotistical. Were it not that a number of the readers of the MESSENGER are anxiously scanning its pages to learn of my whereabouts, and what I am doing, I would refrain from reporting my own work altogether.

I have just closed a very interesting series of meetings at Lordsburg, continuing four weeks, and closing with seven additions to the church. I am now at work in the Spadra Valley, among a few isolated members, living some distance south of the Covina church.

While my mind is on the subject of churches, I desire to make a correction of a statement which was made nearly a year ago, in giving a brief report of my work in the Tropic church, Oal, and brought to my notice only a few days ago.

In my report concerning the above-named church I made the following statement:

"The Tropic church, for some cause, has lost her influence on the surrounding community, and, as a result, our meetings were small."

Since my attention has been called to this paragraph I discover that it is susceptible of a double meaning. It may be used in a *historical* sense only, and it may be used in a sense of *criticism*. The writer intended it in the former sense only, but some of the members of the Tropic church regarded it in the sense of reflecting on the reputation of the Tropic church, and, inasmuch as the report in question was published in the MESSENGER, they requested me to make the correction through the same channel, which I will now do by withdrawing the above statement altogether, and substituting the following:

1 So far as my knowledge extends, the Tropic church is in no way responsible for loss of influence.

2. In the light of facts, recently learned, I am persuaded that there is no loss of influence by the church, but rather a lack of interest by outsiders, for which the church is not responsible.

3. In my judgment, the Tropic church averages as high in Christian life and influence as any of our churches.

4 I am sorry that the above misunderstanding has occurred, and I hereby say to every member of the Tropic church who may feel grieved on account of the statement above referred to, that I hereby confess that I should have been more judicious in the statement above referred to, so as to convey my meaning clearly, and I willingly ask your pardon for causing grief.

It is with pleasure that I learn of the increased attendance of the Tropic church. May God bless the church to the comfort of every member and to his eternal glory!

J. S. MOHLER.

From Syracuse, Ind

BRO. A. L. NEFF, of Goshen, Ind., and W. R. Daeter, of Milford, Ind., were with us at our quarterly council March 2. Considerable business came before the meeting, but all was disposed of in nasal order. We held a choice for one minister which resulted in the election of Bro. James Neff. Our spring love feast was appointed to be held June 8, at 5 P. M. The ad-

joining congregations are cordially invited to be with us. The coming District Meeting of Northern Indiana will be held in this congregation. This gathering has become so large that we have appointed a committee of arrangements and decided to build an addition thirty-six by fifty feet, to the tent, which is thirty-six by forty-six, in which to feed the multitude. The meeting will be held in the large church, which is sixty by eighty feet. Those having business with the committee will see or correspond with Bro. D. M. Weybright.

Bro. John Arnold, one of the pioneers of this congregation, was with us. Bro. John is getting old and feeble. In this congregation he has written two hundred and twenty-five recommendations in the last eighteen years. He has been a member for fifty years. Bro. I. M. Gibson, of Illinois, has promised to hold a series of meetings at Syracuse, beginning April 1. Bro. Hiram Forney is home again. He has been out in the evangelistic field since June, 1894.

L. A. NEFF.

March 6.

Notes of Travel

I AM home again. After closing our meeting at Rockingham, Mo., Jan. 28, I went to Monroe County to hold some meetings, but learned upon arrival that the house which I expected to occupy was already in use, so I went over to the Baptist friends, who kindly invited me to use their house. This I did, having good attendance and a very good interest, and many invitations to come back again. There is a very good interest in the Monroe County congregation now, as well as at many other places in Northern Missouri. The only trouble now is that the laborers are few.

No doubt many of our dear ministers are thinking about changing location. All such should consider North Missouri. Any one wishing to learn about the advantages and disadvantages of North Missouri can do so by addressing me at Greene, Iowa, inclosing stamp, as I spent a good part of three years in that part of the State.

I returned to Rockingham Feb. 13, to attend the Bible Normal, conducted by brethren L. H. Eby and David Hollinger. While I could only attend a part of the time, I must say that I never saw anything equal to that mode of teaching, both for young and old. Every congregation in the Brotherhood should have a Bible school, not only once, and then stop, but some one in every congregation should continue the work permanently. By so doing, we write the law of the Lord on the hearts of the children, and if we train up a child in the way he should go, he will not depart therefrom.

I met with the Mission Board Feb. 23, at Darlington. After they had transacted some business, they agreed to let me take a rest until the last of August or first of September, when I expect to take up the work in North Missouri. I will likely visit some of the churches in Iowa through the summer.

I commenced a series of meetings in Darlington Feb. 23, and, while in the midst of interesting meetings, I was called home on account of sickness in my son's family, but all are better now, thank the Lord!

WM. C. HIPES.

Greene, Iowa, March 8.

A BUDDHIST Magazine of Japan says, "The greatest movement of the twentieth century will not be a commercial one, nor yet a military one, but the nations of the West will invade the East with great armies of Christian missionaries, backed up by the wealth of Christendom."



## Western Sufferers' Fund.

THE following contributions for the Western sufferers were received during the month of February:

J. T. Bowman, New Pittsburgh, Ohio, \$1; Ruben Myers and wife, Wade, Kans., \$5; Mary A. Kingery, New Paris, Pa., \$3; J. B. Miller and wife, New Paris, Pa., \$2; from a friend through S. J. Swigart, Lewistown, Pa., \$7; Palestine church and neighbors, Baker, Ohio, \$66; John H. Smith, Polo, Ill., \$27.75; Levering, Ohio, \$3; Beaver Run church and community, Burlington, W. Va., \$27; M. S. Snyder and wife, Eldora, Iowa, \$2; John Weybright, New Paris, Ind., \$5; D. M. Weybright, New Paris, Ind., 60 cents; Abilene church, Kans., \$2; Marsh Creek church, Pa., \$11; Mrs. C. Bluebaugh, Robins, Iowa, \$5; Hickory Grove church, Ill., \$14; Savilla Deane, Spring Hope, Pa., \$5; Samuel Neher, West Cairo, Ohio, \$5; a sister, Kansas P. O., Tenn., \$2; a brother, Cordova, Md., \$7; a brother in the Hatfield church, Pa., \$5; M. A. Hasfelt, Lordeburg, Cal., \$1; D. F. Leply, Connelleville, Pa., \$5; Pine Creek church, Ind., \$6; a brother in the Cherokee church, Kans., \$1; O. Spanogle, Lappans, Md., \$1; Lafayette church, Ohio, \$10.10; Middle Fork church, Ohio, \$25; A. Ritter, Kregar, Pa., \$1; H. H. Ritter, Kregar, Pa., \$1; Lizzie Green, Eldorado, Kans., \$1; Mr. and Mrs. D. M. Baughman, Paleski, Iowa, \$2; J. K. Harley, Harleysville, Pa., \$3; Mrs. J. K. Harley, Harleysville, Pa., \$1; Jacob S. Harley, Harleysville, Pa., \$2; Margaret Oellig, Upton, Pa., \$1; a brother, Green Spring, Ohio, \$1; Joseph P. Long, Roaring Spring, Pa., \$1; from a sister in Kansas, \$3; J. H. Smith and wife, Swales, Pa., \$5; Lizzie Saylor, Hinesdale, Ill., \$1; A. B. and J. Glick, Bridgewater, Va., \$2; S. W. Long, Bridgewater, Va., 50 cents; D. F. and E. Long, Bridgewater, Va., \$2; R. S. and F. Jones, Bridgewater, Va., 10 cents; Daniel Garber, Bridgewater, Va., \$1; Charles P. Oline, Bridgewater, Va., 25 cents; Daniel Wright, Bridgewater, Va., 25 cents; Benjamin Koogler, 50 cents; Wm. Swartz, Bridgewater, Va., 50 cents; Henry S. Hickel, Bridgewater, Va., 50 cents; Daniel Shickle, Bridgewater, Va., 25 cents; S. Ewasa Garber, Bridgewater, Va., 50 cents; sister Haler, Bridgewater, Va., \$1; Mohioan church, Ohio, \$5; David Olem, St. Joseph, Ind., \$1; Curtis Gouker, Middle Point, Md., \$2; W. L. Bingham, La Plase, Ill., \$44.16; Salem church, Ohio, \$52.40; for the Western sufferers, Mogadore, Ohio, \$10; Mary M. Cox, Sweet Springs, Mo., \$1; Isabel Irvin, Golden Corners, Ohio, 50 cents; husband and wife, Madisonburgh, Ohio, \$1; West Otter Creek Union Sewing Society, Ill., \$10; J. C. and Ira Miller, Freeport, Ill., \$7; Susan Thomas, South English, Iowa, 50 cents; Root River church, Minn., \$6; North Morrill church, Kans., \$16; Barr Oak church, Kans., \$1.75; Wacanda church, Mo., \$14.25; Des Moines Valley church, Iowa, \$1; S. Bennett, Artemas, Pa., 50 cents; Jonas Bennett and wife, Artemas, Pa., 50 cents; Lucinda Murry, McPherson, Kans., \$3; from your sister, Ridgely, Ind., \$1; sister Nusbaum, L'inganore, Md., \$2; Caney, Kans., Box 161, 25 cents; Livville Creek church, Va., \$7.25; K-z-a-Smelker, Marshall, Tex., 50 cents; Pleasant Valley church, Va., \$40.25; H. J. Hulse, by the church, Sheridan, Mo., \$7; a brother and sister, Keota, Iowa, \$5; Daniel Zellars, Mt. Morris, Ill., \$4; D. C. Zigler, Stover, Va., \$1.63; Sarah Weidner, Nevada, Iowa, \$2; Louisa Kurtz, Hampton, Iowa, 40 cents; Jonathan Broadwater, Prairie Queen, Minn., \$5; Victor Remedies Co., Maryland, \$25; a sister, Salfordville, Pa., \$1; A. M. Wolf, Tropico, Cal., \$1; Clara B. Wolf, Tropico, Cal., \$1; John Wolf, Tropico, Cal., \$1; Susan Wolf, Tropico, Cal., \$1; Silver Creek church, Ohio, \$2; Blue River church, Ind.,

\$148.04; Pine Creek church, Md., \$30; Montgomery church, Pa., \$6.50; Waldron Plate Co., Missouri, \$10; unprofitable servant, Getstown, Pa., \$1; a widow's mite, Esterly, La., 25 cents; Mrs. Mary Whitmer, Houston, Ohio, \$1; J. Royer, Shannon, Ill., \$1.50; Olafhe, Kans., Brethren and friends, \$17; two sisters, Accident, Md., \$7; a brother, Martin, W. Va., \$5; a brother in the Williams Creek church, Tex., \$5; Anetta Yarger, Orangeville, Ill., \$2; Root River church, Minn., \$38.30; a brother and sister, Panther, Iowa, \$2; E. R. Wimer, Salem, Oregon, \$2; Albert Moherman, Ashland, Ohio, \$5.10; Mary Uilery, Goshen, Ind., \$3; S. S. Cripe and wife, Goshen, Ind., \$2; Edith Cripe, Goshen, Ind., 10 cents; Royer family, Orville, Ohio, \$1.50; East Nimishillen church, Ohio, \$11; J. M. Miller and wife, Beaver Dam, Ohio, \$3; F. Rhodes, Dallas Centre, Iowa, \$2; Woodland church, Mich., \$22.50; Sam's Creek, Md., \$3; Baugo church, Ind., \$19.25.

A. M. DICKEY.

McPherson, Kans., March 8.

From Grater's Ford, Pa.

BRO. ISAAC FRANTZ came to us Feb. 7, just before the great snow-storm of that month. Meetings were to commence then, but on account of the snow blockade, no meetings were held till Sunday evening. There was a small attendance at first, but this increased in number and interest as the roads were opened, and the cold wave passed over. Our brother gave us soul-cheering, instructive sermons, with strong appeals to the unconverted, resulting in the conversion of two precious souls to a new life. Feb. 21 we met for baptism, for which ice fourteen inches thick was out in the stream near by, and three precious souls were buried with Christ in baptism, to walk in newness of life.

In the evening of the same day we held our first Communion in our new house,—the first in this neighborhood. About forty communed. Among the number were Eld. Isaac Kuip, who had not been able to attend services for five years; also Bro. Isaac Grater, who is in his eighty-fourth year and who has been blind for some time. The best of order and attention prevailed throughout, although the house was crowded, not all being seated or even admitted. Feb. 22 our meetings closed at this place. We were sorry to have our brother leave us, as the work was unfinished. Deep impressions were made, as flowing tears testified. Feb. 23 our brother left us, to labor in the Indian Creek church,—an adjoining church. Great interest was aroused. Large congregations came to hear the Word. The meetings resulted in eight accessions to the church by baptism, March 3, and three returning to the fold. The evening of March 3 Bro. Frantz returned and preached his farewell sermon to a crowded house, from Mal. 3: 17.

JACOB CONNER.

March 5.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

GARN.—In Marshall County, Ind., Harvey Samuel Garn, aged 1 year, 2 months and 5 days. Funeral held in Burr Oak, Feb. 21, 1895, by the writer. JOHN F. APPELMAN.

BERRY.—Near the Belleville church, Kans., Feb. 7, 1895, George Alexander, infant son of friend William and Hannah Berry. Funeral services by Bro. C. Hilkey. FLORENCE FIKK.

TATUM.—Also in the same congregation, March 5, 1895, Bro. John Tatum, aged 69 years, 5 months and 9 days. He had been a consistent member of the Brethren church about twenty-eight years. He was laid to rest in the Brethren's burying ground. Funeral discourse by S. W. Riner, assisted by the writer, from Job 14: 14. A. B. DUNCAN.

JOHNSON.—In the Chestnut Grove congregation, Fayette Co., Iowa, Jan. 7, 1895, Bro. Henry Johnson, aged 55 years. He united with the Brethren church in 1874, was elected deacon in 1873, and served the church faithfully until death called him away. He leaves a wife and three daughters, all members of the Brethren church. He was laid to rest in the Brethren's burying ground. Peace be to his ashes. A. B. DUNCAN.

KIGER.—In the North Poplar Ridge church, Defiance Co., Ohio, sister Sarah Kiger, aged 47 years, 10 months and 20 days. Funeral services conducted by Eld. C. Krabill, from the words, "To live is Christ, and to die is gain." Philipp. 1: 21. SARAH M. HORNISH.

WILCOX.—In the Sugar Creek church, Ill., at the home of Bro. H. H. Harnly, March 8, 1895, of old age, sister Levina Wilcox, aged 82 years and 15 days. Funeral sermon by Bro. C. C. Gibson, from Heb. 13: 14. Interment at Sugar Creek church. H. H. HARNLY.

BAKER.—In the Ash Grove church, Ohio, Feb. 28, 1895, Bro. Othy, son of friend John and Minerva Baker, aged 20 years and 11 days. Funeral by Bro. D. D. Wine and the writer, from Amos 8: 9. Interment in the Swamp College graveyard. F. P. CORDIER.

BROOKS.—In Dayton, Ohio, Feb. 23, 1895, sister Mary A. Brooks, aged 89 years, 7 months and 8 days. She was the mother of eleven children, five of whom survive her. She was an exemplary member of the church for fifty-five years. Services improved from Rev. 22: 14, in the United Brethren church, Salem, Ohio, by the writer. JOHN H. BRUMBAUGH.

MINNICK.—In the Salem church, Ohio, Feb. 28, 1895, Evangeline, daughter of Bro. William and sister Sarah Minnick, aged 1 year, 4 months and 7 days. Services by Bro. I. B. Trout and the writer. JOHN H. BRUMBAUGH.

STUDEBAKER.—Near South Bend, Ind., March 2, 1895, Bro. Henry Studebaker, one of the founders of the famous wagon manufacturing establishment at South Bend, Ind. He was born at East Berlin, Pa., Oct. 5, 1826. He was the sixth of a family of thirteen children, born to John and Rebecca Studebaker. The family emigrated to Ashland, Ohio, in 1835. In 1850 Henry and his brother, Clem, now president of the company, founded the wagon business. In 1853, on account of his health, Henry settled on a farm near the city, where he remained until called home. In 1871 the wife of his earlier years died. Later he was again married. Bro. Studebaker was a devoted member of the church, and his house was always a home for his ministers. He was sympathetic, benevolent, and generous to the help needy. Few men have had more friends. The seating capacity of the largest church in the city proved insufficient to admit all who assembled on Tuesday at a P. M. to pay the last tribute of respect to our departed brother. Sermon by the writer, from 1 Cor. 13: 12 and Job 38: 17. J. G. ROYER.

LILLY.—In the Columbia City church, Whitley Co., Ind., Jan. 29, 1895, sister Catherine, wife of Bro. John Lilly (deceased), aged 63 years, 9 months and 14 days. Sister Lilly was an invalid for a number of years, but she bore her sufferings with patience, trusting in Jesus. Funeral by the writer. D. A. WORKMAN.

PAYNE.—In the same church, Jan. 31, 1895, sister Caroline Payne, aged 44 years, 4 months and 2 days. She leaves a husband and two children, one having preceded her to the spirit world. The day before her death she went to her sister's to see her mother (sister Lilly), and before four o'clock A. M., her spirit had taken its flight. Funeral services by the writer. D. A. WORKMAN.

GRUBB.—In the bounds of the Snake Spring Valley church, Bedford Co., Pa., Feb. 16, 1895, of bronchitis, Stella Suste, youngest daughter of Bro. Hlmas and sister Fannie Grubb, aged 1 year, 5 months and 13 days. Funeral services by Bro. J. B. Fluck, from 1 Sam. 30: 18: "Thou shalt be missed." HANNAH RICHKY.

SNYDER.—Near Aurora, W. Va., March 7, 1895, Bro. Levi Snyder, aged 41 years, 10 months and 15 days. He leaves a wife, one son, two daughters, an aged mother, three brothers, three sisters and a large number of relatives. Bro. Snyder was sick but a few hours. Funeral sermon at the Maple Spring church, by S. A. Steler, from Terra Alta, W. Va. RACHEL WEIMER.

YOST.—Near Pettit, Tippecanoe Co., Ind., in the Fairview congregation, March 3, 1895, sister Rachel Yost, aged 89 years, 5 months and 26 days. She united with the Brethren in 1847, and lived a devoted life up to her death. She was the mother of eight sons and two daughters. Funeral by the undersigned, assisted by Eld. Henry Frantz. ISAAC BILLMEIER.

TISLEY.—In the town of Buck Creek, Tippecanoe Co., Ind., March 5, 1895, Andrew Tisley, aged 67 years, 9 months and 26 days. He was once a member of the Brethren church, but had fallen back. He leaves a wife, one son and three daughters. Funeral by the undersigned, in the United Brethren church. ISAAC BILLMEIER.



**HEMBERGER.**—In the Wooster church, Wayne Co, Ohio, March 4, 1895 at the home of Bro. D. M. Brubaker, Bro. Benjamin Hemberger, aged 78 years, 1 month and 3 days. He leaves three children. Funeral services by brethren D. M. Irvin and A. I. Heestand. **MARIA RUNKLE.**

**WEEKS.**—In the Bear Creek church, March 2, 1895, Lawrence, son of James and Martha Weeks, aged 11 days. Funeral services by Bro. J. W. Beechly and the writer, from Matt. 18: 3. **JOSIAH EBY.**

**BOWERSOCK.**—In the Cedar Creek church, Anderson Co, Kans, March 3, 1895, after a long illness, of lung trouble, sister Sarah, wife of D. Bowersock, daughter of brother and sister Axtel, aged 30 years, 7 months and 7 days. Sister Sarah departed with a strong hope in Jesus. She leaves a husband and two children. Services by E. J. Giffin, assisted by Eld. Jesse Studabaker, from Rev. 14: 13.

**DIGMAN.**—Near Mt. Lake Park, in the Pine Grove congregation, Md, Feb. 26, 1895, sister Judith, wife of Eld. Thomas B. Digman, aged 53 years, 4 months and 25 days. She was a consistent member of the Brethren church for nearly twenty years. She was a kind and loving wife and Christian mother. To their union were given eleven children, six of whom preceded her to the spirit world. Two of the remaining five are members of Christ's body (one a minister in the first degree). **I O. THOMPSON.**

**DEWITT.**—Near Perrina, Mahaska Co, Iowa, March 4, 1895, Lura Bell, little daughter of Mr. and Mrs. Dewitt, aged 1 year, 3 months and 20 days. Funeral services at their home by the writer. **S. P. MILLER.**

**LONGCOR.**—At Goshen, Ind, Feb. 9, 1895, Sarah Longcor (nee Stiles) aged 71 years, 10 months and 7 days. Deceased was married to Elias Longcor, with whom she lived forty-five years, when he was taken at the age of eighty-one years. She lived a member of the German Baptist church for many years. She had two sons and three daughters. Services by Eld. I. L. Berkey. **R. W. DAVENPORT.**

**WIEAND.**—In the Chippewa church, Wayne Co, Ohio, Feb. 27, 1895, of lung fever, David R. Wieand, aged 62 years, 5 months and 25 days. He was born in Berks County, Pa, Sept. 2, 1832, came to Ohio in 1851; was united in matrimony to Elizabeth Cassel in 1854. To them were born three sons and five daughters. One son and one daughter preceded him to the spirit world. The remaining children are all members of the Brethren church, the two sons being ministers. B. O. Wieand was a faithful member for about thirty five years, and served as a deacon for a number of years. Funeral services conducted by the writer, assisted by Bro. Eli Holmes, from Matt. 24: 44. **JAMES MURRAY.**

**LEEDY.**—In Antloch, Ind, Jan. 5, 1895, Maggie O. Leedy (nee Bellman) daughter of Samuel and Elizabeth Bellman, aged 33 years, 4 months and 12 days. She was born in Miami County, Ind., and removed with her parents to Antloch, Huntington Co, in 1869. She united in marriage with John Leedy April 17, 1879, and a little later united with the German Baptist church. She leaves a husband and two daughters. She lived a consistent Christian, a devoted companion, an indulgent mother. Her life was pure, unassuming, and she was ambitious only to do good. **D. H. SNOWBERGER.**

**EBERSOLE.**—In the Rome church, Hancock Co, Ohio, Feb. 12, 1895, sister Elizabeth (Frederick) Ebersole, aged 75 years, 4 months and 2 days. Deceased was born in Bedford County, Pa. When about two years old her parents moved to Stark County, Ohio. She was united in marriage to Abraham Ebersole March 17, 1841. To this union were born four daughters and three sons. She moved to Hancock County, Ohio, in 1845; united with the church in 1850. She was preceded in death by her husband and two daughters, and was a widow thirty-two years. Shortly

before her death she complied with James 5: 14, 15. Services by L. H. Dickey, from Philipp 1: 21. **MAGGIE ROSENBERGER.**

**STONER.**—In the Beaverdam church, Frederick Co, Md, sister Martha J., wife of Eld. David Stoner, aged 50 years, 8 months and 10 days. March 8 her remains were laid away to rest, and the occasion was improved by Eld. Thomas Kolb, assisted by the home brethren. Text, Eccl. 8: 8. Sister Martha was an exceptionally devoted, quiet, patient Christian woman. In her death the church has lost a bright light, the husband an affectionate helpmeet, and the son and two daughters a mother in every sense of the word. Thank the Lord, they are all filling their places in the church. May the consolations of the Great Shepherd be theirs in their hours of sorrow! **E. W. STONER.**

**THOMAS.**—In Ogden Township, Lenawee Co, Mich, March 3, 1895, of heart trouble, Uncle Peter Thomas, aged 78 years, 10 months and 24 days. "Uncle Peter," as he was familiarly known, was born in Somerset County, Pa, in 1816. He was married to Barbara Miller in 1842. To this union were born seven children, two of whom preceded him to the spirit land. Uncle Peter moved to Maryland in 1856, and in 1857 to West Virginia. His companion took her departure for the spirit land in 1864. He moved to Michigan with his children in 1893, and made his home with his son. Funeral services by Wm McKinney, in the United Brethren church, from these words: "Prepare to meet thy God, O Israel." **PERRY A. ARNOLD.**

## ADVERTISEMENTS.

See page 1200 each last line.

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### Announcements

#### DISTRICT MEETINGS.

April 3, Middle Indiana, at Landessville.  
 April 9 and 10, Southwestern Kansas and southern Colorado, in Kansas Center church, Kans.  
 April 10, Northeastern Kansas, in the Vermilion church, Marshall Co. Ministerial Meeting the 8th.  
 April 10, at S. A. M., District of Southern Kansas and Colorado, in the Kansas Center church, Rice Co., Kans.  
 April 10, Northwestern Ohio, in the Portage church, Wood Co. Missionary Meeting the day before at 1 P. M.  
 May 8, Middle Pennsylvania, at New Enterprise, Bedford Co.  
 May 8 and 9, Eastern Pennsylvania, at the Hatfield meetinghouse, Montgomery Co.  
 May 8 and 9, Eastern District of Pennsylvania, in the Hatfield congregation, at the Hatfield meetinghouse, Montgomery Co.  
 May 8, beginning at S. A. M., Northern Illinois, in Rock River congregation at Franklin Grove. Meeting of elders of the District May 7 at 1 P. M.

#### LOVE FEASTS.

April 20, at 4 P. M., Logan church, Ohio.  
 April 20 and 21, Belleville church, Republic Co., Kans.  
 April 20, at 4 P. M., Pleasant Hill church, near Virden, Ill.  
 May 4, at 6 P. M., Upper Dublin, Pa.  
 May 4, at 1:30 P. M., Pipe Creek church, near Linwood, Md.  
 May 4 and 5, Antietam church, Pa.  
 May 7, at 4 P. M., New Enterprise, Pa.  
 May 11, at 4 P. M., Woodbury church, Pa.  
 May 11, at 3 P. M., Pleasant Valley church, Clay Co., Tex.  
 May 18, Maple Valley church, Aurelia, Cherokee Co., Iowa.

### Special Colony Train for Brethren and Friends will Start April 2 from Indiana.

A SPECIAL train for the Brethren and their families will start for the Red River Valley, Turtle Mountain country and Lake Region in North Dakota on April 2. All those desirous of joining the colony will confer a favor by addressing the undersigned at once, informing him as to the number of persons in family and how many freight cars will be needed for household goods and live stock, so that adequate accommodations can be arranged for; and those who intend to go to the Red River Valley and purchase land on the crop payment plan will please notify me at once, so they can select their respective farms, and that the erection of their buildings can be commenced at once, and everything be in readiness for them on their arrival. Renters looking for places are especially invited to abandon their search in Eastern States, and we can assist them in securing ready-made farms with buildings on them, on the crop payment plan, and, if necessary, will assist them in securing seed also, which they can pay for after harvest. Brethren in Virginia, West Virginia, Pennsylvania, Ohio, Illinois, Iowa, Kansas, Nebraska and South Dakota can join the excursion train at St. Paul, Minn., on the morning of April 4. Write me a week in advance of your departure from home, saying what railroad line you take

for St. Paul, so that I can arrange to have our agents meet you at the depot on your arrival. For information write at once to Max Baes, 132 Jackson Street, Chicago, Ill.

### The Eureka Fence Post!

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P. S.—We have examined the testimonials, and have seen the work of Brayton's Horn Preventer, and, being personally acquainted with Mr. Brayton, have no hesitancy in recommending it.—*Eastern Gospel Messenger*.

**SISTERS** should send three two-cent stamps for samples of **CAP GOODS**. The best goods only, at prices to suit the time. Address: D. S. CRUPE, Mt. Morris, Ill. 601

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### No. 92. GOD BE WITH YOU.

Round Notes or

J. E. RANKIN, D. D. W. G. TOMER.

Character Notes.

- God be with you till we meet a - gain, By His counsels guide, uphold you,
- God be with you till we meet a - gain, Neath His wings protecting hide you,
- God be with you till we meet a - gain, When life's perils thick confound you,
- God be with you till we meet a - gain, Keep love's banner floating o'er you,

Titles of some of the 185 Hymns and Songs, Arranged under Special Index.

<b>Opening Hymns</b>	<b>Little Workers.</b> Serving Jesus. The Child'n are Com-ing. The Gleaner. The Narrow Way. We're Children of a King.	<b>Little Town of Beth-lehem.</b> Oh Beth-lehem. Repeat the Story. Sing His Praise. Song of the Ages. Star of the East. The New-Born King. Triumphantly Sing.	<b>Sleep till that Morn-ing.</b> <i>Temperance.</i> Euclid. <i>Temperance Battle</i> Call. <i>Missionary.</i> Carry the News. Harwell. Herald of Jesus, Her-alds of Light. Missionary Hymn. Send the Light.
<b>Invitation.</b> Hebron. Joy Among the An-gels. Softly and Tenderly. To-day the Sav-ior Calls. Welcome Home.	<b>Easter.</b> Beautiful Morn-ing. Christ our Resur-rec-tion. Easter Message. Easter Praises. The Lord is Risen In-deed.	<b>Funeral.</b> Shall We Find them at the Portals?	<b>Closing.</b> Denials. God Be With You. Our Father Who Art in Heaven. Shall We Meet?
<b>For Children.</b> Child's Even'g Pray'r. Glad Hosannas. Happy Little Lambs. Jesus, Gentle Shep-herd. Little Ones Like Me. Little Travelers.	<b>Christmas.</b> Jesus is Born. Let the Song Ring out Again.		

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The expression and music agree so well. The book merits all the praise it receives.—*Albert J. Smith, Adrian, Mo.* The book is made up of choice selections, new and old, easy to learn and hard to forget. We could not be better pleased.—*Dr. H. E. Early, Salem, Oregon.* For six months we have used the Song Book to the general satisfaction of our Sunday school, and cheerfully recommend it as a collection of well-chosen songs.—*Isaac Francis, Pleasant Hill, Ohio.*

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"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., APRIL 2, 1895.

No. 14.

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BRO. C. H. BROWN, of Mound City, Mo., should hereafter be addressed at Navarre, Dickinson Co., Kans.

BRO. WILLIAM NEFF closed a series of meetings at the Mammoth house, near Syracuse, Ind., with six accessions by baptism and two reclaimed.

BRO. HENRY FRANTZ closed his meeting at Pyrmont, Ind., with fourteen accessions. The report reached us just a few hours too late for last issue.

BRO. GEO. D. ZOLLERS, who has heretofore been receiving his mail at Mount Carroll, Ill., should now be addressed at Wacker, Carroll Co., Ill.

BRO. GEO. S. RAIBIGH closed an interesting series of meetings, March 17, at Onemahugh, Pa., with thirteen accessions by baptism and one reclaimed.

BRO. J. O. LAHMAN and wife, who have been spending the winter at Hawthorn, Fla., are expected to return to their home at the Mount about the middle of April.

BRO. J. M. MOHLER closed his labors in Indiana last week, and left Adamsborough March 25 for his home near Lewistown, Pa., having been absent since the first of last August.

BRO. WM. C. HIPES is still engaged in his series of meetings at the Silver Creek house. His congregations are good and the interest growing. The roads are excellent and the weather delightful.

BRO. C. G. NICOLA closed a series of meetings near Nicklow, W. Va., March 14, with thirty-two accessions. His report reached us just after our forms were made up for the last issue, hence this delay.

Writing from Topsail, Pa., Bro. John Wise says: "One was baptized in the Ten Mile congregation, Washington Co., Sunday, March 17. A sister said to me, 'This is the first one baptized here for five years.'"

BRO. CHARLES HILLERY, of Webber, Kans., is now located near Worthington, Minn., at which place he should hereafter be addressed. His wife, sister Lizzie Hillery, one of our contributors, writes very encouragingly of their new home and the prospects for church work.

A SISTER sent to the General Missionary and Tract Committee at this place for an assortment of tracts to give to tramps along with their lunch. The idea is a good one. Tracts thus distributed may be the means of accomplishing good.

BRO D. L. FORNEY, of Palestine, Ark., found time to spend four weeks in a series of meetings at Laforge, Mo., which resulted in seven accessions by baptism and three reclaimed. This is Bro. Forney's first year in the mission field.

WE need more ministers to tell the people about the "little foxes" that are destroying the tender vines in the vineyard of the Lord. These "little foxes" have been let alone too long, and some of them are doing damage where it is the least expected.

WE expect Bro. D. L. Miller and wife home next week. They expect to remain here until after the Annual Meeting, and then start on their trip to Denmark and possibly around the world. Since the middle of last September he has delivered over 220 talks and begins to feel the need of a little rest.

THE District Meeting for Northwestern Kansas and Northern Colorado is to be held in the Belleville church, Kans., April 19, instead of at the time previously announced. The Ministerial Meeting will be held the day before. The above notice reached us a few hours too late for the last issue, and as the time is short, we give it here.

SISTER THERESA STEEL, of Walkerton, Ind., wishes her thanks expressed to those who have kindly donated her the MESSENGER. She has been an invalid for over twenty years, and finds the paper a great comfort to her. Her expression of thanks is doubtless in harmony with the feelings of hundreds of others who are receiving the MESSENGER by the kindness of friends interested in their spiritual welfare.

MANY preachers are wondering how to reach the masses. There is no better way than to do just like Christ and the apostles. They went to the masses with the Gospel, and the common people received it gladly. We need hundreds of preachers who are willing to go among the people and labor to plant the truth in their hearts. Thousands will receive it if it is properly presented. Who will go? There is room for thousands.

THOSE writing our missionaries in India should have their letters weighed by the postmaster before posting them. It costs five cents for each half-ounce to send a letter to India, and in case the letter should weigh a trifle more than that, it means a big postage bill at the other end. Use thin paper, and not too many sheets. Letters should be addressed to "Bulsar, Gujerat, India." We have on the hook an interesting letter from Bro. Stover that will appear in next issue. It should be borne in mind that Bro. Stover's letters are written several weeks before they appear in the MESSENGER. It requires at least one month for a letter to come from India to Mt. Morris.

A FEW of our readers seem to fear that the mourner's bench may yet be introduced among some of our churches. We have no such fears. We have never heard of a Dunker preacher inviting sinners to the mourner's bench. It is one of the institutions that is not in demand among a people who accept the Bible as their sole rule of faith and practice.

LAST Tuesday morning the people of Mt. Morris were startled on hearing that during the night burglars had entered the Mt. Morris Bank, blown open the safe and probably secured considerable money. When we visited the room we found the great vault and large iron safe badly wrecked, though an inner chamber, containing the money, seemed intact. An expert was brought from Chicago, the money chamber opened, and the contents found secure. The safe had proven too much for the burglars.

BRO. J. H. MILLER has been preaching in Goshen, Ind., two weeks and reports good congregations and encouraging interest. Robert Ingersoll lectured within sixty rods of the place of meeting, but it did not affect Bro. Miller's congregation. The people of Goshen paid Mr. Ingersoll \$400 for his lecture and received in return only poison for the soul. If the people of that city would accept his doctrine, and live it out, in less than two years their property would not be worth twenty-five cents on the dollar.

THE little church near Cushing, Okla., is young,—will not have its first love feast until May,—but it is composed of members who believe in seeing the Lord's work prosper. At a recent church-meeting ten letters were handed in, and three collections taken up, resulting in \$450 for the expenses of a District delegate to Annual Meeting, \$12.63 for home mission work, and \$630 for foreign missions. If all the churches in the Brotherhood would do just half that well in proportion to wealth and membership we would have a dozen missionaries in the field where we now have one. There is something about these churches in new localities that makes them energetic and liberal. Who can tell what it is? We need something of the kind for hundreds of other churches.

OUR missionaries have our thanks for occasional copies of papers published in India. From a recent issue of the *Bombay Guardian*, sent us by them, we clip the following. It contains a lesson to the point: "The little daughter of Rev. Oscar Michelson, missionary to the New Hebrides, was looking at a copy of *The Graphic*, which had reached the far-off island which it was her parents' mission to evangelize. Many of the natives had become Christians, and the child knew that their conversation had transformed them from warriors into men of peace. Seeing a picture of some Englishmen with a peculiar head-dress she asked why they wore feathers on their heads. Being told that they were soldiers, warriors, she asked how it was that they had become heathens again, after being Christians!"



## ESSAYS

Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.

### THE IMMORTAL SONG.

There is a song whose ancient notes  
Are now almost unheeded;  
And yet its music softly floats  
Around the world, from angel throats—  
A song that is much needed.

It is the song of love and peace,  
Chanted throughout the ages,  
That bids the world's great discord cease,  
Bringing to hearts a large increase  
In joy, in rest, in wages.

For he that reaps love's golden fields,  
With songs of peace resounding,  
Shall find no want when winter yields  
Its barrenness and icy shields—  
No woodland echoes sounding.

O man of strife and busy brain!  
Stunn'd by conflicting voices,  
Stand still awhile, and hear the strains  
That fit to you from heavenly plains,  
Rebuking Mammon's noises.

Open your hearts, O restless men!  
Unfold the soul's bright portal;  
While to the angels' holy strain  
Your faith repeats the loud "Amen"  
And hails the song immortal.

—Selected by D. W. Miller.

### THE DIVINE LAWS OF CURE.

BY M. M. ESHELMAN.

#### In Two Parts.—Part Two.

THERE is one Bible containing God's one set of laws for his one people who live on this one earth. Every law in this one Bible affecting any phase or condition of man is in harmony with every other law in this one Bible which affects conditions of human beings. The law of repentance is in harmony with the law of praise. The law of prayer is in agreement with the law of pardon. The law of healing is in complete accord and agreement with every other law in revelation and nature. None can prove otherwise; for there are no cures contrary to any divine law, or to all divine laws.

To the Book, therefore, for divine testimony.

Of our Yah sons it is written: "He went through the towns preaching the Gospel and healing everywhere." Luke 9: 6. Further, "They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatics, and those that had palsy; and he healed them." Matt. 4: 24. It is not affirmed that well people were brought to him, or that some sick people but all sick people. And more; it is not reported that all sick people had one kind of disease, but there were divers diseases; and still more, some that had torments. And to silence the cavilings of unbelief, they brought to him "those that were lunatic," those that had palsy, and those that were held of demons. "And he healed them!" He healed both moral and physical ailments—none were too difficult for him; for in him were the elements of healing. From him they flowed according to divine law, and the recipients, through faith, were made whole.

Let us freely accept more testimony from God's one Book for his one moral universe. The occasion was one where a body of notable men were gathered together—"doctors of the law," and Pharisees "from every town of Galilee and Judea, and from Jerusalem." It was a sort of a convention of learned men. What transpired in the

presence of this great and learned assembly? He healed a palsied man! "The power of the Lord was present," says the historian Luke. Is that power a non-entity, a myth, a something in our minds that turns out to be nothing at last? Is power nothing? Or is it something—an entity as real as the air we breathe? Think, dear reader, stop, consider, meditate, study! Has the Lord of heaven a "balm in Gilead"—a glorious something which he gives to cure all ailments? Is there a healing element so subtle, so wisely created, that the genius of man cannot perceive it with his senses and all the aids he may devise for its discovery and analysis? We do not attempt so to prove; but the touch of Jesus was not mere formality. The power of the Lord is not a myth.

As we have learned that every law in nature and revelation of divine will is in harmony with every other law in nature and the Bible, let us try to discover the mind of God on how to cure. If the mind of God is to be ascertained on baptism, we turn to the Book and learn it. And after baptizing a penitent believer, we do not pray, "Lord, if it be thy will that this believer should have been baptized, accept him." What is the mind of God on baptism of the penitent believer? "Shall be saved." Would faith in a preacher cry out, "If it be thy will that this penitent child shall be saved?" Why, the will of God has been expressed in the one Book!

Concerning the law of divine curing, is it not clearly and forcibly set forth in the one Book of morals and religious truth? Did not our Jesus, the one Savior of mankind, heal "all manner of diseases" by the law ordained for that purpose? To conceive that he cured diseases, cast out devils, and performed other miracles of blessing contrary to law, is to conceive madness and folly. All his acts were and are in conformity with laws fixed in this one universe.

To apply "clay and spittle," and order it washed off, was according to the laws of cure. That he used a salve made of clay, was as much according to the divine law of cure as to touch the ear of Malchus and heal it. To "spit upon" blind eyes and then give sight, was not less according to the law of cure than the touch of the women to whom Jesus said, "Thy faith hath made thee whole." Was not faith between the cure and the disease in every instance? And what was behind or above faith? The law of faith? The law of divine cure, and behind that law is divine will.

It may be asserted that since we can only know disease by its phenomena, and that the limitations of knowledge prevent the knowledge of the whole range of any disease, we cannot certainly know the law of cure. The law of necessity does not require a knowledge of the whole range of the disease in order to understand the laws of cure; for the intricacies of a disease are one thing and the laws of cure another. I seek not misunderstanding. Ignorance of the manifestations of disease is not excusable. Knowledge of its meaning and character in all phases, is not essential. Much, however, may be known and wisely met by the laws of cure.

Recently it has been demonstrated that music is an important factor in the law of cures, especially in nervous diseases. Taking all the phenomena of disease, and the success attending the stay of its ravages, one may conclude that the divine law of healing carries with it an entity or entities which the human race is not yet prepared to receive and endorse. Or, to be plain, there is possibly an entity or substantial element, invisible to mankind, unanalyzable to mortal man, which God holds in his one universe, in accordance with his one law of healing, which is in harmony with every other law in our being, but said entity

or substantial element has not been revealed to its nature and character.

We are led to these considerations by the recent startling discoveries in such entities as magnetism, sound, electricity, etc.—forces which, as now being applied, bring great blessings with them; and yet who can analyze them and unfold their properties to our understanding? One's knowledge of their uses does not depend upon knowledge of their higher characteristics. They exist. This we know. May not "the healing element," so freely demonstrated by Jesus, also exist? And existing, should it be marvelous or unrecognizable that it should permeate plants, herbs, air, water, music, or any other divine creation for the good of mankind? Or should it be thought incredible that it could be in the Word of God and thus, when the Word is applied by faith, excellent results follow? These lines of thought ought to awaken in us a higher, holier aspiration and regard for the imperishable Truth of Jesus, the Christ.

The purpose of God in the law of cures, is blessing, happiness, and ultimate salvation for the soul, the whole being of man. A whole Jesus means a whole salvation for those to whom he was sent. Did those who were healed by Jesus in Palestine, ever after "follow him?" Were they, in every instance, members of the church? Are the laws of divine healing like the laws of our existence? If so, need we marvel if those who confess that "Jesus came in the flesh" but make no profession of church membership, sometimes come in contact with those laws and are healed?

Now what we have written is not for unpraiseworthy people, but for thinkers. Our efforts are not in the interests of those who reject the truth, nor for the "delectable enjoyment" of contentious spirits, but for Bible men, Bible-believing and thoughtful subjects.

### WEIGHED IN THE BALANCES AND FOUND WANTING.

BY D. B. EBY.

IN No. 8, page 117, of present volume of GOSPEL MESSENGER is an article written by Bro. D. Vaniman under the above heading, in which are some things both interesting and suggestive. The progressiveness of the age is indeed remarkable both in the secular and religious world, and the end is not yet. This onward and rapid movement of the tide, the signs of the times and the fulfillment of divine prophecy, should be the occasion of increased interest and vigilance on the part of God's faithful servants, who are the stewards of his manifold grace, and to whom are committed all the interests of his church on earth.

As shepherds, bishops, ministers and teachers, set apart to guide, lead, feed and care for the flock, we have responsibilities not equalled by those of any other calling. There is nothing more apparent in human nature than its tendency to extremes. We are inclined to go either too slow or too fast, to be either too radical or too liberal, too indifferent or too anxious,—each extreme provoking its opposite. To guard against these extremes and maintain a conservative equilibrium requires no small amount of thought and training on the part of God's faithful children, and it must be done. Bro. Vaniman, in the article referred to, mentions some customs and usages of the past which, by the exercise of increased wisdom and common sense, are rapidly going into disuse and are being superseded by something better. I refer first to the present care and interest manifested in our children and young people in general, as against that of the past, and the additional facilities for their mental and spir-



itual culture and development, such as Sunday schools, secular schools, children's papers, prayer meetings and children's meetings, all provided for the young and their development. When we note the changes and improvements above referred to in our own Fraternity, in so short a time, to say nothing about the progression in the secular world, we are made to exclaim, "Verily this is an age of inventions." In this rapid, onward march, impelled by a desire to excel and make the best of our time and opportunities, we should not forget to turn around and see whence we are drifting, which is more important to us now than the extremes from which we are moving.

The faithful engineer stationed, not on the rear of the train and looking back, but in the cab of the engine with his eyes forward night and day, sensible of the fearful results of carelessness and indifference on his part, is but a very tame representation of the servant of God and his responsibilities. I now look forward and see a growing tendency to sectarianism, not only in other churches, but in our own beloved fraternity. The young are becoming isolated from the old by the introduction of young people's paper, young people's reading circle, young people's and children's prayer meetings, following but a few paces behind some of the popular churches that are burdened by leagues and societies. I fear that the tendency is not for the best. If Annual Meeting found it necessary to appoint a special committee to oversee the publication of our church paper, edited by wise brethren, who is to oversee the young people's paper and young people's reading circle?

Reference has been made also to the changes in the manner of holding Annual Meeting, the present manner of washing feet, the extensive publishing interests, good missionary system and high schools planted in the Brotherhood from Bridgewater, Va., to Lordsburg, Cal. With these improvements come additional responsibilities, and especially is this true relative to the schools. A disposition to increase the number of schools in the Brotherhood, while those we now have are struggling for an existence, does not only prove the tendency to extremes, but ignores the fact that too many schools, like too many papers, only tend to diannion and schisms, rather than to unite and cement. Again, too many schools to support will tend to expose those conducting them to the temptation of using inordinate persuasive means to secure patronage, and thus impress the minds of the young that education is the end to be reached, rather than a means to an end. That the Lord is in the church is a settled question in the conviction of every brother and sister, but whether he is in our schools is an open question with many. If the schools are to be a blessing to the church the Lord must be in them also.

Last, but not least of all, is the change from the common soup-dish, spoon, drinking-bowl, knife, fork, etc., to the individual dish, spoon, etc., at the Lord's Supper. This in itself may not be wrong; yet it is enough to show the direction of the tide. The brother did not say in what kind of balances the old and general custom of using the common dish was weighed, that gave the new a decided preference, but said, "This worked well and gave no occasion for any one to censure the saints with a lack of culture." How about the common Communion cup that was recently set aside by one of the popular churches of Philadelphia, and the example followed by one of the churches in Washington, D. C., and the individual cup adopted instead, on the ostensible plea that, by the use of the common cup, disease may be transmitted from one member to another, while the real cause may have been that the practice of drinking out of

the same cup evidenced a lack of culture? If eating out of the same dish, with the same spoon, and drinking out of the same bowl, shows a lack of culture, on what grounds would you defend the common Communion cup against the introduction of the individual cup? If we would ponder to the tastes of cultured intellects and carnal minds, then are we not yet done changing and improving, for the salutation of the holy kiss and feet-washing in a promiscuous assembly are equally distasteful to the cultured, and for this reason, in a certain locality, feet-washing was done in a corner, away from the gaze of the public congregation.

While this weighing is to continue, I suggest that we be particular in the kind of balances to be used, lest the progress, inventive genius and culture of the age rob us of the simplicity of the Gospel and weaken our bonds of union and Christian fellowship.

LEWIS, III.

#### GOD'S GRAFTING.—Rom. 11: 17-24.

BY JOHN E. MOHLER.

A GRAFT is "a small shoot or cion of a tree inserted in another tree, as the stock which is to support and nourish it. These unite and become one tree, but the graft determines the kind of fruit."—*Webster*. Grafting is the method usually employed by nurserymen for the propagation of fruit, and the value of this method lies in the last thought in the definition, *viz.*,—the graft determines the kind of fruit.

It seemed a favorite manner of Christ's to compare spiritual relations and growth to conditions of plant life; as in the parable of the mustard seed, and the leaven (which is a plant) hid in the meal (Matt. 13), and the lesson of the lilies of the field (Luke 12: 27). And of himself he says, "I am the true vine, and my Father is the husbandman. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15: 1, 5. The disciples' union with Christ is compared by Paul to the union of a graft with a tree, as he wrote to the Gentile brethren: "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" Rom. 11: 24.

While we know the words of Inspiration are always true, and the apostle's comparison of spiritual things with natural is perfect, the fact that "the graft determines the fruit" makes it hard to understand the words, "For if the firstfruit be holy, the lump is also holy: and if the root be holy so are the branches" (verse 16); for this indicates that in the spiritual life the root (Christ), and not the graft (man), determines the kind of fruit. This seems the opposite of nature, and how can we see the harmony with nature we should expect? Is spiritual grafting governed by laws the opposite of those we see in nature? Some think Paul teaches so, but the language cannot be thus interpreted. The Inspired Record is clear and the simile perfect, as we shall see.

Although it is true that in the grafting of trees and plants the graft determines the kind of fruit, we also know that the stock itself has a certain influence upon the graft, besides supplying it with nourishment. We see this in the grafting of tender fruits, or those injured by a cold climate, into hardy stocks, or stocks not injured by cold. For instance, the peach is tender, but when grafted into a native plum stock, which is hardy, it becomes more hardy, like its stock, while it still bears peaches. The exquisite

Marechal Niel rose,—tender in the North,—when grafted into the native northern rose bush, becomes hardy, bearing beautiful roses, often slightly colored by the influence of the native stock. These facts teach us that plants have tendencies, individually, just as animals have. Each plant has a will of its own, so to speak, and this will is partly manifested in the graft and the stock when united. We can imagine what the result would be if either the graft or the stock should yield its will wholly to the other. For example, if the stock should submit its will wholly to that of the graft, plants could not be made hardier, nor flowers changed in color by grafting. Or, should the graft submit its will wholly to that of the stock, the stock, and not the graft, would determine the manner of fruit. This condition would be exactly in harmony with the nature of the Christian, as described by Paul and taught by Christ, and as seen by us in every real conversion.

As a graft in the spiritual tree, Christ, we do yield our wills wholly to the will of the tree, and therefore, unlike the natural graft, bear the fruit of the tree instead of our own fruit. But why unlike the natural graft? Because our grafting into Christ is not like the plant, which is transferred from one tree to another tree in the same kingdom where the same laws govern all. We are as twigs taken from one kingdom and grafted into a stock in another kingdom, where different laws govern.

Every immigrant to a foreign kingdom must submit to the laws of that kingdom, for it is stronger than he is. The kingdom of Christ is stronger than that of Satan, which Christ conquered (John 16: 33), hence a subject of Satan and an inhabitant of his kingdom must submit his will to the will of Christ upon being grafted into the True Vine. Were this not so we might bear our own kind of fruit while we receive eternal life from Christ, similar to the familiar phenomenon following natural grafting. But such a union is impossible, because the laws of the kingdom of Christ require, first of all, that we shall forsake our own inclinations (Acts 2: 38), and do the will of the Father. The heavenly promise is, "He that doeth the will of God abideth forever" (1 John 2: 17), and we know the carnal mind "is not subject to the law of God, neither indeed can be." Rom. 8: 7.

Yet, after all, how frequently a sinner partly clings to his own will, while with his lips the Christ is confessed! He may be fellowshipped by the church, but not by Christ, and like many a graft in nature, may fail to grow; for our Savior said, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them in the fire, and they are burned." John 15: 6. How beautiful in contrast are the promises in the next two verses: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Warrensburg, Mo.

"A MERCHANT learned that a favorite clerk had won a prize in a lottery. He called him up to the desk and discharged him, with the following remarks: 'I have been in business forty-three years, and have yet to see the first man who gambled and remained absolutely honest. Twenty years ago I would have tried to cure you. I am too old now to take on new worries. Remember that I told you that the gambling habit was a disease fatal to honesty and almost incurable.' The young man secured another position, from which he was discharged inside of two years for stealing."



## THE BIBLE, WHAT TO DO WITH IT, AND WHY

BY JAS M NEFF

## In Seven Parts—Part Four.

NEAR the beginning of the second of this series of articles we said that in some Bible texts there is really less meaning than the words seem to express. As an example of this, see Luke 14:26: "If any man . . . hate not his father, and mother, . . . he cannot be my disciple." This is a figure of speech which we call a hyperbole. The word "hate," as we use it, really expresses more than the Savior meant. It is not necessary for the disciple to actually hate his friends, only to *love them less* than he loves Christ.

Other examples similar to this might be cited, but as it was not texts of this class to which we had reference chiefly in the statement referred to, we let this suffice. We had more specially in view that class of texts which, so far as the words of the isolated texts are concerned, contain unconditional promises, which promises, however, in fact, are only to be fulfilled upon conditions, and unqualified assertions which are true only in a limited or restricted sense. We submit a few examples:

In Luke 11:9 we have Christ's words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." To the skeptically inclined these sound like loud promises; but Christ follows them by the yet more remarkable statements that "*every one that asketh receiveth*," etc. The unbeliever reads this passage and then observes that many prayers are offered that are not answered, as he thinks, and many things are asked for that are not received. Then he takes this text "just as it reads," interprets it in the light of what he thinks he sees, and decides that the Bible is not true and that the Lord knew not what he said. But these promises *will be*, and *are being*, fulfilled, but upon conditions; the statements *are true*, but in a restricted sense. The honest seeker that asks in faith and the humble spirit that says, "Thy will be done," are here implied, but not mentioned. Indeed there is much truth with reference to prayer and God's and man's relation to it that this text *suggests*, but does not *express*. Only those who *search* will find it all.

Jesus again says in Matt. 18:18: "Whosoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Many good, honest people look at this text much as the skeptic looks at the other. They look at the church, and they think they see that she binds (forbids) and looses (allows) things that will not be bound and loosed in heaven. These people, however, would not say that Christ's words are untrue, but they say that they do not apply to the modern church, only to the apostles and apostolic times. But who can read the context here, verses 15-20, and then honestly take this position unless he is driven to it by some notion of his own, foreign to the text? But those who so interpret this passage, like the skeptic, interpret it in the light of what they seem to see in imperfect Christianity about them, which is an unsafe principle of interpretation anywhere and at any time.

The "ye" in this text refers to God's true children, those who are thoroughly informed as to what his will is as revealed in his Word and entirely controlled by his Spirit. But to the extent that our decisions are colored by ignorance, prejudice or carnal considerations, to that extent will they *not* be ratified in heaven. All this is implied, though not expressed in the text. We dare not "take it just as it reads."

The apostle James in the fifth chapter of his epistle, after giving instructions as to anointing the sick, promises that "the prayer of faith shall save the sick, and the Lord shall raise him up." And he farther says, "Confess your faults, one to another, and pray one for another, that ye may be healed." Thousands of good people look at these verses just as the skeptic looks at Christ's promise to those that ask, seek and knock. They read the text and then they observe that many sick are anointed and prayed for that do not recover; then they begin to *try to find* an interpretation of the Word that can be accommodated to what they seem to see of its fulfillment in this sinful, faithless world. So they endeavor to make the raising up mean something else besides the raising up from sickness and the healing something else besides the healing of the sick.

It is even calculated that if the apostle here meant what he said, people would never die; they would be anointed and prayed for and always recover. Such talk is all but blasphemy! Just as well argue that since Christ said, "Every one that asketh receiveth," therefore if we ask for health we will get it, and no one will ever get sick; if we ask for wealth we will get it, and no one will longer be poor; or that heaven will ratify what the visible church does here, no matter how great the blunder.

All these erroneous interpretations come chiefly from our unwillingness to grant that all these promises to give and to bind and to loose and to raise up and to heal are made upon conditions clearly implied, though not named; that the statements are to be regarded as true only with qualifications evidently understood though not expressed. Too many of us want everything or nothing, in the interpretation of Scripture, as well as in matters of far less importance. That we may get neither too much nor too little from the Book, let us continue in the fear of God to anxiously and earnestly search.

But here is brother A, who has attentively read all that we have thus far written on this subject, and he stumbles at the idea that so much searching of the Scriptures is necessary, and especially at this, that there is so much truth that really cannot be found without searching.

He argues thus: "To be sure, there are many mysteries in the Bible,—many, indeed, that the wisest do not understand; but that part that is essential to salvation we may easily know; there is no need of mistake about that."

Well, he has made an easy thing of it for himself after all, hasn't he? But look again. What did he say? "*That part that is essential to salvation we may easily know.*" Yes; this is the argument of thousands of our good-meaning people. They are actually classifying the Scriptures in their minds into essentials and non-essentials, and at the same time severely denouncing the same thing in those of other denominations.

If it is easy to understand that which is essential, tell me which is essential. If any is not essential why did God put it there? You may have thought it improper that we should have said that some texts mean more and some less than they express and that some say one thing and mean another; but we have never come to the point to which you have come,—that of distinguishing between the essential and non-essential. It is *all* essential, and God makes it your business to search for all the truth that he has revealed.

But brother A remembers Isa. 35:8, and he reminds us that it is there said of the "way of holiness" that "wayfaring men, though fools, shall not err therein." He thinks that argues that everything is plain and easily understood.

Well, it *doesn't* require a polished education, in the common acceptance of that phrase, to be a Christian. Thank the Lord, it doesn't. *Nor does it require that to search the Scriptures!* Our lack of educational advantages is no apology for our indifference in Bible study. If it argues anything it rather argues that we should study the more diligently. Notice Isaiah says the *wayfaring men*, though fools, shall be able to keep this way. Are we *wayfaring men*? This implies continuous exertion and progress in the right direction. It doesn't imply that we can know all the truth that we need to know without trying. It rather implies that our efforts should be persistent and continuous. There is no promise here for those who continuously and persistently refuse or neglect to search the Scriptures, and come to the years of old age in stupid ignorance of God's Holy Word. Better be a *wayfaring fool* than an inert, indifferent philosopher.

Mt. Morris, Ill.

## TO THE MINISTERS OF CHRIST IN VIRGINIA.

A CORRESPONDENCE between John W. Daugherty, of Richmond, D. B. Strouse, of Salem, and J. M. Gambill, of Roanoke, brought forth the idea of asking you to express yourselves as to the desirability and usefulness of holding a convention of all ministers of all denominations throughout the State, to study subjects concerning the "Person, Office and Ministry of the Holy Spirit," "The Baptism of the Holy Spirit, What It Is, Whose It Is," etc. The Convention to be held in the city of Richmond about April next.

It is proposed to invite A. J. Gordon, A. T. Pierson, A. B. Simpson, A. C. Dixon, D. L. Moody, R. A. Torrey, Charles F. Cutter and others to attend and participate.

The following letter gives an idea of the character of correspondence, etc., to date:

CHRISTIANSBURG, VA., December 6, 1894.

MR. D. B. SROUSE,  
Salem, Va.

My Dear Friend:—Your kind letter of to-day at hand. The proposition which it brings to my notice is good and meets my hearty approval. I will confer with the Evangelist of this Diocese who will be with me for ten days, coming to-morrow, touching this matter, and I will also write to Bishop Randolph in regard to it.

I should esteem it a high privilege to attend such a conference and I believe it would prove a blessing in various directions.

It would bring the leaders of our holy religion in our State together, and impress upon them the deep conviction that we are a unit upon all the essentials of religion. It would insure the better acquaintance of these brethren in the Lord, God's co-laborers, with each other. It would bring to the notice of very many whose attention had not been called to it, the importance, aye necessity, of this movement; and chiefly it would give the Holy Spirit full possession of many a bosom fitted for His indwelling.

This movement once inaugurated would crystallize into an Annual Meeting. Who can measure its far-reaching and beneficent influence?

Faithfully your brother,  
J. MCGILL.

This letter from Dr. McGill sets forth everything so fully and so well that nothing better could be said or done than to present it, and ask the brethren of the ministry to say:

- 1st. Will you endorse the movement here set forth?
- 2nd. Will you unite in calling this convention?
- 3rd. Will you attend if you can?

REV. JOHN W. DAUGHERTY,  
Richmond, Va.

## REMARKS IN REPLY.

1. THE Holy Ghost is the third person in the Trinity, and is to be honored in Christian baptism as well as the Father and the Son. Matt. 28:19.

2. THE office of the Holy Ghost is divine instruction. "He shall teach us all things, and bring to our remembrance all things that Christ has said unto us," John 14:26, "and reprove the world of sin," 16:8. He is our Comforter, and if we love Christ and keep his commandments, he will pray the Father, and he will send the Holy Ghost, another comforter, to "abide with us forever, even the spirit of truth." John 14:16-26; Matt. 28:19.

3. As to the ministry of the Holy Ghost, he is the subordinate agent of the Father and the Son, performs the duty assigned him as their



agent, and if we submit to his influence, we will be sanctified "through the truth, and his Word is truth, and is spirit, and is life." John 6:63.

*The baptism of the Holy Ghost.* John baptized with water and promised the baptism of the Holy Ghost. Matt. 3:11; Mark 3:8; Luke 3:16. The Spirit of God descended on Christ at his baptism, and now Christ baptizes with the Holy Ghost. John 1:33. Acts 1:5, "Ye shall be baptized with the Holy Ghost not many days hence," was fulfilled (2:4) at the day of Pentecost, when they were baptized, and filled with the Holy Ghost. There we have a demonstration of the effects, as we may expect it in all cases where the conditions are complied with. "There are diversities of gifts, but the same Spirit to profit withal; to one wisdom, to another knowledge, to another faith, to another the gift of healing, to another the working of miracles, to another prophecy, discerning of spirits, divers kind of tongues, and the interpretation of tongues," "but all these worketh that one and self-same Spirit, dividing to every man severally as he will."

This was all necessary at that time to establish the Christian religion, because of the environments of the Jews and their religious education, and because of the ignorance and idolatry of the Gentiles. 1 Cor. 12:1, 2. Christianity being now established as it is, it has pleased God to limit its operations, so that we see no more of these extraordinary manifestations. It is not necessary now, as we have the Bible establishing the divinity of Christ, and as a revelation of the will of God. The Spirit was not given by measure to Christ, and he baptized the apostles with the Holy Ghost to prepare them for their work. Their work complete, the church established, Divine Revelation given through them, it was recorded and is now translated into more than two hundred and fifty languages and dialects, coming within the range of the intelligent mind of all, so that miracles and visions are no longer needed. We are told that we have a more sure word of prophecy to which we should take heed. Holy men of old, such as were baptized with the Holy Ghost, spoke as they were inspired. See 2 Peter 1:16-21. So it is now for us to accept the Scripture as given to us by these holy men of God, comparing spiritual things with spiritual 1 Cor. 2:13.

The spirit is now given, in a measure, to all who do not resist it (Acts 7:51), to prepare them for the service of God in the work assigned them, and to sanctify and prepare them (through the truth) for the mansions of the blessed. Well would it be if all would yield to these influences and be governed by these principles. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him, and he will come and make his abode with us." John 14:21-23. "Then we shall know that he is in the Son, and the Son is in the Father, and we in him, and he in us." John 14:20.

When coming to this point, then, we can say we are a unit in reality. But when we are divided in faith and in practice, our union is sadly unreal; for we are indeed very far apart. We may profess to be believers, but atheists at heart, not accepting the doctrine of the Gospel, and practical atheists, persistently refusing to keep the ordinances as delivered to us (1 Cor. 11:12) and in many things pay no respect to the commandments; all of which we regard as being essential, "important in the highest degree; indispensable to the attainment of our object in view." Therefore we cannot share in the alliance proposed, the union being absolutely unreal.

We cannot compromise our Christian baptism, as instituted by Christ and practiced by the inspired apostles, and the first Christians for hundreds of years, our principles of self-denial, the ordinance of washing the saints' feet, as instituted by Christ in connection with the Lord's Supper, and the Holy Communion, commanded to be practiced, with the promise that he "would be with us unto the end of the world." Matt. 28:20. And we, knowing these things, should be happy if we would do them. John 13. The salutation of the holy kiss, or kiss of charity, is also commanded by the holy men of God not less than five times; and we are commanded to come out from among the world, being not conformed to the world in the sinful fashions and practices and superfluous adorning of the body. Swearing upon the Bible, suing at law and engaging in carnal warfare are also far from the spirit of Christ; and if "we have not the spirit of Christ we are none of his." Rom. 8:9. The line must be drawn between the church and the world; and to keep on the safe side we must be careful to guard against drifting into the current of modern Christianity; and we do respectfully decline taking any part in the proposed convention, because of the concessions that would have to be made on our part.

B. F. MOOMAW.

#### "FOR THIS PURPOSE."

BY C. H. BALSBAUGH

To Brother W. B. Stever, and his fellow-helpers in Christ Jesus.

YOUR beautiful, pathetic, inspiring letter, dated February 1, 1895, reached me on the 6th of March. Every word seems pulsing with the Love that courts even the Cross to proclaim the Grace of Christ and win souls to Life Everlasting. I would be glad to publish it, but knowing how sensitive some are about personalities, I forbear. Take the personalities out of the New Testament, and what is left? Is there anything sweeter and more endearing than the 16th chapter in the Epistle to the Romans? Love is never shy of familiarities. But where love is wanting, jealousy is ready to take offense when some one else is crowned.

Your graphic account of Oriental life, and your burning desire to make large conquest for Jesus in your chosen field, reminded me of Acts 26:16, 17, 18. Paul's Savior still lives, God's mission field is still open, and the Cross of Christ and the cry of the lost still plead with the church to "go into all the world and preach the Gospel to every creature." Mark 16:15. This is the sublime charge and gracious assurance to Paul, and no less to W. B. Stever and his faithful associates: "I have appeared unto thee FOR THIS PURPOSE, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; DELIVERING THEE from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they receive forgiveness of sins, and INHERITANCE AMONG THEM WHICH ARE SANCTIFIED BY FAITH THAT IS IN ME."

Your charge is direct from Heaven. The body has no self-acting energy. We are complete in HIM who is the HEAD of all principality and power. Col. 2:10. The Head uses the Body, but much more does the Body need the Head. You can obtain glorious responses from the Mercy-seat, and achieve mighty victories over sin and superstition and idolatry, before you can hear from America. Become a mighty wrestler with God and let your request at the Throne of Grace be not only in-

cessant and earnest, but large and trustful. God is no niggard. "HE THAT SPARED NOT HIS OWN SON, BUT DELIVERED HIM UP FOR US ALL, HOW SHALL HE NOT WITH HIM ALSO FREELY GIVE US ALL THINGS." Rom. 8:32. There is your Heaven-certified, Blood-sealed Pledge of security and success. We need to have the Gospel rediscovered in these latter days, and "preached unto us with the Holy Ghost sent down from Heaven." 1 Pet. 1:12. Is there one among us that dare affirm that we stand to-day in the Divine panoply and power of Primitive Christianity? Let the proposition of Elder D. L. Miller for the Conference of the year 1900, be accepted and exemplified now. Let there be a universal prayer union for a universal Pentecost. God, humanity, sin, grace, faith, salvation, are the same to-day as when Peter preached in Jerusalem and Caesarea, and Paul stood on Mars Hill. We are too incredulous of the resources of the Divine Incarnation, too fearful of second causes, too ready to "limit the Holy One of Israel." Our self-circumcision is too reluctant and partial, and consequently we know comparatively little of the mighty power of the risen Christ. If we *en masse*, enter into the self-renunciation of Philipp. 3:8, 9, 10, "the rushing mighty wind from heaven will not fail to fill all the house." With what a tone of jubilation Paul utters these memorable words: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Now comes the climax, which we do well to ponder as the innermost secret of the Christian life, and of all Christian work and success. "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death." Then we are Christians indeed, and the wondrous prayer of Paul will be fulfilled in us: "That we may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which he wrought in Christ when he raised him from the dead." Eph. 1:15-30. Scripture abounds with just such assurances of the Divine Presence and help, "so that we are without excuse." Let not the shadow of the thought visit your hearts, ye dear missionaries of the cross, that this mighty Emmanuel is not "the same yesterday, and to-day, and forever." "I am with you always, even unto the end of the age," or dispensation. So long as the commission is imperative, so long all the resources of the God-enthroning Jesus are at the command of faith. Turn to Acts 18:9, 10, and accept the words of the Most High as addressed directly and audibly to you: "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in India."

Above all things, let the love of Christ constrain you." At the centre of all the mighty forces that move the world God-ward, stands the Cross of Christ. Preach to the people in heaven's vernacular. Let all your words and tones and looks and gestures and deportment leave the impression, "Behold, what manner of love the Father hath bestowed upon us." 1 John 3:1. There is nothing that magnetizes and wins and transforms like love. It is the last resort of Dohy. Matt. 21:37. Pray day and night for

(Continued on page 220.)



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, but there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for Lord loveth a cheerful giver."—2 Cor. 9:7.

### Committee:

E. Eby, Chairman, Booth, Kans.  
D. L. Miller, Vice Chairman and Treasurer, Mt. Morris, Ill.  
S. F. Senger, Bridgewater, Va.  
S. R. Zug, Master'sville, Pa.  
S. W. Hoover, Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,

Galen B. Royer, Sec. Mt. Morris, Ill.

THE smallest book in the world is a Bible, printed early in the present century in Leipzig. It is an inch square and a half an inch thick, and the type used was so small that the print can not be read without the aid of a magnifying glass.

THE work among the freedmen has suffered a severe loss in the destruction by fire of the beautiful boarding school building at Jackson, Miss., known as the Mary Holmes Seminary, under the charge of the Freedmen's Board of the Presbyterian church.

THE Superintendent of the Oxford University Press reports that the sales of the Revised Version of the English Bible, which for a time after its first introduction fell off considerably, have again revived, and that there is a considerable demand for it.

IN 1933, there were printed in this country 430 books on law, 642 on theology and religion, 397 on education, 151 on history, 29 on mental and moral philosophy, 126 on the useful arts, and 1132 of fiction. The proportions in Great Britain were about the same.

THE British Museum has books written on bricks, tiles, oyster shells, bones and flintstones, together with manuscripts on bark, on leaves, on ivory, leather, parchment, papyrus, lead, iron, copper and wood. It has three copies of the Bible written on the leaves of the fan palm.

THE three Bible societies of England, Scotland and this country have issued a miniature Gospel of St. John in Japanese for the use of the troops. The book is only two and three-fourths by one and seven-eighths inches, has a guarding flap, and is on extremely thin paper, but very clear and readable.

THE most curious book in the world is in the National Library in Paris. It is neither written, painted nor printed. The letters are cut out of white paper, which is then pasted over a sheet of blue so that the blue letters appear very distinctly. It has nearly one hundred pages thus laboriously executed.

EIGHTEEN years ago Peter B. Brigham, a native of Vermont, gave \$1,000,000 for a free public hospital for Boston, to bear his name, on the condition that the bequest should remain untouched and draw interest for twenty-five years. When it becomes available, seven years hence, the trustees will have nearly \$9,000,000 in their hands.

THIS is indeed an age of giving. The Missionary Society of the M. E. church reports the total

receipt for the last three months of 1894, \$34,571. The McAll mission in France received last year \$30,000. \$31,350 of it came from the United States. The M. E. Book Concern reports a gross receipt of \$339,953, and a net profit of \$198,357 on its publications. Mrs. Mary D. Cox, of Philadelphia, lately left, at her death, \$77,000 for benevolent purposes. Why do not some of our wealthy people also leave a good share of their means for some noble purpose?

## WORK FOR SISTERS.

BY AMANDA WITMORE.

I SEE through the GOSPEL MESSENGER that in different churches the sisters are waking up to the necessity of forming Benevolent or Aid Societies. For the benefit and encouragement of others I will report what the sisters at McPherson are doing in that direction.

They organized into a body over a year ago, for the purpose of aiding the poor and helping such as are in distress, especially those of the household of faith.

The Society meets twice a month to transact business and each time there are some needs to be supplied, mostly, thus far, among children of our mission Sunday school. We find many children in town, especially in the suburbs, who need clothing before they can attend Sunday school. We cannot see how the Mission Sunday school could be carried on successfully without such aid.

Through the Aid Society many are brought into the school who would otherwise be running the streets in idleness.

Old clothes are worked over and new ones purchased. Comforts and quilts are made by the Society and many a poor heart is made glad.

Solicitations are also made from time to time for the Western sufferers, and thus much work is found for willing hands to do.

My dear sisters, if we but look around us and watch opportunities for doing good to those about us, there will be no time for idle hands, no time for useless work in decoration of these mortal bodies which are but tenements of clay. Let us stop and think when we are wasting time and energy in making unnecessary fancy work. "Whatsoever ye do, do all to the glory of God." "Take no thought for the body what ye shall put on" for the body is more than raiment.

Dear sisters, we all have a responsible place to fill. We are accountable for what we do and say. We are to occupy until the Master calls and not to waste the Lord's time. I have heard some say they only work at these unnecessary articles to kill time. God has placed us here for a purpose, and we should not waste our precious time in idleness, but pray for opportunities to make the most of time and yield ourselves to the Lord's hands, like clay to the deft fingers of the potter, to be moulded into the shape of a true disciple of usefulness for Christ.

McPherson, Kans.

## "WHAT THEN?"

BY MARTHA E. HILARY.

DURING the sixteenth century an eminent and Christian philosopher, named De-Neri, lived in the City of Rome. To this wise man, many industrious students came for advice and lay before him their plans. On one occasion a student sought him and told him his plans. De-Neri said, "Well, suppose you have succeeded in your studies, and have finished with honor your course,—what then?" The young man replied

that by industry he would endeavor to attain to some position of usefulness. And, "What then?" still questioned the philosopher. The youth still looked forward to the high renown and honor that would by this time, be his. And, "What then?" Oh, then, he would be an old man, and perhaps in a well-earned retirement, spend the rest of his life with kind friends. And "What then?" again asked Philip De-Neri. After a long pause the young man solemnly replied, "And then I suppose I must die." And "What then?" rang out in a yet more solemn tone. But to this there was no reply.

Yes, "What then?" This young man thought his plans had covered all the means and conditions of happiness, but the boundless realm that lies above he had not planned for. Kind reader, may not many of us apply this story to ourselves? How apt we are in our great eagerness to obtain knowledge, to get all else, and neglect until the last, and sometimes forever, that which we are commanded to seek first.

Not only in the line of education is this true, but in all the avenues of life. Just such the devil is seeking. He likes the brightest moments and hardest work given him and then if he can not always keep you, God may have the rest,—the dregs of a sinful life. "What then?" Young man and young woman, I appeal to you. If you are out of Christ and do not know him, you had better be searching, because God, in the judgment day, is going to tell "What then?" The recording angel is writing it down now and in that day the books will be opened and every one will be judged according to the deeds done in this life. There is nothing hid that shall not be revealed. Your sins of to-day, if you have not asked God to cancel them, and though black as night they may be, will appear, in all their ugliness, in the light of eternity. And then, as we stand before our Savior, whom we have either accepted or rejected, we will receive our sentence. If we have accepted his teaching, he will bid us "Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." If we reject him, he will then reject us, saying: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

If the Christian enjoyment in this life were our only reward, it would then be worth living for, but, glorious thought,—"A far more, exceeding and eternal weight of glory," is prepared for us. One moment of Christian happiness is worth more than a world of sinful pleasure. This world is alluring, but it's fleeting.

"Fleeing, fleeing away,  
All that we cherish most dear;  
There is nothing on earth that will stay;  
Roses must die with the year."

Man's allotted time is short, but Satan is trying to make it much shorter. If we are going to serve "father" Satan instead of our Heavenly Father, the short time that we have, we may expect to reap in punishment, through an endless eternity, what we have sown.

Sinner, Christ not only died for you, but is now at God's right hand pleading and interceding for you. I beg of you, in the name of Jesus, to come now. Death will meet you sometime, and "What then?" Will your last words be, as those of an ungodly man to whom a few weeks ago the messenger of death came? As he saw that his spirit must soon take its flight into the unknown, he called his Christian wife and children to him and warned them never to do as he had done and thanked them for the good advice they had always given him. But said he: "It is too late now. I can see the beautiful city, but I can not enter, for the angels of hell are



holding me fast." Oh, what burning words, to come from the lips of a dying person!

Dear reader, if you have never sought Christ, there is yet time, and "now is the acceptable time." The light of salvation is still burning for you and shall continue to shed its bright rays till God's angel shall place one foot on the land and the other on the sea, and declare that time shall be no more.

Webber, Kans.

#### MISSION RECEIPTS FOR FEBRUARY, 1895

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

#### HOME AND EUROPEAN FUND.

(Used only for Mission in U. S., Denmark and Sweden.)

**Indiana.**—Levi Stump and wife, Ligonier, \$10; Cath. Eisenbise, Logansport, 50 cents; Eliza A. Baxter, Bourbon, 52 cents; Estate Sarah Schrock, Middlebury, \$306.05; North Manchester church, \$16.28; Pipe Creek church, \$1.60; Rann church, \$2; total,.....\$ 336 95

**Pennsylvania.**—Sister S. Bennett, Artemas, 50 cents; John Bennett and wife, 50 cents; Green Tree church, \$11.11; Mrs. Rebecca Lister, Upton, \$1; H. H. Ritter and wife, Kregar, \$1; Indian Creek church, \$13.34; Eld. Jacob Miller (deceased), Woodbury, \$130; Big Swatara church, \$10; total,.....\$ 167 45

**Ohio.**—Donnel's Creek church, \$3; Loramie's church, \$2.02; Logan church, \$13.26; Ludlow and Painter Creek church, \$5; Covington church, \$15.12; Lydia Showalter, Wadsworth, \$1.25; total,.....\$ 69 65

**Maryland.**—A sister, Hagerstown, \$1; John Rowland and wife, \$10; total,.....\$ 11 00

**Iowa.**—Panther Creek church, \$3; W. H. Allen, Damont, \$1; Mrs. M. E. Londenslager, Defiance, \$3.50; total,.....\$ 7 50

**Kansas.**—A brother and family, Wade, \$2.50; George Marchand, Sabetha, \$1.75; Wichita church, \$1.25; J. W. Mosier, Meriden, 10 cents; total,.....\$ 5 60

**Virginia.**—Class Seven of Middle River Sunday school, 40 cents; a brother and sister, Roanoke, \$1.04; Roanoke Sunday school, \$1.19; John A. Wagner, Mt. Clinton, \$2; John S. Garber, Bridge-water, \$1; total,.....\$ 5 63

**Illinois.**—Mrs. McDannel, Mt. Morris, \$1; mother, Mt. Morris, \$1; Eliz. Witmore, Englewood, 20 cents; Mrs. Long, Mt. Morris, 25 cents; sister Odell, Lacon, \$1; Michael Blocher and wife, Mt. Morris, \$2; total,.....\$ 5 45

**California.**—Glendora church, \$4.10; Tropico church, \$1.22; total,.....\$ 5 32

**West Virginia.**—Brethren and sisters of Laurel Dale, \$4; total,.....\$ 4 00

**Nebraska.**—Mary C. Miller's missionary apple trees, Pickrell, \$1.50; total,.....\$ 1 50

**Missouri.**—Joel and Sueie Moomaw, Laddonia, \$1.05; total,.....\$ 1 05

**Oregon.**—E. R. Wimer, Salem, \$1.00; total,.....\$ 1 00

**Minnesota.**—Lucy O. Landenslager, New Ulm, 25 cents; total,.....\$ 25

Total,.....\$ 622 35

#### BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts.)

**Ohio.**—Salem church, \$20.68; total,....\$ 20 68

**California.**—Glendora church, \$1.25; Tropico church, 25 cents; total,.....\$ 1 50

**Virginia.**—L. M. Bowman, Linville, 15 cents; Sarah Mae, Vinton, 75 cents; total,.....\$ 90

**Indiana.**—Mary Leedy, Lasrville, 25 cents; total,.....\$ 25

**Illinois.**—M. E. Miller, 10 cents; total,.....\$ 10

Total,.....\$ 23 43

#### INDIA MISSION FUND.

(Used only for the Mission in India.)

**Virginia.**—Middle River church, \$13.20; D. C. Ziegler, Stover, \$1.61; Pleasant Valley church, \$5; a brother, Hollins, \$1; a brother, Mayerhoeffer's Store, \$5; total,.....\$ 25 82

**Nebraska.**—J. E. Young and wife, Beatrice, \$3.60; total,.....\$ 2 50

**Pennsylvania.**—A sister, Manheim, \$1; Rebecca Kniesly, Martinsburg, \$1; sister Brumbaugh, 50 cents; sister Paterbaugh, 50 cents; a brother and sister, 50 cents; Green Tree church, \$1.55; S. H. Hendricks, Fairview Village, 50 cents; Indian Creek church, \$13.34; total,.....\$ 18 89

**Maryland.**—Susan Rowland, Reid, \$3; total,.....\$ 3 00

**Indiana.**—Eel River church, \$4.12; — church, \$5.75; Manchester church, \$13.83; Ogden's Creek church, \$1.75; Huntington church, \$6.50; Phebe J. Whitmore, New Liberty, \$5; Huldah Martin, Richmond, 25 cents; Levi Zumburn, Columbia City, \$10; Wabash church, \$1.14; Somerset church, 69 cents; Salimonia church, \$3.23; Rann church, \$6; Upper Deer Creek church, \$4.62; Adamsboro church, \$3.08; Lower Deer Creek church, \$1.69; Howard church, \$2.95; Monticello church, \$6.

**Oedar Lake church, \$3.03; Cedar Creek church, \$3.10; Eel River church, \$2; Beaver Dam church, \$1.40; Columbia City church, \$3; Blue River church, \$2.98; Pleasant Hill church, \$3.27; Pigroa River church, 73 cents; M. S. and J. S., \$2.50; Little St. Joe, \$1.76; total, \$27.77. Less expense for lectures and drafts, \$18.12 = \$9.65; total,.....\$ 94 15**

**Illinois.**—Young People's Meeting, Cerro Gordo, \$2.95; some members, Pine Creek church, \$5; total,.....\$ 7 96

**Kansas.**—David Betts, Independence, \$5.60; Ellen Kester, Chanute, \$1; total,.....\$ 6 60

**Iowa.**—A. J. Sieckler, Centerville, 50 cents; W. H. Allen, Damont, \$1; Anna M. Haines, Cushing, \$1; total,.....\$ 2 50

**West Virginia.**—O. W. Martin, Martin, 50 cents; total,.....\$ 50

**Oregon.**—E. R. Weimer, Salem, 50 cents; total,.....\$ 50

**California.**—J. S. Brabaker, Merced, 80 cents; total,.....\$ 80

Total,.....\$ 163 22

#### WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more effective work and have the advantage of a permanent house. The Committee proposes to build as soon as sufficient funds are raised.)

**Virginia.**—Collected by S. P. Miller, \$77.60; Cannon Branch Sunday school, \$3.65; total,.....\$ 81 25

**Pennsylvania.**—George S. Roland, Mountville, \$10; a sister, Manheim, \$1; Jacob's Creek church, \$4.25; M. E. Lane, Washington, \$2; W. H. Myers, Mt. Pleasant, \$3; a brother and sister, 50

cents; J. F. Oller, Waynesboro, \$6.90; total,.....\$ 27 65

**Arkansas.**—James R. Gish and wife, Stuttgart, \$20; total,.....\$ 20 00

**Indiana.**—John Weybright, New Paris, \$5; D. M. Weybright, New Paris, 50 cents; Mrs. Emma D. Bowman, North Manchester, \$1; Sarah J. Etter, Middletown, \$1; Phebe J. Whitmore, North Liberty, \$5; Samuel Biegler, Shanghai, \$5; Lizzie Oulp, Monticello, \$1; Julia A. Hart, Middletown, \$1; total,.....\$ 19 50

**Iowa.**—Mrs. Mae Walton, Sibley, \$2; W. H. Allen, Damont, \$1; Daniel Sheller, \$5; Emma G. Sheller, 50 cents; Mary Miller, 25 cents; Flora L. Moore, 50 cents; G. A. Moore and wife, \$1.75; total,.....\$ 11 00

**Kansas.**—T. A. Eisenbise, Morrill, \$1; Ida B. Yeakel, Newton, 50 cents; Ellen Kester, Chanute, \$1; Box 161, Caney, 26 cents; total,.....\$ 2 76

**Ohio.**—Leipsie, \$1; J. N. Baker, Harrod, 25 cents; total,.....\$ 1 25

Total,.....\$ 163 41

#### SUMMARY.

Home and European Fund,.....\$ 622 35

Book and Tract Fund,.....\$ 23 43

India Mission Fund,.....\$ 163 22

Washington City Meetinghouse,.....\$ 163 41

Interest from Mission Endowment Notes, \$ 141 15

Interest from Tract Endowment Notes, \$ 479 81

Interest from Loans of Home and European Mission Fund,.....\$ 15 00

Interest from Loans of Tract Fund,....\$ 48 00

Total Receipts for the month,.....\$1,656 37

Total number of tracts sent out during February, —10,631. GALEN B. ROYER, Sec.

#### CORRECTION FOR JANUARY REPORT.

Total for Pennsylvania should be \$84.80 instead of \$84.30. Donations for Maryland were overlooked by printers, and are as follows:

**Maryland.**—Sam's Creek church, \$3; a sister, Baltimore, \$1; Mattie E. Miller, 51 cents; total, \$4.51.

"If you cannot give your associates a brilliant idea, you can awaken in them a desire to be good by a godly life."

#### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and leads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by True Immersion, and reception of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the Christian religion.

It maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

It recognizes the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, as a full meal, and, in accordance with the Communion, should be taken in the evening or after the Sabbath day.

It recognizes the observance of the Holy Kiss, or Kiss of Charity, as binding upon the followers of Christ.

It maintains that the principles of the religion of Jesus Christ are contrary to the spirit and self-denying nature of the religion of Jesus Christ.

It maintains the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

It maintains the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, as binding upon all Christians.

It recognizes the church's duty to support Missionary and Tract work, by giving to the Lord for the spread of the Gospel and for the salvation of sinners.

It is a vindicator of all that Christ and the apostles have taught for us, and aims, amid the conflicting theories and discords of the present age, to point out ground that all must concede to be true.

The above principles of our Fraternity are set forth on our Brethren's Envelopes. Use them! Price 5¢ per package; 40 cents per hundred.



# The Gospel Messenger,

A WEEKLY PUBLISHED BY THE BRETHREN'S PUBLISHING CO.

D. L. MILLER, Mount Morris, Ill., } Editors.  
H. B. BRUMBAUGH, Huntingdon, Pa., }  
J. H. MOORE, } Office Editor  
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J. G. ROYER, }  
JOSEPH AMICK, } Business Manager

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Communications for publication should be supplied with full names and addresses of the sender. Do not attempt to insert, or to purchase one page without paying for it.

Advertisements for publication will not be published. Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless delay.

The Messenger is mailed each week to all subscribers. If the address is changed, please notify us at once. Do not forget your paper, write us, giving full address.

When changing your address, please give your former as well as your new address, so as to avoid delay and misunderstanding.

Answers to letters to the office from which you order your goods, no longer remain in the office.

Orders for goods should be made by Remittance Money Order, Draft, or by check payable to the order of the Brethren's Publishing Co., Mount Morris, Ill., or to the order of the Brethren's Publishing Co., Huntingdon, Pa.

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Mount Morris, Ill., April 2, 1895

BRO. O. H. BALSBAUGH says, "The longer I engage in Sunday-school work, and the more I become familiar with the hidden spiritual relations of the Truth embraced in the lessons, the more am I convinced of its tremendous importance and sublime utility." We would that each of our readers could experience a like feeling.

SOME one writes to know whether it is right for preachers and deacons to play checkers and dominoes. It seems strange that there should be an occasion for a question of this character. We hope there is no preacher or deacon in the Brotherhood, who so forgets his holy calling, as to engage in games of this kind. If there are, the sooner they repent of their improper conduct, the better it will be for their souls in this world and that which is to come. If they will not forsake the unbecoming practice, let them have respect enough for the church to resign their positions as leaders of the flock. Men who can waste their precious time over games that are purely worldly, are not fit to instruct and direct the flock in the way of holiness. The church stands in need of a pure and consecrated ministry. She needs men who magnify their calling too much to waste even one minute of it playing checkers or dominoes. Let us have officials who have time to study their Bibles and minister in holy things, but no time to engage in worldly games.

MUCH depends upon the way an announcement is made for public preaching. We have heard announcements made in a manner that did not impress the people as they should be impressed. Our meetings should be announced with becoming reverence, and in a way that will cause the people to feel that their presence at the services is not only desired but greatly appreciated. One of our ministers, some time ago, was called to a city to preach on special subjects. The first night the house was only about half full. He preached with his usual ability, but he felt that he ought to have more people present, for he learned that no special effort had been made to get the people out. The next day he went to the printing office, had a number of hand-bills

printed, announcing his meetings and subjects. These bills were distributed all over the town, in the private residences as well as in the stores. At night every available place in the house was occupied, and the meetings had to be moved to a larger house to accommodate the people. There is some wisdom about a course of this kind and not one particle of harm. The Lord wants the Gospel preached to the people and every reasonable and proper effort should be made to have them attend our services. Do not be afraid to announce our meetings in a way that will bring the people out.

## ON GOOD FRIDAY

The Stars Will be as They Were When Christ Was Crucified.

The year 1895 will be a remarkable one, both from the astronomical and religious point of view.

On Good Friday next (April 12) the heavenly bodies which gravitate around the sun will be in exactly the same position they occupied in the firmament the day Christ died on the cross. It will be the first time since a thing has occurred since that great day, just 1865 years ago.

That was the thirty-third year of the Christian era, which dates from the birth of Jesus Christ.

At 4:10 o'clock in the morning, Paris time (about 11:20 P. M., on April 11, New York time), the moon will pass before Virgins (Spica) and hide that constellation for over an hour.

THE above, sent us for publication, is from the *Cincinnati Inquirer*. It makes very interesting reading, but it is not supported by facts. Jesus was crucified on Friday, April 7, A. D., 30, instead of April 12, A. D., 33, and 1865 years ago, instead of 1862. Of course this takes all the interest out of the so called remarkable astronomical occurrence.

## OUR VISIT TO VIRGINIA.

FOR some years we had a strong desire to visit among the churches in Virginia, but other duties kept us from gratifying our wishes in this direction. The beginning of the present year, however, found us ready to make the long-expected visit, and we spent the greater part of the winter in "The Valley." During our stay we passed through the severe snow-storms which mark the winter of 1894-95 as one of unusual severity in the South. Before coming to Virginia, we had visions of sunshine and flowers, and, at one time, discussed the propriety of leaving our heavy winter garments at home, but decided at the last moment to take them. It was well we did, for, instead of sunshine and flowers, we had ice and snow.

While we were in Virginia, we visited the churches at Bridgewater, Mill Creek, Sangerville, Beaver Creek, Dayton, Greenmount, Linville Creek, Timberville, Flat Rock, New Market, Cedar Grove, Valley, Elk Run, Middle River, Barren Ridge, Mount Vernon, Banoke, Cloverdale, Lebanon, Troutville, Woodstock and Winchester. Meetings were held at each of the above named places.

In arranging the program for the winter's work, the elders who had charge of it decided to have about five meetings at each place. At some places more and at others less than this number were held. Under God's blessing, who gave us health and strength, we were enabled to carry out the program as arranged, giving from Jan. 19 to March 17 one hundred and four Bible Land talks and sermons. Our Virginia Brethren are great workers themselves, and they, when opportunity offers, get others to work.

The time spent at each place was short, but we enjoyed our association with our Virginia brethren very much indeed.

We found them, for the most part, earnest and zealous in the work of the Lord. They are kind, generous and hospitable, and we feel that the old time reputation of Virginia for hospitality is not likely to suffer in the hands of those we met and enjoyed such pleasant associations with.

We met and conversed with a large number of the elders and ministers in "The Valley," and as a rule they report encouraging progress along the various lines of church work. Many of them express the desire and hope that in the years to come Virginia will take a more active part in the general missionary work of the church than has been done in the past. The elders and ministers do a great deal of missionary work, crossing the hills and mountains in carrying the Gospel to the outposts, but the laity have not been educated to do their part. The one cent a week, recommended by A. M. for general mission and church erection work has not had the attention it should have had. The indications are, we are glad to say, that in the future the report from Virginia will make a better showing.

Space forbids giving details of the many pleasant visits we enjoyed among the members. We cannot refrain, however, from referring in a brief way to two or three. In the Mill Creek church we visited the home of Eld. Isaac Long, whose name has been long and favorably known to our brethren as a faithful elder, and an earnest worker in the church. He was, we are sorry to say, in very poor health at the time of our call, and from what he said to us, we feel that he did not expect to live many more years, but he is ready for the great change that awaits us all. He still takes great interest in the church and her work, and is concerned for her success and prosperity.

At Banoke, Virginia, we enjoyed a short stay at the home of our aged brother and veteran of the cross, Eld. B. F. Moomaw. For a half century he has been a faithful minister of the Gospel, and now, at the age of eighty-one years, he enjoys good health and the full powers of his mental faculties. Bro. Moomaw is well and favorably known to our readers as a writer and author. He is still full of zeal and enterprise for the cause in which he has labored so long and well. He is anxious that the church shall adhere to her distinctive Gospel principles. He fears at the present time, most of all, the prevalence of the so-called liberal spirit, which teaches that everybody is right, and that any way will do.

The Brethren of the Valley church arranged a visit to Weyer's Cave, seven miles distant from their meetinghouse. It is one of the famous grottoes of the Shenandoah Valley. It was a great treat, and the magnificence and grandeur of the interior far exceeded our expectations. We passed through chamber after chamber, with arched and groined ceilings, each exceeding the other in the rich profusion and brilliancy of its ornaments, until the great Cathedral hall was reached. This is a room 260 feet long and 50 feet wide, and from 30 to 60 feet high. In this vast hall, formed in the everlasting hills, the electric light with which the cave is brilliantly illuminated, brings out, at every step, strange and beautiful objects in strong relief. There are delicate draperies on the wall, with beautiful curtain-like tapestries, translucent, and yet formed of imperishable stone. There are pendants and fret-work in rich profusion, the former hanging from the high arched ceiling, countless in num-



ber, tapering in form, and beautiful to look upon. As we stood in this vast cathedral, formed in the everlasting hills by the Great Architect of the universe, with Bro. Olick leading, forty-seven voices joined in singing, "Rock of Ages, Clef for me." As the notes of song rang forth and were caught up and echoed and re-echoed through hall, gallery and chamber, it seemed as if the caverns of the earth had awakened and were praising God, the everlasting Rock of Ages.

In going to Roanoke, Va., we passed within two and one-half miles of the Natural Bridge, and spent a short time in viewing this wonderful structure. Walking up the valley, we caught our first view of the great arch thrown across the ravine by the creative hand of the Great Architect and Builder. Through the great archway we saw a broad expanse of blue sky, and we were filled with wonder as the magnificence and grandeur of view came so suddenly upon us. With buttressed wall and springing arch the bridge spans a great valley, through which flows a beautiful stream, where laughing waters flow downward among the hills of the Blue Ridge. The arch is 215 feet high and 100 feet wide, and as we stand in awe and silence beneath its center, hearing only the echoes of the water and the moaning of the wind, we feel that we are in the presence of the Creator, for surely this great arched monolith, with its perfect proportion and harmony, the natural relation of pier, arch, and buttressed wall, must have been formed when the "morning stars sang together, and the sons of God shouted for joy."

Yonder is the face of the cliff where ambitious youths sought to cut their names, each above all the others. Here Washington carved his name, and thousands of others since then have followed his example. We looked in vain for the scene of one of our old school-book stories. We remember yet, how, in boyhood days, with bated breath and throbbing pulse, we read of the youth whose ambition it was to carve his own high above all other names on the face of the cliff. How he climbed step by step upward, and still upward, and then, after having cut his name in the rock, he found that he could not retrace his steps. Then, it was said, he began cutting niches in the limestone rock, in which to place his hands and feet, hoping against hope in this way to reach the top. He cut on and on, making his way painfully and slowly upward, until his knife dropped from his hand and fell with a ringing sound on the rocks below, and his last hope was gone. Then his father appeared at the top of the precipice calling on his son to look up. Ropes were secured, and at last, just as his strength was failing him, he dropped into the noose in the end of the rope and was saved. So ran the old story, but upon a careful examination of the cliff, we found no place where such a thing could have occurred, or where it was even possible. The hard, flinty limestone could not have been cut with a common pocket-knife, and if a rope were left down from the top, it would swing a score of feet away from the face of the cliff. So are the old stories dispelled by the stern realities.

Not so much on account of these never-to-be-forgotten, marvelous works of God which we saw, and so much enjoyed seeing, but because of the courtesy, the kindness, and the love shown us by our brethren and friends with whom we met and associated, will our visit to the Valley of Virginia remain a green spot in life's memories. — D. L. M.

### ENDOWMENT LIFE INSURANCE.

Is it against the order of the church for members to hold "Endowment Life Insurance?" If it is, is it a test of fellowship? J. W. S.

In these days of so many ways of investing money, it is a very difficult matter indeed to say which are, and which are not, sanctioned by the church. In life insurance, like many other things that have been gotten up for the accommodation of the people, we have many different business features,—some good, some indifferent and some bad. It is the indifferent and the bad that the church advises against. The "endowment insurance" plan differs from saving banks in only one respect. In saving banks money is invested in installments as the party can spare from his earnings, for which he gets a stipulated rate of interest. In the endowment insurance plan the party also invests in installments, monthly, for which he gets a certain rate of interest for a stipulated number of years, when principal and interest becomes due and he then receives the full amount. Thus far the principle of the two plans of investing are alike; but the life endowment plan has this additional feature. In case the party should die before the time stipulated for the whole amount to become due, his heirs would at his death receive the full amount as stipulated in the agreement.

Now, for the right or wrong of the endowment plan: Let us look at it. Say a man takes out a policy to run fifteen years. Should the party live to the maturing of his policy, would he gain or lose by the transaction? At an established rate of interest he loses some; but this loss is understood and mutual, in view of the possible gain to the survivors, should death come before the expiration of the stipulated time. On the other hand, should death come in a few years after taking out the policy, would it be right for these heirs to receive the money for which value had not been given? The mutuality of the agreement makes it right on the same principle that we receive money for insured buildings destroyed by fire, toward which only a very small amount has been paid. Then what the party taking the policy agrees to lose in not getting full interest, or interest compounded, providing he lives to the maturity of his policy, goes towards paying the money for those who die before their policies mature, so that endowments of this kind are as morally right in principle, as fire insurance or any other phase of insurance.

Now the query is, Is it against the order of the church for members to hold such endowments? As this special kind of insurance has not been decided upon by the church, and as policies for fire insurance may be held, and mutual companies of our own are allowed, the right or the wrong of this endowment plan must rest upon the principle upon which it is founded. And our churches ought to be able to judge in such cases without troubling Annual Meeting with them. Investing money is purely a business transaction, and any measure that gives gain to one party at the loss of the other party, is wrong, be it selling grain, cows and horses, or buying goods for less than their value because the owner is forced to sell. And if we are to go to Annual Meeting to get decisions on all these points of business, the church will have plenty of work to do for years to come.

The church has advised against life insurance because of some of the base imitations and frauds that were gotten up and practiced on the credulous and unsuspecting. While the original and general principles upon which life insurance is based are morally right, yet there are results that may grow out of them that makes the patronizing of doubtful propriety; and in our estimation, the advice that our Annual Conference has given concerning them is right and safe. But a test of membership, in case of legitimate business transaction, should not be made unless the transaction of itself is wrong. In such cases, our brethren should not wait for a test, but at once relinquish the wrong thing. In all of our business relations, we should be conscientiously honest, and our standard should be, the right. The trouble is that our congregations misinterpret our own decisions by applying the letter instead of the spirit or intention. The decisions made are intended to suppress the wrong and not the right, and, in applying them, a proper discrimination should always be made. It is not the decisions we want enforced and carried out, but they are sometimes needed that the proper discrimination may be made. Annual Meeting always tries to advise on the safe side, which is the right thing to do, but our elders and churches ought to have enough wisdom to know when and how to use and apply them.

While we believe that the principles upon which regular life insurances are based are morally right, yet we never had anything to do with them and always advised against them. We do this, first, because we do not believe it is a profitable way to invest money. A man of ordinary ability ought to be able to take care of his own earnings; and if he is not, it is the very first thing that he should learn. The great thing to be learned, in starting out in life, is how to make money, care for it and use it. The object is not to make money to become rich, but to do good. This doing good should be done along with the making or earning of it. To store away our means in installments as it is earned becomes a kind of mechanical action and leaves no room for business development, thus making men dependent on others for the taking care of that which they should care for themselves. Then, too, it largely destroys the inspiration that comes to those who husband their own earnings. It induces a careless and indifferent disposition in regard to active business life and makes men more dependent on the brains and activity of others.

Again, it often induces men to rob themselves and families of present advantages and conveniences for the purpose of lumping it in the future, and, perhaps, when the possibilities for properly using and enjoying it may be past.

For these, and many other reasons, we might name, we advise against all investments that take our earnings out of our own jurisdiction, and place them away from our own disposal, or tie them up in a way that we cannot use them when most needed. In this respect, the endowment plan is greatly to be preferred to the life limit. But why hire other men to do that which you can and should do yourself? This is a world of business. Develop your own talents, make your own investments, trust in God and he will trust in you; and then we have the assurance that "all these things,"—what we need to use and give, we mean,—will be added.

H. B. B.



### QUERISTS' DEPARTMENT.

How is it when a case has been properly before the church, has been settled, and the members afterwards communed together, and at the very next council-meeting some of the officials bring up the case again? Can the case be brought up again when it is done only for hatred, envy and revenge?  
A BROTHER.

ALL questions of this kind should be referred to some adjoining elders who are supposed to have some knowledge of the parties as well as the church. The term "hatred, envy and revenge" forbid us expressing an opinion. Possibly a good supply of that "charity that thinketh no evil" would settle all the misunderstanding. Generally speaking, when a case is once settled and sealed by a love feast, it should never again be resurrected. A settled case is, or should be, dead, and is supposed to be buried. An exhumed corpse is offensive to the living. It would be well if all our people would cultivate settled convictions concerning the advisability of burying settled troubles.

Please explain Acts 5: 13, which says: "And of the rest durst no man join himself to them; but the people magnified them." Who were the "rest" here referred to?  
J. B. LEHMAN.

The meaning intended is more clearly brought out in the Syriac Version. We quote the 12th and 13th verses: "And there were many signs and prodigies wrought by the legates among the people. And they were all assembled together in the porch of Solomon. And of the others, no one ventured to come near them; but the people magnified them." By "the rest" is meant those not with the apostle in Solomon's porch. They were awed by the death of Ananias and Sapphira, and would not venture, yet they magnified the apostles.

With us are two nice people, members of the Progressive church,—having been baptized by—. They believe in the ordinances the same as we do. Can they be received into the Brethren church with their baptism, or must they be re-baptized?  
J. B.

If the minister, who took their confession and baptized them, was at that time a member of the Brethren church, they may be received upon their baptism, pledging themselves to conform to the rules of the church. If he was not a member at that time the ruling of the Annual Conference is, that they must be received by confession and baptism the same as others are received.

In 1 Tim. 5: 9, 10 we read: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Into what number was she taken? The German says *erwählet*, or elected. I heard a minister say that she could be taken into the number as a church charge. If that be the case what of the poor that do not have these qualifications?  
H. H. HARNBER.

The minister was mainly correct. The Revised Version, however, says *enrolled* instead "taken into the number." Those under sixty years old were supposed to be able to support themselves, and the widows that were younger were advised to marry again (verse 14). These qualifications were required to encourage a higher order of piety among the Christian women. A premium was set on virtue and loyalty. Those who fell below the standard were at a great disadvantage, and while it was the duty of the saints to assist them, as well as other poor people, they could not be enrolled among the faithful who had "diligently followed every good work." The poor who do not possess the qualifications referred to may rest assured that they have not reached

the standard the Gospel demands of them, and that while the church out of charity will see that they do not suffer, still they do not have the claim on the church that those do who not only live pious lives, but are faithful in all the ordinances of the house of God. There is something here that should serve as an incentive to a life worthy of imitation. It is a roll of honor among the deserving poor.

If a church has a case up before regular council, and the elder reads some Scripture and also some decisions of Annual Meeting, having reference to the case in hand, and the oldest brother in the ministry, next to the elder, uses his influence against the decision of Annual Meeting, by making the assertion that the decisions of Annual Meeting are only made by a set of men,—what do the brethren think of such a brother, making such an assertion?  
AN ELDER.

Every elder should bear in mind that all the ministers in his congregation are under his oversight, the same as the laity, and if one of these ministers should speak disrespectfully of the well-meant decisions of the Annual Conference, it becomes his duty to admonish that minister as a father and lead him to see his error. If need be, he may call his co-laborers and even his church to his assistance, with the aid and counsel of his adjoining elders. Let the effort be made for the good of the misled minister, not with the intention of discouraging him, or weakening his influence, but with the sole purpose of making him more useful to the church. By the way, every minister who holds his office by the authority of the church, should under all circumstances speak of the work of the Annual Meeting with becoming brotherly reverence.

Does Mark 10: 21 contain a commandment for all men? If so, how will we obey it? It reads: "Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."  
WASH. CASHAY.

This contains a special duty laid upon the young ruler who came running to the Savior. It is not of general application, however, grand spiritual lessons may be drawn from the incident, and these lessons may in some measure be applicable to all. Any one who has his heart so set on any particular object, like the ruler had his set on his wealth, so that he cannot, and will not surrender it for Christ, when called upon to do so, has not the promise of eternal life.

Please explain Matt. 13: 29. It reads thus: "But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them." It seems that here they were to remain together until the harvest, which is the end of the world. In verse 48 of the same chapter it reads: "Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."  
N. WIMMER.

The very next verse says: "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just." In verse 30 it is said: "Let both grow together until the harvest." By harvest is meant the end of the world. By wheat is meant the righteous, made so by being born again, or made new creatures. In verses 38 and 39, same chapter, we read, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." From all this we learn that the good and bad grow side by side in this world, but at the judgment they will be separated, the righteous to enjoy everlasting life, and the wicked to go away into everlasting punishment. This has no reference to knowingly tolerating the disobedient in the church, for the mem-

bers of the church are to withdraw from every brother that walketh disorderly.  
J. H. M.

### Notes from Our Correspondents.

"An cold water to a thirsty soul, so is good news from a far country."

English River Church, Iowa.—Saturday night Bro. J. Henry Showalter closed the most interesting singing school that has ever been held in this vicinity. It has raised the standard of music, and the spiritual was made the prominent feature. — *Aliss Girber, South English, Iowa, March 11.*

New Hope, W. Va.—Bro. George Hutchison, our elder, preached for us on March 8, and held a pleasant church-council with us on the 9th. He remained with us till the evening of the 10th. The good sermons and the good admonitions that he gave us during his stay were food for the hungry soul.—*C. J. Kable, March 12.*

Kearney, Nebr.—Received to date the following amounts to be distributed among the needy in Nebraska: South Waterloo church, \$27 70; by A. H. Pasterbaugh, Brethren and friends, Washington church, Kaskaskia Co., Ind., \$130 79. Thanking the donors for this timely contribution, may God's blessings rest on you abundantly!—*S. H. Forney, March 16.*

Middle Creek Church, Iowa.—We met in council today, March 9, and had a pleasant meeting. Considerable business came before the council and was adjusted agreeably to all present. We organized our Sunday school for the summer by electing sister Tina Pfau, Superintendent. We appointed our love feast for June 15 at ten o'clock A. M.—*S. P. Miller, New Sharon, Iowa.*

Seneca Church, Ohio.—The members of the Seneca church met in quarterly council Feb. 16; also March 9. Considerable business came before the church, but was disposed of in a pleasant manner. The anniversary was elected Corresponding Secretary for the ensuing year. One member was received by letter. We decided to hold our spring Communion June 8.—*Floy Walker, Bloomville, Ohio, March 9.*

Maple Valley Church, Iowa.—The Brethren in this arm of the church met in council March 14. It was decided to hold a love feast May 18 and 19, and also to confer with brethren to conduct a series of meetings beginning a week prior to the feast. Arrangements were made to open our Sunday school April 7, by electing the proper officers. Bro. Wm. Royer was elected Superintendent.—*Frank Lehman, March 16.*

Fairview, Mo.—The members of this church met March 9 in council. As our elder was not present we had to leave some business over to our next council. In the evening at 7 o'clock we met again and had a good prayer meeting. At 9 o'clock Sunday morning we met for song service, and at 11 o'clock our young brethren, J. W. B., and J. B. Hyton gave us a good talk. We have social meeting every Wednesday evening for the benefit of the young members.—*Nannie Harman, Lumea, Mo., March 11.*

Red Oak Grove, Va.—Bro. S. N. McCann, of Bridgewater College, Va., came to our church March 10 and remained until the 13th. He gave us seven soul-cheering sermons. The brethren and sisters were admonished to duty, and sinners were warned to flee the wrath to come. Two dear sisters were made willing to forsake sin and unite with the children of God; and we think many more are near the kingdom. Come again, dear brother, for we enjoy your admonitions and know they are good for us. We need some one to press us to duty.—*Ella Bowman, Little River Va., March 13.*



Garrison, Iowa.—The Garrison church met in quarterly council March 16. We had a pleasant meeting. We appointed our love feast June 22, no preventing Providence. We received two members by letter and also granted two letters.—*Rachel C. Christy.*

Velpen, Ind.—Bro. D. F. Hoover came to us March 5 and broke to us the Bread of Life till the 15th. Two precious souls were made willing to forsake sin and were buried with Christ in baptism. This is a mission point and the doctrine was new to some. We never saw as good interest. We feel the meetings closed too soon, as others seemed near the kingdom.—*Cordelia A. Whaley, March 18.*

Rosnoke, Ill.—May 29, at 5 P. M., no preventing Providence, our love feast will occur. Ministerial assistance from abroad is earnestly solicited. Who from Iowa and Northern Illinois will accept the urgent invitation? Change en route to Annual Meeting from Illinois Central to A. J. & S. F. for Rosnoke. Please write W. F. Keiser or the undersigned, and conveyance will be assured. By order of church.—*O. C. Brubaker, March 16.*

Gavendish, Idaho.—We are forty miles from the church at Moscow. My two sons, wife and I and four other members are here, near the Clear Water Branch of the Snake River. We are awaiting the opening of the Nez-Perces Reservation, to the settlers. It will be opened this summer and sold to homesteaders at only \$3.75 per acre. This is a splendid region of country, much less frosty than the Moscow country.—*Daniel Conner, March 10.*

Pipe Creek Church, Ind.—The members of this church met in quarterly council March 14. Bro. Daniel P. Shively was elected delegate to Annual Meeting and brethren D. H. Long and Isaac Shepler were chosen to represent us at District Meeting. Bro. Davis P. Klepinger was re-elected Sunday-school Superintendent, to be assisted by Bro. G. W. Simmons. Our Communion Meeting is set for May 23, commencing at 4 o'clock P. M.—*William B. Dailey, Peru, Ind., March 16.*

Tear Goat, W. Va.—Since my last writing we have passed through another severe winter, and on account of the cold weather and drifted snows we have not been able to get to our churchhouse for worship since Christmas Day until last Sunday, when a small number of brethren and sisters and friends met for worship. Brethren G. S. Arnold and B. Smith did the preaching. Arrangements were made for our spring council, which will take place April 13.—*Maggie E. Florey, March 12.*

Rutton, N. Dak.—We, the Brethren of Rutton locality are endeavoring to work in the good cause. Since Nov. 2, we have had preaching and social meetings. We have only missed one service on account of inclement weather. There have been no accessions to the church yet by baptism here, but there is a good interest and much inquiring about this new doctrine, which we think will bring some into the fold in this new field soon. Remember the isolated ones in your prayers.—*S. N. Eversole, March 11.*

Little River, Va.—The members of Red Oak Grove met in quarterly council March 9. It being our last meeting before the District Meeting, it was necessary to elect delegates to represent our congregation. The lot fell on brethren A. Spangler and Jacob Ratrout. On Sunday, the 10th, Bro. S. N. McCann, of Bridgewater, Va., preached a very able sermon. He remained with us until the 15th, and preached morning and evening. He certainly held forth the Word in its primitive purity. Two came out on the Lord's side.—*Asa Bowman, March 14.*

Abbotstown, Pa.—The Southern District of Pennsylvania will hold her District Meeting in the Upper Conewago congregation, at the Mummert churchhouse, near East Berlin, Thursday, May 2. A love feast will be held at the same place the day before District Meeting, May 1.—*Orville V. Long.*

Bradford, Iowa.—We the members of the Spring Creek church desire a good, able minister to move here to help us gather in the rich harvest that awaits the reaper. We have had a good awakening here by brethren O. J. Beaver and J. B. Shank, who began a series of meetings Jan. 29 and closed March 10. Three precious souls were made willing to follow Christ. If any one wishes information concerning this place, address the writer.—*Emma Hunt, Nashua, Iowa.*

Westphalia, Kans.—The Scott Valley church, Coffey Co., Kans., is still doing what she can to advance the Master's cause, and the Lord is blessing our humble efforts. March 3, two,—a husband and wife,—were received into the church by baptism. Yesterday, March 17, two more,—a husband and wife,—cast their lot with the people of God and were baptized. Three more have applied for membership among the faithful and will be baptized in the near future. We have a very interesting evergreen Sunday school under the superintendence of Bro. J. M. Miller. We have a prayer meeting every alternate Sunday after Sunday school.—*Chas. M. Yearout, March 18.*

New Lisbon, Ind.—Having procured the use of the United Brethren meetinghouse here in New Lisbon, our elder, L. W. Teeter, delivered eleven doctrinal sermons for us. He wielded the sword of the Spirit with power, giving no uncertain sound. It being a place where our Brethren have never held meetings, at the close of the last meeting we gave the people a chance to come forward and get some of the Brethren's tracts, which they did quite freely. The people have requested that we have meetings here again, and some wished that we could have regular meetings. Our brother had a full house to talk to nearly every evening and a good interest manifested.—*John A. Miller, March 18.*

New Philadelphia, Ohio.—Our quarterly council convened at the Mt. Zion church, Tuscarawas Co., Feb. 28. All business before the meeting was disposed of in love and union. Bro. John F. Kahler, of Louisville, Stark Co., Ohio, came to our church at New Philadelphia and commenced meeting March 6 and continued till the evening of the 17th. Bro. Kahler preached fourteen sermons with power, encouraging the members and warning sinners. Five were buried with Christ in baptism. There is an applicant to be baptized in the near future and there were others that were near the kingdom, and had the meeting continued awhile longer, we think others would have come to the church.—*F. Whitehair.*

Six Roads, Pa.—The members of the Darnings Creek church met in regular quarterly council March 9. Brethren Levi Rogers and Henry Wentz were elected delegates to District Meeting. There was no delegate elected for Annual Meeting. We also reorganized our Sunday school for the coming season, electing Bro. Sherman Carle as Superintendent. We also decided to use the Brethren's *Quarterlies*. In this part of Bedford County we have had the hardest winter that we have witnessed for many years. We had sleighing for nine weeks. On account of rough weather and drifted roads a few of our appointments were not filled, which has not been for the same reason for many years.—*Mary E. Rogers.*

Nicklow, W. Va.—I began a series of meetings at Farney schoolhouse, in Preston County, W. Va., on the night of March 5, and continued until the 14th, having fourteen meetings in all. I baptized twenty-six and left six applicants yet to be received by baptism.—*C. G. Nicola.*

Sterling, Colo.—Bro. Albion C. Daggett and wife came to this place March 4. On learning of their coming we made arrangements to have him preach for us here in town, in the Baptist meetinghouse, which he consented to do, and delivered five soul-cheering sermons, which were listened to with marked attention and the best of interest, the congregation increasing each evening. He preached five evenings. Part of his discourses were on doctrinal points, which seemed new to some. We think good impressions were made. Bro. Daggett is a fearless expounder of the Truth and we wished him to stay longer, but duty at his post at Denver necessitated him to return. As we are having no minister living nearer here than fifty miles, and only have meeting once or twice a year, we earnestly desire a minister to locate among us.—*A. B. Hall, March 10.*

Round Mountain Church, Ark.—I returned home from Shoal Creek church, Mo., March 11. I preached there a little over one week and had a good meeting, but no accessions. I think if I could have remained longer it would have been better, as there are Brethren's children there that ought to be in the church by all means. What a pity that so many are outside! I would suggest that brethren and sisters everywhere erect the family altar and pray for the children which God has given, and bring them up in the nurture and admonition of the Lord; and that means dress them in neat, modest apparel, not like the world does; and when the church has a Sunday school be sure to take them to the school and help to make it interesting. Then be just as careful to have them at church as you are yourself, and while they are young, for that is the time to cultivate their pure hearts. The weeds are easier kept out than rooted out when once in. Select the associates of your children.—*Samuel Weimer, Wyman, Ark., March 13.*

Mt View, Mo.—I left home Jan. 31, went over to the Spring Branch church, in this County, with my tool-chest and work-bench, and helped the brethren to make their church seats, working on seats in the daytime and preaching at night. We closed the meetings on Sunday, Feb. 10, with good interest. On Tuesday, the 12th, I left home for the Mineral Creek church, Johnson Co., to assist in the church work and hold some meetings. The first two nights and one day I was very sick, but missed only one appointment. I closed my work there on Monday, Feb. 25. We had very good interest throughout our meetings. I left there for the Weasblean church, Hickory County, for a series of meetings, intending to hold meetings at three different places, but on Thursday night, March 7, while standing and singing the opening hymn, suddenly I dropped to the floor. Recovering, perhaps in a moment, with the assistance of a friend I got back to my seat. With some pain in my spine and sides I tried to preach, although I felt that my mind was not so clear as usual. I concluded to close my meetings on Sunday, the 10th, and did so very much to the regret of the brethren and friends. I arrived home on Tuesday evening, intending to go as soon as the weather moderated, and consult a physician. This was not the first difficulty of the kind I had. Since my sickness of last winter, while in Michigan, I have not felt well, and have had several such attacks during the fall and winter, but this last was the most severe.—*M. T. Barn, March 14.*



**Bethel Church, Kans.**—We held our quarterly council March 9. We sent two delegates to District Meeting.—N. F. Brubaker and the writer.—*J. H. Miller, March 15.*

**Flat Rock, N. C.**—Our church, under the care of Eld. Henry Sheets, is in good order. Within the last eight months nine have been added by baptism and one reclaimed, and one minister and two deacons have been chosen. Brethren, mention us Southern people in your prayers!—*D. P. Welsh, Clifton, N. C., March 18.*

**Tony Creek Church, Ark.**—Bro. D. L. Forney came and preached two sermons for us March 17. We thought best to organize our Sunday school while he was with us. Bro. John Coyne was elected Superintendent. We will begin our school the first Sunday in April.—*John Coyne, Weiner, Ark., March 18.*

**Navarre, Kans.**—We have moved to Kansas and our address is changed from Mound City, Mo., to Navarre, Kans. I am now holding meetings in the Chapman Creek church, Kans. The interest is good. Some have expressed their intention of joining the church. May the Lord bless them and hasten their return to the fold!—*C. H. Brown, March 19.*

**The Brethren at Work.**—On last Sunday, March 17, the ministers of the Botetourt County church held five meetings at different points. At one place (Bethesda) there was meeting Saturday and Sunday, and five received into the church by baptism, making ten additions since our last report,—forty accessions in all since the middle of December.—*B. F. Moorman, Bonacks, Va.*

**Dunlap, Kans.**—The Cottonwood church met in quarterly council March 16, with our dear old elder, Jacob D. Trostle, in charge. Four were received by letter and an election was held which resulted in the calling of Bro. B. S. Burnett and E. B. Sargent, two young soldiers of the cross, to the office of deacon. G. W. Weddle and A. L. Pearall are delegates to District Meeting. Our church and Sunday school are prospering.—*Mary T. Eldredge, March 18.*

**Junata, Nebr.**—Bro. G. W. Stambaugh came to us March 15, and preached five soul-cheering sermons, during which two more precious souls came out on the Lord's side, making nine in all. On Monday, March 18, we went to the Blue River, about fifteen miles distant, where they were buried with Christ in baptism. The members of this church have been built up and made strong in the faith, and will always look back to these meetings with joy.—*Henry N. Martin, March 19.*

**Terra Alta, W. Va.**—I commenced a meeting March 22, six miles south of the above-named place and continued till the 18th, when brethren Jonas and Tobias Fike came to me and rendered good help. We closed on the 21st. Twelve were baptized and one reclaimed. There are two more applicants for baptism. We had to return home on account of sickness in our family. The people did not want the meeting to close so soon, as more are almost persuaded to be Christians.—*S. A. Sisler.*

**Monticello, Ind.**—We held our quarterly church-meeting, March 23. Attendance was large. We sent two delegates to District Meeting.—David Dilling and Albert Bridge, and one to Annual Meeting.—David Dilling. We also decided to hold our Communion meeting at our Pipe Creek house June 9, at 4 P. M. Brethren and sisters on their way home from Annual Meeting are invited to stop off with us. One more has been added to the church since our last report.—*J. A. Weaver.*

**Eagle Creek Church, Ohio.**—The members of this church met in council March 16. A request is to go to District Meeting. The church decided not to send a delegate to Annual Meeting this year. Eld. J. R. Spacht and Bro. Solomon Rodabaugh will be our delegates to District Meeting. We also elected two Sunday-school Superintendents. Our Sunday school will be organized March 31. Our feast will be held June 15 at six P. M.—*John Bushong, Williamstown, Ohio, March 18.*

**Glen Rock, Nebr.**—Bro. Wm. Mohler, from Falls City, came to this place March 16 and gave us three good sermons. We think he sowed good seed and we will surely reap a bountiful harvest some day. This is the first preaching we have had here by the Brethren for nearly two years, and it was like manna from heaven to our poor, hungry souls. If we live, and the Lord will, we shall see Bro. Mohler back again the fourth Sunday in April, to give us a new supply of spiritual food.—*Miriam A. Maxey, March 20.*

**Mexico, Ind.**—As Bro. J. M. Lsair is making preparations to leave us for other fields of labor, he consented to preach for us a week before leaving, and commenced meetings last Sunday and preached each evening during the week. As the weather was inclement part of the time, the congregations were not large, but the interest was good. To-day we repaired to the water where four were received into the church by baptism. Three of them are heads of families.—*J. M. Replege, March 17.*

**Salem, Oregon.**—Our Bethel Sunday school is an evergreen plant in our community and we believe it is an impetus for much good. Our love feast for the Salem church will be June 7, and preaching June 8 and 9. We extend an invitation to all that wish to be present, especially ministers. Ministerial and District Meeting of Oregon, Washington and Idaho will be held in the Salem church, Sept. 11 to 14, including a love feast. A full representation is desired from all the churches.—*J. B. Lehman, March 18.*

**Kearney, Md.**—The members of the Pine Grove church, Garrett Co., Md., met in council Saturday, March 16. Brethren T. B. Dignan and Wm. T. Sines were chosen delegates to District Meeting. We send one query and one petition. A move was made to have more preaching throughout our territory. A call for preaching in the town of Oakland will receive attention, as well as others. The Brethren will meet at two different points, viz., Pine Grove church and No. 10 schoolhouse, to organize Sunday school on the first Sunday of April. A contribution of \$250 was sent to a suffering family in Canada, who had appealed for help.—*I. O. Thompson, March 18.*

**Cushing, Okla.**—Bro. A. W. Austin commenced a series of meetings in the Big Creek church, Feb. 21, but on account of previous arrangements and sickness he only held four meetings. Four made the good choice and were baptized. The meetings closed too soon. March 11 Bro. Appleman came to us and held a week's meetings. We had a good meeting, considering the bad weather. On Saturday, the 6th, the members met in church council. Ten were received by letter, which made the members of this little band feel encouraged. The sum of \$450 was raised to send District delegate to Annual Meeting. Also a collection was taken for home and foreign missions amounting to \$1262 for home, and \$630 for foreign missions. The church also decided to hold a love feast May 11, which will be the first meeting of this kind held in this church. Bro. Appleman resigned, and Bro. Austin was chosen as our elder. The meeting closed Sunday night with one applicant for baptism.—*May Austin, March 18.*

**Beaver Creek, Va.**—Bro. Samuel Click, of Missouri, began a series of meetings at Franklin church March 17. He has been among us for several weeks. Bro. P. S. Miller is now canvassing our congregation for the Washington City church. He commends the brethren and sisters for their liberal giving. I do not know what has stirred us unless it was that good missionary sermon which Bro. D. L. Miller preached for us on the first Sunday of February. If we had more such sermons I think we would soon make a more favorable report than was in MESSENGER No. 10. We expect to organize Sunday school the fifth Sunday of this month.—*M. B. Miller.*

**Hyton, Va.**—March 3 Bro. Harvey Weddle and myself began a meeting with the Pleasant Valley Brethren, in Floyd County, Va. We continued one week. Four were baptized. Our work was mostly directed to the church. Bro. S. N. McCann is now visiting the churches in our County, and is doing some good work for us. Two applied for membership while he was at Red Oak Grove. He preached one sermon in the Presbyterian church at Floyd C. H., and then came to the Brick church, where he is now telling us of the "little foxes." Eld. J. H. Slusher, one of our old faithful standard-bearers, is failing very fast. He is not able to meet with us at church.—*C. D. Hyton.*

**Heizer, Kans.**—March 16 the Walnut Valley church met in regular quarterly council. The church decided to hold a love feast April 20 and 21. It was also unanimously decided that the Home Mission Board meet in the Walnut Valley church to hold their next meeting. Bro. Keller and Bro. J. Filburn were chosen as delegates to the District Meeting. One church letter was granted. The business was disposed of in a Christian spirit. Brother and sister Kohn, of Hoiington, were at the meeting, also brother and sister Barnhart, of Eden Valley. Saturday evening Bro. Barnhart preached from Heb. 1: 1, 2; on Sunday from 1 Peter 2. These sermons were edifying and very much appreciated by all.—*Leonard Clapper.*

**Dallas Center, Iowa.**—Eld. Jacob Witmore, of McPherson, Kans., just closed a three weeks' series of meetings, and although we can not report any accessions, we hope the good seed sown will yet give a harvest for the Master. Bro. Witmore plainly told the members of their duty, and it now remains for us to put into practice what has been said. He presented the doctrine of the church in a plain and forcible way. Bro. Witmore is not strong bodily, but spiritually he is a host for God against sin, speaking with no uncertain sound. As he can not do any physical labor he will devote his time to preaching, and we heartily recommend him to the Brotherhood as a faithful, earnest, and willing worker for Christ.—*R. F. McCune, March 18.*

### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

#### Love Feasts.

- June 22, Garrison, Iowa.
- June 19 and 20, Dallas Center, Iowa.
- June 1, Weeping Water church, Cass Co., Nebr., beginning at 2:30 P. M.
- June 15, at 6 P. M., Eagle Creek church, Hancock Co., Ohio.
- May 4, at 5 o'clock P. M., Upper Dublin church, near Ambler Station, on the line of the North Pa., R. R., Montgomery Co., Pa.
- June 8, at 5 P. M., Hudson, McLean Co., Ill.



June 13 and 14, at 1 P. M., Hickory Grove, Ill.  
 June 15 and 16, at 10 A. M., Boon River, Hancock Co., Iowa, two miles southeast of Stillson.  
 June 8, at 5 P. M., Solomon's Creek church, two miles northeast of Millford Junction, Ind.  
 June 15, at 10 A. M., Middle Creek church, Iowa.  
 June 8, Seneca church, Ohio.  
 June 15, at 10:30 A. M., Silver Creek church, Ohio.  
 June 7, Pleasant Hill church, Jefferson Co., Iowa.  
 June 8 and 9, at 4 P. M., Milledgeville, Ill.  
 June 1 and 2, at 10 A. M., Hade house, Falling Spring congregation.  
 June 7, Salem church, Oregon.  
 June 22, at 10 A. M., Green Spring church, Seneca Co., Ohio.  
 June 15 and 16, at 10 A. M., Wyandott church, Ohio.  
 Those coming by rail will be met at Upper Sandusky the day before, by notifying A. Buxton.

### District Meetings.

The District Meeting for the Eastern District of Maryland, will be held in the Meadow Branch church, and will be followed by the Ministerial Meeting at the same place on the 17th and 18th. E. W. STONER.

The District Meeting of the Second District of Virginia will be held at Timberville, Va., May 8 and 9. S. H. MYERS.

The District Meeting for Southern Indiana will be held in the Lower Falls Creek church, five miles south of Anderson, April 10. All should come to Anderson the day before, where they will be met at all trains on all roads. On the day of the meeting, no one will be met unless notified. There will be preaching in town in the Brethren's church on the evening of the 9th, and also in the Brick church south of town. JOSEPH HOLDER.

Delegates representing the Western District of Pennsylvania, and all others interested, will take notice that said conference will meet on Wednesday, May 8, in the Brothers Valley congregation, at the Grove house, one mile north of Berlin. There will be a love feast at the same house, May 7, beginning at 4 P. M. Those coming by rail on the B. and O., Pittsburg Division, will please arrange to take the noon train on the branch from Garret to Berlin on the 7th. All who will avail themselves of this arrangement will be met by brethren at the station and conducted to the place of meeting. W. H. WALKER.

### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### From Clifton Mills, W. Va.

ON Feb. 24 Bro. Jasper Barnthouse, of Markleysburg, Pa., commenced a series of meetings at the Canaan schoolhouse, about two and one-half miles from here and labored efficiently until the evening of Feb. 28, when he was called home on account of sickness in his family. I was requested to continue the meetings, but as we had announced our meetings to begin here at the Salem church March 2, I preached but one sermon at Canaan and closed with very good interest manifested, there being seven applicants, who were baptized on the following Sunday. I began meeting here at Salem according to previous announcement, and continued until March 7, when Bro. Barnthouse came to my assistance and conducted the meeting until its close. On March 9 we held an election for two ministers and one deacon. The lot fell upon Bro. Vestus Thomas and Bro. George Vansickle for ministers, and Bro. Charles Thomas for deacon. May they all prove faithful in their important and responsible positions! Eld. J. O. Johnson, of Uniontown, Pa., was with us to assist in the election, and preached one acceptable sermon.

As Bro. Barnthouse had another series of meetings on hand, and I was too hoarse to conduct it

longer, we closed on the evening of March 12. At this place, thirty-two were received by baptism, and two reclaimed, making forty-one at both meetings. We appreciated Bro. Barnthouse's labors very much while he was with us, and hope he will come again. It was one of the most glorious meetings we ever held. If we could have done so, we should have continued the meetings longer. On the last evening six came forward to put on Christ in baptism. I baptized eleven others in this congregation, within the last few months, that were not reported. May the Lord bless the many dear lambs of the fold, and assist them to live out their profession. It is one thing to get right, another thing to stay right.

The Lord willing, I expect to begin another series of meetings in this congregation, March 17, at the Mountain Grove schoolhouse. This is a place where we have but few members living. We perceive that the harvest is truly great and the laborers are few. JEREMIAH THOMAS.

March 14.

### Ministerial Meeting of Middle Missouri.

THE following is the program of the Ministerial Meeting, to be held at Center View, Mo., May 15:

1. What are the best Methods for Ministers to use to Make Evangelistic Work more Successful?—V. T. Baer, G. W. Lentz, Josiah Lehran.
2. How can We best Impress Individual Responsibility upon the Members of the Church?—D. M. Mohler, A. Killingworth, Albert Smlh.
3. How can we Make Sunday Schools More Profitable?—W. H. Miller, J. W. Brooke, R. S. Rust.
4. How can We best do Church Work so as to Preserve the Unity of the Spirit in the Bonds of Peace?—Eleanor John, J. Hougendouglar, Jas. A. Campbell.
5. What are the Duties of the Wives of the Church Officials in Church Work?—Fred Culp, Joseph Brubaker, A. Wampler.
6. How Shall We Proceed in the Home Mission so as to Awaken Greater Interest in the Work?—David Bowman, M. S. Mohler, Chas. Boyd.
7. Define the Power of the Church Councils, According to the Gospel, in Matters of Expediency.—Levi Mohler, John M. Mohler, Israel Clipse.

SAMUEL BOLLINGER,  
 SAM'L. N. EBY,  
 J. C. GAUSS, } Committee.

### Notice to Tract Writers

To those who have been writing matter for tracts during the winter, let me suggest that you lay it away awhile till you have almost forgotten how or what you have written. Then take it up and read and criticize as though some one else had written it; or better still, get a good reader to read it, and you listen how it sounds; then, after boiling it down and cutting out all the useless words and glowing sentences, which only give coloring, and not matter, and you get it so you think surely no one can find fault with it, then take it to some type-writer and get five copies run off correctly,—one for each member of the Examining Committee,—and address to the foreman of Examining Committee at Annual Meeting, so it will reach there by May 23.

If it is not possible for you to employ a type-writer, send your manuscript to Bro. G. B. Royer, Mt. Morris, Ill., and he will do it for you and forward to Annual Meeting. ENOCH EBY.

Booth, Kans.

### District and Ministerial Meetings.

THE District Meeting of Southeastern Kansas and Northern Indian Territory will be held with the brethren and sisters of the Scott Valley church May 8, commencing at 9 A. M. The Ministerial Meeting will be held May 7, beginning at 9 A. M. All day passenger trains will be met at Westphalia with conveyances to convey those, de-

siring to attend, to the place of meeting. Also trains on M. K. and T. at Burlington. No trains met before, or after Monday, the 6th, except by special arrangement. The Missouri Pacific train from the East makes connection with the Santa Fe from the South at Garnett, and arrives at Westphalia about two o'clock P. M. The Missouri Pacific train from the south arrives at Westphalia about one o'clock P. M. Those coming over the Missouri Pacific from the west via Yates Center will come on the night train, arriving at Westphalia about 8 o'clock A. M. and will be met by notifying the undersigned in ample time. The M. K. and T. train from the south arrives at Burlington about 3 o'clock P. M., and from the Northwest about 1 o'clock P. M.

We desire very much that all churches be represented by delegates, but in case some cannot, please represent by letter, and don't forget to send the six cents per member for expenses of District, and delegate to Annual Meeting.

CHAS. M. YEABOOT.

Westphalia, Kans., March 18.

### Program of Ministerial Meeting.

THE following is the program of the Ministerial Meeting of the Eastern District of Maryland, to be held in the Meadow Branch church, near Westminster, Maryland, Wednesday and Thursday, April 17 and 18. The District Meeting will be held the day before, Tuesday, the 16th:

1. The Church, what is it? Its Aim?—E. A. Brunner, Emmanuel Babylon and Joel Roop.
2. Christian Living under the Law and the Gospel.—G. K. Sappington, P. D. Fahrney and Jesse Burrell.
3. Who is my Neighbor?—Solomon Stoner, S. O. Larkins and John Utz.
4. What is the best Method of Preserving the Identity of the Church, as handed down to us by the Fathers and Mothers in Israel?—T. J. Kolb, Charles D. Bousack and Andrew Reinhart.
5. The great Importance of Properly Training our Children, Morally and Spiritually.—W. M. Lyon, D. S. Wolf and Philip Englar.
6. The Mission Work of the Church; how to do the most Effective Work in the Various Fields, and our Duty towards it.—W. T. Miller, John H. Smith and W. K. Franklin.
7. The Ministry, its power, and how may its Improperities in Manners and General Deportment, both in and out of the Stand, be most Successfully Corrected?—E. W. Stoner, G. Silas Harp and John Flohr.
8. Give us the best Exposition of the "Thief on the Cross."—Wm. H. Franklin, W. E. Roop and Jeremiah Brown.
9. What is the "Kingdom of God"? How and when does it Appear?—D. R. Saylor, Greenbury Ecker and J. M. Buzzard.
10. What is the Sin against the Holy Ghost?—Uriah Bixler, F. C. Renner and David Stoner.
11. How to Encourage Sentiment to aid needy Ministers, both Temporally and Spiritually?—S. H. Utz, John S. Weybright and Ephraim Stouffer.

All persons are invited to attend this meeting.

CHAS. D. BONSACK,  
 E. W. STONER,  
 G. S. HARP, } Committee on Program.

### "FOR THIS PURPOSE."

[Concluded from page 213]

the fulfillment of the stupendous miracle in 2 Cor. 3:18. Half of us do not suspect how thick is the film before our spiritual vision. Make Jesus your first and supreme counselor. Know Him more intimately than father or mother, sister or brother, wife or child. Stand before the divine-human mirror, and never divert your gaze, but reflect more and more the beauty of holiness in all the manifestations of life. Let it be your simple and exalted aim to show the Orientals a living picture of "God manifest in the flesh." Thus you will win souls, and be able to live and die in the triumph of 1 Thess. 2:19, 20. Amen and Amen!

Union Deposit, Pa.



## The Sabbath.

I FREQUENTLY see something in the MESSENGER in regard to the Christian Sabbath and have had it in my mind to rewrite my former work on the question, but owing to my present condition of health, and for other reasons, I do not feel to take up the subject at present, but will send in the following, with the hope that it may be of some benefit to the readers of the MESSENGER:

## THE SABBATH IN THE FIRST CENTURY.

All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon express appointment of the apostles, who consecrated that day to the same sacred purpose, and it was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers. The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches as were principally composed of Jewish converts; nor did the other Christians censure this custom as criminal or unlawful. (Moseheim's "Ecclesiastical History," Vol. 1, p. 45.)

The above confirms what I have always affirmed, that it is not unlawful to keep the seventh day. But it is unlawful to try to enforce the seventh day Sabbath law upon Christians in the absence of Gospel authority. The Gospel of Christ is the power of God unto salvation to all them that believe. Romans 1: 16. M. T. PAER.

Mt. View, Mo.

## Preaching the Gospel.

ON the 5th day of March, last, the Mission Board of Southwestern Kansas and Colorado met in the Pleasant View church, Reno County, Kansas, for the purpose of retrospectively their work, and to lay plans for more successful work in the future. It was ascertained that in the last two years upwards of sixty have been baptized, one church was organized with about forty members; another ready with more than twenty members. Bro. G. E. Studebaker is kept in the field all the time preaching and distributing donations to the destitute. He was aided part of the last year by Bro. F. H. Bradley. Much of this work was done in the destitute districts, where the Gospel, as understood by the Brethren, never was preached. This takes not only time, but means, hence accounts for so little being reported by the General Committee from this District. It was decided that we should try to raise one thousand dollars for one year for the above purpose, but the drought prevented some districts from doing their part, therefore only \$377 was raised and two of the more favored districts out of the fifteen raised almost half of that.

The above report would sound small among some of our large churches, where things are made ready to the minister's hand; but in the frontier it means work. Much of the Savior's work was to make people blind as well as to see. The most difficult part of a minister's work is to get some people to see they are blind, when they think they see; but when they realize they are blind, how ready they are to say, "Lord, that mine eyes may be opened." A blind man is easily led, even by a child, if he has confidence, but one that sees, you can neither lead nor drive. When a man opens a farm in the timber, his hardest work is to get the rubbish and growths of various kinds away before he can cultivate and sow. It takes hard work to grub out error when it has been growing for years; the roots are often very deep. But we thank God and take courage.

I verily thought I knew something of spreading the Gospel in the frontier and enlarging the borders of Zion before I came to Kansas, but it was comparatively little; and even yet, if we were to go to India, or many other places in the world, we would conclude we have only come to the Alpha of the great sacrifice and work of saving souls. O how pleasant to eat and drink at the Brethren's bountiful tables, preach to full houses, with one or two hundred members present, holy influence enough to make Satan himself tremble! Come here and help! A change may be good.

ENOCH EBY.

Booth, Kans.

## Explanatory.

FOR the satisfaction of those who think the General Mission Board is partial to the mission work in Washington, D. C., in pressing the need of a house of worship in that place and the means necessary to build one, we offer an explanation. That is a mission point, and is controlled by the General Missionary Committee. All other applications for help for houses of worship must come through the Mission Board of the District in which the house is wanted, and will receive attention in harmony with the plan authorized by General Conference.

Furthermore, the Committee made a thorough investigation of the matter, and therefore know whereof they speak; and we hope many will feel to contribute for so worthy an enterprise; if not direct for that, to the general fund. O how many hearts have been made glad; yea, how many souls have been saved, by the help thus afforded! and we are nothing the poorer. Hoping this will be satisfactory, we remain your brother in labor.

ENOCH EBY.

Booth, Kans.

## From Pymont, Ind.

OUR series of meetings closed Sunday evening, March 17, with a large and interesting congregation. Bro. Henry Franz of Forge, Ohio, did the preaching. He wielded the Sword of the Spirit with power for a little over three weeks, preaching in all twenty-nine soul-clearing sermons. Fourteen precious souls came out on the Lord's side and were received into the church through the ordinance of baptism. They were mostly young in years, but by the help of the Lord and the care of the church they may grow up to be strong and brave in the cause of their Master. Bro. Frantz was accompanied by his wife, who is his ever-faithful companion and stand-by. They were present at our quarterly council meeting, March 7, at two funerals and at our Sunday-school organization, March 17.

This is the third series of meetings at this place, conducted by Bro. Franz inside of four years. Although he has been with us quite frequently, we say, Come again. As a result of our Sunday-school organization our worthy brother, John Deal, was elected as Superintendent, which was followed by a full selection of officers and teachers. We use the Brethren's *Quarterlies* and Showalter's "Spiritual Songs."

J. W. VETTER

March 18.

"A FINE way to live: See how much real good you can extract from each day."

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

HENTZ-BRANT.—At the residence of Bro. Francis Brant, of Beachdale, Somerset Co., Pa., Feb. 24, 1895, by the undersigned, Mr. John H. Hentz and sister Grace Brant.

R. T. POLLARD.

BAXTER-DOWEL.—At Canton, Fulton Co., Ill., March 11, 1895, by the undersigned, David Baxter and Sarah Barker Dowel.

MATTHIAS LINGENFELTER.

ESHELMAN-McCLURE.—At the home of the bride's parents, Feb. 26, 1895, Bro. Amos Eshelman and sister Kate McClure, both of Cerro Gordo, Ill.

A. L. BINGAMAN.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

ITINGU.—In the Huntingdon church, Pa., March 4, 1895, sister Ann Itingu, aged 70 years, 9 months and 11 days. Funeral services by the writer.

H. B. BRUMBAUGH.

MOLSBE.—In the Nocona church, Texas, March 13, 1895, Robert, son of Bro. Samuel and sister Chassie Molsbee, aged 1 year, 11 months and 5 days. He was sick less than twelve hours. Services by Eld. A. Molsbee. A. J. WINE.

STEEL.—In the Salamone church, Huntington Co., Ind., March 16, 1895, Bro. Henry Steel, aged about 91 years. He leaves an aged wife. Funeral at Lancaster, by the writer.

KLEPSE.—In the same congregation, March 1, 1895, of consumption, sister Rhoda Klepser, aged 33 years, 10 months and 14 days. She leaves a sorrowing husband and four small children. Funeral services by the writer and Bro. Henry Wike.

DANIEL SHIDLER.

KREIGH.—At the residence of Bro. Frank Throne, in the bounds of the Silver Creek church, Ohio, March 3, 1895, Elias Kreigh, aged 78 years, 11 months and 17 days. The funeral services were conducted by Bro. George Mahler.

A. A. THRONE.

CRIST.—In the Vermillion church, Marshall Co., Kans., Dec. 1, 1894, Bro. Jacob Crist, aged a little over 60 years. Funeral services by the Brethren.

J. R. FRANTZ.

ENGEL.—In Montgomery County, Va., Feb. 26, 1895, Samuel, son of John and Nancy Engel, of Johnsville, Md., and only surviving brother of sister Hetty Engel, of Kansas, and sister E. W. Stoner, of Maryland, aged about 73 years. His remains were brought to Maryland and interred at Pipe Creek by the side of his parents and sister Mary.

E. W. STONER.

WINE.—In the Beaver Creek congregation, Va., Feb. 12, 1895, Eld. George Wine, aged 78 years, 1 month and 9 days. Bro. Wine was paralyzed nearly two years ago, from which he never recovered. Funeral services by elders Jacob Thomas and S. F. Sanger, from the words, "I am the resurrection and the life."

MILLER.—In the same congregation, Feb. 19, 1895, infant son of Bro. Conrad Miller, aged 7 months and 22 days. Services by elders Geo. Wine and Jacob Thomas, from Matt. 18: 2.

MILLER.—In the same congregation, Feb. 6, 1895, Ernest W., son of Bro. Robert Miller, aged 8 years, 2 months and 4 days. Little Ernest was a very bright boy. Services by Eld. Jacob Thomas, assisted by Bro. Samuel Click, of Missouri.

MILLER.—In the same congregation, Feb. 8, 1895, sister Nancy, wife of Bro. Daniel Miller, aged 62 years, 10 months and 15 days. Sister Miller will be missed in the church, Sunday school and neighborhood. In sickness she was ever ready to lend a helping hand. Services by Bro. J. W. Click, assisted by Bro. Samuel Click, of Missouri.

M. B. MILLER.

BERKEYBILE.—Near Delta, Ohio, March 11, 1895, Clarence Leroy, youngest son of David and Sarah Berkeybile, aged 12 years, 6 months and 13 days. Funeral by William McKimmy, of Lenawee Co., Mich.

DAVID AND SARAH BERKEYBILE.

SLECHLER.—In the Quemahoning church, Somerset Co., Pa., March 13, 1895, of membranous croup, William Earl, son of George and sister Catharine Slechler, aged 2 years, 1 month and 19 days. His mother died the day he was born, and they never saw each other. His grandparents, Bro. C. C. Gnagy and wife, took the babe and kept it until the Lord saw fit to take it home. Funeral services by Mr. Gephart, of the Lutheran church. Interment in the Casebeer cemetery.

JOHN J. DARR.

OAKS.—In the Cameron congregation, De Kalb Co., Mo., in the City of Cameron, March 12, 1895, of quick consumption, Bro. Peter Oaks, aged 59 years, 11 months and 26 days. In 1864 he united with the Brethren church in the Hopewell congregation, Pa. Five sons and one daughter are left. In 1868 he moved to Illinois and settled in the Cole Creek congregation. Here he was chosen to the ministry and also advanced to the second degree, and in 1874 he emigrated with his family to De Kalb County, Mo., where he continued to serve the church in that capacity up to his death. Funeral in the Osburn M. E. church, from 2 Tim. 4: 6, 7, 8. Interment in the Evergreen cemetery, by the side of his former wife. Peace to his ashes.

HENRY ETTER.



**BALL.**—In the Fraternity church, Forsyth Co., N. C., March 8, 1895, sister Maria, wife of Franklin Ball, aged 36 years, 3 months and 3 days. Deceased leaves a husband, one daughter and three step-children. She was a consistent member of the Brethren church for several years. She was afflicted several years with internal tumors, and for several months was partially confined to her bed. Last November she called for the elders of the church and was anointed. Bro. Jeremiah Barnhart officiated. She bore her afflictions with Christian patience and expressed herself ready and willing to meet God. Funeral services conducted by Bro. J. F. Robinson, assisted by Bro. Rufus Faw, from Ps. 23: 4. E. J. ROBERTSON.

**ULLERY.**—In the bounds of the South Bend church, Ind., Oct. 29, 1854, Bro. Daniel Ullery, aged 66 years, 11 months and 2 days. He had been a consistent member of the church for several years and died in the triumphs of a living faith. He was twice married. His first wife, a sister, preceded him to the spirit world some years. He leaves a widowed sister, three sons and one daughter. Funeral improved by Bro. Daniel Whitmer, assisted by the writer. D. P. MILLER.

**WENGER.**—In the St. Joseph Valley church, Ind., Dec. 15, 1894, Bro. Henry Wenger, aged 69 years, 10 months and 9 days. Bro. Henry was an active deacon for some years. His demise was deeply lamented by all. He was twice married. His first wife preceded him to the spirit world some years ago. He leaves a widow, sister Susie Wenger, and two daughters. Funeral sermon by Bro. J. V. Felthouse, assisted by the writer. D. P. MILLER.

**SOWERS.**—In the Cottonwood church, Lyon Co., Kans., Feb. 27, 1895, sister Elizabeth Sowers, aged 76 years, 9 months and 21 days. She was a member of the Brethren church for fifty years and lived a devoted Christian life until death. She leaves an aged husband, two daughters and one son. She was a loving wife and a kind mother. A few days before she died she called for the elders and was anointed. Funeral sermon by the writer, from the words, "She has done what she could," Mark 14: 8. A. L. PRANSOLL.

**STEPHENS.**—In the Powell's Valley congregation, March 3, 1895, Irvin D. Stephens, aged 49 years, 9 months and 9 days. He was born in Champaign County, Ohio. He leaves a companion and nine children. His father also survives him. We were informed he was the first of his father's children and the first of his own family to pass away. Funeral services by the writer, from Job 14: 14. JOSHUA A. POWERS.

**STAUFFER.**—At Polo, in the Pine Creek church, Ogle Co., Ill., March 9, 1895, of consumption, Ella, daughter of John E. and Rebecca Stauffer, aged 29 years, 8 months and 28 days. She was in poor health for more than two years and suffered intensely toward the close of her life, but bore it all with Christian patience. She was a consistent member of the Brethren church for eight years. Funeral discourse by Eld. M. S. Newcomer, from the words, "Therefore be ye also ready." Interment at Fairmount cemetery. M. J. STAUFFER.

**MILLER.**—At Walnut Grove, in the Johnston congregation, Pa., March 8, 1895, Bro. Ephraim Miller, aged 67 years, 11 months and 11 days. He was a member of the Brethren church for thirty years, having united with the church in the Lewistown congregation, Millin Co., Pa. He was the father of fifteen children. His wife and nine children survive him. Bro. Miller will be greatly missed, as he was a consistent member and a faithful worker in all religious circles, and especially in the Sunday school. Funeral sermon by Bro. J. F. Dietz, assisted by brethren A. Fyock and S. Blough, from the text, "And we all do fade as a leaf" Isa. 41: 6. A. J. STRAYER.

**NESS.**—In East Codorus church, York Co., Pa., Feb. 28, 1895, of dropsy, sister

Sarah A., wife of Bro. Noah Ness, aged 57 years, 9 months and 27 days. She was the mother of eleven children. Two have preceded her to their heavenly home. Funeral took place on Sunday, March 3, in York, Pa., preaching by David Baker, from Upper Coweago church, assisted by the home brethren. ADAM NESS.

**WHITEHEAD.**—In the Tippecanoe congregation, Kosciusko Co., Ind., March 11, 1895, of paralysis, sister Martha, wife of Bro. Jacob Whitehead, aged 52 years, 3 months and 12 days. Her husband and two children survive her. Funeral services by W. R. Dexter, Win. Niff and the writer, from Matt. 6: 9. DANIEL ROTHENBERGER.

**ELLIOTT.**—Near Welsh Run, Franklin Co., Pa., Jan. 4, 1895, Bro. Samuel Elliott, aged 77 years, 7 months and 6 days. Services by the writer, assisted by Bro. J. Lehner.

**MAUGANS.**—In Maugansville, Md., Feb. 19, 1895, of consumption, Bro. Jacob T. Maugans, aged 68 years, 1 month and 13 days. He was a member and a deacon in the Brethren church for many years, and served in that office faithfully until death. Funeral services by the writer, assisted by brethren Samuel Foltz and F. J. Nelbert.

**BOWARD.**—At Cearfoss, Md., Dec. 16, 1894, William Russell Boward, aged 5 months and 24 days. Services by the writer.

**PALMER.**—At Cearfoss, Md., March 3, 1895, William Albert Palmer, aged 46 years, 11 months and 3 days. Services by the writer. N. MARTIN.

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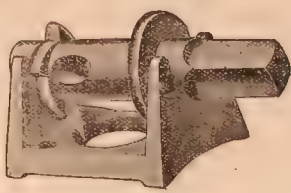
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The "Frederick Almanac" for 1895, with Dr. P. D. Fahrney's "Hints to the Sick and Other Valuable Matter," will be sent to any one on receipt of three cents, after Oct. 1, with a sample of the Victor Liver Syrup Compound. If there is no agent in your locality and you would like to test these Remedies, we will send them until Jan. 1, 1895, at greatly reduced price. Write for Agents' terms. VICTOR REMEDIES CO., 1417 Box C, 581, Frederick, Md.

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P. S.—We have examined the testimonials, and have seen the work of Brayton's Horn Preventer, and, being personally acquainted with Mr. Brayton, have no hesitancy in recommending it.—Editor GOSPEL MESSENGER.

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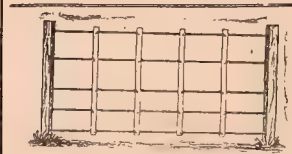
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., APRIL 9, 1895.

No. 15.

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WE have on the hook another letter from Bro. Stover. It will appear next week.

WHEN last heard from, Bro. I. J. Rosenberger was preaching near Zimmerman, Ohio.

SISTER LYDIA WALTER reports one recent accession to the Woodland church, Ill.

A CHRISTIAN may with propriety advertise his business, but he need not advertise his religion.

BRO. JOHN ZOOK, of Mifflintown, Pa., writes us that their elder, Bro. Andrew Bashor, who has been quite ill, is now convalescent.

WE are in receipt of a card from Morrill, Kans., stating that Bro. Martin Meyers is at the point of death, and may soon pass over the river.

SEVEN were baptized recently in the Otham Creek church, Kans., during a series of meetings of one week duration, conducted by Bro. C. H. Brown.

THOSE who pray much for the conversion of the heathen, and give nothing for the support of missionaries, may have faith in missions, but it is dead faith.

Do not fail to send for sample copies of our Sunday-school supplies. We are better prepared than ever before to fit out a school with all the helps needed.

THE members of the Mount Vernon church, Ill., have decided to build a meeting-house at Camp Ground, four miles northeast of the City of Mt. Vernon.

BRO. FRANK M. CALVERT, who is post-master at Westport, Lawrence Co., Ill., can make good use of copies of the *Young Disciple* and *Juvenile Quarterly* after the schools are through with them. It would be well for a few of the schools to keep him supplied. He will use them in the schools where the people are too poor to pay for Sunday-school helps.

UNDER date of March 25, Bro. J. W. Metzger, of Lordeburg, Cal., writes us that his father's health was very poor at that time, and that the aged brother earnestly craves the prayers of the saints in his behalf.

BRO WM. C. HIPES closed his meetings at Silver Creek last Sunday evening. His preaching was greatly appreciated and did much good in the way of edifying the members and instructing sinners concerning their duty. Two were baptized and others deeply impressed.

BRETHREN, you who have, by the Holy Ghost, been appointed shepherds of the flock, what are you doing for the new converts received into the church during the last five months? It would be interesting to hear from you along this line.

BRO S. S. BARKLOW of Oregon, has located at Moscow, Idaho, where he will engage in missionary work for at least one year, having been sent there by the Mission Board. His correspondents will please make a note of this and address him accordingly.

ONE of our correspondents says that the reason so little is accomplished in the way of converting people, is, because the members of the church work for the Lord only a few hours during the week, while the saloons are at work every day and far into the night.

ONE congregation reports seven regular preaching appointments each Sunday within her borders. This indicates zeal of the right kind. Each local congregation ought to be a missionary center, and help and encourage her ministry to thoroughly work every point within possible reach.

BRO. W. A. ANTHONY, of Clay Hill, Pa., who has been in school during the winter, has just closed his school work, and will enter upon his evangelistic work with energy. He is now engaged in a series of meetings at Westminster, Md., and will commence another at Union Bridge on the 27th.

LET our Sunday schools everywhere enter upon this quarter's work with renewed energy. The lessons of the quarter cover the history of the last five days before our Lord's crucifixion and the forty days following his resurrection. What seven weeks of the world's history have been fuller of meaning and blessing to the world than these? No part of the Bible deserves more earnest and devout study.

WE are glad to note the activity of our ministry on the frontiers, and the importance of earnest, persistent work in these places can not be too much emphasized. If half of our ministers now in some of the old, established churches were to move into new and unworked fields, the other half would probably do as much at home as all are doing, and the new churches organized could soon be numbered by the score. Let there be no lagging in the efforts in these new fields.

MARCH 25 Bro. George C. Wilkins, of Hollowtown, Ohio, closed a twelve days' series of meetings at Straight Creek Valley, Ohio, which resulted in eighteen accessions to the church.

BRO. S. M. MILLER, of 680 Hunter Street, Stockton, Cal., is in a position to make good use of old copies of the MESSENGER. He wishes to distribute them in the hospitals of that city.

THE MESSENGER will be sent from the first of May till the end of the present year for \$1.00. With a little effort upon the part of our agents and subscribers, several hundred new names might be added to our list.

ONE of our earnest brethren writes, that, should we hold the contemplated Annual Meeting in 1900, a day should first be set apart for fasting and prayer that the church may be cleansed from the use of tobacco. He thinks we are hardly in a condition to prepare ourselves as a bride to meet the Bridegroom. There is a chance for some personal thinking along this line.

BRO JOHN WITTMER, of Fortuna, Humboldt Co., Cal., wishes us to state to our readers that there is much valuable homestead land in that part of the West that might be occupied by Brethren seeking cheap homes. Those interested should address him with stamps. He would also be pleased to receive tracts and papers for distribution among the people. We ought to have a church in that section.

THE article on page 230, headed, "As You Please," would have made good reading for the *Young Disciple*, but it will doubtless be appreciated by the readers of the MESSENGER. Possibly the lesson therein taught would apply with force to the importance of church discipline. Not many pious people care to hold their membership in a "do-as-you-please" church, while those who prefer to do as they like in every respect are not likely to be benefited in any church.

THE present method of distributing goods among the Western sufferers seems to be rendering excellent satisfaction among the people receiving the aid. Much of the goods donated by our people are distributed by some of our ministers, who supply the calls from the hungry during the day, and preach to the people in the evening. In this way thousands are reached and benefited, and not a few converted. It would be well if we could follow up the work with evangelistic efforts.

### SPECIAL NOTICE

By special request of the official members of the New Enterprise church, the elders of the Middle District of Pennsylvania are to meet at the place of meeting on the day before, May 7, at 2 o'clock P. M. All concerned please make a note of this and be there at the time named.

H. B. BRUMBAUGH, Sec.



## ESSAYS

"Study to show thyself approved unto God: a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### THE CRIMSON HOUSE.

[By Bliss Carnon in the Independent.]

Love built a crimson house,  
I know it well,  
That he might have a home  
Wherein to dwell.

Poor Love that roved so far  
And fared so ill,  
Between the morning star  
And the hollow hill,

Before he found the vale  
Where he could bide,  
With memory and oblivion  
Side by side.

He took the silver dew  
And the dun red clay,  
And behold when he was through  
How fair were they.

The braces of the sky  
Were in its girth,  
That it should feel no jar  
Of the swinging earth;

The sun and the wind might bleach  
But not destroy  
The house that he had builded  
For his joy.

"Here I will stay," he said,  
"And roam no more,  
And dust when I am dead  
Shall keep the door."

There trooping dreams by night  
Go by, go by,  
The walls are rose white  
In the sun's eye.

The windows are more clear  
Than sky or sea,  
He made them after God's  
Transparency.

It is a dearer place  
Than kirk or inn,  
Such joy on joy as there  
Has never been.

There may my longed-for rest  
And welcome be,  
When Love himself unbars  
The door for me!

Washington, D. C.

### "MUSINGS BY THE WAY."

BY FANNY MORROW.

SELF-ESTEEM, or self conceit, is the cause of about one-half the trouble people bring upon themselves in this life. Judging from the words and actions of some people, we would think the Scriptures read "Let each esteem himself better than others," and they were very busy indeed trying to obey the precept. They ever watch for an occasion of offense. Somebody slighted them, somebody did not visit them, or somebody else visited them too often: this brother ought to be more liberal, that sister should do more of a certain kind of church work and leave some things alone that she does undertake, etc. Why all this fault-finding? Because the thoughts of the fault-finders center too much upon self. They magnify the importance of big I, and wonder why little you cannot always follow their dictates, and fall into line with their self-admiration. Such people seem to forget that they are in a great big world full of people, each one of whom has a right to his own individual opinion and sphere of action; and if they are jostled in the crowd, how their heads go up, and they proceed vigorously to elbow their neighbors; and if misfortune or disappointment visits them, oh, how they are hurt.

and they wonder why everybody is not hurt because they are; and sometimes self gets so big that they want to stand aloof and do nothing because they cannot have their own way and think they are not appreciated.

This pen picture represents very selfish people. Perhaps nearly all people are tinged a little with selfishness. A perfect remedy would be to get out of self and into Christ. When Christ is magnified, self dwindles into small proportions. Each morning brings new joy, for is it not a herald of the bright resurrection morning? No matter what the circumstances of life may be, throughout the day the Lord strengthens his own for every duty or trial, and the shades of night are ever welcome, for rest, sweet rest, is promised. Thus, to keep the lamp trimmed, burning, and filled with oil day by day, is a joyful work, and when the approaching footsteps of the coming Bridegroom shake the earth, hope will change to glad fruition and faith give place to sight. And then, O, to see the King in his beauty! Surely one glad day in heaven will atone for all the dark ones spent on earth.

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If an intelligent being from some other world should visit our earth and learn the great facts concerning the fall of man and his redemption from Satan's cruel power, by the voluntary sacrifice of the Son of God,—learn the story of a perfect salvation through Jesus the Savior, I wonder, when he learned of the shortness of this life, the certainty of death, and then saw the indifference of the great majority of mankind concerning their preparation for the future life, would not he exclaim, "Surely these people are blind and void of understanding"? Should he come to these United States of America, he would say: "Here is a Christian nation; yes, they incorporate the principles of Christianity in their Constitution. Now I will hear more of Christ and his perfect law of love and liberty." But alas! He is disappointed again. The majority of people live only for this life. Satan rules them and they appear to be willing subjects. Then he turns his attention to the churches, composed of those who profess to be subjects of the glorious spiritual kingdom which is likened to a city set upon a hill which cannot be hid. He goes first to an elegant edifice with a high, costly spire pointing heavenward. He looks and listens. He ponders, "I must have made a mistake. This, evidently, is a theater, or a fashion display of dress and oratory. The music is operatic." He reads again the history of the apostles and the early Christians, how they went about doing good, etc. He searches farther, and finds a scattered few who live out the principles of the Golden Rule, a few who have come out from the world and dare to stand alone for the right. He is glad that at least he can carry home the news that Christ did not die in vain, and his kingdom shall yet triumph, and when he comes again he will find faith upon the earth. Hail, joyful, happy day when Jesus comes!

Ottawa, Kans.

### ANOTHER VIEW.

BY O. S. CORLE.

THE query, "Is it right for a brother to deed his property to his wife to avoid paying his honest and just debts?" is in view of the fact that this is frequently done, a question upon which we should give careful thought and well-weighed answers. Our answers to such queries carry with them momentous consequences, the results of which will be revealed in eternity.

We are not writing this to criticize Bro. Myers in his views as given in GOSPEL MESSENGER, No.

9, page 5, but to speak of some important considerations, which, it seems to me, our brother has overlooked.

1. We believe it to be *wrong* for a brother to deed his property to his wife to avoid paying his honest and just debts, because we can not think of any way in which it could be done without practicing a secret, under-handed game, which we could not call anything but deception. Allow us to illustrate. The only case in which this can be done is when creditors have failed to take lawful papers and also failed to have them properly entered upon the docket. I presume our readers all know that the judgment entered first, must be paid first, and no difference to whom the property may be deeded after its entry, it can still be sold to make satisfaction on this judgment. Consequently a business man will, when you come to him, to borrow money, examine the docket to ascertain if your property be clear of encumbrance before he will give you the money without bail. If your prospective creditor finds that you have a good deed for real estate, clear of encumbrance, he will let you have money on your own note, and, unless your creditor believes you to be a man of honesty and integrity, he will at once enter said note, thus making it impossible for any one to hold your property without first paying him. If a brother who has property in his name becomes involved, his creditors could enter against said property, and he could not deed it to his wife. And where a brother's creditors consider him a man of sterling honesty and unimpeachable integrity,—trust him and leave the way open for him to cheat them,—it would be a very great wrong for him to be guilty of betraying confidence thus placed.

This "deeding to wife," etc., we would call deception, because creditors would be deceived. If property by mutual consent became the man's property, or, in other words, if the wife, without any coercion, gave said property to her husband and he squanders it, she should not ask him to cheat men out of honest debts, to pay back that which she willingly parted with. If a wife's money paid for property, and she wished to be protected against the loss of said money, she should have the property deeded to her at first. Then creditors would not have been deceived, and the man would not be called on to commit a breach of trust, which, to say the least, would not be of "good report," and would be a discredit to the Brotherhood.

We will now conclude by saying that we think this would be *wrong*—

1. Because it would be a *secret* game of *deception*.

2. It would not be paying honest debts, which a wife should not only encourage a man to pay, but should help to pay by her labor and money.

3. It would not be of "good report."

It is dangerous to go so close to the edge of the precipices that mark the line between right and wrong; but when we stay far away we are safe.

### QUERIES ANSWERED.

BY DANIEL HAYS.

1. EXPLAIN through GOSPEL MESSENGER 1 Cor. 15: 44: Will the spiritual body go down with the natural body and stay there till the resurrection, and then come forth?

2. What valley shall be filled and what mountain shall be brought low when the crooked and the rough shall be made smooth, and all flesh shall see the salvation of God? Luke 3: 5, 6.

3. Please explain through the GOSPEL MESSENGER John 10: 3. What is meant by "him" and "porter," or to whom do these words refer?

J. SNAVELY, Senior.

S. A. EMSILER.

ANSWERS.

1. 1 Cor. 15: 44 reads as follows: "It is sown a natural body; it is raised a spiritual body."



There is a natural body, and there is a spiritual body. It is the natural body that is buried; it is the spiritual body that is resurrected. The natural body is the seed of the spiritual body. The soul needs a body, and God takes away the natural body, and gives the saints a spiritual body. By reference to 2 Cor. 5: 1, 2, we learn that the spiritual body or house is from heaven: "For we know that if this earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

2. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth: and all flesh shall see the salvation of God." In a general way, this scripture may apply to the bringing down of the high and the mighty, and the raising up of the low and the humble during the Gospel age. By this means, all men are brought within reach of salvation. Christ, who is our salvation, became poor that we through his poverty might be made rich." A mountain is a symbol of a kingdom. In that sense, every kingdom shall be brought low, for the kingdoms of this world shall become the kingdom of our Lord and Savior. In the same sense, the crooked and rough ways of sin shall give place to the straight and smooth way of righteousness, "and all flesh shall see the salvation of God."

3. "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." John 10: 3. The antecedent of "him" is "shepherd," and refers to Christ, the Good Shepherd, who entered by the door into the sheep-fold. The "porter," to whom Christ came, was John the Baptist. John was the porter by divine appointment. Christ was greater than John, notwithstanding the fact that he was baptized by John. Christ entered in by the door and became the door. "I am the door: by me if any man enter in, he shall be saved." Hence baptism is in one sense the door, and as many as are baptized into Christ have put on Christ.

#### WORLDLY CUSTOMS.

BY O. D. HYLTON.

"Why doesn't the Brethren church follow the fashions in dress?" This inquiry was made of me a few months ago while engaged in a series of meetings. The inquirers were interested in the church and their souls' salvation, but thought it not wrong to follow the ever-changing fashions of the world in dress. I was also requested by the church to preach on the subject.

There is a tendency on the part of the church to make the pilgrim's journey as free from obstacles as possible, and to hold out all the inducements to the unconverted to fall in line with the church. While this is right and proper, yet there is a limit beyond which it is dangerous for us to go. We must not compromise nor sacrifice principles, even if people do not fall in line with us. If they are not willing to accept the principles of the Gospel, they would do no good in the church, either to themselves or the church.

We oppose fashionable dressing (1) because it is forbidden in the Gospel. "And be not fashioned according to this world." Rom. 12: 2 (Revised Version). This includes dressing, as well as all other sinful fashions of the world. (2) Because it is to gratify the lusts of the flesh, the lust of the eye, and to attract the attention of other people. Test: If everybody in the world were blind but me, would I carry all the superfluous

ornaments on my person that the goddess of fashion demands? No; I would dress only for comfort. (3) Because it makes slaves of those who should be free in the Lord Jesus Christ. They are not at liberty to select for themselves, but must bow to the mandates of their goddess, even to the piercing of their own flesh, as do the heathens. The heathen pierces the nose and hangs on the ornaments, which would make us laugh to see them in society. The heathen might laugh to see our ladies in society, who have missed the nose but pierced both ears, and hang their ornaments there. (4) Because it is injurious to health and brings on premature death. No doubt many once fair daughters of Christendom are now filling a suicide's grave. No murderer has eternal life. (5) Because the fashion magazine takes the place of the Bible, or is consulted more than the Word of God. (6) Because fashions are not worn on account of their beauty. About a quarter of a century ago a fashionable lady could scarcely pass through a medium-sized door on account of the magnitude of the fashion. A lady now would not appear in society in such a costume. If the fashion should change, then what? Later came the bangs and the protruding bustles, and now the enlarged sleeves. They are not, and never were beautiful, but were fashionable, therefore must be worn by fashion-slaves.

There are many other reasons that might be given why the Brethren do not follow the world in fashionable dressing. Let us also avoid slovenliness.

Hylton, Va.

#### FALSE CHRISTS, PROPHETS AND TEACHERS.

BY J. H. MILLER.

THE Bible warns us of such characters.

1. False Christs. They have been, and still exist. "For many shall come in my name saying, I am Christ, and shall deceive many." Matt. 24: 5. "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24.

False prophets have been, and now exist. "False prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." Mark 13: 22. The apostle warns us against all who may draw away from the true church. Paul saw the Galatian brethren were so soon shaken, and admonished them kindly to a steadfast faith. Hear him: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel." I fear a number are preaching "another Gospel" and leading many innocent souls away from the Truth. The apostle saw some that troubled the church then; we have those who trouble the church now. "There be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1: 7, 8. "If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha." 1 Cor. 16: 22. A curse will fall upon all who will follow false prophets, or false angels who pervert the right ways of the Lord. Titus saw that such must by "faithful words" and "sound doctrine" be restrained, "whose mouths must be stopped." Titus rebukes a prophet who said, "The Creteans are always liars, evil beasts, slow bellies: therefore rebuke them sharply." Titus 1.

Several years ago a man came to my house,

representing himself as "Christ's second forerunner." He told me that John the Baptist was Christ's first forerunner and he was the second. He claimed to live in Toronto, Canada. He was a man of about sixty, and he said the Lord would come in his lifetime. His mission was to travel over the United States, and as soon as he had visited the principal cities and sold a small book which explained his mission to the people, then Jesus would come in the clouds of heaven.

I asked him if he believed in the Bible.

He said, yes, that was his guide, as his book mostly explained the Bible prophecies.

Then I asked him if he believed in the New Testament.

"Yes," was his reply.

"Do you believe the commands given by the Savior are essential to our salvation?" I asked.

To this he firmly replied, "Yes, sir."

I called his attention to baptism, feet-washing, etc.

He said in the Spirit he believed we should be baptized, and also wash feet in the Spirit. He spiritualized about everything.

Then I called his attention to Christ's feeding the five thousand, and some other natural works of the Savior, wishing to know whether they ate to supply the natural or spiritual man. He became restless and soon exhibited a bad temper.

Then I told him that he was a false prophet, and that Jesus gave warning of such men, and that Paul told us, "If an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed;" and I reminded him that the Word tells us, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 John 10. Such a man as he was, I call a false prophet.

In later years two men (single) came to my house from Detroit, Mich., claiming to be Israelites, who dressed after the style of a Nazarene. Their hair was long on the shoulder, and they claimed they would never die. They had a budget and preferred walking as the apostles did. They would not allow a razor to come on their faces. Their preaching was free, and they wished people to keep them free of charge. The youngest was not over eighteen or twenty years old, a beardless boy, but his hair as long as nature would let it grow, which was about twelve inches. The older one (about thirty) had his hair about twenty inches long.

They claimed a special call from God. They said if they would not cut their hair, would travel on foot, eat no pork, etc., they would never die.

I asked them if they believed in the Scriptures.

They readily replied, "Oh yes."

Then I called their attention to Heb. 9. "It is appointed unto man once to die, but after this the judgment."

"Very true indeed, but the righteous never die, but they fall asleep in Jesus."

Yes, but Paul tells us, "Jesus died for our sins according to the Scriptures." 1 Cor. 15: 3. Do you suppose that you are better than our Savior was who died upon the cross, and the apostles, who all died a cruel death, except John? Such doctrine is misleading, and we have no use for such misrepresentation of Scripture. Attention was called to his long hair. I told him if Paul were here he would tell him he ought to be ashamed of himself for wearing long hair. 1 Cor. 11: 14.

3. False teachers are called apostles in 2 Cor. 11: 13. There were in those days "false apostles, deceitful workers, transforming themselves into the apostles of Christ."

We have met men who called themselves apostles, and claimed to perform miracles; but when



put to the test they were found to be false apostles. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3: 1-7. Perilous times have come; many who are false Christs, false prophets, false apostles and false teachers are in the world trying to lead souls away from the true Christ, being "lovers of their own selves." These false teachers speak of their own work, hence they are not genuine; they are covetous, building up churches of their own filthy lucre. They are "boasters," telling what great things they have done to draw disciples after them, "proud," not willing to follow the plain commands of Jesus; "blasphemers," saying they are apostles and prophets, while by so doing they blaspheme the worthy name of Christ; "disobedient to parents," not willing to obey the doctrine of Christ as handed down by their fathers who have been faithful workers for Jesus; "unthankful, unholy," forgetting to thank God for the daily bread they eat and for what he is doing for them now; and not letting their lights so shine that men can see their holy lives; "without natural affection," carrying on their wickedness, having their consciences seared as with a hot iron; "trucebreakers," making contracts and not living up to them; "false accusers," calling righteous people wicked, as they did Christ, saying he cast out devils by Beelzebub; "incontinent," following the lust of the flesh; "fierce," looking more like the child of the devil than of God; "despisers of those that are good," speaking evil and disrespectful of those who follow the Savior in "doing all things" as he commanded; "traitors," willing to sell Christ, as Judas did, for a small sum of money; "heady," headstrong, always wanting their own way, rash, hasty, ungovernable; "highminded," feeling themselves above their Lord, not willing to stoop to the simple command of feet-washing; "lovers of pleasure more than lovers of God," preferring to go on a pleasure trip, even a Sunday excursion, rather than to the house of worship; "having a form of Godliness, but denying the power thereof," having a zeal for God, but not "according to knowledge."

Paul would have us turn away from such mockery of religion. What a day the FINAL DAY will be, when all will be brought open before God! "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7: 15.

Goshen, Ind.

## THE BIBLE, WHAT TO DO WITH IT, AND WHY.

BY JAMES M. NEFF.

In Seven Parts.—Part Five.

ASIDE from the peculiarities of the language in which divine Truth is expressed, there are some considerations that ought to give us enlarged ideas of the necessity of searching the Scriptures, to which it may not be amiss to here call attention.

Of course we ought to be *honest* in our search of the Scriptures. If there is anything in all the world which a man should undertake with

honesty and sincerity of purpose it is that of going in quest of the eternal truth of God, the investigation of the great questions of sin, righteousness, life and destiny, of which the Bible treats. And to thus go to the Book of God with a fair and unbiased mind we hold is a difficult thing; and if difficult, it then requires a special effort. A thing that is easily done calls forth but little energy; but in proportion as the difficulty of its accomplishment increases does the necessity of lively exertion the more appear. There are, as it seems to us, real barriers in the way of an honest search of the Scriptures. Let us see what they are.

Pride is one. A man who thinks of himself more highly than he ought to think is likely to put a similar estimate upon the opinions that he has held and advocated in the presence of his friends. He shrinks from the thought of being found mistaken in any theory that he has proposed or opinions that he has expressed. When such a man opens his Bible he does so under the strongest temptation to study it in the light of what he has been accustomed to believe and advocate. If he begin anew his search for the teachings of the Bible on the subject of free grace, regeneration or baptism, he finds it extremely difficult to forget his former opinions. Unless he put forth a very special effort to avoid it, he will throughout his entire search continue to cherish a favorable feeling toward his former opinions on these questions and a particularly unfavorable feeling toward every argument that seems to be to the contrary. And the chances are that he will find much more in favor of his opinions than against them. His eyes and his mind and his heart will be wide open to see and appreciate all that is favorable to his already formed opinions, but in his mind and heart he has, perhaps without thought or intention, however, set up a barrier against anything that may seem to be unfavorable to his preconceived notions of the truth.

A young man incidentally gets into a discussion with his companions on some Scriptural topic. Unfortunately he has never studied the Bible much. But for some reason, he hardly knows why, he takes a position on the question raised by his friends, and tries to defend it. Of course they talk loud and make many words, but there is not much said on either side, except that a number of assertions are made that are not proved. The young man goes home and searches his Bible perhaps more eagerly than ever before. He wants to find Scripture to *prove* his position. He would feel humiliated to find himself mistaken; it would wound his pride; hence he makes a very special effort to find all that the Bible has to say *on his side of the question*.

But this particular kind of pride is not confined to young men. There is perhaps no class of people that are free from it. How often have men gone from a heated discussion, public or private, and taken up their Bibles, almost trembling with fear lest they may not be able to find what they thought was there, or lest they may find what they thought and still hope is *not* there. Shame on such dishonesty! Is it any wonder there are so many different opinions on Bible questions? Need we be surprised at the number of sects and schisms in Christendom?

Why this great fear of being found mistaken? We are fallible creatures yet, are we not? And everybody knows it, I suppose? And yet the pride in us shrinks from being compelled to change our position. I dare say that the danger of dishonesty, of doing ourselves a real spiritual injury and blinding ourselves to a part of God's truth in trying to prove ourselves right

is often much greater than the danger of being mistaken.

Of course it is very desirable to hold the true position on all Bible questions; but the man who is candid enough to search the Scriptures *independent* of his former opinions and unhesitatingly exchange error for truth when he finds himself mistaken is on a surer way of *finding* the truth and *getting* in the right position than he who is so much afraid of making a change. Remember this: that it is far better that we find ourselves mistaken here than that we cheat ourselves into the belief that we are right here, and come to the judgment to find ourselves mistaken there. We need to forget ourselves and our opinions and search the Bible for what it has, and not for what we thought and hoped it had.

## MIRACLES AND DIVINE HEALING.

BY I. J. ROSENBERGER.

A miracle is a supernatural operation wrought by divine power.—Cruden.

1. *Miracles are designed to invite and secure credit and confidence in both the performer of the miracles and his message.* The different dispensations set up and ordered by God have all been contrary to the natural course of things. The spirit of the law of life, as held forth in the Gospel, is likewise contrary to nature. We are represented in the Gospel as being grafted into the spiritual kingdom "contrary to nature." The natural man fails to discern the things of the Spirit; "they are foolishness unto him." Therefore to get this natural man to accept this strange message from that unseen world, a miracle must be wrought to evidence the supernatural power behind the throne.

When God dispatched Moses to lead Israel from the land of bondage to the land of freedom, he gave him the power of miracles, to be wrought in the presence of the elders of Israel and Pharaoh. The elders were convinced, but Pharaoh resented. When that heavenly messenger, whom we sometimes call the Son of God, and sometimes the Son of Man, or the Son of David, came on his world-wide mission of saving our race, his person was seemingly unnatural, his mission supernatural; hence, to give his efforts success, miracles were a necessity. It is therefore said, "When Jesus was in Jerusalem at the passover in the feast day, many believed in his name, when they saw the miracles which he did." John 2: 23 Nicodemus said, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him." John 3: 2. For the same reason Christ, in sending out his apostles, empowered them with miracles, as seen in his final commission, recorded in Mark 16: 17, 18, which they exercised on various occasions in advancing the work of their Master's new kingdom.

2. *Satanic power has also exercised an influence in working miracles.* This is seen in the efforts of the magicians who confronted Moses. Paul alludes to this same work of this agent of evil in these words: "Whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2: 9. The agent of this Satanic power is called "a beast" in Rev. 13: 14 and is said, "to deceive them that dwell upon the earth by means of these miracles which he had power to do." In Rev. 16: 14 this same power is called "the spirits of devils working miracles." Satan has power, but not all power; he is wise, but not all-wise; and he will not only be chained, but his work will be brought to naught, while of Christ's "government and his kingdom there shall be no end." Hence



Satan's power of working miracles has always been limited.

3. *The days of miracles have ceased.* We now have the law and doctrine of this new kingdom set up, its principles reduced to writing, the system well authenticated. We are now "thoroughly furnished unto all good works." We are now to "go" and "preach the word;" nothing said about performing miracles. To us it may be said, "We have Moses and the prophets; if we hear not them, we would not be persuaded though one rose from the dead." "This power of working miracles continued in the church an hundred years after Christ's ascension, until Christianity had taken root in the hearts of men." Irenæus, lib. II, C. 58 says, 'that many believers, besides the apostles, had this power of working miracles; as new-set plants are watered at first until they have taken fast rooting; so, that the Christian faith might grow faster, God watered it with miracles at its first planting.'—*Mr. Burkitt, M. A., Comment on Mark 16: 17.* "It seems pretty clear that miracles ceased before Chrysostom's time."—*Buck's Theological Dictionary.*

The healing of the sick was common in the day of miracles. The sick have often since recovered under very doubtful circumstances. When anointing with oil, or special prayers, are associated with a view of recovery, it is commonly called supernatural or divine healing, another name for miracles. To this modern theory of divine healing we have never given consent, for the following reasons:

1. Divine healing is a miracle and the day of miracles and their mission have ceased.

2. The claim that anointing the sick with oil is designed for physical healing is unwarranted.

*First.* Miraculous healing in the Scriptures was performed upon the saint and sinner, while the anointing is for the sainted sick only. Are not the wicked sick in equal, if not greater, need of being healed than the sainted sick?

*Second.* Baptism, feet-washing and the anointing with oil are externals, performed upon the body, but they are designed to benefit the soul. "Purify your souls in obeying the truth."

*Third.* James gives the result of anointing thus:

(1) "The prayer of faith shall save the sick." When we are seeking the lost it is good propriety to say that "save the sick" means to save the soul.

(2) "The Lord shall raise him up." See Eph 2: 6.

(3) "If he have committed sins they shall be forgiven him." This benefit is for the soul plainly. James says nothing about healing the body.

*Fourth.* Of those anointed for divine or miraculous healing only a small per cent recover; hence it has the appearance of a system of chance, which is inclined to awaken distrust in God's means and make infidels; while all the results that James names of each, he says "shall" follow. The results that James names I have often noticed with pleasure at the bedside of the anointed sick. All things being equal, they are assured that their sins are forgiven. This assurance raises them up to new hopes and prospects, which renders them confident that they are saved.

3. In Mark 16: 18 Christ plainly gives the divinely-appointed means for physical healing. "They shall lay hands on the sick and they shall recover." "Now . . . they that had any sick . . . brought them to Jesus and he laid his hands upon every one of them and healed them." "And it came to pass that the father of Publius lay

sick of a fever . . . to whom Paul entered in and prayed, and laid his hands on him and healed him." This ought to have weight with the reader.

We are living in an age of wonders and it is not strange that we have physical healing on that line, but please do not call it "divine." Wonderful effects can be wrought upon the body through the mind. Nervous diseases and lame limbs have been known to yield to magnetic or electric influences in a surprising manner, but it is not divine. An elder's daughter recently received great relief from a few gentle strokes of a doctor's hand; but the doctor was honest and said it was not divine. The visit of a friend, a cheerful conversation, or a mere imitation of medicine, has produced changes upon the sick, and though very sick they recovered; some were converted, others not; some were anointed, others not. These the doctor gave up to die, but who can name the cure? Who? Who? Who?

A stumbling-stone with me in accepting this divine healing theory is that the masses of its advocates only accept of a small part of the Gospel; and I do know that "whoso transgresseth and abideth not in the doctrine of Christ hath not God."

In the days of my boyhood people used to send for Grandpa Brenner to stop blood and relieve pain; but that good old man could not heal the wound. Hence to see some one relieve pain, or implore God's blessing to recover the sick, and to see those prayers seemingly answered, is no proof that God, by a miraculous interposition, answers such prayers; for, as we have seen, other influences besides divine may heal.

#### GETTING READY TO BE HAPPY.

BY ROSA FLORY.

Too many of us are looking forward to happiness in the future instead of getting all the happiness possible out of the present. It is well to remember that the time never will come in this world when we shall have everything we want just where and when we want it. The only way to be happy is to enjoy all we have to the utmost as we go along, whether it be much or little. It is right to prepare for a rainy day when it can be done without sacrificing Christian principle, but it is not right to bend all of our energies to this end and put off until the future the happiness we might enjoy every day. It is far too common to see people working and saving, denying themselves all recreation and many comforts, to lay up money to buy more land and build larger and finer houses, or to save for their children, thinking that when they have accomplished this they will be happy and begin to take comfort. The hoped-for point may never be attained, or if it is, sickness or death may have come first and the dear ones with whom we expected to be happy may be gone forever. How much better it is to use some of the good things of life as we go along for the benefit of the poor and needy. Try it and see if you will not be happy now, instead of waiting for a new house.

Do not starve to-day, either body, mind, or soul, thinking that you will riot to-morrow. Life is uncertain. Take time to read, rest, go to church and enjoy the society of friends. If we are ever happy in this life we must enjoy what every day brings. We must be grateful and glad for all the good that comes into our lives, and patiently bear our trials, believing that all, if rightly used, will fit us for the enjoyment of perfect happiness hereafter.

Pleasant Hill, Ohio.

#### CHIPS FROM THE WORKHOUSE.

BY DANIEL VANIMAN.

GOVERNMENT is the exercise of lawful authority to direct, restrain and to harmonize the actions of men. The army officer directs, restrains and harmonizes the actions of the soldiers; should any one refuse to be directed, restrained or have his actions harmonize with the rules and regulations of the army, forcible means are employed to bring him into line. All human government is based upon this principle. Not so with the government of Christ. God is love; and the entire government of Christ is based upon love and persuasion. What cannot be done in this way among God's children cannot, in harmony with the government of Christ, be done at all. Christ is represented as the Good Shepherd going before his sheep and calling them, and those who hear his voice will follow him. They are at liberty to follow where he leadeth, or to go some other way. The true Christian teacher is to "reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 2; and in all things to "show himself an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4: 12

At one time many of Christ's disciples went back and walked no more with him. Then said Jesus unto the twelve, "Will ye also go away?" which clearly implied that they could do just as they wished. Their preference was to stay with him and continue to learn from him. It is right for the officers of Christ's army to direct, restrain and harmonize the actions of the wayward and unruly, so far as it can be done by love and kindness; by harsh and compulsory means NEVER. Sometimes it is necessary for the followers of Christ to leave such as have not the love of God in them behind; that is, withdraw from them and let them be as heathens and publicans. Even this, when required, should be done tenderly and kindly, just as all restorative means are first exhausted before a sore finger or hand is given up to the surgeon's knife and saw. It is only when there is danger of the dead, useless finger or hand poisoning the body that we become willing to give it up, and even then we wish the surgeon to deal as tenderly with it as possible.

#### A TRUE HERO.

WOULD you like to know a true hero? Then read this story of Chrysostom before the Roman emperor, who had just threatened him with banishment if he still remained a Christian.

"Thou canst not, for the world is my Father's house; thou canst not banish me," Chrysostom replied.

"But I will slay thee," said the emperor.

"Nay, but thou canst not," said the brave Christian; "for my life is hid with Christ in God."

"I will take away thy treasures," threatened the emperor.

"Nay thou canst not; for in the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left," continued the Roman.

"Nay, and that thou canst not," once more the noble Christian answered; "for I have a Friend in heaven from whom thou canst not separate me. I defy thee. There is nothing thou canst do to me."—*S. S. Treasury.*



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him to store as God hath prospered him, but there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### Committee:

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
Galen B. Royer, Sec. . . . . Mt. Morris, Ill.

## A VISION OF JUDGMENT.

(By Ellen G. White, Existent in the Independent.)

I SLEPT—and started broad awake with fear!  
My room was light as in the noonday clear,  
And lo! an angel with a look severe!

In awful silence he did then unroll  
My past before me like an open scroll,—  
The day of judgment overtook my soul!

"Have I so deeply sinned?" I faintly cried;  
"Waste,—waste is crime!" the accusing Voice replied,  
"Look on the record, and thyself decide!"

Then self convicted, weeping and abased,—

"Alas, my heedless youth!" I cried in haste,  
"When all life's golden moments ran to waste!"

"Not so!" grave voice that my rash thought condemned,—

"Youth's folly oft is wisdom in the end,—  
'Twere ill to heed what God has given to spend!

"Look over again upon thy later days  
When trials came, thou shouldst have turned to praise,  
And sorrows, sent to teach thee heavenly ways!

"Those priceless pains,—those sacred, stricken years!  
How thou hast squandered them too well appears,—  
In useless protests and unworthy tears!"

The final words died on some far-off shore,  
And all was dark, and I alone once more  
And broad awake,—had I but dreamed before?

O warning dream! O timely, saving fear!  
Even loss is welcome now, and hardship dear,  
Angel of Judgment! till thou dost appear.

St. Paul, Minn.

## A FEW ITEMS.

BY D. L. FORNEY.

—THE MESSENGER of late has been so full of rich food for the soul that it would seem hardly possible to improve upon it.

—The suggestions of Bro. D. L. Miller on "Annual Conference for 1900" will meet a hearty response in many minds. After reading it the question came, Why wait till 1900 for so good a work? Many who could be benefited by it now will then have passed to the beyond. If there was financial gain at stake, would we not say, Let us have it this year? However, let us all work and prepare, that, as soon as it comes, those who do attend may have a feast to the soul.

—Since the church has adopted the Brethren's Sunday School Song Book and it is in use in many places, would it not be well to use it in part of the song service at Annual Meeting next June, where much time is spent in singing? If the Committee on Programme, or those having the matter in charge, would suggest that brethren and sisters attending the meeting bring their books along, much good could be done with an efficient leader.

—In Bro. Moore's editorial on "Ordinances" are some thoughts worthy of farther study and development. "The higher life" is what we

all should strive to attain to in God's appointed way.

—The announcement of Bro. Hoover's sudden death brings sadness to many hearts. Truly, "thou shalt be missed because thy seat will be empty" in many places.

Palestine, Ark.

## AS YOU PLEASE.

BY S. B. MILLER.

"Oh, how I do wish I didn't have to work any! It's just sweep, dust, scrub, wash dishes all the time," said fifteen-year-old Ellen.

"Yes, and here too," said Lemuel, "I have to carry coal, feed the chickens, milk the cows, and do that horrid churning, and have no time for fun. I just wish I could do as I please."

"And me too," said Eva Lena. "I am asked to run here or there for somebody all the time, and find no time to play with my dolls."

"Well, children," said mamma, "you may do as you please for one week, and see how you like it."

"Oh! thank you, mamma. How kind! Won't we have a fine time?" said all three at once.

And so they tried it. They weren't called for breakfast, and stayed in bed as long as they could. When they did get up their breakfast was waiting for them, but it had become cold. They complained very much, but neither one felt under obligations to do anything for the others. David did all the outdoor work and then helped mamma with the housework. They were kept quite busy doing the work and keeping things straightened up after the children, as they left things just as they pleased. David and mamma being busy, the time passed rapidly for them, but the children became restless, couldn't find enough fun to keep them going, so became cross and impatient, and thought the days were so long.

Friday evening mamma told David that they would spend Saturday as their holiday and do just as they pleased. Saturday morning when the children awoke, the kitchen seemed deserted. There was no breakfast for them and no fire in the stove. Eva Lena ran to mamma's room and found her in bed. "Are you sick, mamma?" "Oh no! dear. I am tired and thought I, too, would do as I pleased to-day. David has gone to spend the day as he wishes. You will have to look out for yourselves to-day." So saying, mamma turned over in bed and pretended to be sleeping. Eva Lena reported to the others how matters stood, and expressed a desire for some kind of a breakfast. Ellen tried to get breakfast for the waiting, hungry children. The fire was slow in starting. The children hurried her and she became nervous and finally angry. She burned the potatoes, spoiled the gravy and forgot the meat. It was a sad affair, but they made the best of it. Mamma arose, dressed herself and went "calling."

"Now," says Ellen, "mamma is gone. Let's have a fine time. I'll get a nice dinner ready, and we'll invite Mr. Beatty's children over to spend the day."

The children came, and all went out under the trees to play. Ellen forgot all about her dinner until the children began asking for something to eat. Then she became in a hurry, the children didn't want to help her, and she finally wouldn't get them a bite, declaring that she didn't have to, as the time was hers to do as she pleased. Angry words followed and Mr. Beatty's children went home, tired, hungry, and feeling greatly offended at the treatment they had received. When mamma came she found things in a turmoil. The children were cross and angry at each other.

Each went to mamma with its complaints. After receiving a few words of counsel from mamma, each set to work to do the evening's work and prepare for the coming Sabbath Day. As they gathered around mamma, in the evening after supper, she asked each to tell her how they liked "doing as they pleased." Each and all pronounced it a complete failure. Mamma then told them how selfish it was to desire to do as you please and to please to do nothing to help others; that the more we do for others and the less we think of ourselves, the more pleasant life will be for us.

Do all you can to make others happy and you will be happy. Do all your little tasks bravely and thereby become better prepared for life's real, earnest duties.

Maxwell, Iowa.

## DIARY LEAVES.

BY W. B. STOVER.

Bombay, Saturday, Jan. 19.

TO-DAY my attention was especially called to Bulsar, a town one hundred and twenty-five miles north of this city, where there is no work. To the north of it, and to the south, and to the east are no missionaries for many miles. We had been recommended to occupy it several times before. It is three miles from the sea, is said to be quite healthful, and has a population of over 10,000 inhabitants. This is surely from the Lord, and we must see to it.

After supper this evening we walked around several blocks past a Hindoo temple and idol. Sure enough, there it was; a hideous-looking image of man, all painted in brilliant colors, and garlanded with flowers. There was the bell hanging before the idol a few feet,—the bell that worshippers ring to awake the god before they do their oblations to it. The god stands in the center of the room to the rear, on the ground floor of the idol house, the bell hangs in the entry, and the beathen priest lives up-stairs. Not all god-temples are alike, but this is the arrangement of this one, the nearest to where we are at present staying.

To-night before going to bed, a great noise began near our house. There are drums and bells and cymbals, if we should judge by the sound. It reminds us of the serenade that is sometimes given to wedding parties at home. We are told that a Hindoo has died, and this thing will be kept up until the body is taken away and burned!

Sunday, January 20.

We went to church morning and evening. Coming home in the evening we walked by several fellows, sitting by the wayside wrapped in rags and crying, "Ram, Ram, Ram, Ram," etc. They sang it lazily, like, "do, me, do, me, etc." Religious beggars these. How utterly wrong is the idea that religion saves. True religion is the result of being saved through faith in Christ.

Bombay, Jan. 22.

We hope to start for Bulsar to-morrow evening. May the Lord establish our way.

Bulsar, Jan. 24.

We arrived this morning at day-break and found it quite cool and chilly. I left my traveling blanket and shawl at the station, and started out, umbrellas in hand, to find what I could. Meeting many people, I asked those whom I supposed by their looks, could understand me whether there was a bungalow for rent in the place. A Parsee gentleman sent his boy to show me one. I looked all through its two little rooms and veranda, and wondered why so small a bungalow was to let, while part of it was already occupied by a native family. Then I gave the boy a half



anna, and made him understand that I did not need him any more, while I went on alone into the city. Seeing a large building, I went into it. A Parsee was keeping store, and he spoke in good English. I told him what I wanted and where I had been. He told me I had been to the dak bungalow. The dak bungalow answers the purpose of a hotel, except that it is not furnished. The traveler brings his own bedding and buys his own supplies, and the family at the other end will cook his meals for him if he requires. The traveler is not expected to stay more than a week, unless by special permission. No charge is made, but you are expected to pay, and you are always asked for more.

The Parsee storekeeper sent his boy with me to an empty bungalow, and indeed all over the town. We walked and walked, he before and I after, with scarcely a word passing between us. His language was foreign to me, and mine was so to him. When we returned, I asked the Parsee what I should pay him for his boy. He replied, "Nothing at all, sir, but you might give him something for his encouragement." So I gave him a half anna to encourage him.

I heard of a Christian living in town, and at once set out to find him. Mr. LaPersonne and his wife are Eurasians, a splendid people, having professed Christianity many years ago, and gave me a hearty welcome. They have a large family, and are very anxious for us to locate there. We took dinner with them. We started home at 3:13 P. M., arriving in Bombay at about 9 P. M. Bulsar seems likely the place where we shall locate, and while we are not yet decided, the decision is rapidly growing upon me.

Bombay, Jan. 25.

Fridays we usually write our letters home, as the ship sails on Saturdays. Mr. and Mrs. Fuller called in the afternoon and encouraged us to locate at Bulsar. He said it is an open field and must be taken, and he is glad to see our Brethren take it and occupy it in good earnest. He is an American and knows our people there. Mr. Abdul Aziz called later. He, too, says it is a very hopeful field, and rejoices in the prospect of our taking possession of it. All straws point toward Bulsar for us, and I presume that is to be our field, at least to begin with, and the work will be in the Gujarati language.

Jan. 26.

Our good ship "Peninsular" sailed for England to-day. She has been to China since we saw her the last time.

Monday, Jan. 28

We took our first lesson in Gujarati from Munshee E H Saleman. The MESSENGER failed to come to-day. It missed last week too. I wonder what's the matter. It seems long to wait until the next one will come.

Bulsar, Jan. 29

We all three came from Bombay last night by train to this place, arrived quite early in the morning and slept in the station several hours. While we were napping we were occasionally awakened by the buzzing of mosquitoes or by the howling of pariah dogs, neither of which was pleasant in sound. We visited the bungalow most suitable, but found it not quite desirable, but the best we can do. We made inquiry as to furniture, cooking utensils, bread, water, etc., that we might know what to procure in Bombay to best advantage, and what we had better get here.

We had a pleasant call with LaPersonne's. The natives call him Jimmie Sa'ib. I visited the Anglo-vernacular school too. The headmaster took me from room to room with himself, and as we came to the door of each room, all the boys there shouted out loud in concert, "Good morning, Sa'ib." I responded to them, "Good morning." They were pleased with my little visit, and some

of them seemed very intelligent. There were no girls in the school that I saw. The benches were arranged along the wall all around the room.

Before we went to the station this afternoon, we were told that some out-caste people, seeing us, had been inquiring if we were going to locate here and if we intended to start a school, and if they could send their children. We consider that a favorable indication. The government provides schools for all, but the high-caste boys make it so unpleasant for the low caste boys, that they seldom attend. The missionary is an equalizing power. He lifts up the fallen and brings down the high-headed. We did not engage the bungalow, preferring to leave it until we reached home, and then decide. Arrived in Bombay quite tired out and hungry.

Jan. 31.

This evening, just before supper, some servants came with a regular Indian dinner. It was prepared for four, and very plentifully. It was sent to us all by a zenana lady whom Mrs. L. (the lady with whom we are at present staying) visits. She knows there are four of us here, and expressed herself thus kindly to Mrs. L. We relished the dinner very much.

Feb. 1.

I sent the letter to engage the bungalow to-day, and will now write home to have all our mail addressed to us at the "mission house," Bulsar, India.

I feel so sorry to see the word "Dankard" used so often. It is very unfortunate, especially in new fields. The people think of drunkard in spite of all, and laugh as one tries to explain it. How much better is "Dunker," a term with significance! In a book, published in this country, giving the different churches, this is found: "German Baptist Brethren or Drunkards." The book is in the house here, and truly, really, honestly, that is the way we are rated! I love my church, and I think I shall never call it a "Dankard" church any more.

#### THE BIBLE IN SUNDAY SCHOOLS.

A WRITER in the *National Presbyterian* gives some excellent advice concerning the use of Sunday-school helps. We quote the following from his article:

"We have several times called attention to the custom in many of our Sunday schools of using only the lesson-helps in the recitations. This is to be regretted. Why should the Bible be banished from our Sunday schools? We might as well banish it from our churches. Indeed, it is practically banished from the pew. We seldom see a Bible in the congregation in this country. In England and Scotland those who go to church to worship take their Bibles with them. In many churches the pews are supplied with Bibles as well as hymn books. This is right. The people read the Scripture 'as on and the text with the minister, and if he has occasion to refer to proof texts or parallel passages, the people can follow him. But in our country, especially in most of our Methodist churches, we see a Bible nowhere except in the hands of the minister.

"But much to be regretted as this is, it is not as bad as to see the Bible absent from the Sunday school. We go to Sunday school professedly to study the Bible, and if we do study it there, why, then, do we not have the Bible, the whole Bible in our hands? There are classes in some of our schools that would be at a loss to look for the lesson they are studying if a Bible were placed in their hands. This is all wrong. Every pupil ought to have his own Bible, and he ought to be so familiar with it that he could turn to any book in it without hesitation.

"Some of our teachers seem to know the place our Sunday-school helps are intended to fill. They are not designed to fill the place of the Bible,—to be studied and used, either at home or in the school, as a substitute for the Bible,—but simply as *helps in studying it*. The first thing to do in such cases is to study the text of the lesson as it stands in its place, with its connections in the Bible. Read it carefully. Read the context before following it, so that you may see the general subject with which it is connected, and its bearing upon the language of the lesson-text. Trace out the references, and thus gather all the light you can from the Word of God. The lesson-helps are intended to aid in this careful study of the text, and to suggest such practical improvement of the lesson as may assist the teacher in applying the instruction given. This is all.

"The teachers and the pupils should leave their Magazines and Quarterlies at home, and bring only their Bibles into the Sunday-school room. Or, if they wish to use any of the helps for reference, let them be laid aside as soon as used. In no case let the teachers use the questions and answers in the Quarterlies with their class. They may be consulted in the home study and preparation of the lesson, but should never be brought into the recitation. We know some will say, 'I cannot have the time necessary for such study of the lesson; I am too busy.' It does not require so much time; it is system, method, that is needed. Some of the busiest men in the nation make the most careful preparation for their Sunday-school work, and come before their classes on Sunday morning as fresh and full of the lesson and its blessed teachings as if they had not been toiling all the week in their places of business. This is not a fancy sketch of an ideal teacher, but a sample of what may be found all over our country. We could give the names of several such teachers."

"It was said of a Chinese convert recently deceased, by some well fitted to bear testimony to his life, 'There was no difference between him and the Book.' In contrast to this we have heard the reproachful remark of a Brahmin, 'You Christians are not as good as your Book. If you were as good as your Book you would convert India to Christ in five years.'"

#### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by True Immersion, remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after sunset on the day.

That the Salvation of the Holy Kiss, or Kiss of Charity, is binding upon all members of Christ.

That War and Retaliation are contrary to the spirit and self-denying character of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, is binding upon all Christians.

That it advocates the church's duty to support, financially and Tract work, giving to the Lord for the spread of the Gospel and for the rescue of sinners.

That it is a vindicator of all that Christ and the apostles have entrusted upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be in accordance with the Bible.

The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 5 cents per package; 40 cents per hundred.



# The Gospel Messenger,

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H. B. BRUMBAUGH, Huntingdon, Pa., }  
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J. B. BRUMBAUGH, } Associate Editors.  
I. G. ROYER, }  
JOSEPH AMICK, } Business Manager

ADVISORY COMMITTEE.  
L. W. Teeter, Knosh Ky, Daniel Hays.

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., April 9, 1895

SOME one sends us the following clipping. It deserves attention: "When one goes to church and hears a most affecting and earnest appeal for money to spread the Gospel through the world, and then looking around sees enough waste material in the ladies' sleeves in that one church to keep a missionary in the field, he is apt to think of Ezek. 13: 18, 'Woe to the women that sew pillows to all arm holes!'"

THE Government detectives are looking into this "chain letter" business. Too many people are using the mails without authority for the purpose of collecting money. Recently a man was arrested in Tyrone, Pa., for taking in the dimes from all parts of the United States without due appointment. He received as high as \$2000 in three weeks, and there is no telling how much would have been gathered in if the Government had not taken the matter in hand. Some thought we were a little fast in condemning the chain letter system as an aid in our missionary work. Later developments will probably show the wisdom of our course.

By and by, we presume, we shall find out just how Mr. Talmage baptized Mr. Houston in the River Jordan in 1889. Mr. Talmage's paper at one time said it was by trine immersion; at another time, in the absence of Mr. Talmage, it said that it was done by single immersion. But here is something having a direct bearing on the question:

PANORA, IOWA.

To Whom it may Concern:—

In the summer of 1892 (I think in August) I heard Mr. Houston say in a public lecture, in the M. E. church in Burr Oak, Kans., that Rev. T. DeWitt Talmage had baptized him in the Jordan, by immersing him three times face foremost, or words to that effect.

ETHEL STEVEN.

The testimonial was sent us by Bro. J. D. Haughtelin, of Panora, Iowa, who adds: "I have been acquainted with this sister about two years, and I consider her statement reliable. She heard Mr. Houston say that Mr. Talmage did not like to own that he had baptized him thus, but that it was a fact all the same."

WHERE our correspondents have but a few items of news, or something of interest that can be stated in a few words, we recommend that they write them up briefly and in a form suitable to appear among the editorial items, instead of adding unnecessary verbiage in the effort to stretch them out to the ordinary proportions of a letter. Thus our paper may be made more spicy, and less of our valuable space will be taken up by that which is comparatively unimportant.

SOME one sends us an article that appeared in the Pittsburgh (Pa.) Commercial Gazette in 1893, concerning "Skilled Orientals," or the Tribe of Talo emigrating to America. The communication speaks of millions of a hitherto unknown people of rare skill and civilization living in China. The whole story is a fraud, gotten up by some skillful writer for the purpose of deceiving the reading public. It has been many times exposed by the papers of this country.

MINISTERS sometimes tell their hearers that it is better not to come to church at all than to come with an impure motive. Whatever may be the preacher's motive it is probably better for him not to talk just in that way. Every reasonable effort should be made to get people to attend religious services, even if some do come to see and be seen, for by and by good impressions may be made on their minds that will lead to conversion. Hundreds of people have been led to embrace Christianity who first began attending preaching out of improper motives. The judicious minister will embrace every opportunity to reach that class with the Word, and there have been occasions where years of earnest efforts were required before the heart could be reached. Touching this point, Eld. D. P. Saylor one time said that he saw a strong Irishman, with a great iron hammer strike a large stone twenty-four heavy blows, in rapid succession, without seeming to affect it in the least, but when the hammer came down the twenty-fifth time the stone flew into a half-dozen pieces. It was not the last blow that did the work, but the other blows with the last one added. Ministers need not be discouraged because people attend their services and do not unite with the church. Let them continue their preaching, and by and by the fruits of earnest efforts will appear.

## BRO. SAMUEL W. HOOVER.

"ONE by one we are passing over," were the words, bearing the burden of a prophecy, spoken by our beloved brother as his feet touched the verge of Jordan and the messenger came to call him to his home on the other shore. He was standing in his accustomed place preaching the Gospel of Jesus Christ, and with the words quoted above he closed his last sermon and fell with his armor on, face to the foe, nobly defending the Truth. It is grand to die the death of a Christian, but how glorious to die thus! So our beloved brother Quinter, of sacred memory, passed away, and so died our dear brother Hoover.

Only a few weeks before we had labored together in Virginia, in the mission work of the church. If we had then been called upon to say who of the Committee should first be called home, surely none of us would have said Bro. Hoover. He was so full of life, energy and zeal. How little we realized then, as we separated, that in this world we should see him no more! But so God had ordered it, and we bow in submission to his will, knowing that he doeth all things well.

Bro. Samuel W. Hoover was born near Liberty,

Montgomery Co., Ohio, April 16, 1836, and died in Dayton, March 10, 1895, at the age of fifty-seven years, ten months and twenty-four days. He was married Jan. 26, 1860, to Catharine Bashor. To them three sons were given. One died in infancy, and the survivors, O. Perry and W. I. T., are both married, and are both ministers in the Brethren's church.

Bro. Hoover was called to the ministry in August, 1882, and at once entered upon the work of his holy calling with energy and zeal. He was an active and aggressive worker. He belonged to the class of men who move things in this world. He spoke rapidly and with force and power, and held the attention of his audiences very closely, but in all his preaching he never impressed the audience as he did with his last sermon. The tragic closing of sermon and life will never be forgotten by those who witnessed the sad scene, and heard the broken-hearted wife call for just one word from her husband, who for the first time answered her not. Ah well, dear sister, be faithful, and your call will be answered on the other shore.

In 1885 the Conference adopted a plan for carrying forward the Book and Tract interests of the church, and Bro. Hoover was appointed Foreman of the Committee having the work in charge. At this time no money was in hand to operate with, but this did not deter our brother. He at once gave a considerable sum himself, and then his business associates added to the fund, some of the money coming from nurserymen in New York, until a sufficient sum was raised to push forward the work. From 1885 until his death the Mission and Tract Work was the foremost interest in his life. Only those who came into close contact with him knew how near the work lay to his heart, and how zealously and earnestly he labored for its success. It was largely due to his untiring energy and restless zeal that the Tract Work was placed on a sound financial basis and met with such abundant success.

When at Muncie, Ind., the Conference consolidated the Missionary and Tract Committees, Bro. Hoover was chosen a member of the new committee, and was reappointed by the Conference at Meyersdale, Pa. When the Committee was organized for active work he was placed on the Executive Committee, a position he held until the time of his death. He was always at his post, ready for duty. The fact that during the last year of his life he traveled over fourteen thousand miles in church and committee work will show something of his energy and activity. But he not only showed his love for, and interest in the work by his earnest labor, but gave liberally of his means to further the cause. About a year ago he made an irrevocable gift of two thousand dollars of the stock of the Brethren's Publishing Company, of which he was a business director, to the General Missionary and Tract Committee.

In 1889 the West Dayton church was organized in Bro. Hoover's home, he at once subscribing one thousand dollars for the building of a house for worship. He took much interest in the church, and here, during the last years of his life, he did a great deal of preaching, and here, as God had ordered it, he preached his last sermon and closed his labors in this world.

Bro. Hoover was widely known among business men, not only in his own, but in many other States, and was held in high esteem because of his kind, generous disposition, his integrity and



his honesty. His word was as good as his bond, and could at all times be relied upon. He possessed rare social qualities, and had a happy, cheerful disposition that made his home an exceptionally pleasant place, as many can testify who enjoyed his whole-hearted hospitality. Those who came in touch with his inner life found in him a wealth of love that was unbounded. His kindly nature endeared him to old and young alike, and it was not an unusual thing to hear both classes call him "Papa Hoover." He was looked upon by many as a father in their religious, home and business lives.

The funeral services were largely attended. The West Dayton church proving too small for those who attended, the Summit Street Presbyterian church was opened and was also filled. Funeral sermons were preached at both places at the same time. Brethren Isaac Frantz, W. O. Teeter, Josiah Eby, Dr. Rosenberger and W. W. Barnhart assisted in the services. His body was embalmed and placed in the receiving vault at the Dayton cemetery, the burial being postponed until the arrival of Bro. O. P. Hoover and wife from Germany. They came on Sunday, March 24, and it was indeed a sad home coming to them. The dear voice that was wont to welcome them home was hushed in death. On Monday, March 25, the form of our dear brother was taken from the vault, the face having undergone very little change, and was conveyed to the "sleeping place" at the Lower Stillwater church, four miles from Dayton. Here a large number of sympathizing friends and neighbors were assembled. Tenderly and lovingly his body was laid to rest in the silent tomb. A few words of comfort and consolation were spoken to the sorrowing multitude, a prayer was offered to God, and we left the form of our dear brother Hoover to await the glad resurrection morn, when God's children shall come forth with rejoicing and dwell forever with the Lord. Thus we laid him away, knowing

"That Life is ever lord of Death,  
And Love can never lose its own!"

D. L. M.

#### WINDFALLS.

THE windfalls we want to give in this paper are not to be likened to the fruits that are worm-eaten and drop because of their not maturing, but fruits that have ripened and are shaken down because they have somewhat loosened and it is time for them to be used. Thought becomes over-ripe and unpalatable, the same as almost anything else we have for use in the world of transitory things. Of course, there are some that never get ripe, and others that are worthless at their best. This depends largely on our manner of thinking.

The other day we received a call to go to the Aughwick church to assist in installing two young brethren to the ministry. And as we commenced thinking along this line, our first thoughts were about the young men. The church meets and decides that help is needed in their ministry; and, further, to get this help, an election shall be held, and out of the membership several brethren will be called to do this work. This is all very simple and an easy thing to do, as far as the church is concerned. And then it is so cheap,—so inexpensive. Why, less than five dollars will foot the whole bill. But how about the young men who are called? Is it so easy and cheap for them? This is the side of this subject that

should have more thinking. Perhaps these young men had been laying their plans to meet the stern realities and had been preparing in this direction. But suddenly,—all at once,—the church comes with a big obstacle and lays it right across their pathway, and thus completely blockades their well-laid plans, and marks out for them another course to which, perhaps, they have given little or no thought. What do you think of doing things in this way? Ordinarily, how many of us would suffer such interferences, and thus allow ourselves to be driven away from our well-laid purposes?

There may be circumstances under which changes in our purposes would be made very willingly. If a young man were in a position that would insure him a salary of \$1,000 a year, and was asked to change for one equally desirable, that would insure him a salary of \$1,500, there would be a good reason for making a change. But what does the church do in such cases? There is much that she could give,—not perhaps in the way of a large salary, but that which she has to give,—love, sympathy, an enlarged degree of Christian fellowship, and such financial aid as would be necessary for them to have to enable them to prepare themselves for the responsible duties thus laid upon them. We are all to be workers for the Master. But some of us can do this work best by helping others to work, and thus all becoming fellow-workers in the Master's vineyard. Yes, this church can do much to help and encourage these young brethren in the position to which she has called them. And they owe it to them.

But then, on the other hand, we were made to think of some of the advantages that are on the side of these brethren thus called.

First, they are young; and this means much to any one starting in any course in life. An early start is of great importance and affords larger possibilities for success than can be had by those who are called later in life. It gives time for preparation when preparation is reasonable, and promises most when made. We often hear those say who are called to this work late in life: "The best part of my life is past, and I am now too old to make the necessary preparations." While a man in middle life is not too old to learn, yet there is much truth in the plea, as it certainly is harder to prepare for any work in life at an advanced age. And then, too, time to work after the preparations are made is greatly shortened.

Another advantage we notice on the side of these young men is, they have talent well developed, both being graduates of a thorough English course, made practical in teaching. While a classical education may not be considered an essential qualification to a successful ministry, a good English education is. And those having this may be fairly well equipped as far as acquired intellectual preparations are concerned. Of course, all these, without consecration and the direction of the Holy Spirit would not and could not make a successful ministry. But the advantages of an early calling, talent and intellectual development, cannot be overestimated.

Having these, with consecration and loyalty to the church and her doctrines, or the doctrines of the Bible, success ought to and will follow.

Our first thoughts were on the crosses that meet our young brethren in thus being called to the ministry. But we are glad to know that through these crosses may come some of the

grandest and most glorious successes. From the cross we are led to the throne in a way, perhaps, that we would not otherwise be. And as everlasting blessedness with God is the highest happiness to which it is possible for us to attain, is it not, after all, our highest good, to be called into a position where the possibilities are more favorable for us in reaching the higher attainments? It is truly said to be a high and holy calling, because it is of God and brings us in full touch and sympathy with his love and work. Then, the reward of the faithful minister is unspeakably great and glorious, so that which at first seems loss is the great gain.

On our arrival at Shirleysburgh we were met by Eld. J. R. Lane and taken to his pleasant home, so well ordered by "Aunt Katie," whose chief delight it is to make her guests feel at home, where the evening was spent pleasantly.

Early on Sunday morning it was snowing, and as the appointment was out in the country, the indications were that there would be no services. But near the time, the snow ceased falling and we went out to Glock's schoolhouse, where we met a small but interesting congregation. After services the sun was again shining and the snow all gone. So we returned to town and enjoyed the trip.

The installation services were appointed for the evening, in the "Home." And when the hour came the room was filled with an interesting audience. First we had a regular preaching service, at the close of which brethren Bruce I. Myers and Hubert B. Landis were duly installed to the ministry. The service was an interesting and impressive one, and our prayer is that these young brethren may make active and efficient workers for Jesus, and, like Paul, they may magnify the holy position into which they have been called.

On Monday morning, before leaving, we made a short call at the Home, where we found everything in good order and the old folks there well cared for. Bro. Long and his wife seem at home in their position and are doing all they can to make the Home a good place for our old people to be. They have preaching there every other Sunday evening, and prayer meeting on each Wednesday evening, so that they have there all that could reasonably be desired for both body and soul.

On our arrival home it was all hurry and bustle, as it was opening day for the Spring Term of the College, and there seems to be a regular rush of new students. There are some sixty new ones in and quite a number more to come. We are always glad to see these large accessions to our number, especially of members of the church, which always adds interest to our church services.

Early in the spring two new churches will be opened for worship,—one at Ardenheim, a few miles east of us, and the other one at Tyrone, west of us. To-day we had a call from Bro. J. S. Hersherberger, and he informs us that they have broken ground for a church in their town, and will push it right ahead so as to complete it in the early part of the summer. He also informs us that there is a new church in course of erection some twelve miles south of them, in Bucks Valley. Eld. J. W. Wilt informs us of good meetings at Bellwood, a few miles east of Altoona, where a church is badly needed. Thus the good cause seems to be looking up all around us. And so may it be.

R. B. B.



### QUERISTS' DEPARTMENT.

Which, if any, of the baptisms recorded in the New Testament took place in winter? B. E. KESLER.

JESUS was about thirty years old when he was baptized (Luke 3:21-23), and if he was born in December, as many think, that would place his baptism in the winter. It is also strongly urged that he was born in October, and therefore baptized in the fall when he was thirty years old. But John continued preaching and baptizing until he was cast into prison. He did not stop for the cold of the winter or the heat of the summer, and therefore he must have done much baptizing in the winter. The three thousand convicted, on the day of Pentecost, were baptized the latter part of May. The winters of Palestine, however, are not cold enough to materially interfere with baptizing, even during the coldest months.

I notice in your Sunday school *Quarterlies* that you teach that Jesus was crucified on Friday and arose from the dead on Sunday morning. How can this be? We read that as Jonah was three days and three nights in the whale, so Jesus was to be three days and three nights in the heart of the earth. Please explain fully. CLARA SKIDMORE.

We have several times explained this at length, and will now refer to it only briefly. We know that Jesus arose on the *third* day. If he was buried on Friday and arose on Sunday that would make the resurrection on the *third* day, though it leaves him in the grave only two nights and parts of two days, and the whole of one day. To have remained in the grave another day, so as to make three nights, would place the resurrection on the *fourth* day. We are therefore driven to the conclusion that, if the statement concerning Jonah being in the whale three days and three nights, is to have any bearing on this question, it must be taken in the modified sense and not in the strict sense. Furthermore, we know that Jesus was buried just before the Sabbath, and arose the morning after the Sabbath, which also places his death and resurrection at the times stated in our *Quarterlies*.

If a member commits a gross crime, and refuses to acknowledge it to the church, and at the same time desires to be restored to fellowship, can such a one, in that condition, be restored? J. P. C.

If it is clear that he has committed the crime he should be required to not only confess his sin, but ask for pardon. If there are doubts about him having committed the act it is rubable to let him have the benefit of the doubt. The question, however, more properly belongs to those acquainted with all the circumstances connected with the case.

Is the soul immortal without Christ? Is it proper to pray in behalf of our immortal souls? Is it right for the minister to say that we all have immortal souls, which, if not saved, will be forever lost? CHRIST BLOCHER.

By immortal is meant that part of man which is not subject to death. In Matt. 10:28 it is said: "Fear not them which kill the body, but are not able to kill the soul." Here we have clear proof that the life of the soul is beyond the power of man, and lives even after the body is dead. In the same verses we are taught to fear him who is able to destroy both soul and body in hell. This also shows that the soul of the sinner, who is without Christ, may and does exist after the death of the body. In the narrative of the rich man and Lazarus (Luke 16), we also learn that the soul exists in a living state beyond the life of the body. Hence it is proper

to speak of the immortal soul as well as of the mortal body, and to pray for one as well as the other. The rich man had an immortal soul that he did not seek to have saved during his life in the body, and when he lifted up his eyes in hell he surely felt that his soul was forever lost. The term *immortal*, in the Scriptures, however, is not applied to the soul any more than it is applied to angels, and yet we know that angels are immortal.

What should be done with a minister who will not conform to the order of the church in dress and the wearing of his hair, etc? B. F. L.

All ministers, as well as other officials, are amenable to the congregation in which they hold their membership, and should any of them so forget their high and holy calling as to neglect, or refuse to attire themselves as becometh godly men who should be examples to the flock, it is the duty of the elder in charge to kindly, yet firmly, admonish them concerning their duty in this as well as in other respects. There are very few ministers who cannot be brought into line by kind and reasonable admonitions. We would, however, like to impress upon the mind of each housekeeper the fact, that all the ministers in his congregation are under his charge for training, development and use, and it is of the highest importance that he labor, to not only keep his co-laborers in the order of the church in their appearance, but that he strive to encourage them in living lives that will be above reproach in other respects. Many of our officials, who are going worldward in their appearance, need fathers in Israel to teach them the way of the Lord more perfectly. If all efforts at reforming them should fail, and their influence should become a detriment to the cause, in our methods of church government we have rules by which such cases may be handled. But what we really need among all of our officials,—deacons, ministers and elders,—is a higher type of pure Christianity. For this we should all most earnestly strive and pray. We will then be in a better condition to lead the flock in the true paths of holiness. This condition once attained will lift us above the unholy desires of imitating the world in her style of dress, or anything else unbecoming a man or woman professing godliness. J. H. M.

### AMONG THE ARMENIANS.

Our readers are aware that a Commission, appointed by the governments of Europe, is now investigating the conduct of the Turks who massacred the seven thousand Armenians. As further news on that subject we give the following from the *Independent*:

From all reports it appears that the Investigating Commission in Eastern Turkey are discovering that the situation is and has been much worse than the Government has been disposed to acknowledge. Meanwhile reports continue to come in from many other sections of the country of most brutal treatment by Turkish officers. In the north where the Dersim Kurds dominate the whole region, there seems to have been special zeal in searching for proofs of sedition among the Armenians. In two villages papers were found stating that a certain order for arms had been filled and the arms forwarded. But there were no weapons of any kind to be found among the few Christians surrounded by armed Kurds and soldiers. Subsequently a man confessed that he had himself forged the papers.

Notwithstanding this, fifty people, thirty from one village, were imprisoned, of whom nineteen were subsequently released, five died, and twenty-seven, at the last account, were still under arrest. Fourteen of these had been at work in a remote part of the country, but had been brought back there because their forged names were upon one of the letters. The prison was a stable which had been used by the cavalry. A quantity of wet sand was brought in and put upon the ground already wet, and covered with boards. There were only two small windows, and soon typhus fever broke out among the men. A physician was sent for, whose first effort was to isolate the sick. In this he failed, although there was a room which could easily have been secured. Sick and well were all kept together. Three of the prisoners had Government rations, consisting of a small loaf of bread daily. The rest had to care for themselves. When lime was desired to be used as a disinfectant, it was refused on the ground that there was no money to pay for it. It would cost twenty cents a day. Not a mill could be had to secure suitable food for the sick, and in some cases the doctor gave money from his own pocket for the purpose. To many it looks as if the Government wished these people to die as the easiest way to dispose of them. Everywhere throughout Central Asia Minor the Christians are in constant fear of the Turks, who are being stirred by their priests to provide themselves with arms in order to be prepared for any emergency. Everywhere the prisons are crowded with political prisoners, most, if not all, absolutely innocent of any seditious intentions. In Constantinople itself we are glad to learn that matters are somewhat more quiet. The notes from the foreign ambassadors demanding better police supervision seems to have had some effect.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Conrad, Iowa.—Bro. F. M. Wheeler and J. H. Cakerice preached thirteen soul-cheering sermons near Colo, Iowa, commencing March 3 and continuing till the evening of March 13, with three applicants for baptism and others almost persuaded. We had the pleasure of being with them at a few meetings.—*Eliza A. Cakerice, March 25.*

English Prairie, Ind.—The English Prairie church, La Grange Co., Ind., held their quarterly council-meeting Saturday, March 23. The members generally attended. Considerable business came before the meeting and the same was adjusted as best it could be done. Several letters were granted to members who moved from our district. Our Sunday school is to be organized April 1. It has also been agreed to have our Communion June 1, at 2 o'clock P. M.—*John Long, Brighton, Ind., March 26.*

Lamar, Mo.—Bro. W. H. Miller came to us March 21 to hold a few meetings, but as the church was to be occupied Sunday, meetings closed Saturday night. Saturday evening sisters Rosa Oran and Ida Shaffer, of Carthage, Mo., came down to attend the meetings. Sunday morning the sisters, Bro. Miller and I took the train for Jasper, Mo., to attend the morning service at the Dry Fork church. We remained until Monday afternoon. Two young sisters decided to serve sin no longer and were buried with Christ in baptism. Our dear Bro. Miller is an able speaker and deserves much praise. Bro. W. M. Harvey, of Jasper, Mo., will be with us the fourth Sunday in April.—*Hannah Duncan, March 26.*



Syracuse, Ind.—We just closed a four-weeks' series of meetings at the Mammoth house, conducted by Bro. William Neff, of Milford, Ind., and the home ministers. Six were received into the church by baptism and two reclaimed, while others are seriously considering the question. Bro. Davis Younce, of Syracuse, is in ill health, inasmuch that he cannot attend to his official duties. We fear that his days of usefulness have about come to a close.—*L. A. Neff, March 20.*

Pine Creek, Ill.—March 21 was our quarterly council-meeting. The visit reported love and union with but few exceptions. The church this year sends two delegates to Annual Meeting, as there are over two hundred members. Two delegates were also sent to District Meeting. The church sends one query to District Meeting. Superintendents were elected for our two Sunday schools for one year. Good interest is manifested in both Sunday schools and preaching services by members and others.—*John Heckman.*

Johnstown, Pa.—It is our pleasure to report our series of meetings that closed March 17 at East Conemaugh. There were thirteen received into the church by baptism and one reclaimed. The meetings were conducted by Bro. G. S. Rairigh. He preached in all twenty-seven sermons. Good attendance and good interest prevailed during the entire meeting and we closed with a crowded house of earnest listeners. The Brethren are in need of a church building at that place. The meetings were held in the Evangelical church.—*A. J. Strayer, March 17.*

Bement, Ill.—The organization of the Bement Brethren church, took place here Saturday, March 23. Bro. Menno Stouffer, of Mansfield, was chosen as elder; brethren S. S. Tombaugh and O. T. Rittenhouse, deacons; brethren S. Rogers, S. S. Tombaugh and O. T. Rittenhouse, trustees; sister Lydia Traxler as mission solicitor; and O. T. Rittenhouse, secretary, treasurer and corresponding clerk. This organization was effected very pleasantly, with Bro. D. B. Gibson as foreman, and in the presence of several of the adjoining elders of Mansfield, Cerro Gordo and La Place.—*C. T. Rittenhouse.*

Spring Creek Church, Pa.—The members of this church met in semi-annual council March 23, Eld. Jacob H. Longenecker presiding. Brethren Cyrus Bomberger and Henry Hollinger were elected delegates to Annual Meeting, and Michael Henry and Jacob Hagley delegates to District Meeting. No queries go to District Meeting. Our love feast will be held May 8 and 9. Several letters were granted. It has been decided to meet at the Spring Creek churchhouse March 31 for the purpose of electing officers for the several Sunday schools.—*J. B. Aldinger, Elizabethtown, Pa., March 25.*

Salem, Ind.—The brethren of the Salem church met last Sunday, March 24, and reorganized their Sunday school for the season, with the writer as Superintendent. We expect to use the Brethren's Sunday School Song Book in our song service, and also the *Young Disciple* for the young folks. We enjoyed a pleasant council-meeting March 1, but were made sorry when two of our brethren, with their wives, called for letters, with the intention of moving to other parts (one a minister in the second degree). This leaves us but one minister besides our aged elder, Jacob B. Shively, who doesn't do any more preaching on account of feebleness and old age. There were two baptized in the northwest part of this church during the winter, that had not been reported. Bro. Samuel Barick will represent this church at Annual Meeting.—*Joseph Burns, March 26.*

North Morrill Church, Kans.—To-day, March 26, the members of this church met in quarterly council. One member was received by letter and nine or ten letters were granted to members moving away. Delegates were elected for District and Annual Meeting. Bro. Jesse Wallace goes to District Meeting and Bro. J. L. Conner to Annual Meeting. Bro. Peter Whitmer is our elder at present, and I think we all love him as we should. Bro. VanDyke, of Sabetha, was present at our meeting, and gave us good advice. We decided to hold our Communion May 11, commencing at 2 P. M.—*Nannie Meyers.*

Campbell, Mich.—The District Meeting of the State of Michigan will be held in the Woodland church on Saturday, May 4, commencing at 10 A. M. The Ministerial Meeting will be held the day previous. Those desiring a copy of the program can get it by addressing the writer. Those attending the meetings from the South and West will come to Kalamazoo and from there take the O. K. & S. R. R. to Woodland. Those from the North and East will take the D. L. V. to Woodbury, thence the O. K. & S. to Woodland, where they will be met on Thursday. A full representation is desired.—*S. M. Smith, March 25.*

Brooks, Kans.—Bro. Sidney Hodgden came to us March 4, remained two weeks, and preached in the Brooks schoolhouse, except a few nights when the schoolhouse was occupied, during which time we held services in a private house. On the 17th four were received by baptism, which doubles our number. He gave us eight sermons last fall. There were no accessions then, yet these were the results of his earnest labors. Others are almost persuaded. We expect to organize a weekly prayer meeting. He promised to give regular services the third Sunday of each month. Brethren traveling on the Frisco R. R. will please remember us. Your calls will be welcome.—*Wm. H. Strohm, March 22.*

Wyandot Church, Ohio.—Bro. J. O. McMullen came to the Wyandot church Feb. 25 and continued the meetings until March 7, preaching fourteen sermons in all. It seemed like manna from heaven to the hungry soul. One sister made application to come to the church, but, by the request of her husband, put it off a few weeks. He thought by that time he would be ready to come too. We met in quarterly council March 2, in charge of our elder, S. M. Loose. Bro. McMullen gave us some wise counsel. We elected as Sunday-school Superintendent, Bro. A. Myers. We elected Bro. I. Heistand as our delegate to Annual Meeting, and brethren A. Myers and I. Heistand to District Meeting. One that had been disowned was reclaimed.—*Alverty Buxton, Upper Sandusky, Ohio.*

Swan Creek Church, Ohio.—On the evening of Feb. 16 Bro. George W. Sellers, of Bryan, Ohio, commenced a series of meetings, preaching two weeks. Two sisters were baptized and one brother received by letter. Bro. Wm. McKimmy continued the meetings one week longer and one more, a young brother, was baptized. We had a good interest all through the meetings. Our quarterly council, March 2, passed off pleasantly. Our delegate to District Meeting is Bro. John Butler. We also, at our council, elected as our Sunday-school Superintendent Bro. Charles Reed, Sunday school to commence the first Sunday in April. The Brethren have prayer meeting every Wednesday evening at the Brethren's homes. We also expect to commence a Bible school, holding a session one evening each week, in the church. Bro. Wm. McKimmy is our teacher for awhile.—*Libbie Hall, Baldorf, Ohio, March 26.*

La Forge, Mo.—After a vacation of two weeks of our protracted effort, Bro. D. L. Forney, from Arkansas, came to us and commenced meetings Feb. 14 and continued four weeks. As a result seven were baptized and three reclaimed, making in all eleven baptized and four reclaimed since Christmas. Among the baptized was a daughter of the writer. This gives us joy. Bro. Forney is the right man in the right place. The prospect of the La Forge church is promising at present.—*Daniel Lorah, March 21.*

Russell Church, Kans.—Our elder, Bro. John Hollinger, came to us March 10 and preached for us till the 24th, preaching fifteen sermons, which were the first meetings of the kind ever held in this part of the County, and it was new to a great many of the congregation. Some of the outsiders expressed themselves as well pleased with the discourses and said they never heard the Gospel preached that way before. Some are looking to see if those things are so. Bro. Hollinger labored zealously and the few members that live here were built up and encouraged.—*Sloan Crissman, March 26.*

Moscow, Idaho.—March 2 Bro. J. N. Gwin went to Marshal Junction, Washington, where there was a man and his wife that desired to unite with the church, and the next day, Sunday, they were both buried with Christ in holy baptism in a lake. The ice had to be cut, but their faith was strong. March 10 Bro. Gwin preached at Cornwall, at 11 A. M. and at Moscow at 7 P. M. March 17 he preached near Avon, and next Sunday he will preach here at the church. We are expecting our elder, S. S. Barklow, of Coos County, Oregon, to be with us in the near future. There are so many points to preach at that we only have preaching twice a month here. There is plenty of room here for several ministers. We still have Sunday school and social meeting every Sunday, and we have singing twice a week. We have adopted the Brethren's Sunday School Song Book.—*J. U. G. Stiversen, March 21.*

Goodland, Kans.—I wish to acknowledge the receipt of \$25.00 from the Prairie View church, Mo. Feb. 20 I went about one hundred miles east of here, where we helped to distribute part of a car of provisions in a section where we found some very destitute people. Then, at the request of Bro. A. M. Dickey, I canvassed Decatur and Sheridan Counties, Kansas. There is great distress in many places. Many have no seed, no feed, no credit, no provisions, and, in some cases, very little clothing. It is lamentable to hear the cries for help, and if there is ever so good a season there will be no large crop raised here. March 8 I left home for Colby, Kans., and Saturday morning met our dear brother, W. L. Bingham, from La Place, Ill. Bro. Bingham remained here over Sunday and I went to Menlo, Kans. Here is where I had located, as the most suitable place to distribute from, and held meetings with growing interest for one week. On Thursday night two made application and on Friday night one. On Saturday we baptized three souls by Christian baptism before a large audience. On the 13th we unloaded the car of provisions from Cerro Gordo, Ill., and reached two hundred families, and brought present relief to 1,050 souls. I received ten dollars from George J. Klein. March 18 I also received of Bro. Mallory and wife, of Cartersville, Va., one dollar, and from Sarah and Julius Doerr, Wetzel, Mich., one dollar and sixteen cents. The sixteen cents is from a little boy and all the money he had. The prospect for a crop is better than it has been for three years. We still desire an interest in the prayers of the church.—*John F. Cline, March 18.*



**Bethel, Mo.**—Saturday, March 23, we met in quarterly council. The attendance was good. There were three received by letter and one disowned.—*Sarah Haines.*

**Sangerville, Pa.**—Our quarterly council, which was held March 12, passed off very pleasantly. One was reclaimed and we have several applicants for baptism. We decided to send two more of our members to the Old Folks' Home. Bro. S. Olick was with us at our council.—*A. A. Miller, March 22.*

**Elman, Ind.**—The members of the Killbuck church met in quarterly council March 23. Brethren Isaac Branson and Henry Millsbaugh were chosen delegates to District Meeting. Our Communion meeting was appointed for May 31, beginning at 10 o'clock.—*Katie Millsbaugh, March 26.*

**Navarre, Kans.**—I commenced laboring for the Brethren of Otham Creek church, Kans., and continued one week, the members zealously assisting in the good cause. The Lord blessed our efforts by calling seven precious souls from darkness to his marvelous light. May Zion put on her strength and Jerusalem her beautiful garments.—*C. A. Brown, March 26.*

**Straight Creek Valley, Ohio.**—Bro. George Wilkins, of Hollowtown, Ohio, came to us March 14 and remained until the 25th. By his earnest and efficient labors among us sinners were warned and the members much encouraged. Eighteen precious souls were added to the fold, and others were deeply impressed. His labors were much appreciated.—*T. C. Weaver, March 28.*

**Spring Creek Church, Iowa.**—We met in quarterly council March 23. Our elder, Harvey Eikenberry, was not permitted to be with us. We appointed our love feast for June 22 and 23. There were four recently received into the church, making in all twenty-two in a year. Our Sunday school was organized to commence the first Sunday in April, with the prospects of a good attendance. Bro. Lemuel Pratt was chosen Superintendent.—*Nellie G. Beaver, Fredericksburg, Iowa, March 27.*

**St. Joseph, Ind.**—Last evening closed our series of meetings at the Wenger church, held by Eld. George D. Zollers, of Mt. Carroll, Ill. He preached fifteen sermons, which were much enjoyed by all. There were no additions to the church, yet we feel the meetings were not in vain. The rapt attention given by the audience to the Word spoken indicated an interest in the work and we trust the Gospel seed sown here will take root and grow, and bring forth much fruit. Bro. Zollers came to us an entire stranger, but left us bearing with him the good wishes and love of all with whom he became acquainted. We meet April 7 to reorganize our Sunday school for the summer.—*C. M. Wenger, South Bend, Ind., March 25.*

**Johnstown, Pa.**—We met to-day in quarterly council. One of the principal duties of the meeting was the advancing of two of our young ministers, Albert Berkley and Silas Blough, to the second degree of the ministry and the reinstating to membership of a young brother who had wandered away. Certificates were granted to four. The ministers present agreed to fill a special appointment for the summer, making in all five regular and two special appointments each Lord's Day in this congregation. Two delegates were elected to represent us at District Meeting. The date fixed for holding love feast is June 2. Ministers and members of neighboring congregations are invited to attend.—*J. B. Noffsinger, March 28.*

**Middle Fork, Ind.**—The members of the Middle Fork church, Clinton Co., Ind., held their quarterly council March 28. We had a pleasant meeting. We appointed a Communion to be held May 11, at 4 P. M. The usual invitation is extended. Bro. Solomon Blickenstaff was elected delegate to Annual Meeting, and brethren Samuel Mohler and Solomon Blickenstaff delegates to District Meeting. Arrangements were made to organize a Sunday school in Lafayette. That will give us three Sunday schools in this church.—*John E. Metzger, Edna Mills, Clinton Co., Ind., March 30.*

**Covina, Cal.**—On account of the District Meeting, to be held at Lordeburg, March 30, our regular council was held two weeks earlier than the regular time. Our elder, Bro. Peter Overholtzer, whose health is failing, asked to be relieved from the charge of the church. Bro. Eikenberry, who is here to spend about a year, was chosen to take his place for the present. It was decided to have a series of meetings conducted by Bro. J. S. Mohler at the Covina house, beginning March 24. It was also decided to hold a Communion at the new meetinghouse at Glendora, April 14, services beginning at 2 P. M. All are kindly invited.—*Helvie A. Funk, Glendora, Cal., March 24.*

**Sheal Creek Church, Mo.**—The members of this church met in regular quarterly meeting March 2, with a good attendance. Our elder, C. Holderman, was present. Eight members were received by letter. Bro. Weiner, of Round Mountain church, Ark., was also present and preached one week with good attendance and the best of order. At our council we organized our Sunday school with the writer and Bro. L. G. Harris as Superintendents. We will use the Brethren's literature. We hope other loyal workers will move into our midst in the near future, as we need their help. There is some beautiful land for sale adjoining the Brethren's meetinghouse, which can be bought cheap.—*Lee Harader, Pioneer, Mo., March 18.*

**Deep Water Church, Mo.**—We held our quarterly council March 23. All business passed off pleasantly. We elected Eld. John Hongendogler as a delegate to District Meeting; also organized our Sunday school, to begin the first Sunday in April. Bro. Jacob Fahnestock was elected Superintendent. We also decided to use the Brethren's Sunday School Song Book and the *Young Disciple*. The mission work was not forgotten; \$3.50 was collected for that purpose. It was one of the most enjoyable councils the writer has ever had the pleasure of attending. The following Sunday our elder gave us a good sermon on giving as the Lord has prospered us, and a good sum was raised for the Western sufferers. May the good work go on, feeding the hungry and clothing the naked! Health and weather are good here.—*Lizzie Fahnestock, Montrose, Mo.*

**Adrian, Mo.**—Thursday, March 21, I left my home for Lamar, Barton Co., Mo., where the Brethren had rented a United Brethren church in which to hold services. We commenced meetings the same evening and continued until Saturday night, when we had to close on account of another appointment of which we were not aware. We expect, the Lord willing, to commence a two weeks' effort at that place Sept. 1. Sunday morning, March 24, we went to the Dry Fork church, Jasper County, Missouri, and had meetings Sunday and Sunday night. Monday morning we met again for services, when two young sisters came forward for baptism, which was attended to after preaching. I returned home the 25th and found all well. To God be all the praise for his wonderful works among men!—*W. H. Miller.*

**Adamsboro, Ind.**—Bro. J. M. Mohler came to Mt. Calvary church March 9 and preached in all twenty-three soul-cheering sermons. I was made to wonder how sinners could stay out of the fold. One dear sister was received by baptism and one dear young sister was reclaimed. The church was made to rejoice when the wanderer returned to the fold. The last work Bro. Mohler did this morning among us was to administer the holy rite of baptism; then on the river bank we gave him good-bye, which pained us all. We heard our neighbors say that they never heard such good preaching. Some have begun to search God's holy Word. We ask the prayers of the readers of the GOSPEL MESSENGER in behalf of our little church.—*Sarah C. Mitchell.*

**Red Cloud, Nebr.**—The members of this vicinity met in council March 23 for the purpose of organizing a church. Elders P. B. Porter and Eli Renner, of Kansas, and J. J. Kindig, of Juniata, Nebr., were present. Brethren Jacob Fontz and Wm. Thomas were elected and installed into the deacon's office. The church is to be known as the Red Cloud church. Eld. J. J. Kindig was chosen as our elder. N. B. Wagoner is our resident minister. March 10 four were buried with Christ in baptism. We now number eighteen members. We feel much encouraged on our way Zionward, but greatly feel the need of more help in the ministry. Any brethren desiring to change location could do well here now, as many are discouraged over last year's failure. The ground is in fine condition and farmers are busy with spring work. We have no house of worship but have preaching every two weeks in a schoolhouse, and once a month in the United Brethren church. Many places are neglected for want of more workers in the great field. Who will come and help us?—*Sarah Mohler, March 26.*

### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

#### Love Feasts.

- June 1 and 2, at 2 P. M., Chapman Creek church, Kans., nine miles north and two miles east of Abilene, Kans.
- June 1, at 4 P. M., James Creek, Huntington Co., Pa.
- June 1, at 2 P. M., English Prairie church, Indiana.
- June 1, at 1:30 P. M., Monocacy church, Frederick Co., Maryland.
- June 2, at 3 P. M., Walnut Grove house, Johnstown, Pa.
- June 8, Rock Creek church, Monte Vista, Colo.
- June 9, at 4 P. M., Monticello church, Ind.
- June 13 and 14, at 1 P. M., Cherry Grove church, Carroll Co., Ill.
- June 22 and 23, Spring Creek church, Chickasaw Co., Iowa.

### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

#### Annual Meeting for 1900.

I am very glad for Bro. D. L. Miller's suggestions for Annual Meeting for 1900, and I am sure they will bear good results. I am glad, however, especially for the suggestions of a Sunday-school meeting. This opens an avenue to give expression to what has long impressed me. But why wait for 1900 to have a Sunday-school meeting? Why not have one in 1895? We have had school



meetings for years, pertaining to our secular education especially. Incidentally, perhaps, we have referred to Bible study in our schools, but not even mentioned the religious education of our children in our Sunday schools, as an aid to their education around the home altar. Which is more important? Shall we judge by the prominence given to the one at our Annual Meeting, while absolutely ignoring the other? From all over our Brotherhood comes the question, "Where are our children?" and in many a heart echoes again and again the sad refrain, "Our children are not in the church." Where is the blame? Have we done all we might have done in proper instruction? We have failed, I believe, to realize the importance of this phase of our mission work, *viz., the mission among our children*. Lay hold and win for God, our boys and girls of to-day, and we will have the men and women of to-morrow. Let us make a beginning now, have a Sunday-school meeting in 1895, and come up in 1900 with surprising statistics, and grand results in winning for God our children!

G. N. FALKENSTEIN.

#### The Twentieth Century.

IN No. 9 of the GOSPEL MESSENGER, current volume, page 137, our beloved brother, D. L. Miller, gives a grand suggestion, worthy of our highest consideration, because the object is to glorify God, and that will bring good to our souls, and, as Bro. Miller says, a blessing to the church. I feel that I am only one of the many of our dear brethren and sisters who are favorably considering this grand enterprise, if we may term it such. If it is the will of our Heavenly Father that we may be spared to see the ushering in of the twentieth century, will we not feel to make it a year of rejoicing in the Lord? Wife and I have concluded as this seventh day of March is the thirtieth anniversary of our sojourn together, if the Lord will spare us, we will set apart at least one dollar a year, during the five years to come, for that special thanksgiving offering. Neither do we feel to place a period at that amount.

Dear brethren and sisters, it will be only a small sacrifice on the part of our united Brotherhood to give an offering to our God of fifty thousand dollars. May that be the year that the church may send out a number of missionaries! I would feel to say more, but may it suffice to say that I fully endorse what Bro. Miller has said on this all-important subject, and I hope that "The Twentieth Century" will be the heading of an article every now and then that will keep this sentiment alive. May God bless the effort!

STEPHEN JOHNSON.

Garrison, Iowa.

#### From Huntsdale, Pa

AFTER having spent the winter laboring in the churches of Southern Pennsylvania, and a two weeks' meeting in Hagerstown, Md., I have a favorable report to give of the churches in which I labored. I am happy to say Southern Pennsylvania is earnestly at work for the Master, and in harmony and sympathy with the general Brotherhood. The members are also in the order,—a matter which very much interests the general Brotherhood just now. I am inclined to believe the non-conformity principles of the Gospel are not taught by the ministry as the Gospel would demand, hence the fashionable churches in our dear Brotherhood. What will be the future state of the preachers who refuse to teach non-conformity, that prominent doctrine of the Gospel? May our compassionate Father keep the Southern

District of Pennsylvania from drifting into fashion! The District at present has an excellent body of elders, who are working in harmony with the Brotherhood, guarding against the evils of the day, and teaching the importance of a consecrated life.

I am sorry to say I found some homes without the GOSPEL MESSENGER. One thing I noticed, the churches in which the GOSPEL MESSENGER visits every home (or nearly so), are the most active and seem to enjoy more of the preciousness of the religion of Jesus Christ. As a general thing there is very little Bible reading in the homes where the MESSENGER is not read (some exceptions, of course). A large field for missionary work is open in the Southern District of Pennsylvania. I hope the elders of the District will come to District Meeting prepared to act upon the question. Consult your churches before District Meeting and come prepared as was requested through the GOSPEL MESSENGER.

Recently I spent a very pleasant time in the Hagerstown church, Washington Co., Md., the place of Annual Meeting in 1891. The day after my arrival, in company with Bro. Flory I walked out over the Annual Meeting grounds for the first time since '91. I cannot describe my feelings when standing in the place that was once crowded with loving brethren and sisters who met and greeted each other, and from whose loving and tender hearts many earnest prayers ascended to the great throne above. I thought of the many who mingled with the saints there who are now with the great throng in the city of God.

I found many earnest, active brethren and sisters in Hagerstown. They organized about a year ago with Bro. Scott Reichard as their elder. Brethren A. B. Barnhart and N. B. Flory are ministers,—brethren who have the cause at heart. They are in need of a larger churchhouse and have secured lots to build in the near future. With a larger house and persistent work, the cause will prosper greatly in Hagerstown. Here I found Bro. Wolf actively at work in his business college. He is doing good work.

Again I have been seriously impressed with the importance of devoting more time to city work. Why is it that we make no greater efforts to reach the people in the cities? I fear some one will be responsible for the many precious souls who perish in the towns and cities. Now may the Good Shepherd keep the dear ones of Hagerstown, and all with whom I have labored during the winter, from the evil; and fill their hearts with his precious love, so that they may always be found with lamps trimmed and burning, that I with others may rejoice in the day of Christ, that I have not run in vain, neither labored in vain!

ALBERT HOLLINGER.

March 12.

#### From Kansas to Minnesota.

MARCH 14 we bade farewell to many dear friends in Kansas and took the train for Worthington, Minn. After a long and tiresome journey we finally reached the place of our destination. We found husband and our friends awaiting our arrival. How thankful we were to our kind Heavenly Father that he protected us and permitted our family to be united again! It was midnight when we reached Worthington. We rode five miles out in the country to the place we now call our home. We were very anxious to get an early look at the country. It is quite level and beautiful, and we believe in time it will be made a fine country. We believe right here is a great field to labor in for the Master. There were no members here until my brother moved here last fall. His family and our family are all that are here, making nine members in all. I

think from what I can learn, the people here know but little about the Brethren's doctrine. Now we would be glad to have some more good, faithful brethren and sisters move in and help build up a church here.

When we arrived here we soon learned that Bro. J. E. Ralston, from Sheldon, Iowa, would be with us to hold some meetings. So, according to arrangements, he commenced meetings Friday evening at the schoolhouse. It made our hearts glad to come here into a new country and enter right into a series of meetings. Bro. Ralston is a young man, but seems to be filled with the Spirit, and I think he has a great desire to labor for the Master. He is giving us some beautiful lessons from the Word of God, and his hearers are increasing in numbers each time. We will have regular appointments after the meetings are over at the schoolhouse. Husband will fill the appointments. We also expect to organize a Sunday school as soon as we can make necessary arrangements. Now, dear brethren and sisters, we ask an interest in your prayers that we may be instruments in God's hands for doing some good here.

LIZZIE HILARY.

Worthington, Minn., March 24.

#### From Menlo, Kansas.

ON March 13 a car of provisions and seed arrived at Menlo, from Cerro Gordo, Ill., which had been contributed by the members of the Dunker church at that place. The next day ministers Bingsaman and Kline, assisted by Messrs S. K. Wine, Caleb Hedges, L. U. Winslow, F. H. Laner, S. Maynes and the writer, commenced the distribution, and if the donors of this welcome aid could have seen the sad countenances brightened up when each received his share, they would feel amply repaid for any sacrifice they may have made.

Aid distributed by other parties in Northwestern Kansas, has generally caused dissatisfaction and hard feelings, on account of partiality and favoritism shown; but during the three days occupied in distributing this car-load, not one word of disapproval was heard, which speaks volumes for the wisdom and good sense of brethren Bingsaman and Kline, who questioned every applicant and placed the provisions just where they were needed.

They not only fed the physical body, but each evening services were held in the schoolhouse to large congregations, who came to hear ministers who *not only preach*, "Feed the hungry and clothe the naked," but were daily giving a practical application of that part of the Scripture; and by their earnestness many were convinced and brought to a realization of their duty. Three were baptized and several others were "almost persuaded," and the effect of their work here in Menlo will be felt for years to come.

Two hundred families, or a total of one thousand persons, were supplied by this car, which contained three hundred and thirty sacks of meal, each weighing about ninety pounds, thirty-five sacks of oats, some potatoes, turnips, pork, and some clothing, besides a large quantity of garden seeds, which were doubly acceptable, as they will enable the farmers to get a start once more.

Too much praise can not be bestowed on the kind-hearted, unselfish, Christian people who contributed this assistance. The destitute citizens of Thomas and Sheridan Counties, Kansas, will ever hold them in grateful remembrance.

S. E. McKINNEY.

THE man who when he is alone and without witnesses is the same as when he is in public, is nearly always an honest man.



## Notice.

WOULD it not be advisable for all delegates coming to the District Meeting of Northwestern Ohio, to bring with them the number of the members in each congregation, with their valuation, so that the committee of apportioning will have something to work by? Several congregations have complained to me that their portion was too high. If any congregation hereafter has a reason to believe that their portion is too high, it will be their own fault for not apprising the committee of the apportionment of their membership and their true valuation. Please give this attention.

JACOB KINTNER.

Moats, Ohio, March 12.

## Notice to Southern District of Ohio.

THE members of the Southern District of Ohio are hereby informed that the Mission Board has received a deed for the church property in Sidney, Ohio. All those who have not paid their subscription, should do so at the earliest possible date. Thanks are due to the brethren and friends for their liberal support of the mission work. Let us continue to push the Lord's cause.

I. BENNETT TROUT,  
Sec'y and Treas. of Mission Board.

## Death in the Mountains.

WE wish to inform you of the sad death of our youngest son, Joseph L. Hoover. He, with his brother, next older, went up into the mountains to get a few loads of logs for fuel. On their return, coming down a steep grade on a left hand curve, the roads being covered with ice, one horse fell, and the team and load were precipitated down the side of the mountain a distance of from twenty to thirty feet. His brother being ahead, saw him going over. When he got back to the place he found that the load was lying on him. All he heard him say was, "Oh! oh! it's killing me," and he soon expired. His brother tried to cut the log-chain with the ax, but was unsuccessful. Seeing his brother was dead he went a mile or more to get assistance. When the load was removed it was found that he was lying face to the ground, and a swell in the ground, or rock, immediately under his chest, and the weight of the load and wagon all resting on his chest, which crushed his life out in a few moments. Oh, what a sad sight for his brother Jacob to witness! We were on our way moving up here from Rocky Ford, when, early on the morning of the 8th inst., about day-break, we were aroused by friends that came to meet us and informed us of the tragic death of our beloved son. The next day, Saturday, March 9, we laid his body to rest in Evergreen Cemetery, at Colorado Springs, to await the resurrection morn. He was born July 31, 1874, and died March 6, 1895, aged 20 years, 7 months and 5 days. He united with the Brethren church in the fall of 1891, was baptized by our much-esteemed Bro. J. E. Young, of Beatrice, Nebr. He died in the faith, but being young and full of life, he was led into company that we were doubtful of, and many were our warnings. But the good Lord has taken him, and he knows of the trials of life, and is full of tender mercy and we know he will deal kindly with him.

ELD. JOHN J. HOOVER

Colorado Springs, Colo., March 18.

## My Observations.

As distributing agent for Southwestern Kansas, I have distributed four and one-half car loads of provisions from the following points: One car at Syracuse, Kans., two and one half cars from Gar-

den City, Kans., one car from Alva, Oklahoma Territory. These provisions were distributed over fourteen Counties, and into about seven hundred families. A family seldom receives more than a supply for four weeks, unless aged or sick persons. All can thus judge how well the people are supplied to reach the harvest season. So far as feed for teams is concerned, the people of that section see but one way, and that is to let the horses graze on the prairie, and work them lightly a few hours each day, as few are able to secure feed or seed; and since times are hard everywhere, and so many are needing provisions till harvest, my judgment would be, don't fail to provide for the human, and God may send the early rain, and with grass provide for the beast. Many have done well in sending car-loads of provisions.

My brother, was it you that assisted in this work? If not, did you try? If not, why? You certainly love the cause. Do you pity the poor? If so, how will you show it? Who will take the lead in securing a car-load of flour, clothing, potatoes, etc.? It is a long while to harvest for people having no money to buy. Try and see what you can do.

GEO E. STUDEBAKER.

McPherson, Kans., March 20.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

NEHER—MARTIN—At the residence of the bride, Richmond, Ind., March 16, 1895, Eld. Martin Neher, of Monmouth, Kans., and Huldah Martin, of Richmond, Ind.

SYLVESTER JONES.

HOOVER—TETER—At the residence of Samuel Teter, the bride's father, near Shickley, Nebr., March 17, 1895, by the undersigned, Bro. George W. Hoover and sister Minnie G. Teter.

D. B. HAINY.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

BEARD—At Hopton, Okla., Feb. 27, 1895, of pneumonia, sister Margaret E., wife of Bro. John Beard, aged 48 years, 5 months and 17 days. Funeral services March 16, 1895, by the writer, from 1 Sam. 20: 18.

G. E. STUDEBAKER.

HANNA—In the Howard church, Poland Co., Ind., March 12, 1895, of a grippie, Mr. Joseph L. D. Hanna, aged 74 years, 6 months and 12 days. He leaves a sorrowing widow (a sister), one son and one daughter (a sister). Funeral services conducted by the writer, assisted by Eld. D. Dock.

J. CRIPE.

STONER—In the Slate Creek congregation, at his home, near Peotone, Sedgewick Co., Kans., March 17, 1895, after a brief illness of pneumonia, Bro. Samuel Stoner, aged 71 years and 19 days. He was born in Rockingham County, Va., in 1824, and was married to Mary Good in 1851. They moved to Missouri and in Gentry County, that State, in the year 1862, his companion departed this life. In 1876 Bro. Stoner came to Kansas, settling on the claim which has been his home ever since. Bro. Stoner was a consistent member of the Brethren church for about forty five years, and for about thirty years he served the church faithfully and acceptably in the deacon's office. In his death the children, the church and the community sustain a great loss. In his life he was a power for good, being absolutely honest with all, meek, kind, patient, industrious, and indeed a just man that feared God, and, like Abel, though dead, he yet speaketh. Funeral services at his home on the 18th, conducted by the writer. "Precious in the sight of the Lord is the death of his saints."

J. R. LEATHERMAN.

RAFFENBERGER—At his home, in the Rock Run church, Ind., March 13, 1895, Bro. Adam Raffensberger, aged 62 years, 3 months and 20 days. He arose Wednesday morning in his usual health, ate a hearty breakfast, but soon a severe pain began in his arm and then went to his breast, and before he could get to the lounge he dropped dead. He was the only son of Jeremiah and Nancy Raffensberger. He was born in York County, Pa., and remained there until twenty-one years of age, when he came to Elkhart County, Ind. He was married to Hettie, daughter of Emmanuel Cripe, one of the pioneer settlers. To this union were born nine children, eight of whom are living. Bro. Raffensberger united with the Brethren church in 1864, since which time he

has been a devoted and zealous member. Services by Eld. I. L. Berkey and B. F. Stutsman, from Job 5: 26.

R. W. DAVENPORT.

EARNST—In the West Dayton church, Dayton, Ohio, Willis Edward, son of Noah Earnst, aged 8 years, 1 month and 7 days. He has lived with his uncle and aunt, Daniel and Rebecca Garber, for five years. Eddie was a regular attendant at Sunday school, and when he could not walk, asked to be carried there. He would often repeat the Lord's prayer at the table service. Funeral services by Bro. Samuel Horning, near Sharpsburgh, Ohio, March 13.

W. C. TENTER.

ULLERY—In the Osage congregation, Crawford Co., Kans., March 19, 1895, Bro. John Ullery, aged 72 years, 2 months and 14 days. Deceased was born in Montgomery County, Ohio. He leaves a wife, five sons and two daughters. He called for the elders and was anointed. Funeral services were conducted by Eld. Samuel Edgecomb, assisted by the writer, from 1 Cor. 3: 21, 22, 23.

ANDREW NEHER.

KELLER—Near Leesburgh, Ill., March 21, 1895, Sarah (Stremmel) Keller, wife of D. H. Keller, aged 60 years, 5 months and 1 day. Funeral occasion improved by the Brethren.

CONRAD FITZ.

STAUFFER—In St. Joseph Hospital, Mo., Feb. 27, 1895, Bro. Rudolph Stauffer, aged 65 years, 5 months and 2 days. The subject of this notice was born near Berne, Switzerland, immigrated to America in an early day, and finally located on Four Mile Creek, Nemaha Co., Kans., where he lived until called from his earthly labors. Deceased was subject to heart disease, and on Friday, Feb. 22, went to St. Joseph Hospital for treatment, and on Wednesday, Feb. 27, died and was brought home. Funeral services were held from the house by the undersigned.

A. BERKEYBILE.

FOLTZ—In Corestoga church, Lancaster Co., Pa., March 19, 1895, Bro. Henry Foltz, aged 71 years and 5 months. Services by the Brethren, from Job 14: 14, 15 and Psa. 73: 24.

I. W. TAYLOR.

LIERLE—Near Liberty, Ill., Feb. 20, 1895, sister Peninah (Hendricks), wife of Eld. Wm. R. Lierle, aged 69 years, 7 months and 9 days. Deceased was the oldest daughter of Bro. Abram Hendricks, of Jefferson County, Mo., and a granddaughter of our aged elder, John Hendricks, of Kentucky, who was pioneer elder of the Brethren's church of Southern Illinois and Southeastern Missouri. When about nine years old she moved with her parents from Jefferson County, Mo., to Adams County, Ill., in the spring of 1834. She was joined in marriage by George Wolfe, of Liberty, Ill., to Eld. Wm. R. Lierle, in 1843, and with her husband joined the church of the Brethren in 1845, and lived a consistent Christian life up to the day of her death. Sister Peninah was a woman that was loved and respected by all who were acquainted with her, on account of her many Christian virtues and motherly acts of kindness. She was the mother of eleven children, four having preceded her to the spirit land. Her aged husband and seven children are left to mourn the death of a devoted wife and loving mother. Funeral services were conducted by Eld. G. W. Cripe, in the Christian church in Clayton, Adams Co., Ill.

JOHN WOLFE.

THOMAS—At Markleysburgh, Pa., Feb. 10, 1895, sister Nancy Thomas, aged 66 years, 11 months and 11 days. She was a daughter of Andrew and Anna Umbel, and wife of Geo. Thomas. She became a member of the church while very young and filled the office of deaconess for many years. Sister Thomas was a consistent member, loved the church, delighted in its service and always rejoiced in its prosperity. She was a sufferer for thirteen years and her life was a pattern of Christianity. Funeral conducted by Mr. Woods.

M. J. WELLER.

BRIGHT—In the Wolf Creek church, Ohio, March 15, 1895, of whooping cough, complicated with bronchial pneumonia, Martha Casandra, daughter of Jno. Calvin and Elizabeth Bright, aged 1 year and 4 days. Text, Rev. 20: 6.

J. HOMER BRIGHT.

VANDUSEN—In Murcatine, Iowa, Feb. 25, 1895, Bro. W. H. Vandusen, aged 33 years, 1 month and 15 days.

LONG—At his home, five miles west of Tipton, Iowa, Feb. 28, 1895, Mr. Francis M. Long, aged about 55 years. Funeral services by the writer.

JOHN ZUCK.

NEWCOMER—At his home, in Lincoln Township, Ogle Co., Ill., Bro. Isaac Newcomer, aged nearly 86 years. He emigrated from the State of Maryland in 1854, located and continued to reside on his homestead from that date until his death. He leaves an aged widow and six children to mourn his departure. Two of the sons are efficient ministers in the Brethren church. One, Bro. M. S. Newcomer, is the elder of the West Branch church. The deceased was an energetic and highly respected citizen, as was evidenced by the large assembly at his funeral, the largest known in the history of the West Branch church. Funeral services from Acts 26: 8, by Bro. Joseph Amick.

A.



**MOWEN.**—Near Broadfording, Md., Feb. 28, 1895, Howard Kelly Mowen, aged 6 months and 20 days. Services by the writer, as listed by brethren Foltz and Nelbert.

N. MARTIN.

**KELLER.**—In the Woodland congregation, Fulton Co., Ill., of blood poison, sister Sarah Keller, aged 60 years, 5 months and 1 day. Deceased was a member of the Brethren church for a number of years and lived a devoted Christian life. She leaves a husband, who is a deacon in the church, and five children. Funeral service conducted by brethren Cyrus Bucher and J. H. Baker.

LYDIA WALTER.

**DEARDORFF.**—In Yale, within the Coon River congregation, Iowa, March 22, 1895, of inflammation of the bowels, Bertha Deardorff, only son of Bro. Winfred Deardorff, aged 1 year, 6 months and 8 days. Funeral by Bro. R. F. McCune, from Gen. 37: 35.

J. D. HAUGHTLIN.

**KEG.**—In the Yellow Creek church, Elkhart Co., Ind., Oct. 26, 1894, Harvey, son of Bro. Daniel and sister Keg. Services at the Union Center church, by the undersigned, assisted by Bro. Eli Roose.

**SUTTON.**—In the Bremen church, Kosciusko Co., Ind., Oct. 27, 1894, Walter Sutton, aged 4 months. Services at the Hepton union church by the undersigned.

**HUFFER.**—In the Turkey Creek church, Kosciusko Co., Ind., Jan. 28, 1895, Iva Alice, daughter of friend Jacob and Alice Huffer. Services at the Hepton union church, by the undersigned.

**PAUL.**—In the Turkey Creek church, Elkhart Co., Ind., March 10, 1895, infant son of friend Wm. and sister Emma Paul, aged 4 days. Services at the house, near Gravelton, by the undersigned.

**RENSBERGER.**—In the above-named church, Milo W., son of Bro. Lewis and sister Rensberger, aged 16 years, 4 months and 27 days. He was a great sufferer for nearly a year. Ten days before his death he called for us and was baptized, and died in bright hopes of entering into the promised land. Funeral at the Hepton union church, by the undersigned. DANIEL WYSONG.

**MERKEY.**—At his home, near Calverton, Fauquier Co., Va., in the Midland congregation, Bro. William Merkey, aged 54 years, 1 month and 17 days. He had been lingering with consumption for several years, which was the cause of his death. He was born in Pennsylvania. During his former years he lived in Ohio and Kansas, until about seven years ago, when he moved from Kansas to where he died. He leaves a wife, five sons and two daughters. Funeral took place the day following death, at the Midland graveyard. Services were conducted by Andrew Chambers and Dennis Weimer.

JOHN M. KEINE.

**HIRE.**—In the South Poplar Ridge congregation, Defiance Co., Ohio, March 17, 1895, of old age, sister Barbara Hire, aged 89 years, 10 months and 20 days. Sister Barbara was born in Ashe County, N. C., was united in marriage to Jacob Hire, who was buried thirty years previous to the day of her burial. She remained his widow up to her death. Their union was blessed with six daughters and three sons. She was a consistent member of the German Baptist church nearly sixty years. Her body is resting in the Hires graveyard. Funeral services by Bro. George Sellers, from Job 5: 26.

ELLA NOFFSINGER.

**JOHNSON.**—At his home, in the Salem church, Reno Co., Kans., March 20, 1895, of blood poison, Bro. Milton H. Johnson, aged 52 years, 9 months and 12 days. He was born in Washington County, Md. He was an exemplary member of the Brethren church for about thirty-two years and served in the deacon's office for about seven years, which place he filled with credit to himself and the church. Funeral services conducted by Bro. Henry Brubaker.

L. E. FAHRNEY.

**BUFFENMYER.**—In the bounds of the White Oak congregation, at Manheim, Lancaster Co., Pa., March 2, 1895, of consumption, sister Mary Z., wife of Bro. Henry Buffenmyer, aged 50 years, 5 months and 4 days. She was a consistent member of the church. Her maiden name was Aldinger. Shortly before her death she called in the elders and was anointed. Funeral services were conducted by Eld. Benjamin Z. Eby, from Luke 10: 42. JOSEPH B. ALDINGER.

**EVENS.**—At the home of his son, Bro. Reuben Evens, near the Wolf Creek church, Ohio, March 13, 1895, John B. Evens, aged 70 years, 10 months and 3 days. He was born in Rockingham County, Va. Funeral at two places,—on Friday, March 15, at Wolf Creek, by Bro. Samuel Horning and the writer; on Saturday, at Arcanum, Darke Co., where he had lived about ten years.

JOHN H. BRUMBAUGH.

**HELSEL.**—In the bounds of the Clover Creek church, Blair Co., Pa., sister Mary Helsel, aged 27 years, 4 months and 15 days. The deceased was baptized March 16, 1894, on Sunday, and was buried on Sunday, March 17, 1895. Funeral services by Bro. Brice Sell and others. J. R. STAYER.

**WISE.**—In the Dallas Center church, Iowa, March 2, 1895, from a relapse of scarlet fever, Jacob Andrew, little son of Bro. John and sister Blanche Wise, aged 3 years, 3 months and 2 days. Little Jakle budded on earth to bloom in heaven. Funeral sermon preached by Bro. M. Sliser, assisted by Eld. Jacob Witmore, of McPherson, Kans.

LULU MCCUNE.

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P. S.—We have examined the testimonials, and have seen the work of Brayton's Horn Preventer. We are personally acquainted with Mr. Brayton, have no hesitancy in recommending it.—EDITOR GOSPEL MESSENGER.

## Announcements.

### DISTRICT MEETINGS.

April 10, Southern Indiana, in the Lower Falls Creek church, Ind.

April 10, at 8 A. M., Southwestern Kansas and Southern Colorado, in Kansas Center church, Kans. Ministerial Meeting the day before, beginning at 9 A. M.

April 10, Northeastern Kansas, in the Vermilion church, Marshall Co., Ministerial Meeting the 9th.

April 10, at 8 A. M., District of Southern Kansas and Colorado, in the Kansas Center church, Rice Co., Kans.

April 10, Eastern District of Maryland, in the Meadow Branch church. Ministerial Meeting the next day.

April 10, Northern Kansas and Northern Colorado, in the Belvidere church, Kans. Ministerial Meeting the day before.

April 10, Northwestern Ohio, in the Portage church, Wood Co., Missionary Meeting the day before at 11 A. M.

May 4, at 10 A. M., District Meeting for Michigan, in the Woodland church.

May 8, Middle Pennsylvania, at New Enterprise, Bedford Co.

May 8 and 9, Eastern District of Pennsylvania, in the Highland congregation, at the Hatfield meetinghouse, Montgomery Co.

May 8, beginning at 8 A. M., Northern Illinois, in Rock River congregation at Franklin Grove. Meeting of elders of the District May 7 at 1 P. M.

May 8, at 9 A. M., Southwestern Kansas, and Northern Indian Territory, in the Scott Valley church.

May 8, a Second District of Virginia, at Timberville, Va.

### LOVE FEASTS.

April 20, at 1 P. M., Logan church, Ohio.

April 20 at 2 P. M., Walnut Valley church, Kans. April 20 and 21, Belleville church, Republic Co., Kans.

April 20, at 1 P. M., Pleasant Hill church, near Virden, Ill.

May 4, at 1 P. M., North Beatrice church, Nebr. May 4, at 5 P. M., Upper Dublin, Pa.

May 4, at 10 P. M., Pipe Creek church, near Linwood, Md.

May 4, at 2 P. M., Eden Valley church, Kans. May 4, at 2 P. M., Laramie church, Ohio.

May 4 and 5, Antietam church, Pa.

May 5, at 1 P. M., Rowing Spring, Pa.

May 5, at 1 P. M., New Enterprise, Pa.

May 10, at 1 P. M., South Beatrice church, Nebr.

May 11, at 4 P. M., Woodbury church, Pa.

May 11, at 3 P. M., Pleasant Valley church, Cincy Co., Tex.

May 11, at 3 P. M., Monitor church, Kans.

May 11, at 10 A. M., Liberty, Kans.

May 11, in the Big Rock church, Cushing, Okla.

May 12, at 1 P. M., Clover Creek church, Pa.

May 18, Maple Valley church, Aurelia, Chero-kee Co., Iowa.

May 22 and 23, at 9: 30 A. M., Mountville, Pa.

May 23, at 10 A. M., Rome church, Hancock Co., Ohio.

May 23, at 4 P. M., Pipe Creek church, Ind.

May 25, at 3 P. M., Blue River, Ind.

May 25, at 2 P. M., Pleasant View church, Iowa

May 29, at 2 P. M., Oakland church, Ohio.

May 29, at 5 P. M., Panthea church, Ill.

May 29 and 30, at 10 A. M., Pine Creek, Ill.

May 29, at 2 P. M., Whitechurch, Ind.



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### Announcements

#### DISTRICT MEETINGS.

May 8, Western District, of Pennsylvania, at the Grove house, one mile north of Berlin.

#### LOVE FEASTS.

April 14, at 2 P. M., Glendon, Cal.  
May 4, at 10 A. M., Pleasant Hill church, Ind.  
May 7, at 4 P. M., Franklin Grove, Ill.  
May 8, Spring Creek church, Pa.  
May 8 and 9, Concord church, York Co., Pa.  
May 11, at 10 A. M., Lick Creek church, Ohio.  
May 11, at 1 P. M., Middle Fork church, Ind.  
May 11, Pleasant View church, Kans.  
May 25 and 26, at 3 P. M., Kingsley, Iowa.  
May 25, at 2 P. M., Bethel church, Thayer Co., Neb.  
May 25, at 1 P. M., Coon River church, near Panora, Iowa.  
May 25 and 26, at 10 A. M., Washington church, Kans.  
May 29, at 1 P. M., Upper Fall Creek, 2½ miles east of Middletown, Ind.

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1296 Embossed Flowers, size, 4x6, 25cts  
1297 Embossed Landscape and Flowers, size, 4x6, 50cts  
1281 Embossed, Extra Fine, size, 3 1/4 x 5 1/4, 25cts  
1287 Birds and Landscape, size, 3 1/4 x 5 1/4, 15cts  
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# THE GOSPEL MESSENGER.

"*Man for the Defense of the Gospel.*"

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., APRIL 16, 1895.

No. 16.

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BRO. A. H. PUTERBAUGH, of Oswego, Ind., is now located at Elkhart, and should be addressed accordingly.

Those wishing to secure lodging at the Annual Meeting will give heed to the "Annual Meeting Notice," elsewhere in this issue.

BRO. I. BENNETT TROUT is to commence a series of meetings on the Annual Meeting grounds May 23, and continue each evening until the Conference opens.

BRO. FREDERICK HUBER, of Wawaka, Ind., would be pleased to have the address of members living in Mississippi and Alabama, along the Mobile and Ohio R. R.

SISTER RYAN, of India, has been quite sick, but in his letter dated March 7, Bro. Stover says, "We are all well and happy." Our next issue will contain more "Diary Leaves" from him.

THE car-load of grain, shipped from Mt. Morris to the Western sufferers, reached its destination in Nebraska in good condition, and the grain was distributed among scores of the destitute families, who received the same with thankful hearts.

WE are not in the habit of speaking of one article more highly than others, but it does seem to us that Bro. L. W. Tester's article in this issue deserves more than ordinary attention. Every minister should read it with care, and profit by it.

BRO. CYRUS WALLICK says that the members of the Black River congregation, Van Buren County, Michigan, are making the second attempt to build a house of worship. They have long felt the need of a house, but have heretofore been hindered by the lack of means.

BRO. J. W. RODGERS, of Havana, Kans., writes us that Bro. Caleb B. Fogle recently held a discussion with Eld. J. C. Ross, of the United Brethren church, in which he defended our position on the mode of Christian baptism with skill and to the credit of the church.

THE Waterloo church, Iowa, has been consolidated with the South Waterloo congregation. This is probably a good move, as it will insure to the city church the help that it so greatly stands in need of.

THOSE who predicted that charging fifty cents for each marriage notice in the MESSENGER would result in excluding them altogether, can now see how much they were mistaken. There were two in the last issue, three in this, and others will follow. Each notice means fifty cents for the missionary cause.

"WE can not understand how tender-hearted women can encourage wanton cruelty by wearing humming-birds and other birds of bright and attractive plumage in the decoration of hats. Many of these birds are caught in the south of France on their arrival from Africa. Wires charged with electricity offer them a friendly perch. Cruel nets are spread in field and forest. Last summer 15,500 of the poor creatures were caught in two forests only, and it is estimated that in France alone 1,200,000 little birds were killed last year. All of them were insect-eaters."

FOR some time we have been urged to publish in our columns more matter concerning the new birth. Knowing that some of our very best thinkers held different views concerning the subject, we submitted the question to two well-informed brethren, requesting each one to write a good article on his side of the subject. These articles were exchanged between the two writers, and then each one prepared his addenda. The two articles, followed by the addenda, are to appear in our next issue, and will doubtless prove interesting reading to those who have given the subject much thought.

FOR the second Sunday in April we printed 1,400 more copies of the *Young Disciple* than ever before required to fill orders at this season of the year, and yet the demand for the paper has been so great that a number of the new schools will have to do without the paper for that Sunday. Our editions for the remaining Sundays of the month are exceptionally large, and we shall doubtless be able to accommodate all the schools using the paper. The circulation of the *Young Disciple* is increasing very rapidly, and we are pleased to learn that it is doing a good work. It should be in all the schools of the Brotherhood.

WE have before us a copy of the *Kansas City Star* for March 31, containing a very deceiving illustrated article concerning the "Dunkards of Antietam." It abounds in error, misrepresentation and attempts at the ridiculous. The writer of the article had the misfortune of securing his information from some one who either did not know much about the Brethren, or purposely misinformed the reporter. It is to be regretted that matter of this kind finds its way to the reading public. While our people may be a little peculiar in some respects, they are certainly not enough so to render them ridiculous.

THE District Meeting for California and Arizona was held at Lordsburg, Cal., March 30. It passed off very pleasantly. Bro. P. S. Myers is to represent this District on the Standing Committee.

ELD. ISAAC LONG, of Rockingham County, Virginia, passed away March 25. We had no personal acquaintance with him, but have always heard him spoken of as a man of rare gifts. Elsewhere in this issue will be found a well-written biographical sketch of him.

WE have on hand about forty announcements for feasts to be held in June. They have all appeared among the "Special Announcements," and will be placed with the Standing Announcements about the first of May.

SOME time ago a sister requested her paper discontinued. She now writes us saying, "I took a big cry after ordering you to stop my MESSENGER." She could stand it no longer, and so orders the paper continued. It is a pleasure indeed to send the paper to such earnest souls.

AGENTS should not write Bro. C. H. Balsbaugh concerning the sale of his book, "Glimpses of Jesus." All orders should be sent to the Brethren's Publishing Co., Mt. Morris, Ill. We alone have the sale of the work. Bro. Balsbaugh does not care to have anything of the kind to look after.

RECENTLY quite a revival, by the M. E. and Baptist churches, was held at Smithborough, Bond County, Ill., near where the Gibson and Gordon debate was held last year. One of those who united with the M. E. church demanded baptism by trine immersion, and it was so performed. This manner of baptizing seems to be getting quite common. Well, it is a baptism that is accepted by all of the leading denominations, and it need not seem strange that thinking people demand it.

FOR the convenience of those desiring to attend the feast and District Meeting at Franklin Grove, Ill., May 7 and 8, the elder in charge, Bro. Daniel Dierdorff, requests us to say that the trains on the N. W. R. R., arrive at Franklin Grove from the east at 11:39 A. M.; 3:34 and 7:06 P. M. From the west, 7:27 and 10:59 A. M., 4:16 P. M. Freights carrying passengers from the east arrive at 9:05 A. M. and from the west at 8:14 P. M. The elders will meet at 1 P. M., May 7.

HAVING examined Bro. D. L. Miller's account for money received and paid out for traveling expenses from Sept. 16, 1894 to March 17, 1895, during his visit among the churches, giving Bible Land talks and preaching the Word, I find the surplus to be \$140.04. This includes special collections taken up in West Otter Creek, Macoupin Creek, Hudson and Silver Creek, Ill., Newton and North Star, Ohio, and Flat Rock, Va. The above sum has been received by me and properly credited to the mission fund of the church.

GALEN B. ROYER.



## ESSAYS

\* Every to show thyself appeared unto God; a workman that passeth not by ashamed, rightly dividing the Word of Truth.

### MOTHER'S GRAVE

(Selected by Philo.)

In a far and distant city so many miles away,  
Is the grave of my kind mother, in my memory green to-day.  
I believe she's gone to glory, for I often heard her say  
That she had a home in heaven far beyond the rolling wave.

She told me the old, old story of Jesus and his love,  
Of a happy home in heaven, with the shining hosts above.  
She did not want to linger in this world of pain and woe.  
With a shout of praise to Jesus she received the word to go.

Now, friends, if your dear mother is at home beyond the blue,  
Don't you know she talks with Jesus, and Jesus pleads with  
you?

Oh won't you give up sinning? Oh give up all that's wrong,  
And go to meet your mother around that starry throne.

Won't you give your heart to Jesus and I place your hand in  
his?

He will lead you safe to glory, to a home of joy and bliss.

Oh won't you give up sinning (for Jesus is your friend,)

And go to meet your mother beyond the starry blue?

I cannot keep from weeping whenever I think of you.

I am going to meet my mother beyond the starry blue.

I cannot keep from weeping, and every night I pray,

When I die I want to meet her far beyond the rolling spray.

### SWEARING.

BY NOAH LONGANECKER.

SOME writers speak of "civil" and "profane oaths." We regard all oaths made by men profane. We regard all swearing by men profane. Swearing is, in short, taking God's name in vain. This was already prohibited in the Decalogue. "Thou shalt not take the name of the Lord thy God in vain." Ex 20: 7. The principles of moral law never can change. The ceremonial connected with the moral may be changed by the law-maker, but the moral principle is unchangeable. Take, for example, the following: "Remember the Sabbath day, to keep it holy." The time and sacred duties to be performed on said time, have been changed by God; but the moral principle that requires us to perform sacred duties on the first day of the week is the same, no difference if the observance and time have been changed. We admit that God, because of the hardness of the hearts of the children of Israel, suffered things under the Mosaic code that were not so from the beginning. All careful Bible students do know that God winked at, and suffered things in Moses' time that were not so from the beginning, and that the moral code never did, does not now, and never will allow. So of "swearing."

Let us hear the great Law-giver himself. "Ye have heard that it hath been said by them of old time, Thou shalt not swear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black." Matt. 5: 33-36 This puts an end to all quibbling drawn from the law and prophets. "I say unto you Swear not at all." The Lord inspired James to record the same. "Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath." James 5: 12 Affirming, or declaring a thing on our own credit or veracity, is allowed by God's Word. "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5: 37.

"Let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5: 12 But, says the quibbler, there is no difference between a solemn affirmation and an oath; between affirming and swearing. We affirm when we state the simple truth on our own credit; but we swear when we appeal to God for the truth of said statement. Appealing to God for the truth of a statement does not change said statement an iota; it does not strengthen the statement in the least; hence it is taking God's name in vain, which is irreverent and profane in all its forms.

Some there are who wish to strengthen a statement by adding the name God, or Jesus Christ, or heavens, or some substitute of the name of the Deity. All such is taking God's name in vain, and is swearing, and of course is profane and irreverent.

Years ago the writer was present in a Bible class when the subject of swearing was warmly discussed. There were two ministers and an aged and experienced "class leader and exhorter" present. The writer remarked that all of us would more readily believe on his own simple statement of a fact than if he were to utter a profane oath to the statement. This was readily admitted. The writer then remarked that an experienced judge of court would more readily believe a witness under a simple "affirmation" than one under "oath." This was strongly objected to by the class leader. He finally agreed to refer the dispute to the judge of court. He did so, and when we met in class again he reported that the judge affirmed that it was a fact. Why then swear? Is there any good reason for it? None; no, none. Is there any good reason why we should take God's name in vain at any time? None.

Some of the readers probably remember reading in a theological work the following words, used as an interjection or exclamation: "My God." It is swearing. It is taking God's name in vain. We have heard even ministers use the exclamation in the sacred stand. They no doubt thought that it would add force or power to their discourse. It so appears from the manner in which the words were used. Of course they do not dream that it is swearing. If some one were to tell them that they used profane language in their preaching, they would not believe it. It is profanity to use any of the names of the Divine Being as interjections. Some wish to be more mild in their swearing, and therefore use substitutes for God's name. How common it is for even professors to use such words as "gosh," "golly," "George," etc., etc., as interjections, or exclamations. They are but substitutes for the name God. It is swearing in hypocritical form.

It is not taking God's name in vain to use it or any of his titles, in addressing him, or speaking of him, but to use any such as mere by-words, or interjections is profane in the extreme. How vain to appeal to God for the truth of our affirmation!

In No. 6, page 83, we have "What we Need," from the editorial staff. Who has not read it carefully? Some of that very medicine would be an "elixir of life" in the line of "SWEAR NOT AT ALL!"

Hartsville, Ohio.

### THE BIBLE, WHAT TO DO WITH IT, AND WHY.

BY JAMES M. NEFF.

In Seven Parts - Part Six.

As a second barrier to an honest search of the Scriptures we mention personal preference. Among all the millions of humanity there are no two persons made physically, intellectually and morally alike. Each in all these respects has a

make-up peculiar to himself. Each has his own physical, mental and moral likes and dislikes. These make up his individuality,—a thing that God intended that every man should have. But when these differences of disposition are intensified by heredity, environment or cultivation, they may become harmful to us and seriously affect our relation to God.

It is very wrong and very dangerous, for instance, to study the Bible in the light of our personal preferences, our likes and dislikes. This is dangerous because it is possible for a man to work himself up to believe what he wants to believe. Every one who is observant has seen this demonstrated in common life.

I mention, as an illustration, the attitude of the citizens of the United States every four years to the presidential elections. It is to be observed that a very large majority of the adherents to each political party believe that their party candidate will be elected. In the first place they want to believe it, and wanting to believe it, they put themselves under the influence of their own party, read its literature, listen to its leaders in their predictions of success, and finally come firmly to believe that the victory will be theirs.

So in their relation to Bible truth some men are naturally disposed to be stern and look with pleasure upon the justice of God. Those of opposite temperament are likely to magnify his mercy. Those who are naturally strict and exacting are disposed to become literalists. Others more lax and indifferent are likely to look for that in the Word that will encourage their go-as-you-please dispositions. And by cultivating and strengthening these dispositions and preferences, and taking them with us into the study of God's Word we are very likely to believe what we at first wanted to believe. And we become literalists and liberalists and agnostics and deists and atheists and Calvinists and Universalists, etc., etc., and all because we refused to honestly ask God what he would have us do without consulting our own personal preferences.

Even the disciples of our Lord, till the very last moment, could not and would not believe that he must suffer and die. And how severely he rebuked them! "Get thee behind me, Satan: thou art an offence unto me: for thou savorest (mindest) not the things that be of God, but those that be of man." "O fools, and slow of heart to believe all that the prophets have spoken." It was easy for them to believe a part of what the prophets had spoken,—that the pertained to the glory of the Messiah's kingdom and the splendor of his reign,—because they wanted to believe it. But that he should be "a man of sorrows and acquainted with grief;" that he should be "brought as a lamb to the slaughter," etc.—O no! they couldn't believe these things, because they did not want to believe them. They had wrought themselves up to the highest possible hope of the material power and splendor of the reign of their coming Messiah; and they had scrupulously (yes, unscrupulously!) closed their eyes to everything that the prophets had said to the contrary. And they were very successful in finally making themselves believe what was in harmony with their personal preferences.

And, brother, remember this: that humanity is made of the same material that was found in its make-up nineteen centuries ago, and that you and I are a part of that humanity. Are we sure, beyond all possibility of a doubt, that our opinions on all Scriptural questions are entirely free from the color of personal preference? Do we, in our thoughts and our conversations, and our preaching and our lives, place as much emphasis upon "Thou shalt not covet" as upon "Repent and be baptized?" Are we really as enthusiastic in pro-



claiming the necessity of being for God, as that of doing for him? He who will have his preferences here shall not have them here after.

*Mt. Morris, Ill.*

#### TO THE MINISTER.

BY L. W. TEETER.

##### "Handling Aright the Word of Truth"

PAUL, a most efficient minister of the Gospel, having very extensive experience, a disciplined mind, a broad intellect, and a great store of knowledge, writes to Timothy, a young minister, thus: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15), or "handling aright the word of truth." (Revised Version.)

This exhortation was evidently spoken to Timothy with profit, as well as with propriety. May we not safely say that the same exhortation is as befitting the ministry now, as it was to Timothy then? I hope every one will excuse me for regarding it so, while I shall try to bring into view a few points worthy of a careful consideration, at least.

The circumstances which gave rise to the foregoing exhortation, or advice, to Timothy, was as follows: There were a few native ministers about Ephesus who had been "handling the word of truth" in a *wrong* manner, instead of "aright." They would strive "about words to no profit." They would indulge in promulgating "profane and vain babblings." This kind of work did great harm, because (1) it was teaching error for truth, and (2) the error afterwards stood in the way of the truth. Practically, such teaching "subverted the hearers;" it brought "more ungodliness;" it had the effect of eating (or consuming) "like a canker" (or gaugre); it overthrew the faith of some. Such workmen would meet the disapproval of God. In contrast with such workmen and work, Paul advises Timothy how to become an approved workman before God.

This exhortation suggests the following practical thoughts:

1. The minister must study his own personalities, and individuality, as a man.

- (1) His disposition.
- (2) His character.
- (3) His manners.
- (4) His appearance.

In all these particulars he must come up to the Gospel standard. This cannot be done without a diligent study of the Gospel touching these points, that he may know fully what the qualities of the Christian minister are. These he should know so well that they would continually impress themselves upon him until a general reformation is effected. After a considerable reformation is effected, if he desires to remain an approved workman before God, he must not become satisfied with any degree of attainment, no matter how high. If he does, he will become formal, lose his spirituality and become dull in his ministerial work. To prevent this fatal collapse, he must always think that higher attainments are possible; then make a vigorous effort to reach them. This will require what the original text suggests, *viz., diligence in study and in practices.*

For the encouragement of every minister I can assure him that if he will resolve to conform himself fully to the Gospel standard, in points of disposition, character, manners, appearance, etc., he will have attained to an attitude in which he will have the greatest possible influence among all classes of men. This is true because it is the Lord's way to fit a minister to labor among all men,—"all nations," and for all time.

The disposition of the minister should be like that of Christ, *viz.,*

- (a) To love all men so much as to be willing to sacrifice himself freely in serving them, with the hope of saving them.
- (b) He should be ready to turn every event to the glory of God if it is in his power to do so.
- (c) He must not become discouraged or despondent.
- (d) He must be willing to die for the Gospel of Christ.

The character of the minister must be as faultless as possible. Any defect in character will soon be in the possession of the adversary, and will be greatly multiplied, and so brought to bear against all the good he may do, and even overbalance it.

- (a) He should be careful in making promises, in business or otherwise; then promptly meet them.
- (b) He should provide things honest in the sight of all men.
- (c) He should not be covetous, or inclined to get gain at the expense of character.

The minister's *manners* should be in keeping with his good character. His manners should not be mechanical, artificial or vain. If his manners are not natural, he will be certain to exhibit himself to his own disadvantage. A minister need not be a worldly sinner to behave himself pleasing to God, or to have the greatest influence over men.

- (a) A minister should not address any one roughly, carelessly, or by a nickname, or in any comic manner. Such addresses will greatly lower his dignity in the estimation of the best thinking and sober classes of people, and thus cripple his influence.
- (b) He should never make an idle quotation of the sacred Scriptures.
- (c) He should not be forward, loud or boisterous in conversation.
- (d) He should never laugh out loudly or boisterously. Christ was never known to laugh at all, but to weep.
- (e) He should be such an example to all men as he would like to have all men be. If he fails to be such an example, all men will condemn him as a minister because of his unbecoming life.

The appearance of the minister should be absolutely free from all vanity and signs of worldliness, or high-mindedness. How can a vain fashion-monger be an approved workman before God when he himself indulges in the identical things which Jesus Christ his Son came into the world to destroy, and that required his death to do it?

- (a) The minister's appearance should be humble, modest, decent and plain.
- (b) His person should be cleanly and orderly. He should not manifest carelessness or indifference about his appearance. He should not be over-exact either, about his appearance, lest he exhibit vanity on the other hand.
2. He must diligently study the people.
- (1) Their dispositions.
- (2) Their customs.
- (3) Their habits.

These he should know, that he may be able to determine the best manner of approach, to influence them to accept the one Gospel the most readily.

To do this, he needs to be as wise as a serpent, but harmless as a dove. He must, with Paul, become all things to all men, that he might by all means save some, and yet not sacrifice any Gospel principle. Now, since dispositions, customs and habits of men are continually changing, while the Gospel remains the same, his most diligent study is always necessary.

3. He must study the Gospel, that he may teach it aright, that he might

- (a) Know what to teach, and,
- (b) Know how to teach

God has, through Christ, committed his Gospel into the hands of men,—the church in general, and, by the church, to men in particular, to administer his Gospel to the church, and to the world in general. Men so appointed, become responsible to God, and to the church. In view of these facts, it becomes an important matter for the minister to understand his work.

That a minister may become an approved workman of God, and effective, he must have the form or outline of doctrine, as taught in the Gospel, clearly defined in his mind. Such a clear outline of doctrine becomes to him a general ground-work, or a constitution of his entire ministerial work. Beyond its limits he must never pass, in any of his ministerial work. But to all its limits he must come, to the best of his ability, to complete his work as a minister.

It is true that God has placed sufficient power into his Gospel to accomplish all that he has designed; and that the commandments and restrictions therein given are the conditions by which its power may be imparted to men. The "rightly dividing," or "handling aright," the word of truth consists in teaching the *wholes* Truth, and nothing that is not according to the Truth; and, in a particular sense, in teaching the right thing, by the right scripture.

A minister of the Gospel should never allow himself to misapply a scripture. A text should never be used to base a subject upon, that the author of it did not wish to teach by it. Passages meaning one thing should not be used as proof of another thing.

Such work will bring shame upon the workman, because, (1) if the thought is even Scriptural, it shows his ignorance, or inability to produce, the proper proof; (2) If his thought is unscriptural, it shows that he is either intentionally or ignorantly teaching a thought contrary to the Scriptures, and when his work is criticised he cannot support it.

To do this kind of work, it requires much study, a careful examination of the subject matter, and of proof-texts which are in line with the point to be proved.

But let no one be discouraged. It is remarkable how soon, and how well, some ministers, with but a limited education, have gotten into this manner of work, and have become good workmen. Now let all try to do their ministerial work in such a complete manner that it may be the means of imparting God's power to men unto salvation.

*Hagerstown, Ind.*

#### THE RESURRECTION.—EASTER THOUGHTS.

BY WILLIAM G. SHROCK.

BLESSED thought! Thrice happy assurance! Proclaim it to all the world that "Now is Christ risen from the dead." Let Revelation and nature teach the joyful news. Speak it forth in the example of Christ, "the firstfruits of them that slept;" from the creeping worm to butterfly; from seed to flowers in bloom.

No event in the history of Christ is more clearly taught than the resurrection. In it is verified the power he had over nature, death and the grave, and establishes the greatest proof of his divine nature.

Our best hope is grounded in the triumphant victory won by Christ over death, hell and the grave. The foundation of all our Christian hopes centers in the resurrection. It is perhaps of more paramount interest to God's people than anything connected with the plan of salvation.



Paul in his masterly argument to the Corinthians for the proof of the resurrection, seems to have had this very thought uppermost in his mind when he said, "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching in vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

Without it the grave would be indeed a dark and dismal place,—nothing but dark forebodings of the future, without a single ray of hope, when the summons of death bids us come to the shady valley, never to meet with near and dear ones on the other side of the grave. Without the resurrection, "Christ not risen," "our preaching vain" and "faith also vain." Ministers "false witnesses of God" and our sins unforgiven, "ye are yet in your sins."

But we have a cloud of witnesses "that Christ is risen from the dead and become the firstfruits of them that slept." Well might Paul shout in Christian triumph: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Without mistake the central thought is, "Christ is risen." Therefore Christ's resurrection is the sure promise and pledge of the resurrection of all God's people.

It is one of the first principles of the doctrine of Christ, and its nature and power is more or less shrouded in mystery if the appeal is simply made to the understanding. If, however, the appeal is made in childlike simplicity to faith, we take God at his word, and a lively hope is begotten in us "by the resurrection of Jesus Christ from the dead, to an inheritance that is incorruptible, undefiled and that fadeth not away."

Some people refuse to believe anything they cannot reason out in their own minds with a kind of mathematical precision. Such should know that there are many things in nature and revelation that cannot be fully understood alone by the aid of reason. There are, and always will be, unsolved mysteries in the two books of Nature and Revelation. Of this nature is the resurrection. Yet we are assured in God's Word that there will be a resurrection, and that it is a principle plainly taught in the Old and New Testament Scriptures.

God at the right time will interpret this greatest of mysteries, as one of the foundation tenets of our holy religion. We should find no fault with Christian scientists if they come to our aid in illustrating and interpreting Scripture independent of the Bible, unless they are not in accordance with it. It is claimed by some that the discoveries of science in harmony with revelation, will bring about sufficient light to more fully understand the resurrection of the dead in the light of reason. Every lover of truth will accept all aids and helps toward the study of God's Word from whatever source it may come. While the truths of Revelation and Nature, if rightly understood, are always in harmony with God's will, it is not probable that science will ever reach such a degree of perfection that man by the aid of reason alone will fully understand the nature and power of the resurrection of the dead. It should not be understood, however, that the resurrection of the dead is exclusively a doctrine of revelation and therefore a matter of faith alone.

In the investigation of truth it is the privilege of every one to receive all revelations that may be of service to us in grappling with the deep things in the book of God's written law. All the possibilities of revelation and science, as far as revealed in the former, and discovered in the latter, give us only in part to know what in reality the resurrection of the dead is.

The dead are neither annihilated nor changed in the resurrection to something else, but are in existence and waiting the resurrection of the body in God's own appointed time. The resurrection of the dead includes the resurrection of the body, transformed from flesh and blood to a highly intensified or immaterial substantial body. "A body hast thou prepared for me," but not according to the old theology,—composed of the old identical body, gone to corruption, restored and changed,—but it shall be like unto Christ's body, "who shall change our vile body that it may be fashioned like unto his glorious body" and "bear the image of the heavenly." Paul made the inquiry, "With what body do they come?" and answered, "Thou sowest not that body that shall be. . . . But God giveth it a body as it hath pleased him."

The resurrection body is grounded in organized individuality. David affirmed this more than three thousand years ago when he said, "Thine eyes did see my substance, yet being imperfect and in thy book all my members were written which in countenance were fashioned, when as yet there was none of them." In the language of a certain writer, "The germinal substance of man's entire being is a life principle originating in God, and carrying with it the impress (form) of its great original, involving the power,—the necessity,—of endless continuance." . . . "In a modified sense there is a pre-existent, immaterial form or type for each and every individual in the organic world."

The idea of a resurrection is not so hard to understand, after all; notwithstanding Paul says, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump."

It is a historical fact that Christ became the firstfruits of them that slept,—a representative specimen and pledge of what ours shall be. We know the Bible record to be true, that an angel first proclaimed the joyful news of his resurrection to pious and devoted women, who were last at the cross and again first at the grave. The Lord they sought was risen from the dead. The testimony of God's representative angel is final and conclusive. Hear what he says to the women: "Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he has said. Come see the place where the Lord lay."

Berlin, Pa.

#### EPISTOLARY.

BY C. H. BALSBAUGH.

*Beloved Brother Fercken and Family:—*

VERY precious is your letter to me of the 4th inst. I am bound to thank God for you, because that your faith groweth exceedingly, and your love aboundeth. 2 Thess. 1: 3. Your zeal will provoke very many. 2 Cor. 9: 2. Manifestly God has led you in a wonderful way, and for a purpose of corresponding significance. What a remarkable testimony Christ offered in his own behalf before Pilate! "To this end was I born, and for this cause came I into the world, THAT I SHOULD BEAR WITNESS UNTO THE TRUTH" John 18: 37. Our work is the consummation of His mission, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1: 8. His great heart of boundless love is still waiting for the fulfillment of his valedictory charge.

I commend to the serious study of every reader of the MESSENGER, Eld. Moore's editorial in No. 10, entitled, "The Ordinances." If we live the

meaning of our divinely-authorized symbols, our lethargy and supineness will give way to the re-establishment of the apostolic fervor which stops not in its sympathy and effort this side the remotest latitudes and longitudes of human want. The heart of God embraces the race, and the blood of His Son is meant for "every kindred, and tongue, and people, and nation" Rev. 5: 9, and 11: 15. Both in spirit and extent we are to be "co-workers with God."

I am glad your heart burns with the fire kindled on the earth in the self-consuming zeal of Emmanuel. Luke 12: 49. Soul-saving is God's crowning work, and He has delegated His church with the sublime function of carrying His glorious evangel to the ends of the earth. What are earthly wealth and honor and glory to such a career and such an issue? The incarnation and the cross and the enthronement of "the man Christ Jesus," is the only true estimate of humanity. If we had God's mind in this matter, we would reveal more of the peculiarity mentioned in 1 Pet. 2: 9. "Oh for the love of God shed abroad in our hearts by the Holy Ghost!" How our hearts and hands and purses would open toward human suffering and want of body and soul! With what intensity of longing would we pray, "Thy kingdom come. Thy will be done on earth as it is done in heaven!" Let us all hunger and pray and wrestle more earnestly for the realization of 2 Cor. 4: 6. Then will we be able "to walk in the light as He is in the light." 1 John 1: 7. Oh what a power, what a rapture, what a glory there is in unadulterated Christianity! At home, abroad, working, resting, preaching, praying, eating, drinking, whatsoever we do, let Gal. 2: 20, and 6: 14, and Psa. 71: 16, be our well-honored motto.

Yes, dear brother, my heart yearns to attend Conference at Decatur, but there is no human probability of realizing my desire. My meager annuity is all needed for the pressing wants of life, and the Sunday school "over which the Holy Ghost has made me overseer," and the blessed pen-ministry to which grace has called me. Not my wishes, but God's will is the criterion of duty and the extent of privilege. "I magnify mine office," and labor with the enthusiasm of faith, hope and love, in the little corner assigned me by the all-wise and gracious providence of God. May 2 Thess. 2: 16, 17, ever be yours!

Union Deposit, Pa.

#### BRIEF OUTLINE OF ADDRESS AGAINST SECRET SOCIETIES.

Delivered Feb 25, '95, at the Second Reformed Presbyterian Church, Philadelphia, Pa., by W. M. Lyon, of Washington, D. C.

I. IN Col. 2: 10, we learn that we, as Christians, "are complete in him,"—Christ. The Gospel law is perfect because it reveals a perfect Christ. In him every need of humanity may be, yea, is supplied. He is our redemption, our righteousness, our sanctification, our salvation, *our everything*, both in time and eternity. We can not be Christians except we are "in Christ," and surely we cannot be "in him" and at the same time violate the plain teachings and commandments he has given us in his Gospel. Neither can we be *in Christ* and *out* of him at the same time.

I am not here to deny that there is any good in the lodge, but I wish to say that whatever good may be found in the lodge, is to be obtained from and through Christ, and exists among his true children. Why drink from a muddy stream when it is your privilege to drink from the clear, pure waters of the fountain itself!



I asked a prominent Baptist minister a few days ago what he had to say concerning lodges. After some hesitancy he replied, "Well, really I don't think they are very good for those who are weak spiritually." Well answered, indeed. Query: How strong, then, spiritually, should a Christian man be before he would be able to live and thrive on lodge diet? The church of Jesus Christ is complete in itself. Men, however wise, can make no improvements whatever on the Gospel system. Where men are willing to be governed by the principles and teachings and laws of Christ's kingdom,—of his Gospel,—they have no trouble. No adverse circumstances can arise from such conditions. It is only when men violate these laws and principles that bad results are produced.

As a minister of the Gospel, I cannot preach a perfect Christ,—a perfect system,—and at the same time advocate the principles and claims of the lodge. To advocate man-made systems of any kind is to admit that the Gospel fails to meet all the requirements of humanity.

II. Notice the foundation of the lodge. Christ's kingdom is founded on love. Its subjects are inspired by a faith which works by love. Gal. 5: 6 Can we say this of the foundation of the lodge? Is the lodge founded on this eternal principle? If love be the foundation, it must stand; for "God is love." If something else is the foundation, then God is not; and if God is not at the bottom of the lodge, there can be but one other foundation, and that rather a poor one; in fact, according to Rev. 9: 1, 2, it would be rather worse than no bottom.

But let us cast about us so as to be sure about this matter. It strikes me that after all, love is the foundation of the lodge, and we are fortunate enough to even have the kind of love specified in the Gospel. Please turn to Paul's language, 1 Tim. 6: 10 How does that definition suit? Do you say that the "love of money" is not the foundation of the lodge? Let lodges cease to be money-making institutions and how long will they last? Lodge love is about like a Life Insurance Company's love. What is it that keeps the insurance policy good? Is it love? If so, what or which kind?

These are very important questions, because they relate to the foundation. You don't want to invest in a building which has a worthless foundation. It may fall and crush you. You say, "Take away your money, and how long will your churches run?" Well, the nominal church wouldn't last long, but the true church of Jesus Christ must go on. Those churches that seem to find so much enjoyment in the lodge, I shall leave to answer the question as to how long they would exist without money. I am glad that there are still many brave souls ready to die for "the truth as it is in Jesus," if it be necessary.

III. Christ's teachings do not agree with the lodge systems.

(a) His mission was to reveal truth universally. John 18: 20; Mark 10: 27.

(b) He died for his enemies and prayed for them while dying. He says, "Pray for your enemies." Stephen and other Christian martyrs did this. Do lodges thus teach and honor the Christ life?

(c) He said, "Swear not at all." Matt. 5: 34; James 5: 12 Do lodges teach and practice the same?

(d) The lodge (Masons, at least) ignore the atonement. See Mackey's Lexicon in defining "Acacia," page 16. We there learn that we are "free from sin" if we live strictly according to the rules of Freemasonry. Compare this with 1 John 1: 7, and Heb. 9: 122.

(e) They ignore the name of Christ. Read their rituals and see.

(f) They need no Bible. First, they (Masons) tell us that their religion is founded on the Bible. I take up George Wingate Chase, and in his "Digest of Masonic Law," pp. 207-8. He says, "The Jews, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. (Italics mine.) If it was, it would not be Masonry, it would be something else." Did you ever know a Christian who did not need a Bible? Freemasons know of such. Ah, these no-Bible Christians!

(g) In 1 Thess. 5: 22 we are taught to "abstain from all appearance of evil." How does this agree with the abduction and awful death of Wm. Morgan? or the death of the Rev. (?) J. W. Johnson, of the M. E. church, of Huntington, W. Va., Jan. 10, 1890? How can Christians engage in this diabolism?

(h) Lodges are home-destroyers. Beware ye husband! In this, follow the example of Gen. Grant. In his famous tour around the world, on a certain occasion, he was told by his guide that he could not be admitted into a certain place with his wife. "Then, gentlemen," said the General, "you will not admit me." O, the homes that have been ruined by the lodge! Dear Lord, deliver!

#### OUR PAPERS.

BY ENOCH EBY.

A COMMON saying is, "History repeats itself." We know that it frequently does. Might it not, therefore, be well for us, as a church, to recall some of our painful experiences of a dozen years ago? I allude to the spirit of division which at that time prevailed among us. What was the cause of this trouble? Let us see. How many papers sprang up in our beloved Brotherhood just prior to these difficulties? We answer, A half dozen at least. These caused trouble by moulding sentiment, which every paper is sure to do. It was generally admitted that our many unauthorized papers were the most prominent, if not the exclusive, factors, in bringing about the unfortunate results.

With these things fresh in our minds, would it not be well for us to inquire, How many do we have at present? And will not the same cause produce the same effect? Can we afford to have the same repeated? Let us think a little along this line. Let General Conference advise in time. The church has authorized two weekly papers, the GOSPEL MESSENGER for general use and the Young Disciple for the young and Sunday school work. She has also authorized the General Mission Board to publish their work quarterly. This is done through the Missionary Visitor. This is right, and it is enough. Now let the talent of the church go out through these three channels; and, if necessary, enlarge the papers rather than multiply them. Also every effort should be made to guard them well, so that nothing goes out but what the Gospel and Brotherhood will endorse, and union will be the result. Otherwise discord will follow. We now have a paper that we need not be ashamed for any one to read. But since man can not make anything perfect, we still can improve, and in order to do that, several things are absolutely necessary.

First, we, as a Brotherhood, must remember the editor's responsible position. There is none greater. The presidential chair is far below the

editorial chair in important issues and results, in an ecclesiastical point of view. Intellectually, morally and religiously he ought to be above any other man in the world. To edit a paper in behalf of the church of Jesus Christ, to properly and fully represent the doctrine of the Bible, as understood and interpreted by the church, is far different, both in character and importance, from any other paper in the world; therefore he needs the sympathies and prayers of the church, so that he may cultivate the humility of Jesus, the faith of Abraham, the patience of Job, the firmness of Daniel and the wisdom of Solomon. Then, by the aid of God's Spirit, we may expect some improvement.

Secondly, he needs all of the best manuscripts the brethren and sisters can give; therefore write frequently. If some should get into the wastebasket occasionally you will be benefited if no one else, therefore the effort is not lost. This age of learning should supply plenty of manuscript that would require but little work for the editor to prepare for the press. Do your best, so as to lessen his labor. We as writers have as much time as he has to criticize and correct our manuscripts. Even then he must exercise the patience of Job with many of us.

Third, it is also encouraging to an editor to know that the paper is appreciated, and that the members try to circulate it where it might do good. Here we lack as a church. If our paper were sent out by the hundreds of thousands it would do more good than tracts, as it brings the doctrine weekly, with variety of arguments, as no two writers treat the same subject in the same way, though they advance the same sentiment. A tract will likely be read, then laid away and forgotten. I do not wish to discourage tract writing and circulating, by no means, but wish to encourage the circulation of our papers more extensively, and to aid on this point, we especially urge our missionaries, as servants of the church, to encourage our recognized church papers, by sending their articles to them, whether it be doctrine or suggestions in the interest of the work, or news about the surroundings and the prospects of the mission, or whatever is of general interest to the Brotherhood, or will encourage the cause of Christ. The mother is always anxious to know what her children are doing. In like manner the church is also desirous of hearing how her selected servants are doing in their labor, as sheep among wolves.

Booth, Kans.

#### RICHER FLOWERING.

It is said, that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seemingly going down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. So, in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul.

Have we not seen cases which illustrate what is here said? Homes are visited with successive bereavements. "Friend after friend departs," and there is desolation all around. The survivors sit in painful solitude, thick darkness covers them. They are disposed to ask, "Show me why thou contendest with me?" They do not understand the situation. The Lord is putting the tender and quivering plant through these severe processes, to secure a "richer flowering."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### Committee:

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S. W. Hoover, . . . . . Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,

Galen B. Royer, Sec. Mt. Morris, Ill.

## IMMANUEL

Selected by C. B. Stover.

When once I mourned a load of sin,  
When conscience felt a wound within,  
When all my works were thrown away,  
When on my knees I knelt to pray,  
Then, in that hour, remembered well,  
I learned thy love, Immanuel.

When storms of sorrow toss my soul;  
When waves of care around me roll;  
When comforts sink, and joys shall flee;  
When hopeless griefs shall gape for me,  
One word the tempest's rage shall quell,  
That word, Thy name, Immanuel.

When for the truth I suffer shame;  
When foes pour scandal on my name;  
When cruel taunts and jeers abound;  
When "Bulls of Bashan" gird me round,  
Secure within thy tower I'll dwell—  
That tower, thy grace, Immanuel.

When hell enraged lifts up her roar;  
When Satan stops my path before;  
When friends rejoice and wait my end;  
When legions host their arrows send,  
Fear not, my soul, but hurl at noll  
Thy battle cry, Immanuel.

When down the hill of life I go;  
When o'er my feet death's waters flow;  
When in the deepening flood I sink;  
When friends stand weeping on the brink,  
I'll mingle with my last farewell  
Thy lovely name, Immanuel.

When tears are banished from mine eye;  
When fader worlds than these are nigh;  
When heaven shall fill my ravished sight;  
When I shall bask in sweet delight,  
One joy all joys shall far excel,  
To see thy face, Immanuel.

## THE BETTER WAY.

BY JOHN J. JOHN

We notice on page 186 of the *GOSPEL MESSENGER*, bearing the date of March 19, 1895, that a better way of raising money for the saints than the circular letter way is called for.

We would like to suggest the following as a better way: "Now concerning the collection for the saints, as I have given order to the churches of Galatia *even so do ye*. Upon the first day of the week let every one of you (this includes both young and old) lay by him in store, as God has prospered him, that there be no gathering when I come. And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." If there is a better way than this, let us have it.

In the same article it is stated that "If ever there was a time when this (circular letter) system was justifiable, it is now." We state that if ever there was a time when the church needs to watch and pray that she be not led into divers

unscriptural ways of giving, ways in which the giver is robbed of his blessing, it is now. Look around in Christendom and see.

It is further stated that "it would, however, be better perhaps, to use this plan among the young people." "Train up a child in the way he should go, and when he is old he will not depart from it." Shall we train up the children of the church in doubtful and inferior methods in so important a matter? Are they excluded from the best method? No. "Let every one of you lay by him in store, as God has prospered him." "Every one" takes in both young and old. "As God has prospered" takes in dimes as well as dollars.

*Dale's He, Va*

## IMMORTALITY.

BY JAS. A. SELL

"When coldness wraps this suffering clay,

Ah, whither strays the immortal mind?"

"The soul, secure in her existence, smiles  
At the drawn dagger, and defies its point;  
The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter, and the crush of worlds."

It is pleasant to live. Life has many charms; yet we hold to it by a very frail tenure, and its duration is very uncertain. O, life's ocean every vessel is stranded. A wreck is the fate of all. The flickering lamp of life will eventually smolder into embers. To leave the joys of this life and enter upon the lone journey through the mysterious regions of death without a fear, to meet the shadowy king and feel no terror, but on the contrary to welcome his approach, is indeed a happy triumph of our faith in the crucified, risen and exalted Redeemer. O, happy thought, that the soul can be released from its prison of clay, and soar away in the regions of immensity.

"O, sweet is the season of rest,  
When life's weary journey is done;  
The blush that spreads over its west  
The last lingering rays of the sun!

"Though dreary the empire of night,  
I soon shall emerge from its gloom,  
And see Immortality's light  
Arise from the shades of the tomb."

As the mind, enaged as a dove like, wings its flight through the cloudy bill of ether, things of time and sense are lost in the expanse of distance or the glory and beauty of the land unwarred by sin, and lit up by the effulgence from the eternal throne, streaming with a beauty greater than ten thousand sunsets.

"What scenes in that world shall arise,  
When life's latest sigh shall be fled,  
And darkness hath sealed up mine eyes,  
And deep in the dust I am laid?"

O, what a thrill of joy must swell that soul when it beholds for the first time the shore of the sweet summer-land, as its magnificence flashes upon its enraptured vision. There, in the blooming groves,

"Where the lilies eternally bloom  
In the balm-breathing gardens of God,"

clad in linen clean and white, it can unite in singing the anthems of praise in the perfection of melody which echoes and re-echoes through all the courts of the house of "many mansions," and borne upon seraphic harps through all the verdant vales and over the vine-clad hills of the land of the "olive and the rose."

There the redeemed one meets the Savior who, with the fond embrace and kiss of his everlasting love, gives him an eternal welcome to the tree of life and an introduction to waiting angels, prophets, priests and ancient worthies.

Then, too, there will be the happy meeting of friends. O, the re-unions of families! They parted on earth under circumstances that were O, sad! Their hearts burst with grief. The happy circle was broken. Thus one after another fell beneath the sickle of the reaper, death. Now the scene is changed. The mother meets the long lost child. Brothers and sisters, parents and children, clasp each other to their bosom in the embrace of perfect love. The diseased, deformed and emaciated bodies in which they departed are changed, and are now radiant with beauty, glittering with glory and clothed in the robes of immortality. Their heads are crowned with the victor's wreath, palms of victory are placed in their hands and amidst trappings of archangels they are transported into the eternal joys of an endless life. This is immortality. Their employment is praise, their banquet is love.

Having obeyed God's commandments on earth, they now have "a right to the tree of life." They can pluck of its abundant fruitage, and sit in its refreshing shade. In the clasp of unsullied love they atone by the still waters of the crystal stream, repose in green pastures, roam the streets of the golden city, and realize, in the perfection of unsullied bliss, what our Savior meant when he said that he came "that we might have life and that we might have it more abundantly."

Let us labor to enter into that rest! Let us so live that we will have no fear of death, but regard it as the gate through which we pass from the mortal into the immortal state!

"Take them, O death, and bear away,  
Whatever thou canst call thine own,  
Thine image stamped upon this day  
Doth give thee that, but that alone.

"Take them, O grave, and let them lie  
Folded upon thy narrow shelves,  
As garments by the soil laid by,  
And precious only to ourselves.

"Take them, O great eternity!  
Our little life is but a gust,  
That bends the branches of thy tree,  
And trails its blossoms in the dust."

*McKee's Gap, Pa.*

## NOTICE.

It has been decided that, as far as the General Missionary and Tract Committee are concerned, they will handle no merchandise whatever on the grounds during the coming Annual Meeting, and hereby give notice to all not to count on purchasing at the meeting, goods handled by the Committee. The Committee will have an office as usual, open only during intermissions, when they shall be glad to attend to whatever business and take all orders their patrons may have for them.

This step is not taken to discourage business with the Committee, but to encourage the growing sentiment in favor of not so much traffic during our General Conference.

THE GEN. MISS. AND TRACT COMMITTEE.

## DIARY LEAVES.

BY W. B. STOVER.

*Bombay, Feb. 9*

MR. DRAKE, of the American Baptist Telugu Mission, called and we had a very pleasant little visit together. He thinks Balsear is the place for us. I bought several small Gujarati dictionaries in a Hindoo bookstore, and in looking around over the books there, I found the "Life of Christ" by Raman, and other books of similar nature relating to Christianity. It is too bad, for what must be the outcome, unless there is a mighty waking up along the line of dissemination of the everlasting Truth.



Feb. 13.

We spent some hours at the "chackla's," buying furniture, on Old Cuz Street. We bought chiefly second hand, and had the men to give each piece of furniture a thorough renewing, then send it by freight to us at Bular.

Feb. 14.

This afternoon we went to see Miss Trotts' school for native girls. It was a special occasion, being the day for her giving of prizes to those who should be somehow specially rewarded for diligence. There were but three other guests, so we felt quite honored. As we heard the little ones sing the native Christian hymns, and recite some pieces prepared, and review some geography and history, we thanked God in our hearts for the spirit of Christian missions. Nearly a hundred little girls,—beni-Israel girls, for they are the children of the Jewish India people, and Miss Trotts' is a Jewish school,—are here learning something about the Savior, besides the common branches of the public schools. These Jewish children are in appearance like any other India children. They were very quiet all the while, and had to sit very close together on long benches, without desks to write on or backs to lean against. This is their daily schoolroom. When we came in and when we went out, they all said, "Salaam, salaam, salaam," until our ears fairly rang with their salaams. That is the India way of greeting.

Saturday, Feb. 16.

This evening our pundit (teacher) stayed long over the time. He is quite anxious to learn more of the way of Truth. He says he will not allow his little children to be baptized, as there is nothing of it in the Bible. He says that if Christ wanted children to be baptized, he would not have forgotten to say a little something about it anyhow. But he says he can't find a word in favor of it. Then, too, he says that he finds that when there was to be any baptism in the Gospel, they always went to where the water was, and went into it. He read all the pamphlets we had given him, and now tells us they are just like the Gospel. He says, "What is a native to do when they tell us to believe in the Lord Jesus Christ and his Gospel, and then tell us things we can't find in the Gospel?" He was questioning about close Communion. He said that we must regard all other Christians as sinners, if we would not let them commune with us. I told him that was not necessarily the case, though it might seem so to him, especially if he had not thought about it before. I told him we do not think it right for any Christian who is living in open error, to come to the Communion. I told him we regularly visit our own members to inquire about such matters, and if any are in the wrong about anything, they should make it right before Communion, or not commune. Now, then, infant baptism is not in the Bible. It is an error. Those who teach it, teach error; those who allow it, allow error; those who practice it, practice error. Shall we sanction their error in that matter, when we do not sanction error among our own in other matters? In this light he considered the subject cleared up. He expressed himself as sorry we had not more workers here, and a mission already established. We gave him some tracts, among them Bro. Roenberger's on "Anti-secrecy," which he will give to his friends.

Sunday, Feb. 17.

I preached in the Baptist church this morning; read the thirty fifth of Isaiah; and talked on the healing of the impotent man, John 5:1-16. This is my first sermon in India.

Feb. 18.

Information comes that our bungalow is not ready yet. This is rather disappointing, for

we had hoped to occupy it to-morrow. We can go right on studying the language here, however.

Bular, Feb. 21, Thursday.

I came here last night to hurry up things, if possible. The house owner has a wedding on hand, and that means a great deal in India. Our promise is for next week now. I had a lengthy conversation with the head-master of the high schools. He offers his services to us to teach Gujarati, free, if we will take charge of his boy a few hours each day, and just talk English to him. This seems hopeful. All of the best natives want good English for their children. The accent is difficult to acquire.

The friend who had received us here so kindly before, had all our freight taken to the house before I came, so that I had little to do. I, with the help of a native, put up our two beds, and untied some of the packed things. I returned to Bombay in the evening, and found Mary with considerable hoarseness.

Friday, Feb. 22.

Washington's birthday! But it is not Washington's birthday in this country. Here it is a Hindoo holiday, the birthday of Vishnu, the second person of the Hindoo triad. And O, what a sight! They are bathing in the sea to-day, to be purified. Thousands are passing our house here all the time. In the forenoon I counted three hundred in the sea at one time, within the radius of a stone's throw. They go to the fakirs, too, and give them a little money. Then the fakir puts a little salt water in the hand of the worshipper, who drinks some of it and throws the rest over his head. Then the fakir puts a little bit of white mixture between the worshipper's eyebrows, and the poor fellow goes his way rejoicing. These fakirs are the Hindoo holy men. They let the hair and beard get as long and dirty as possible, then smear it and the face all over with white, and start out to take in the "pica" of poor Hindoos. The very sight of them is awfully repulsive to a man, clean in heart or body. To say the Hindoo is supposed to open up his purse; so there are very many beggars swarming the streets. This morning I counted one hundred and fifteen sitting along in the distance of four lamp-posts. There they stay and wait for the beneficence of passers-by. Before him each has a little cloth spread to receive ground-nuts, rice, or money. I saw one Hindoo with a handful of these nuts, pass along before the beggars and throw one nut into each beggar's cloth, until his nuts were all disposed of. Others get a little money changed into pies, the smallest coins, and give them out in the same way.

Now and then a group of natives comes along with tam-tams, bells and horns,—on down to the sea they go. There, on the sands, they keep up the music, while in the center of the circle, several go through with a kind of an irregular dance as long as they can stand it, thus thinking to acquire merit.

Everywhere the idols are remembered to-day. Gifts and gifts are left at the idol houses. From midnight to midnight the festivities are kept up, and the sound of the drum continues, and the echo of voices ceases not. There is no noise of the tramping of feet, all are bare-foot, but their yelling, and shouting, and all the rest of it, makes noise enough, to be sure.

This morning as I was out looking at it all, I had to brush away the tears, as I looked upon the masses of people thronging all the way, in their eager desire to follow the tenets of their darkened religion. Oh, that we might take them by the thousands, from that darkness into the true light of Christ!

They think theirs is the oldest religion, and

age counts for a great deal. From the back window of our apartments, we look over to the large Hindoo temple on the hill. Flare wave above it, and it is dazzling with lights to-night. All day long it has been crowded with Hindoos. Even the verandas and stairways are in demand. The road leading to it is also crowded. O that the way to heaven were so well patronized,—that men would seek for righteousness as they seek for indulgence! Yet Hindoos are not the only idolaters, and idolaters are not alone to reject Christ! Our hearts are sad when we think of some at home,—may God bless them!

#### OUR COMPOSITORS.

THE following we adapt from the *Christian Evangelist*. It will prove both interesting and instructive to the readers of the MESSENGER. It is well to know that there is a band of earnest workers standing between the editors and the public, entitled to some of the praise for the good appearance of the matter laid before our readers week after week:

"To stand out in our composing-room and see our compositors before their cases picking away at the little pieces of metal, leads us to believe that many of our readers have but little conception of the toil and care and patience required, that you may have the pleasant pages of the CHRISTIAN-EVANGELIST to look upon every week. The type for each letter has to be picked up and placed in the stick one by one, besides many other pieces, until the entire form is up, and then, when the edition is printed, all these little pieces must be returned again, each to its own place in the case. And so, in this way, many thousands of little pieces of metal are handled twice a week.

"This is a work which requires close attention. Many mistakes, of course, occur, but these are pointed out on proofs by a proof-reader and corrected before the form is set up for the press. And yet, despite all diligence, mistakes do slip by at times and grin and glare upon the fair pages of the CHRISTIAN-EVANGELIST, much to the chagrin of the proof-reader and the mortification of the author. Of course, the compositors get the blame, but if you could see from what crooked, twisted lines they have to decipher somebody's thoughts, you would rather credit them for their skill, than blame them for their mistakes. At times even the idea of the author is not clear. His words are so jumbled together that a sentence can hardly be deciphered; and so we think that a word should often be said in praise of the patience and skill of our compositor. You may talk about the monotony of repeated action, but theirs is a constant repetition of the same thing, day after day and week after week. But few things ever occur to break this monotony. They do not get much benefit from the articles set up on account of the slowness of the work. The words have to be spelled by the fingers and this retards the mind from grasping the force of an argument, the beauty of a figure or the interest of a narrative. And then, besides, different compositors are often at work upon the same article. And so there is little diversion in the working hours of a printer's life. But how awful! What sunshine they let into our hearts and our homes by their diligence and patience! Gross darkness would come upon the world if they should all abandon their posts. They have been and still are one of the most benign and useful factors of our civilization.

"We hope that these suggestions will therefore help our readers to appreciate the hands that help to make the CHRISTIAN-EVANGELIST such a welcome visitor as it is to your homes."



# The Gospel Messenger,

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Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to get on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send them at once each, to pay for collection.

Remittances should be made by Post-office Money Order, Draft on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

Entered as the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., April 16, 1895

SOME one sends us a clipping concerning a man who always goes to bed by the compass, it being his invariable rule to sleep with his head to the north. This may be good, but there is something of more importance. People need a compass to live by, and the Bible should be that compass to every soul. He who will regulate his life by that sacred guide may rest assured that he will at all times be under the influence of the Holy Spirit.

At least one of our readers, and possibly more, think the MESSENGER should publish more about the emigration of the negroes of the South to Africa, and tell our people where they can send money to aid the project. We are keeping an eye on the movement, and should it assume a condition worthy of confidence, we shall let our readers know. Very little in that line is likely to occur unless the Government sees proper to encourage it. In the meantime, the Gospel should be preached to the colored people, and churches organized among them. We have them at our doors, and it is our duty to help them to a proper understanding of their religious duty.

YEARS ago, when your Office Editor did the editorial service on the *Brethren at Work*, he exchanged a few articles with L. F. Bittle on trine immersion. Mr. Bittle has for years been ranked among the most brilliant writers in the Disciple church, and for a number of years has served as one of the editors of the *Oclographic Review*. Finding the need of something against trine immersion for the benefit of some of the young preachers, he recently published in his department one of his old editorials in reply to us. To most readers it will seem quite out of place. It would, perhaps, be more interesting if he would follow it up with the reply we made at that time. The reply was widely read, and we had forgotten about it until reminded of the incident by Mr. Bittle's article in the *Review*. The arguments he advanced have been met and refuted many times, and are of little force in the minds of those posted on the subject. When Mr. Bittle has some new points to bring forward we shall give them due attention.

## SPECIAL NOTICE.

At the Annual Meeting, we have heretofore been handling more or less merchandise in the way of books, etc., but we have decided to engage in no traffic whatever during the coming Annual Conference. We shall have our office on the grounds as usual, where we will be pleased to meet our patrons, take orders for books, Reports, or anything else in our line. We shall also have our account books with us, and will be prepared to settle accounts with those who have been doing business with us. Our intention is to keep the office closed, as much as possible, during all the hours of services, and transact our business only during intermissions. In our Brotherhood there is a growing demand for less trafficking on or near the Annual Meeting grounds, and we mean to do all we can to encourage this sentiment. We are pleased to learn that the present Committee of Arrangements is in full sympathy with this increasing sentiment, and will use all its influence against having any secular business transacted on the ground during the Conference. By referring to page 246 of this issue it will be seen that the General Missionary and Tract Committee has also decided to do no trafficking during the Conference.

## WAYSIDE JOTTINGS AND CLIPPINGS.

HARD times test relative values. Church contributions and religious newspapers feel the pressure of a financial stress. Whisky and tobacco keep well up to the normal level. Only the luxuries of life suffer; the necessities must be had. In connection with the notice of the failure of a prominent tobaccoist and cigarette-maker, it was mentioned that he was involved in outside enterprise, and therefore broke down, there being no falling off in his regular business. Men cling to that which they love best.

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"It is as useless to try to get service for God out of Mammon, as to try to combine the service of God with that of Mammon. The two are forever irreconcilable. From God's point of view the material is subservient to the spiritual, and the sources of power are to be sought in the latter. In Mammon's view, the material forces move the world and shape the destinies of mankind. When the church comes to place her success in the command of political power, or in the possession of worldly influence, or in the income of boards or congregations, she is trying to enlist Mammon to serve God. From the divine point of view, one consecrated soul is worth more than all these. John Wesley spoke from that when he said, 'Give me twelve men who love nothing but God and fear nothing but sin, and I will convert the world.' The gift of God, which is the gift of power to turn men to the kingdom, is no more in the market to day than it was in Peter's time."

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"Consistency and sincerity are not the chief cardinal virtues. It were, of course, better for a man to be right and do right sincerely and consistently; but if he has to choose between stumbling along irregularly and spasmodically in the right direction and doing wrong without swerving, it is to his credit that he sometimes strives toward the goal that he ought to aim at constantly. Said a young man who was wavering between two opinions, 'I know I could make a first-class consistent sinner, but I'm not making a first-class con-

sistent Christian.' 'Well, do you think you'd do better to give up all striving toward the right, in order to be consistent?' was the question put to him. Can any one doubt that partial well-doing is better than consistency in evil? So also of sincerity. It were better for a man to act as though he were a decent man, than to blurt out proofs of his ill-nature, lustfulness and dishonesty. Sincerity and consistency on the right side are to be commended, but on the wrong side they are only an aggravation of evil."

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On the English coat of arms are the words, "God and my rights," and this appears to be the motto of a great many people, who profess to follow the Man of Sorrows. His life exemplified not "God and my rights," but "God and right." He was not so much concerned in seeing that no one wronged him, or that he always got the proper share of attention and honor, or that no injustice was done him. He was more concerned about serving others, about doing good, about obeying the will of the Father who sent him. "My meat," he said, "is to do the will of him that sent me, and to finish his work." My brother, if you are concerned about your honors, and your proper share of appreciation and attention, and the distinction which men can give, remember that such is not the lesson given in the life of our Master. Forget not that serving in humility is the highest service, and that the outcome of such life-service is to make our life beautiful, and to add largely to the sum total of human happiness.

"Life were not worth the living,  
If no one were the better  
For having met thee on the way  
And known the sunshine of thy stay.  
Give as God is giving;  
To no one be a debtor!  
So hearts shall faster beat for thee,  
And faces beam thy light to see."

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A brother who had contracted the tobacco habit, and had become a slave to it, and had tried a number of times to free himself, but had most signally failed, met an elder who at one time was also in bondage to tobacco, but who by God's help had overcome the habit, when the following conversation took place:

Elder.—"My dear brother, why do you not try to free yourself from the use of tobacco? It is, to say the very least about it, an inconvenient habit and a waste of the Lord's money."

Brother.—"I know it is a useless, filthy habit, and I have tried time and again to quit it, but so far tobacco has been my master. I only wish I could overcome it."

Elder.—"If you are really in earnest about giving up the use of tobacco, and if it is the full purpose and desire of your heart to be free, I can tell you how to break the shackles that bind you, and when you are free you will rejoice and thank God."

After some further conversation, in which the wife of the brother joined, for she was especially interested, and Eld. W., who was also present, the brother said, "I will make another effort to quit if you will tell me how I may be able to overcome this dirty, filthy habit." The conversation took place on Saturday afternoon, and the reply was: "Use all the tobacco you can, from now until you get ready to retire for the night; then take all that is left and throw it into the stove and burn it, asking God in prayer to help



you to become master. In the morning when you get up you will have a craving desire for tobacco. Get down on your knees and implore God to help you carry out your resolution. Bro. W., your wife and I will also pray for you. During the day you will be uneasy. Every atom of your body, perverted by the habit you have formed, will cry out for tobacco, but you cry unto the Lord, and as often as the desire comes to you, get down on your knees and pray, and in this way, by God's help you'll gain the victory; for the Lord who hears the earnest, faithful prayer of his weakest child who wants to become better, will hear you and help you," and the brother said, "By God's help I will try."

The next day, at the conclusion of the morning service at the meetinghouse, Eld. W. asked the brother how he was succeeding. The reply was, "I am having a hard fight and struggle, and it will keep me praying all the time." "Well," answered Eld. W., "the Bible teaches us to pray without ceasing. Keep on praying and God will give you the victory."

Some months after the elder received the following lines from the brother: "I am still fighting the tobacco habit, and am praying that God will help me to fully overcome. I have not written sooner because I wanted to know first who was to be master, myself or the weed. Prayer makes me stronger, and I am gaining the victory."

This incident from real life is given in the hope that it may help others who have an earnest desire to free themselves from the use of tobacco. Those who have no such desire are, like Ephraim, joined to their idols and must be left alone, for God will not help a man who will not help himself.

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In our travels we found a sister who was working as a house servant, and received for her labor two dollars a week. Of this sum she laid aside twenty-five cents each Lord's Day for the work of the church. In reply to a question as to whether she was not giving too much, she said, "One dollar and seventy-five cents is all I have need of and why should I not give this to the dear Lord who gave himself for me?" "Yes," says Mr. Worldly Wiseman, "but she ought to lay that up for a rainy day." There is, alas, too much laying up for the rainy days in this world, and not enough laying up treasures in heaven.

Twenty-five cents a week for the Lord! And we thought about the possibilities of such giving. Why, it means thirteen dollars for every year, my brother and sister, that the Lord lets us live, for surely if this poor widow with an income of two dollars a week can give this much, no one will say that the general average should be less. Such giving means, in the aggregate, one million dollars for the Lord, raised by the Brethren church. Some one asks in surprise if we will ever attain to this. Yes, when we give as this poor sister gives, and as the widow gave when the Lord said, "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had even all her living." Such giving, under God's blessing, would bring abundant and wonderful blessing to the church. Then there would be no need of chain letters, and we would have houses of worship in Washington, Denver and Baltimore without personal plea. God hasten

the day, when, as a church, we may give as he has prospered us.

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"It is more blessed to give than to receive," is a Bible truth that not many have proven in their own experience. All of us, perhaps, have felt the glow of pleasure upon receiving something as a gift that we much desired to have, but how many of us have felt even a deeper sense of joy and pleasure when giving to others. How often do we hear the complaint that there is always somebody asking for money, and what is given, is given unwillingly. Some people when they give, seem to have a string tied to the dollar, a heart-string, as it were. Such giving never brings to the giver the knowledge that "it is more blessed to give than to receive."

Some years ago we found on board our outgoing ship a letter containing a considerable sum of money. The writer said: "Bro. Miller, you will please give this money to the poor in Denmark and Sweden, distributing it as in your judgment necessity demands." This was all. No name signed. Only the one who sent it and the Lord knew the name. There was no difficulty in finding the poor, for it was the year of the famine in Northern Europe. One poor man to whom some of the money was given, took hold of the hand that gave it, bowed his head and pressed his lips upon it, and the hot tears fell upon the hand that distributed the bounty of the unknown giver. Ah, if he could have been there and witnessed such scenes of gratitude, he would have in his heart the truth of the words, "It is more blessed to give than to receive."

The brother who gave the money may never know in this world what joy his gift brought to those who received it, but in the judgment day he will be known, for the Lord will say to him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Then shall he, and all who give heartily as unto the Lord, know fully the meaning of the Master's words, "It is more blessed to give than to receive."

Somewhere we have read that in giving our paltry store we need have no fear of impoverishing ourselves. No, it is by selfishly withholding our little that impoverishment will come to us. Had the woman refused to feed the hungry stranger at the gate, her meal and oil would have only fed herself and son one short day. But she shared the last she had with the hungry wayfarer and lo! it lasted them through all the days of the famine. If we use what we have for ourselves alone it will waste and soon be done, and we shall starve; but if we pay our debt of love, and share our little, it will multiply, and last unto the end.

"Keep it not idly by thee—hoard it not!  
Thy friend hath need of it; behold he stands  
Waiting to take the bounty of thy hands;  
Pay him the debt thou owest, long forgot,  
Or—hast thou paid already—ease his lot  
Of that which he would sell, or loan, or lend—  
Whatever his need can spare and thine demands—  
So shall thy wreath be clean and without spot.

"Dost thou not know? hast thou not understood?  
The stagnant pool breeds pestilence, disease;  
The hurrying stream bears bounty on its tide.  
Pass on thy gold, a messenger of good;  
Swift let it speed in gracious ministries;  
Wing it with love and let its flight be wide."

D. L. M.

## WHEN JESUS DIED.

For the last eight years I have been an interested reader of the *Messenger*, and never before mentioned any of your mistakes; but this one in regard to movements and positions of certain of our planetary solar system, and your assertion that Christ was only thirty-years old, is the most flagrant, palpable and preposterous thing I have ever read. You say the *Cincinnati Inquirer's* statement is not supported by facts. Now I say, in regard to the whole matter, the *Inquirer* is supported by facts and you are not. You also go so far as to say that your denial takes all the interest out of the so-called remarkable astronomical occurrence. So again I say, in this you are mistaken. I find that since the days of Job astronomy has been a wonderful and interesting study. And if the planets should, on each recurring Good Friday, assume the position spoken of by the *Inquirer*, the occurrence would be wonderfully interesting. "Even an eclipse of the moon is an awe-inspiring and interesting occurrence." But the idea of a man in your position not only disputing the facts in the case, but actually asserting that our Savior was only thirty years old, is not only interesting reading, but passing strange.

A. W. RICHARDS.

Garrison, Iowa.

Our correspondent reads us a lesson (?) in language somewhat more positive than we are in the habit of receiving at this office. It is, however, only necessary for us to remind him and others, that we did not, in the note referred to, say that Jesus was only thirty years old at the time of his death. We said that his death took place A. D. 80. And as he was born in the fourth year, before the beginning of what is known as the "Christian Era," it follows that he was about thirty-three and one-half years old when he expired upon the cross. The calculation we criticised failed to take into consideration the four years that should be deducted in making calculations of this character. We agree with our correspondent in saying that astronomical occurrences are and should be of special interest, but the one who bases a calculation on the death of Christ, occurring in A. D. 83, is resting his conclusion upon an error that has been many times exposed.

J. H. M.

## A CALL FROM INDIA.

RECENTLY the Secretary of the General Missionary and Tract Committee received a letter from India. As an indication of how the seeds of truth are taking root in far-away "India," the following extract is given. As the letter was not written for publication, the name is withheld:

I am a convert from Mohammedan religion and was baptized by sprinkling in 1893, and became a member of the Presbyterian church. The conversation took place between Mr. W. Stover and myself on baptism. So Mr. Stover kindly gave me a few tracts, such as "Trine Immersion," "The Origin of Single Immersion," etc., which stirred up my mind and I find the ceremony of baptism is exactly according to the Christian Scripture in your church, which I do not see in our church. Therefore I pray to God that the system of baptism may be introduced in our church also, according to Christian Scriptures, and according to the commandment of our Lord Jesus Christ, and the ministers of my church may teach the right and correct doctrines of Christian religion!

I am much obliged to Rev. Stover, as he has kindly given me your address, and I wish to get many other tracts that I may read them and distribute among other brothers that they may take the right step. I hope you will kindly send as many different tracts as you have, to my address, and oblige.

Bombay, India, Feb. 22, 1895.

The tracts were sent and we hope under God's blessing good will result.

D. L. M.

## THE RELIGIOUS GARB.

For years the Catholic element has been gradually growing in this country, and with their growth they are becoming a considerable factor of political power. And through this power they are gradually pushing themselves into positions which give them additional advantages in car-



rying on their church work and in proselyting to their faith. Because of their voting power, positions of prominence and influence are promised and given to them. In towns, cities and localities where they can control elections, they are placed on school boards, and following this, their "Sisters" and "Nuns" are selected as teachers for our public schools. And as such, they enter the public school rooms, wearing their peculiar religious garbs, and, in them, teach to the children under their charge, the Catholic form of religion. This, in such communities, has given great offense to the Protestant churches, and much opposition has been developed. It has also been the cause of the organization known as the "A. P. A's," which is beginning to be felt as a political power, in opposition to Catholic ascendancy in this country.

Through the efforts of this organization a bill is now pending in this State, Pennsylvania, and has passed the Lower House, which prohibits any of the teachers of our public schools to wear what is recognized as a "religious garb." This law was specifically intended to exclude from our public schools, Catholic nuns and those thus brought up and educated in these orders. But while such a law may, to some extent, meet this end, it unfortunately includes other classes of religious people of the Protestant faith, such as the Mennonites, the River Brethren, the Quakers and our own people, among whom are many of our best and most active and acceptable teachers. And because of this it is thought the bill will not pass the Senate. And should it pass there, it will receive the veto of the Governor. From the Lancaster *New Era* we clip the following:

The Religious Garb Bill has not received that endorsement from the public its friends expected. The vigorous protests of Representative Seyfert were so sound and convincing, and exposed it to such searching criticism, that it has been losing standing in public favor ever since. In its blind fury it strikes at and injures only those whom it was never intended to harm. If there are better citizens among us than the Mennonites and Quakers we have never heard of them, and yet, under this proscriptive bill, they would never be allowed to teach in the public schools. The Senate now has the bill. The actions of that body are so uncertain that no one knows what it will do. But the Governor understands the situation.

In Lancaster County there is a large number of Mennonites, River Brethren, Quakers and Dunkers (our own people) and they are so similar in costume that the press fails to discriminate and speaks of them all under these two classes, Mennonites and Quakers. The bill was not at all intended to include them, but it would certainly be difficult to interpret it otherwise. In the large majority of these cases the law would apply only to the garb of lady teachers, and in this, only to the bonnet; as beyond this it would be difficult indeed to determine just what part of the ordinary apparel worn could be considered strictly a "religious garb." In all religious denominations we find a great similarity in form of dressing, only style puts on extras so as to come into the fashion.

Now, if there is a standard to be made, where shall it be? Will the law-makers of this great Christian State of Pennsylvania say that no one who dresses in harmony with the teachings of the Bible be allowed to teach in our public schools? Shall the latest styles and fashions of the world be exalted and preferred above the plain and modest apparel taught in the New Testament Scriptures? No, we are sure that this is not what was intended, nor is it wanted. And yet, an

impartial interpretation of the bill would seem to lead to such ends and discriminations.

But independent of all this, would the law be a wise one and could the ends be met thereby? While the intention is to have Christianity in our schools, the purpose of the Constitution is to keep sectarianism out, which is right. But is a legislation against a garb the best way to accomplish the end? It is not the garb that teaches sectarianism, but the persons that wear it, and changing the garb will not change the person nor the teaching. It seems to us that it would accomplish the purpose better to legislate against the teaching, rather than the garb. Suppose the bill would become a law, how much would be accomplished? It would be a very easy matter for the objectionable persons to lay aside the convent garb, and be none the less nuns in religion and influence. It seems to us that the last condition of things would be worse than the first.

It is best, for the church and the world, for everybody to hang out the proper sign. Then we know what to look for. The good, we want to know where to find it; the bad, how to avoid it. Take away the sign, and we may be deceived by either. So that, in looking at this subject in the most reasonable light, the "garb bill" is wrong in principle and cannot do the good intended. And, further, it is very doubtful whether it could be carried out, should it become a law, as it would require several more enactments to properly interpret it.

The better way will be to discard the claims of flesh-pot politicians and elect men to office who cannot be bought for a mess of pottage, or barter away their honor for the sake of position. To regulate men's or women's clothes by law will never change their principles. A fair and impartial interpretation of our laws, as we now have them, if strictly enforced, will sufficiently regulate our public schools, as well as the teachers who have charge of them. Christian people have as good a right to exemplify their religion in their garb as in their actions, dealings, conversation, or any other way.

H. B. B.

#### THE USE OF THE LORD'S PRAYER.

We do not know of any church that uses the Lord's Prayer so frequently in its services as do the Brethren. We suppose the frequency of our use of it originates from an interpretation put on Luke's language, "When ye pray say, Our Father," etc. The interpretation put on that language is, that whenever we pray, the Lord's Prayer should be used. We do not, however, think this is the teaching of Jesus, especially when we take into consideration Matthew's statement, "After this manner therefore pray ye." Jesus had just reproved certain hypocritical persons for using vain repetitions, which doubtless called forth the request for teaching on the part of the disciple. "If we are not to use repetitions, which you call vain, how then shall we pray?" In response to their request, Jesus gives them a prayer, which for brevity and comprehensiveness has never been equaled. Now after this manner pray. Do not repeat, and think you shall be heard for your much speaking.

But it is not the interpretation of Jesus' language that we are specially concerned about just now. If the desires of our hearts are expressed

in the Lord's Prayer we can not, in our judgment, use it too often. But there is great danger, in repeating it so often and at set times, of losing sight of its import, and thus using it in a very formal way. We have been shocked on hearing some of our ministers repeat this prayer. They prayed long and slowly, and not without repetition, until they came to the Lord's Prayer, and then they started off in a way that indicated that the praying was done, but there are yet some words to be said, and the quicker this is done the better. Such a use of the Lord's Prayer has a tendency to deaden the devotional feeling of a congregation, is no prayer at all, and is an outright dishonor to God. We do think this formal manner of repeating the Lord's Prayer needs looking after. Ministers who do it should be admonished, and, for their own good and the good of the cause, they should give themselves diligently to the study of this prayer. No one who has a just conception of its import can repeat it indifferently.

Another suggestion we make in reference to the use of the Lord's Prayer is that we repeat it correctly. Turn to Matthew's Gospel and learn it so that you can repeat it just right. Or, if you prefer, use it as in Luke's Gospel. We think, however, as Luke does not give the conclusion of the prayer, it is better to follow Matthew. Above all, avoid bungling the prayer as is so common now. Why say "suffer" us not to be led into temptation, and a number of other really unauthorized departures from the text? Unless it can be clearly shown that our present translation does not give the thought, we see no reason for a change.

Lastly we can see no propriety in the little introduction that is now so common among our ministers. For instance, "We sum up our petitions by saying," or "we are taught to say," etc. It is hardly necessary to remind the Lord of what he has taught us, and to remind people who listen every time we pray, seems to us like an apology for using the prayers. Let us close our prayer and then repeat the Lord's prayer in deep reverence to its author.

Then, again, we should be guarded that we do not fall into certain peculiar ways of repeating the prayer. Emphasis is a good thing to bring out thought in prayer, especially when it is prompted by the emotions of the heart; but even this can be overdone. In public prayer some reference should be made to the edification of the people, and to pray in a way that detracts the mind from the object of prayer to the peculiar manner of repeating and emphasizing certain words in the prayer, is not most beneficial. For instance: "FORgive us our debts as we FORgive our debtors." We could give other illustrations, but this one shows what we mean. The effect of such emphasis is not the best, and although it may bring out our thought, the power of the thought, to a great extent, is lost on the people by our peculiarity of emphasis. Let us keep in mind the highest good of all, even in our praying.

J. B. B.

The following resolutions, clipped from the *Sprague Herald*, will show in what esteem our Bro. Fercken was held by his ministerial associates when he labored with them:

WHEREAS, an honored member of our Association, the Rev. G. J. Fercken, Rector of St. Matthew's church, this city, has resigned his charge and is leaving us for the East; therefore be it unanimously



*Resolved*, That it is with profound regret that we contemplate his removal from our midst; that we have ever found in him a Christian gentleman and a brother, a man with noble purpose, cultured mind, broad spirit, lofty character, ready always to co-operate fraternally in the work of extending the Kingdom of Righteousness and in the work of upbuilding Christian manhood and womanhood,—the one great work of the church.

*Resolved* further, That we as an Association heartily bid him "God speed," trusting that the way will be opened to him according to his heart's desire; that these resolutions be spread upon the minutes of our Association, and that a copy be furnished him and sent for publication to each of our papers.

MARK BASKERVILLE,  
WALDO E. SAWYER, } Com.  
E. C. ALFORD,

Springue, Dec. 17, 1894

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Lick Creek Church, Ohio.**—We have appointed our love feast for May 11. We have called in help and expect to begin a series of meetings May 4, to continue ten days or two weeks.—*M. J. Rosserman, Williams Center, Ohio, April 1.*

**Appanoose, Kans.**—We met in regular council March 30. Bro. Daniel B. Barnhart will represent us at District Meeting. We organized our Sunday school to commence the first Sunday in April, with O. W. Shoemaker as Superintendent. We decided to have our Communion May 18, commencing at 5 o'clock, P. M.—*James T. Kinzie, Centropolis, Kans., April 1.*

**Beaver Creek Church, Ohio.**—This evening we closed an excellent series of meetings conducted by Eld. I. J. Rosenberger. He gave us twenty-seven sermons, filled with wholesome food for the soul for saint and sinner. The members are much encouraged, and three precious souls united with the church. We expect to organize our Sunday school April 7.—*Lizzie Bagwell, March 31.*

**Wawaka, Ind.**—Bro. Joseph Weaver and the writer commenced a series of meetings at the Brush College schoolhouse March 27. On the evening of the 29th one came forward to unite with the church. March 30 Bro. Berkey, of Goshen, took charge of the meetings, which are still in progress. On the 31st we went to the water where this sister followed her Savior in Christian baptism.—*John Crume.*

**Logan, Ohio.**—To-day our hearts were made to rejoice when at our called council, preparatory to our Communion, a dear young sister united with the church, although she had to forsake parents and home. We were made to feel, How strange that so many could withstand the prayers and entreaties of parents and friends when one so young could forsake all for Christ!—*Effie Snyder, Bellefontaine, Ohio, March 30.*

**South Beatrice, Nebr.**—This church met in quarterly council March 16. Bro. Frank Price was re-elected Sunday-school Superintendent. It was decided to use the Brethren's Sunday School Song Book, also the *Quarterlies*. Bro. James Gish was elected delegate to Annual Meeting. Crops were pretty good in this County (Gage) this year, so we could spare a little for those farther west.—*Lydia Dell, Hamilton, Nebr.*

**Palestine Church, Ohio.**—The members of this church met in council March 28. Bro. Henry Baker was chosen to represent the church at Annual Conference and brethren Henry Baker and Daniel Bausman at District Meeting. Bro. A. G. Crosswhite closed a very interesting series of meetings on the evening of March 31. The meetings were held at the village of Fort Jefferson, which is in the southeastern part of our district.—*Ananias Bausman, April 1.*

**Oakley, Ill.**—The Oakley church met in quarterly council March 28. One was received by letter and six were granted letters of membership. Bro. A. J. Nickey was chosen delegate to Annual Meeting, Bro. Isaac Blickenstaff, alternate. Our Sunday school was reorganized, re-electing the writer as Superintendent. We use the Brethren's *Quarterlies* and also the new Sunday School Song Book.—*D. J. Blickenstaff, April 1.*

**Sterling, Ill.**—The Sterling church held its quarterly council March 30. Much business came before the meeting and was disposed of in a prayerful and satisfactory manner. Our congregation is united on Gospel principles, and the order of the church. Our Sunday school was reorganized and an effort will be made to do still more aggressive work in this line. Delegates were appointed both for District and Annual Meeting. We also decided to hold our love feast June 15 and 16.—*P. R. Kellner.*

**Holmesville, Nebr.**—The members of the South Beatrice church met in quarterly council March 16. Quite a considerable amount of business came before the meeting. All was disposed of in a Christian-like manner. We elected our Superintendent and Assistant for the coming year, commencing April 1. We decided to use the Brethren's *Quarterlies* and also the Brethren's Song Book. We also decided to try to build a meetinghouse in Holmesville. We have weekly social meetings with a growing interest.—*F. J. Price, March 24.*

**Purchase Line, Pa.**—The members of the Manor church, Pa., met in church-council March 23, and were glad to have Eld. Minser with us again, but sickness and bad roads kept some away. Our love feast at the Manor church will be May 30, at 4 P. M. One brother was received by letter. Bro. I. W. Fyock was advanced to the second degree of the ministry. Brethren I. W. Fyock and Joseph Ober represent us at District Meeting and Eld. Joseph Holsopple at Annual Meeting. We also arranged for a series of meetings here. Our Sunday school will open soon.—*Lizzie Fyock.*

**Washington, Kans.**—Our quarterly council was held yesterday. The Washington church intends to dedicate the church to the Lord May 26, holding a feast at the same time. Our church will be represented at District Meeting by Bro. Byron Talhelm and Martin D. Gauby. We also organized a Sunday school, electing Bro. Byron Talhelm as Superintendent. Our worthy elder, Humphrey Talhelm, held a series of meetings in Nebraska among the isolated members. He and Martin D. Gauby and the writer made a visit in Fairbury, Nebr., at the same time and found a young brother and sister.—John Knight and wife. Their earnest desire is that brethren traveling through that place should stop with them.—*John M. Gauby, March 31.*

**Mt. Pleasant, Pa.**—The Jacob's Creek congregation met in quarterly council in the Mt. Joy church on March 30. A small sum of missionary money was raised. Brethren J. K. Eicher and Isaac Horner were elected delegates to the District Meeting in May. It was decided to hold a series of meetings, commencing the night before Easter. Eld. H. S. Myers, of Pennsylvania, Fayette Co., is to do the preaching, if he can arrange to do so. Our Sunday school was organized March 17. Bro. John Eicher was elected Superintendent. We organized a prayer meeting last fall. We have prayer meeting every Sunday night, except once every four weeks, when Bro. Smith Myers preaches.—*F. B. Myers, April 1.*

**Upper Fall Creek Church, Ind.**—Our church-council was held at the old church March 23. We expect, if the Lord will, to hold our love feast May 29. Bro. Edwards, from Louisiana, visited us, and gave a missionary talk. He was at Middletown on the night of the 23rd and at the old church the next morning. From there he went to Oakville for an evening talk. He is very interesting and may be the means of doing great good. We only have three ministers now and two of them are gone most of the time, leaving us only one, since Bro. Gustin left us. We have seven deacons.—*Florida J. E. Green, Honey Creek, Ind.*

**Panora, Iowa.**—Our council on March 29 passed off pleasantly, with an unusually large amount of business and a goodly number of members to dispose of it. Bro. John Fitz was chosen delegate to Annual Meeting, with Bro. J. L. Myers as alternate; Bro. Jacob Fitz, clerk and treasurer; and Bro. S. T. Castlow, solicitor of mission funds. Eld. R. F. McCune, of Dallas Center, commenced a Bible normal at the Coon River church the beginning of February, but the cold wave closed it abruptly. The seed planted germinated and now our weekly Bible meeting has merged into a normal, led in turn by the different members.—*J. D. Haughtelin.*

**Boon River Church, Iowa.**—Our elder, Bro. Harvey Ikenberry, came to us March 7 and remained until the 11th. We rejoiced to know that he is enjoying reasonably good health again, as he has been very unwell during the past winter. However he preached four sermons, while with us, and attended our regular quarterly council which convened March 9. One brother was received by letter. Our love feast was appointed for June 15 and 16. The church also decided to hold a series of meetings in connection with our feast, beginning not later than June 7, the meetings to be conducted by Bro. O. J. Beaver, from Fredericksburg, Iowa. Our brethren west of us, who expect to attend the Annual Meeting, will please stop off with us at our love feast on their return home, especially the ministers. The Boon River Sunday school is still in session with Bro. N. G. Reeves as Superintendent.—*Daniel Achenbrenner, Stilson, Iowa, April 1.*

**Mississinewa Church, Ind.**—Bro. E. Bombay Edwards, who is lecturing in the interest of the India Mission, was with us on the night of the 16th, and also on the 17th at 10:30 o'clock, and gave us two very instructive talks on India. We only wish he could have stayed longer, as very large crowds came out to hear him. He is a very forcible speaker and several remarked that he made the finest points they ever heard made. A collection was held, resulting in the donation of about \$13.50 for the India Mission. On the 23rd we met at a called church-meeting for the purpose of deciding whether we would build another churchhouse this summer or not. After taking the voice of the church it was nearly unanimously agreed to do so. It was also decided to organize a Bible class meeting. Bro. A. Young was selected as leader for the first meeting, with the subject of "Love." The time selected for our love feast was May 24. It was further decided to secure the services of Bro. Joseph F. Spitzer at the time of our feast, if possible. Delegates selected were as follows: Eld. J. W. Rarick, delegate to Annual Meeting; elders George L. Studebaker and J. W. Rarick, delegates to District Meeting. The brethren and sisters also met on Sunday, the 24th, at our main house, Union Grove, to organize a Sunday school. There was a full turnout and Bro. Geo. L. Studebaker was elected Superintendent.—*Calvin W. Hooke, Stockport, Ind., March 27.*



**South Bend, Ind.**—Our regular quarterly council was held April 6. Our elder, Daniel Whitmer, goes to Annual Meeting. A Sunday school was organized with Bro. Wm. Borough as Superintendent. It was decided to hold our Communion meeting Sept. 26.—*Isaac Whitmer, April 7.*

**Markleysburg, Pa.**—The home ministers commenced a series of meetings at Markleysburg, Pa., March 24. At this writing, April 1, eight have come out on the Lord's side. May they ever be good workers for the Master! The meetings still continue.—*Jasper Barnhouse.*

**Ladoga, Ind.**—Our regular quarterly meeting was held on Saturday, April 6, where it was unanimously agreed to hold a spring love feast June 7, beginning at 2 P. M. We hope to have another as pleasant as last spring, with as many, or more, visiting members. The ministering brethren are especially invited to be with us upon their return from Annual Meeting. As peace and love still seems to remain, we desire a continuance of your prayers.—*J. D. Bonsack.*

**Lordsburg, Cal.**—We had an excellent District Meeting here yesterday. Eld. P. S. Myers, of Los Angeles, is to represent California and Arizona District on Standing Committee. A request for the Annual Meeting to be held in California in 1896 will be renewed. Bro. B. F. Masterson was chosen missionary in the interest of the Board of General Missions. Our aged brethren, John Metzger and Paul Wetzel, were present. During last evening's service one came forward for church relation and service to the Lord.—*M. M. Eshelman, March 31.*

**Western Relief.**—This is to certify that the Relief Committee of Arcadia, Nebr., has received of Eld. Jesse Stutsman two hundred and forty-eight dollars and fifty-six cents (\$248 56) for distribution among the Western sufferers. This was contributed by the Brethren and friends of the vicinity of Potsdam, Pittsburg and Painter Creek, Ohio. The Relief Committee of Arcadia will buy seed with the funds, and distribute it among the destitute farmers of this vicinity. On behalf of the destitute, we express our sincere thanks for the above donation.—*J. W. Landers, Chairman Relief Committee.*

**Sheldon, Iowa.**—The Sheldon church met in council March 16. The business before the council passed off pleasantly. The building committee submitted a final report on the new churchhouse, and were dismissed. A Communion was appointed for sometime in June. The writer is to represent the church at Annual Meeting. We spent a week near Worthington, Nobles Co., Minn., and had nine meetings. This is a new field. Bro. O. S. Hillary, a minister of Weber, Kans., and Bro. J. J. Schecter, a deacon, have recently moved in there, and will push the work in that neighborhood. We have almost an unbounded field here in the Northwest. Brethren, come and help us.—*J. E. Ralston, April 1.*

**Pickrell, Nebr.**—March 3, 1895, we commenced our Mission Sunday school in Pickrell, with fourteen. Last Sunday we had fifty-two. Bro. Pelton gave us the use of his house until our school got larger than his house; now we are using a vacant store-room. Now I can tell the best way to start a Mission Sunday school.—“Start it.” Instead of waiting for something to turn up, “Try to turn something up.” Bro. Charley and sister Lizzie Price are giving the Mission Sunday school valuable help by their presence and teaching. “Teaching is a special command from Jesus.” What we need is more willing, faithful teachers. May the Mission Sunday-school work increase until every town will have a Brethren's Mission Sunday school!—*A. M. T. Miller.*

**South Waterloo Church, Iowa.**—This church met in quarterly council April 2. The principal business was the consolidation of the Waterloo and South Waterloo congregations. They have united under the name of the South Waterloo church. Brethren W. H. Lichty and S. H. Miller were elected as delegates to represent the church at our next Annual Meeting. Our Sunday school is doing good work under the superintendency of Bro. J. W. Miller. Our brethren and sisters have kept up the study of the Bible each Sunday evening during the winter. The exercises were conducted by Bro. W. H. Lichty and Bro. A. P. Blough. Our Communion service will be held June 15. Bro. J. E. Young, of Beatrice, Nebr., is expected to be with us one week before the feast, to hold a series of meetings.—*J. H. Fike, Waterloo, Iowa.*

**Hatfield, Pa.**—The District Meeting of Eastern Pennsylvania will be held in the Hatfield meetinghouse, Montgomery Co., Pa., May 8 and 9, 1895. The Missionary Board meets at the house of Bro. F. P. Cassel, Lansdale, Pa., on Tuesday, May 7, at 4 P. M. Delegates meet at the Hatfield house Wednesday, May 8, at 4 P. M., to organize. Elders' Meeting at the same place at 2 P. M. All work for the Elders' Meeting must be sent in by an elder. Delegates and others should stop at South Hatfield Station, on the Bethlehem Branch of the Philadelphia & Reading R. R. Delegates on the Reading & Columbia R. R. should take train leaving Columbia at 7:35 A. M. On the Lehigh Valley R. R. take train leaving Harrisburg at 7:55 A. M.; leave Reading at 10:15 A. M.; leave Allentown at 12:10 P. M.; leave Bethlehem at 12:30 P. M.—*J. M. Detweiler, Cor. Sec.*

**Mt. Vernon, Ill.**—The Mt. Vernon church met in quarterly council March 30. Our elder, Henry Lilligh, presided to the satisfaction of all present. The brethren decided to build a meetinghouse at Camp Ground, which is four miles northeast of Mt. Vernon. Necessary arrangements were perfected for securing a site, and the speedy erection of the building. Much interest in the Brethren seems to be manifested by the people here, and we think the future prospects are good for enlarging the borders of Christ's kingdom in this locality. Bro. Campbell's little son Jesse, thirteen years of age, desired baptism and in the evening after council we gathered at the water's edge and the ordinance of baptism was administered by Bro. Lilligh. Bro. Lilligh preached Saturday night and Sunday, after which he departed for home.—*David Z. Angle, March 31.*

**Cushing, Oklahoma.**—The Big Creek church is moving along in the good way. Bro. Appleman came to us March 11, to hold a week's meetings, but, on account of bad weather, he only preached five sermons. One came out on the Lord's side. March 24 Bro. Austin preached for us, and baptized two. March 31, at one of our appointments, Bro. Austin baptized two more. We bless the dear Lord for his mercies bestowed upon us. We have only been organized about six months, but have already thirty-eight members. The brethren and sisters are all in peace and union with each other. There have been seventeen baptized during the last six months, and yet there are prospects for more. We would be glad if some of our able brethren, who desire to seek a home in a warmer climate, would visit the eastern part of Oklahoma, where land is good and cheap, and where there is an abundance of spring water. Here there is a prospect of doing a grand work for the Lord. Our love feast will be May 11. Brethren, come and assist us and look at our country!—*A. G. Fillmore, April 3.*

**Germanstown, Va.**—The members of our congregation met in regular council March 16. Much business came before the meeting. The church decided to organize a Sunday school, which we did the following Sunday. It was decided to call a special council March 30 for the purpose of electing two ministers. The church met accordingly, and in the presence of the adjoining elders made choice of two brethren. The lot fell on brethren John W. Barnhart and John W. Ikenberry. One of the above being a deacon, it was decided to call a deacon in his place, which resulted in the election of Bro. James D. Engle to that office.—*Henry Eikenberry, April 4.*

**Mound Church, Mo.**—Eld. Joseph Glick came to us March 16 and began holding meetings which he continued until the evening of the 24th. On account of stormy weather the congregation was small, and he closed and went on to Holt County, Mo. March 27 the Bible class, that meets at the churchhouse each Wednesday night, closed its meetings for the present. March 31 the Sunday school was reorganized for another year, and the work is now progressing with a full line of officers and fair attendance. April 1 two youths made known that they were tired of sin and were received into the fold. The church met in regular quarterly council April 6, with their elder, Bro. E. John, with them. The work was disposed of in the usual manner. Bro. John preached for them the following morning and evening. Bro. W. H. Miller was chosen as delegate to District Meeting, but no delegate was elected to Annual Meeting. One member was received by letter. Five letters of membership were granted. We decided to hold a love feast May 4.—*Albert J. Smith.*

### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

#### District Meetings.

As previously announced, the District Meeting of Southern Pennsylvania will be held May 2, on the Berlin Branch of the W. M. R. R., the connection to be made at Berlin Junction. Persons coming via Gettysburg can leave that point at 8:47 A. M. and 3:52 P. M. Coming via York and Hanover, leave York at 8:57 A. M. or 4:14 P. M., these trains making good connection. Those who wish to go direct to the place of meeting can purchase tickets to East Berlin and ask to stop at Oxford Road, arriving at destination at 10:30 A. M., or 6:30 P. M. Our love feast will be held the day previous, to which all are invited.

ORVILLE V. LONG.

Abbottstown, Pa.

#### Love Feasts.

June 7, at 2 P. M., Ladoga, Ind.  
June 8, at 5 P. M., Nettle Creek church, Hagerstown, Ind.  
June 11, at 2 P. M., Palestine church, Ohio.  
June 12 and 13, at 1 P. M., Panther Creek, Dallas Co., Iowa.  
June 15, at 10 A. M., South Waterloo church, Iowa.  
June 15 and 16, Indian Creek church, Polk Co., three miles south of Maxwell, Iowa.  
June 15 and 16, at 2 P. M., Sterling, Ill.

#### Death of Elder Martin Meyer.

THE subject of this sketch,—the last and youngest survivor of a noted family of preachers,—died at his home near Morrill, Kans., April 4, 1895, in his eighty-first year.

He was born and raised in Somerset County, Pennsylvania. His education was limited to less than six months' schooling. Being endowed with strong will-power, he educated himself, by his own efforts, to the position of a teacher, taught thirteen terms of school under the old regime of discipline, before the free-school system was in vogue. In 1853 he was elected County Surveyor of Somerset County. He was a farmer and con-



tinued in the occupation as long as he was able to do physical work.

In 1863 he moved to Carroll County, Illinois, and in 1882 to his last home on earth, at Morrill, Kans.

Bro. Meyer labored in the ministry a full half century, while eternity alone will reveal the full returns of his ministerial labors.

He was somewhat unique in his psychological make-up. The most observable feature was that of "patriarchal autonomy." His word to his children was law, and while the children at the time may have thought his mandates rigorous and severe, they discovered, later on, that there was always a mild and tender heart within, and a silver lining to the cloud.

His early ministry was a success, especially as long as he labored in the German language. His ministry was characterized by the same unflinching, indomitable and indefatigable spirit of vim, push and perseverance as were his secular affairs.

The following is copied from the Morrill *Vindicator*:

"Mr. Meyer was a life-long Christian. He was a devoted husband and a loving father. He acknowledged tribute to but one principle, righteousness, and to but one Master, his Creator. His greatest ambition was to do good, his fondest hope was in the future. He lived in such a manner that death was a welcome visitor. He died in such a way as would inspire faith in those who must follow after him; but he is gone, he is lost to his family, lost to his friends. His loving wife, who has been his constant companion for more than half a century is bowed in grief. Through her tears she gazes upon an empty chair, but can hardly realize it is so. She listens for that familiar voice she has heard for these many years but no answer comes save a gentle whisper—Gone.

"Fifteen grown sons and daughters also survive him, several of whom reside in and near Morrill."

D. A. LIGHTY.

#### In Pleasant Places.

The Brethren of Southern California met in District Meeting in Lordsburg, March 30, and enjoyed a season of excellent association. Bro. J. S. Mohler served as Moderator, Bro. E. A. Miller as Reading Clerk, and Bro. B. F. Maesterson as Writing Clerk. Bro. P. S. Myers will represent California and Arizona on Standing Committee. Missionary work was well considered, and request for Annual Meeting, to be held in California in 1896, was renewed.

The Ministerial Conference was held April 1. The laity participated in the discussion of topics, and this gave increased interest and results to the Meeting. The ministers seemed happy when the laity presented good thoughts drawn from the Gospel, and this feature accomplished much in the way of love and edification.

M. M. ESHELMAN.

#### Death of Eld. Isaac Long.

ELD. ISAAC LONG, of the Mill Creek congregation, Rockingham Co., Va., died March 25, 1895, aged seventy-six years, six months and thirteen days. On the 27th his remains were laid peacefully away in the Mill Creek graveyard by the side of those of his beloved wife, who departed this life five years ago. The occasion brought out the largest concourse of people of any funeral held in the history of our congregation. Funeral by Bro. S. F. Sanger and the writer, from 2 Tim. 4: 6-8.

Bro. Long was born in Rockingham County, Va., where he lived all his life. In 1841 he and Eliza Sanfley were united in marriage and lived together till 1890,—forty-nine years,—when sister Long died. Eight children were born to them, seven of whom live, and three of them devoted members of the Brethren church.

He was baptized about 1849, and was a member about forty-six years. In 1852 he was elected to the deacon's office, and served the office eight or nine months, when he was elected to the ministry in 1853, and served in that office forty-two years. About 1866 he was ordained bishop, and served in that office about twenty-nine years. Several of these dates are approximate.

In many respects Bro. Long was a remarkable man. Gifted, as a son of nature, with strong body, prepossessing appearance, finely-developed mind, with persistent effort, his words carried a peculiar force. As a leader, he was perhaps most powerful. He was a born leader. Leaders, like poets and orators, are born, not made. In all the circles in which he moved he was found in front. His power as a leader is to be explained in his tremendous ability to gain confidence and hold it. In this respect he had few equals. And those who knew him best were those whose confidence he held most securely. Men were led and controlled by him because they wanted to be, for they felt that their interests were safe in his hands. In spirit he was unpretentious, in manner kind, approachable, affable.

As a preacher and counsellor he ranked among the first of his day. At one time he was considered one of the ablest, if not the ablest preacher, among our people in Virginia. His preaching displayed strong feeling, sound judgment and a high order of spiritual life. He was regarded both as an expounder and exhorter, and was peculiarly effective in exhortation. Some of his noblest efforts have been in flights of exhortation. Men of all classes,—the high and the low, the learned and unlearned, the white and the black,—all hung upon his words as if by enchantment, while no preaching had less of the theatrical than his. He held an assembly in a "spell." He was always clear, easy to understand, never ventured beyond his depth. He dealt with large thoughts and difficult questions, it is true, but did it in a simple way, and never attempted to tell more about a question than he knew. He was largely illustrative, and his illustrations were well chosen and aptly put.

As a counsellor he was sought after far and near. His ability as a counsellor lay in the quickness of his insight and the soundness of his judgment. He saw through a question at a glance, reached a conclusion and stood by it till it was shown to be wrong. Unlike most men quick at a conclusion, his judgment seldom missed the mark. Very much of the responsible business of the Second District of Virginia for the last thirty years passed through his hands, either directly or indirectly.

As a man of conviction he was strong. His deep conviction of duty and conscientiousness moulded his life and made his a very decided but well-rounded character, and made him a man of position and courage, with considerable executive ability. Charitable to weaknesses and respectful to the opinions of others, he always showed his colors. He regarded not the wooings of favor nor the frowns of fear. It was duty first and last. His motto was to do what he believed to be right, trusting God for results.

Successful in business, he was liberal. His name, with largest figures, headed subscriptions to the church. Poverty and distress found an easy way to his heart. He was the poor man's friend, and his home was a place of public entertainment.

Thus a pillar is fallen, and were there not a God, an Eternal Spirit, the Creator of man, we might think our loss irreparable. But we look to him to fill up the broken down places in his own good time and way.

H. C. EARLY.

Meyerhoeffers Store, Va.

#### Notice.

At a meeting held by the business men of Arcadia, Nebr., Feb. 16, I was elected to go East to solicit seed and feed for the needy in the territory tributary to Arcadia, and by them securing me a pass, I went to Indiana and Ohio, and I was successful among my brethren and friends in getting help by way of meat, clothing and money. For the same I will make a report in GOSPEL MESSENGER in May.

D. M. ROSS.

Arcadia, Nebr., April 1.

From Goodland, Kans.

I WISH to say, concerning the car-load of grain made up at Mt. Morris and vicinity, that I received word from the Secretary, Bro. A. M. Dickey, March 23, announcing the shipment of the car the 21st.

On the 24th I started by private conveyance across the country to Stratton, Nebr., ninety miles away, where I arrived at 10 A. M. the 25th. Then I had to arrange to reach the members in Hitchcock County, Nebr., Rawlins and Cheyenne Counties, Kans., also Dundy and Chase Counties, Nebr. I succeeded in reaching all that we could hear of. On the 29th the car was taken over the B. & M. road into the little village of Stratton, and on the 30th we broke the seal and began to deal out the golden grain to some fifty-two men who felt it a great treat, and nearly all felt to give their thanks and showed that they greatly appreciated the gift.

In the evening we had nearly three hundred bushels of oats left for the members and friends at Boukeman, so the car was sealed again and reloaded at that point, and on April 1 we dealt out the rest of the oats and corn to as warm-hearted people as I have met anywhere. They expressed many warm thanks to the donors at Mt. Morris, and many times did we hear it said by saint and sinner, "God bless the Dunker church!"

On the evening of April 1 I set my face homeward, where I was permitted to meet our loved ones. From the time I left home till I returned I traveled, by private conveyance, 332 miles in ten days, and distributed a car-load of grain. There have been reviving showers, and we do hope the people can sow and reap enough at least that there will be no need of calling for aid again. The privilege of receiving charity has been abused in many places, but there are still isolated places where there is actual suffering. Yet in the most of the places there has been seed and feed sent in, and nearly all have some sowed or could have. There are some that say they don't believe we will raise a crop, hence will not sow. We greatly desire the united prayers of the church in our behalf.

JOHN F. CLINE.

April 4.

#### Annual Meeting of 1895.

THOSE attending the meeting will be supplied with good beds in the city at twenty-five cents each per night. Those wishing beds reserved can be accommodated by sending twenty-five cents with their order and then a convenient place will be reserved. Should there be a number of requests for cheaper lodging in tents, they will be supplied by writing the Secretary of Lodging Committee not later than May 1. All requests for lodging should be sent to Bro. J. M. Shively, Cerro Gordo, Ill., Secretary of Lodging Committee, and they will be answered not later than May 15, when all arrangements will be perfected.

Bro. I. B. Tront will begin preaching in the tabernacle May 23, and continue each evening until Conference begins.

WM. LANDIS, Sec.

April 5.



## From Midland Church, Va.

MARCH 9 our church met in regular council in the Valley house. There was a fair attendance and some important business was disposed of. There were eleven received by letter. Brethren Andrew Chambers and S. H. Flory were elected delegates to District Meeting. The lines separating the three newly-formed Districts were agreed upon. At a previous meeting it had been decided to build a house of worship in the Northern District, so to-day two locations were presented, — Cannon Branch and Manassas. After considerable discussion the vote was taken, which fell in favor of Cannon Branch, by a large majority.

March 23 we met at the Cannon Branch school-house to decide upon the exact site for the meeting-house. A building committee and solicitors were appointed and the work is to commence at once. We hope to be able to hold our fall Communion in it. This house is very much needed, as we are now holding our meetings in school-houses and a hall, and oftentimes they are too small, and besides that they are not suitable.

March 31 we organized our Sunday school at Cannon Branch, electing Bro. E. E. Blough, Superintendent and securing a zealous corps of officers and teachers. We will use the Brethren's literature. The school opens promisingly.

Our dear, afflicted sister Hockman called for the elders and was anointed to day. She seemed much encouraged and strengthened.

J. E. BLOUGH

Manassas, Va., March 31.

## Missionary Meetings

By the goodness of our Heavenly Father and the kind help of the Brethren, I have been enabled, since the ninth of last December, to visit 107 meeting-houses of our beloved Fraternity in Indiana, and have lectured and talked 129 times.

The churches, with very few exceptions, are awaking to the prime importance of missions, home and foreign. Why should not the Brethren do their best to carry out our blessed Lord's command to preach the Gospel to every creature?

The Christians of every age should do their very best to preach the Gospel to every creature as the apostles and their helpers did.

Would it not be a good plan for us to establish a circle of missions around the earth? As I have visited London, Bombay, Calcutta, Rangoon, Singapore, Hong Kong, Yokohama and Tokio, I am confident that, with God's help, we could establish almost self-supporting missions in these great centers before the close of the nineteenth century, and from these the light of Truth would spread to the poles. Attempt and expect great things for God and souls!

E. BOMBAY EDWARDS

Chicago, Ill., March 29.

## From Circleville, Ill.

In my last report I was much encouraged in regard to a large harvest of souls, but others have taken about twelve or fourteen around here. We have had no series of meetings this last winter, and the ones that I expected to be gathered into our church have gone into another denomination. We have no church at this mission point and now they talk of not letting us have the schoolhouse. We cannot expect, when we consider the matter, to get many members.

The Brethren have done their part. Bro. J. H. Brubaker preached for us once a month through the winter and all like him. Bro. Lucas preached

for us this month on Saturday evening and Sunday morning at the Amity and Circleville school houses, and appointed a meeting at sister Bailey's Wednesday afternoon for her benefit, as she was not well enough to go to the schoolhouse. An old lady came to that meeting who seldom attends any meeting. She said she was tired of sin and wanted to make peace with God. Bro. Lucas pointed her to one that is able to save to the uttermost. That night we heard him preach again at my house. This same lady came and brought with her her son-in-law, who had not been to a meeting for two years. Our brother made the way look so plain to us. Pray for us, that we may have a church and a meeting and Sunday school every Sunday.

MRS R. O. WRIGHT.

Tallula, Ill., March 24.

## From Big Spring, Nebr.

I LEFT this place Feb. 28 to do some mission work in Rawlins County, Kans.; arrived at the house of sister Smith, thirteen miles north of Atwood, but had no meeting till the evening of March 4. Then we had eight meetings at two different points, to accommodate the members and people; then I went west some sixteen miles to give the members there some meetings. Bro. G. E. Wray and Bro. Alvin Barnett and their wives want me to say for them that their address is Stratton, Nebr., and they desire ministers passing over the main line of the B. & M. R. R. in Nebraska to stop with them and preach for them.

After holding four meetings at this place, with good interest and the promise by some to unite when I come again, I made my way to Hiawatha, Dundee Co., Nebr., where we had two meetings, — one to preach the funeral of Bro. R. O. Short, who died about a year ago. From here I went to our former home, near Holyoke, Colo., and found the members all in reasonably good health.

So far none have had to suffer for want of food and raiment, but there is need for more supplies. One family of members where there are nine in family had only about 150 pounds of flour and six pounds of meat and a few beans. Aid supplies are about all gone in Holyoke, and the hardest time for some is just coming, as meet of the people of the East think, as the winter is about over, that there will be no more supplies needed, but many just received enough to do them about a week or two ahead. Some that were not so conscientious have laid up supplies enough, perhaps, for nearly all summer. I am now again at Big Spring, Nebr., which will be my address till further notice is given.

JOHN S. SNOWBERGER

## Annual Meeting for 1900.

WE are glad to note the interest that is being manifested in the Annual Meeting of 1900. As I have been reading the different articles on the subject a thought comes to me like this: Why can't we begin the erection of a lighthouse by way of raising \$50,000 or more, and donating it to the mission cause as an endowment, the interest of which shall be for the support of foreign missions?

This could easily be done if we had more of the spirit of "go ye therefore into all the world," and I would suggest this plan: Apart from the one cent per week for general mission purposes, as recommended by Annual Meeting, let us lay by on every Easter from now until 1900 a special donation of twenty cents, which will amount to one dollar per member, and this would give us the sum of about \$70,000. Now, brother and sister, Christ says, "Let your light so shine before men that they may see your good works," etc. Do

you not think this would be a good work? We hope that every brother and sister in our Brotherhood will fall in line with this great work and help to send the light to the benighted souls that are living in foreign lands.

D. M. CLIOE.

Wyer's Cove, Va.

## A Sad Accident.

ON the afternoon of March 28 our neighborhood was startled by a messenger, announcing that David, son of Bro. Joseph and sister Susan Boyer, had fallen from a tree and was instantly killed. He was working for a neighbor about a mile from home, trimming or topping trees. A heavy limb, partially sawed off, split and broke in such a manner as to strike him in the face, knocking him to the ground, and he was picked up dead. His age was forty-three years, nine months and twenty-two days. He was never married and had lived nearly all his life with his parents, and his presence in the family circle will be much missed. He had never made any profession of religion. Funeral discourse on the 30th, from Matt. 24: 44, by Bro. J. W. Di-liaad the writer.

J. D. HAUGTELIN.

"He who receives a good turn should never forget it; he who does one should never remember it."

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

HOLLINGER—HUFF.—At the residence of the undersigned, March 24, 1895 Bro. George W. Hollinger and sister Rella V. Huff, of Wawaka, Noble Co., Ind.

CHRISTIAN WEAVER.

MASON—LEHMAN.—At the residence of the bride's parents, Feb. 20, 1895, Mr. Joseph Mason and Miss Kate Lehman, all of Roxbury, Kans.

GEO. MANON.

SHATTO—REISH.—At the home of the groom, near Abilene, Kans., March 28, 1895, Bro. Ambrose S. Shatto, of Abilene, and sister Ella Reish, of Quinter, Kans.

GEO. MANON.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

TINKEL.—In the Landessville church, Grant Co., Ind., March 25, 1895, sister Sarah Ann, wife of Bro. Henry Tinkel, aged 65 years and 11 days. Funeral services by Eld. Aaron Moss. Grandma Tinkel will be greatly missed by friends, neighbors and the church especially.

D. B. GARBER.

GARBER.—In the Maple Grove church, Norton Co., Kans., March 23, 1895, sister Mary E. (Shook) Garber, aged 40 years, 9 months and 13 days. Sister Garber united with the German Baptist church twenty-two years ago and has been a faithful member. She leaves a husband, three sons and a daughter. Funeral services conducted by Bro. C. S. Holsinger, from John 14: 1, 2, 3.

ALDULA TRENE.

LERCH.—In the Fairview congregation, Tippecanoe Co., Ind., March 27, 1895, sister Polly McGilndy Lerch, aged 63 years, 4 months and 22 days. Funeral March 29 in the Plymouth church, by the writer. She leaves two sons and two daughters.

ISAAC BILLHEIMER.

LEEDY.—In the Woodland church, Mich., March 19, 1895, sister Catharine, wife of Jacob Leedy (maiden name Warner), aged 71 years, 8 months and 3 days. She has been a faithful member of the Brethren church for thirty-nine years. She was one of those patient, unassuming sisters whose presence and influence will be missed both in the family and the church. She was the mother of ten children. Two preceded her to the spirit land. Funeral improved by Bro. Isaiah Raligh and the writer, from 1 Cor. 15: 57.

JOHN M. SMITH.

SWIHART.—In the Owl Creek church, Ohio, March 20, 1895, sister Abigail Swihart, aged 67 years, 2 months and 2 days. She was born in Washington County, Pa. She was a member of the Brethren church over thirty years. Funeral services by Bro. Henry Keller, from 2 Cor. 5: 1.

L. S. BURGER.

KUHN.—Near North Webster, Ind., March 1, 1895, Cecil Alva, son of Isaiah and Mary E. Kuhn, aged 6 months and 18 days. Funeral services by the writer, assisted by Ephraim Brumbaugh.

H. H. BRALLIER.



**GUSTIN.**—At his father's residence, near Middletown, Ind., March 27, 1895, of consumption. Bro. James Gustin. Just one month previous to his death his daughter, Bertie, aged thirteen years, passed away with the same disease, and just one year ago the 15th of March his companion was called away by the same disease. His funeral was preached at Middletown, by Bro. D. F. Hoover, and his body was laid away to rest at the Miller cemetery. He leaves four children.

FLORIDA J. E. GREEN.

**COVER.**—In the George's Creek congregation, Fayette Co., Pa., March 19, 1895, of lingering consumption, sister Annie Cover, nee Wise, aged 76 years, 4 months and 6 days. She was the second wife of Bro. John J. Cover and sister of Eld. John Wise. Sister Annie has been a member of the church about fifty-one years. Bro. John J. and sister Annie lived through a prosperous and happy life of thirty years. Funeral occasion improved by the writer, from the words, "She hath done what she could." Mark 14: 8.

ALPHEUS DEBOLT.

**WARNER.**—In the Salem church, Ohio, March 28, 1895, Harvey, son of Bro. George and sister Annie Warner, aged 11 months and 2 days. Services by Bro. B. F. Honeyman and the writer, from Psa. 103: 13-18.

JOHN H. BRUMBAUGH.

**SMITH.**—In the bounds of the Milledgeville church, Carroll Co., Ill., March 12, 1895, sister Augusta M., wife of Bro. John G. Smith, aged 53 years, 10 months and 12 days. During sickness she was comforted. Her devoted Christian life bore evidence during sickness of a strong, abiding trust in Jesus. She chose the 23rd Psalm and the hymns to be used at her funeral. Services by the writer and Harrison Crouse.

FRANKLIN MYERS.

**BARB.**—In the bounds of the Sandy Creek congregation, Mercer Co., Mo., Dec. 30 1894, Bro. Jacob Barb, aged 58 years, 5 months and 22 days. Our brother was anointed in February, 1894. He leaves a wife (a sister) and four children to mourn their loss. He passed over in hope of a blessed immortality. Funeral services March 3, 1895, by the writer. Text, 1 Cor. 15: 53.

LEWIS M. KOE.

**SHIVELY.**—In the Sugar Ridge church, Ohio, March 10 1895, Bro. James Shively, aged 67 years, 11 months and 26 days. Deceased was born in Stark Co., Ohio. When he was quite young his parents moved to Hancock County, Ohio. He was united in marriage to Mary M. Treese Aug. 19, 1849. To this union were born four sons and four daughters. In 1872 he moved to Henry County, Ohio, where he resided until his death. He united with the Brethren church in his youth and lived a consistent Christian life. His wife and two daughters preceded him in death. Funeral services conducted by Bro. David Lytle.

ANNA LYTLE.

**KREITZER.**—At Sabatha, Kans., March 26, 1895, sister Barbara, wife of Bro. John Kreitzer, aged 70 years, 3 months and 21 days. She became a member of the church at the age of seventeen and lived a consistent member all her days. She will be missed by her friends very much. She was so kind and affectionate. But our loss is her eternal gain, and we submit.

ARCHIE VANDYKE.

**CUTSINGER.**—In the bounds of the Sheldon church, Iowa, Jan. 19, 1895, of lung fever, Verne Maud, only child of E. D. and Emma Cutsinger, and granddaughter of R. J. Stern, of Sanborn, Iowa, aged 7 months. Services by the Methodist minister.

MARY STEM.

**ARMSTRONG.**—Near Oberlin, Kans., Feb. 21, 1895, sister Sarah M. Armstrong, aged 50 years and 21 days. She was a member of the Goodland church and a consistent Christian. The church has lost a great light. She leaves a husband and six children.

Geo. ARMSTRONG.

**TRIPLET.**—At the Old Folks' Home, Pleasant View church, near Booth, Kans., March 6, 1895, Bro. F. G. Triplet, aged 70

years, 4 months and 29 days. Deceased was a member of the Eden Valley church, Stafford Co., Kans. He leaves a widow, two sons and one daughter. He called for the elders and was anointed. Funeral services by Bro. Enoch Eby and others, from Rev. 14: 13.

MARY M. SCHISLER.

**ESHELMAN.**—In the Ottawa church, Kans., March 11, 1895, of dropsy, Margaret, wife of Bro. John Eshleman, aged 73 years and 10 months. Mother Eshleman was a worthy member of the Brethren church for forty years. She left an aged husband and seven children. Funeral sermon from the words, "Not dead, but sleeping."

I. H. CRIST.

**COLLESSER.**—In the Eel River congregation, Kosciusko Co., Ind., March 25, 1895, David Collessier, aged 63 years and 20 days. He was born in Miami County, Ohio. Services by brethren J. S. Snell and Samuel Leckrone.

EMANUEL LECKRONE.

**COFFMAN.**—In the Bear Creek church, Montgomery Co., Ohio, March 18, 1895, sister Mary, wife of Frederick Coffman, aged 64 years, 7 months and 26 days. She leaves a husband, three sons and two daughters. Funeral services by Eld. John Smith, assisted by the home ministers.

JOSIAH EBY.

**HESS.**—Near Sangerville, Va., March 18, 1895, John W., son of Bro. Martin and sister Saloma Hess, aged 6 months and 17 days. Funeral by the Brethren, at the Sangerville church.

A. A. MILLER.

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### Announcements.

#### DISTRICT MEETINGS.

April 10, Northern Kansas and Northern Colorado, in the Bellville church, Kans. Ministerial Meeting the day before.

April 19, Northwest Ohio, in the Portage church, Wood Co., Missionary Meeting the day before at 1 P. M.

May 1, at 10 A. M., District Meeting for Michigan, in the Woodland church.

May 8, Middle Pennsylvania, at New Enterprise, Bedford Co.

May 8, Western District of Pennsylvania, at the Grove house, one mile north of Berlin.

May 8 and 9, Eastern District of Pennsylvania, in the Hatfield congregation, at the Hatfield meetinghouse, Montgomery Co.

May 8, beginning at 8 A. M., Northern Illinois, in Rock River congregation at Franklin Grove. Meeting of elders of the District May 7 at 1 P. M.

May 8, at 9 A. M., Southeastern Kansas, and Northern Indian Territory, in the Scott Valley church.

May 8 and 9, Second District of Virginia, at Timberville, Va.

#### LOVE FEASTS.

April 20, at 4 P. M., Logan, church Ohio.

April 20 at 2 P. M., Walnut Valley church, Kans.

April 20 and 21, Belleville church, Republic Co., Kans.

April 20, at 1 P. M., Pleasant Hill church, near Varden, Ill.

May 2, at 7:30 P. M., Dauphin St., Philadelphia, Pa.

May 4, at 1 P. M., North Denton church, Nebr.

May 4, at 5 P. M., Upper Dublin, Pa.

May 4, at 1:30 P. M., Pipe Creek church, near Linwood, Md.

May 4, at 10 A. M., Pleasant Hill church, Ind.

May 4 and 5, at 2 P. M., Salem church, Kans.

May 4, at 2 P. M., Eden Valley church, Kans.

May 4, at 2 P. M., Leavenworth church, Ohio.

May 4 and 5, at 10 A. M., North Morrill church, Kans.

May 5, at 1 P. M., Roaring Spring, Pa.

May 5, at 1 P. M., New Enterprise, Pa.

May 7, at 1 P. M., Franklin Grove, Ill.

May 8, Spring Creek church, Pa.

May 8 and 9, Odorous church, York Co., Pa.

May 10, at 1 P. M., South Beatrice church, Nebr.

May 11, at 10 A. M., Lick Creek church, Ohio.

May 11, at 4 P. M., Middle Fork church, Ind.

May 11, at 2 P. M., North Morrill church, Kans.

May 11, Pleasant View church, Kans.

May 11, at 2:30 P. M., Ridgely congregation, Md.

May 11, at 5 P. M., Salinomie church, Ind.

May 11, at 4 P. M., Woodbury church, Pa.

May 11, at 3 P. M., Pleasant Valley church, Clay Co., Tex.

May 11, at 4 P. M., Monitor church, Kans.

May 11, at 10 A. M., Liberty, Kans.

May 11, in the Big Creek church, Cushing, Okla.

May 12, at 4 P. M., Clover Creek church, Pa.

May 15 and 16, at 2 P. M., Goodrich, Pa.

May 18, at 5 P. M., Appanose church, Kans.

May 18, Maple Valley church, Aurelia, Cherokee Co., Iowa.

May 22 and 23, at 9:30 A. M., Mountville, Pa.

May 25, at 10 A. M., Rome church, Hancock Co., Ohio.

May 25, at 1 P. M., Pipe Creek church, Ind.

May 25, at 3 P. M., Blue River, Ind.

May 25, at 2 P. M., Pleasant View church, Iowa.

May 25 and 26, at 3 P. M., Kingsley, Iowa.

May 25, at 2 P. M., Bethel church, Thayer Co., Nebr.

May 25, at 1 P. M., Coon River church, near Thonon, Iowa.

May 25 and 26, at 10 A. M., Washington church, Kans.

May 29, at 1 P. M., Upper Fall Creek, 2½ miles east of Mt. Morris, Ill.

May 29, at 2 P. M., Oakland church, Ohio.

May 29, at 5 P. M., Panther Creek church, Ill.

May 29 and 30, at 10 A. M., Pine Creek, Ill.

May 29, at 2 P. M., White church, Ind.

May 30, at 4 P. M., Manor church, Pa.



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## Announcements

### LOVE FEASTS.

May 1, Mt. Etna, Iowa.  
May 1, Mound church, Adrian, Bates Co., Mo.  
May 9, at 1 P. M., Wolfe Creek church, Ohio.  
May 21 and 22, at 2 P. M., Buffalo Valley, Pa.  
May 25, at 3 P. M., Lannark, Ill.

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"Brethren's Sunday School Song Book" is being adopted by many Sunday Schools this spring. If you have not seen a copy, write to the Gen. Miss. and Tract Committee, Mt. Morris, Ill.

## WARNING.

BRETHREN and friends, you can now buy a good Single Top Buggy or a Two-seated Carriage from fifteen to thirty dollars below regular prices. "Young Men's Delight" Single Top Buggy, elegantly finished plush cushions and back, with springs in cushions and backs. Vehicles of all styles, suitable for both old and young. Write for cuts and prices, and convince yourselves of the low prices on vehicles. Many testimonials can be given by Brethren to whom I have sold. Address:

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., APRIL 23, 1895.

No. 17.

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Two were added to the church by baptism in Chicago on the evening of the 7th inst.

BRO. HOPE is now in Virginia and will spend some time among the churches in "the Valley."

THREE were recently received into church relationship at Locust Grove, Md. All were heads of families.

BRO P. S. MILLER is laboring in Virginia for the purpose of securing funds to build a house of worship in Washington, D. C.

ELD SAMUEL LECKRONE will represent the Middle District of Indiana on the Standing Committee at our next Annual Meeting.

To speak unwisely and then be sorry for it does not savor of the advice of the Bible. "Let your speech be seasoned with salt."

BRO J. S. KUNS, of Cerro Gordo, Ill., made us a short call. He spent the winter in California and expresses himself as well pleased with that country.

BRO BENJAMIN NEFF, of Roanok, Ind., visited at this place last week. His health is somewhat impaired, but he is improving, and we express the hope that he may be fully restored to health.

BRO. D. B. GIBSON, writing from Litchfield, Ill., under date of the 11th inst., says, "Am in the midst of a glorious meeting. Seven accessions and a number more are near the kingdom."

BRO. D. WYSONG informs us that the church at Gravelton, Ind., organized a Sunday school on the 7th inst. Bro. Henry Wysong and sister Susan Leatherman were elected Superintendents.

MANY of our people are looking toward the South for homes. The crop failures in the extreme West for several years and consequent suffering has called attention to the cheap lands in the South.

A WRITER in one of our exchanges places the standard for ministerial qualifications very high. It would be well if we could come up to it. He says: "When a preacher has reached the age of fifty years, he ought to be so familiar with the Word of God as to be able to preach on any portion of it without much specific preparation."

NOTWITHSTANDING the fact that we have said scores of times that anonymous articles cannot be published in the MESSENGER, articles come unsigned, only to find a resting place in the waste basket.

BRO. I. N. H. BEAHM has decided to locate with the Brethren at Winchester, Va. We congratulate the Brethren on having Bro Beahm with them. There is an excellent opportunity for building up a large church at the above-named historic Virginia city.

The General Missionary and Tract Committee will convene on Tuesday, May 29, at Decatur, Ill., place of next Annual Meeting, and remain in session two days. Business intended for the meeting should be promptly presented to Galen B. Royer, Secretary, Mt. Morris, Ill.

BUT few of our readers have ever paused to think what the railroad companies are doing for the suffering people in the West. They are hauling, free of charge, millions of pounds of goods gathered up in all parts of the country. For this generous act they well deserve the thanks of all those who have the welfare of suffering humanity at heart:

A CORRESPONDENT asks where in the Bible the word "reverend" may be found. Psa. 111: 9 reads: "He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name." This is the only place in the Bible where the word occurs, and here it is applied to God. Some men, however, think it well to apply the term to their names.

FROM Keuka, Florida, Bro. Hutchison writes, "I must now leave the genial climate, and more genial people of this country. The time spent here has been both pleasant and profitable to me in the strengthening of my physical man, as well as the more full development of my spiritual nature. With all the reverses which have come upon the country, the Lord's planting is growing."

THE Central Traffic Association have issued the following instructions to all lines in interest; reference being to our Annual Meeting at Decatur:

As giving effect to the action of your Committee, it is hereby announced that for the above occasion special excursion tickets of the standard form may be sold from all points in Central Traffic Association territory at rate of one first-class fare for the round trip.

Tickets may be sold May 24th to June 1st, inclusive, to be good going only on date of sale as stamped on back by selling agent, and good returning to initial point of ticket not later than July 9, 1895

ON Sunday, April 7, the Brethren dedicated their churchhouse in the city of Sidney, Ohio. This city has a population of about 8000 and a few members reside in and near the city. The work is under the direction of the Mission Board of Southern Ohio. We are glad to see our brethren pushing out in the line of city mission work and hope the day is not far distant when we shall have missions established in all of our principal cities all over the land.

Do you take the *Missionary Visitor*? If not, why not? Twenty-five cents pays for it for one year. Every missionary worker in the church should have it, and then see that those who are not at work should also take it. Send orders to Galen B. Royer, Mt. Morris, Ill.

BROTHER and sister Lahman returned from Florida last week. We welcome them to our midst again. Bro Lahman reports that the cold winter brought a calamity upon Florida. Many of the orange groves are destroyed and it will take many years before they can be grown again.

BRO ELIAS CRIFE, of Carlisle, Ark., knows how to make one think about mild climates and fine fruits. In a letter dated April 1 he sends a number of peach and plum blossoms, and then adds that the season is unusually late this spring. He thinks there should be some thinning out among those "behind the table" in many of our large congregations, that several preachers may be sent into parts of the South where they are so much needed.

BRO D. M. CLICK is introducing the Brethren's Sunday School Song Book in Maryland and Pennsylvania. This book is published by the General Missionary Committee and is authorized by our Conference. It has received the highest praise where it has been introduced, and every Sunday school in the Brotherhood should use it. There can be no excuse for using other publications when our own are just as good and then the profit goes to the missionary work of the church.

A VISIT to the office of the Secretary of the Mission and Tract Work shows that a great deal of work is being done. Tracts are sent out to all parts of the United States, and far away India is also receiving attention in this direction. Bro. Royer has the ability to get through with an immense amount of work. To send out a million tracts and sell ten thousand books in a year, to keep the books and accounts correctly, makes an amount of labor that only those who know something about the work can realize. From the office there is going out an influence for good that will tell mightily for the work of the Lord in the years to come.

AN item is going the rounds of the secular press in which it is claimed that a young man, who had been quite ill, was baptized by the Brethren and that as a result he took a severe cold and died. It is further stated that the State attorney had the question of prosecution under advisement. Statements of this kind appearing in the newspapers may be taken with a considerable degree of allowance. Parties who report them are often those who oppose our mode of baptism and perhaps, without intending to do so, color the facts. Then the tendency on the part of the secular press to publish sensational news leads the editor to add to the coloring. It is always best to await the facts before coming to a conclusion. We have written to the Brethren at Oakland and will report facts in due time.



## ESSAYS

*Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.*

### REMEMBER

THE mother sat still, with snow-white hair,  
So feeble and thin and pale;  
The son at her side, in manhood's pride,  
Was ruddy and tall and hale;  
So ready of hand, so fleet of foot,  
So haughty in his own might,  
That he oft forgot the tender care  
That was still his mother's right;  
That the careless wrong and the cruel word  
Were easy to do and say;  
Till sorely wounded, with flushing cheeks,  
She answered him thus one day:  
"If only the past could speak, my son,  
If thou wouldst remember right,  
How I carried thee in these trembling arms,  
And tolled for thee day and night;  
"Loving and guiding, and watching thee,  
Till the years have made thee strong;  
If thou couldst only remember this,  
Thou never wouldst do me wrong,  
For now I am cast upon thy love,  
I am frail and old and gray;  
Oh! son, that I nursed long years ago,  
Remember my love to-day."  
O men, in your strength and hope and joy!  
O maid, in your youthful charms!  
Remember that walling infants once  
You lay in your mother's arms!  
Remember she then was frail and strong;  
That you will grow old and gray;  
That the wrong or the right you do to her  
Will come back to your hearts some day.

### THE NEW BIRTH DEFINED.

BY I. J. ROSENBERGER.

THE new birth is that change in the mind, life and relation of the penitent, which renders him a child of God,—a joint-heir with Jesus Christ. "Born" means brought forth; hence implies a change of state or relation. That which is born in nature pre-existed; so in grace.

John (1: 13) alludes to our subject as follows: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here are four births, only one of which should be sought,—"born of God,"—for it alone affords eternal life. James (1: 18) says: "Of his own will begat he us by the word of truth." Jesus says: "My words are spirit and they are life." Hence, "truth has a life-giving power. 1 Peter 1: 23 also explains thus: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." By being born of "corruptible seed"—of blood, of the will of the flesh, etc., we become children of men. By being born of "incorruptible seed" we become children of God.

"Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God," is the law of the new birth as given by Christ to Nicodemus, and implies two distinct operations, just as the language of the commission (Matt. 28: 19) requires three distinct actions in Christian baptism, "born of water and (born) of the Spirit."

**I. The birth of water is wrought in baptism.** There are certain divine changes wrought in water baptism; hence baptism becomes a birth in a symbol.

1. *Penitents are initiated into Christ—the church—by baptism.* Penitents can neither believe, repent nor pray themselves into Christ, but they can be baptized into Christ. "So many of us as were baptized into Jesus Christ, were baptized into his death." Rom. 6: 3. See also 1

Cor. 12: 13; Gal. 3: 27. Notice the language,—"baptized into Jesus Christ," which means coming from without to within Christ. This transition is a birth in a symbol. The theory that penitents receive pardon while wrestling in prayer, lacks proof, besides it teaches the error of baptizing in Christ instead of into Christ.

2. *The past sins of the penitent are remitted in baptism.* "John preached the baptism of repentance for the remission of sins." Mark 1: 4. Peter taught, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts 2: 38. At Paul's conversion, Ananias taught thus: "Arise and be baptized, and wash away thy sins." Acts 22: 16. This change also is a birth in a symbol. Naaman was cured of leprosy by dipping seven times in Jordan. The virtue of Naaman's cure was not in the number of dips, nor in the peculiarity of Jordan's waters, but in the word of the prophet connected with the means named. Water alone never cured leprosy, neither will water alone cleanse from sin. Water, as employed in Christian baptism, is but a type of the cleansing power of the blood of Christ,—a visible sign of the cleansing that takes place within the heart of the penitent. Washing precedes adoption, for Paul says: "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified," etc. 1 Cor. 6: 11. The conditions upon which the cleansing power of the blood of Christ is to be bestowed, are stated thus: "If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." As the blood permeates every part of our natural body, in like manner does the blood of Christ, through the Spirit, pervade every faculty of the new-born soul through obedience in faith to the teachings of Christ. This renders Peter's words plain when he says: "Seeing ye have purified your souls in obeying the truth," hence it is in his death—baptism—that we come in contact with his blood and receive its cleansing power.

There are those who profess to have received pardon, and the baptism of the Holy Ghost, while wrestling in prayer. They doubtless realized a change,—may have "been born of the will of the flesh or of the will of man," but may not have been "born of God," for Christ explains that as being "born of water and of the Spirit." Besides, there is no record of such a conversion in the Scriptures. It is a common saying, that "penitents receive pardon in their hearts;" but the theory lacks proof. To illustrate, a prisoner in his cell receives pardon. I ask, Where does his pardon take place? In the prisoner's heart? I hear the prompt answer, "No. His pardon took place in the executive chamber, and the message borne is the evidence of his pardon." In like manner the penitent's pardon takes place in heaven; and the Gospel, when obeyed in faith, is the message—the evidence of his pardon. There can be no birth in nature, except preceded by conception and gestation. In like manner there can be no birth in grace, there can be no Scripturally baptized person, except baptism is preceded by a change of heart, indicated by faith and repentance. How manifest was this change in Paul's conversion! Ananias' approach was only rendered safe because of that deep, inward change wrought in Paul.

#### II. Born of the Spirit.

1. *The birth or manifestation of the Spirit is a distinct event or circumstance.* The syntax of the law of the new birth, previously quoted, makes this proposition plain. This is manifest in John's teaching; was visible at Christ's baptism, and was the doctrine taught by the apostles. In

the conversion of Cornelius, the order was reversed, yet the bestowment of the Spirit was distinct.

2. *The birth or gift of the Spirit follows baptism.* John taught: "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." Mark 1: 8. We read that when Christ was baptized, he "went up straightway out of the water; and, lo! the heavens were opened unto him, and he saw the Spirit of God descending and lighting upon him." Peter's teaching on Pentecost was, "Be baptized . . . and ye shall receive the gift of the Holy Ghost." Here the Holy Ghost followed, was subsequent to the baptism. The account of the conversion of the Samaritans in Acts 8, and of the rebaptism of those "certain disciples" in Acts 19, are further proof. Paul words this doctrine clearly when he says: "He hath saved us, by the washing of regeneration and the renewing of the Holy Ghost." Titus 3: 5. The reversing of this order, found in Acts 10, was done with the special design of convincing the Jews that the Gentiles had right and freedom to the Gospel kingdom. See Acts 10, 11.

*The birth of the Spirit is wrought by laying on of hands in prayer.* In Acts 8 we have the record of Philip teaching and baptizing the Samaritans, after which Peter and John went down and in prayer laid their hands on them that they might receive the Holy Ghost. Notice the statement: "For as yet the Holy Ghost had fallen upon none of them; only they were baptized in the name of the Lord Jesus." They had been born of water, but not yet born of the Spirit. "Then laid they their hands on them, and they received the Holy Ghost." In Acts 19 we have Paul meeting those "certain disciples." As they had not been correctly taught, their birth was not correct, and this rendered their baptism invalid. The account stands thus: "When they heard this, they were baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them the Holy Ghost came upon them." In harmony with the law of the new birth, they were baptized—"born of water;" then as a second act in their matriculation into this new kingdom, they were "born of the Spirit," hands being laid upon them in prayer. As the apostles held a oneness in faith, their teaching and practice must have been uniform; hence it is safe to conclude that prayer and the laying on of hands regularly followed baptism.

The apostle in naming the principles of the doctrine of Christ in Hebrews 6, names them thus: "Repentance . . . faith . . . baptism . . . laying on of hands, resurrection of the dead, and of eternal judgment." The new translation calls these "the first principles." The German says, "The beginning of the Christian life." As the laying on of hands in this text follows baptism, it is safe to conclude that the apostle referred to the same laying on of hands as in the texts previously quoted. Be it remembered that the laying on of hands was held as a pious observance, even in the days of the patriarchs, a means of imparting a divine blessing.

Therefore, viewing our subject analytically, it resolves itself into three parts, viz., conception, gestation and delivery. We then have conception corresponding to the faith of the penitent; gestation to his repentance; and delivery to his baptism, followed by the laying on of hands in prayer.

#### ADDENDA.

The law of the new birth, "born of water and of the Spirit," implies two operations. There is an external and an internal feature associated with each. In the first operation the administrator performs the external—the baptizing—while the Lord does the internal,—remits the past sins.



In the second operation the administrator again performs the external part,—the laying on of hands in prayer,—while the Lord does the internal,—confers the Holy Ghost. The foregoing two operations constitute one birth, just as three actions constitute one baptism when performed according to Matt. 28: 19 In 1 Cor. 12, Paul gives a complete list of the gifts of the Spirit, The first three, viz., "the word of wisdom," "knowledge" and "faith," are the comforting powers or gifts of the Spirit, while "the gifts of healing," "working miracles," "prophecy," "discerning of spirits," "divers kinds of tongues" and "interpretation of tongues" are the miraculous powers or gifts of the Spirit. The penitent in being born of the Spirit, receives the comforting powers of the Spirit, or becomes "sealed with the Spirit of promise," as seen in Acts 8 and 19 While the gifts of the Spirit may be either the comforting or miraculous powers of the Spirit, the latter includes the former.

The gifts of the Spirit are powers or faculties bestowed

(1) By the Father. See John 24: 26 "The Comforter, which is the Holy Ghost, whom the Father will send in my name," etc.

(2) By the Son. See John 15: 26. "But when the Comforter is come whom I will send from the Father," etc.

The Father and the Son send, and the Spirit is the medium through which the various powers are communicated.

John taught that "Christ shall baptize you with the Holy Ghost." This he did, as shown in Acts 2: 4 and Acts 10: 44. In consideration of the foregoing, I lay down this rule, that human agency is not employed in conferring the miraculous powers of the Spirit; but human agency is employed in conferring the comforting powers or gifts of the Spirit. Acts 2: 4 and 10: 44 are examples of the former, while Acts 8: 17 and 19: 6 are examples of the latter. Hence laying on of hands is not associated with the former, but is associated with the latter.

In Acts 8 it is said, "when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given," etc. It is claimed that this language proves a miraculous manifestation of the Spirit. Let us see. Christ says: "Except a man be born again he cannot see the kingdom of God." Does Christ mean that the new-born must witness some visible, miraculous manifestation of Christ's kingdom? Surely not. "When Simon saw," means when Simon perceived, understood or comprehended. Hence there is nothing in Acts 8 that proves a miraculous manifestation of the Spirit.

In Acts 19 it is said, "When Paul had laid his hands upon them the Holy Ghost came upon them." Here, as in Acts 8, human agency was employed, and the Holy Ghost followed the laying on of hands. Then Luke adds: "And they spake with tongues and prophesied." It is not at all strange that a miraculous power of the Spirit did follow the gentle gift of the Spirit, which followed the imposition of human hands and prayer, for, as we have seen, the Lord conferred the miraculous power of the Spirit under various circumstances independent of human agency. In Acts 2: 4, a miraculous power of the Spirit was conferred upon that waiting assembly in that upper room. In Acts 10: 44 the same was true of the household to whom Peter was preaching. Hence there is no proof that the miraculous power of the Spirit in Acts 19 was due to the imposition of human hands. Besides, if it be that miraculous powers of the Spirit followed and hence resulted from laying on of hands in Acts 8 and 19, then the miraculous powers of the Spirit would be the legitimate Gospel results of

laying on of hands. Those results do not follow laying on of hands now, but if legitimate Gospel results follow Gospel ordinances, I utterly fail to present utility for such ordinances. Acts 8 and 19 are our only references for laying on of hands after baptism. I pray to be delivered from such confusion.

Simon had no part in laying on of hands because his repentance was not yet complete.

Let us examine Acts 2: 38 "Repent every one of you and be baptized in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." I explain.

(1) The reception of the Holy Ghost here was promised subsequent to baptism, in harmony with the law of the new birth.

(2) Not only is the laying on of hands and prayer not named, but faith by Peter is neither expressed nor implied.

(3) The services of induction of penitents into Christ, the church, nowhere stand connected in the Gospel. And it is unfair to take any one text and claim the parts not named are unnecessary because they are omitted.

A birth implies antecedent life, hence spiritual life must be in the soul not only before the birth of the Spirit, but likewise before the birth of water.

The reader should note with care that "Spirit" and "Holy Ghost" are used interchangeably; hence mean the same divine agency. Referring to Christ's baptism, Matt. 3: 16, says: "The Spirit of God descended," while Luke 3: 22, says, "The Holy Ghost descended." Luke 4 records Christ going into the synagogue and reading from Isa. 61: 1. "The Spirit of the Lord is upon me, because he hath anointed me," etc., whereas Peter, in Acts 10: 38, says, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." When penitents are born of water and of the Spirit, their birth is complete; they are heirs of the Kingdom and hence they are in possession of the Holy Ghost.

I remind the reader that in preparing for a birth we do not send for the undertaker, for death is not contemplated. It is unfortunate for either a speaker or a writer to not stick to his text. Our theme is the new birth, one of the many types of conversion, and not conversion itself. Hence all references to conversion while treating the new birth are foreign and not to the point. Each have their independent line of thought and texts, and to blend the two results in sure confusion. Hence history bearing upon conversion and not on the new birth, is irrelevant and gives no light on our subject.

#### THE NEW BIRTH.

BY DANIEL HAYS.

"Except a man be born again, he cannot see the kingdom of God."

"Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John 3: 3, 7.

The term "new birth," is a figure of speech by which an important spiritual change is represented under the color of the natural birth. A figure of speech accomplishes a two fold purpose. (1) It presents an idea to the mind in a sensible form; (2) it gives emphasis to the fact which is presented to the mind. The first of these is intuitive. We look at the language of the Savior, and we at once perceive the truth without argument or explanation. Our knowledge of the natural enables us to grasp the spiritual. From the known, we proceed to the unknown. In no other way could the importance and necessity of

conversion be presented, than in the words of our Savior, "Ye must be born again."

It is not necessary for us to know all about anything in order to understand its essential characteristics. If it were so, we would stand in perplexity at the doctrine of the "new birth," even more than the embryologist stands confounded in the contemplation of the natural. It is enough for us to know that there is a natural birth; that the law governing it is uniform throughout; that there must be a begetting, an embryonic development, and a coming forth and entrance upon an active sphere of life. It is enough for us to know that life can come only from life; that there must be pre-existing life,—a quickening before birth,—that, as is the father, so is the child. With these elementary truths concerning the natural, we rise to a contemplation of the spiritual. The first thing that confronts us in delineating the process of regeneration is the emphatic statement of the Savior, "Ye cannot tell." But we have one thing to console us, that, as in the natural, it is not necessary to know all about the new birth in order to be born again. It is enough for us to know that we must cross the line of accountability before it is possible; that our minds must be sufficiently cultivated to exercise faith, and our hearts purified to receive the living Word of God; that this new being, thus formed within us, is developed in conformity with God's law, and is brought forth "by the washing of regeneration, and renewing of the Holy Ghost," a son of God, an heir of glory, "to walk in newness of life." It is enough for us to know that the new creature has antecedent life,—a life inherent in itself by virtue of its being begotten by the "Word of Truth," which is "spirit and life." The moment the Living Word is received into the heart there is life and spirit in the heart. This new life and spirit works a change within, moves the individual on to action, and when, through obedience to God's law in baptism, he is "born of water," he is also "born of the Spirit."

Concerning the nature of the new birth the following Scriptural facts obtain:

THE NEW CREATURE IS OF GOD—"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 13

HOW BEGOTTEN—"Of his own will begat he us with the word of truth that we should be a kind of firstfruits of his creatures." James 1: 18. "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. 8: 10.

HOW QUICKENED.—"And you hath he quickened who were dead in trespasses and sins." Eph. 2: 1. "And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." Mark 4: 26, 27.

THOSE BORN OF THE SPIRIT ARE BORN OF THE WORD.—"Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." 1 Pet 1: 23. "The words that I speak unto you, they are spirit and they are life." John 6: 63.

BY WHAT MEANS?—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost." Titus 3: 5.

WHEN ACCOMPLISHED—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17.

The new birth is made a condition of entrance into the kingdom of God. It is twofold,—of



water and of the Spirit," external and internal. The internal is the soul of the external. What the water is to the outer man, the Spirit, in a higher sense, is to the inner man. The baptismal formula, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," unites the three actions into one; so the law of the new birth. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," unites the water and Spirit birth into one. "For by one Spirit are we all baptized into one body." 1 Cor. 12: 13

But what is it to be born of the Spirit? Are the "gift of the Spirit" and the being born of the Spirit the same? The baptismal formula requires that the penitent believer be baptized into each of the names of the Holy Trinity, and is brought into a holy relation with each of the divine persons of the Godhead. A birth implies antecedent life in the thing born, otherwise it would be still-born. "That which is born of the Spirit is spirit," and has life. The gift of the Spirit is a power, or faculty, bestowed by the Holy Spirit upon the baptized, and it implies that the one receiving the gift has a spiritual existence and capacity to receive and use the gracious gift.

On the Day of Pentecost, when the Jews asked, "What shall we do?" Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. The gifts of the Spirit are various and are adapted to the capacity of each one. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit dividing to every man severally as he will." 1 Cor. 12: 4-11

These gifts named by the apostle are bestowed by the Holy Spirit upon men as each one is capable of receiving and using the gift. These gifts are not simply an individual blessing, but are designed for the advancement and glory of the whole church. These gifts were bestowed upon the first Christians by the Holy Spirit through the laying on of hands, and sometimes in a miraculous degree. In Acts 8: 17 it is stated that Peter and John "laid their hands on them and they received the Holy Ghost." In Acts 19: 6 it is stated that "when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." In each of these cases the laying on of hands by the apostles conferred spiritual gifts in a miraculous degree. In the first instance, "Simon saw that through the laying on of the apostles' hands the Holy Ghost was given." In the second instance, "the Holy Ghost came on them; and they spake with tongues and prophesied." The laying on of hands is not for the purpose of giving life, or bringing into existence a spiritual being; but it is used in conferring spiritual gifts, and in setting apart persons to important and holy service in the church. See Num. 27: 18; Acts 6: 6; Acts 13: 8; 1 Tim. 4: 14; 2 Tim. 1: 6. The laying on of hands is mentioned in Heb. 6: 1, 2, as one of the principles of the doctrine of Christ; but it stands in its appointed place: it follows "the doc-

trine of baptisms" with all that is implied in the term.

"When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." There was no remedy for Simon but repentance. He had neither part nor lot in the laying on of hands. This places the laying on of hands after conversion, and conversion translates us from the kingdom of Satan into the kingdom of Christ.

Cyril, bishop of Jerusalem, 350 A. D., says, "Simon also, the Magian, once came to the bath. He was baptized, but he was not enlightened; and the body indeed he dipped into water, but the heart he did not enlighten by the Spirit. And the body went down indeed, and came up; but the soul was not buried with Christ, nor was raised with him."—*Baptizein*, page 128.

There is no escape from the fact that there can be no personal religion without conversion. "Except a man be born again," "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." *Again* means *once more*; and our Savior teaches us that, in order to be born "one time more," we must be born of water and of the Spirit. This is passing from death unto life. Spiritual life must be in the soul before the birth of the Spirit is possible. This spiritual life is in the child of God, and not outside of him. God has promised the gift of the Holy Spirit to them that do his will. "And we are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him" Acts 5: 32. The promise of the gift of the Holy Ghost was given on the Day of Pentecost, and it follows the forgiveness of sins, and the forgiveness of sins follows the doing of God's will in faith, repentance and baptism. Then the promise of the gift of the Holy Ghost continues: "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Then the laying on of hands is a duty to be observed in connection with the rite of Christian baptism, that those who have been born of water and of the Spirit may receive the gift of the Holy Ghost to comfort them amid the conflicts of life, and to guide them into the way of truth.

Chrysostom, A. D. 398, discoursing on the Gospel of John says, "Divine symbols are there in celebrated, burial and deadness, and resurrection and life. And all these take place together; for when we sink our heads down in the water as in a kind of tomb, the old man is buried, and sinking down is all concealed at once; then, when we emerge, the new man comes up again."—*Baptizein*, page 106.

Alcun, A. D. 735, says, "To us it seems indeed according to our feeble judgment, that as the inner man is formed anew after the image of his Maker in the faith of the Holy Trinity, so the outer man should be washed with a trine immersion; that what the Spirit invisibly works in the soul, that the minister may visibly imitate in the water."—*Idem*, page 120.

Hippolytus, near the beginning of the third century, says, "For he that goes down with faith into the bath of regeneration, is arrayed against the evil one, and on the side of Christ; he denies the enemy, and confesses Christ to be God; he puts off bondage, and puts on sonship; he comes

up from baptism bright as the sun flashing forth the rays of righteousness. But greatest of all, he comes up a son of God, and a fellow-heir with Christ."—*Idem*, page 127.

#### ADDENDA.

Without adding any new argument to the preceding, I will close with an illustration from the Old Testament, which throws no uncertain light upon what we have now before us in the New. "The law having a shadow of good things to come, and not the very image of the things" (Heb. 10: 1), the setting apart, or consecration of the priesthood under the law, was a type of the setting apart of Christian believers to the service of God under the Gospel. The priesthood of Christians is plainly taught in the Bible. Peter says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2: 5-9. When Moses was about to make the tabernacle, God said to him, "See that thou make all things according to the pattern showed to thee in the Mount." Heb. 8: 5. The tabernacle when set up had three departments,—the outer court, the sanctuary, and the Most Holy. The Gospel shows us likewise three conditions of human existence, a state of nature, a state of grace and a state of glory. As the priests passed by the altar and the laver from the outer court into the sanctuary, or holy place, so we, by faith in the atonement of Christ and repentance, pass from a state of nature by the laver of Christian baptism into a state of grace, the church of Christ, the kingdom of God. In the holy place, Christ's kingdom, we live separate from the world, and, through it, we pass into the holiest of all, or into heaven itself.

The law for the consecration of the priests was as follows: "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons and clothe them with coats; and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations." Ex. 40: 12-15

In this service there were at least three things to be observed in order: (1) Aaron and his sons were to be brought to the door of the tabernacle, and there washed with water. (2) They were then to be clothed with holy garments. (3) They were next to be anointed and sanctified. Each step in this service marks a corresponding work in the conversion of sinners and their consecration to the service of God. By faith and repentance the sinner is brought to the door of the church. In Christian baptism he enters by the door into the fold, puts off sin and puts on Christ. He is now clothed with the garments of righteousness. He then receives the anointing,—the unction of the Holy One."

The whole question resolves itself into this: When is the new creature spiritually born? There is but one answer: When he has entered into NEWNESS OF LIFE. When is the new life realized? In Christian baptism. "For as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. Therefore, if any man BE IN CHRIST, HE IS A NEW CREATURE: old things are passed away; behold all things are become new." 2 Cor. 5: 17.



## DIARY LEAVES.

BY W B STOVER.

Bombay, Feb. 23

WHEN I returned from Bulsar day before yesterday, I wrote it down that sister Bertha was slightly ill. It's the fever and each day makes it worse. The doctor attends regularly now, and we are hoping for the best.

The ship came in to-day with twelve good letters for us, and many papers. Mail day is always cheerful, and I often think that we can not appreciate what good a letter does, written at an opportune time.

Sunday, Feb. 24.

Three months ago we first saw India! The scenes so strange then are familiar to us now. The thinly-clad natives, the burden-bearing coolies, the beggars on every hand, the bullock carts, the green trees,—cocoanut, papia, banana and many others large and small; the proud Brahman and the half-starved sweeper, the Parsee and the Arab, the Mohammedan and the Jew; the idols and idol-houses, the ignorance and superstition; all are daily in our contact. They are familiar to us now. How surprised we would be to see it otherwise, had we been born and reared in the midst of these! Why am I what I am? Is it because I was born into it, or is it because I love the Lord, my Redeemer? We have come to India, but He came from heaven to earth! Woe is me that I have done so very, very little for Him. made so little sacrifice, done so little service, given so little praise, brought in so few sheaves! I shall endeavor to live as though I have no abiding city here. As the early Christians, who "are in the flesh, but they live not after the flesh; they pass their days on earth, but they are citizens of heaven," so let me live.

Sister Bertha is no better.

Tuesday, Feb. 26.

To-day is the seventh for sister Bertha's fever. It has made a slight change for the better. We are beginning to feel a little alarmed as to the probable outcome of this illness, but we know it will be all right.

I called on the munshi. In his house I took off my shoes and enjoyed regular Oriental style. I took supper with him, sitting on the divan, on the floor. They have no chairs nor table in the house. His wife is very bashful in my presence, but the little girl, Nurjshan (the light of the world), is quite at home with a visitor.

Our conversation was altogether on spiritual things. After having it all cleared up as to what we believe and practice, both in harmony with other Christian bodies, and in distinction from them, he said, "This is an Oriental religion. Some of the missionaries teach us a Western religion, but this is an Oriental religion." He told me why he lived so plainly and economically. He said he used to get all he could of the joys of this life, but since he came to believe in Christ, and especially in these last few months, he was living for another world. He said he did not want to have many treasures here, for that would make him too anxious to stay here, but he wants to have many treasures in the other world. He said if he made his home so easy and comfortable here, he would probably think more of this home than the other one, and besides, living this way, he has more money and more time for saving souls. I told him it was our practice always to have family worship, too, each day, and he told me that they have it.

The whole conversation gave me a few things to think about, as Bro. Brumbaugh says. The

words "Oriental religion" contain a prophecy for our foreign missionary work, surely. Is that true of our faith? Is that the reason why it has not more followers in the Western countries? Will the great majority be gathered from the Orient? A lady recently said she was glad she was born an Asiatic, for Jesus Christ was an Asiatic. Is a faith Asiatic, or English, or American? Ah, to be most like the Savior, we must not be Oriental, nor yet Western, but universal. He brought salvation for all, and His church must be for all.

Wednesday, Feb. 27.

We take turns in watching during the night with Bertha. She is a little better to-day. Her temperature has fallen to almost 100.

I found opportunity to-day to write a lengthy article on the faith and practice of our church, for publication in a magazine here. I hope it will be productive of some good. In the *Baptist Freeman*, London, Feb. 1, I find this note: "The Danksards are a German Baptist body numbering 74,644 communicants, with over 600 churches and 2,000 pastors. Eld. D. L. Miller states: 'The year has also been especially marked by the unusually large numbers received into church fellowship. In no previous year have the accessions been so numerous.'"

Friday, March 1.

Bertha is much better, but still lives on milk only. The mail came to-day,—the large new steamer *Caledonia*.

Sunday, March 3

Bertha sat up in bed a short time to-day.

Our morning prayers continued longer than usual this morning. The lesson was the tenth chapter of Matthew. Mrs. L. was explaining to the boys how that the Lord would soon come again, whereupon one ventured the question that if that were true, how is it that Christians and all people are building fine houses and gathering money and acting as if they thought they were to stay here forever? It is a hard question. "The boys" are none other than native men who are found in every Oriental household for one kind of service or another.

Among the papers the mail brought to us was a bunch of tracts on the keeping of the seventh day Sabbath. As I glanced over them hastily and then laid them aside without spending any time on them, I thought of the Sabbath-keeping Jews of the fifth chapter of John. There are three scenes in the healing of the man there described. (1) at the pool, (2) on the street, (3) in the temple. The second scene might be applied here. They who spent their whole energy and effort that the "Sabbath Day" should be kept, were so blind that they could not see the miracle that Jesus did, because the old cot figured so largely in the case. The impotent man was better than they, and he had the greater spiritual insight. He reasons thus: He healed me, therefore He is a prophet. They reasoned thus: He healed him on the Sabbath day, therefore He is a sinner. And as the poor man went carrying his cot on his head that day, and the others, his accusers, were carefully keeping their Sabbath, the man was enjoying the blessed freedom of Christ.

Tuesday, March 5.

Bertha is walking around about the house to-day, and we are preparing to go to our new home in Bulsar.

Thursday, March 7.

The Jewish children will not even go to school to-day and to-morrow, for it is their fast day in remembrance of queen Esther. We read the account of it in Esther 9:27, 28, with peculiar interest last night.

To-night, God permitting, we will go to Bulsar

to live, and call that city the place of our Indian home.

Bulsar, Gujarat, Friday, March 8.

We arrived early this morning, for we came on the night train, and found our bungalow fairly ready for us. We will have to have some changes made for our comfort, and a good deal of cleaning done. But I think we will be happy here, living and working and praying that our "Oriental religion" may find permanent lodgment in very many Oriental hearts. All well, all happy. Praise Him!

## The Manners of the Christians.

(Written probably by Justin Martyr, soon after 100 A. D.)

For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food and the rest of their ordinary conduct, they display to us their wonderful and confessedly paradoxical method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all others; they beget children, but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and are restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified. They are evil spoken of, and yet are justified; they are reviled, and blessed; they are insulted, and repay the insult with honor; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.—*Epistle to Diognetus*.

[In a later communication Bro. Stover writes that sister Ryan has fully recovered, and is now as well and cheerful as at any time heretofore.—Ed.]

## LIVE FOR CHRIST.

CHRISTIANS should not forget that, in view of what Christ has done for them, they are under special obligations so to live each day as to make his presence manifest in every affair of their lives,—in buying and selling, in their social intercourse, in their presence in places of amusement, in their depositing of their ballots; in short, in every act of thinking, loving, receiving, or doing, they should always manifest the spirit of Christ.

"FAULT-FINDERS are in abundance, and they ply their vocation industriously."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, to let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### Committee:

E. Eby, . . . . . Chairman, Booth, Kans.  
D. L. Miller, . . . . . Vice Chairman and Treasurer, Mt. Morris, Ill.  
S. F. Sanger, . . . . . Bridgewater, Va.  
S. R. Zug, . . . . . Mastersville, Pa.  
S. W. Hoover, . . . . . Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,

Galen B. Royer, Sec.

Mt. Morris, Ill.

### THE ONLY ONE.

[Selected by Edna G. Kittinger.]

Who knows of the steps it takes  
To keep the home together,  
Who knows of the work it makes?  
Only one—the mother.

Who listens to childish woes  
Which kisses only smother,  
Who's pained by naughty blows?  
Only one—the mother.

Who knows of the unflin'g care  
Bestowed on baby brother,  
Who knows of the tender prayer?  
Only one—the mother.

Who knows of the lessons taught  
Of loving one another,  
Who knows of patience sought?  
Only one—the mother.

Who knows of the anxious fears  
Lest darling may not weather  
The storms of life in after-years?  
Only one—the mother.

Who kneels at the throne above  
To thank the Heavenly Father  
For that sweetest gift—a mother's love?  
Only one—the mother.

### MISSION RECEIPTS FOR MARCH, 1895.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

#### HOME AND EUROPEAN FUND.

(Used only for Mission in U. S., Denmark and Sweden.)

**Iowa**—James Q. Goughnour, Elkhardt, \$1; English River church, \$10.65; total, . . . \$ 11 65  
**Illinois**—Oakley church, \$2.10; Pleasant Hill church, \$8.50; Okaw church, \$7.55; Mary Royer, Mt. Morris, 50 cents; Cornelius Kessler, Smithboro, 40 cents; Sugar Creek church, 45 cents; Amos Swartz, Elida, 30 cents; Mary Clower, White Oak, 5 cents; Cerro Gordo Sunday school, \$7.50; total, . . . \$ 27 35  
**Virginia**—Some members of the Woodstock church, \$1.89; Cook's Creek church, \$11.10; Harrison Copp, Mt. Olive, 52 cents; Marian Copp, Mt. Olive, 52 cents; Ella Copp, Mt. Olive, 52 cents; Oak Hill church, \$2; total, . . . \$ 17 15  
**Indiana**—Portage church, \$4.25; Emma J. Amick, Idaville, 50 cents; Mrs. Ella B. Reiff, Lafayette, 25 cents; Fairview church, 68 cents; total, . . . \$ 5 68  
**Nebraska**—Glen Rock, \$1.68; Susan Rothrock, Carlisle, \$1.50; Perry S. Overless, Holmesville, \$2.59; total, . . . \$ 5 77  
**Kansas**—Cedar Creek church, \$2.85; McPherson church, \$6.17; Scott Valley

church, \$1.61; total, . . . \$ 10 63  
**Pennsylvania**—G. W. Kephart, Altoona, \$2; Upper Corwago church, \$4.27; S. L. Fyock and wife, \$5; Chiques Hill church, \$31.50; total, . . . \$ 42 77  
**Michigan**—Mary Peck, Coloma, \$1; Sunfield church, \$2; total, . . . \$ 3 60  
**Marriage Notices**—R. T. Pollard, Pa., 50 cents; A. L. Binzaman, Ill., 50 cents; M. Lingenfelter, Ill., 50 cent; Hulda Neher, Ind., 50 cents; D. B. Healy, Nebr., 50 cents; —, 50 cents; total, . . . \$ 3 00  
**Florida**—Orange Tree, Fla., \$2.40; total, . . . \$ 2 40  
**Tennessee**—Limestone church, \$1.55; total, . . . \$ 1 55  
**Ohio**—Benver Creek church, \$17.82; J. C. Jones, Musselman, \$1; Salem church, \$11.75; Upper Twin church, \$4.85; Sugar Creek church, \$6.35; John Brabaker and wife, 50 cents; Catherine Landis, 52 cents; Clara Syler, 50 cents; A. H. Baum, 25 cents; Maria Baum, 25 cents; N. H. Baum, 25 cents; Levi Summers, Canton, \$2; total, . . . \$ 46 04  
**Missouri**—H. E. Rexroad, Springfield, 60 cents; Smith Fork church, \$5.50; Allie F. Stamp, Nevada, 75 cents; total, . . . \$ 6 85  
**Maryland**—L. W. Rinehart, Medford, \$1.30; Mother's gift, \$3; Bear Creek church, \$5; total, . . . \$ 9 30  
**West Virginia**—Martha Clark, Hartmanville, 75 cents; total, . . . \$ 75  
**New York**—A. M. Zug, Clarence, \$1; total, . . . \$ 1 00  
**Oregon**—E. C. Boggs, Portland, \$1; total, . . . \$ 1 00  
**Total**, . . . \$195 89

#### MISSIONARY AND TRACT FUND.

(Used for other Mission or Tract Work as needed by the Committee.)

**Pennsylvania**—Mountville church, \$13.11; total, . . . \$ 13 11  
**Maryland**—Ridgely church, \$11.23; total, . . . \$ 11 23  
**Ohio**—West Dayton church, \$5.75; total, . . . \$ 5 75  
**Missouri**—Smith Fork church, \$5; total, . . . \$ 5 00  
**Total**, . . . \$ 35 09

#### ASIA MINOR MISSION.

(Used only for the Proposed Mission in Asia Minor.)

**Maryland**—Mother's gift, \$1; total, . . . \$ 1 00  
**Illinois**—Mrs. G. J. Ferochen, Mt. Morris, 20 cents; Sister's Sewing Society, Mt. Morris, \$5; total, . . . \$ 5 20  
**Total**, . . . \$ 6 20

#### WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more effective work and have the advantage of a permanent home. The Committee proposes to build as soon as sufficient funds are raised. Donations marked thus (C) are in response to sister Ella Williams' appeal.)

**Ohio**—Mahoning church, \$8.10; \*I. K. Hollinger, Greenville, \$5; \*D. R. Wiesand (deceased) and wife, Madisonburg, \$5; total, . . . \$ 18 10  
**Michigan**—Mary Peck, Colonia, \$1; total, . . . \$ 1 00  
**Pennsylvania**—Collected by J. G. Royer from members of Ephratah, \$5; \*a sister, Carlisle, \$5; D. H. Baker, Abbotstown, \$1.05; Young People's Prayer Meeting, Uniontown, \$6; Hiram Lehman and wife, \$2; Clara E. Lehman, 50 cents; Lorenzo J. Lehman, 50 cents; total, . . . \$ 20 05  
**Illinois**—Yellow Creek church, \$16.05; \*Zerne Roland, Polo, \$5; \*Mollie C.

Lehman, Franklin Grove, \$5; \*a sister, Sunday school, Lanark, Ill., \$5; total, . . . \$ 31 05  
**West Virginia**—John W. Leatherman, Headville, \$2; Sally Leatherman, Headville, \$1.25; Silas W. Izar, Headville, 25 cents; D. Clark and wife, Headville, \$6.50; total, . . . \$ 10 00  
**Maryland**—Four sisters of Bear Creek church, \$4.69; two sisters of Bear Creek church, \$2; total, . . . \$ 6 69  
**Iowa**—\*Lizzie Johnson, Garrison, \$5; total, . . . \$ 5 00  
**Indiana**—Sarah A. Crowel, Nappanee, \$5; \*Barbara Lint, Bourbon, \$5; total, . . . \$ 10 00  
**Total**, . . . \$101 89

Pledges in Response to Elder H. B. Brumbaugh's Fifty Dollar Proposition.

H. B. Brumbaugh, Huntingdon, Pa., \$50; D. L. Miller, Mt. Morris, Ill., \$50; S. H. Myers, Timberville, Va., \$50; total, . . . \$150 00

#### BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts.)

**Illinois**—Oakley church, \$1.15; Sugar Creek church, 80 cents; total, . . . \$ 1 95  
**Pennsylvania**—G. W. Kephart, Altoona, \$1.00; Susie McGran, McKee's Gap, 14 cents; total, . . . \$ 1 14  
**Kansas**—McPherson church, \$7.25; total, . . . \$ 7 25  
**Ohio**—Bear Creek church, \$7.69; Upper Twin church, \$4.10; total, . . . \$ 11 79  
**Iowa**—English River church, \$2.25; total, . . . \$ 2 25  
**Missouri**—Smith Fork church, 20 cents; total, . . . \$ 20  
**Indiana**—Roanoke church, \$5.07; total, . . . \$ 5 07  
**Total**, . . . \$ 29 65

#### INDIA MISSION FUND.

(Used only for the Mission in India.)

**Indiana**—Portage church, \$5.50; Pyramont church, \$7.08; Bachelor Run church, \$9.14; Middle Fork church, \$8.06; Huntington church, 80 cents; Arcadia church, \$3.71; Mr. and Mrs. J. C. Mahorney, Ladoga, \$1; Christina Sprinkle, River, \$1; Stoney Creek church, \$4.08; Hillsburg church, \$2.51; —, Plevna, \$1.35; First Brethren church, Anderson, \$1.17; White church, \$7; Martha Quick, Goodwin's Oonra, \$2; Nettle Creek church, \$11.50; Hartford City church, \$6; J. C. R., Peru, \$5.50; total, . . . \$ 77 40  
**Pennsylvania**—G. W. Kephart, Altoona, \$2; a sister, Carlisle, \$5; Antietam church, \$2.75; Mountville church, \$6.50; a brother, Mainland, \$1; total, . . . \$ 17 25  
**Nebraska**—Susan Rothrock, Carlisle, \$1.50; total, . . . \$ 1 50  
**Ohio**—Bear Creek church, \$3; Salem church, \$3.05; D. R. Wiesand (deceased) and wife, Madisonburg, \$2; L. E. Smith and family, McClure, \$2; total, . . . \$ 10 05  
**Maryland**—Mother's gift, \$1; Ridgely church Sunday school, \$1.40; two sisters of Sam's Creek, \$4; total, . . . \$ 6 40  
**Missouri**—Smith Fork church, \$1.25; a brother, Dogwood, 50 cents; total, . . . \$ 1 75  
**Tennessee**—D. P. Sherfy, Johnson City, \$5; total, . . . \$ 5 00  
**Virginia**—Botetourt church, \$4; total, . . . \$ 44 00  
**Illinois**—Panther Creek church, \$1.75; total, . . . \$ 1 75  
**Total**, . . . \$165 10



SUMMARY.

Home and European Fund,.....	\$195 89
Mission and Tract Fund,.....	\$ 35 09
Asia Minor Fund,.....	\$ 6 20
Washington City Meetinghouse,.....	\$101 59
Book and Tract Fund,.....	\$ 29 65
Interest Home and European Mission Endowment Notes,.....	\$ 96 93
Interest Tract Endowment Notes,.....	\$201 15
India Mission Fund,.....	\$165 10
Interest from Loans of Home and European Mission Fund,.....	\$ 10 00
Interest from Loans of Home and European Endowment Fund,.....	\$ 77 00
Interest from Loans of Tract Endowment Fund,.....	\$ 73 20
Total Receipts for the month,.....	\$992 10
Total number of tracts sent out,—	11,557.

TESTIMONIALS.

BY T. F. IMLER.

A TESTIMONIAL is used for the establishing or proving of some fact, relative to that which is offered to the general public, so that it may receive more favorable attention and sympathy, whether in the line of books, medicine, or other wares. In GOSPEL MESSENGER, No. 13, page 199, second column and second paragraph, we read that "a church that once grows worldward is seldom, if ever, fully reformed." Just here we stop longer than any punctuation mark would require us to do and take a short stroll along the line of thinking and presently there reverts to the mind the experience of A. Judson, the Burmah missionary, of things which existed, causing him pain, anxiety and "for a few nights some sleepless hours," and to which he refers in his letter to the "sisters." I wish that all, not only the sisters but also the brethren of our beloved Fraternity would try to obtain and read that letter and then jointly resolve with him, rather than to go "worldward" we will appeal to Christ for strength and humility of mind, to exercise in the path of duty, "come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue." And while fashion has "been the ruling passion of the fair sex, as the love of riches, power and fame has characterized the other," with a like determination that we will "make no provision for the flesh," a safe and satisfactory answer will be reached at once, and the result will be that a less number will be found to wear gold in any form (for that will be the safest) and the high-ouch and pillow sleeve will give way to that which is less ostentatious. Let us be more plain and simple, less extravagant and more frugal, less covetous but more inclined to "give as the Lord has prospered us, less contemptuous of plain, simple living and having more love for Christ, remembering that "He became poor that we might be rich."

As we continue indulging our meditation we next grasp the words of Bro. D. L. Miller, as found in his book, "The Seven Churches of Asia," page 91, where, in referring to the thoughtlessness and want of care exercised on the part of the church at Ephesus which finally brought ruin to her, he says, "Love lost is hard to regain," and "what is true of the ruins of the church building at Ephesus is in like manner true of the ruins of all the churches in Asia Minor."

The church, in her Annual Council of 1893, directed that sisters "wear their prayer-covering when they are at the table while thanks are being offered," and also says that "it is the duty of

elders so to admonish," but there are those who gather at times around the family meal who do not wear the prayer-covering as per 1 Cor. 11: 5. This evidently is one of the steps "worldward." Sisters, you will allow me kindly to ask you, Where does the fault lay? Do you want to drift "worldward," or are you not "admonished?"

The above, with many other "testimonials," could be brought forward to testify to the correctness of the great truth as pointed out to us in the Bible. See 2 Tim. 3: 1-5; 4: 2-4 Lancaster, Pa.

OUR MISSION WORK.

BY GALEN B. ROYER,

Chapter 1.—Its History.

In the sense in which mission work is thought of to-day, the Brethren church has not made herself very widely felt, but from the standpoint of faithfully and permanently establishing the teachings of Jesus Christ through emigration she has done a remarkable work. If the church to-day, with her means and facilities, goes into all the world, she will do no greater work than did her predecessors, in giving the present its advantages.

Along with this colonization spirit there has been more or less response to the many calls from beyond the boundaries of the congregation. Since 1853 the question of how to meet these calls has been repeatedly discussed by the Annual Meeting and plan after plan presented.

The present constitution of the General Missionary and Tract Committee may be seen in the embryo in the plan submitted by a committee composed of elders D. P. Saylor, John Kline, John Metzger and James Quinter. This first plan had its influence in bringing the Brotherhood together in this work, but it was soon ascertained that something more complete must be introduced, and in 1880 another was adopted. In 1884 a system of work, reaching out into the Districts, was decided upon, and this continued in force until 1894.

In 1885 the Book and Tract Work was organized, and inasmuch as its efforts were in line with the missionary work, the Missionary Committee and the Tract Work were, later on, merged into one,—the General Missionary and Tract Committee.

A careful study of the constitutions of the several committees shows a gradual growth,—a remarkable development in missionary spirit and effort.

ITS ACCOMPLISHMENTS.

Under this head will be given only what figures can represent. The real influence, the sum total of good, and the final result of so noble a work as leading souls out of the mire of sin into the rich fields of God's pastures and beside the still waters of his love, eternity alone will reveal.

To some the progress of the church and her accomplishments through God's grace, have only a discouraging aspect, but when it is remembered that a good working organization has been in operation only ten years, and if we then look at the results in the tables below, one can not help but praise God for the decided progress and development. It must be remembered that these first ten years were organization years and men full of the spirit of missions, but sorely in need of experience, had to take hold. But God graciously supplied the deficiencies, and good was done.

It is regretted that the Tract Work table is

not complete, but it is hoped that the desired information may be obtained sometime.

RECEIPTS AND EXPENDITURES OF MISSION FUND.

	Total Contributions.	Expended in Europe.	Expended in America.	Meetinghouses Acquired.	Traveling and other Expenses of Com.
1885.....	\$ 3,807 37	\$ 1,761 51	\$ 1,799 54	\$ 1,200 00	\$ 62 69
1886.....	3,074 84	1,750 00	349 53	363 00	63 87
1887.....	3,877 29	1,247 60	1,362 76	1,057 09	45 30
1888.....	4 184 41	705 52	1,634 42	2,116 40	55 15
1889.....	5,587 28	1,055 54	1,711 39	2,513 14	111 92
1890.....	7,036 32	1,327 76	2,371 40	2,425 00	72 22
1891.....	7,627 69	2,432 35	4,314 12	1,500 00	216 84
1892.....	10,513 14	4,734 23	2,952 37	4,353 00	280 14
1893.....	8,409 83	3,349 99	4,590 00	2,030 00	256 20
1894.....	6,392 98	1,226 12	3,465 53	1,325 00	476 50
Total.....	\$61,411 15	\$16,987 83	\$24,533 06	\$18,803 13	\$1,640 83

Of the amount expended in America \$9,022.30 was given to District Boards for their work.

RECEIPTS AND EXPENDITURES OF TRACT WORK.

	Amount Received.	Printing, etc.	Committee's Expenses.
1887.....	\$ 933 65	\$ 743 24	\$ 116 15
1888.....	1,687 67	1,228 81	141 68
1889.....	2,157 98	981 55	714 20
1890.....	2,508 05	1,795 93	469 47
1891.....	2,611 10	2,539 89	631 05
1892.....	4,025 41	2,609 72	600 85
1893.....	4,174 04	3,390 07	1,204 52
1894.....	4,010 55	2,445 72	1,222 48
Total.....	\$23,068 54	\$15,644 93	\$5,100 40

Besides the above amounts raised and expended the General Missionary and Tract Committee received endowment as follows:

Mission Endowment,.....	\$100,800 36
Tract Endowment,.....	\$ 64,884 93

This endowment is in the form of notes or agreements, bearing from one to six per cent interest annually, and "paid-in endowment," most of which is loaned out at seven per cent under first class security. Up to June 1, 1894, about 1,560,000 tracts have been distributed.

"WHEN the darkest hour came to our Lord, he went to his Father in prayer. His disciples can do no better than to follow his example."

The Gospel Messenger.

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salvation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying precepts of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.



# The Gospel Messenger.

A Weekly at \$1.50 Per Annum.

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Communications for publication should be legibly written. Black ink on one side of the paper only. Do not attempt to insert or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not expect us to needlessly answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving your reasons.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them as cents each, to pay for collection.

Remittances should be made by Post-office Money Order. Please on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill., or to Brethren's Publishing Co., Huntingdon, Pa."

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Mount Morris, Ill., April 23, 1895

"A YOUNG sister who wanted to unite with the church last winter, but was hindered by her parents, has now left her home and has been baptized and received into church fellowship." This extract from a letter written by one of our correspondents in Ohio shows that the days of persecution have not yet passed away.

"The Easter fashions were all displayed yesterday. It was a day of full churches and in the afternoon of crowded parks."

THE above item was clipped from the editorial columns of the *Chicago Inter Ocean*, published on Easter Monday. What a comment on modern Christianity! Crowded churches to display *Easter fashion* in the forenoon, and crowded parks for the same purpose in the afternoon. All this on the resurrection day,—the day when the Man of Sorrows, who had not where to lay his head, came forth from the tomb. If he had appeared in the midst of the fashion-displaying throng that crowded the city churches on Easter Sunday, would he have found a resting place? Oh Christianity, thou hast been wounded by thine enemies, but no wound has been half so grievous as those given thee by thy professed friends!

LAST week attention was called in these columns to misstatements made in the *Kansas City Star*, concerning our Brethren. Since then we have received the paper containing the errors. The article in which they occur was written by an eastern correspondent of that paper who claims to have visited one of our brethren at Antietam, Maryland, attended one of our meetings, and then proceeds to give an account of his impressions. The article is a mixture of truth and error with a preponderance of the latter. He gets in the usual errors found in Bach's Theological Dictionary, and draws largely on his imagination. The following statement will show how little the writer was trammelled by facts. "Not many years gone by there were 30,000 Dunkers; now there are but 8,000." Had the writer cared for the truth, he might have consulted the census reports of 1890 and found that we number not

far from 70,000. Between eight and ten thousand members were added to the church in 1894. We have sent a correction to the editor of the *Star*, asking that in the interest of truth it be published.

THE *Chicago Inter Ocean* of the 12th inst., has the following statement: "The Danker colony near this place (Maysville, North Dakota), has not yet settled down from the excitement occasioned by a recent arrival of a contingent of four hundred members of the faith from Indiana, although the new-comers are rapidly acclimating themselves to their new home and the changed order of things. The Danker colony, which has so far attracted little notice, now numbers nearly one thousand souls. It is the ultimate intention to concentrate all the Dankers in the United States at this point, and in other near-by parts of North Dakota." A goodly number of our people have located in the Red River Valley, but the statement that they will concentrate in the Northwest is far from being correct. Our membership is now to be found in many of the states,—East, West, North and South. We regard it as a good plan to go out in colonies and settle in localities where good land can be had. Churches can at once be organized in this way, and all the religious advantages of the older communities may be enjoyed.

BISHOP THOBURN has written a very interesting book on India and India Missions. In the closing chapter he discusses, under the head of "Pending Questions," the subject of baptizing the natives as soon as they express a willingness to accept Christ as their Savior, and not on what is popularly called conversion. He says: "We baptize them 'unto' the baptism of the Holy Spirit, and not because they have received the Spirit's baptism." In discussing the question further, the Bishop says: "From the day of Pentecost down, it would seem that every convert was baptized as soon as he believed, and certainly, in Peter's great sermon, the promise was given that they should receive the Holy Spirit if they would believe and be baptized." The Bishop is right. No place in the Scriptures is the Holy Ghost promised to any except baptized believers, and we commend him for taking this stand in a church that baptizes not as Peter directed in his great sermon on the day of Pentecost, for the remission of sins and for the promised Holy Spirit, but because, as is claimed, sins have been remitted and the Holy Ghost received. We express the hope that they will accept the Bishop's position. It is Scriptural and apostolical.

THE *Sunday School Times* for March 13 contains a harmony of the records given by Matthew, Mark, Luke and John concerning the events in the Savior's history from his public entry into Jerusalem, Sunday, April 2, A. D. 30, until his ascension Thursday, May 18. The harmony occupies one entire page, and while it may prove very valuable to the Bible student generally, it is particularly faulty in one respect. It places the passover for that year on Thursday evening, April 6, whereas it should be Friday, April 7. The harmony places the ascension on Thursday, May 18. To this add ten days and we have Sunday, May 28, the Pentecost, an event that occurred on the fiftieth day, counting from the day following the Sabbath just after the eating of the passover. Those who care to do so may commence with May 28 and count back fifty days, and they will have Sunday, April 9, as the time when the count should commence. If the passover that year was eaten on Thursday evening, April 6, then the count for Pentecost would have to begin Saturday, April 8, thus placing Pentecost on Saturday, May 27. By this it may be

seen that the harmony does not hold together. Now, if the author of this harmony, the learned Professor M. B. Riddle, will place the eating of the passover on Friday evening, April 7, then commence the count for fifty days on Sunday, April 9, which will be "the morrow after the Sabbath" (Lev. 23: 15), he will have the ascension May 18, and Pentecost on Sunday, May 28, all in perfect harmony.

## THE MISSIONARY ORCHARD.

Not long ago we called attention to the fact that a number of brethren and sisters were anxious to set apart fruit trees in their orchards, the fruit to be sold and the money to be sent to the Treasurer of the Missionary Committee for sending out the Gospel. The suggestion is bearing fruit and the following responses have been received:

Find enclosed \$1.50 as proceeds from the first crop of apples off of Mary C. Miller's missionary apple tree. Our orchard is just beginning to bear, and in 1894 the first apples were gathered and disposed of from this tree. Now if we can have a missionary orchard of 1,000 trees, what a grand thing for the cause it would be! I know the Lord would take care of it, if we will do our part.—A. M. T. Miller, Pickrell, Neb.

THE MESSENGER just received. I will dedicate one cherry tree to the Lord for missionary work.—Samuel Kuhn, Hainington, Kans., Feb. 12, 1895.

I have started a peach orchard, having trees two, three and four years old. I will set apart five trees of the first year and put a card on them so there can be no mistake, and in due time will remit to you the proceeds.—C. F. Lingenfelter, Clayburgh, Pa.

As I intend to plant an orchard this spring, I have decided to plant an apple tree at each corner of the orchard, and one pear tree for the Lord. I shall report to you once each year how they are doing.—A. brother, Franklin Grove, Ill.

I am going to set apart one pear tree for myself and one quince tree for my wife as missionary trees. They are both large enough to bear some fruit, and are good, young, thrifty trees.—S. S. Gray, Warrior's Mark, Pa.

We planted an orchard three years ago, and have now decided, from the suggestion in the MESSENGER, to set apart two trees for the missionary orchard. We also gave each of our children a tree, and they desire to give one-tenth of the income to the Lord.—J. L. and Lizzie Minnick.

Enclosed find \$2.40, the proceeds from our baby boy's orange tree. From the present outlook there will be no fruit from that tree or any other on our place the coming season, because of the freeze. But perhaps when they do bear again we will get better prices, and thus the mission work may not suffer. Times are quite gloomy just now, but he who brings adversity can just as easily bring prosperity.—W. B. Woodard, Manatee, Fla., March 2, 1895.

While in Virginia we visited with a brother who has a large peach orchard, and he spoke of setting apart a row of trees for the missionary orchard. Shall we not have a thousand trees? We already have apples, peaches, cherries, pears, quinces and oranges in the missionary orchard, and best of all, we have the fruit of love which is in this way manifested, for he who loves a cause gives to it. Please drop a postal card to Bro. Galen B. Royer, Mt. Morris, Ill., saying how many and what kind of trees you are willing to set apart for the Lord's orchard. D. L. M.

## THE ANNUAL MEETING A HUNDRED YEARS AGO.

LAST winter, during our stay in Virginia, we had the pleasure of calling on Mr. Benjamin Garber, who resides but a short distance from the Flat Rock church, in the house in which, in a large upper room, our Brethren held an Annual Meeting nearly a century ago.

A hundred or more years ago, a minister, Jacob Garber by name, moved to Virginia, and settled



in the Shenandoah Valley. He was the first brother to locate in that section of country. He was the father of seven sons, six of whom became ministers among the Brethren. They were faithful in their day and generation, and planted many churches, not only in Virginia, but in Ohio and Tennessee as well. Martin Garber, one of the seven, remained in Virginia near the home of his father, and labored faithfully in the cause of the Master. Many old brethren, in Ohio and elsewhere, remember him well. He was an elder of the First District of Virginia, which then extended from Harrisonburgh to the Potomac River.

After the church had been planted in Virginia, the Brethren determined to hold a "*Jährliche Versammlung*" (yearly meeting) in the newly-organized church. In those days meetinghouses and tabernacles were unknown among our people. Meetings were held in the homes of the members, and one still finds, in many of the older houses in Virginia, large rooms made especially for holding meetings. In the house, already referred to, the entire upper story was fitted up for a meeting room, and it was found to be large enough to accommodate all who attended the Conference a hundred years ago; and yet it was only thirty by thirty-two feet in size.

To the meeting came our brethren on foot from the hill country and beautiful Valley of Virginia, and on horseback from Maryland and Pennsylvania. For in those primitive days railways were unknown, and the idea of securing half-fare rates, and a percentage of railway earnings, and of feeding the multitudes at twenty-five cents a meal, had not entered the minds of old brethren.

Through the kindness of Mr. Garber we were permitted to go into the upper room, changed now into a modern home, but we could readily get an idea of the size of what was once a room large enough to accommodate all who attended our Conference; and such was the magnitude of the crowd in the mind of some of the brethren who attended the meeting, that one is reported as having said, "So many people are here that we ought to have meetings at two places."

Standing in that upper room we thought of the Conference of a hundred years ago, of those faithful pioneer workers who builded better than they knew. The stillness of death has come upon them all. Even their names are unknown in this world. They have rested from their labors and their works do follow them. We wondered, too, what the feelings and impressions of the officers and Standing Committee of that century-old meeting would be if they could meet with us, in the May days soon to come, in the Tabernacle at Decatur, Ill., crowded with six thousand people. How they would wonder and wonder and be filled with amazement at the change that has come since they laid down the burdens of life. They did their work well in the light that God gave them. May we also labor faithfully in our day and generation for the cause of Christ! D. L. M.

#### THE AIMS OF OUR SCHOOLS.

THE educational problem among us is one of much concern to all who have the good of the church at heart. The desire on the part of our young people to secure for themselves the very best educational advantages obtainable, is rapidly growing. The ambition to obtain the best intellectual training is commendable, and instead of making an effort to repress, we should use wisdom and provide means by which mental devel-

opment of the highest character may be obtained in the church. We say in the church because physical, intellectual and spiritual growth must go hand in hand if we are to make the best that can be made of our God-given life and powers. This means to bring our sons and daughters up in the "admonition of the Lord." The Roman Church well understands the influence of youthful training, and she keeps her young people.

God has given us our physical, our intellectual and our spiritual natures, and it is our duty, so far as lieth in us, to provide for the development of all these gifts, and when the object of such development is to honor God, the highest attainable should alone satisfy. We must not neglect the gifts that are in us, neither can we safely develop part to the neglect of others. Some there are who develop the physical and animal alone, and the result is the sensualist who lives an animal life, and the prize-fighter whose highest ambition is to deal the hardest blow and strike down his antagonist. Others, to the entire neglect of their spiritual natures, develop the physical and intellectual, and we have unbelief and infidelity, with intellectual giants and moral pigmies. Still others neglect the intellect and become religious enthusiasts, having zeal without knowledge, whose judgment and leadership no intelligent man cares to follow. The latter is the fruitful soil in which spring up the religious vagaries and monstrosities that have brought reproaches upon the name of Jesus Christ. The careful development of all the powers that God has given us, to the highest point of usefulness is a sacred duty, and this should be the highest aim of our schools.

To develop and round out a full man in Christ Jesus, to be thoroughly furnished unto every good work, makes of our educational work not an end, not the great object of life, but a means to an end. Education the means, the honor and glory of God the end. Schools with this high aim in the church, for the church and by the church, will bring about the best results and the highest good. Some may object to this statement, but they should remember that it is the abuse, and not the lawful use of a thing that is to be condemned.

Schools of this kind will bring our young people, during the formative period of life, into close contact with the church, her polity, her government and all her principles. While physical and intellectual development progresses, the spiritual is not neglected. If the principles of the church are faithfully held, practiced and taught by those at the head of our institutions of learning, we shall be able to retain our young men and women for usefulness in the church. To keep our children in the church is one of the high aims of our schools.

Years ago a prominent elder, who was then conscientiously opposed to schools in the church, said, "Education takes our boys and girls away from the church," and in proof of the statement, pointed to a number who had been educated in the schools of other denominations, all of whom were lost to the church. The elder unconsciously gave a strong argument in favor of the church having and controlling her own schools. Send your boys and girls away from our own schools, and they are, as a rule, lost to the church. Fifteen years have passed since the above statement was made. In one of our schools not far from five hundred have been received into church fel-

lowship by baptism, and the faithful ministers who have gone out from her instructions, and are laboring successfully for the cause of Christ, are to be counted by the score.

Not long ago we heard of a brother, who, because he could save a few dollars, was sending his sons and daughters to other than the Brethren's schools. "Are they members of the church?" was asked. "No," was the reply, and no one seemed surprised to hear it. The father who will cast the proper religious and spiritual education of his sons and daughters in the scale as against a few dollars, will carry with him to the judgment seat a terrible responsibility. We must keep our children for the church and her work, and this, we repeat again, is one of the high aims of our schools.

In these days of superficiality, of much teaching and little practice, of great professing and little possessing, of much saying, "Lord, Lord," of little doing of the will of God, it is important that our schools stand squarely on the principles of the Gospel, as practiced by the church. Let the standard be a high one, and an example of primitive Christianity given that will carry conviction with it. Let the spirit of our holy Christianity rule in heart and form. A socialist orator said, not long since, in a large city, "There may be some Christians who have the spirit of Christ, but you have to hunt for them as you would for a needle with a lantern in a dark night." And the socialist told the truth and his words put to silence thousands of professing Christians, to-day.

Our institutions of learning must not only teach primitive Christianity but practice it as well. They must give a high example of Christian living and show that they have the spirit of Christ, that they love the church and her principles of right. It is only as those, who possess the spirit of the Man of Sorrows and are in love with the principles of primitive Christianity, that they will bring those who come under their influence to love and cherish these principles. The influence of the school will be just what is in the heart of presidents and teachers. Those loving the church and her principles will inculcate the same sentiment in the hearts of the students. And this may be set down as another aim of our schools, to promote in the hearts of the students love for the church.

A brother who graduated at one of our schools and then took a degree at a university, and spent some time in one of the German Universities, said to us, "I came back from Germany with a stronger love and a higher regard and esteem for our church than I ever had before." It caused our heart to rejoice to hear this from one of our talented young men. He is in love with the church of his choice.

If, however, those who manage, control and teach in our schools are not in sympathy with the church, are not in love with her principles, who in public give a quiet assent to her government, but in private wound her, then may we look for like results among our young people. "These are my jewels," said the proud Roman mother, pointing to her virtuous sons and daughters. And the jewels of our institutions of learning are the faithful sons and daughters of the church, who in humility walk in the ways of God and keep all the commandments of the Lord Jesus Christ.



## WINDFALLS.

(Continued)

THE wind blows. We hear the sound thereof but cannot tell from whence it cometh and whither it goeth. This is true, not only of the wind and of the Spirit, but equally true of many of the daily experiences of life. Of their origin we know nothing, and of their purpose we know but little more. And yet they come and we are exercised by them to our profit or otherwise, as may be our personal condition at the time they find us. It would seem that a blessing intended, would be a blessing, independent of individual conditions and feelings. But it is not. A blessing cannot be such, independent of human correspondence. Sunshine is not a blessing to stones or inanimate things because the powers of receptivity are wanting. It is a blessing to vegetable life only so far as it affects that life for the benefit of animal and human life. A blessing is such only when it administers to the well-being and happiness of human life, directly or indirectly.

We were made to think of this during last Sunday's services. Millions of ears were made to hearken and tingle at the sweet messages of salvation through love. But to how many were these messages a blessing? To only the receptive and responsive hearts. To those who received not and responded not to the wooings of the Spirit, they were a curse, rather than a blessing. We are not only wonderfully and fearfully made, but we are also the subjects of wonderful and fearful responsibilities. Though we are daily surrounded by blessings innumerable, yet many of them glance and pass by us, because in our independence and selfishness we have no room for them.

On Monday evening we had a rather unexpected windfall in the way of a psychology lecture by Dr. Fullerton, Dean of the Theological Department of the University of Pennsylvania. While it was scholarly, it was delivered in language so simple that it was readily comprehended by the most ordinary mind, and therefore interesting and instructive. People are always interested when the speaker has something to say and says it in a way that is readily understood. The study of psychology is, as a rule, considered too abstruse to be of practical interest to the ordinary mind, but this is more the fault of those who teach it, than of the subject itself, as there is no other subject that should be so intensely interesting to us as that which teaches us to know ourselves, and the powers and possibilities which God has given us. Psychology is soul knowledge, or the science of the mind. The great trouble with too many of us is, our knowledge is largely objective. We have been taking cognizance of, and measuring things outside of us, and doing too little of the introspective. We have not studied the workings of our own minds. A little more of the introspective and a little less of the objective would, perhaps, be profitable to all of us.

The Garb Bill is still in the hands of the Pennsylvania law-makers, and while the opposition to it is growing, the probability is that it will pass, as many of them seem to have been pledged to vote for it before they were elected.

Men who will thus pledge themselves to get office, are more dangerous elements to religious liberty than the few nuns who have entered the public schools wearing their sectarian garb, be-

cause the latter come out in their true colors and do what they believe to be right, while those who are legislating against them are mere figure-heads, doing the bidding of others. If men have convictions of right, it is certainly wrong for them to barter them away for either gold or position. If they have no such convictions they are certainly the wrong kind of men to legislate for a Christian nation.

The indications now are that springtime is coming. The early frogs are doing their first piping, and the feathered harbingers are singing their lays for warmer weather. The buds are swelling and the grass is greening, so that, in a very short time, the severities of an unusually cold winter will be forgotten and again we will be basking in the warm sunshine, and enjoying the beautiful flowers of springtime.

And as we were thinking of this the thought came to us, May we not also have a springtime in our religious experiences? Why not? Let the Sun of Righteousness with the healing in his wings, rise in our spiritual horizon, and surely there will be a waking up and a consequent growth! This will certainly happen to us, and be enjoyed by us if we arise from our beds of carnality and out of the fogs of sin to where the rays of warmth and love can reach us. We experience so much winter, nights, fog and dampness because of our living so low down in the plane of spiritual life. As on angels' wings we must mount higher until we get into the range of the refulgent light of God's love; and then it is that our souls can be flooded with the light, and our peace be as a river.

We hear men frequently speaking about receiving inspiration, — some in preaching, in studying, in working and in writing. Well, we are under the influence of one just now. On going out early in the morning, the air seemed pure, fresh, and slightly tinged with frost; the sky was clear, blue and bright, and the sun was tipping the distant mountains with its warm, golden light. The thought came to us, Why not let our first walk be with God up on the hill, which, by the way, is not far away? Away up on its side stands an old oak tree which has been facing and resisting the storms ever since the red man made the Juniata Valley ring with his hideous war whoop. This tree is made the objective point of those who take the hill for sight-seeing. The advice is generally not to look back until that point is reached, not because the penalty would be a pillar of salt, but because of the pleasant surprise experienced in looking, for the first time, from that point. When we arrived there, in a few minutes' walk, we were warmly greeted by the first rays of the sun as they flashed over and across the eastern hills and shed a halo of glory all around. At our feet, and south of us was the town yet partly in the arms of sweet sleep, as from chimney after chimney, curled forth the smoke from the first morning fire. To the right, and in full view, flow the pure and rippling waters of the blue Juniata. And beyond, on its banks, stands the Reformatory, where are confined almost six hundred boys, under discipline, for violating the laws of our land. In front of us is the abrupt ending of the Terrace Mountain, and beyond and about it heaves up Jack's Mountain, of note in Indian history, and the battleground of many a terrible conflict between the red man and the early white settlers of the Juniata Valley. And as the sun rises higher, all this

vale and hill expanse is lighted up with unusual brilliancy, so that we have before us a panoramic view that is both beautiful and grand.

As we stood taking in the scene, the thought came to us, What kind of a country will heaven be? Will it be a vast plain of waving fields of grain, dotted with beautiful farm houses, hamlets, towns and cities, tiring the eyes as they are lifted northward, southward, westward and eastward, without an object against which to rest? No, our soul says, no. Not this, else would our dreams be disturbed with clouds of dust, cyclones and the hot, scorching winds of the south, leaving drought, misery and destruction in its pathway. No, not this. As the thought of heaven flashes into our mind,—if a country we are to have for our heaven,—a prayer goes up: Give us the hilly country of Judea with its hills and vales, its Jordan, Galilee Lake, Mt. Hermon and the plains of Edmou with her valley of Eschol,—or like our own Juniata Valley, varied as it is with its mountains, hills, valleys, dales, gushing fountains, rippling streams and pure rivers of waters.

But why thus speculate? Take sin and its effects away and let God and Christ into our souls, and heaven will be everywhere. But nature, seemingly in its most deformed condition, seen through a soul filled with God's love, is an inspiration that ought to come to us as a "blessing" rich and full. God is everywhere, beautiful, but we fail to see because our vision is dull and heavy. More sight! More light! H. B. B.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Notes.—A series of meetings will commence in Pine Glen meetinghouse, two and one-half miles southeast of McVeyton station, Spring Run congregation, M. Hill Co., Pa., on Saturday evening, May 25, and continue until Friday, the 31st, on which day at 4 P. M., a love feast commences.—S. W. Bollinger, Sec.

Allison, Ill.—Our evergreen Sunday school is flourishing. The first quarter closed with fifty-three enrolled, forty-four average attendance. Jacob Gerhart is Superintendent. All are interested in the school work. We hope much good will result from the Brethren's Sunday-school efforts here and elsewhere.—Nina R. Garber.

Greene, Iowa.—Our church met in quarterly council April 4. But little business came before the meeting. Bro. Harvey Ikenberry was chosen as delegate to Annual Meeting. We decided to have social meetings every Thursday night, that we may learn more of God's Word and our duty to one another as becometh the children of God.—Louie Arard.

Altoona, Pa.—This church met in quarterly council April 5. The meeting was opened by Bro. D. S. Brallier and closed by Bro. S. L. Myers. All business was disposed of in a satisfactory manner. Bro. S. T. Myers was chosen delegate to District Meeting, and Bro. J. W. Wilt to Annual Meeting. We decided to hold our Communion meeting Friday evening, May 24 at 6:30 P. M. Since our last report ten more have been received into the church by baptism, all from Bellwood. Bro. J. W. Wilt has under his care a mission in Bellwood, Pa., where he has been preaching every Sunday for some time. Twelve have been added to the church since he has been preaching at the above-named place.—L. A. Kephart.



Olaysburg, Pa.—April 6 the members of the Olar church met in quarterly council. All business was disposed of in love and union. Bro. John L. Holsinger, our elder, was present. Brethren Michael and Thomas Olar will be sent as delegates to District Meeting. We decided to hold our love feast May 18, services to commence at 4 P. M. All are invited to come.—*C. F. Lingenfelter, April 8.*

Palestine, Ohio.—Bro. A. G. Crosswhite, of Gratis, Preble Co., Ohio, came to the Palestine church March 22 and continued the meetings until the 31st, preaching in all twelve sermons at the Fort Jefferson union house, and one at our West Branch house. We had very good interest all through the meetings, as our dear brother delivered the pure and unadulterated food to both saint and sinner.—*Isaac Kunkle.*

Adrian, Mo.—We read in the GOSPEL MESSENGER that many are being added to the churches and it is very joyous news even to us here. We have but two preachers here. If any of our brethren pass through here they should stop off and they will find a welcome among us. We have preaching and Sunday school. Everywhere work for the Lord is needed. May God help us all to work more for our Master's cause.—*Diana Miller, March 10.*

North Webster, Ind.—God's Spirit is still striving in the hearts of the children of men. Last Thursday a man, seventy years of age, made the good confession and was received into fellowship by faith and baptism. He was an invalid for years and is not able to help himself. He had to be carried into the water and out of it, and now is sent on his way rejoicing. What a pity it is that men and women do not have a willing mind and accept Christ when young and strong!—*D. Rothenberger, April 8.*

Sunfield, Mich.—The members of the Sunfield church are endeavoring to work in the good cause. We have had Sunday school and preaching every Sunday since last fall, and we have a large attendance and a good interest manifested. We thought it good to reorganize for the next quarter without any vacation, which we did, electing Benny Fryfogle as Superintendent. Our Sunday school is in a flourishing condition. May God bless the Sunday schools all over the Brotherhood.—*Wm. H. Saecon, April 8.*

Union Church, Marshall Co., Ind.—April 7 we reorganized our Sunday school for this season, with Bro. John Appelman as Superintendent. We have ordered three dozen of the Brethren's new Sunday-school Song Books, which we purpose using in our Sunday school and church services. Bro. S. F. Henricks will represent us at Annual Meeting. Three have recently been received into this congregation by letter. May the Lord enable us all to do what we can to enlarge the borders of Zion.—*Laura Appleman, Plymouth, Ind., April 9.*

Egton, W. Va.—Our new church, the Glade View, was dedicated to the service of the Lord April 6, by Bro. Tobias Fike. The Glade brethren now have a very good house of worship. It was built neat and plain and on the morning of the 7th we had singing at 9 A. M. and at 10:30 preaching in the church by Bro. I. O. Thompson; at the same hour Bro. W. F. Nine preached in the schoolhouse only a few rods from the church. Both houses were full, although the day was very disagreeable. It rained nearly all day, but still the people turned out well and at night Bro. Aaron Fike preached again in the new church to a full house. We hope and pray that much good may be done for the Lord in the Glade View church.—*Rachel Weimer.*

McVeytown, Pa.—The Spring Run church held a series of meetings last January, at which time two were baptized. Eld. Spencer S. Beaver did the preaching. He is an able speaker and well liked. This church has kept up a young people's prayer meeting every Sunday evening for a year and a half and it is yet in a flourishing condition. We have Sunday school too.—*Emma Bollinger, April 8.*

Marleysville, Pa.—It gives me great pleasure to acknowledge the receipt of a copy of Bro. Balsbaugh's "Glimpses of Jesus," compiled by Bro. T. T. Meyers. I suppose he reminded you of my service in the preparation of it, as I have complete sets of all the Brethren's periodicals, therefore I furnished him all he wanted to extract from. I prize it very highly, not only on account of its merits, but also on account of my long personal acquaintance with him and his connections. I visited his father's family when his Grandfather Valentine was yet living, and Christian and all his brothers were young men yet. Please accept my sincere thanks for the esteemed gift.—*Abram H. Cassel.*

Muddy Valley Church, Nebr.—The people of Muddy Valley received a car of supplies for which they feel to thank the free givers, and we as Christians feel it a duty to thank God for the same. May God add his blessings to all of his dear people! It was remarked how nice everything went off,—no grumbling,—everything went off in peace at the car. Every one seemed thankful for what he received. The remark was made at the time of the distribution that it seemed like an angel had come down from heaven and brought these things. There are others that are almost destitute. We hope they will be provided for in the near future!—*Eliza Beal, Ansley, Nebr., April 2.*

Mallard, Iowa.—By our request, Bro. B. F. Miller, of Dallas Center, Iowa, came here and preached for us. He commenced the meetings March 22 and preached eight sermons. Three precious souls were brought to Christ, and united with the church by baptism, and others were almost persuaded. We have lived here thirteen years and have never before had any preaching by the Brethren, except a few sermons two years ago, by Bro. Jacob Butterbaugh, who used to live some eight or ten miles from us. We were much pleased with Bro. Miller's sermons. They truly were feasts to our souls. If we could have regular services here by some of the brethren I think there could be much good done.—*Mrs. Katie Bohn Treat.*

Elk Run, Va.—Bro. D. L. Miller, of Mount Morris, Ill., came to us Feb. 23 and gave us some of his Bible Land talks which we feel did us good. We took up a collection at these meetings and the largest amount given by any one person, so far as my part of the work went, came from an outsider who was brought up in another church, which shows the effects of training. We also noticed some little children casting in their mites,—a step in the right direction. Train up a child in the way he should go, and when he grows old he will not depart from it. April 6 we met in church council. The visiting brethren brought in a good report. Everything seemed to pass off in the right spirit. We elected delegates to Annual and District Meetings, and Sunday-school officers. School will be organized next Sunday. Bro. C. Hope, of Herington, Kans., was with us and gave us some good talks. The committee on order, sent out by District Meeting of 1894, to visit all the churches in Second District of Virginia, was also with us, which was to our profit.—*I. A. Miller, April 8.*

Ness City, Kans.—Eld. Michael Keller and wife came to us March 23 and remained until April 2. Bro. Keller preached in all fifteen purely Gospel sermons, and we do feel that the Lord was with us. Although there were no additions, we feel that many are counting the cost.—*Anna Horn- ing, April 8.*

Winchester, Va.—The Peach Grove church met in council April 6 and decided to hold a love feast May 11, commencing at 2:30 P. M. Bro. I. N. H. Beahm has located among us. He preached two soul-stirring sermons for us yesterday. We also organized our Sunday school, our term of Bible class having expired last Sunday.—*D. A. Cline, April 8.*

River, Ind.—A short series of meetings, held in the Salimonia church, Huntington Co., Ind., by Eld. Noah Fisher, of Huntington, Ind., commenced March 20 and closed March 31. Bro. Fisher did some good, practical preaching. Sister Maggie Bixler was with us during our meetings and did splendid work in song service. Sister Bixler surely has the cause at heart. Everything seemed favorable. Roads were good and attendance large. One accepted Christ.—*O. C. Ellis, April 10.*

Carlisle, Ark.—I am scattering or distributing tracts every place I go. It causes quite an excitement. I had men and women come to me and say, "We did not know there was such a people as Dunkers, nor even such a thing as trine immersion. You people go back to the apostles and sustain your doctrine by the Gospel, and make it as plain as it can be made." Then they say, "Why don't you send your preacher out to tell the people of this." We have four speakers here, but they can not fill one-fourth of the calls. Dear brethren, I can not see how so many can be seated behind the tables up North, and rest easy while there are so many starving for the Truth. It makes my heart ache to hear the people say, "Why don't you send some of your brethren to tell us the way of the truth." Who will come to tell the story of the cross? The Brethren are settling in here fast, but they are all lay-members. Now, we have as fine a country as there is under the sun, composed of prairie and timber, and as healthy as can be; the best winters I ever saw. Our peaches, pears, apples and plums are now in full bloom.—*Elias Cripe, April 1.*

Luray, Va.—Bro. John A. Baer and the writer went to Laurel Mills, Rappahannock Co., and held several meetings and baptized two young sisters. This is the first baptism that was ever administered there by the Brethren. Quite a large crowd gathered to witness what they called new baptism; but we told them this was the oldest baptism on record. Some said they did not like the mode. We told them this was according to God's Word, and that our likes may be wrong; that we should do our Savior's will, not ours. While here we preached in the New School Baptist church and here, as well as at other new points, we felt the need of a house of our own. After our appointment had gone out one week the Baptist preacher made an appointment for the same time and place, so we could not use the church, and as the water was two and one-half miles away we concluded while he was preaching we would baptize. We were told that he had few hearers and only hurt himself instead of us. At 4 P. M. we had the use of the church again and we tried to impress on their minds that to obey was better than sacrifice. May God speed the day when the Brethren can have churchhouses all over this broad land!—*Walter Strickler, March 30.*



Nevada, Mo.—The Fairview church, Vernon Co., Mo., intend to hold their love feast May 11. We also purpose holding a week's meetings prior to the feast. We hope our ministering brethren will come in and thus aid us in the good work.—*Eli Lesley.*

Clayton, Ohio.—Those coming to the District Meeting of Southern Ohio over the D. & U. R. R., will have excursion rates granted them, same as O. H. & D. lines, as arranged for in my former article of April 8. By order of the church.—*John H. Brumbaugh, April 10.*

Faint Creek Church, Kans.—We organized our Sunday school last Sunday with some forty in attendance, securing a good corps of officers and teachers. We use the Brethren's helps and *Young Disciple*, which we think all Brethren schools should patronize.—*A. C. Numer, April 11.*

Upper Dublin, Pa.—March 31 the Brethren and friends of the Upper Dublin church, Montgomery Co., Pa., met and organized for Sunday school work for the coming year. Bro. B. F. Kittinger was elected Superintendent. The Brethren's Song Book, *Quarterlies* and *Young Disciple* were adopted.—*J. Howard Ellis.*

Philadelphia, Pa.—Bro. Beahm was with us two weeks and preached ably and acceptably. He shuns not to declare all the counsel of God. Four made the confession during the meetings. Three have confessed Christ since. We have our love feast Thursday evening, May 2. The church decided to represent both at District and Annual Meeting. The Lord bless his work and workers everywhere!—*T. T. Myers, April 10.*

Bills, Pa.—According to previous arrangements made by members of the Raven's Run district, Bedford Co., Pa., I am at present engaged in a series of meetings at Stonerstown. The Brethren bought the Lutheran church here, and this is the first series of meetings held in this town by the Brethren. So far the congregations are increasing. The interest and attendance are excellent.—*Silas Hoover, April 13.*

Belleville, Kans.—The Belleville church is still moving along pleasantly. We met in quarterly council April 6. Among the business transacted was the electing of Bro. David Holsinger to represent us at District Meeting, and electing officers for Sunday school. Bro. Chester Daggett was chosen for Superintendent. Three more members are enrolled who have moved among us this spring.—*Louisa J. Williams, April 9.*

Freeburg, Ohio.—By request of the Sunday school I send you a report of the school for 1894: Average number of teachers, 5, total, 195; average number of scholars, 35, total, 1,465; penny collection, \$17.68; amount of collection for *Quarterlies*, \$8.96. We use the Testament in the school, as we do not think it is best to use the *Quarterlies* in the classroom. The school was organized in January, with bright prospects for doing good.—*E. Shidler, April 9.*

Bethel Church, Nebr.—March 30 the Bethel church met in council. The attendance was large. Considerable business came before the meeting. It was decided to hold a love feast May 25, to begin at two o'clock. We send no delegate to Annual Meeting this year. Six members were received by letter. On Sunday, March 31, we reorganized our Sunday school for the summer. Bro. A. B. Maust was re-elected Superintendent. We have a large Sunday school and think it is in a very prosperous condition. We also have a Bible meeting each Sunday evening, which is very instructive and encouraging to us in our Christian work. This church has preaching at five different places each month.—*A. E. Rothrock, Carlisle, Nebr., April 6.*

Santa Fe, Kans.—The church met for its first council-meeting at Santa Fe March 29. There was a very good attendance, although some of the members could not be present. But we had a good meeting. Bro. George Studebaker presided. Our love feast will be held June 1. We expect to have a good meeting. There will be a week's meeting preceding the love feast. Bro. Studebaker was elected as our delegate to District Meeting. He preached a very profitable and interesting sermon in the evening.—*Albert Shelton, Ulysses, Kans.*

Martinsburgh, W. Va.—The members of the Berkeley congregation met in council March 29, at the Van Clevessville meetinghouse, Eld. D. F. Stouffer presiding. Considerable business came before the meeting, but all was disposed of in a quiet way. Bro. Moses Johnson and the writer were chosen as delegates to the District Meeting, which takes place April 18. Our love feast will take place June 1 and 2. There have been nineteen received into the church by confession and baptism during the last year. Thus you see the good work moves on.—*J. O. Euterbaugh.*

Greenwood, Mo.—Yesterday was our regular service at the church. Eld. Henry Brubaker and Bro. Bosserman, of Kansas, were present. Bro. Brubaker gave us a soul-cheering sermon. He was followed by Bro. Bosserman with some very appropriate remarks. We were glad to have these brethren with us. Their wise council did us good. We are always glad to have brethren visit us and preach for us. We need stirring up once in a while to a sense of our duty. May the Lord help us all to live faithful and work valiantly for the Lord.—*J. J. Truax, Fruitfield, Mo.*

Manvel, Texas.—I see a notice in GOSPEL MESSENGER relating to Annual Meeting of 1900. A day should first be set apart for fasting and prayer that the church may be cleansed from the use of tobacco. Would it not be well for the church to call a halt on tobacco now, so she might be clean when 1900 arrives? Not long ago I heard a Danker preacher say in council, when the charge of using tobacco came up against our elder, that it would be committing suicide to quit the use of tobacco when a brother had used it for some time. This was an open speech to the congregation. A fasting of forty days and forty nights would come nearer cleansing some of our brethren of tobacco than one day. Brethren, take off your gloves when you handle the filthy, filthy habit of tobacco.—*J. J. Was-sam.*

Bound Mountain Church, Ark.—We have had our quarterly councils. We hold two in our church each quarter, as our territory is very large and the members scattered; so, for convenience, we hold one in Madison County and one here in Washington County. At the council two weeks ago there were eleven additions by letter and still more are going to move in, as homes can be had there cheap, though the country is mountainous. We will also have a Communion May 25 in Madison County, at Bro. R. B. Shower's. We extend an invitation, especially to ministering brethren, to be with us. We anticipate having a good meeting. Our church now numbers about fifty members. To-day the council was held here, but there were not many out, as the day was very disagreeable. Business passed off very pleasantly, but we were sorry that we had to withdraw fellowship from one brother who has been walking disorderly. Thus while we have joy, we also have sorrow. We decided to again have Sunday school for the summer, and elected, as our Superintendent, Bro. J. M. Krouse.—*Samuel Weimer, Wyman, Ark., April 6.*

Ligonier, Ind.—A series of meetings was commenced March 27 in the Springfield congregation, Brush College schoolhouse, near Ligonier, Ind. On the following Saturday Bro. I. Berkey came and conducted the meetings until April 7 with a good interest. Two were baptized and many good impressions were made.—*Joseph Weaver.*

### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

### Love Feasts.

June 1, at 6 P. M., Moscow church, Idaho.  
June 1, Greenwood church, Texas Co., Mo.  
June 1, at 4 P. M., Sugar Creek church, Allen Co., Ohio.  
June 1 and 2, at 1 P. M., Van Clevessville meetinghouse, Berkeley Co., W. Va.  
June 8, Fairview church, Pa.  
June 8, at 2 P. M., Naperville church, Ill.  
June 15, at 5 P. M., La Porte church, Ind.  
June 15 and 16, Pleasant Prairie church, Plymouth Co., Iowa.  
June 28, at 4 P. M., Rockton, Pa.

### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### About the Missionary Visitor.

A BROTHER writes the Missionary and Tract Committee as follows: "I have just finished reading the April number of the *Missionary Visitor*. I regard it as the best issue I have read. As far as I know, I am the only subscriber in our congregation. The church here is quite indifferent to mission work. I am glad, however, that we are making some improvement. I think the *Visitor* is, of all literature, best calculated to awaken missionary interest and I regret that it is not more widely circulated among our members. If you will send me a few (say a dozen) sample copies, I will distribute them to those whom I think will read them carefully, and solicit them to subscribe.

"I have thought sometimes that if subscriptions were judiciously donated, it would be a good investment for the Committee, as a zeal for missions might be inspired which would, perhaps, bring more funds to the Committee than it takes to publish the paper. In this way individuals could be helped, and the mission cause also."

REMARKS.—The suggestion in the above letter, that to judiciously donate the *Visitor* would be a good investment, has been spoken of before, and the main reason the Committee does not follow it is because the postal laws forbid it sending the paper free, only as sample copies with a view of soliciting subscriptions. But there is no law preventing the Committee from receiving donations to pay subscriptions, and it certainly would be a good thing to send out more papers. Many letters containing kind words like the above are received and appreciated, and it is hoped the day is not far distant when the *Visitor* will reach many more homes than heretofore. Several hundred copies are on hand now which can be used as sample copies, and we would like to send them to persons who will take an interest in soliciting subscriptions. Only a postal saying how many are wanted, is required. Address General Miss. and Tract Com., Mt. Morris, Ill.



## Our Tour through East Virginia.

ELD S. R. ZUG and myself were appointed by the General Missionary and Tract Committee to visit East Virginia and the eastern shore of Maryland in the interest of the proposed Scandinavian colony. We left our homes March 12 for Staunton, Va. We were met at the train by Mr. J. C. Dame, T. P. Ag't of the C. & O. R. R. Co., who kindly offered to accompany us on our tour and render us all the help he could. From Staunton we went to Richmond, Va., via Charlottesville and Gordonsville. Richmond, the capital, and the largest city in the State, with Manchester across the river, claims a population of 100,000 inhabitants. From this city we traveled in different directions, passing through some eight or ten Counties, mostly north of the James River and within fifty miles of the city. Along this stream we found some fine farming land, much river bottom—some very fertile—growing good corn and vegetables. The table or uplands are better adapted to other grains and grapes. These lands are generally smooth, some rather rolling, others well situated. About a score of Northern families, mostly from Ohio, have recently located on this river twenty miles from Richmond. Those with whom we talked expressed themselves as being well pleased with their homes. North of Richmond some twenty miles, in Hanover and Caroline Counties, we found a variety of soils, some rather poor, others very fine. These lands differ from those on the James River, both in character of soil and adaptability. Those on the James are best suited to general farming, while these are suited to both trucking and farming. The Hanover sweet potato, as well as her melons, enjoys a fine reputation for excellence of flavor. These lands are also cheaper than those of the James River Valley. They can be bought for from five to fifteen dollars per acre, while the river farms range from ten to twenty-five dollars per acre.

Our next stop after leaving the city, was at Toano, forty miles east of Richmond and thirty-five miles from Newport News, the terminus or shipping port of the C. & O. R. R. There is a line of steamers run from this point to Liverpool, England. Here we found the land quite level, and mostly sandy. This is said to be well adapted to general trucking. This land varies in price from three to fifteen dollars per acre. The trucking interests are just opening up at this place, and as soon as it becomes further developed, land will evidently increase in value at a rapid rate. Norfolk City, about fifty miles southeast of this place, is surrounded with a trucking country, from which over six million dollars were gathered into the Norfolk banks last season. They did not suspend business during the recent financial depression. The prospect this year is for an equally large revenue from this source. This industry just started at Toano two years ago. Last year one man shipped over one hundred carloads of truck from this station, which shows the rapid development of this new field. The Norfolk lands are worth from fifty to one hundred and fifty dollars per acre, while these lands at Toano can now be had for less than one-fourth this price. Two crops of Irish potatoes, followed by corn or cabbage, is often grown on the same land in the same season. This is a trucking land, and not so well suited to general farming, yet we saw fine corn and other grains there. Oysters and fish are abundant and easily obtained in this part of the State.

Our next stop was at Williamsburg, the old colonial capital of Virginia. This was the home of William Wirt, Edmond Randolph, Lord Dunsmore, and the headquarters of Washington.

Here is Williams and Mary College, founded in 1693, with two hundred students. Briton Parish Episcopal church was built here in 1632, the bricks being brought from England. In this church is the font in which Pocahontas was baptized. Inscriptions on the tombstones in the old churchyard show that persons were buried there as early as 1658.

All these early dates will call to mind the fact that this is an old settlement, and yet this part of Virginia seems as new and undeveloped in some respects as many of the States formed within the last quarter of this century. Some of your readers will wonder why such is the case. It is difficult to give a satisfactory answer to those not familiar with the peculiar situation of the Southern States. In the first place, we find many large farms, containing one thousand to four thousand acres, having been once worked by slaves, some men having from fifty to one hundred slaves able for field duty. From the time these were liberated, to the present, there has been a gradual exodus of both white and colored people from the rural districts to the cities and towns, consequently large farms have become not only unprofitable, but unmanageable to the owners, for want of labor. According to the latest census reports, there are over ninety million acres of uncultivated lands in the Southern States. One-tenth or more of this vast territory is in Virginia, and nearly all offered for sale. If these lands were properly utilized, they would support from eight to ten millions of people. Much of the land we saw is offered for sale in large tracts, ranging in price from five to thirty dollars per acre, according to quality, location and eagerness of the owner to sell.

The climate is mild and generally healthy. Water is abundant and of good quality. Timber is generally inferior, yet there is much good building lumber shipped from some sections.

Winters are short, stock often feeding out all winter. Drouths and blizzards are almost unknown. No other State in the Union affords better and cheaper transportation than is found in the tide-water section of the State. Virginia has one thousand and five hundred miles of steamboat navigation, and as much more for smaller boats. Its tide-water affords three thousand miles of fishing shore and over two thousand miles of oyster grounds. Its products are easily marketed at low freight rates. It sends its truck to the Northern and Western cities. Its fruits go north, west and south as far as Florida. Apples are annually sent to Liverpool and London.

If the resources and advantages of this part of our country were known, I feel sure that much of the privation and suffering experienced in other parts of the country could be relieved and avoided by seeking homes here. Our Scandinavian brethren can find lands, with climate and other conditions here that are more like their native country than anywhere else in the United States. Such a large diversity of crops are grown that employment can be found for a large number of people all the year. A glance at the map will show its geographical position and acceptability.

The dilapidated condition of many of these farms presents an uninviting view to those who live in the better improved section of the Union; but this condition, we believe, is due more to the indolence and negligence of the owners and occupants than to any fault of the soil or climate. Almost all kinds of grain, grass, fruits and vegetables are grown in Virginia that are grown elsewhere in the United States, except tropical and semi-tropical fruits.

The railroad companies running through the South are actively engaged in locating colonies,

as well as individual persons, along the lines of their respective roads. A new era is dawning in these States, and the northern and western pluck and energy will work quite a revolution here in the near future. With this new impetus, a new field for mission work will be open for us. Bro. Zug and I spent one week in Virginia, and traveled about six hundred miles to and fro in different Counties. Our conclusion is that Virginia is not only a suitable place for a colony of Scandinavians, but for any other industrious person. Owing to the failure of the officials of the railroad on the Eastern Shore of Maryland to arrange for us, we did not visit that section. If any of your readers are interested in this State, I will try to give further information, if stamp is enclosed for reply.

S. F. SANGER.

Bridgewater, Va.

## Erratum.

In the MESSENGER of April 15, page 235, our correspondent says the members of the Spring Creek church, Pa., will hold their love feast May 8 and 9. It was learned, however, that this is the time for the District Meeting of Eastern Pennsylvania, and the time had to be changed. May 1 and 2 is now appointed. Services will begin at 9:30 A. M. on the 1st and close at noon on the 2d.

J. N. LONGANECKER

Palmyra, Pa., April 11.

From Forgy, Ohio.

I RECENTLY returned from Pymont, Ind., where we had one of the most interesting series of meetings that we ever enjoyed. We shall ever think of the dear brethren and sisters and friends at Pymont. May God bless the church and may it awake to still more usefulness and activity. We had council the next day and arranged to build a new churchhouse at Donnels Creek, fifty by eighty feet, with basement. The contract is let, and the house is to be finished by Sept. 15. The old house at said place has been built forty-six years and has answered a good purpose. It is to be used till the new one is completed. The old one is forty-two by ninety, and has proved to be too small.

Our quarterly council, which occurred March 30, was a pleasant one, and a considerable amount of business was done, but no queries were sent to District or Annual Meeting. Brethren D. Leatherman and H. Frantz were elected as delegates to Annual Meeting, and brethren D. Leatherman and Jacob Sandy as delegates to District Meeting. We appointed a love feast to be held in New Carlisle, May 21, at 2 P. M.

I was at a mission point recently, where we had the largest attendance I ever saw at said place, and had the happy privilege of restoring three precious souls, that had wandered away, into full fellowship.

I had promised to assist in nine series of meetings during the last fall and winter, and God has blessed me with health sufficient to enable me to meet all my appointments and also attend two series of meetings at home. Most of the time I labored with much pain, as I had a sore limb for six months or more. It is now much better, but is not sound yet. Asthma has not annoyed me as much during the last year as in former years. We have much to be thankful for. Let us labor on and we can wear the crown of the faithful. I visit some homes where they do not take the GOSPEL MESSENGER. Strange it is that even a few elders do not take it. I hope they are very few. We cannot afford to do without our church paper, and every family ought to have it.

HENRY FRANTZ.

April 8.



## District Meeting of Southern Ohio

This Meeting will convene in the Salem church, two miles east of Phillipsburgh, and three miles west of Union, Montgomery Co., Ohio, on Tuesday, May 14, at 8 A. M. Elders meet the day before at 2 P. M. The C. H. & D. R. R. Co. have granted us reduced rates on the following divisions of their roads: Lima, Delphos, Ironton and Cincinnati. Union is the nearest railroad point on the Delphos division. Trains will be met Monday evening. They arrive from Delphos at 5:27, from Dayton at 6:08; also next morning from Delphos at 7:38, from Dayton at 7:52. Any one wishing to come on the Monday morning train will please notify Bro. John Wenger, Union, Ohio. Those coming over the Ironton division should take the Monday morning train, which leaves Chillicothe at 6:45 A. M., to avoid laying over in Dayton Monday night. Those coming over the Cincinnati division should take the train leaving Cincinnati at 3:30 P. M. There is also a train leaving said point Tuesday, at 4:20 A. M., which connects at Dayton for Union. Tickets will be on sale Monday and Tuesday, good to return Wednesday. Those coming from Union City over the D & U. will be met at Baltimore, Monday, at 3:28 P. M., and next morning at 7:36. Baltimore is six miles west of place of meeting. Any one wishing to be met on any other train will please notify Bro. Joseph Fidler, Centre, Ohio. No reduction of rates has been granted by D. & U. up to date. JOHN H. BRUMBAUGH.

## Echoes from the Highway.

OUR temporary sojourn at Lordsburg, that our youngest daughter might attend the Brethren's school there, has ceased, and we are again back in the congregation where we formerly lived. Our place of residence is in Los Angeles City, where there is a large field open for Gospel work. Quite a goodly number of members reside here in the city. Earnestness and brotherly love seem to abound generally with the members. There are regular services twice on Sundays, besides the Sunday school; also a weekly social meeting. In March we had the blessed privilege of attending a term of Bible school, conducted by brethren M. M. Eshelman and S. G. Lehmer. It was our first experience in that line of systematic Bible study. To say we were well pleased, by no means expresses the full appreciation of our mind. The attendance was almost a unit with the members, besides a number of others.

I could very well agree with Eld. Meyers in saying we soon learned one thing very distinctly and that was how little we know concerning the general tenor of the life, experience and work of Christ and the apostles.

We are glad our brethren and sisters in many places are entering into this way of searching the Scriptures. It bespeaks a more general knowledge of the Bible to all, and more of a unit in our teaching and practical application of Bible doctrine.

Bro. Lehmer has gone East, where he expects to spend probably a year in other fields of labor and study. Bro. Meyers also contemplates spending some months in the Eastern States during the present year. He has been chosen as delegate on Standing Committee at our next Annual Meeting. No queries go from this District to Annual Meeting. One petition, however, is sent up.

Our District Meeting and Ministerial Meeting at Lordsburg were well attended and enjoyable meetings. Our old father in Israel, Eld. John Metzger, is somewhat feeble in health. He has, however, in view another visit East during the spring.

Eld. J. S. Mohler, our missionary evangelist is kept busy in the work of the Master. There have been a number of additions during the winter by baptism and a number by letter. The work in California seems to be on the move in a prosperous manner. J. S. FLORY  
Los Angeles Cal, Station A.

## Chicago Mission.

THE letter from sister Alice Boone, which appeared in the GOSPEL MESSENGER not long since, touched a tender chord in my heart. How few of us, who have never seen the extreme suffering of our city paupers, can realize their condition. We love our green fields of waving grain, the blossom-flecked meadows, and the cool, deep woodlands, where the wind-waves dance and dip, and the wild, sweet songs of birds mingle with the music of the rippling brook.

Pause one moment and think what life must be in the great, busy city. Taken at its best, it is tiresome, depressing and unhealthful. What, then, must it be for the homeless street wail, whose tired little feet have never wandered through grass-grown country lanes, whose hand never plucked a dewy flower from along the hedge-row, who never saw the sun rise over the green hills, nor die in splendor in the golden west?

His little body is fed from the waste barrels along the alley, he has no play ground but the hot, paved street, his bed is a bunch of straw in a hoghead somewhere down the dark alley. Towering above him on all sides are many-storied buildings, but not a flower, a blade of grass or a shade tree—only miles and miles of brick pavement, and no parents, no home.

Summer in the city is dreaded by all. But ah! when the winter comes, and the scant rags scarcely cover their little forms,—hunger and cold one day, cold and hunger the next,—God alone knows how to pity them then. Who can ever forget the icy cold of a Chicago street in midwinter?

Mothers, our hearts are not large enough. We tuck our own rosy darlings into clean, warm beds, with a prayer to the Father for their safety, forgetting the little homeless ones who are just as dear to our Savior as our own darlings are.

And, perchance, some dark day, death enters our home, and we see the roses fade from dimpled cheeks, and the restless little feet cease their pattering,—the mischievous little hands crossed over the pulseless breast. How tenderly we lay the loved form to rest, and we say, It is with God. But that other one with his hungry, pinched face, whose little body is found some morning after an unusually cold night, frozen, in the hoghead where he has passed many pitiful nights, while only the stars kept watch,—the little form is laid in a cart and rattled off to that horror of all city horrors,—the morgue. He is unknown, unclaimed, and one more is added to the field of the dead who will never be missed.

"Well, the potter's field for the rest!  
There are no tears no heads low bow'd!  
None there to miss, nor to love.  
The old sexton laughs as he works,  
And asks the coarse cartman the news,  
While the spasmodic spade in short jerks  
Digs deep—here's a hole in the ground,—  
A pauper's pine coffin laid down;  
'Found dead!' on a board at the mound,  
And a cart rattling back to town!"

Fathers and mothers, try to realize that the little child buried out there in the potter's field is one of our Savior's lambs. What have we done to help the little ones to find the Savior's fold? He says, "They are my lambs, gather them into the fold, give them of the Bread of

Life." "Inasmuch as you do it unto the least of these ye do it unto me."

MARY POLK ELLENBERGER.

Turney, Mo.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

FICKES.—In the bounds of the Warrensburgh church, Johnson Co., Mo., Jan. 6, 1895, Adam Fickes, aged 75 years, 5 months and 20 days. His parents moved from Pennsylvania to Virginia at an early date, and moved to Henderson County, Ky., when Adam was five years old. His mother and father died in 1814 and 1816, respectively. Then with his sister he came, in the fall of 1818, to Boone County, Mo. In the fall of 1837 he moved to Johnson County, Mo., four miles southeast of Warrensburgh, where he lived and died. His second marriage was Oct. 30, 1875, to sister Elizabeth Bowman, who still survives him. Sister Bowman was a daughter of Bro. John and sister Lucinda Bowman. Deceased was a member of the Old Baptist faith. The funeral was conducted by Eld. Barnes, at the residence, at 11 o'clock, Jan. 8. The remains were then laid to rest in the burying ground on Mr. Fickes' farm. Many of the brethren, sisters and friends will remember the deceased when the Annual Meeting was at Pertle Springs, Mo., in 1890.

JOHN BOWMAN.

(The above was delayed in this office—Ed.)

CLINE.—In the Cook's Creek church, near Mt. Clinton, Rockingham Co., Va., March 30, 1895, Bro. Jno. L. Cline, aged 59 years, 1 month and 18 days. J. M. KAGEY.

BENNETT.—In the Hopewell church, Bedford Co., Pa., Mr. Isaac Bennett, aged 21 years, 6 months and 10 days. Funeral services conducted by brethren J. K. Bowser and George Knisley, from 2 Cor. 7: 29. KATE STAYER.

HOLSINGER.—In the Falling Spring church, Pa., Bro. David M. Holsinger, aged 61 years, 5 months and 24 days. A short time before his death he called for the elders and was anointed according to James. Services by Bro. John Lehner and the writer. Interment at Brown's Mill cemetery. WM. C. KOONTZ.

ETTER.—At the home of her brother, A. L. Patterson, near Morris, Grundy Co., Ill., of cancer, Mrs. Mary E. Etter, aged 52 years, 7 months and 13 days. She was a sister to the writer, and a member of the Baptist church for over thirty years. Funeral by Eld. Riley, after which her remains were laid to rest in the Fairbury cemetery, Livingston Co., Ill. SARAH I. ETTER.

GLUNT.—In Union City church, Ind., March 15, 1892, Elizabeth Glunt (nee Crumrine), aged 62 years, 7 months and 23 days. She was the widow of Bro. Joseph Glunt, who preceded her to the spirit land over sixteen years ago. She united with the Brethren about thirty-eight years ago and was a very faithful, zealous member. She leaves four children, two sons and two daughters. She called for the elders and was anointed previous to her departure. Funeral discourse by Bro. Daniel Garver, of Farmersville, Ohio, from the language of the prophet Zechariah, "At evening time it shall be light." W. K. SIMMONS.

OTTEN.—In the Prairie View church, Mo., April 1, 1895, sister Lou Otten, aged 22 years, 2 months and 4 days. She united with the Brethren church six years ago and has lived a devoted Christian life since. She was taken sick at the home of Bro. Daniel Cline, and, after an illness of one short week, departed this life. She called for the elders, and on Sunday morning was anointed. The funeral text was Rev. 14: 13. Services by Bro. David Bowman.

BERTHA KRING.

KNEE.—In the Cherry Grove congregation, Ill., April 6, 1895, Bro. David Knee, aged 56 years, 9 months and 13 days. Services by the Brethren. We hope our loss is his gain. HENRY M. MARTIN.

CHAPMAN.—In Lawrence County, Mo., March 11, 1895, Margaret Chapman, aged 62 years, 11 months and 27 days. The subject of this notice was born in Virginia and came to Missouri some years ago. She was a member of the Methodist church, but attended the Brethren's meetings instead of her own, and requested the writer to preach her funeral. A husband and four children survive her. Funeral sermon in the Methodist church at Red Oak. Text, John 5: 25-29. CHRISTIAN HOLDEMAN.

COVERT.—At her home, in South Bend, Ind., March 27, 1895, Hannah E. Covert, youngest daughter of Eld. John Knisley, deceased, aged 49 years, 6 months and 13 days. She was born in Elkhart County, Ind. She selected the text to be used at her funeral,—Mark 14: 8, "She hath done what she could." Four children and a companion are left. She was a devoted Christian mother and wife. Funeral services conducted by Eld. Hiram Kreighbaum, from South Bend, at the Union church, Marshall Co., Ind. LAURA APPELMAN.



**ROBERTS.**—In the Monroe Centre church, Iowa, of diphtheria, infant child of Bro. Samuel and sister Mary Roberts. Funeral by the undersigned, from Mark 10: 14. H. BERKMAN.

**MATHEWS.**—In the same church, March 16, 1895, of lung trouble, sister Hope Mathews, aged 61 years, 2 months and 1 day. She was born in Ohio May 15, 1833, and moved to Iowa in 1841. She was the mother of six children. Sister Hope was a faithful sister. Funeral by the undersigned, from Rev. 14: 13. HIRAM BERKMAN.

**WYMAN.**—In Fredric, Iowa, March 27, 1895, of dropsy, Abel Wyman, aged 81 years. He was born in Vermont, in 1814. Funeral by the undersigned, from 1 Cor. 15: 35. HIRAM BERKMAN.

**ROWLAND.**—In the Pine Creek church, Ogle Co., Ill., March 27, 1895, sister Anna, wife of Aquila Rowland, aged 79 years, 5 months and 6 days. She was born in Washington County, Md. She was afflicted with dyspepsia for many years, but patiently bore her afflictions to the end, and died with a bright hope of a blessed immortality. Funeral services conducted by the Brethren, at the Salem meetinghouse, Ogle Co., Ill. D. E. PRICE.

**MILLER.**—At her home, near Robins, Iowa, March 30, 1895, sister Mamie, wife of Charles Q. Miller, aged 22 years, 8 months and 13 days. She was a devoted and loving companion. She shared the joys and sorrows of her husband for only a brief period of time, having been married May 3, 1894. Their life was sweetly blended in one, making a happy union. She was a consistent and devoted sister and had a true love for the church, ever delighted in her service and rejoiced in her prosperity. She united with the church in September, 1892. Sister Mamie leaves a husband, a Christian father and mother, two sisters and five brothers. LEVI D. BOSSERMAN.

**SELLERS.**—At the home of her son, in Reading, Pa., March 27, 1895, sister Leah Sellers, aged 82 years.

**NEFF.**—In the same congregation, March 29, 1895, sister Mary, wife of Bro. Christian Neff, aged 67 years and 12 days. Funeral occasions improved by the Brethren. I. W. TAYLOR.

**ROBERTS.**—In the Philadelphia church, Feb. 2, 1895, sister Sarah Roberts, aged about 79 years. Sister Roberts was a devoted mother and saintly Christian. Religion was a reality to her and Christ was a real, personal friend; with him she lived and with him she was content. Funeral service by Eld. I. D. Bowman, of the Progressive Brethren church, and the writer, from Rev. 14: 13. T. T. MYERS.

**BARR.**—In the same church, March 23, 1895, Bro. Amaziah C. Barr, aged 67 years, 2 months and 28 days. Bro. Barr gradually failed for the last year or more. He met his end with calmness and resignation. He leaves a wife and one son. His remains were laid to rest in the Lancaster City cemetery. Funeral services by the writer, from 2 Cor. 5: 1. T. T. MYERS.

**BAKER.**—Near Cokerville, Pa., April 3, 1895, of typhoid fever, Tilly M. Baker, aged 12 years, 3 months and 21 days. Tilly was born in Westmoreland County, Pa. Her mother died and she was thrown out in the cold world and brother and sister Herald adopted her soon after. She was baptized by the Dunker minister and was a good member. WILLIAM BAIRD.

**RENCH.**—In the Hurricane Creek church, Ill., April 1, 1895, sister Nancy Lincoln Rensch, wife of friend John Rensch, aged 30 years, 9 months and 9 days. She leaves a husband and four small children. Services by the writer, from Rev. 22: 14. Interment at the Nottslinger cemetery. HENRY LILLIGH.

**BYERLY.**—In the Sugar Creek church, Allen Co., Ohio, March 5, 1895, of mem-

branous croup, Paul, son of Bro. David and sister Mary E. Byerly, aged 9 months and 26 days. Funeral services by Eld. Samuel Driver, assisted by Bro. Jacob Driver. NETTIE MILLER.

**FLORY.**—In the Cook's Creek congregation, near Bridgewater, Va., April 1, 1895, sister Frances Flory, aged 57 years, 11 months and 15 days. She was the widow of Bro. John Flory, who was extensively known as a minister. She was a consumptive for a number of years. Funeral services by W. B. Yount and H. G. Miller. J. M. KAGBY.

**HARRIS.**—In the Cottonwood church, Lyon Co., Kans., April 4, 1895. Bro. John Harris, aged 83 years, 1 month and 12 days. He was the father of eight children. Four children and his wife preceded him to the spirit world. He united with the church of the Brethren in the year 1866, and lived a devoted Christian up to his death. He emigrated from Eastern Virginia to Kansas in 1871. Funeral sermon by the writer, assisted by Bro. G. W. Weddle. A. L. PEARSON.

**ECKERT.**—In the Upper Cumberland church, Pa., at Jacksonville, April 2, 1895, of paralysis, sister Miranda J. C. Eckert, aged 71 years, 8 months and 11 days. She was a very consistent member of the church for many years. She was a daughter of brother Dr. Eckert, who had charge of this church for many years. Funeral discourse by the Brethren, from Rev. 14: 13. JACOB HOLLINGER.

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## Announcements.

### DISTRICT MEETINGS.

- May 4, at 10 A. M., District Meeting for Michigan, in the Woodland church.
- May 8, Middle Pennsylvania, at New Enterprise, Bedford Co.
- May 8, Western District of Pennsylvania, at the Grove house, on the Allegheny river.
- May 8 and 9, Eastern District of Pennsylvania, in the Hatfield congregation, at the Hatfield meetinghouse, Montgomery Co.
- May 8, beginning at 8 A. M., Northern Illinois, in Rock River congregation at Franklin Grove. Meeting of elders of the District May 7 at 1 P. M.
- May 8, at 9 A. M., Southeastern Kansas, and Northern Indian Territory, in the Scott Valley church, Okla.
- May 8 and 9, Second District of Virginia, at Timberville, Va.

### LOVE FEASTS.

- April 23, at 4 P. M., Pleasant Hill church, near Virdon, Ill.
- May 1, Spring Creek church, Pa.
- May 2, at 7:30 P. M., Dauphin St., Philadelphia, Pa.
- May 4, at 1 P. M., North Beatrice church, Neb.
- May 4, at 6 P. M., Upper Dublin, Pa.
- May 4, at 1:30 P. M., Pipe Creek church, near Lawwood, Md.
- May 4, at 10 A. M., Pleasant Hill church, Ind.
- May 4 and 5, at 2 P. M., Salem church, Kans.
- May 4, at 2 P. M., Eden Valley church, Kans.
- May 4, at 2 P. M., Loramie church, Ohio.
- May 4, Mt. Etna, Iowa.
- May 4, Mound church, Adrian, Bates Co., Mo.
- May 4 and 5, Andamion church, Pa.
- May 5, at 4 P. M., Roaring Spring, Pa.
- May 7, at 4 P. M., New Enterprise, Pa.
- May 7, at 1 P. M., Franklin Grove, Ill.
- May 8 and 9, Codorus church, York Co., Pa.
- May 9, at 4 P. M., Wolfe Creek church, Ohio.
- May 10, at 1 P. M., South Beatrice church, Neb.
- May 11, at 10 A. M., Lick Creek church, Ohio.
- May 11, Fairview church, Mo.
- May 11, at 1 P. M., Middle Fork church, Ind.
- May 11, at 2 P. M., North Morrill church, Kans.
- May 11, Pleasant View church, Kans.
- May 11, at 3:30 P. M., Ridgely congregation, Md.
- May 11, at 5 P. M., Sallomine church, Ind.
- May 11, at 4 P. M., Woodbury church, Pa.
- May 11, at 2 P. M., Pleasant Valley church, Clay Co., Tex.
- May 11, at 3 P. M., Monitor church, Kans.
- May 11, at 10 A. M., Liberty, Kans.
- May 11, in the Big Creek church, Cushing, Okla.
- May 12, at 4 P. M., Clover Creek church, Pa.
- May 13 and 16, at 2 P. M., Goodwill, Pa.
- May 18, at 5 P. M., Appanoose church, Kans.
- May 18, Maple Valley church, Aurelia, Cherokee Co., Iowa.
- May 18, at 1 P. M., Clair church, Pa.
- May 18, at 2 P. M., Pleasant Hill, Md.
- May 21 and 22, at 2 P. M., Buffalo Valley, Pa.
- May 22 and 23, at 9:30 A. M., Mountville, Pa.
- May 23, at 10 A. M., Home church, Hancock Co., Ohio.
- May 23, at 4 P. M., Pipe Creek church, Ind.
- May 21, at 10:30 A. M., Mississinewa church, Ind.
- May 21, at 6:30 P. M., Altoona church, Pa.
- May 23, at 3 P. M., Blue River, Ind.
- May 23, at 2 P. M., Pleasant View church, Iowa.
- May 23 and 24, at 3 P. M., Kingsley, Iowa.
- May 25, at 2 P. M., Bethel church, Thayer Co., Neb.
- May 25, at 1 P. M., Coon River church, near Janora, Minn.
- May 25 and 26, at 10 A. M., Washington church, Kans.
- May 25, at 3 P. M., Lanark, Ill.
- May 25, southern part of Round Mountain church, Ark.
- May 25, at 1 P. M., Grundy church, Iowa.
- May 25, at 2 P. M., Hickory Grove church, Ohio.
- May 25 and 26, at 10 A. M., Greene, Iowa.
- May 26, at 1 P. M., Shade Creek church, Pa.
- May 26, at 4 P. M., Upper Fall Creek, 2 1/2 miles east of Mount Pleasant, Pa.
- May 29, at 2 P. M., Oakland church, Ohio.
- May 29, at 3 P. M., Panther Creek church, Ill.
- May 29 and 30, at 10 A. M., Pine Creek, Ill.
- May 29, at 2 P. M., White church, Ind.
- May 30, at 4 P. M., M. nor church, Pa.



Highest of all in Leavening Power.—Latest U. S. Gov't Report

# Royal Baking Powder

**ABSOLUTELY PURE**

## Announcements

### LOVE FEASTS.

May 3 and 4, at 1 P. M., Chiques church, Pa.  
May 4, at 2 P. M., St. Vrain church, Longmont, Colo.  
May 4 and 5, at 1:30 P. M., Fairview meeting-house, Va.  
May 21 and 22 at 1 P. M., Lewiston church, Pa.  
May 25, at 2 P. M., Hickory Grove, Ohio.

### Another Colony Gone to North Dakota!

400 Brethren and Friends Settle in the Land of Wheat and Health.

Many buy Farms on the Crop Share Payment Plan; others Take up Government Land.—Success to Last Year's Colony.

The Brethren who located in North Dakota last year were so well pleased that others concluded to follow them to that country of cheap lands and good crops. These others filled a special train, which left Indiana, April 2, running through to Mayville, Devil's Lake and other points, to North Dakota without charge. At St. Paul the party was increased by Brethren from Kansas and other States, swelling the total to over 400 men, women and children, making in all a train of nine coaches, while their household goods and farm implements filled thirty-five cars. Each car bore the legend, "Second Annual Excursion from Indiana to the Red River Valley of North Dakota."

This is the largest movement of new settlers in one body that has taken place for several years. They did not undertake this, however, without knowing just what they were doing. Other Brethren had sufficiently tested the country to warrant this large party to take their worldly goods and go and possess a portion of God's fair heritage in a favored land.

The St. Paul Pioneer Press, in speaking of this excursion, said, "The Northwest could not ask, nor is it possible to find better settlers than these intelligent, industrious and frugal German Baptist people, or Dunkards, as they are called. They are producers, they live on the soil and are self-supporting and help to support others. They know how to make the soil yield them its richest bounties in fullest abundance. They ask no odds of any one. On the fertile soil of North Dakota, with its healthful climate, they will make good homes for themselves and children. Those who went last year already have their church organization, and many of them are comfortably located. There is quite a difference in living on land owned by one's self than on rented land.

The man who takes up and improves a quarter section of free Government land creates at once a property worth a thousand dollars or more. This only requires the effort, and we expect to see thousands of these people located in North Dakota, taking advantage of the land of the free public domain of real agricultural value. Many of the bonanza farm owners in that State, too, are dividing up their large farms into tracts to suit purchasers, and sell on the crop share plan,—no crop, no payment. They are so certain of crops from past experience that they are willing to sell in this way, and not ask money payments."

The excursion train was accompanied from Indiana to destination by Mr. Max Bass, the Emigration Agent of the Great Northern Railway, who worked up this party, as also the one last year. He was unremitting in his efforts to make the trip a success, from beginning to ending and from the flood of good reports, he certainly attained his desire. At St. Paul, Mr. F. I. Whitney, General Passenger Agent of the Great Northern Railway, joined the party and won universal good opinion by his kindness to every one.

Those who think that North Dakota is in the far north may be surprised to learn that there is an enterprising city of 30,000 people 200 miles north of where these Brethren located, and that this city is supported, like many other prosperous towns, by an agricultural population among whom there is as little want and destitution as among any equal number of people in the most favored parts of the earth. North Dakota is the very heart of the continent and produces all the staple crops of the North Temperate Zone, and possesses a climate that fosters human and animal life in the highest degree.

As there is room for thousands more industrious people in North Dakota, it is the intention of Mr. Bass and the wish of the Brethren to largely increase the size of the Colonies now existing in that State, and also make new ones. Mr. Max Bass can be addressed at 132 Jackson Street, Chicago, Ill., by Brethren who may wish information about the Northwest and its many opportunities for home-making.

## WARNING.

BRETHREN and friends, you can now buy a good Single Top Buggy or a Two-seated Carriage from fifteen to thirty dollars below regular prices. "Young Men's Delight" Single Top Buggy, elegantly finished plush cushions and back, with springs in cushions and backs. Vehicles of all styles, suitable for both old and young. Write for cuts and prices, and convince yourselves of the low prices on vehicles. Many testimonials can be given by Brethren to whom I have sold. Address:

ABRAHAM E. WEAVER,  
Syracuse, Kosciusko Co., Ind.

**PLAIN CLOTHING.** Mr. H. T. Miller will be at Hotel Bohrer, Mt. Morris, Ill., for about three weeks, on Wednesdays and Saturdays, with a complete sample line of Plain Clothing, consisting of over 30 styles, ranging from \$10 to \$25, and should be pleased to have the Brethren call and examine the line. Boys' and Children's clothing at low prices. J. Phillips & Co., Chicago, Ill.

## SHOEMAKER'S POULTRY ALMANAC For 1895



It contains a first-class family Almanac, giving all the signs; it tells all about the care and management of Poultry, gives valuable recipes for the manufacture of the best Condition Powder and Egg Food; it tells how to cure all common diseases among fowls, gives best plans for building convenient Poultry houses, it gives full description of all the leading varieties of pure bred fowls, and prices of them, also prices of eggs. It is printed on the very best quality of book paper, in colors. It is just what you and everybody should have. You cannot afford to do without it, when you can get such a work for only 15 cents, sent to any address postpaid. (REMEMBER, only 15 cents.) Address,

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Freeport, Ill., U. S. A.

## Wire Poultry Netting.

I can supply you with Wire Netting for poultry yards very cheap. Prices cut way down. If in want of anything in that line please address,

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Freeport, Ill., U. S. A.

Prices given on application.

## Brethren's Plain Clothing!

There is no excuse for any member of the Brethren church, who wishes to wear Plain Clothing, not having it.

Samples of cloth from which we make our clothing, measuring blanks, tape measure and rules for ordering will be sent on application. Our rules for self-measurement are so simple any one can understand them.

We guarantee the fit, the make and the quality to be satisfactory to purchaser or goods can be returned. Our prices are reasonable. Address,

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We are the leading Manufacturers of Plain Clothing in the United States.

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## The Eureka Fence Post!

A SOLID Stone Post that is firm and indestructible and is sold nearly One-half Cheaper than the Iron or Steel Posts, which in cold weather break or are rendered useless by rust after a very brief career. Great inducements to agents who can work territory. (Brethren preferred.) Agents may profitably engage in their own manufacturing. Counties for sale. For terms and circulars address, W. A. Dickey, Nead, Miami Co., Ind. Reference, Eld. D. P. Shively, Nead, Ind.

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## DR. WALSTON'S SANATORIUM, DECATUR, ILLINOIS.

35 Years' Experience, 25 of which have been Devoted to Surgery and Chronic Diseases, have Enabled us to Learn Exceedingly well the Means by which Cures are Made.

## WE CURE

Rupture of all kinds by a process which does away forever with trusses. Piles, Fistula, Hydrocele, Varicocele, Gravel, Stricture, and all diseases of the Bladder and Prostate Gland.

We operate for Cross Eyes, Cataract, Ovarian Tumor, Stone in Bladder and cure all curable diseases of the Kidneys by the latest and most improved method. SEND FOR A BOOK FREE.

## Cancers Can Be Permanently Cured.

Diseases of the Joints, Old Sores, Tumors, Cancers, Ulcers, Scrofula, Paralysis, Spinal Curvature, Hip Joint Disease, Hare Lip, Cleft Palate, and diseases of the Throat and Lungs are treated and cured by those improved methods for which the last ten years are famous. Send for a book free.

## DISEASES OF WOMEN.

We are especially prepared for the treatment of diseases peculiar to women. Our arrangements for the cure of this class of patients are very complete. Send for a book free.

We have devoted special time and study to all diseases of the nervous system, such as mental weakness, disturbed mind, loss of memory, confusion of ideas, etc., resulting from abuses of the system. We cure them all. Come, write or send for a book free.

This is an old and permanent institution. We have been here 35 years. A large and commodious building, 60 rooms, baths, electricity, elevator and everything modern.

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DRS. R. L. & E. B. WALSTON, Decatur, Ill.



"Brethren's Sunday School Song Book" is being adopted by many Sunday Schools this spring. If you have not seen a copy, write to the Gen. Miss. and Tract Committee, Mt. Morris, Ill.



## Mother Myers' Composition Or Compound Vegetable Botanic Powder.

For the Relief and Cure of Sudden Cold, La Grippe, Sore Throat, Cough, Stomach, Headache, Jaundice, Dyspepsia, Indigestion and Female Complaints caused by Colds.

Mother Myers' Composition is compounded of the choicest mountain herbs, roots and seeds. It is nature's own remedy. Mother Myers' Composition can be used by young or old of either sex; no matter how delicate the person. For La Grippe and sudden colds no remedy has its equal. This valuable remedy has saved many a large doctor's bill, and will continue to do so. One package of Composition will make five gallons of medicine. Sent post-paid, with full directions, upon receipt of fifty cents. Address all letters to Lock-box 61, Polo, Ill. 144



# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., APRIL 30, 1895.

No. 18.

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**BRO. J. S. MOHLER** will remain in California during part of the summer at least.

ONE has been baptized in Chicago since our last report. The work there seems to be prospering.

**ELD. DAVID F. HOOVER** will represent the Southern District of Indiana on the Standing Committee.

**ELD. JACOB WITMORE** will represent Southwestern Kansas on the Standing Committee at our next Annual Meeting.

**BRO. C. HOPE** is now in West Virginia laboring for the cause of Christ. May the Lord abundantly bless his labors!

**ELD. GEO. HUTCHISON** has been appointed by the first District of Virginia to serve on the Standing Committee this year.

**BRO. E. S. YOUNG**, who has been preaching and looking up the Bible school interest among the churches in Indiana and Ohio, spent a few days at his home last week.

The Tract Examining Committee will meet at Decatur, Ill., at the place of our next Annual Meeting, on Thursday, May 30 at 8 A. M. Members of the Committee will please note this fact.

**BRO. MOORE** is taking a few weeks' vacation and is improving the time by visiting some of the churches in Northern Illinois. He gets around to the office every few days, however, and keeps an eye on the boys, to see that they do their work well.

UNDER date of April 17 Bro. Hutchinson writes: "East Dayton is the place of work for the present. I will be at West Milton, Ohio, from April 27 to May 15. Then the direction of my travels will be toward the place of the Annual Reunion of the Father's children. I hope we will all so behave ourselves that the title may not be misapplied. Let every one pray for the success of the meeting which is to commence on May 23. May we have a Pentecost indeed."

SEVEN were received into church fellowship by Christian baptism at Manheim, Pa., on the 21st inst.

THOSE of our Brethren who attend Annual Meeting will be pleased to note that the aged veteran of the cross, Bro. John Metzger, has so far recovered his health that he hopes to attend the Conference.

**BRO. WM. LANDIS** writes us that satisfactory progress is being made in getting ready for the Annual Meeting. The park at Decatur is a busy place these days. It will be a pleasant place for the Conference.

**BRO. DANIEL BOK'S** address is changed from Ridgeway, Ind., to Hespeler, Ont., Canada. Bro. Bok will labor for the Brethren in Canada, and we pray the Lord to give him abundant success in his new field of labor.

**BRO. D. L. FORNEY** under date of April 22 writes as follows: "Am at Bolinger, La., since Friday, holding the first meeting ever held at this place. Congregation continually increases. There are five members here."

**BRO. A. M. T. MILLER**, of Pickrell, Nebr., writes that he is always glad to have the brethren, passing by, stop with him. We have often enjoyed Bro. Miller's hospitality and know that his latch-string hangs out. We were school boys together.

CLERKS of District Meetings should bear in mind that the Annual Meeting has made it their duty to send to the Writing Clerk of the Conference a copy of all queries to be sent to Annual Meeting. They are to be printed so that the delegates may each have a copy.

OUR members should subscribe for the *Missionary Visitor*. It contains much valuable information concerning the mission work of the church. It costs only twenty-five cents a year and at this price all can afford to secure it. Address: Galen B. Royer, Mt. Morris, Ill.

**MR. MAX BASS**, who is interested in locating our people in the Red River Valley, called at this office last week. He reports that in the recent movement to the Northwest forty-eight families, numbering four hundred and twenty-five souls,—men, women and children,—settled at Mayaville, Spirit Lake and Cando. Those who settled at these points a year ago, he says, are doing well, and as a rule like their new homes.

UNDER date of April 17 Bro. James R. Gish says: "As we have sold out here and are for the present unsettled, brethren writing on mission business should address me at Stuttgart, until further notice. As to inquiry about the country and land business, I have no time at present to answer long business letters." Bro. Gish has done a good work in the South and it ought to be followed by earnest, consecrated effort. Where is the faithful elder to take Bro. Gish's place in the South?

"If we are to live after death, why don't we have some certain knowledge of it?" said an old skeptic to a minister. "Why didn't you have some knowledge of this world before you came into it?" was the caustic reply.

It is said "there are three converts to Christianity in Japan so poor that when they change their residences they can carry all their possessions on their backs, and yet their contributions to Gospel work average eight dollars per annum." These give as gave the poor widow, of their living.

PAIN and love, two of this world's educators,—the greatest that we have. He who loved most and suffered most was the most perfect character this world has produced. He who has never had the discipline of suffering, and has never been purified by love comes far from being a full man. God is love. His Son suffered.

SOME years ago the wires carried to a British editor in London the report that 3,000 Dunkards were holding a convention at Council Grove, Kans. The editor looked at the peculiar word "Dunkard" carefully. He had never before seen anything like it. He finally came to the conclusion that one "r" had slipped off of the wire during the long journey from Kansas to London, so the next morning there appeared in his paper an item stating that 3,000 drunkards were holding a convention, etc. The necessity of a better name and a better informed set of editors is apparent.

**BRO. W. R. MILLER'S** address is now 466 Jackson Boulevard, Chicago, Ill. He has disposed of his business interest entirely at 466 West Van Buren Street, and will in the future devote his time more fully to church work in the City of Chicago. He has worked faithfully and given of his time and means to make the church work succeed, but like hundreds of others has found it to be impossible to make a success of business and church work in the city at the same time. With the faithful work of sisters Boone and Howe, and with Bro. Miller free from business care, we may hope to see the work, so successfully inaugurated in Chicago, carried to still greater success.

OUR brethren and sisters in Sweden and Denmark are not so favorably situated as we are in our own free land. They suffer persecution even to imprisonment and are subject to reproach. We have before us a paper, published at Elolf, Sweden, in which reference is made to our brethren as "Readers." This is applied to them as a term of reproach and comes from the fact that they read and study the Scriptures. Again they are called "Hopeites," named thus because Bro. Hope was our first missionary in Sweden and Denmark. Of them it may be truly said they are despised as was Paul who was counted as "the filth of the world, the offscouring of all things." But while this is true, we are glad to know that many of them are rich in faith and in the love of God.



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### TOO LATE.

[Selected by Emma L. Bowman, Hope, Fla.]

WHAT silences we keep year after year  
With those who are most near to us and dear!  
We live beside each other day by day,  
And speak of myriad things, but seldom say  
The full, sweet word that lies just in our reach,  
Beneath the commonplace of common speech.

Then out of sight and out of reach they go,—  
These close familiar friends, who loved us so;  
And sitting in the shadow they have left,  
Alone with loneliness, and sore bereft,  
We think with vain regret of some fond word  
That once we might have said and they have heard.

For weak and poor the love that we expressed  
Now seems beside the vast, sweet, unexpressed;  
And slight the deeds we did, to those undone,  
And small the service spent, to treasure won;  
And undeserved the praise for word and deed  
That should have overflowed the simple need.

This is the cruel cross of life,—to be  
Full-visioned only when the ministry  
Of death has been fulfilled, and in the place  
Of some dear presence is but empty space.  
What recollected services can then  
Give consolation for the "might have been?"

### "THAT WICKED PERSON."

BY O. H. BALSBAUGH.

*My Dear, Sorrowing Fellow-pilgrim:—*

A GREAT poet once wrote a plea of love in this wise:

"Nothing in the world is single,  
All things by a law divine,  
In one another's being mingle;  
Why not I with thee?"

Here is a principle which will help us to interpret both the works and the Word of God. Context and environment are the divine expositors of truth. We must learn to "compare" what God has put into co-relation. 1 Cor. 2:13. Both the righteousness and love of God are expressed in Christ. The one is inflexible, while the other yields itself unto death for the sake of reconciliation. You dwell too exclusively on the one attribute of divinity which demands reparation for the least infringement. Justice must indeed be satisfied, but no human being ever did or ever can make amends for violated law. The idea of a sinner making atonement for his own sins, in this world or the next, is preposterous. No extension of time, even through all eternity, will mend a dishonored principle, or obliterate a fractured obligation. If the divine Incarnation was a necessity, all such reasoning in favor of human expiation is fallacious.

It is at this point that you misconceive the radical, essential, all-sufficient mission of Jesus Christ. Your sins may have been very aggravated, but the "faithful saying" of 1 Tim. 1:15, is "worthy of your acceptance." "Jesus was delivered for our offences, and was raised again for our justification." Rom. 4:25. How much this justification means, is just the question how much value there is in a compensation into which the Eternal Jehovah has put all the fullness of His Godhead. "Believest thou this?" Read and ponder and appropriate Rom. 8:33, 34; Col. 2:9, 10 and John 3:17.

The exclusion which so much perplexes you, recorded in 1 Cor. 5:13, is based on the supposition of continuance in sin. That appellation "wicked" indicates perseverance in evil. The purpose of the expulsion is clearly stated in

verse 5. The word flesh in this instance is representative of carnal disposition and incontinent demeanor. This does not mean you. No more conclusive evidence of repentance and utter self-sacrifice can be given than you exhibit. There is no necessity of "delivering you to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." You have voluntarily done that and thoroughly. What is the use of amputating arm or leg after it is healed. Will the Divine Surgeon require such a procedure? His glory is in saving souls; and He prefers direct to mediate access to the ailing member.

All figures have their limitations, and may not be pressed beyond their intent. The blood and life of Christ must not flow through me, or any one else, before it reaches you. The nerve in the mystical body that supplies the foot must not pass through superior parts before it penetrates the pedal member. Each soul sustains a separate, personal relation to the Savior. This you feebly apprehend and thus lose sight of your Divine Head in the supposed interposition of ecclesiastical media. Just do as you did before admission: be right with God, and then offer yourself to the church as a vital atom for edification and service.

We do not insert dead gratts with the expectation that the living tree will vitalize them. You were once dead in sin, but are now dead to sin, and your life is manifestly "hid with Christ in God." There remain, and "grow up INTO HIM in all things, which is the Head, even Christ" Eph. 4:15. Your emphatic testimony is, "I abhor myself," "My whole nature revolts from sin," "Christ is dearer to me than life." "I would sooner die than touch the unclean thing." This is the work of the Holy Ghost. Christ is yours, and you are Christ's.

Union Deposit, Pa.

### THE BIBLE, WHAT TO DO WITH IT, AND WHY.

BY JAMES M. NEFF.

In Seven Parts—Part Seven.

As a third barrier to an honest search of the Scriptures we mention *prejudice*. Of this we have treated indirectly in the fifth and sixth of this series of articles, for both pride and personal preference, in their relations to Bible study, produce prejudice, and, through it, lead to the distorted notions of the Truth to which we have already alluded. In this article we will look at the matter of prejudice more directly.

The word "prejudice" is a gift to the English language from the Latin through the French, and is derived from the Latin compound, *præ-judicium*, *præ* meaning before and *judicium* judgment. The literal meaning of "prejudice," then, is, "An opinion or judgment formed without due examination." But the derived meaning of the word, as we shall use it in this article, is, "A leaning toward one side of a question from other considerations than those belonging to it."

But what are the "other considerations" not belonging to it" which in the study of the Word of God so often produce a "leaning toward one side" of the questions of which it treats? In addition to the considerations of pride and personal preference, already discussed, we mention the opinions of our fathers, our brethren or our friends. For most people it is very difficult indeed to pursue the study of any Bible question entirely forgetful and independent of what others believe on that question.

There is a class of people,—perhaps composed largely of young men,—who think it a sign of smartness to hold opinions on most questions

different from those of their friends. To believe what other people believe, they seem to think indicates a want of originality; and hence in the study of the Bible (if indeed they study the Bible at all) they are constantly looking for that which will enable them to disprove the opinions and undermine the faith of their friends and establish themselves in that which is contrary to all commonly received tenets of faith. Another example, this, of men searching the Scriptures for what they want, and not for what is there, which is injurious and blinding to the seeker and dishonoring to God.

But there is a better and a larger class of people who have a special regard for the opinions, and particularly the religious opinions, of their friends. They have no desire to be unorthodox in their faith, but on the other hand they shrink from the thought of being accused of heresy. Some indeed hold the wisdom of the past in such high esteem that they feel themselves rather under obligations to interpret the Scriptures in harmony with the faith of their ancestors. Others have so much faith in the wisdom of the present that they would almost regard it sinful to believe anything different from the principles laid down in the creed of the denomination of church to which they belong. Still others are so strongly attached to their relatives and associates that they make a special effort to believe the Bible as their friends do. They should be very sorry to find any teachings in the Bible that their friends do not observe, for that might make them feel it their duty to join a church to which their friends do not belong.

The temptation of all these people, regarding with special favor the opinions of their fathers or their church or their friends, is to take those opinions with them and keep them in mind as they search the eternal Book. They go to the Bible in quest of their ancestral faith or their church creed or the religious tenets of their friends, rather than the Truth of God. Can there be any reasonable doubt but that such study of the Bible will result in colored and distorted conceptions of the Truth? Brethren, it is all but sacrilege to go to the Bible in this way.

But some one asks, "If prejudice may on the one hand drive men away from the faith of their friends and on the other hand draw them toward the opinions of their fathers or the creed of their church, may it not by some accident lead them in the right direction and be instrumental in causing them to stumble upon the Truth?"

Yes; this is possible. If prejudice growing out of one consideration will lead in one direction, that growing out of another consideration will lead in another direction, and there is a bare possibility that some prejudice may lead in the right direction.

"Then if the religion of my parents is the true religion, am I not fortunate? Even though I have been prejudiced in favor of it, have adopted it because it was the religion of my parents, is it not as well after all as if I had arrived at these opinions and adopted this religion from an honest and unprejudiced study of the Scriptures?"

No. What if you have adopted the true forms of worship and are obeying the commands as taught in the Scriptures? If you have been led to do so by prejudice; if you are pursuing this way because it is the way of your fathers, rather than because you have found by an honest study of the Scriptures that it is the way of the Lord, how much better are you than he who is going some other way in pursuit of the footsteps of his fathers? Certainly the moral quality of every act lies in the motive that



prompts it, and if we are religious for the sake of our parents rather than for the sake of Christ, we may not hope to be rewarded, no matter what the form of our religion.

The only safe course for us to pursue is to go to the Bible, casting away our pride, our personal preferences, the way of our fathers, the creed of our church and the faith of our friends, get down on our knees and ask God to show us his will as he has revealed it in his Word and give us grace to accept and obey what we thus find.

The Presbyterian, the Baptist, the Methodist, the Catholic, the Episcopal, the Dunker, the Quaker reads the Bible through the spectacles of his fathers, interprets it in the light of their religious beliefs, and then each goes his own way. All this is deplorable. It is the result of prejudice and it is the cause of sects and schisms almost without number. O that every seeker after Truth would remember that he has no right to allow any man or any number of men, of any church or any number of churches, to stand between him and his God while he would seek for himself through his Word the way of salvation. I thank God that the founders of our beloved Brotherhood recognized that fact and bid each one of its members take the Bible for his creed.

Are we afraid to study the Scriptures independent of the theories and opinions of men? Is there danger of our being led by the Truth where we should not go? Shame and pity for the insincerity and cowardice of the man who defers the acceptance of *all the Truth* until he has asked his brethren if he dare?

Mt. Morris, Ill

#### FAREWELL SERMONS.

BY N. R. BAKER.

WOULD not Christ's farewell words be a good subject for a "farewell sermon"? Resident ministers, as well as those who travel and preach almost continuously, upon leaving a congregation partly from preference and partly, no doubt, because it is expected of them, are accustomed to preach what is known as "The Farewell Sermon." If Christ considered the subject touched upon by his last words of sufficient consequence to need impressing upon the minds of his followers at that supreme moment, why should not his representatives here select the same subject when leaving a congregation, probably never to return in person?

It would not be necessary for exactly the same sermon to be delivered on each farewell occasion. The thoughts, illustrations and, even to a great extent, the subject matter might be, and *should* be varied. The same general subject might be treated in all its different phases by the same minister a hundred different times and it would still be far from exhausted.

The last two verses of Matthew contain the command to go, tells where to go, what to do and how to do it. Also it tells what to teach, and gives that glorious promise, "Lo, I am with you always, even unto the end of the world." Then there is a sermon in the word "Amen," which closes the book of Matthew. Let all who do not encourage missionary work remember that Christ said "Amen" to it. Luke 16: 16 tells the consequences of disbelief, in addition to the subject recorded by Matthew, and besides tells how his followers were and, as we believe, are to-day recognizable.

Scriptural truths are like never-failing fountains of water. As the waters drawn from a fountain are evaporated, and by a never-ceasing

circulation are again carried to the sources of the fountain, so the truths which we draw from Scripture again serve to intensify and vivify the very subjects from which they were first drawn. We, who are often criticized by the world for interpreting the Scriptures too literally, may unhesitatingly add this one more practice of using the Savior's farewell words as texts for farewell sermons.

Chesterfield, S. C.

#### MOHAMMEDANISM.

BY G. J. FERCKEN.

##### In Two Parts—Part One

[Some time before uniting with the church, Bro. G. J. Fercken by request furnished for the *Pacific Baptist* his very able paper on Mohammedanism. The essay contains much that will prove interesting and instructive to our readers. We give it in two parts, prefaced with a short notice from the Editor of the *Baptist*.—Ed.]

The excellent article this week on Mohammedanism is worthy of careful reading, and filling away for future use. Its author, Rev. G. J. Fercken, D. D., was born in Syria, where Mohammedanism prevails, remaining there until twenty-four years of age. His father was a Hollander, and Consul of the Netherlands in Beirut, Syria. His mother was a French lady. He speaks French, English, Arabic and Modern Greek, and was Professor of Modern Languages for five years in an Institute in Smyrna, Asia Minor. He is an Episcopal rector, serving two years in Portland, and then temporarily in Sprague, Eastern Washington. He is cosmopolitan, broad in his sympathies and fraternal in spirit. Our associate heard him give this paper at the ministers' meeting in Sprague and secured it for publication.—Editor *Pacific Baptist*, Portland, Oregon.

I GIVE to you my impressions of a country in which I was born, in which I spent twenty-four happy years of my life, the memory of which returns daily to my mind and to my heart (I need not say, with regret, for I love your country), but with joy and with a strong desire to see it again! It is not only the "land flowing with milk and honey," the promised land of the patriarchs, the land of Abraham, of Moses and of David . . . it is more,—it is the land which was trodden by the blessed feet of him who, during his short stay upon earth, "went about doing good."

I shall not enter into geological or geographical descriptions;—it is not the land to which I wish to call your attention, but rather the customs and habits, and the religion of the people that inhabit Syria, Palestine, Asia Minor; in one word, what we call the Ottoman Empire, or what is better known as Turkey.

The prevailing religion in that country is Mohammedanism, a religion established by Mahomet in the year 632 of our Christian era.

Mahomet was the youngest son of a poor family. He was for a long time in the service of a woman of Mecca whose name was Kadisha. He married her and lived an obscure life until he was forty years old. It was not until this age that he displayed the talents that rendered him superior to all his countrymen. He had a lively and forcible eloquence, void of all art and method, such as appears adapted to the taste of the Arab, an air of authority and insinuation animated by piercing eyes and a happy disposition of features;—he had, besides the intrepidity of Alexander, his liberality and that sobriety which Alexander wanted in order to render his character complete.

Having obtained a thorough knowledge of the character of his fellow-citizens, of their ignorance, credulity and enthusiasm, he found that it was possible for him to assume the character of a prophet. He therefore pretended to receive revelations. He uttered them and first gained credit in his own house,—which was probably the most difficult task. In three years he had forty-two disciples. Omar, his persecutor, became his

apostle, and at the end of five years he had 114 followers.

Mecca on the western coast of Arabia, and the cradle of Mohammedanism is the sacred object of pilgrimages, and to it each Mohammedan must at least once in his life, wend his way if he wishes all his sins to be forgiven and desires to obtain an entrance to "that paradise of exquisite sensual delights adorned with flowery fields, trees of gold, enlivened with the most ravishing music, inhabited by exquisite beauties, abounding with rivers of milk, wine and honey, and watered by lesser springs whose pebbles are rubies, emeralds and other precious stones."

This religion is a mixture drawn partly from the Old, and partly from the New Testament, with certain changes and innovations. If we follow an old tradition, Mahomet, while traversing the deserts of Arabia is said to have met with a Jewish Rabbi who spoke to him of the God who revealed himself to the Patriarchs, and of the promised Messiah who was to come into the world with triumph to rule as King over his chosen people, and to deliver them from the hand of the heathen who oppressed them. This Rabbi is further said to have given him a copy of the Old Testament. Somewhat later Mahomet is said to have met a Christian monk, Sergius by name, who told him that the promised Messiah had come into the world, that he had lived in Palestine, that he had taught a doctrine not of this world, that he had done many wonderful miracles, and had finally suffered the martyrdom of the cross, just as Isaiah predicted that he should; but that he had risen on the third day, and that he had already millions of worshippers. Tradition says that this monk gave the false prophet a copy of the New Testament, and that the latter, by the study of both books and the help of his own rich imagination, had found the elements out of which his attractive style fashioned the Koran.

There is nothing incredible in this narrative save only that it is impossible to believe that Mahomet could read either the Hebrew of the Old, or the Greek of the New Testament, the only language he understood being Arabic.

But the common opinion among Mohammedans is that the book was given to the prophet by God himself, who to that end made use of the ministry of the angel Gabriel; that it was communicated to him by little and little, a verse at a time and in different places during the course of twenty-three years, and hence, say they, proceeds that disorder and confusion visible in the work which in truth is so great that all their theologians have not been able to adjust it.

The Bible, then, of the Mohammedans is called the Koran or Alcoran, which means the reading or the Scripture, and I must confess that it is the master-piece of Arabic literature.

This book, written in poetry, is first of all to its followers what the Old and New Testaments are to the followers of Christ, the sacred Book, the Bible! It is also the complete code of their civil and canon laws, out of which are judged the wicked and criminals. Thirdly, it is the grammar, the syntax and the literature of the Arabic language, so that one may say that the Koran has made the Arabic language, just as Luther's version made the German, our Authorized Version the English, and Calvin's "Institutes of the Christian Religion," the French language.

The great doctrine taught in the Koran is the Unity of God. Mahomet regarded Moses and Christ as the greatest of the prophets and of all lawgivers. Christ is the true Messiah. "The word and breath of God, worker of miracles, healer of diseases, preacher of heavenly doctrine, and exemplary pattern of a perfect life. He de-



nied that he was crucified, but affirmed that he ascended into heaven." According to the Koran, Christ is not the last of the prophets, but Mahomet, sent of God to restore the true religion.

### THE RELATION OF OUR SUNDAY SCHOOLS TO THE CHURCH.

BY S. Z. SHARP.

WE have long been impressed with the necessity of there being a more intimate relation between the Sunday schools under the care of individual congregations and our General Conference. Our Mission and Tract Work has been systematized and it works smoothly and effectively, and at the same time it is so constructed that it may grow as the needs of the church demand. The Mission, Church Building, Book and Tract Work all form links in a great chain by which each individual in our Brotherhood has become a factor, and, through the solicitors in each congregation, the District Boards in each State District, and the General Mission Board, every member in the church can help to lift a burden or supply a want. Then the General Mission Board, beginning at the other end, can help each individual in the church through the State District Boards and individual churches. It resembles God's plan discovered in the human body, in which each member serves every other member and the whole body, as so beautifully described by Paul in 1 Cor. 12. Experience has proved that this plan works well.

When we consider our church literature and the manner in which it is presented to the public, we find it must pass through a rigid examination by a committee appointed for that purpose, before the church will recognize it as the literature of the church. The church paper has its Advisory Committee whose duty it is to watch over the literature that goes before the public through the MESSENGER.

The schools have, in like manner, an Advisory Committee watching over the moral character of the instruction, just the same as that of our church paper, and any neglect of duty or diversion from right principles can be directly communicated to the Standing Committee of our Annual Meeting without waiting on a long and tedious process which usually fails in securing its object. Now, since our Mission, Book, Tract, Paper and College work is watched by committees, appointed for that purpose, why should not our Sunday school work as well? In my opinion, and I speak advisedly, if there is any one work in the church which should be watched over by the Standing Committee or such officers which it may appoint for that purpose, it is the Sunday school work. I think if some of our readers would travel and inquire into the merits of the case, they would soon be convinced that the Sunday school needs some further care and attention. It is the nursery of the church, and I believe statistics will show that more Sunday school scholars enter the church than any other class. Here their minds are first moulded in the Gospel mould, and Oh! how carefully they ought to be trained! How careful we should be what kind of teachers we give them! How careful what kind of Sunday school literature we place into their hands! How careful we are what kind of preachers we install into office, but how careless what Sunday school teachers we give our children! Our committees watch so carefully the tracts we send out, but who examines our Sunday school literature? For years I have furnished that kind of literature, sending out more than fifty thousand pages per week at one time, yet the Annual Meeting has never taken notice of its character or orthodoxy.

I believe we ought to do better. I see no reason why each congregation might not send in a report of its Sunday school work to each District Meeting, and each District to the Missionary and Tract Committee, to be submitted to the Standing Committee.

It strikes me that a committee of five brethren, taken from various parts of the Brotherhood and well versed in the history of the Sunday school work and its literature in the Brotherhood, could easily inquire into the needs of our Sunday school work and assist the Missionary and Tract Committee to present a very simple and practical method of making our Sunday schools what they ought to be.

McPherson, Kans.

### DIARY LEAVES.

BY W. B. STOVER.

Bulsar, March 9.

LAST night, our first in our new home, we slept well. In the evening before retiring, we heard the monkeys making their noises near by. These we heard the night we slept in the depot, but we thought they were dogs then. We have not seen them, however.

A Eurasian gentleman, Mr. LaPersonne, sent us a note, asking if we wished to begin our Bulsar work by having an English meeting to-morrow evening. When the note came, I was out, having gone to see him to enquire concerning the same thing. We got permission to use the little railroad school room for the purpose. That room is used for general purposes. It is the railroad people's school room, library and general meeting room. Mr. L. is foreman in the railway shops, and his consent for the use of this room is all that is needed. He is a converted gentleman of good standing in the place, and is generally known as "Jimmie Sahib." He says he will do all he can to help us.

Sunday, March 10.

We spent the day indoors until the evening, when at six o'clock we went to the little room to hold our first meeting in Bulsar. What thoughts crowded our mind as we walked slowly and quietly to the meeting! It was made known by sending a man around with the written announcement. There were about fifteen persons there. I spoke from that foundation text, John 3: 16, on the divine subject, *Love*. I enjoyed it very much myself, and think all present did too. Subject treated as follows:

Love:

- The greatest characteristic.
- Destroys selfishness.
- Enlarges service.
- Makes obedience easy.
- The secret of a happy life.

1. The two-fold love of the world.
  - (a) Right. To make the world better, to win it.
  - (b) Wrong. To become yourself like the world.
  - (c) God loved the world very much.
2. Giving, the result of real love.
  - (a) God gave his one Son.
  - (b) To be like him we must give. What shall it be,—energy, time, children, self, money, all?
3. Whoso believeth.
  - (a) Shall not perish.
  - (b) Shall have eternal life.

CONCLUSION.—We came to India to do good. We are backed by a strong church, not so strong in numbers, probably, but strong in faith. We are not high-salaried people. Our expenses are paid. Beyond that we get nothing, and we must keep our expenses down. Our faith will be made

known presently, and we will say one thing to any who may differ from us here, that we must take the Bible for our standard, and lay our opinions by. May God bless you all!

Tuesday, March 12.

The same to-day as yesterday, working hard to get our bungalow in shape. In the afternoon Mr. L. and I went to the other side of Bulsar, to a lumber yard, to get some boards for shelving, etc. This yard is the property of several Parsees, and is well kept. Of course an Indian yard is different from one at home. Here there are for sale Bamboo poles in abundance, teak wood, black wood and other woods of India. My head pains this evening from having been too much in the sun. I wish I could stand it like a native.

Thursday, March 14.

Four years ago I was elected to the ministry. Would that I had done more work for the Master, and more effectual; and I shall try to double it in the next four years, by the grace of God.

The Holi festival is on now. It is the worst of the Hindoo festivals. The men go out with women's clothing on, and sing low songs, dance and play. These days they spend their scant earnings for toddy and go home drunk. They daub their faces with red paint, and make red hand-marks all over their white clothes. Day and night the noise is kept up, and no man will work during these holidays.

Sunday, March 17.

We held another meeting in the little school-room. There were about thirty persons present. A goodly number of Parsee young men came in, probably to hear good English, as they are especially eager to be well up in our language, and through the English we told them about Christ. We preached from Luke 13: 6-10, the parable of the fig tree. We announced to night that there will be preaching every Sunday evening, and before the preaching service, a Sunday school. We will hold our first Sunday school next Sunday evening, and use the New Testament for our text book.

Monday, March 18.

We began lessons in Gujarati, under the head-master of the Bulsar schools, to-day. That man is a Brahmin of good education and liberal views. After the lesson he told us some things about the system of caste. After it all, he said he did not believe in it very much, and agreed with us that it is a very unnatural and strange arrangement, in a great part devoid of reason. Talking about the Holi, he said, "We follow the customs of our fathers blindly, whether we believe in them or not," and laughed. He says he wishes to teach us without pay, as he considers it an honor to be our teacher, and besides that, it is beneath his dignity to take pay from us, and with us he will also be benefited. We have his six-year-old son, Mennu (jewel), with us about two hours a day, that he may get good accent in the English he learns.

The school over which he is the head is about 500 feet east of our house. He has 225 boys and five standards in the school. It is an Anglo-vernacular school; that is, they speak English and Gujarati. The fourth and fifth standards also teach Persian and Sanscrit. There are six other teachers. The building is a substantial one, the lower floor being occupied by store-rooms, and the second and third by the schools. They have many holidays, as the school closes, whether it be Mohammedan, Hindoo or Parsee day.

With great joy we learn that a mission is to be opened in Asia Minor. Christ says, "In all the world."

Tuesday, March 19.

This is the fourth day we have had the *suntar* (carpenter), and we will not need him any



further. He and I together have torn apart most of our boxes, and made a book case, several tables, shelves, stools, etc. It is simply astonishing how much the natives can do with so few tools. Our suntar sits flat on the ground, and with one hand and his two feet he holds the board, while with the other hand he saws it. When he planes the edge of a board he gets astride it at the other end, or if it is not large enough for that, he simply holds it fast to the ground with his foot. He practically works with four hands. Instead of brace and bit, he has a bow and arrow arrangement, the arrow taking the place of the bit. The string of the bow is wrapped several times around the bit, and then one man holds the arrow or bit to its position while the other pulls the string, and so turns the bit to and fro. He does not work very fast, nor does he get very high wages. Our suntar was pleased when we gave him six annas a day, about ten cents, and he boarded himself.

Thursday, March 21.

Every day it gets hotter now, but the nights remain quite cool and pleasant. Yesterday on our front veranda in the shade at ten o'clock, it was 88°, and at twelve it was 90°. To-day at twelve it registered 93°. I set the thermometer on the steps in the sun at that time, and it was soon up to 110°. The air does not have a very cooling effect in the middle of the day. In our upstairs rooms it was 96° at two o'clock to-day.

Friday, March 22

Always on Friday we spend less time in Gujarati and more on writing letters, as this evening the last mail is collected for to-morrow's outgoing ship. We received a letter with a few two-cent stamps. We can use them to good advantage by enclosing a second letter in a first, and thus saving a stamp, having the second letter mailed at home. The *Baptist Chronicle* came this morning, a dozen copies, with my article on our faith in full.

#### TEMPERANCE IN THE SUNDAY SCHOOLS.

BY P F ECKERLE.

PERHAPS the first question to answer is, "Should it be taught at all?" I answer yes, and in every possible way. Why? Because, ever since the fall of man, he has had appetites and passions that need restraining. When these are let run without the care of the master-hand and the master mind, he becomes, instead of a thinking, willing, active, God-endowed hero, a slave to these abnormal conditions that rule him.

And if I were selecting a sentiment along this line, instead of taking, "Wine is a mocker and strong drink is raging, and whosoever is deceived thereby is not wise," as a correction or remedy for the moral darkness into which man's perverted appetites and passions have dragged a share of the human race, and by virtue of this, blighted the fondest hopes of childhood, motherhood, fatherhood and Christianity, I should use the one in Gen. 16: 13, "Thou God seekest me." And why take this one? That we may get the children and all in the Sunday school to realize that God is near and does see us in all we do.

There is a sense in which man may be granted the right to be a constant drinker, but never a drunkard. And there is a place where he may drink continually and the fountain will never fail. But I would not have him quaff and away again, but let him drink deep and deeper still of the well of living water, which, when freely enjoyed, will leave no desire for the accursed stuff called rum and the evils associated with drunkenness and debauchery.

I believe this to be the best cure for the

drink habit that was ever invented, and with all respect and only good wishes for the bi-chloride of gold cure, and others of similar nature, I believe that the only remedy that can ever have any permanent effect with some men, is to get Christ into the heart.

But how shall we teach this topic in the Sunday school and do it effectually?

First and always, teach it by example in yourself and others. Then I consider far the best method, when it can be employed, is to teach by illustration. We can reach some people through the eye whom we never could interest through the ear alone.

From a cartoon published in the *Ram's Horn* I give you this as a result of its study: There is a place where two ways meet. At their beginnings they seem so wide apart, and one is guarded so assiduously by the mother and the sanctity of the Christian home that we would never guess their terminus to be alike. Here is a long line of young Americans coming toward us, so vast a number that we are struck with its enormity. Statisticians are employed. They report it 60,000 strong. We accept these figures; we look at the army. They are all of the so-called "stronger sex,"—boys, youths and men of fair countenances and bright intellects. Looking in through the windows of their souls we see the training of loving fathers and devoted mothers. But these are growing older, and we notice a change in their countenances. The expressions now tell us that they have woes, sorrows, contentions, babblings, redness of eyes, wounds without a cause, and we ask, How is this, and who have such miseries? The wise man answers, "They that tarry long at the wine; they that go to seek out mixed wine."

We look for the source; we discover that there is another influence that has been at work on the appetites of these young kings, and instead of remaining sovereigns they become slaves.

Just over yonder is another picture. On the top of a beautiful marble counter is a trap. In the countenance of the creature who is handing out the accursed stuff we see the contortions of man and devil. In one hand he holds a glass of sparkling liquid that setteth itself aright and is captivating to the youth whom he beckons, and who is continually on the alert for something new and fascinating. He wants another look, another taste. He wants more; he secures it and goes on his way. A woman appears on the scene and finds her son under the influence of the intoxicating cup that she had taught him to shun as he would the scorpion. She tries in vain to get the poison from him. He persists in holding on and partaking again and again until he has lost all control of self and regard for the mother that reared him. He continues his downward course; he falls into the gutter; is extricated only to find a place in a gambling hell and finally in a drunkard's grave.

You ask, "Is this the end of one of those bright-eyed lads whose future looked so promising? How came he hither?" As he grew older and learned more of the busy world and its ways, he was called upon to exercise the right of citizenship,—of casting a ballot. In deciding how he shall act in this, he looks at his comrades,—men who are his equals, some his superiors,—performing the same dignified service to his country, he falls in line with the majority and casts his ballot for license. How long will people wonder and continue to inquire, "How came he hither?" He came by way of the ballot box—his own vote, and the vote of professed Christendom, and 60,000 of his comrades annually go the same road. And this is what the saloon-keepers of our boasted America want each year.

If, instead of the hallucinations held out, they

would put above their doors these words by C. A. Raddock, the results would be different.

"Wanted, some bright boys full of life and cheer,  
To stand at my counter as drinkers of beer,  
To fill up the ranks without further delay,  
Of the army of drunkards passing away."

"Sixty thousand a year will only supply  
The loss to our trade from the drunkards that die.  
Send those who can toll or have wealth to bestow,  
For profits are small on old drinkers, you know.  
Let them come from the shop, the school, or the home,  
We'll welcome them all, whoever may come."

"Let mothers surrender their sons to our cause  
And fathers keep voting for good license laws,  
For if you will vote to keep running the mill  
You must furnish grists or the wheels will stand still."

On the face of this, and the fact that \$1,300,000,000 is spent annually for liquor; that in our own boasted and famous city of Chicago nearly \$200,000 is daily spent for that which "satisfies not," and in the same city less than half a million is annually expended for charities; and that Paul, in 1 Cor. 6: 10, tells us that no drunkard shall inherit the kingdom of God; that ten saloons are started for every mission that is established,—what shall we do? Quit teaching temperance in the Sunday school, quit advocating its principles because we are still defeated? No, brethren, we will not give up the ship. Hope shall be our watchword and God our hiding place.

Brother,

"Pass on the word, be thine the voice of cheer,  
Clear let it ring aloft from slope to slope;  
Till every vale and mountain top shall hear  
The rallying call to strive, to help, to hope."

Lorark, Ill

#### "MAMMA, ARE YOU A CHRISTIAN?"

A WOMAN of influence, the wife of a prominent lawyer, told the story of her conversion in a prayer-meeting. She said, "Last evening my little girl came to me and said:

"Mamma, are you a Christian?"

"No, Fanny, I am not."

"She turned away, and I heard her say:

"Well, if mamma is not a Christian, I don't want to be one."

"I tell you, my dear friends, it went to my heart; and then and there I tried to give myself up to Christ."

Little do mothers think of the influence which they are exercising over their children for good or ill. The children look to mother as the pattern of all perfection, and if mother is not a Christian, why should they be? But if the mother is trying to serve the Lord faithfully, that fact is a reason why the child should follow in her footsteps.

How sad must be the thought of a mother who finds that her example has led her children away from the path of life, and caused them to think that the service of the Lord was a matter of little importance to them. How blessed, on the other hand, it must be for a mother to so guide her children that they shall enter the paths of peace and truth, and rise up to call her blessed indeed.

#### THE CRIME OF DRINKING.

THE fearful desolations wrought by intemperance appal us. A noted lawyer says, "My experience at the bar has satisfied me that intemperance is the direct cause of nearly all the crime that is committed in our country. I have seen at the bar over thirty years, have been engaged in nearly four thousand criminal cases, and on mature reflection I am satisfied that over three thousand of those cases have originated from drunkenness alone, and I believe that a great proportion of the remainder could be traced either directly or indirectly to this great source of crime."



## Missionary and Tract Work Department.

"Upon the first day of the week, every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9: 7

### Committee:

E. Eby, . . . . . Chairman, Booth, Kas. D. L. Miller, . . . . . Vice Chairman and Treasurer, Mt. Morris, Ill. S. F. Sanger, . . . . . Bridgewater, Va. S. R. Zug, . . . . . Master-onville, Pa. S. W. Hoover, . . . . . Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L. MISS. AND TRACT COM.,  
Galen B. Royer, Sec. Mt. Morris, Ill.

### BEAUTIFUL HANDS.

SUCH beautiful, beautiful hands!  
Though not so white or small,  
That you, I know, would never think  
That they were fair at all.  
I've looked on hands whose form and hue  
A sculptor's dream might be,  
Yet are these aged, wrinkled hands  
Most beautiful to me.  
Such beautiful, beautiful hands!  
Though the heart was wary and sad  
These patient hands kept tolling on  
That the children might be glad.  
I almost weep, as looking back  
To childhood's distant day,  
I think how these dear hands rested not  
When mine were at their play.  
But oh! beyond this shadow land,—  
Where all is bright and fair,  
I know full well these dear old hands  
Will palms of victory bear.  
Where crystal streams, through endless time,  
Flow over golden sands,  
And where the old grow young again,  
I'll clasp my mother's hands.

—Selected.

### OUR MISSION WORK.

BY GALEN B. ROYER.

#### Chapter 2—The Committees, Constitution and By-laws

THE Committee is governed by a Constitution given them by Annual Meeting, and is legally recognized in its charter, held under the statutes of the State of Illinois. The following is the constitution:

(1) The Standing Committee shall nominate, and Annual Meeting approve and perpetuate a Committee of "five members as Trustees," to serve for a term of three years, except those first appointed, one of whom shall serve one year, two two years, and two three years. Said Committee shall be called the General Missionary and Tract Committee of the German Baptist Brethren church, and shall be the successor of both the General Church Election and Missionary Committee, and the Book and Tract Work, to hold in trust, manage, control and use all the property rights and interests now vested in both the above named organizations for the promotion of the object for which they were designed.

(2) The Committee shall meet as often as necessary to carry on its work successfully, and shall elect its own officers, make its own by-laws, fill all vacancies that may incidentally occur in the Committee, inform Standing Committee each year whose term has expired, and recommend to General Conference for adoption, anything necessary to forward its work.

(3) The object of this Committee shall be to send suitable Brethren to preach the Gospel and to assist in building plain houses of worship, publishing and distributing printed matter, to organize and build up churches, and, when suitable arrangements can be made and wisdom dictates, to own and control all the publishing interests of the church.

(4) Any church situated in a State District, in order to get help from the General Committee, must first circulate a subscription among themselves and raise all they can, and then apply to the District Committee for help. If the District Committee is unable to supply the deficiency, help may be

obtained from the General Committee, either as a loan, donation, or both, if need be, upon approval and recommendation of the District Committee.

(5) The General Committee shall quarterly, or oftener, circulate throughout the Brotherhood a printed report explanatory of the nature and progress of its work, and shall annually submit a report of all its work to the General Conference for approval, and the Standing Committee shall annually inspect the report of the General Committee before it is submitted to the General Conference, and shall assist the Committee in developing any necessary improvements for advancing the work.

(6) The funds for this work shall consist of bequests, endowments, free-will offerings and money received as life interests, and from the sale of publications.

(7) We recommend that each member give for the Mission and Tract Work of the church as the Lord has prospered him, upon the principle taught in 1 Cor. 16: 8.

(8) Let each congregation throughout the Brotherhood appoint solicitors to solicit all members annually, and receive their offerings, and forward same to the General Committee who shall receipt for the amount, and upon application shall annually forward tracts to such congregation to the value of ten per cent of the sum sent.

(9) Any person paying or obligating him or herself to pay twenty or more dollars, as a life membership, as an endowment of the work or otherwise, shall be entitled to draw publications annually to the value of one dollar for each twenty dollars so contributed.

(10) The Standing Committee shall nominate, and Annual Meeting confirm, a committee of five faithful and well-informed brethren, whose duty it will be to examine and approve of all matters to be published and distributed as tracts.

(11) All former decisions touching the General Church Election and Missionary Work, or the Book and Tract Work, in any way conflicting with this arrangement, shall upon the adoption of this report become null and void.

Besides the Constitution the Committee is governed by the following By-laws:

1. The officers of the Committee shall be Chairman, Assistant Chairman, Secretary and Treasurer.

2. The Chairman shall preside at all meetings of the Committee; or in case of his absence the Assistant Chairman shall preside and shall perform all duties belonging to that office.

3. It shall be the duty of the Secretary to keep in a book provided for that purpose a correct record of the meetings of the Committee, to attend to all correspondence, to receive and keep a correct account of all money paid in, and turn the same over to the Treasurer, to keep the books of the Committee, to have charge of and send out tracts and books kept for sale and distribution by the Committee, and shall perform such other duties as usually devolve upon such officer.

4. The Treasurer shall have charge of all money, notes, deeds, bonds and other property belonging to the Committee. He shall look after making loans of the endowment fund, and shall pay out money only by order of the Committee.

5. The Committee shall have three regular meetings each year. One at our Annual Meeting the day before the convening of Standing Committee, one on the second Monday in October, and one on the second Monday in February. All regular meetings are to begin at 8 o'clock A. M.

6. Other meetings may be called by the Chairman or Assistant Chairman and Secretary, whenever it is deemed necessary.

7. A majority of the Committee shall constitute a quorum for the transaction of business, and all questions shall be decided by a majority of the members present.

It will be noticed by carefully reading Sec. 3 of our Constitution that the Committee is authorized to assist in building plain houses of worship. This does not give the privilege of paying off church debts on a house. That the Committee may act as intelligently as possible in rendering assistance for building meetinghouses, the following rules are to be complied with in making application for help:

1. Every congregation should endeavor, by effort within itself, or by calling upon the District Mission Board, to build its house of worship; and when aid is needed, the smallest sum that will meet the case should be asked for.

2. In making application the following particulars should be included:

(a) The number of members and the average attendance on public worship.

(b) Other denominations and the size of their congregations in the immediate neighborhood.

(c) The nature of the business in the community, the character and condition of the people, and whether the population is increasing, stationary, or decreasing.

(d) The proposed size and cost of the house.

(e) The amount raised by the congregation.

(f) In case of a donation a statement that the congregation

agrees to contribute at least once each year to the General Mission Fund as the Lord has prospered them.

3. All petitions for help, either by donation or loan, coming from an organized District, must be endorsed by the District Mission Board before it will be entertained by the Committee.

To avoid misunderstandings or danger of money allowed on meetinghouses, to be misapplied, the following governs all appropriations for such purposes:

"That in aiding in building meetinghouses, the money appropriated shall not be advanced, in case of donations, until the Secretary receives an order from the District Board that the money is needed, and, in case of loans, until all necessary papers securing loan, with an assurance of clear title of land on which the house is built, is placed in the hands of the Secretary."

Money is loaned to churches regularly at five per cent interest, payable annually, and usually for a time requested by the congregation. Money may be either donated or loaned or both, the Committee reserving the right to decide the amount for each way, according to the peculiarities of the case.

### THE TRAINING OF YOUNG CONVERTS.

BY D. L. FORNEY.

The above subject is well worthy of careful consideration on the part of every minister and every lay member as well. The training of souls for eternity is a matter of no small moment. The welfare of the church both for the present and the future depends on how the young are brought into the work.

One thing is very certain,—the young must have something to do. While Christ says to Peter, "Feed my lambs," he has also given to "every man his work." And while it is necessary to feed and be fed, we must also do something to grow in grace. The child nature manifests activity and must be employed. The parent or teacher who continually inflicts upon the child, "Don't do this," "Quit doing that," "Keep quiet there," etc., is grasping the wrong end of the lever, to say the least. The child must do, so give him something he may do, and the teacher will not need many "don'ts" to supply a very large school.

So in the church. Give the young convert something to do. The minister, the Sunday-school Superintendent and teacher, the leader in the prayer meeting can find some special work for each one under his care. The Sunday-school teacher may ask one pupil to find three events of Jesus' life that occurred on mountain tops, and he has a work to do that will profitably employ both time and thought. The leader in prayer meeting may suggest to one young member to read certain verses of Scripture at the next meeting, or he may request him to close in prayer. The minister may quietly say to another, "There is a certain young man I wish you would speak to in regard to his salvation and pray that he may come to Christ." There are many ways in which the thoughtful minister and teacher may employ the talent under his care to aid him in his work, instead of trying to do it all himself. Too often the idea seems to prevail that the young must be petted and fondled, or simply "fed," and can do no active work. But how can they properly develop without exercise? The worker bees sets out to work almost as soon as it leaves its cell, and continues to work during life.

Let us show that we repose confidence in the young and that their efforts, though weak at first, are appreciated. If, in their zeal to work and do something, mistakes are made, kindly show a better way. There is work for each one that he can and should do, and it is the duty of those who are older to help them find it.



The Sunday school affords a large field for activity and usefulness, for both teacher and scholar, and is besides a training-school for other fields of work. Where there are a half dozen, or fewer young members, a Sunday-school normal or Bible class should be organized, meeting once a week or oftener, for the study of the Word. A singing class might, in many places, be organized to profit and the musical talent of the church be developed. The young should also be directed and encouraged in the reading of good literature and in this line Our Missionary Reading Circle furnishes a very commendable list of books.

With a love for souls that characterized our Blessed Master, and with a prayer for the guidance of his Holy Spirit, those who have the training of souls under their care may do it faithfully and to the honor and glory of God. It is a work too important to be neglected or passed over lightly. As to whether a noble life is attained depends largely on the trend that is given it while in the formative period. Those who are young should not neglect any of the factors that go to make the Christian character what it should be, nor should others place a stumbling-block in the way to hinder their progress.

*Palestine, Ark.*

#### PRAYER AND WAR.

BY A HUTCHISON.

Jesus says, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18: 36. From the above language, we are safe in saying that Jesus made a very clear distinction between his kingdom and that of this world. And it is furthermore evident that his disciples were not regarded as warriors. As proof see John 11: 47, 48 "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." There is very strong evidence here to show that when the people believed on Jesus they ceased to use the carnal sword. See also 2 Cor. 10: 4. But while they did not use the carnal weapons, they did use the Sword of the Spirit, and prayer was one of the means employed, when the Lord's battles were to be fought. But no blood was shed.

Let us see what the Lord said about mixing bloodshed and prayer. Isa 1: 15 says, "And when ye spread forth your hands, I will hide mine eyes from you; yes, when ye make many prayers, I will not hear: your hands are full of blood." From what is here said about the mixing of prayer and war, it would seem as if the two were uncongential companions. And in addition to this, we will notice what an apostle has to say about the combination. He asks a question which we will all do well to consider carefully. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not, etc." James 4: 1, 2. Here it is clearly shown that our prayers have not the promise, while we are fighting and warring.

But we proceed to notice other Scriptures. Prov. 1: 16: "For their feet run to evil, and make haste to shed blood." Here you will notice that bloodshed is associated with evil,—and, therefore, not a suitable accompaniment for prayer. And

this is very much like what we read from Paul in Rom. 8: 15-18, which says, "Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." Surely this indicates a very unfavorable frame of mind for a season of humble, grateful prayer.

In the language of David we have a solemn fact set forth. He says, "I am for peace: but when I speak, they are for war." Psa. 120: 7. Why should such a condition of things be true? We will have Paul tell us. He says, "But as then he that was born after the Spirit, even so it is now." Gal. 4: 29 But why is there such a difference between the two? Perhaps the following is the best answer we can get: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. And Rom. 8: 7 gives us to understand why the natural man does not receive the things of the Spirit. It says, "Because the carnal mind is enmity against God." Now if the man who claims to be a Christian is heard to reason and seen to act the same as the natural man, where is the evidence of his regeneration? It matters not how loudly they may pray. We must remember that the Lord has said, "When ye make many prayers, I will not hear: your hands are full of blood." Micah 7: 2 says, "The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood." If war is in harmony with the Divine Spirit, what will we do with the following: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more?" Micah 4: 3 give us the same.

Why could not King David build a house to the Lord? We will let him answer for himself. "But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." 1 Chron. 22: 8 See also 1 Kings 5: 3. A good rule for Christian life is found in the following Scriptures: Luke 6: 31 says, "And as ye would that men should do to you, do ye also to them likewise." Now we do not want another to injure us, but we do wish others to pray for us. And again, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if mine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Rom. 12: 17-20. See also Prov. 25: 21, 22.

But we hear persons supposing cases,—such as persons coming to our houses, etc, to do us or our families an injury. Well, don't you know that the supposing business was brought up very soon after Jesus began to teach his peace doctrine? "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." John 11: 47, 48 If the disciples of Jesus were to use the carnal sword at all, their believing on Christ would not take from them their strength, or in any way weaken their physical force. More of the heart-felt prayers would

be very desirable, but fewer wars would be especially pleasant.

*McPherson, Kans.*

#### ANCIENT LITERATURE.

*The Literary Digest* says: "Early Christian literature is again to be enriched from one of the many Eastern sources which have been made accessible during recent years. The oldest Christian people in existence, that have retained their national independence, are the Abyssinians, and to them Christian scholarship has been indebted, not only for a valuable and ancient version of the Bible, but also for such works as the Book of Enoch, the Book of Jubilees, the Ascension of Isaiah, and similar specimens of earliest Christian or Judæo-Christian literature, which had been lost to the rest of Christianity. Now new treasures are to be brought from this hermit nation of Eastern Africa. The present King, Menelik II., has recently undertaken an expedition south of Shoa to the islands of the Zai Sea, which are some of the oldest civilized spots in Abyssinia, and has brought from them a large collection of old manuscripts, which he proposes to put into the library of his new capital, Addis Abeba. Tradition says that during the Mohammedan invasions into Abyssinia in the sixteenth century, the libraries of the Abyssinian kings were transferred to these islands, especially on the island Dabra Simon, or Mt. Sinai. The fact that a large collection of very old and valuable literary finds were discovered there shows that these traditions are not without foundation. As Ethiopic or Abyssinian literature is purely and entirely of a Biblical and theological character, and has been especially rich in works of a very early era, it is more than probable that valuable works will be restored to the church. A preliminary examination has also led to this belief.—*Translated and Condensed for The Literary Digest.*"

"THERE is a wild flower resembling the orchid, which grows in several parts of Turkey. It is an exact floral image of a humming bird. The breast is green, the wings are a deep rose color, the throat yellow, and the head and beak almost black."

#### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost, by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of Modern Christendom, to point out ground that all must concede to be infallibly safe.

—The above principles of our Fraternity are set forth on our Brethren's Envelopes. Use them! Price 15 cents per package; 40 cents per hundred.



# The Gospel Messenger.

A Weekly at \$1.50 Per Annum

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J. H. MOORE, }  
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Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

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THERE is much said in these days about the importance and necessity of the church adapting itself to the requirements of the age in which we live. But would it not be more in line with the immutable laws of God to have the age adapt itself to the church, to the principles of the Gospel of Jesus Christ?

A BROTHER who is interested in the purity of the church and also favors having a special Annual Meeting in 1900 asks if it would not be well to appoint a week of fasting and prayer that the church might be cleansed from the use of tobacco, so that when we meet in Conference in 1900 we might be free from this filthy habit. We believe it would be well, for it seems that the tobacco habit is of that kind which "goeth not out but by prayer and fasting."

We must commend those of our Sunday-school workers who are encouraging all they can the use of our *Quarterlies* in the preparation of the lessons at home, but discouraging their use to recite from in the school. Our *Quarterlies* are intended as helps in preparing the lessons, not in reciting them. Every child who is old enough to read should have a Bible of his own, and he should be encouraged to take it to Sunday school and use it.

By substituting the word Brethren for Quaker, we have this in part from an exchange: "The Brethren may be behind the times, but we must not forget that the times were once behind them. They protested against slavery when others protected it; their communications were yea and nay, when the mouths of others were filled with oaths and profanity; they were peace-loving when all the world was war-making; they were simple in their apparel when their contemporaries strutted in powdered periwigs, cocked hats and gold knee buckles; they were sober and loved temperance when others were sowing the seed of intemperance, and the world is reaping the harvest to-day. As the times were behind the Quakers and the Brethren a century ago, so the times are behind them to-day."

A NUMBER of letters have been received, commanding the plan of holding a special Annual Meeting as set forth editorially in a recent number of the MESSENGER. Others who have not written have expressed themselves as being well pleased with the thought of holding a meeting of that kind. The Brethren at Decatur will introduce a part of the plan by having a week's preaching before the Council opens. It is well. Why not utilize the Tabernacle for preaching the Gospel both before and after Annual Meeting?

A BROTHER who travels extensively among the churches says he has found ministers in some localities "who don't really know that we have a selection of tracts for distribution, and it seems they do not care to know." It is to be sincerely hoped that the ministers in our church who take such little interest in her affairs as to know nothing about the Mission and Tract Work are few in number, and that they may be speedily awakened from their lethargy. The ancient proverb, "Where ignorance is bliss 'tis folly to be wise," does not apply to the above cases.

A VERY common way of excusing our own faults is to call attention to the errors of others, and then comfort ourselves with the thought that we are no worse than they. It is equally common for us to condone the misdoings of our friends by pointing out the shortcomings of others. All this is dangerous. The quality of an action is to be judged not by what others do, but by the standard of right,—the Word of God. The Scripture puts the subject in this forcible language: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

We get a good many encouraging letters from our agents who have worked many years for the church paper. We are indebted to these faithful workers for much of the success which has attended our efforts. One of our oldest agents writes: "I shall endeavor to do the best I can in the interest of the GOSPEL MESSENGER, and hope that I may be instrumental in adding many new names to your already large list. I have been agent since the year '56, with the exception of two or three years. I commenced with the *Gospel Visitor*, then the *Christian Family Companion* and then the GOSPEL MESSENGER, and so far have never lost anything. Now I am getting old,—have passed my seventieth year, but still feel a wish to do all the good I can." May the Lord give our brother many years of life yet in which to do good.

It is remarkable how our feelings and modes of thought are influenced by our surroundings. Our eastern editor, born and reared among the beautiful mountains and valleys of Western Pennsylvania, where the laughing waters of the blue Juniata meander peacefully through green meadows and fertile farms, in their ever onward course to the sea, has his thoughts of heaven bounded by the mountain slopes of his own quiet, peaceful home. Our Western editor confesses to a kind of shut-in feeling, when he visits the hill country in the East. The broad prairies, with plenty of breathing space, as wide and as boundless as God's goodness and mercy, seem to him to be a fit representation of heaven. But, after all, we may thank God that the home of the soul will be better than the hills of Judea, the valleys of the East, or the broad prairies of the West. When we get there we shall be satisfied, and that is more than can be said of any earthly home. Yes, thank God, satisfied!

## MATERIALISM.

MANY of our readers will recall the excitement created a quarter of a century ago when the theory of Darwin's evolution was promulgated. At that time materialism, which taught that matter and the motions of matter made up all there was of existence, swept over Europe and America and many Christians were fearful of the results. The conflict between science and religion was a favorite subject and hundreds of books were issued on this and kindred topics. Many scholars said science must take the lead and religion give way. But now a great change has taken place. Evolution has been tested and found wanting, and materialism is being relegated to a place among the exploded scientific theories of the past.

From an able editorial in the *New York Tribune* we quote as follows:

"A few years ago materialism seemed to be carrying everything before it. It is doing so no longer. It is becoming discredited in the house of its friends. Mr. Balfour, himself, once a reputed agnostic, if not materialist, has just turned upon it the terrible inquiry of science, its supposed godfather, and has riddled its defences full of holes. Nor is Mr. Balfour the only champion of a divine Fatherhood as against materialism. Mr. Herbert Spencer has disclaimed the materialistic teachings supposed to be found in his earlier works. Mr. Huxley has poured the vials of his biting scorn on those who assert that science has disproved the existence of a God, and has defined agnosticism in such a way that any Christian might conceivably accept it. Professor Prestwich declares uniformitarianism, once regarded as the chief postulate of science, to be a 'scientific fetish.' Weismann having declared design to be the only alternative to natural selection, Lord Kelvin accepts the alternative, and says the universe shows 'over-poweringly strong proofs of intelligent and benevolent design.' Mr. Benjamin Kidd rebukes certain scientists for belittling religion, and approvingly quotes Goethe's definition of religion as 'the deepest, nay, the one theme of the world's history, to which all others are subordinate.' And Lord Salisbury, not long ago, as a representative of the Royal Society, 'conveyed the voice of English science' in the declaration that the greatest danger of scientific speculation is 'the acceptance of mere conjecture in the name and place of knowledge, in preference to making frankly the admission that no certain knowledge can be attained.' To refer again to Professor Huxley, his dictum that 'all science starts with assumptions that are unproved, while they may be, and often are, erroneous,' is coming to be recognized as a fundamental postulate of science."

We rejoice that the friends of materialism are turning against their pet theory and are now championing the Fatherhood of God. Now let those so-called Christian philosophers who have been doing their best to bring discredit upon the Bible by trying to harmonize its teachings with evolution and materialism, and that other kindred school, of higher criticism, lay their mouths in the dust. When Balfour and Spencer and Huxley must defend the Divine Principle against the assaults of its own friends, it is time that such friends were placed where they belong, among the enemies of the truth. D. L. M.

## THE MARRIAGE RELATION.

AND God saw it was not good for man to be alone and made for him a companion and a helpmeet, and because of this it was said, "A man shall leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

In the fall of man God's law was broken and the harmony of creation was changed to discord. The changed order of things was especially severe on woman. The Jews, God's chosen people, hard-hearted and stiff-necked as they were, with a very imperfect knowledge of the proper rela-



tion between man and woman, compelled Moses to give them a writing of divorcement, but in the beginning it was not so. Thus they set aside God's first arrangement and replaced it with an imperfect law, and divorce was one of its most glaring imperfections.

It remained for Jesus Christ to reaffirm and set forth to the world God's first great law of marriage. In him men and women regained all they lost in Adam, "For as in Adam all die, even so in Christ shall all be made alive." If, then, we regain what we lost, the Christian husband and wife bear the same relation to each other as was borne by our first parents before the fall,—they are *one flesh*.

The Savior sets this forth in unmistakable language. If any doubt existed as to the force and power of the words found in Gen. 2:24, Jesus gives them the full recognition of a mandate. He says: "Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" Thus far we have the law quoted as found in Genesis and now Jesus makes a positive statement relative to it, and gives a positive command. "Wherefore," he says, "they are no more twain but one flesh. What God therefore hath joined together let not man put asunder."

In view of the looseness of the marriage vow and contract among professing Christians, it would seem relevant to ask, Is God's first law of marriage in force to-day? There can be but one answer to this question and that is so clearly set forth in the language before quoted that it needs no comment. It is so plain that the wayfaring man may read and understand.

The divorce laws, as they now stand on our statute books, are a disgrace to the fair name of our country, and the shame is deepened when it is known that annually thousands of professing Christians violate God's law and secure divorces and remarry. Divorces have, within twenty years, increased more than double the ratio of the increase of our population. The frequency and the ease with which God's law is broken by Christians (?) has led to the open discussion of the question, "Is marriage a failure?" The sneer of unbelief is hidden in this question.

On this subject a recent writer says, "The great cause of divorces is the liberty of remarriage after divorce. We say without the slightest hesitation that this is the most threatening evil of American life. Over 40,000 divorces were granted in this country in 1894, not one in ten of which would have been granted, had there not been the liberty of marrying again. It seems unjust to compel an innocent man or woman to remain unmarried after divorce, but we are convinced that this is the teaching of the Word of God, and that its observance would prevent the great majority of divorce cases. It is better that there should now and then be a case of such suffering than that the laws of God be broken and society be endangered by taking away the safeguards of marriage."

This glaring sin of our nation has not as yet found its way into our church. God help us to keep the church above and free from this great wave of impurity that is now sweeping over our country!

But we want to look at the sacred marriage relation from the standpoint of our holy Chris-

tianity. Taking the view of the marital relation, as set forth in God's first law of marriage, we have the statement of the fact that there is a mysterious union between husband and wife, so close, so sacred, and so holy that no man can sever it without violating the mandate of heaven, that where there is a union of hearts and of hands in the holy and sacred marriage relation there is such a blending of spirit and such a mysterious union of the physical nature that the twain are not only one in spirit but one in flesh. Paul refers to this relation when he says, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh." Eph. 5:28, 29.

It is to every child of God a great joy and blessing to fully and unreservedly accept this divine arrangement. Under it marriage becomes the highest and holiest of all human relations, and if entered into in the proper spirit and if the hearts are bound together by love, the happiest condition of life is thus entered upon. But it must be a union not for convenience, not of selfishness, not for the gratification of the lower nature, but a union based on the highest conjugal love. Such a union blessed of God as it will be, only death can put asunder, and then a wound is made in the heart of the one bereft that time is slow to heal.

It is a union of this kind that commends itself to all right-thinking people, and it is not only pleasant to think about, but it is a real comfort to meet a husband and wife who are thus united. There is joy and peace and good will and abounding love in the home where they dwell. It is felt by all who enter the portals and it flows out and blesses all who come in contact with it. In such a home the husband loves his wife even as his own body, and the wife loves her husband and submits to the godly man as unto the Lord. The home thus becomes the holiest and happiest place in this world. It is, as it ought to be, a heavenly place in Christ Jesus.

But alas, that it must be said this love is not to be found in all Christian homes. It is a mystery to us how a husband and wife, who are members of the church of Christ, can be bitter against each other, and speak unkindly to and of each other, how they can become cross and petulant and surly and finally lose all love for each other and make of their homes the very opposite of a heavenly place. To us all this seems so foreign to the Gospel teaching on the marriage relation that we have cause to doubt the reality of the profession of those who live in this way.

Not long since two young friends entered the marriage relation and in congratulating them we said, "You will be happy all the days the Lord gives you to live together in this world if you will but give each other the same kind, loving consideration from now on that you have shown during your courtship."

God intended that the marriage relation should be a blessing, and a great blessing it is to those who live in this relation as unto the Lord. God help those Christians who are not living in this relation as they should to repent quickly and determine by His help to learn to love each other and to live as becometh those professing godli-

D. L. M.

## WINDFALLS.

(Continued.)

Of late we have been doing considerable introspective thinking, and the more we try to do it, the more conscious we become of the fact that our thinking has been largely,—almost altogether,—objective. We are not, however, alarmed at this, as, after all, the subject matter for proper thought is outside of us.

In a late number of the *Sunday School Times*, a writer sets forth the danger of too much self-examination. That there are dangers in confining ourselves altogether to the introspective, must be evident to all who give the subject careful thought.

For our last mid-week prayer meeting we had the subject of "self-examination," and many good thoughts were given, both on the importance of examining ourselves to see whether we are in the faith, and also some of the dangers of too much self-examination. It was said that there are three ways in which we should do this self-examination.

1. Examine to see how we stand in our own estimation,—whether we are living up to our own standard of right,—whether our lives as we are living them, are satisfactory to ourselves. Very few of us do this, and as we look at ourselves and see what we really are, we naturally get an inspiration to become what we should be. The danger in this examination is, that when we see ourselves so far below what we would like to be and ought to be, we become discouraged and cease in our efforts of attaining to the perfect life. The advice of a late writer is, that, because of this danger, it is better for us to keep away from the introspective and select for us a perfect model outside of ourselves and strive to make ourselves like it. And as we have the consciousness of growing towards this we can feel assured that the inside will follow. While the inward look may be helpful to us in seeing our mistakes, and thus enable us to avoid them in the future, yet this look, without the objective ideal, can never make us what we ought to be.

The second look is to see how we stand in the estimation of our neighbors, and those round about us. We want to see ourselves as others see us. To do this, we must look at ourselves as we look at others, because this is the way in which others look at us. We don't know of a better way of looking at ourselves critically than this. Let us set before us our neighbor and give him a most searching examination from every possible standpoint, and after we have done this and made the summation of his character, then let us set the neighbor aside and place ourself in his place and go through precisely the same process. This will enable us to see ourself as we see our neighbors. And then, as we have seen ourself, so our neighbor will see us.

Don't be uneasy about the neighbor making mistakes. He is not more liable to do so than we are ourselves. Do you know that it is an extremely interesting thought to contemplate on what others think of us? It is not only interesting, but it may become very instructive to us. We are all anxious that others shall think well of us, and while this is so, we also know that if we would have others think well of us, we must live such a life as will command the respect and esteem of those around and about us. Any honor



esteem or praise we get without merit is undeserved and a fraud. The great question with us should be, "Am I living a life worthy of the esteem of others?"

The third look is to see how we stand with God. Of course God knows all about us and measures our lives by the standard of right, about which there can be no mistake, but we want to know for ourselves that we may be enabled to attain and to retain the relation in which we wish to stand to him from whom all of our good comes. About this should be our greatest concern, as upon our friendship with God depends our great and eternal happiness.

By the time these thoughts reach the readers, the Easter season, with its ceremonies and services, will be past, but how much it will add to the piety of the Christian world, cannot be measured or estimated. The event should be a means of grace to us all, as it is the basical rock upon which our hopes of eternal life are founded. If there be no resurrection, then is our faith, our hope, in vain. With the great apostle it was "the first of all." Establish the doctrine of the resurrection, and we have a real Christ, which means that we shall live again, and on this hope our heaven depends. Through force of custom and habit, these events are perpetuated and celebrated, but in much of the service the real purpose is overshadowed by worldliness, vain show and sham. If commemorated at all, it ought, indeed, to be a precious service to the true believer in Christ, as in it the question, "If a man die, shall he live again?" is fully and gloriously answered.

On Sunday morning, after seeing that the home appointments would be well filled, we started for Coffee Run, an appointment some fifteen miles south on the H. and B. Top R. R. in the James Creek congregation, where we met a small but attentive congregation. In the afternoon we were conveyed to the James Creek church for a 2:30 service. Here we met with a good congregation, and it being the opening day of the Sunday school at that place, we had quite a good percentage of young people and children at the meeting. As this was our old home, and the church in which we hope we were born again, our visit was a pleasant one. There was also a preaching service in the evening, which was fairly well attended, although it rained some and had the appearance for a very bad night.

The future of some of these old congregations often becomes a very serious question, and the answer of it depends largely on where our children go. If they are not held for the church, it is not very hard to see what will become of the church. If the means of grace cannot be so presented as to bring our own children into the fold, what can we expect from strangers? This church has lost heavily of late years, both by death and emigration; so that the membership is much smaller than years ago, yet the indications are hopeful, and by hard work and judicious care the prospects are fairly good. The Sunday school is well supplied with officers and teachers, —so that the outlook is promising. But what a change twenty years have made! In looking over the congregation, of all the elderly people who then filled the pews, only one,—just one,—is left, and he is our aged father, now in his eighty-sixth year, with good physical health and unimpaired faculties. He intensely enjoys religious services and seems to be as much concerned

about the church and her services as many of those who are young and enjoy greater possibilities for doing good for the Master. H. B. B.

#### AN INTERESTING OLD BOOK.

WHILE we were in Virginia last winter we had the pleasure of visiting at the home of Bro. Abram Garber, near the Flat Rock church. He had in his possession a number of old German books, and he kindly gave us several of them. Among them was a copy of the Nicodemus book, as it is commonly called. It purports to be a history of the life of Christ, written by Nicodemus, who came to Jesus by night. Of course there is not the slightest proof that it is authentic, but some of the sketches are interesting. Among these are the history of the cross of Christ and the story of the burial of Pontius Pilate. That our readers may judge of the contents of the book, we give a fair translation of the former story:

*Von Christi Creuzholz.*

"When Adam, the great forefather of us all, had overlived his time, he became very sick and felt that he must die. He called his son Seth, and sent him to the angel whom God had placed before the Garden of Eden, to watch it, and told him to pray the cherub to send him fruit from the tree of life, that he might partake of it and be made well again. Seth, the son, obeyed and went to the angel and made known his father's request. The angel gave Seth three seeds, and said to him: 'Plant them in the earth as soon as you return to your home, and from them will grow three slender twigs. Twist them together so that they may become the united trunk of a tree. On this tree, through the coming ages, will be found a fruit through which your father and all his pious children shall receive everlasting life.' Seth took the seeds in his hand and returned to his home, but his father in the meantime had died.

"Seth did just as the angel instructed him. He planted the three seeds in the earth, and from them sprang up three smooth, slender rods. These were twisted together, and formed the trunk of a tree. After it grew to some height, the three separated, one growing straight upward and bowing itself grew to the right and the other to the left, forming the shape of a cross. It stood for a long time unharmed, and no one knew what kind of a tree it was. When Solomon was securing timber for the building of the temple, the tree, with others, was cut down. The head carpenter, however, on account of its strong stem, and two outgrowing branches, found that it would be useful as a footway across the brook of Kedron, and there he laid it.

"When the Queen of the East came to Jerusalem to visit Solomon, she refused to walk over this foot-bridge, giving as a reason for her refusal, that in the time to come, the Jews would crucify their King upon it. Solomon, hearing this statement, had the tree taken away and cast into the Pool of Bethesda, where it remained until the time of Christ. It then so occurred that the pool was emptied, and the trunk of the tree, with its extended boughs, was found. It was then taken out, and laid on the ground. When the Jews sought for wood to make the cross, they found this and used it. Then was fulfilled what the angel had said, that from the three seeds he gave to Seth, a tree would come, on which would be found fruit through which Adam and all his pious children should have everlasting life. It is also to be said, that the cross tree was about three thousand years old."

Such is the history of the cross as found in the old Nicodemus book, printed more than one hundred years ago.

D. L. M.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Bourbon, Ind.—The Brethren of the Camp Creek church, Kosciusko Co., Ind., intend to hold their love feast June 12, at 4 P. M. A hearty invitation is extended.—*J. W. Shively, April 12.*

Musselman, Ohio.—The Lord willing, our love feast will be held in the Frankfort church, Ross Co., Ohio, May 17, at 4 P. M. Council-meeting will be held the day before, at 2 P. M.—*John C. Jones, April 15.*

Markleysburg, Pa.—Our meetings closed April 8 with eleven baptized, one reclaimed and two applicants that will be baptized in the near future. A good interest was manifested until the close. As I read the MESSENGER and see of so many making the good choice, the question comes to me, Where will all these young soldiers be found in a year from now? Yea, when death comes, where shall we find them then?—*Jasper Barnhouse, April 13.*

Talent, Oregon.—The Rogue River church met in quarterly council April 6 and all things passed off very pleasantly in love and union. June 1 was set for our love feast. There was preaching the same evening and also the next day at eleven o'clock. After services one was baptized who had been preaching for another church, and on Thursday following, three more came out on the Lord's side and were baptized.—*Susan M. Rhodes, March 11.*

Faukha, Iowa.—The church at this place met April 7, and organized our Sunday school for the season, with Brethren Frank Garber and J. W. Moore as Superintendents. We decided to use the Brethren's *Quarterlies* as helps. Bro. M. M. Myers, of Creston, Iowa, came to us April 13 and preached three sermons, telling us of the precious truths from the Book of books. He preached a grand Easter sermon from 1 Cor. 15. Then he told us how that "he that loveth his life shall lose it." Bro. Myers is to be with us again the second Sunday in May.—*Jemima Kob, Garden Grove, Iowa, April 15.*

Annual Meeting.—Brethren and all others must know that when the Committee of Arrangements say that no merchandising, not necessary for the successful carrying on of the Meeting, will be allowed on the Conference grounds, it will be useless for them to apply for privileges. All those living in the Southern District of Illinois, that expect to attend the Meeting as helps, in whatever department they may be assigned, and have not already reported their names to the Secretary, will please do so at once and they will then be employed as their names appear on the list.—*Wm. Lindsie, Sec., Cerro Gordo, Ill.*

Pawnee City, Nebr.—What embarrasses a people more than an unfaithful or unprincipled leader or shepherd? Many congregations are suffering from such causes. We scarcely see a sound body with a diseased head. With a diseased head there is but little disposition to labor. In the past six months, we labored in ten congregations. I have noticed one prevailing cause of inactivity. Here is a small body of believers who proved better than their head, which was severed, or rather committed suicide, a few years ago. There are many religious suicides. A few days ago we began laboring with the body here. There is hope of growth and increase. Last night one made the good confession. Excellent interest is manifested.—*J. E. Young, April 13.*



**Barred, Ohio.**—The members of the Lafayette church, Allen Co., Ohio, met in quarterly council April 13 with a fair attendance. All business was disposed of very pleasantly. Bro. Charley Wilkins was chosen as delegate to District Meeting. This being the first council-meeting the writer ever took part in, he was struck very forcibly with the spirit of love and oneness of mind that seemed to predominate throughout the meeting, and hope it may always be thus.—*G. A. Sander, April 13*

**Sipesville, Pa.**—We held our special council April 15, at Sipesville, Qaemahoning District, Somerset Co., Pa. All business passed off pleasantly, and the church seems to be in love and union. Bro. Joseph G. Bean was elected delegate to Annual Meeting, and brethren Emanuel J. Blough and John J. Darr to District Meeting. The date fixed for holding our love feast is June 9, commencing at 4 o'clock P. M. It will be held at the Frye church.—*William H. B'ough, Stanton's Mill, Pa.*

**Ephrata, Pa.**—We met in quarterly council at the Mohler meetinghouse April 13. It was well attended. One sister was reclaimed and one made application for baptism. We appointed our love feast for May 15 and 16. We have Sunday school in Ephrata, where we have enrolled one hundred and forty scholars and teachers. We use the Brethren's Sunday School Song Book, and find it quite a help in Sunday-school work and Bible class meetings. May God bless all efforts put forth for the spreading of the Gospel and saving of souls!—*Emma K. Teltzer, April 16.*

**Cerro Gordo, Ill.**—The church here met April 4 in quarterly council. While there was considerable business before the meeting, all seemed to be disposed of with the best of feeling. There were quite a number of letters of membership given, and also some received. The Home Mission was remembered with a donation of \$25. This church resolved to raise \$25 each quarter for Home Mission work. Many of us are looking forward with bright anticipation to the happy reunion in Oakland Park, where Annual Meeting is to be held. May the meeting be the means of saving many souls!—*J. M. Shively, April 15.*

**Goshen, Ind.**—The Elkhart church met in quarterly council March 2 with business of ordinary character passing off harmoniously. We had two call meetings later, for the adjustment of special business. Bro. Levi Hope was elected delegate to Annual Meeting. It was decided to hold a Communion May 23. Improvements in the way of enlargements and conveniences are about completed on the West Goshen house. Bro. Zollers recently delivered a number of very interesting sermons in our congregation. We, as a congregation, are blessed with great opportunities in the way of the spreading of the Gospel. May we ever watch!—*Aaron I. Hess, April 15.*

**Cook's Creek Church, Va.**—Our council-meeting, following the annual visit, came off at the Garber church April 10. The committee of elders, appointed by District Meeting to visit the local churches, was present, and presented the order of the church to the congregation and required the officials to subscribe to it. Brethren Solomon Bowman and G. O. Spitzler were elected to the ministry. Brethren John A. Wenger, Silas Miller, Salor Thomas and Jacob Miller were chosen to the deacon's office. S. F. Sanger and J. M. Kagey were authorized to represent us at Annual Meeting, and Solomon Bowman and G. O. Spitzler at District Meeting.—*J. M. Kagey, Dayton, Va., April 13.*

**South Beatrice Church, Nebr.**—We met in Sunday school yesterday to further organize by choosing our teachers. We think we have the prospect of having one of the most prosperous Sunday schools that this church has ever had. We judge from the interest that is taken. Bro. James Gilbert, from Kansas, was with us and preached one of his soul-cheering sermons. He gave us a missionary sermon, after which a collection was taken, and we raised over \$17.00 for the General Missionary cause. He preached again in the evening, particularly to the young, the importance of starting young in the Christian life.—*F. J. Price, April 15.*

**Woodberry, Baltimore, Md.**—Bro. S. F. Sanger, of Bridgewater, Va., preached two sermons for us this beautiful Easter Sunday, taking the "Resurrection" for his subject in the morning. Not knowing Bro. Sanger was in the city till Saturday, we could not make an appointment for him till Sunday morning, so I hurriedly went around to about seven families before breakfast, waking most of them from their sleep; and the good news brought an average attendance to enjoy the unexpected Easter services, which resulted in so much good by cheering us on our way heavenward. Truly our work is increasing and looks very encouraging in this place. Our prospects for having two houses of worship in Baltimore in the near future are growing brighter every day. Bro. Quinlan's Bible class, which convenes every Wednesday evening at private house, is becoming very interesting, with an increasing attendance. The young people's meeting has never prompted so much soul-reviving study as it is now doing. We started a singing class last week, to better our condition in that direction. We are earnestly working to enlarge the borders of Zion in this large city. The prayers of the righteous are ever solicited in our behalf.—*J. S. Geiser, April 14.*

**Elkhart Valley Church, Ind.**—Since our last writing we spent ten days with the Brethren at Garrett, Ind. One was restored and one baptized. March 26 we went to McPherson, Kans., and accompanied sister Parker's mother to her home in Ohio. Wife met us at Ashland, April 2, and is expected here to-morrow. We came home April 10, to resume our work in the home church. While at Garrett we took a cold that materially lessened the pleasure of our visit west and east. It still clings to us, but we hope to be in usual health ere long. Church work is moving along pleasantly with us, everything considered. We note with much pleasure that Eld. Amsy Paterbaugh, of Oswego, Ind., has moved into the Elkhart Valley church. He has been ill for a few weeks, but is now getting better. Bro. Collins, of Waterford, Ind., was present at our Sunday service and interpreted for the mutes. At the close of the morning service, Mr. George Hayes, a mute, of Mishawaka, Ind., received baptism. Two mute lady friends of his from the same place, were present. The scene was solemn and impressive, as the mutes are very calm and reverential in all their religious work. Bro. Cross, of Waterford, has been chosen to preach to the mutes and we hope his work will be instrumental in gathering many into the fold. Churches that have mutes living in their territory should call Bro. Cross to teach them the true Gospel of Jesus. Bro. Cross is well acquainted with his Bible and presents the Truth very forcibly in the sign language. He ought to be at constant work among the mutes, but cannot unless the State Mission Board or churches will call him and meet the expense. More good can be done by Bro. Cross preaching to them in the home than can be done through an interpreter.—*I. D. Parker.*

**Lordsburg, Cal.**—This will inform you that I was afflicted with a pain in my breast so that I was confined to my bed, but by the earnest prayers of the brethren and sisters, the Lord raised me again. The Lord willing, myself, wife and daughter, Mary Kuns, think of going to Annual Meeting. My son, John W. Metzger, and wife, started for Cerro Gordo, Ill., March 9. General health here is good and weather like summer. I like to read the MESSENGER. Every family should have it. It brings such good news.—*John Metzger, April 12.*

**Lost Prairie, Ill.**—Last Saturday evening and Sunday evening, April 6 and 7, were Bro. Oripe's regular appointments at Lost Prairie mission. Two more came out and made the good confession. They will be baptized in the new pool at Liberty, in the near future. Bro. Oripe has been preaching here at this point since last September. He preaches the first and third Saturdays and Sundays of each month, and is doing a grand work. We have prayer meetings on Tuesday evenings at the homes of some of the members. We have a good attendance. All seem hungering and thirsting for heavenly food. Bro. Oripe remained with us and was present at our prayer meeting. Sunday school was kept up all winter at this point, and is in a flourishing condition. We wish the prayers of the Brotherhood for the little band at this place.—*Robert B. Carr, April 13.*

**Moscow Church, Idaho.**—We enjoyed a very pleasant council-meeting April 6. Considerable business came before the meeting, but everything passed off pleasantly. We decided to hold our Communion June 1, commencing about 6 P. M. Our elder, S. S. Barklow, and family, arrived here March 26 to labor in this large field. Eld. Barklow is sent here by our District Mission Board. At our last council-meeting we received two by letter and granted two letters. We would like for members, especially ministers, who are contemplating a change of location to investigate this part of the country. There is a large field here for missionary work. We always raise an abundance to live on. Those interested can learn more about the Palouse country by addressing Bro. J. N. Gwin or the writer at Moscow. Our coldest day the past winter was two degrees below zero. To those that want to labor for the Master and help to spread the Gospel of the Son of God, I would say, Come to Idaho and Washington. There is room for all that will come.—*J. U. G. Stiversen, Moscow, Idaho, April 8.*

**Pittsburg, Kans.**—Brethren Sydney Hodgden and Boyd preached at a schoolhouse five miles north of the city yesterday and last night. They gave us three good sermons. Marked attention was given to the Word preached. It is the first effort put forth by the Brethren at this place. One thing we especially noticed was, the congregations were a plain, honest-looking people, and, in Bro. Hodgden's closing remarks, he referred to the Brethren as being such a people. One man remarked that it was the first Dunker preacher he had heard for fifteen years. Bro. Charles Williams and wife are the only members living near there. There are ten members of us living here in the city with those also five miles north. Our need here is a brother that will devote his entire time to the ministry. When we see the good work going on in other cities and towns, why not here as well? We expect to organize a Sunday school next Sunday at our schoolhouse, as there are parents and children on both sides of us that certainly need religious training; at least we are going to make an effort for the children, God being our helper.—*John A. Studebaker, April 15.*



**Mansfield, Ill.**—Our council-meeting was on Saturday, April 6. Our Communion will be held June 8, at 5 P. M. All are cordially invited. Eld. John Barnhart was elected delegate to Annual Meeting and S. P. Knapp, alternate.—*A. Greenwalt, April 20.*

**Garrison, Iowa.**—In the article I wrote for GOSPEL MESSENGER, No. 15, page 237, read "including the five years to come," instead of "during the five years to come." It makes our offering rather insignificant to put it "5" instead of "35." It was not our intention to place it so low.—*Stephen Johnson.*

**Ashland, Ohio.**—The members of the Ashland church met in regular quarterly council April 19. The church was reported by the visiting brethren to be in love and peace. All business was disposed of in a Christian spirit and satisfactory to all present. We decided to hold a love feast May 25, commencing at 10 o'clock A. M. We expect to have meeting evenings, commencing on the 18th, and continuing up to the feast. Eld. Tobias Hoover, of the Black River church, was with us at our council. Bro. T. S. Moherman has returned from Mt. Morris, and his labors and presence are much appreciated by us all.—*W. F. England.*

**Spring Gap, W. Va.**—We have enjoyed some good preaching recently. Bro. Benjamin W. Smith and Bro. D. B. Arnold preached for us. We had a council March 23, and Bro. D. B. Arnold preached for us Saturday night and Sunday. Bro. Alpheus Whitacre was called to the deacon's office. There were no immediate accessions to the church, yet his presence will long be remembered by the faithful. His farewell remarks were sympathetic and encouraging. We have moved away from Spring Gap to Higgensville, and we hope that Bro. Benjamin W. Smith will preach for us here. We were sorry to leave our brethren and sisters.—*Annie B. Schanholtz.*

**Carlisle, Ark.**—My good wife and self are here in this part of the goodly land. The people here are very kind indeed. We are glad we find so many kind hearts and hands ever ready to administer to the afflicted. We feel to make mention of the kind family whose hospitality we are sharing.—Mr. and Mrs. Turrentine. Such kind families the world has very few of. We feel that ere long God will help erect a church-house here to honor his name. Many are the calls for preaching and but few to come South. Bro. Charles Delp is here with us and has more calls for preaching than he can possibly fill. There is one applicant for baptism and many are counting the cost. Who will heed the Macedonian call? We need more MESSENGERS for free distribution.—*James H. Larkins.*

**Naperville, Ill.**—The Naperville church held its regular council April 13. Much business came before the meeting and was disposed of in a prayerful and satisfactory manner. Our congregation is united on Gospel principles and the order of the church. The brethren have secured a lot in Batavia, Ill., the west arm of the Naperville church, and will build a meetinghouse as soon as money can be secured. We also organized our Sunday school April 7 and an effort will be made to do still more aggressive work in the Master's cause. Bro. Levi Netzey was chosen as Superintendent. The school has decided to use the *Quarterlies* as helps to the lessons, but will depend more upon the Word in regard to asking and answering questions. Delegates were appointed for both District and Annual Meeting. We also decided to hold our love feast June 8 and 9, commencing at two o'clock P. M. *Harvey M. Barkdoll, Warrenville, Ill.*

**Scallion, Pa.**—Bro. John C. Beal, of Howard Lake, Wright Co., Minn., wants to hand his certificate to the nearest congregation of the Brethren. Elders nearest to him will please take notice. This is written by request of our aged brother. He received his certificate from the Middle Creek congregation, Somerset Co., Pa.—*Geo W. Lowry.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Eddy, Lagrange Co., Ind.

I CAME here April 8 and commenced meeting in the Harris schoolhouse and continued with increasing interest until Friday night, the 19th, when we received a message to come home immediately on account of our niece having taken a severe attack of the erysipelas; so we closed with one applicant for baptism, whom we baptized Saturday morning before taking the train for home. On reaching home we found our niece a little better, but yet very sick. The place of meeting was where the Brethren are numerically weak, only a few living in the immediate vicinity. We are sorry that the meeting had to close at this time, as the interest was increasing and others seemed to be near the kingdom. We trust they will be gathered into the fold yet. I feel that points like this ought to be looked after and that much good might be done if they were carefully worked. DANIEL SNELL

Sidney, Ind., April 21.

## Annual Meeting Notice.

To those who attend Annual Meeting and others who wish to secure souvenirs, we will say that the Committee of Arrangements have purchased a good quality of decorated queensware which they will sell at forty per cent less than retail price, knives and forks that sell at \$1.50 we will sell at \$1.00. Best German silver table spoons, 75 cents per set; teaspoons, 40 cents per set. The knives and spoons are all stamped, "German Baptist Brethren's Conference, 1855." These may be secured at any time by remitting the price to the secretary, and they can be taken away near the close of the meeting. Those desiring to tent at the grounds during preaching and Conference, can secure the use of tents, ten by twelve, for ten days at \$2.00. Tents twelve by fourteen, for \$2.50. Individuals will be charged 50 cents each for ten days or less. Spring cots, 25 cents extra. Pillow and comforter, 25 cents extra. No orders accepted for tents or lodging unless accompanied by the cash. No orders accepted for tents after May 20. WM. LANDIS, Sec.

From Washington, D. C.

A FEW weeks ago we had two very interesting Bible talks by Bro. D. L. Miller, as he was on his return West from Virginia. These Bible talks were very instructive, and increased our faith in the authenticity of the Bible. Bro. Miller is certainly a great power in the hands of God.

Recently we had a very pleasant council-meeting (as is characteristic of all our meetings) and among other things we had under consideration the question of how to obtain a church building. Our want of a churchhouse is our greatest drawback in advancing our mission work in this city. People look upon it as simply an experiment, and

not knowing whether it will be permanent or not, will not join the church. We know this from observation in our case as well as in others. It seems to me that we, as a church, have not enough interest at heart in this cause, or we would give more willingly and liberally of the great abundance which we possess. Our people could buy or build a creditable church building in the capital city of our nation and never miss the money, if each would give only a few cents. I know if all knew how much we need and desire a church building, and were as willing to help as we are in the city, we would soon have our building.

The prosperity of our mission school is retarded considerably from lack of funds, and although we give as liberally as we are able here in the city, still the funds we raise are insufficient to push the work as we would like and as it should be.

Taking into consideration the many drawbacks and disadvantages under which we have had to labor, we think we have done remarkably well for the time we have been at work here. We have an active Sunday school, an interesting Wednesday night Bible class and prayer meeting (nearly every one taking some active part in each meeting), and good services on Sundays and Sunday nights. All things considered, there is fine opportunity for good work to be done here, if given adequate support and encouragement.

Bro. Lyon is fearless, bold, aggressive and, above all things, earnest in the work and seems to be just the right man in the place, and we think he should be kept right here in the good work.

Many will be glad to know of Bro. O. E. Neal's having opened a boarding house at 207 Tenth St., S. E. Ofttimes, when our people are stopping in the city, they do not know where to go, and they will feel much more at home among some of our people, than with strangers, and we recommend that they look up Bro. Neal, who, we are sure, will welcome them and make it pleasant for them while with him.

In conclusion, if there is one place in this glorious land that should have us represented, it is the capital city of these United States. When shall we worship here under our own "vine and fig tree?" Let every one answer with his offering. R. I. GARBER.

April 16.

## Western Sufferers' Report.

THE following is a list of contributions for the Western sufferers, received during the month of March:

A brother, Monticello, Ind., \$1.50; Esther Fuller, Suffield, Ohio, \$4; S. S. Fuller, Suffield, Ohio, \$1; P. F. Fuller, Suffield, Ohio, \$1; Sunday school, Waynesborough, Pa., \$10; B. E. Price, Waynesborough, Pa., \$5; Daniel Bock, Waynesborough, Pa., 50 cents; a brother and sister, Waynesborough, Pa., \$4.50; Huntedale Sunday school, Pa., \$3; a sister, Montsara, Pa., 25 cents; a brother, Montsara, Pa., 25 cents; a sister, Frederick, Md., \$2; unprofitable servant; Scalp Level, Pa., \$1; Magdalene Myers, Los Angeles, Cal., \$5; T. E. Brown, Ranoke, Ill., \$73.80; by order of Committee, Brethren and friends of the Coquille church, Norway, Coos Co., Oregon, \$11.70; P. Rauch, Warfordsburgh, Pa., \$1; John W. Spigle, Manrentown, Va., \$5; sister Garber, Parsons, Kans., \$1; Wakenda church, Mo., \$9.75; M. H. Kelly, Plumville, Pa., \$2; M. H. Smith, Laporte City, Iowa, \$5; Tippecanoe church and friends, Ind., \$33.82; your unworthy sister, Kniman, Ind., 50 cents; Bro. Beachley, Kniman, Ind., 10 cents; Rock Creek church, Ill., \$18; Chas. Porter, Abilene, Kans., \$1; Isaac Barto and wife, Griffin,



Md., \$5; W. C. Wolf and family, Missouri, \$3.05; P. J. Myers, Plattsburgh, Mo., 10 cents; Woodland church, Ill., \$8; D. C. Hardman, Hamilton, Mo., \$5; Chippewa church and others, Sterling, Ohio, \$30; J. S. Peebler and wife, Jennings, La., \$4; Brooklyn church, Iowa, \$12.62; mother's gift, Woodville, Md., \$3; Peter Figert and family, Dieko, Ind., \$5; Susan Olapper, Carey, Ohio, \$10; Pleasant Dale church and vicinity, Ind., \$16.50; Antioch Brethren in Christ and vicinity, Pleasant Dale, Ind., \$16; Samuel Reed, Progress, Md., \$1; Michael Olas, Claysburgh, Pa., 25 cents; members and friends in vicinity of Smithville, Ohio, \$23.25; Brother's Valley church, Somerset Co., Pa., \$13.31; Jas. R. Gish and Barbara Gish, \$10; J. S. Law, \$30.34; Cedar Ave., Baltimore, Md., \$1; a sister, West Milton, Ohio, \$1; a sister, Union Bridge, Md., \$5; G. M. Shira, Spickard, Mo., \$1; "Let not your right hand know what your left hand doeth," Roseville, Ohio, \$5; a sister in Christ, Hawthorne, Fla., \$1; S. A. Garman, Centre View, Mo., \$2; a brother, Garrison, Iowa, \$10; L. N. Rinehart, Medford, Ind., \$1; a sister, Oakville church, Va., \$1; Ellen Keeler, Chanute, Kans., \$1; Rebecca Kinsley, Martinsburgh, Pa., 50 cents; sister Brumbaugh, Martinsburgh, Pa., \$1; sister Puderbaugh, Martinsburgh, Pa., 50 cents; R. C. Brown, Prairie City, Iowa, \$2; Washington Creek church, Kans., \$5.75; Pipe Creek church, Nead, Ind., \$15; a brother and sister, Newbury Park, Cal., \$1.50; a brother and sister, Trinity, Va., \$2; Riley Slimpp, Nevada, Mo., 50 cents; John Friedly, Goose Neck, W. Va., \$1; Midland, Va., \$2.30; Big Swatara church, Pa., \$23; Geo. S. Roland, Mountville, Pa., \$10; Amwell church, New Jersey, \$10; Manchester church and community, Ind., \$144; Jas. T. Kinzie, Centropolis, Kans., \$5; Pine Creek church, Polo, Ill., \$5; Deep Water church, La Dae, Mo., \$8.30; Amanda Thayer, Lima, Ohio, \$2; Walnut Level church and friends, Petroleum, Ind., \$43; Grundy Centre church and friends, Eldora, Iowa, \$19.33; Jas. McBride, Hazel Dell, Ill., \$1; A. M. S. 306 W. Chestnut Street, Philadelphia, Pa., \$2; C. Z., 306 W. Chestnut Street, Pa., \$1; Emeline Campbell, Wea, Ind., \$1; Neosha church and friends, Galesburgh, Kans., \$8; J. A. and M. A. Trout, Thaxton, Va., \$2.75; Mary Meek, Coloma, Mich., \$1; from two sisters, Unionville, Md., \$1; W. D. Lichty, Iowa City, Iowa, \$1; Evan Ogle, Ellicott City, Md., \$3.50; by Wm. H. Andrews, Portland, Ind., \$140.36. The \$148.04, credited to the Blue River church, Ind., in report of February, should have been credited to Blue River church and friends. Since our January report we have received four car-loads of supplies as follows: One from Cerro Gordo, Ill., two from Virden and Girard, Ill., and one from Silver Creek, Ill., and part of a car-load from Olathe, Kans., 450 lbs. of flour and a box of meat from Roaring Spring, Pa., 1,500 lbs. of flour from Greenville, Ohio, besides many packages and boxes of clothing and other supplies, Feb. 16, 1895. A. M. DICKER.

#### A Call and Caution.

BRETHREN and sisters, don't forget the starving. In GOSPEL MESSENGER, page 173, I see the Western sufferers still need help, and will have to be helped until harvest. Can't we make a little sacrifice to help the starving? Yes, we can if we will. Some years ago I used tobacco. The brethren kept chiding me about it through the papers until it hurt. Finally it hurt so bad that I quit, and quit forever. Now I can use the money I once spent for tobacco to help the needy. How is it with you, brother, sister, that got scared at the waste of money for tobacco? How is it about the money that is spent for organs and pianos and the time spent thumping on these ma-

chines? Now for a compromise. Had you not better sell these instruments and give it to the sufferers than to waste your money and time on these things? Which do you think would be the most pleasing to God? Decide on the right side by putting away these unnecessary things, as many did the tobacco. JAS R. GISH.  
Stuttgart, Ark.

#### From Kuiman, Ind.

THE brethren and sisters of the Kuiman church met in church-council March 16 for the purpose of doing such business as might come before the meeting. The business was all done in a Christian manner, and love and union seemed to prevail. The members decided to send Bro. John Beachler as delegate to the District Meeting. It was also decided to hold our Communion June 15, commencing at four o'clock P. M. We wish to invite our brethren and sisters to come and be with us at this meeting, for we are few in number here and much scattered. We are yet under the charge of the Mission Board here, but we believe that there is a prospect here for a good church. Should any brethren wish to get themselves a cheap home, we would like to have them come and look at our country. The land is cheap and can be bought on easy payments. We think we can give a man in limited circumstances some good inducements to come. Should any wish to know more about this country, any information they may ask for will gladly be given by writing to J. K. Mow, at Kuiman, Jasper Co., Ind. Should any come by rail, they should write me a postal card and the brethren will meet them at Wheatfield. J. K. MOW

#### From Mulberry Grove, Ill.

I AM still numbered with the living, yet I have been in feeble health ever since last winter. About Jan. 9 I had a paralytic stroke which prostrated me so much that for five or six days I could not speak, and ever since I have been quite feeble. Ask the brethren and sisters to pray for me in my affliction and declining years. According to the course of nature my race is nearly run. If the good Lord will permit me to live until June 17, I will be eighty-four years of age. I have not been to meeting since my first affliction, and so I desired to be anointed and I called for the elders and was anointed on Easter day, and quite a number of the brethren and sisters assembled at my house and had a prayer meeting, which I enjoyed very much. Though my work in the church is done, my heart and prayer is still that God may bless her and keep her pure! I am not able to read or write.

ELD D. B. STURGES

(Written by Henry Lilligh, by request)

#### From Pearland, Texas.

WE have meeting every two weeks here in our little town, with fair attendance for so new a place. We also have a Sunday school (union). We are very anxious for more members to move in here, especially speakers. Their help is much needed. We have a good, large schoolhouse, where we have meetings. Most all the people go to meeting; in fact, most all the settlers here are Northern people, and they are coming in and settling the country rapidly. Some don't like it and leave, and others like it well. The climate is very fine and, I think, healthy for a southern country. Many are seeking a warmer climate, and to such I would say, Come and see for yourselves. I would like to see large churches all over this southern country, and it can be done if Brethren will be as earnest about it as they are

about temporal things. Any wishing to hear more particulars may address me with stamp.

J. P. MOOMAW.

April 15.

#### My Sojourn in Indiana.

MARCH 5 I began a series of meetings at the Wenger meetinghouse, South Bend, Ind., and closed March 26. My labors were rendered pleasant by the good attendance and interest, and the warm love and friendship that was shown by the brethren and their children, and many of the citizens of South Bend. Sister Covert, a luminous star in the church, home and city, who attended two of my meetings in the beginning, passed over the turbid waters of death about the time the meetings closed.

BRO. O. M. Wenger and I drove thirty-four miles one day to visit Eld. Lemuel Hillery, who resides in the Pine Creek congregation, South Fork of South Bend. Bro. Lemuel is lingering under a cloud of bereavement, and is heart-broken and sad. He was so overcome by our unexpected presence that he sank into his chair and wept pitifully. I preached three sermons in the City of Goshen, and was suddenly and very agreeably ushered into a large body of God-believing children. Eld. J. H. Miller conveyed me about to visit the sick especially, as such are the objects of pity and the ones who require words of cheer and comfort.

I also preached three sermons in the Pine Creek meetinghouse, between Goshen and Bristol, at which place we also held a social prayer meeting at the home of Eld. Geo. Swihart, more particularly for the benefit of sister Swihart, who was suffering under a stroke of paralysis. Eld. J. H. Miller and his afflicted wife were present. All seemed to perform their respective parts in child-like simplicity and the result was a soul-cheering meeting. Plants and shrubs when bruised, often yield the sweetest fragrance. So the afflicted and tried, but patient and pure, yield an influence to them unknown and unmeasured in their hours of gloom and suffering. I preached two more sermons at South Bend, April 7, and reached home April 10, a sufferer, and have been a sufferer ever since.

Thus I have made a pleasant voyage, but am now storm-stayed, and no telling as to when the vessel can move on in its native element again; but my experience in Indiana will afford me now, and then, an outbreak of sunshine amid the clouds, and all along life's stormy sea give me a small foretaste of the grand reunion on the peaceful, cloudless shore. GEO. D. ZOLLERS.

"HE who waits to do a great deal of good at once, will never do anything." Life is made up of little things, it is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railroads made? By one shovelful of dirt at a time. Thus drops made the ocean. Hence, we should be willing to do a little good at a time, and never wait to do a great deal of good at once. If we would do much good in the world we must be willing to do good in little things, little acts one after another. Speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next and the next, and so keep on doing. This is the right way to accomplish anything. Thus only shall we do all the good in our power. We will never stumble and fall by the wayside, as long as we keep a firm hold upon Christ.

"REASONING that Christians ought to pray is like saying children should pray."



## From the Denver Mission.

The members of the mission are trying to work for the Master. We have Sunday school at 10 A. M., preaching at 11 A. M. and 7:30 P. M. each Sunday, prayer meeting each Wednesday evening and teachers' meeting each Saturday evening. The old schoolhouse where we have our meetings is too small. Think of a Sunday school where the classes all recite in one small room, the teachers standing in a narrow aisle, not permitted to stand in front of their classes for want of room, with eight teachers and their scholars all talking at the same time. You cannot properly instruct a class in this way.

If we had a house large enough, the prospects are good to double our school, and perhaps double the attendance at preaching. The work of saving souls is hindered by not having a meeting-house, or a place large enough to accommodate all those who would come to hear the Word preached. "Faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17. If we do not have room for those who wish to come and hear the Word of God preached, so they might have that living faith, who is responsible? March 17 there were four services held here in the city by the Brethren. Our elder, S. M. Goughnour, of Longmont, was here and preached at 10 A. M. and 7:30 P. M., at the Cotton Mills, a distance of five miles from the regular place of meeting. May the time soon come when we shall have a house of worship here in the city. ALBION C. DAGGETT.

Villa Park, Colo., April 8.

## Notice.

The Auditing Committee appointed by the District Meeting of Western Pennsylvania, to audit the account of the last Annual Meeting, will meet at Meyersdale, Friday, May 3.

J. C. JOHNSON, }  
G. W. LOWRY, } Committee.  
W. G. SHROCK }

## District Meeting of Northeastern Kansas

Our District and Ministerial Meetings were held in the Vermillion church, Marshall Co., April 9 and 10. At our Ministerial Meeting twelve topics were discussed which called out many good thoughts and we feel will be of lasting good to those who heard them. The topic which was most lengthily discussed was, "Pastoral Visit.—What are the Advantages of, and by Whom Should it be Made?" The advantages shown were many. Among them, closer relationship between pastor and flock, a better acquaintance, a better knowledge of the nature of the different members, and by giving encouragement and good counsel much less trouble will come before the church. It was manifest that few churches of the District have had said visit extended to the membership, and we think in the future it will be more fully made than in the past.

In the evening we had preaching on the subject of "Uniformity in Dress, Scripture for and Advantages of the Same." There were five speeches,—one of fifteen and four of ten minutes each, which were a feast to all who are in sympathy with the above principles. Many were the advantages given, and Scripturally sustained.

The District Meeting was organized with Bro. J. D. Trostle, Moderator; G. E. Wise, Reading Clerk and the writer, Secretary. We had considerable business, the most important being the mission work of the District. With the appointment of a new Mission Board to work on somewhat different principles, we hope to be able to

raise more funds with better results. Three papers go to Annual Meeting, one asking for the appointment of a finance committee on railroads and Annual Meeting location, which we think would be a saving of quite an amount, to be used for the advancement of the Lord's cause. One suggests a plan whereby the distinctive features of the church will be more fully taught, and one relates to Sunday-school *Quarterlies*. The meeting was one of pleasure, mingled with sad thoughts.

Many of our aged elders were absent, some removed by death, others getting feeble, and their places must be filled by those of us who are younger. The important question is, Will we hand down the church to the next generation with less, or more, true vital piety?

The meeting closed with session at 9 o'clock P. M. The Secretary was chosen member on Standing Committee, with J. D. Trostle, alternate. I. H. ORIST, Sec.

Gardner, Kans

## Report of Money Received for Denver Meetinghouse.

THE following was received for the Denver meetinghouse: James R. Gish and wife, Stuttgart, Ark., \$25; Martha J. Fishburn, Appanose, Kans., \$1; Sunday school, Manassas, Va., \$7.65; a sister, Manheim, Pa., \$1; Eliz Orabtree, Shannon, Ill., 50 cents; Bethel Sunday school, Carleton, Nebr., \$4.42; Ozawie church, Kans., \$2.30; G. W. Bowman, Spadra Valley, Cal., \$1.50; Jas. T. Kinzie and wife, Centropolis, Kans., \$1; T. J. Price, Holmesville, Nebr., \$1.50; Cenie Peifer, Hudson, Iowa, \$1. JENNIE BRUBAKER.

Longmont, Colo.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

EVANS-KINDALL.—At the home of the bride's parents, Tippecanoe City, Ohio, April 13, 1895, William Henry Evans and Catharine Kindall. SAMUEL COFFOCK.

GREEN-KART.—At the residence of the bride's parents, April 6, 1895, Mr. Hurd Green, of Hastings, Mich., and Miss Cora Kart, youngest daughter of Bro. Samuel and sister Rachel Kart, of Campbell, Ionia Co., Mich.

PETER B. MESSNER.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

HOLLINGER.—In the Springfield congregation, Wawaka, Ind., April 8, 1895, Rachel Hollinger, aged 57 years, 2 months and 18 days. Sister Hollinger lived a consistent and pious life and her children are all in the church; hence it may truly be said that a mother in Israel has died. While it is a great loss to the family and church, it is her eternal gain. Funeral services by Eld. Isaac Berkey, assisted by Jacob Snell. Text, Rev. 14: 12, 13. JOSEPH WEAVER.

CASSEL.—In the bounds of the Sterling church, Sterling, Ill., April 7, 1895, of bilious pneumonia, Samuel C. Cassel, aged about 59 years. He was born in Montgomery County, Pa. He was a nephew of A. H. Cassel, of literary fame. He leaves one brother in Sterling, Ill., and a brother and sisters in Pennsylvania. Funeral by the writer, assisted by T. B. Stanley, of the Disciple church, from 1 Cor. 15: 22. P. R. KELTNER.

REPLOGLE.—In the Fairview church, Appanose Co., Iowa, April 2, 1895, sister Anna, wife of Eld. Martin Replogle, aged 66 years, 8 months and 6 days. She was born in Henry County, Ind., and united with the German Baptist church in 1848, living a faithful Christian life until death. She leaves a husband and seven children. Funeral services by Eld. Abraham Wolf, from 1 Cor. 15: 51, 52. W. H. LEAVELL.

SLIFER.—In the West Branch church, Ogle Co., Ill., March 16, 1895, Bro. Joshua Slifer, aged 74 years, 10 months and 14 days. Deceased was born in Frederick County, Md. He united with the church when seventeen years of age. He served in the office of deacon for forty years, and on the Dis-

trict Mission Board of Northern Illinois for fifteen years. For several years previous to his death he suffered from heart and kidney diseases; afterwards *la grippe* brought on lung trouble and ended his life. Funeral services by M. S. Newcomer and Benj. Stauffer.

TROY.—At her daughter's, in the Libertyville church, Jefferson Co., Iowa, April 5, 1895, sister Mary Troy, aged 79 years, 3 months and 11 days. Deceased was born in Pennsylvania. Her maiden name was Hoover. At the age of twenty she was married to Michael Fishel, who preceded her to the split land thirty-eight years. To this union seven children were born, four having died in infancy. Two sons and one daughter are left. She united with the German Baptist church at an early age, and lived a consistent member until death. Funeral occasion improved by Bro. A. Wolf, from Matt. 24: 44. JOHN H. ESHLEMAN.

PORTER.—In the Richland church, Richland Co., Ohio, April 13, 1895, from the effects of *la grippe*, Bro. Samuel Porter, aged 59 years, 8 months and 28 days. He was born in Lancaster County, Pa. He came to Ohio in 1881, and was married to sister Sarah Brown in August, 1883. He united with the Brethren church in January, 1893, and was a faithful worker until death. Bro. Porter was especially gifted in Sunday-school work, and under his supervision the Richland Sunday school has been highly blessed. He leaves a wife and two daughters. Funeral services at the Richland church, by the writer. Text, 1 Cor. 15: 26. W. F. ENGLAND.

HUGHS.—In the Coquille Valley church, Oregon, Feb. 14, 1895, Freeman Hughes, aged 53 years and 19 days. Funeral services by Eld. S. S. Barklow, from 2 Tim. 4: 7. GEO C. CARL.

AMOS.—In the Greenwood church, Texas Co., Mo., of bold HIVES, Oscar, infant son of Bro. Robert L. and sister Emma J. Amos, aged 11 days. Services by the Brethren. J. J. TROXEL.

FLORA.—In the bounds of the White Rock church, Jewell Co., Kans., March 13, 1895, sister Elizabeth, wife of Bro. Henry F. Flora, aged 39 years, 10 months and 24 days. Her maiden name was Benbow. She was the mother of eight children, all living, one a babe four days old. She died in a living faith and a glorious hope of immortality. Funeral by Bro. Allen Ives, of Burr Oak, Kans. N. TRAPP.

DITMER.—In the Lower Cumberland church, Pa., March 18, 1895, David Leroy, infant son of George and sister Lizzie Ditmer, aged 1 month and 9 days. Interment at Pleasant View church. HENRY BEELMAN.

BROWN.—In the Brownsville church, Brownsville, Md., March 11, 1895, Bro. Adam Brown, aged 79 years, 9 months and 23 days. Deceased was a member of the church about 25 years, and for many years held the office of deacon. He was a strong advocate of the faith taught in the Gospel, and faithfully discharged his duties. He leaves an aged widow and three children. Funeral services by the Brethren. D. AUSSHERMAN.

BEACHLEY.—Near Broad Run, Frederick Co., Md., March 14, 1895, Bro. Daniel Beachley, aged 66 years, 3 months and 26 days. Deceased was a faithful member of the church for forty years. In the discharges of his duties toward the church and his fellow-men we believe he lived an exemplary life. His presence in the public sanctuary and amongst his family, neighbors and friends will be sadly missed. He leaves a widow and eight children. Funeral services by the Brethren. D. AUSSHERMAN.

IMMIG.—At his home, at Foster's Point, McDonough Co., Ill., April 5, 1895, Adam Immig, aged 50 years, 3 months and 19 days. Deceased was born in Oberteden, Kreis Wittenhausen, Hessen Cassel, Germany. He was married in 1874 to Anna E. Elchenberg, a sister of the writer. In 1881, with his family, he emigrated to America. He first located near Hermon, Knox Co., from there near Ipava, Fulton Co., and then to Foster's Point, McDonough Co., Ill. The deceased was an energetic and highly-respected citizen. He was brought up in the Reformed church. He joined the Cumberland Presbyterian church in 1891. He leaves a wife and two daughters. Funeral services from 1 Chron. 29: 15, by Mr. Freeze. NICHOLAS EICHENBERG.

KINTNER.—In the Okaw church, Platt Co., Ill., April 13, 1895, sister Sadie E., wife of Bro. John Kintner, aged 25 years and 11 months. The church has lost an exemplary sister, and Bro. John a loving wife. She died with a full assurance of a glorious resurrection. Her last words were: "Meet me there; the angels are waiting." She leaves four little children and a husband. Funeral services conducted by Eld. G. W. Cripe, from 1 Cor. 15: 56. E. F. WOLFE.

SHULER.—At the home of his daughter, Mrs. Bassard, one and one-half miles west of Lovell, Kans., March 8, 1895, Christian Shuler, aged 74 years, 11 months and 18 days. He was many years a deacon in the Limestone church, Kans. J. D. ANDREWS.



**AUSHERMAN.**—In the Middletown congregation, Frederick Co., Md., April 9, 1895, of cancer in the breast, after several months' intense suffering, sister Caroline A., wife of Bro. Charles Ausherman, and daughter of Bro. Peter Grossnickle, aged 30 years, 8 months and 2 days. She leaves a husband and an infant daughter to mourn their loss, but not without hope. Funeral services by S. B. Shop, from 1 Cor. 15: 2. Interment at the Grossnickle meetinghouse.

M. GROSSNICKLE.

**HENRICKS.**—In the Cerro Gordo congregation, Ill., April 13, 1895, sister Eva, wife of Bro. Samuel Henricks, aged 46 years, 6 months and 14 days. She was the mother of four children, three of whom died in their infancy. She leaves one son and a loving husband. She was a constant but patient sufferer for many months, and in her the church has lost a true worker. Funeral was conducted by Eld. Geo. W. Cripe, from Rev. J. M. SHIVELY.

**HILE.**—In the Blue River church, Whitley Co., Ind., March 12, 1895, sister Harriet Hile, aged 81 years, 9 months and 22 days. She was the mother of eleven sons and four daughters. Funeral services by Eld. Hyer and the writer.

**BRUMBAUGH.**—In the same church, March 15, 1895, Bro. John Brumbaugh, aged 83 years. Funeral services by C. K. Zumburn and Jacob Swihart.

**SLUSSER.**—In the same church, March 18, 1895, Peter Slusser, aged 50 years, 10 months and 15 days. He leaves a wife and one son. Funeral services by the writer.

C. K. ZUMBURN.

**LENTZ.**—At her home, in Adrian, Mo., April 4, 1895, of consumption, Viola, wife of Bro. John A. Lentz, aged 26 years. She was born in Macoupin County, Ill., and was married Nov. 26, 1893. She was a faithful member of the Baptist church for thirteen years. She leaves a kind husband and a little babe. Funeral services were held in the Salem church, by Mr. Mosher, a Baptist minister.

ALBERT J. SMITH.

**ABEL.**—In the Olathe church, Kans., April 13, 1895, of consumption, Christina Abel (nee Eakles), wife of Bro. G. W. Abel. She was a worthy sister for a little over one year. Previous to her death she was afflicted and prayed much to be released from her suffering. She leaves a husband with five children, and an aged father and mother. Services by H. F. and I. H. Crist.

I. H. CRIST.

**CRIST.**—In the Olathe church, Kans., April 12, 1895, Margaret Crist (nee Gans), wife of J. E. Crist, aged 36 years, 4 months and 21 days. She was a faithful sister for twenty years. On the day of her death she was anointed, and after making a very fervent prayer for herself, family and the church, she gave the hand of a long farewell. She left a husband and seven little children. Funeral by Geo. Myers and G. E. Wise.

I. H. CRIST.

**LIVENGOD.**—In the English Prairie church, Lagrange Co., Ind., April 7, 1895, Mary Livengood, aged 66 years, 7 months and 27 days. She was born in Somerset County, Pa., and was united in marriage to Elias P. Kelm, Feb. 8, 1846. She leaves one son and two daughters. She was a kind and affectionate mother and sister in the Lord. Funeral occasion improved by brethren Peter Long, N. H. Shutt and Yost Yoder.

JOHN LONG.

**BLOSSER.**—In the English Prairie congregation, Mich., March 29, 1895, Ida A., daughter of brother and sister Blosser, aged 26 years 5 months and 19 days. She was born in Perry County, Ohio. Funeral occasion improved by Eld. Peter Long.

JOHN LONG.

**GUTHRIE.**—In the English Prairie congregation, Mich., March 25, 1895, Eunice Bell Guthrie, aged nearly four years. The child was burned to death. Funeral improved by Eld. Peter Long. JOHN LONG.

**FRANTZ.**—In the Wabash church, Ind., April 3, 1895, Bro. Jacob Frantz, aged 68 years and 8 days. He was born in Roanoke County, Va., and was married to Miss Leah Brubaker Sept. 19, 1849. They moved to Indiana in 1857, living together as husband and wife until her death in 1880. This union was blessed with nine children, eight of whom are still living. He again united in marriage with sister Lavina Frank Dec. 25, 1880. To them were born three children who are all living. Bro. Frantz united with the Brethren church in early life and has lived a consistent life until his death. His seat at church was never vacant without a just cause. March 2 he attended church-meeting for the last time. He will be missed at church and Sunday school. He bore his late sickness with Christian endurance, fully realizing that his time to depart this life had come and he was ready to go. He called for the elders and was anointed in the name of the Lord. The church has lost a faithful worker, the community a good citizen and the family a kind and loving husband and father. Funeral services were conducted by Bro. Frank Fisher, of Mexico, Ind. Burial in Mt. Vernon cemetery. KITTIE HURSH.

**AKERS.**—In the bounds of the Pleasant Valley church, Floyd Co., Va., March 30, 1895, Bro. Andrew A. Akers, aged 77 years. He leaves an aged invalid widow and seven children. His many warm friends mourn their loss, but not as those who have no hope. Peace to our dear old grandfather's ashes.

R. T. AKERS.

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Juvenile Quarterly: Three copies, 15 cents; 6 copies, 25 cents; 10 copies and over, 25 cents each.

## Announcements.

### DISTRICT MEETINGS.

May 4, at 10 A. M., District Meeting for Michigan, in the Woodland church.  
May 8, Middle Pennsylvania, at New Enterprise, Bedford Co.  
May 8, Western District of Pennsylvania, at the Grove house, one mile north of Berlin.  
May 8 and 9, Eastern District of Pennsylvania, in the Hatfield congregation, at the Hatfield meetinghouse, Montgomery Co.  
May 8, beginning at 8 A. M., Northern Illinois, in Rock River congregation at Franklin Grove. Meeting of elders of the District May 7 at 1 P. M.  
May 8, at 9 A. M., Southeastern Kansas, and Northern Indian Territory, in the Scott Valley church.  
May 8 and 9, Second District of Virginia, at Timberville, Va.  
May 14 and 17, Middle District of Missouri, at Centerville, Mo. Ministerial Meeting the 15th.

### LOVE FEASTS.

May 1, Spring Creek church, Pa.  
May 2, at 7:30 P. M., Dauphin St., Philadelphia, Pa.  
May 3, at 1 P. M., Chiques church, Pa.  
May 4, at 4 P. M., North Beatrice church, Nebr.  
May 4, at 5 P. M., Upper Dublin, Pa.  
May 4, at 1:30 P. M., Pipe Creek church, near Linwood, Md.  
May 4, at 10 A. M., Pleasant Hill church, Ind.  
May 4 and 6, at 2 P. M., Salem church, Kans.  
May 4, at 2 P. M., Eldon Valley church, Kans.  
May 4, at 2 P. M., St. Vrain church, Longmont, Colo.  
May 4 and 6, at 2:30 P. M., Fairview meetinghouse, Va.  
May 4, at 2 P. M., Loramies church, Ohio.  
May 4, Mt. Etna, Iowa.  
May 1, Mount church, Adrian, Bates Co., Mo.  
May 1 and 6, Antietam church, Pa.  
May 5, at 4 P. M., Roaring Spring, Pa.  
May 7, at 1 P. M., New Enterprise, Pa.  
May 7, at 1 P. M., Franklin Grove, Ill.  
May 8 and 9, Codorus church, York Co., Pa.  
May 8, at 1 P. M., Wolfe Creek church, Ohio.  
May 9, at 4 P. M., Hopewell church, Pa.  
May 10, at 1 P. M., South Beatrice church, Nebr.  
May 11, at 10 A. M., Lick Creek church, Ohio.  
May 11, Fairview church, Mo.  
May 11, at 4 P. M., Middle Fork church, Ind.  
May 11, at 2 P. M., North Morrill church, Kans.  
May 11, Pleasant View church, Kans.  
May 11, at 2:30 P. M., Ridgely congregation, Md.  
May 11, at 5 P. M., Salem church, Ind.  
May 11, at 1 P. M., Woodbury church, Pa.  
May 11, at 3 P. M., Pleasant Valley church, Clay Co., Tex.  
May 11, at 3 P. M., Monitor church, Kans.  
May 11, at 10 A. M., Liberty, Kans.  
May 11, in the Big Creek church, Cushing, Okla.  
May 12, at 1 P. M., Clover Creek church, Pa.  
May 13 and 16, at 2 P. M., Goodwill, Pa.  
May 16, at 7:30 P. M., Germantown, Philadelphia, Pa.  
May 18, at 5 P. M., Appanoose church, Kans.  
May 18, Maple Valley church, Aurelia, Chocoma Co., Iowa.  
May 18, at 1 P. M., Clear church, Pa.  
May 18, at 2 P. M., Pleasant Hill, Md.  
May 21 and 22, at 2 P. M., Buffalo Valley, Pa.  
May 22 and 23, at 9:30 A. M., Mountville, Pa.  
May 25, at 10 A. M., Rome church, Hancock Co., Ohio.  
May 28, at 1 P. M., Pipe Creek church, Ind.  
May 24, at 2 P. M., Elkhart congregation, Ind.  
May 24, at 10:30 A. M., Mississinewa church, Ind.  
May 24, at 4:30 P. M., Altoona church, Pa.  
May 24 and 25, at 1 P. M., Lewistown church, Pa.  
May 25, at 2 P. M., Hickory Grove church, Ohio.  
May 25, at 2 P. M., Middletown church, Md.  
May 25, at 3 P. M., Blue River, Ind.  
May 25, at 2 P. M., Pleasant View church, Iowa.  
May 25 and 26, at 3 P. M., Kingsley, Iowa.  
May 25, at 2 P. M., Bethel church, Thayer Co., Nebr.  
May 25, at 1 P. M., Coon River church, near Pandora, Iowa.  
May 25 and 26, at 10 A. M., Washington church, Kans.  
May 26, at 4 P. M., Lanark, Ill.  
May 25, southeast part of Bound Mountain church, Ark.  
May 25, at 10 A. M., Grundy church, Iowa.  
May 25, at 2 P. M., Hickory Grove church, Ohio.  
May 25 and 26, at 10 A. M., Green church, Ind.  
May 26, at 1 P. M., Salem church, Pa.  
May 26, at 1 P. M., Upper Fall Creek, 2 1/2 miles east of Middletown, Ind.  
May 26, at 2 P. M., Oakland church, Ohio.  
May 29, at 5 P. M., Panther Creek church, Ill.  
May 29 and 30, at 10 A. M., Pine Creek, Ill.  
May 29, at 2 P. M., White church, Ind.  
May 30, at 4 P. M., Manor church, Pa.



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## Announcements

### LOVE FEASTS.

May 11, Palestine, Ark.  
 May 17, at 5 P. M., Buck Creek church, Ind.  
 May 21 and 22, at 1 P. M., Yellow Creek, Ill.  
 May 25 and 26, at 9:30 A. M., Graybill's meeting-house, Pa.  
 June 1, at 1 P. M., James Creek, Pa.  
 June 1, at 2 P. M., English Prairie church, Ind.  
 June 1 and 2, at 2 P. M., Chapman Creek church, Kans.  
 June 1 at 1:30 P. M., Monocacy church, Md.  
 June 1, at 6 P. M., Moscow church, Idaho.  
 June 1, Greenwood church, Mo.  
 June 1, at 1 P. M., Sugar Creek church, Ohio.  
 June 1 and 2, at 1 P. M., Van Cleveville meeting-house, W. Va.  
 June 1, at 2:30 P. M., Weeping Water church, Neb.  
 June 1, at 1 P. M., Rogue River church, Oregon.  
 June 1 and 2, at 10 A. M., Hado house, Failing Spring, Pa.  
 June 2, at 2 P. M., Walnut Grove house, Johnstown, Pa.  
 June 1 and 5, Shank church, Pa.  
 June 7, Salem church, Oregon.  
 June 7, Pleasant Hill church, Iowa.  
 June 8, Blue Ridge church, Ill.  
 June 8, at 5 P. M., Hudson, Ill.  
 June 8, Fairview church, Pa.  
 June 8, at 2 P. M., Naperville church, Ill.  
 June 8, Rock Creek church, Monte Vista, Colo.  
 June 8, Seneca church, Ohio.  
 June 8, at 5 P. M., Solomon's Creek church, Ind.  
 June 8 and 9, at 1 P. M., Milledgeville, Ill.  
 June 9, at 1 P. M., Frey church, Pa.  
 June 9, at 1 P. M., Monticello church, Ind.  
 June 11 and 12, at 1 P. M., Waddam's Grove, Ill.  
 June 12, at 1 P. M., Camp Creek church, Ind.  
 June 13 and 14, at 1 P. M., Hickory Grove, Ill.  
 June 13 and 14, at 1 P. M., Cherry Grove church, Ill.  
 June 14, at 1 P. M., Yellow River church, Ind.  
 June 14, at 1 P. M., Silver Lake church, Neb.  
 June 15, at 5 P. M., In Port church, Ind.  
 June 15 and 16, Pleasant Prairie church, Iowa.  
 June 15, at 10 A. M., Middle Creek church, Iowa.  
 June 15, at 6 P. M., Eagle Creek church, Ohio.  
 June 15 and 16, at 10 A. M., Wyndott church, Ohio.  
 June 15 and 16, at 10 A. M., Boon River, Iowa.  
 June 15, at 10:30 A. M., Silver Creek church, Ohio.  
 June 15, at 10 A. M., Wabash church, Ind.  
 June 15 and 16, Dallas Center, Iowa.  
 June 22, Carroll, Iowa.  
 June 22, at 10 A. M., Green Spring church, Ohio.  
 June 22 and 23, Spring Creek church, Iowa.  
 June 28, at 1 P. M., Rockton, Pa.  
 June 28 and 29, at 2 P. M., Des Moines Valley church, Iowa.

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kota and are well pleased with the country. A church has been organized at Cando, N. D., and two other churches will be organized this summer. Write to Max Bass 132 Jackson St., Chicago, Ill., if you wish to join a North Dakota colony.

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## At Next Annual Meeting.

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Campbell and Owen Debate.—Contains a complete investigation of the evidences of Christianity. Price, \$1.50.



# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MAY 7, 1895.

No. 19.

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At a recent church-meeting Bro. Jacob Kurtz of Waynesboro, was called to the ministry.

BRO. GEO. STRYCKER changes his address from Peabody, Kans., to Mayville, Trail Co., North Dakota.

It is currently reported that some of our brethren are arranging to start another school in Indiana.

BRO. JOHN HOLLINGER will represent Northern Kansas and Northern Colorado on the Standing Committee.

BRO. FEROKEN visited Lanark, Ill., last Saturday and Sunday, and preached for the Brethren at that place.

BRO. D. M. OLICK, at last report, was at Waynesboro, Pa., working in the interest of the Missionary and Tract Committee.

The types made us say last week that the Missionary Committee will meet at Decatur Tuesday, May 29; read May 28 and it will be right.

BRO. DANIEL WYSONG reports three recent additions to the church at Nappanee, Ind., by baptism, and says, "The good work of the Lord still goes on."

BRO. M. G. BRUMBAUGH, President of the Juniata College, will spend the summer vacation in Europe. He will visit a number of the German Universities.

BRO. D. L. MILLER is spending part of his time studying the Swedish language. Bro. Wm. Johnsen, of Malmo, Sweden, who is attending school at this place, is his teacher.

In making up the paper this week our workmen unintentionally got pages 298 and 299 transposed. The mistake was not noticed until the forms containing these pages were printed.

The school at this place, Bro. Royer informs us, is in a flourishing condition. The enrollment for the year is a little larger than for last year. 180 students were enrolled for the spring term.

BRO. I. BENNETT TROUT is now holding a series of meetings in the West Dayton church, Ohio. The interest is good, and we hope the blessing of the Lord will rest upon the effort.

NINETEEN were baptized by Bro. S. R. Zug, near Stanffer's Mill, Lancaster Co., Pa., on April 21. Among the number were some well-known heads of families and prominent farmers.

THOSE who have been sending letters to the Brethren and friends at Eaterly, La., should now address Roanoke, same State. The church will hereafter be known as the Roanoke church.

BRETHREN David Eby, J. C. Murray and J. H. Moore were called in council with the church at Mt. Carroll, Ill., April 24. A pleasant meeting was held and matters satisfactorily adjusted.

BRO. JAMES T. QUINLAN, 305 Charles St., Baltimore, Md., wants the July and August numbers of *Gospel Visitor*, 1871. Those who have the copies will please make a note of this and write him.

BRO. H. C. LONGANICKER has moved to Anderson, Ind., where he will labor for the building up of the Master's cause. We wish him God's blessing and abundant success in his new field of labor.

A PRIVATE letter from Eld. Samuel Murray informs us that he is now in his ninetyeth year, and is in the enjoyment of reasonable health. The Lord has given him many years in this world, and in these years he labored faithfully for the church.

No traffic or business on the Annual Meeting grounds except what is absolutely necessary for carrying on the meeting, sounds as if we were getting down to right principles. We commend the action of the Committee of Arrangements in this matter, and we hope the precedent set by them this year will be the rule for all coming Annual Meetings.

THERE are some people who are praying to meet their friends in heaven and they can not live together in peace in this world. "By this shall all men know that ye are my disciples if ye have love one for another," and by this shall all men know that ye are not the children of God if ye have hatred and envy in your hearts and unkind thoughts and words for your brother.

It is stated in the secular papers that while Mr. Moody was holding meetings in a large tabernacle at Fort Worth, Texas, it was decided to offer prayer for rain. At 3 P. M., the large congregation of 8,000 persons was invited to engage in silent prayer that the drought might be broken and the much needed rain sent. The same evening a heavy rain-storm came. The tabernacle was crowded and the wind and rain caused a portion of the roofing to give way, a panic ensued and a number of people were more or less bruised in the rush to get out. Mr. Moody stood on the platform and his coolness soon quieted the throng and the services were continued.

WHAT are you doing "to show to the world that you have been with Jesus"?

Do you bear in your "body the marks of the Lord Jesus"?

ARE you dead to the world and alive in Christ, and is your life hid with Christ in God?

Is your walk and conduct such as to commend the religion of Christ to all who meet you and associate with you?

Is your life a plainly written epistle, known and read of all men; "written not with ink but with the spirit of the living God"?

THE churches of the Middle District of Pennsylvania will please notice the following decision made at the last District Meeting: "It is hereby requested that this District Meeting ask all the Sunday schools of the District to send a yearly report of the schools,—how long open, average attendance, kind of papers, helps, etc., used; amount of collections and the number of the scholars that united with the church, etc., to the District Meeting, and that part of the time be devoted to this work."

AT no time in the world's history has so much interest been taken in the affairs of Oriental people as at the present. The recent war between China and Japan, had it occurred a half century ago, would scarcely have been heard of in this country. But now our papers are filled with news from the seat of war. Japan, as if by magic, has sprung into exalted prominence and her career has excited the most lively interest, not only in this country but in Europe as well. Our chief interest in the matter is that the cruel war is over and that peace between the two nations has been declared. We raise our voices against war, but when Christian (?) nations set the example what can we expect of those we call heathen?

THE question is often asked whether the use of intoxicants and tobacco is on the increase or decrease in the United States. The following figures, given out by the Commissioner of Internal Revenue some time ago, settles the question in a way not to the credit of our country: "The quantities of distilled spirits, fermented liquors, manufactured tobacco, snuff, cigars, cigarettes, on which tax was paid during the last fiscal year, together with the rate of increase as compared with the previous fiscal year, are as follows: Spirits distilled from apples, peaches and grapes, gallons, 1,961,082; increase, 741,626. Spirits distilled from materials other than apples, peaches and grapes, gallons, 93,084,724; increase, 5,830,723. Fermented liquors, barrels, 31,817,836; increase, 1,339,644. Cigars, cheroots and cigarettes weighing over three pounds a thousand, No. 4, 518,799,417; increase, 73,906,650. Cigarettes weighing not over three pounds a thousand, No. 2, 892,982,840; increase, 208,444,080. Snuff, pounds, 11,164,351; increase, 774,107. Tobacco, chewing and smoking, pounds, 253,962,139; increase, 10,456,291.



## ESSAYS

*"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."*

### WILL YOUR PLACE BE VACANT THERE?

BY W. A. ROSS.

"I go to prepare a place for you."—John 14: 2.

THERE'S a home of many mansions,  
In the realms of pure delight,  
Where there is no pain or sorrow,  
Neither darkness there nor night,  
But our blessed dear Redeemer,  
Who hath paid the price of sin,  
Hath them builded for his loved ones,  
Who by faith will enter in.  
Won't you give your heart to Jesus,  
And the joys of heaven share  
If not, you'll be lost forever,  
And your place be vacant there.

Jesus suffered cruel scourging,  
Bore the shame and agony,  
That the sentence passed upon you,  
Might be paid, and you be free.  
Then do you not owe him something?  
If for you he bled and died?  
Come and wash in that blessed fountain,  
That flows from his wounded side.  
Time is passing swiftly onward,  
Now is all the time you have  
You are not sure of to-morrow,  
Call on Jesus *now* to save.  
Sinner, then delay no longer,  
Come our joy and blessing share,  
And be fitted by your Savior,  
To enjoy your mansion there.

### THE SIGN SPOKEN AGAINST.

BY MATTIE A. LEAR.

"Behold, this child is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against, that the thoughts of many hearts may be revealed."—Luke 2: 34, 35.

THE above is the language of the aged Simeon to the mother of Jesus, and it is the language of prophecy. He was one of the very few living at the time of the birth of our Savior who had a correct understanding of the great mission of the Son of God. He did not, like most of his contemporaries, see in the expected Messiah a great and successful warrior, who would restore and occupy the throne of David, and subdue by force of arms all the enemies of Israel, and restore to them all, yea much more than all the splendors of Solomon's reign. Simeon understood that their long-promised Messiah was to be the great sin-bearer, "a man of sorrows and acquainted with grief." He also foresaw the opposition that he would meet from the house of Israel, and the offense that many would take at his lowliness and want of worldly ambition.

He was also permitted to foresee that, while many would stumble and fall at this stumbling-stone, yet many, after their worldly ambition, pride and vain-glorying should be crushed, and humbled in the dust, would rise from the ruins of their crushed hopes to a higher, purer and nobler life. "He is set for the fall and rising again of many in Israel."

"And for a sign that shall be spoken against." A sign is that by which anything is made known or represented. By this sign God is revealed to the world. Christ is God manifest in the flesh, "the brightness of his glory, and the express image of his person." Heb. 1: 3. And yet he shall be spoken against. How terrible this truth! What! this visible manifestation of Deity thus set at naught, thus vilified by man, poor, sin-polluted, fallen man!

The human imagination had created a Messiah

according to its own idea and desire, and had invested him with such attributes as human judgment dictated; but the Messiah of human creation, and the Messiah that God had sanctified and sent into the world, were opposites in every particular. Which would man accept,—the idol of his own imaginings, or that embodiment of truth which came forth from God? This is to be the test of his sincerity, his loyalty to his Maker. The times of this ignorance and partial darkness God winked at; but when he sent his Son into the world with a full revelation of himself and his will to man, he "commandeth all men everywhere to repent," and to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

"That the thoughts of many hearts may be revealed." God knows the secrets of every heart without any outward expression; but these thoughts are only revealed to us by our acts. The self-denying doctrine taught and practiced by Jesus revealed man's moral status, his sincerity, the strength of his principles. If an honest searcher after truth, he will accept it, no matter at what cost, at what sacrifice. His previous notions and ideas he will abandon when convinced that they were wrong. How the thoughts of many hearts were revealed during the time of our Lord's personal ministry! The proud, self-righteous leaders and teachers of his day rejected him with scorn, because his teachings and his practice so conflicted with theirs, and laid bare the rottenness of their principles.

And so it has ever been and ever will be "The revelation of the mystery, which was kept secret since the world began" (Rom. 16: 25), the truths unfolding God's purity and hatred of sin coming in contact with man's dark, fallen nature, so deeply imbued with sin, will reveal, or make manifest the awful depravity of his heart. Paul says, "For I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7: 9. Jesus says, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved: but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3: 19, 20, 21. The above Scriptures explain how the thoughts of many hearts are revealed. Those who are not sincere and do not desire a full reformation of heart and life, and are not willing to obey all the requirements of heaven, hate the light, neither come to it.

Truly, "Many be called but few chosen." Of the many who have assumed the sacred name of Christ, how few that are imbued with his holy precepts, who walk even as he walked, who mind not high things, but condescend to men of low estate; and did not our dear Master do this? Oh his wondrous condescension! Who can fathom it? He was rich, yet for our sakes he became poor, that we through his poverty might be rich. 2 Cor. 8: 9. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philpp. 2: 6, 7, 8. Such condescension would to God we could comprehend, that we might be powerfully impressed with it! Blessed Jesus! First in the form of God, then in the form of a servant, of no reputation. In the face of all this, can it be that those who have named thy name should be inflated with pride, or should seek the honors that

come from men? Certainly not, since it is written, "Let this mind be in you, which was also in Christ Jesus."

A thorough acquaintance with God's Holy Word is indispensable to a holy life. "The words that I speak unto you," said Jesus, "they are spirit, and they are life," and he has commanded, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." And yet what ignorance of the blessed Bible do we see among those who profess to be Christians! This ignorance is truly appalling. Too many, we fear, receive what is told them from the pulpit without taking the pains to examine for themselves, as did the Bereans, who are commended for their painstaking.

And how much like the world are most professors, in dress, in conversation, which is generally very light and frivolous; and yet we are told to "Be holy in all manner of conversation, and to show out of a good conversation our works with meekness of wisdom." And in their intercourse with the world, how like others is the conduct of most professors! In them we see the same scheming, the same bickering, and the same grasping after the world. And yet we are commanded to "let our conversation be without covetousness; and be content with such things as we have." And our Savior says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" and again, "Ye cannot serve God and mammon." He requires our undivided affection, and our very best service.

But while the truths promulgated by Jesus reveal the perversity and shallowness of many hearts, they also reveal the soundness, the honesty and love of truth in many hearts. A lover of truth needs only to have it unfolded to him, and he will gladly accept it. In every age and in every land some good and honest hearts have been found that readily respond to the truth. In times of persecution they were hidden away among mountain fastnesses, and in caves and dens of the earth. Everywhere they have been a humble and comparatively obscure people, but little noticed by the world. They have been a sect everywhere spoken against, of whom the world is not worthy. But they are those who have followed the Lamb whithersoever he goeth. Rev. 14: 4. The great truths unfolded by Jesus have ever been the great search-lights by which the secrets of many hearts have been revealed.

### MOHAMMEDANISM.

BY G. J. FEROKEN.

In Two Parts.—Part Two.

THE religion of the Mohammedans may be divided into two parts, theoretical and practical. The theoretical part consists in the belief in God whom all should adore and fear; and secondly, in the respect that each Mussulman must feel towards the prophet, to whom the truth has been revealed. The practical religion consists in the observance of these four duties: Prayer with washings, alms, fasting, pilgrimage. Thus a good Mussulman goes at least once a day to the mosque. There you would find neither altar nor pulpit, no organ nor seats. The walls are perfectly white, saving here and there a verse from the Koran. Lamps are hung from the ceiling and lighted in the evening. Then on the floor you will find carpets and mats, and this is all. No prayer is read, no priest presides (for they have no priesthood), no song is heard. It is a place of silence, of reverence and of adoration.

After his ablutions the devotee enters, stands where he chooses and, turning toward the south, begins his prayer. Every Mussulman in that



part of the country must turn to the south when he prays—toward Mecca, the Holy City, in which Mahomet died and where is his sepulchre, to which flock the faithful year by year.

Mohammedans fast only once a year. This fast lasts forty days and is called the Ramadan. But do not for a moment believe that they remain without eating and drinking all this time as did once your celebrated Dr. Tanner! (Their ambition does not carry them to such a pitch!) The fast consists in not putting anything in their mouths from before the rising of the sun until after its setting. After these twelve or fourteen hours of abstinence and when the canon (or the muezzim from the top of the minaret) has announced the going down of the sun they haste to make up for the lost time and fall like famished dogs upon whatever may be nearest! After forty days spent in this manner they celebrate a great feast which lasts three days, and is called Bairam.

Among other truths, the Koran teaches the doctrine of the resurrection and a judgment to come; also of an intermediate state both of the soul and of the body after death. When a corpse is laid in the grave it is said that two angels come and examine it concerning the unity of God, and the mission of Mahomet. If the body answers rightly it is suffered to rest in peace and is refreshed by the air of Paradise; if not, it is beaten about the temples with iron maces; then the earth is pressed on the corpse which is gnawed and stung by ninety-nine dragons with seven heads each!

As to the souls of the faithful, when they are separated from the body by the angel of death, it teaches that those of the prophets are admitted into Paradise immediately. Some suppose the souls of believers are with Adam in the lowest heaven. There are various opinions concerning their state. Those who are called the most orthodox hold that the souls of the wicked are confined in a dungeon under a green rock, to be there tormented till their reunion with the body at the general resurrection.

That the resurrection will be general and extended to all creatures, both angels, men and animals, is the received opinion of the Mohammedans, which they support by the authority of the Koran. At the resurrection God will come in the clouds, surrounded by the angels, and will produce the books wherein every man's actions are written. Some say that he will judge all creatures in the space of half a day, and others, that it will be done in less time than the twinkling of an eye. At this tribunal every action, thought and word will be weighed in a balance held by the angel Gabriel, of so vast a size that its two scales are capacious enough to contain both heaven and earth. The trial being over and the assembly dissolved, those who are to be admitted into Paradise will take the right-hand way, and those who are destined to hell-fire, the left; but both of them must first pass the bridge called Al Sirat, which is laid over the middle of hell and is described to be finer than a hair, and sharper than the edge of a sword. The wicked will miss their footing and fall headlong into hell.

One of the principal points of faith, which Mohammedans are taught to believe, is God's absolute decrees and predetermination both of good and evil. The doctrine which they call orthodox is that whatever doth or shall come to pass in the world, whether it be good or bad, proceedeth entirely from the divine will and is irrevocably fixed and recorded from all eternity in the preserved table, and that God hath secretly predetermined not only the adverse or prosperous fortune of every person in the world, in the most minute particulars, but also his obedience or disobedience, and consequently his everlasting happiness or misery; which fate or predetermination it is impossible by any foresight or wisdom to avoid.

All the interpreters of the Koran allow that its morality is contained in these words: "Court him who discards thee; give to him who taketh from thee; forgive those who have offended thee; do good to all and never dispute with the ignorant." Among the incoherent declarations with which this book, according to the Eastern taste, is filled, there are passages that appear truly sublime. Mahomet, for example, on speaking of the cessation of the deluge, expresses himself thus: "God said, Earth, absorb thy waters; heaven, drink up the showers thou hast poured down. . . . The heaven and the earth obeyed." . . . His definition of God is expressed in a manner still more sublime. On being asked who was that Allah whom he preached, he replied: "It is he who holds his being of himself and from whom all other beings are derived; who begetteth not, neither is begotten, and who has no likeness throughout the whole extent of being."

After having studied the Koran as a book of religion and jurisprudence, let us consider it briefly as a master piece of literature and poetry. Its language is of surpassing elegance and purity, so much so that it has become the ideal of Arabic classic, and no human pen is supposed to be capable of producing anything similar. The style is concise and bold, sublime and majestic, impassionate, harmonious and fascinating in the highest degree, and it exerts a mysterious, powerful and sometimes unwholesome influence upon the imagination of the passionate natures of the East.

It is to the Koran, then, that we owe the existence of the Arabic language, that rich, pure, flexible, elegant tongue which is to-day the living and spoken medium of the inhabitants of Syria, Palestine, Arabia, Egypt, Tunis, Algeria and Morocco.

I have attempted to show you in brief how much that is good and edifying this bible of the Mohammedans can teach to those who enroll themselves under the crescent, viz, the existence and unity of God, the immortality of the soul, a future life, a judgment to come and a final retribution.

But beside these sublime doctrines which, after all, are but a feeble reflection of the divine truths of the Bible, there are sad precepts which invite every Mussulman to a shameful sensuality. Mahomet has defiled, by the institution of polygamy, the sacred bonds of marriage to substitute concubinage with all its iniquities. He has debased woman by taking away her sacred rights as wife and mother in order to substitute the degrading position of concubine and slave. He has transformed the "home" with all its joys and consolations into a vile abode of license and lust. In order to spread hatred and vengeance he has stified in man's heart all his God-given qualities of humanity, nobility, tenderness and affection.

But Islam, although it numbers to-day, two hundred and five millions adepts,—is a lost cause. It is related that when Abdul Hamid, the present Sultan of Turkey, was taken to see the fresco of our Savior Christ, then recently uncovered on the Eastern wall of St. Sophia's (once a Christian church, to-day a Mohammedan mosque) he gazed at it for a moment and then solemnly said, "Cover it up; his time has not yet come." No, it has not yet come. It has only come for China, Japan, Africa and the Islands of the seas, in the millions of converts to civilization and Christianity, but when it shall come for Mohammedanism in the dazzling Sun of Righteousness, its crescent shall surely pale and wane.

"God renders earth desolate to induce you to seek a better country. He strikes away every human prop, and puts failure and vexation into every worldly scheme, that you may turn from your idols unto him."

## THE SETTING UP OF THE KINGDOM, OR CHURCH OF CHRIST.

BY H. C. EARLY.

In Two Parts.—Part One.

SINCE the kingdom or church of Christ is completely set up on the truth (Eph. 2:20), and forever established as an enduring institute, for an "habitation of God through the Spirit" to save the souls of men, *when* and *how* it was done would not interest us much, did we not have teaching on the subject antagonistic to the Holy Scriptures. It is held that the church of Christ did not exist before the day of Pentecost, that it was set up on that day, that Christ's three years' ministry was merely preparatory, that this period is a dispensation distinct from what follows after Pentecost, and that "nothing enjoined as duty or granted as privilege, under former dispensations, is applicable to us, unless it is specifically extended to us."—*McGarvey's Com. on Acts*, page 13. That is to say that all teaching in the form of duty and privilege, whether by Moses, or the prophets, or Christ, does not apply to us, unless it is repeated after Pentecost. This doctrine divides the New Testament Scriptures as a code of laws into two parts,—before and after Pentecost,—and does a sad work for the Master. He came as the greatest of all teachers, and "taught as one having authority, and not as the scribes." But all he taught "as duty and privilege is not applicable to us, unless it is specifically extended to us." The position results from the conclusion that the church was set up on the day of Pentecost, and from that period her laws date. The doctrine is unscriptural, yet it is asserted with confidence. All of this goes to make the investigation of the subject deeply interesting.

By way of explanation, let it be understood that a kingdom implies a king, law and subjects. In the Christian kingdom Jesus is the King. Eph. 1:22; Rev. 15:3. The New Testament is the law, because it is the teaching of the King, and those who love the King and obey his laws are the subjects. Col. 1:13; Rev. 15:3. Jesus is King by birth, nature, the oath and gift of Jehovah, inheritance, conquest and purchase. Never such a king in all the earth's dynasties, and never such a kingdom,—an everlasting, universal kingdom. Dan. 2:44; 7:14; Rev. 11:15. It is the marvel of the whole earth. To set up the kingdom means to "fitly frame together" and establish the parts in organized relation.

Now turn to Pentecost, Acts 2, and let us see the transactions of that day. In the Master's farewell address to his disciples they were instructed "to tarry in the city of Jerusalem until they were endued with power from on high." Luke 24:49. So "when the day of Pentecost was fully come, they were all with one accord in one place." And from the account of that day we glean the following notable transactions:

(a) The wonderful baptism of the Holy Ghost and the miraculous gift of languages.

(b) The multitude confounded at the things they saw and heard.

(c) The wonderful preaching of Peter to the multitude, his theme, the resurrected Christ. Of the doctrines of salvation he gave special prominence to the "pouring out of the Spirit," the wonders and signs that shall mark the approach of "that great and notable day of the Lord," "the resurrection of Christ," and the "baptism of repentance for the remission of sins and the gift of the Holy Ghost," as both John and Christ had taught. Mark 1:4; Luke 1:77; 8:3; John 3:5.



(d) The conversion of the three thousand and their addition to the church.

(e) The general impression. "And fear came upon every soul: and many wonders and signs were done by the apostles."

Mark the facts that, in all the record of this day, there is not a word said about setting up the church, that the church is spoken of as an existing institute, that in doctrine nothing was taught that had not been taught before, that not a word is said about making Jesus king (Peter said "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ,"—"hath made," not on that day, but before), that nothing was done in the way of setting apart a law to govern the church, that no officers were made and no officers appointed or set apart. There were officers set apart both before and after this day.

Was the kingdom set up and nothing said about it, and without the appointment of the king, and without the creation of offices and the appointment of officers, and without the adoption of laws to govern the new kingdom? All this goes to show, in all candor, that the kingdom was not set up on the day of Pentecost, and that the solution of the question yet remains to be found.

### WASH ONE ANOTHER'S FEET.

Synopsis of a Sermon Delivered by Eld. John Wise, in the "Old Brick" House, Ten Mile Congregation, Pa., Saturday evening, March 2, 1895.

THE speaker read the first seventeen verses of John 13, then said: I am analyzing the commission Christ gave the disciples; those of you who have been attending our meetings know that I have reached the public service of the after teaching. See Matt. 28: 20, "Teaching them to observe all things whatsoever I have commanded you." I have passed through the after teaching of individual duties as taught in Matt. 5, 6, 7, the sermon on the mount.

We now take the public duties, such as we can not perform alone. This class of duties consists in rites or services in the church. After being baptized into Jesus Christ (see Rom. 6: 3) and putting on Christ, we are created anew in Christ Jesus unto good works, which God before ordained that we should walk in them." Eph. 2: 10. We are now prepared to perform these good works acceptably to God by Jesus Christ if we observe them as Jesus taught.

Studying the Bible upon the subject of feet-washing, I find three kinds of feet-washing recorded in the Bible.

1. A common washing. This is for the comfort and cleanliness of the person washed. See Gen. 18: 4. In performing this service, the host provided water, and the guests washed their own feet. See also Gen. 19: 2; 24: 32; 43: 24. There is also reference to this kind of washing in the New Testament. See Luke 7: 44, where Jesus reproved Simon the Pharisee, saying, I came into thy house, thou gavest me no water for my feet," etc.

2. An extraordinary washing, Luke 7: 44, where Mary washed the feet of Jesus with her tears, and wiped them with the hairs of her head,"—a very extraordinary washing indeed.

3. A religious washing, commanded by the Lord, with a penalty for disobedience. See Ex. 30: 17-20. Here we have the command and penalty. They were commanded to wash "that they die not." Of this kind is the feet-washing instituted by the Savior in the 13th chapter of John, of which I read at the commencement of these services.

The apostle Paul writes of this kind of washing, 1 Tim. 5: 10.

I will now examine the references to this kind of washing, and see if they have a divine command with a penalty attached. Ex. 30: 17-19, "The Lord said unto Moses, Thou shalt make a laver of brass, . . . Aaron and his sons shall wash their hands and their feet thereat." Penalty, "that they die not." I have a command in John 13: 14, 15: "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." For the penalty see verse 8, "If I wash thee not, thou hast no part with me." Peter understood this penalty, and said, "Lord, not my feet only, but also my hands and my head." See also penalty for disobeying the Gospel in 2 Thess. 1: 7, 8, 9. "Those who obey not the Gospel of our Lord Jesus Christ (see verses 8 and 9) shall be punished with destruction from the presence of the Lord,"—shall have no part with him.

I will now examine 1 Tim. 5: 9, 10. The widow can only be taken into the "number" on certain conditions, among which are that she has lodged strangers and washed the saints' feet. Command for lodging strangers, Heb. 13: 2. For washing the saints' feet, John 13: 14, 15. But some say the feet-washing here referred to is of the first class as given above, an act of hospitality and for cleanliness or comfort; but I have shown that in this kind of washing the host only provided the water and the guests washed their own feet. Here the hostess must wash the feet of the guest, therefore they are not the same. The widow must have washed the saints' feet. Saints are followers of Christ, therefore she must wash the feet of those who wash feet, as Christ did, in the church. The disciples at Jerusalem were the representatives of the church.

Again, I am told the apostles never taught feet-washing. Let us see. In Acts 20: 27 we read, "I have not shunned to declare unto you (the Ephesian elders) all the counsel of God." From Miletus he sent to Ephesus and called the elders of the church. Acts 20: 17. Timothy was doubtless one of them, for he was ordained the first bishop (elder) of the church of Ephesus. I ask, Is washing feet, as taught in John 13, a part of the counsel of God? We will see. In Dent. 18: 17, 18, 19, we read, "I will raise them up a prophet from among their brethren like unto thee, and I will put my words (counsels) in his mouth and he shall speak unto them all that I shall command him." Jesus is that Prophet. See Acts 3: 22-26. "God having raised up his Son Jesus, sent him to bless you," etc., to make you happy. "If ye know these things, happy are ye if ye do them." John 13: 17. Is this the command the Father gave Jesus,—put in his mouth? Yes, emphatically yes. Did Paul declare this at Ephesus before he called the elders to Miletus? Again I say, Yes; for Paul says the same. Paul preached the Gospel of the kingdom of God. Acts 20: 35.

Now God put words into the mouth of his Son Jesus, and Jesus says, "The words that I speak unto you are not mine, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12: 49. "Whatsoever I speak therefore, even as the Father said unto me, so I speak." Verse 50. Jesus spake what the Father commanded, and he said, "I have given you an example, that ye should do as I have done to you." "Wash one another's feet." Paul declared unto the Ephesians all the counsel of God,—all that God commanded Jesus, for Jesus spake that the Father commanded him, and Paul spake or taught the Ephesians to observe all that Jesus commanded, and if we observe all

that Jesus commanded, we shall be saved. Amen.

### THE DANGER OF LIVING IN SIN.

BY CHAS. M. YEABOUT.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3: 8.

THE devil was the originator of sin. "He abode not in the truth, because there is no truth in him"; his entire structure of principles is founded on falsehood. John 8: 43.

SIN is presented to us in the Bible in a two-fold sense: the sins of commission and the sins of omission. The first is doing that which God forbids and the second is leaving undone that which God commands. God told Adam, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Gen. 2: 16, 17. Adam transgressed the law of God by eating of the forbidden tree and died, and brought misery and suffering on the entire human family.

The Lord "delivered unto his servants his goods" and told them to occupy till he come again. "To one servant he gave five talents, to another two, and to another one; to every man according to his several ability." The first and second traded and doubled their talents; but the third digged in the earth and hid his Lord's money. He omitted to improve his talent; his energies and capabilities for doing good lay dormant. When the Lord comes to reckon with those servants he will say, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." See Matt. 25: 14-30; Luke 19: 12-24. We have no account that this man ever transgressed a law of God in his life. He did not even lose anything of what his lord had given him, but he failed to gain anything. God demands that we honor and glorify his name by doing his will, observing whatsoever he commands us. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4: 17. "And that servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12: 47. The sin of omission, therefore, is just as condemning in its nature as the sin of commission. Whatever God commands us to do is right, and God's will is that we do it and whatever God forbids is wrong and contrary to his will.

To refuse to obey the Gospel is sinning against light and sets up our judgment against the judgment of God. "If I had not come, and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15: 22. No excuse can be framed that is plausible for not following Christ in all things whatsoever he has commanded us. Wherein did they sin? Evidently in refusing to obey the Gospel as presented unto them by Christ.

"Christ became the author of eternal salvation, unto all them that obey him." Heb. 5: 9. And when he comes to judge the world in righteousness he will "take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." 2 Thess. 1: 8, 9. Hence there is great danger in disobedience. We cannot be the friends of Christ and disregard what he commands us. John 15: 14. And unless we are friends of Christ we can never enter the pearly gates into the golden city. Rev. 22: 14.

Let us consider the origin, propagation and



direful consequences of sin." When last hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Jas. 1: 15 "For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." "The soul that sinneth, it shall die." Rom. 6: 23; 5: 12. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezek. 18: 4, 20. God formed man upright and pronounced him very good, the entire creation was good, "yea very good;" but the intelligent part of God's creation had not progressed very far, until it was observed that evil was mixed with the good, there were tares among the wheat. Inquiry was made: "Didst not thou sow good seed in thy field? from whence then hath it tares?" The answer to the inquiry was, "An enemy hath done this." Matt. 13: 27, 28. The enemy that sowed the tares is the devil. Verse 39. Sin is the product of a seed that is sown into the heart by Satan, the arch-enemy of God and man. Sin is very easily crushed or suppressed while in its incipient state, but if allowed to develop and mature, it brings its victims entirely under its blighting influences, and ultimately, when its direful work is finished, death, separation from God and all that is good, and banishment into outer darkness, where there is weeping and wailing, will be the awful result.

Take, for example, the mighty oak that stands in the forest, towering aloft, bidding defiance to the storms and devastating winds that waste their force against its giant form. That oak, kind reader, was once a small acorn, then a tender switch, susceptible of being trained and bent in any shape; but now it can neither be trained nor bent. Take the drunkard who has become a slave to intoxicating drinks: he was once a bright, intelligent young man; how easy he could have controlled himself when he took his first drink! He was master of the situation then, but the seed was sown, and through cultivation it grew and developed until it maddened his brain and became his master. Behold the depraved human wreck, unhappy and miserable, and bringing misery and suffering to others as the fatal result! Take lying, stealing, swearing, and all other evils, and we have the same result, a slave to evil and ungodliness. "For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2: 19. "Whosoever committeth sin is the servant of sin." John 8: 34. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? For when ye were the servants of sin, ye were free from righteousness." Rom. 6: 16, 20.

There are two opposites in the world; the one is right and good, the other is wrong and evil. These bring their influences to bear in every vocation of life. The good is from God, and is presented to us by messengers of light and love, who appeal to our better judgment and understanding, according to the sound principles of reason. Evil is from the devil, the fountain and source of all wrong, and is presented to us by his messengers of deception and darkness, who appeal to the fleshly lusts and their gratification. And it is within the power of every man and woman to accept the good and refuse the evil, and *vice versa*. To illustrate, there are two men of opposite natures and dispositions, enemies one of the other, there being no sympathy between them whatever, they having nothing in common. The first is a good man, upright, truthful, and perfect in all his ways; the other is a bad man, dishonest, wicked, and untruthful. These two men desire to employ us through life. The first offers to reward us for

our labor, and give us everything that is good and calculated to make us happy, and administer to our wants in adversity, sickness and death, and then give us a large estate in the eternal world, 'mid the glorified throng: the other offers us a place in his service with the privilege of doing as we please. There is to be no restraint, no law of right, no promise of rewards beyond the gratification of the carnal desires of the flesh, no gentle hand to lead us, no kind words to soothe us in adversity, and no promises to cheer us in death. The entire human family are in the service of these two men; we are either serving the good man or the bad. The good man is our Father in heaven, the creator and friend of mankind; the bad man is the devil, the monster of crime and wickedness, the enemy to God and all that is good, who has never presented a fair, truthful proposition to man since the world began.

Dear readers, in whose service are you living to-day? God gives you all the blessings of this life, and eternal life in the world to come. "He will not leave us in six troubles, nor forsake us in the seventh," but will be with us always even unto the end of time; and while passing through the valley of the shadow of death, he is with us, and his rod and staff will comfort us even there. Satan offers nothing for our service, but gives us license to engage in all the sinful pleasures of the world to our own hurt. We can do as we please, then endure the pangs and miseries of violated law in this life, and be cast out from God into outer darkness to endure the torments of the wicked in the life to come.

"Sin kills beyond the tomb." When you have spent your best days in the service of this bad man, your once active mind becomes dull, and your once active limbs refuse to go at your bidding and you stand as a wreck stranded on the breakers of time. The gaping tomb stands ready to receive your mortal remains. Your master, sin, will not heed your suffering nor soothe your anguish, nor bid you behold the bright star of hope beyond the chilly stream of death. There will be nothing but fear and dread to accompany you into the dark, dismal beyond. No Savior stands with beckoning hand to welcome you into the bright world of glory and eternal pleasure. The ravages of sin have accomplished their terrible work and the wages of sin is now received, which is death, separation from God. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." Psal. 1: 5, 6.

The sinner chooses his own way in this life, and must reap the harvest of his own sowing, and endure the results of his own wickedness. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

It is sad indeed that so many are the servants of sin when there is so much at stake, even our eternal happiness; for "God is angry with the sinner every day." This life is short and full of sorrow and disappointments; but our Heavenly Father has prepared a place of eternal happiness for all those that will accept it. "For the grace of God, that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God, and our Savior, Jesus Christ: who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Titus 2: 11-14.

"Thinkest thou, O sinner, that thou shalt escape the judgment of God? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2: 3-9. O sinner, cease to do evil, and do righteousness; for "Sin, when it is finished, bringeth forth death."

Westphalia, Kans.

#### A FIJI INCIDENT.

A STORY is told of an old Fijian chief and an English earl, an infidel, who visited the islands. The Englishman said to the chief: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays would believe any more in that old Book which is called the Bible; neither do men listen to that story about Jesus Christ; people know better now, and I am sorry for you that you are so foolish."

When he said that the old chief's eyes flashed, and he answered: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you! you! you!—if it had not been for these good missionaries, and for that old Book, and for the great love of Jesus Christ, which has changed us from savages into God's children, you,—you would never leave this spot! You have to thank God for the Gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time."

#### WHERE TO FIND HIM.

A PASTOR relates this incident: I was out making pastoral calls. As I passed the door of our village doctor, I said to his little boy who stood on the door-step:

"Is your father at home?"

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, of lifting somewhere, or lifting somebody's burden, and lo! straightway one like unto the Son of Man will be found at your side.

We cannot always find him whom our soul loveth in worship or in ordinances or in sacraments or in still meditation; we can never find him in selfish idleness or in worldliness, or in self-indulgence, but, on the contrary, like the little one's father, he is sure to be found "helping somewhere."

"FIDELITY is a characteristic, not a mere item, in experience. He who has fidelity in his character can be trusted; he who lacks it, cannot be. A man who is not true in one thing, is not sure to be true in anything. He who is lacking in fidelity as a son, is likely to show his lack of fidelity as a friend, as a lover, as a husband. His lack is the measure of his manhood, or of his non-manhood. 'He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.'"



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### Committee:

E. Eby, . . . . . Chairman, Booth, Kans.  
D. L. Miller, . . . . . Vice-Chairman and Treasurer, Mt. Morris, Ill.  
S. F. Sanger, . . . . . Bridgewater, Va.  
S. R. Zug, . . . . . Mastersville, Pa.  
S. W. Hoover, . . . . . Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
Galen B. Royer, Sec. Mt. Morris, Ill.

### A SONG AND A SERMON.

[Selected by Emma S. Bowman.]

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend—till he is dead?  
If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?  
If you hear a prayer that moves you  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them; and by kindly sharing  
Own your kinship with the skies.  
Why should any one be glad  
When a brother's heart is sad?

If a silvery laugh goes rippling  
Through the sunshine on his face,  
Share it. 'Tis the wise man's saying—  
For both grief and joy a place.  
There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly,  
Ere the darkness veils the land.  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go—  
Leave them. Trust the Harvest Giver,  
He will make each seed to grow.  
So, until his happy end,  
Your life shall never lack a friend.

Hope, Fla.

### OUR MISSION WORK.

BY GALEN B. ROYER.

#### Chapter 3.—Its Various Funds

THE Committee recognizes the right of the donor to say where his money shall be used and has opened accounts as follows:

#### HOME AND EUROPEAN FUND.

From this fund the Committee meets all general expenses, supports the work at its several mission points, assists in building meetinghouses, and gives aid to the different District Boards to carry on their respective missions. From this fund the Danish and Swedish missions are supported also. At present the needs of this fund are the greatest, and were it not for the income

arising from the endowment, the Committee's work would have been impeded more than it has been.

#### INDIA MISSION FUND

This is for all necessary expenses to carry on the work in that land.

#### ASIA MINOR MISSION FUND.

This fund is for work in the country of the Seven Churches of Asia, and although there has been no special call for donations, a few have been received, and the Committee is glad to see the interest manifested. The profits from the sale of "Seven Churches of Asia," presented by the author, will go towards helping to support this mission.

#### TRACT FUND.

With this the Committee publishes and distributes such printed matter as they deem proper. It may be tracts, books or papers, wholly at the discretion of the Committee.

#### THE MISSION AND TRACT FUND.

Under this head are placed all donations, the use of which is not directed by the donor, and the Committee draws from it for either Mission or Tract Work, as needed.

The fields which these several funds supply each have their needs and advantages. Ten per cent of donations may, upon request, be drawn in tracts, by the donor, the amount given being based on the prepaid rate published in the catalogue.

#### THE PROTECTION AND APPROPRIATION OF THE FUNDS

All money is received and recorded by the Secretary, and, unless the amount is small, is receipted by postal card. All donations and the total of interest received from endowments and loans are acknowledged through the GOSPEL MESSENGER. The total receipts are paid to the Treasurer on demand. Annual Meeting appoints an auditing committee, whose duty it is to check the report in the MESSENGER with the Secretary's books to see that all moneys have been properly acknowledged and turned over to the Treasurer.

The Treasurer may make loans of the paid in endowment, without consulting the Committee, under the following restrictions: All loans must be on farm land, not to exceed one-half of the value of the land, exclusive of improvements, and secured by first mortgage. All other expenditures must be by the action of the Committee, the Treasurer alone paying out the money. His books are audited by the same committee from Annual Meeting that examines the Secretary's books, and the receipts must correspond with what the Secretary has received and acknowledged in the GOSPEL MESSENGER. The treasurer must also show a proper receipt for all money paid out.

The cash on hand by both Secretary and Treasurer is, by order of the Committee, kept in the Bank of Mt. Morris, and upon examination of the bank account for any day, it will be found that the amount on deposit corresponds with the amount the several books call for.

### "WHAT IS BEING DONE?"

BY M. M. ESHELMAN.

What is being done for the training of the hundreds of young converts who have lately entered the church? Are we giving them the attention necessary to develop them as they should be? These are questions that should be well pondered by every minister in the Brotherhood—GOSPEL MESSENGER, No. 12.

"What is being done for the training of the hundreds of young converts?" The Lord only knows. It might be easier to answer the question, "What is not being done for them?"

1. A Bible normal school could likely be established in each congregation, and old and young be led to study the Bible in a systematic manner.

2. This would implant many precious principles in the heart and root out or keep out envy, hatred, backbiting, jealousy, and other "works of the flesh."

3. There is certainly some one in each congregation with sufficient tact or wisdom to teach a systematic course, by the use of such helps as "The Complete Normal Manual," by Semelrotte, or Harbut's "Analysis," and Clark's "English Harmony of the Four Gospels."

4. One-tenth the effort to study the Bible systematically is equal to nine-tenths the effort to study money-getting. Of the latter effort, few ever get weary. Is there any good reason why the one-tenth effort should not be made?

5. Systematic Bible study is the death-knell to human opinions, the uprooter of prejudices and the imbibition of the soundest moral and spiritual principles possible in this life. Result: joy, love, growth, peace, prosperity.

6. Members, kept at work on the Bible, govern themselves, discipline themselves, and understand not only divine principles, but how to best apply them in their lives. This done, and the officers of the church will not have much to do in keeping members straight. Thus relieved of a great burden, the ministers, deacons and elders can also have more time to pursue a systematic course of study.

7. It is the best method of doing work, especially in cities, since a strict adherence to the Bible for proofs, cuts off prejudices and gradually unfolds to all present the marvels of the Gospel. Result: Out goes error and in comes truth so silently and so surely that the dear soul is turned to the Lord without having his "old house" pulled down upon him. He feels better, is better.

8. Therefore, to work! Unfold the brilliant truths to the young converts, and there will be few to turn out into the cold, desert world from whence they have just been rescued! Feed the lambs.

### "THE MASTER IS COME AND CALLETH FOR THREE."—John 11: 28.

BY EFFIE GIBSON.

WHEN an opportunity to do good presents itself to us, we believe the Master comes with it and "calleth for us." Sinner, "the Master is come and calleth for you," whenever you hear his ministers pleading earnestly, tenderly, lovingly with your soul, to turn away from serving the world, the flesh and the devil, and give your life, love and work in his service. Whenever a still, small voice within constrains you to pause in your downward course, it is this same Jesus calling you. Dare you refuse to answer this call? Remember he will not always call thus.

You who have once named the name of Christ, given your hearts to him and started on the road heavenward, but have forgotten your first love and turned aside from the straight and narrow way,—he is calling to you in tones of loving kindness, as the good shepherd does to the lamb that has gone astray, to return to the fold ere the night comes down in darkness and it is too late, too late.

Christian ministers, "the Master is come, and calleth for you," whenever your heart burns within you with holy zeal for his cause; whenever the desire for the salvation of the immortal souls perishing around you so awakens and thrills your entire being that you feel as if you must go out into the field and give your whole time, life and energy to his cause. Will you heed



the call? Your possibilities and capabilities for successful effort in his vineyard are, to a great extent, limited only by your faith, love and zeal. He calleth for you, soul and body. Shall you give him *all*, or only what you have left of strength and energy and nerve-force, after nine-tenths of your best time and energy are exhausted in striving to lay up treasures on earth? Let us give him the best and trust him for everything. If we would trust him more, we would get more, spiritually and temporally.

When Martha came to Mary with this message, she did not stop to inquire what the Master wanted, neither did she put him off and say she would come after awhile. She had faith in him to go where he called, without hesitancy, question or doubt. Are we doing our duty if, when he calls us, we wait and fear and doubt till the opportunity slips from us never to return?

Christian workers, pilgrims on the way from earth to heaven, "the Master is come and calleth for you." For what? For himself, for the life that now is and eternal life in heaven. To what? To a life of ease, luxury and sensual enjoyment? Nay, verily, but rather to a life of self-denial, self-sacrifice, unselfish devotion to his cause and perfect love to God and your fellowman.

Is it too great a stretch of the imagination to see the Master standing beside the poor, unfortunate tramp, who is starving spiritually and physically as he begs at your door for something to eat? The Master will one day say to us, "Inasmuch as ye did it to one of the least of these ye did it unto me."

When there is a call made for money to send the tidings of salvation to those who have never heard the saving message, is it not the voice of the Master, and can we fail to see the bleeding wounds in hands and feet and side and the agonizing look as he pleads, "I died for these?" Brethren, sisters, you who are blessed with an abundance of this world's goods, can you not hear his voice calling with increased earnestness, and will you not respond?

In these times of sore distress and need in the West, where we are called on to send food and clothing for those who are destitute, do we not hear the voice of him who said, "The poor ye have always with you, and when ye will, ye may do them good?" Let us thank him that he calls us, and gives us the opportunity to respond wherever help is needed, even though we must deny ourselves something in the line of food or clothing.

Brother, sister, let us listen for the footsteps of the Master and his tender, loving tones as he calls us to come and work in his vineyard. And let us take willingly the task he entrusts to our care. Whether it be lowly work or high, whether to watch by the sick, visit those in prison, feed the hungry, clothe the naked, shelter the homeless, teach the little ones in Sunday school, train them in the home, preach the everlasting Gospel to the heathen, reprove the erring or be a peacemaker, when he calls let us forget self and selfish interests, and go immediately at his call as did Mary.

Neglected opportunities, unheeded calls will be thorns in our dying pillows and possibly the cry of a lost soul.

#### WHY WAIT UNTIL A D. 1900?

BY WM. HOLSINGER.

THE above query came to my mind in reading Bro. J. S. Flory's endorsement of Bro. Miller's suggestion to make the Annual Meeting of 1900 one of special importance. Why wait so long? Why should 1900 be any better than 1895? One

thing seems to be about certain, that at least some who are here now and are situated so they can attend in 1895 will not be so situated in 1900. The Bible teaching is "to-day." See Psa. 95: 7; Heb. 3: 7; Matt. 6: 33, 34. We don't know what will be in 1900, but by the grace of God we can be made to act our part to his glory if we fully consecrate ourselves now to his service. But there are yet five years before the time of the Annual Meeting of 1900. What we do, we must do quickly, hence, about the first thing for each one to do is to trim his lamp and see that he has a supply of oil in his vessel, so that he may be ready to enter in with the Bridegroom when he cometh. "Watchman, what of the night?" The watchman said, "The morning cometh." Isa. 21: 11, 12. It seems to me that part of our watching consists in taking heed to the signs of the times, and surely the conditions of the worldly kingdoms and all social and religious societies are just in the condition that the Bible teaches they will be in, in the closing scenes of the present dispensation. And those who have made the most careful investigation of the prophecies, and the most careful and critical examination in chronology, run Gentile times out with the close of the present century. If so, then we might reasonably expect that the saints will be celebrating the great, grand fulfilling in the kingdom of God's dear Son in 1900. Yes, the last day storms are manifesting themselves thick and fast. We need not go outside of our own land to see the rapid strides to fulfill our part in the great drama of the last day conflict. What was our condition three years ago? What is it now? While I am writing this I happen to think this is the first day of Nisan, the beginning of the sacred year. The ninth of April will be the passover season. What important events are recorded as having taken place at this period? The slaying of the first born of Egypt, the deliverance of Israel, the crucifixion of Jesus and his resurrection.

#### REMARKS

It will be sufficient to remind our brother, and others who are in favor of holding the proposed meeting in 1895, or even one year later, that it takes time to prepare for a gathering of this character. Furthermore, there is a fitness of things in connection with 1900, or the close of the present century, calculated to inspire those who may be so fortunate as to take part in a religious assembly that will mark the closing of one century and the beginning of another.—Ed.

#### THE JEWS IN PALESTINE.

THE *Peculiar People*, a paper published in the interest of the Jews, has this to say in regard to that people settling in the land of Palestine:

The Holy Land, too, has always been the home toward which the heart of the Jew turns. We are not so enthusiastic as are some more sanguine students of prophecy, when we hear of the influx of Jewish people into Palestine; but we are greatly interested in what we read of this, as showing the love for Zion in the hearts of God's people, and the good signs of the times for the persecuted of the ancient race. An interview has recently been published with Prof. Cyrus Adler, of the Smithsonian Institute, in which he says that in his opinion the great improvements in Palestine are not due merely to the railway between Joppa and the Holy City, but rather to the immigration to that country of Russian Jews. He said in the interview: "There is a benevolent society in Russia called the 'Lovers of Zion,' whose purpose is to encourage and assist emigrants from that country to Palestine and has already sent more than 80,000

families who have bought or taken up the idle lands in and around Jerusalem, and are cultivating the olive, which is the staple of the country, and the vine, which grows with great profusion.

With great profit nearly every valuable piece of land in the neighborhood of Jerusalem has been taken by these immigrants, and there has been a rapid increase in values. The improvements are all outside the high walls of the Holy City, near its Western gate. A large suburb has sprung up during the last two or three years, which is known as modern Jerusalem. This emigration of Jews to Palestine is encouraged by the Russian government because of political reasons. The new arrivals are, however, required to report at once to the Russian consul general at Jerusalem and renew their allegiance to the Czar, which is not altogether agreeable to the Turkish authorities, but so far they have shown no positive hostility toward the new colony that is being established on their territory."

THE following is from *The Outlook*: "The heroism of some Moravians who, early in the century, went as missionaries to one of the West Indian islands, has long been one of the glories of the Christian church. When they found they could not reach the slaves in any other way, they sold themselves into slavery in order that they might get the confidence of the people whom they would reach with the message of the Gospel. In the missionary history of the church there is no more perfect or beautiful illustration of the spirit of the incarnation than that displayed by those devoted men. The Moravians have always been foremost in good works. They are among the most liberal givers for the advancement of the kingdom of God. The members of that faith in our own country are now much interested in a mission in Alaska. . . . When the Moravian missionaries went to Greenland, more than one hundred years ago, it took five years before any results could be reached. In view of that fact, the outlook in Alaska is most encouraging." But it takes just such people as these Moravians to reach these greatly isolated mission points. Their zeal is certainly to be commended."

"MANY have sought far and near for a fountain of perpetual youth, and failed to find it anywhere, until they came to the eternal Word of Truth."

#### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by True Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That a Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract societies giving to the Lord for the spread of the Gospel and for the salvation of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be unshakable fact.

THE above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price, 15 cents per package; 40 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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J. B. BRUMBAUGH, }  
J. G. ROYER, } Associate Editors.  
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ADVISORY COMMITTEE.

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Anonymous communications will not be published.

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Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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NOTE the dependence which is placed by the Protestant churches on artistic music, on expensive edifices, on culture and eloquence in the pulpit; on literary and social entertainments for drawing the people, and on fairs and festivals for paying expenses. Hear the reports that come in at any of the Annual Conventions of churches, of the new organs and frescoes and furnishings, and of the,—not saints' festivals but,—strawberry festivals and ice cream festivals and flower festivals and the large results therefrom accruing. And all this from churches that count themselves to be the body of Christ and the habitation of God the Spirit! Is not this an infinite descent from the primitive records of power and success,—the Lord "confirming the word with signs following," and the preaching which was "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power?"—A. J. Gordon.

How we are spending our money is a question that should concern us. A recent magazine article gives some interesting figures along this line. The figures are based on census reports and are approximately correct: "The pastors of the churches in the United States cost the people annually \$20,000,000. The dogs of our beloved land cost \$50,000,000. We pay for sending the Gospel to the benighted heathen \$10,000,000. We, as a great nation, highly civilized and Christianized, spend annually \$800,000,000 for tobacco, and \$1,200,000,000 for spirituous liquors. Base ball costs the people, in money and time, to say nothing of loss of life, perhaps not less than \$50,000,000; horse racing, \$100,000,000 and other forms of gambling not less than \$500,000,000 annually. There is no one more important factor in our nation than the pastors of our churches. Allowing that they do cost \$20,000,000, they earn, by honest, hard work, every dollar of this money. They cost us as a nation about 33 cents per capita. The dogs cost us about 99 cents; missions cost us about 6 cents; we spend for tobacco over \$12 per capita; over \$18 for spirituous liquors; over 78 cents for base ball; \$1.50 each for horse racing, and about \$7.50 each for other forms of gambling.

## RATES AND TIME TABLE FOR THE CONFERENCE AT DECATUR.

ARRANGEMENTS have been perfected by the C. B. & Q. and the Illinois Central railways to take our brethren and friends to Decatur to attend the Annual Conference, at one fare for the round trip. The following time tables are given. The fare from Mt. Morris will be \$5.50. Take notice, through train from Mt. Morris, Maryland, etc., will leave only on Saturday, June 1, as per time table below:

### C. B. & Q. Time Table.

Lv. Savanna, . . . 4:30 A. M.	Lv. Rochelle, . . . 6:23 A. M.
Lv. Chadwick, . . . 4:52 A. M.	Lv. Aurora, . . . 9:35 A. M.
Lv. Milledgeville, . . 5:03 A. M.	Ar. Mendota, . . 11:03 A. M.
Lv. Maryland, . . . 5:19 A. M.	Lv. Mendota, . . 12:16 A. M.
Lv. Mt. Morris, . . . 5:30 A. M.	on Illinois Central.
Lv. Oregon, . . . 5:50 A. M.	Ar. Decatur, . . . 5:05 P. M.

### I. C. Time Table.

Lv. Warren, . . . 9:02 A. M.	Lv. Haldane, . . 10:25 A. M.
Lv. Nora, . . . 9:09 A. M.	Lv. Polo, . . . 10:35 A. M.
Lv. Waddam's Grove, . . . 9:17 A. M.	Lv. Wessung, . . 10:46 A. M.
Lv. Lena, . . . 9:23 A. M.	Lv. Dixon, . . . 11:01 A. M.
Lv. Freeport, . . 9:45 A. M.	Ar. Mendota, . . 12:01 Noon.
Lv. Forreston, . . 10:17 A. M.	Lv. Mendota, . . 12:16 P. M.
	Ar. Decatur, . . 5:05 P. M.

## ONE DAY OF REST.

UNDER this caption the *Chicago Record* has the following sensible editorial. We commend it to our readers:

"There is a peculiar movement in New York for what is called 'liberal Sunday laws,' which probably means no Sunday laws. Delegates from one hundred societies have organized to secure the passage of the Reinhard bill in the legislature, which provides for submitting to the people the question of opening places of business on Sunday. Why the provisions of other portions of the decalogue are not submitted to a vote of the people at the same time is not plain.

"There is no law known to man that is founded on better moral and physical grounds than that which forbids labor on one day of the seven, and it is as vital to the well-being of a man as the laws against crime and vice. To meddle with it is as disastrous as to tamper with the plainest sanitary laws that are known. It exists independent of a majority of the people or all of the people as much as do the laws that govern the movements of the planets. Fortunately, these laws cannot be tampered with, else we might expect to have the question of lengthening the day or night submitted to the people for determination.

"Of late there has been a growing tendency to nullify the laws regarding what may be done on Sunday. Since the saloon became a political factor in this country there has been a constant warfare against the restrictions thrown about it, and that requiring saloons to close on Sunday has been most bitterly opposed. This movement may react on those who propose it as did Sunday opening at the World's Fair, which was a severe burden and cost the corporation heavily for the experiment.

"The movement in New York is significant as showing the organization of the forces opposed to Sunday laws. In this contest the organized anti-Sunday forces will meet not only the church but also the vast body of people who, while not church adherents, believe in Sunday observance as a physical and moral necessity."

## WITHDRAWING FROM THE CHURCH.

SINCE the organization of the Brethren's church in the United States, in 1723, a number of dissatisfied members have withdrawn from her communion and sought to start churches to suit

their views. It is interesting to follow the history of these factions, to note their rise, the causes that led to their separation from the mother church, and to ascertain the final outcome of such movements upon the church and upon those who withdrew from her.

Of the nearly two score separations that have taken place during the one hundred and seventy years of the church's existence in this country all, with few exceptions, have passed into history. All that can be said of many of them is, that they troubled the church, caused many heartaches, hindered for a time the cause of Christ, withdrew, and are now extinct. In these separations some good men and women were deceived and went out. Many of these returned to the fold from which they separated; some who went out united with other denominations; others went back to the world, and in some cases fell into the sin of unbelief and were lost.

We have now in mind a faction that withdrew from the church some thirty years ago, and which is now extinct. In this movement quite a number withdrew from the church and caused much trouble. The leader was a man of considerable ability, with self-esteem largely developed. For a time the little band flourished, then declined and died. A recent inquiry as to what became of the members revealed the following facts: After some years a number came back to the church. Of the rest some are to be found among four or five other denominations; even the Mormons were strengthened by them. Others are living outside of all church relationship, and a few have fallen into unbelief.

The first separation recorded took place in 1728, a few years after the organization of the church at Germantown, Pa. The leader in the movement was a noted German pietist. He lived in solitude at Mill Creek, in what is now Lebanon County, Pa. He brought with him from Germany strong monastic views, and believed in celibacy, and that to dwell in seclusion and solitude was the highest good. The movement which he led was destined to form a unique chapter in the history of Lancaster County, Pa., and also to become the source of much misinformation concerning the church.

In 1724 our Brethren located at Germantown, visited Oneatoga and held meetings at different places. These meetings were wonderfully blessed of God, and a number were received into church fellowship by baptism. Among the number was Beisel who was so deeply impressed that, although he believed he was much superior to those who were preaching the Word, yet he came to them to be baptized.

The following extract, page 25, "*Chronicon Ephrataense*," a record of the doings of Beisel, written by two of his followers, will give an idea of his high regard of himself and of his own opinions: "For to withstand this ordinance of God seemed to him great presumption; at the same time, the calling of these people was not deemed important enough by him, for he had been the recipient of a weighty testimony from God, and feared that, if he associated with them, he might lose all the good he had reached through so much pain. Suddenly, however, his heart was enlightened by a bright ray of the Gospel, namely, that Christ also had permitted himself to be baptized by one who was less than himself, and had said thereof: 'Thus it becometh us to fulfil all righteousness.'" By this mode of



reasoning Beisel convinced himself that he might suffer the Brethren to baptize him.

Soon after this those who had been baptized were organized into a church, and Beisel was elected as teacher or minister, but he never submitted to the authority of the church, and four years later, after causing much trouble, he finally withdrew from the church and set up for himself. So strong was the feeling that he, as was said, should give back to the Brethren their baptism, that he caused one of his followers to rebaptize him, and a large number of those who left the church and followed him were in like manner rebaptized. On the subject of this rebaptism, the "*Chronicon*," page 52, says: "As John's baptism was not the whole, and Christ had a higher witness than he, his disciples had a right to leave him and to receive the baptism of Christ; and thus it was also with Conrad Beisel. It is settled, however, that such rebaptism could not be made an article of faith, for the venerable Henry Kalkglasser, one of their first teachers, was left undisturbed at Ephratah until his death, in his baptism received from them. Therefore when, in later times, some of the new congregation went over again to the old, and several hol-heads wanted to have them rebaptized, wise men rose among them and hindered it."

The new congregation prospered for a time. Those of like mind with the leader lived in celibacy and built at Ephratah a monastery where the sexes dwelt apart. They organized a congregation near Waynesborough, Pa., and put up buildings somewhat similar to those constructed at Ephratah. These have been known for many years as the nunnery. Soon after the organization at Ephratah, Beisel, whose name was now changed to that of Friedsam Gottrecht, introduced into his community the keeping of the Jewish Sabbath, and from that time the seventh day was kept as a day of rest by his people.

It was from the congregation at Ephratah, under the leadership of Beisel, that Buck secured his information, and then, ignorant of the fact that he was dealing only with a faction, gave it to the world in his Theological Dictionary as pertaining to the Brethren church. From this fruitful source of error come all the reports that the Brethren are celibates, that they discourage marriage, that they are communists, that they keep the seventh day, and other statements that are not and never were true of them.

The Ephratah movement has passed into history. The closing scene was a lawsuit to determine the ownership of the property. In the old graveyard a marble slab bears this inscription: "Here rests Friedsam, a Solitary, but later became a Leader, Guardian and Teacher of the Solitary and of the congregation of Christ in and about Ephratah. Born at Eberbach, in the Palatinate, called Conrad Beisel. Fell asleep July 6, 1768, aged 77 years and 4 months." Near the grave stand the old buildings,—one of them was used, when we visited the place a year ago, as a tobacco shed,—as the monument of the vagaries of a man who, if he had been content to have worked in the church, might have accomplished much good. As it is, failure is written over his efforts as it has been written over the efforts of more than a score who, like Beisel, sought to build up churches to their own liking. History repeats itself, and will continue to do so, without doubt, until time shall be no more. D. L. M.

#### BLOODHOUNDS.

In the days when human slavery disgraced this fair land of ours, there was a species of dogs owned and kept by the slaveholders for the purpose of catching runaway slaves. They were so named because of the keenness of their scent and because, when once set on the trail, it meant pursuit till arrest or death. The only hope of the poor, miserable bondman was to flee into the swamp and there battle with the bloodthirsty animals, or elude their powers of scent by jumping into streams and floating down a long distance, and then gain the other shore in a way to leave no trace of their steps behind them. Indeed it was almost impossible to escape their following.

During the late Rebellion bloodhounds were used to arrest such prisoners as escaped from the Southern prisons; but since the war and the liberation of the colored people of the South, there is but little use for these bloody pursuers and only a few of them are now to be found (we mean the real ones), and they are looked upon as memorials of the barbarous past, so that, when our children see them and ask what these bloodhounds are for, it affords an opportunity of teaching some of our past history, which it would be better for them never to learn.

Yes, we are glad that we have no use for such animals any more, and hope we may never have.

But while we don't have the real dog any more, is it not true that we have their characteristics duplicated in the dispositions and actions of men? It is a sad thought that the human,—God's best and most noble creation,—has so degenerated, and become so fleshed and animal that they are so cruel and bloodthirsty towards their fellows that they, too, will pursue their victims with a spite,—to death.

And yet, sad as it is, we have as many of them, and they are as eager for their prey as were the bloodhounds in the Southern States where human slavery was an institution most sacredly nurtured. How many are there who, on receiving some injury or imagined wrong, say that they will never forgive! They at once take the scent of their victim's track with the set purpose of vengeance or death, and the longer the pursuit, the more hungry and bloodthirsty they become. It means vengeance with an eternal vigilance. They set themselves on the track and on the heels of their victims and watch every opportunity to cast a stone or make a thrust,—if not at and against their persons, they will attack their character and misconstrue every act, or misinterpret every word, so as to humiliate and destroy or degrade. Their hearts and purposes are as cruel as hell, and there is positively no let-up. It is the hot-blooded rage of jealousy which nothing but the complete destruction of the victim will satisfy, unless arrested by divine grace,—such grace as will thoroughly regenerate the whole man.

Of course, you will say, you have reference to the sinner,—and the grossest of sinners, too. Yes, we have, but, unfortunately for Christianity, such sinners get right into the church and ply their work there. There may be shades of bitterness in the means used, but the purpose is the same, having the same common origin,—jealousy and envy. Brethren and sisters of good standing and large possibilities are often made the victims of this inhuman spirit. They are watched, and in an hour of unguardedness may make a mistake, or stumble. The envious eye, ever on the watch,

sparkles with gladness, and the yelp of the bloodhound is heard. After the victim, with the fleetness of the wind he goes, not to save, but to destroy. No matter how much the victims may see their mistakes and make amends for them, there is no let-up. Nothing but blood will satiate this cruel thirst, and on the track he goes, watching for another occasion. If not found, he will make one,—anything that the end may be accomplished.

How very different is this spirit from that of the Good Shepherd, who leaves the ninety and nine and goes out into the mountains and seeks, and continues to seek until he finds the one that has gone astray, when he returns rejoicing more over that sheep than over the whole ninety and nine that went not astray.

So should we do. Instead of becoming bloodhounds to pursue unto death,—to destroy,—we should be shepherds going out seeking the halt, the lame and the lost, that we may bring them into and keep them in the fold. We fear that many are driven away and lost to the church because of the bloodhounds not being throttled and properly tied.

This hounding disposition should not be encouraged or allowed in the church. If members err, make mistakes, or stumble, and make satisfactory amends for it, the matter should end right there until otherwise proved in a lawful way, as defined by the church. Any elder, minister, or laymember, who uses such circumstances to the hurt of his brother,—his character or work,—is guilty of a serious crime, no matter on what pretense he may ground his work. Busybodies in other men's business, unadvisedly, are as bad in spirit as bloodhounds in action, and should be so measured.

We are often made to think of the narrative related by our lamented Bro. Quinter, in one of his sermons on the character of the beloved disciple John. During his last ministry, it is related, he had a convert, a young man of promise. And one day he was told that the young man had wandered away and was out in the mountain with a gang of thieves. He at once ordered a horse, and, against the protest of his people, started out into the mountains to find his estrayed sheep. With all possible speed he hastened and at last found their hiding place. Fearless of danger he rushed in among them, and tenderly implored the young men to return with him. Such love overcame, and taking him behind on the horse, he returned with the object of his search, rejoicing that the lost was found. If we would all deal thus with the erring ones, how many do you suppose would be lost to the church and to God?

It seems to us, brethren and sisters, that a little thinking along this line will do good. We have plenty of zeal in pursuing after the faults of others, but it is not all according to knowledge. The purposes are not always pure and right.

Above all things should we throttle and choke that envious and jealous spirit that cannot endure those who have greater possibilities than we have ourselves. The church needs men and women of great possibilities, even if they should have some corresponding weaknesses,—these can be strengthened,—but for those who thirst after blood and the downfall of their fellows, the church has no use. They are not actuated by the spirit of Christ, and therefore cannot do his work. "Doth he not leave the ninety and nine, and goeth into the mountain, and seeketh that which is gone astray?"

H. B. B.



last spring. On the northern side of the pyramid Mr. de Morgan discovered two long corridors, cut one above the other through the rock at a considerable distance below the surface of the ground. Here and there, to the north, the corridors give access to small chambers which were occupied by large sarcophagi of stone. The chambers had been plundered centuries ago, but the inscriptions upon their walls showed that they were the last resting-places of the princesses of the royal house of Usertesen and Amen-em-hat.

"Then came one of those discoveries which have made Egypt so famous archaeologically. When the earth and dust were cleared away from the stone floor of the corridors, Mr. de Morgan noticed two places in which there were natural cavities in the rock. On removing the earth which filled them, he brought to light two marvelous treasures of early Egyptian jewelry. It had belonged to the princesses whose sarcophagi had already been discovered; but, instead of being buried with their mummies, it had been hidden, for the sake of security, in the hollowed rock of the floor. The secret was known only to those who had placed it there, and to the *ka*, or "double" of the dead, and so it escaped the notice of the robbers who afterward came to spoil the tomb.

"The jewels are of exquisite workmanship. They are made of gold, sometimes inlaid with a mosaic of precious stones, which it is difficult to distinguish from enamel, so beautifully is it wrought. Many of the beads are in the form of large sea-shells of solid gold. On one of the pectorals the king is represented in inlaid work, striking down an Asiatic enemy; on another we have a picture of hawk-headed lions trampling on the foe. The work is equal to the best that could be produced by a modern goldsmith; indeed, the modern goldsmith would do well to take a lesson from it. When we compare these jewels of the twelfth dynasty with those of Queen Ah-hotep of the seventeenth, discovered by Mariette, we see at once that, excellent as is the workmanship of the latter, it is nevertheless inferior to that of the newly-found jewelry of Dahshur.

"Other relics of the twelfth dynasty brought to light during the past year have further emphasized this fact. A tomb at Assuit has yielded up the models of two battalions in the army of the Usertesens and Amen-em-hats, which are perfectly lifelike in their realism. One of the battalions consists of Egyptian soldiers armed with weapons of metal; the other, of blacks from the Soudan, clad in their own special fashion, and furnished with bows and flint-tipped arrows. The battalions march four abreast, and that the figures are molded from the life is evident from their unequal heights, as well as from the diversity of their features. The figures are of wood, painted with colors which might have been laid on yesterday, so bright and fresh do they seem.

"Equally artistic is the model of a dahabiyeh of the twelfth dynasty, which has also been found during the past summer. In its general character it resembles what is still the pleasure-boat of the Nile. One-half of it, towards the stern, is already occupied by the dwelling-house of the owner, which consists of a large saloon supported on a column of wood, with sleeping-apartments behind. The arrangement is still that of the modern dahabiyeh, as are also the position of the mainmast and the handle of the rudder, as well as of the upper deck. The doors of the rooms are startlingly modern, and the model is so complete that even the occupants of the saloon are represented in it.

"It is difficult to look at this ancient model and realize how old it is. The world seems to have almost stood still since the days of the twelfth dynasty,—at all events so far as comfortable traveling on the Nile is concerned. And yet the age of the twelfth dynasty reaches back to a period when Abraham was not as yet born. When Abraham entered Egypt, not only were the pyramids already the monuments of a venerable antiquity, the dahabiyeh we have been describing and the wooden battalions of Usertesens were already hidden under the ground. Those who had made them were dead, and the art which they represent was already on the decline. When last they saw the light of day, the great ancestor of the Hebrew race had not yet left his ancestral home.

"It is good to realize this fact, as it embodies one of the lessons which a study of Egyptian antiquity has to teach us. The age of the Hebrew patriarchs is, after all, one which, as it were, lies exposed to the full glare of history. It is not prehistoric, it does not even belong to the dawn of civilization. On the contrary, the civilization of the East was already old when the patriarchs lived and moved in the midst of it. It was an age whose monuments are rising up on every side of us, and speaking to us in tones which have a very modern ring. We possess an abundance of contemporaneous records which enable us to test the truthfulness and credibility of the narratives that the Old Testament has preserved. And the narratives fully stand the test. They, too, bring before our view a civilized and cultured society; they, too, tell us of cities and kingdoms and empires, and of the intercourse that went on between them. The Egypt and Canaan they describe are, it is true, the civilized Egypt and Canaan of later times; but they are also the civilized Egypt and Canaan which the monuments now assure us already existed in the patriarchal age. The features of the civilization, presupposed by the Book of Genesis, are not borrowed from the period of the kings or of the Babylonian exile; the Egyptian monuments have proved that they belong to the age of the patriarchs themselves."—*Dahabiyeh Ishtar, El-Fachn Egypt.*

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Walnut Level Church, Ind.—Bro. John Eikenberry, of Plum Tree, Ind., came to us April 19 and preached three Gospel sermons, which greatly encouraged the members. We also organized a Sunday school with Bro. Howard Beagle as Superintendent.—*Malinda S. Studebaker, April 22*

Manheim, Pa.—Yesterday was our regular meeting in Manheim, which was well attended, and good attention was paid to the Word preached. In the afternoon we had the pleasure of repairing to the water side where seven precious souls were buried with Christ in baptism. May the good Lord help them and us to be faithful to the end!—*Anna E. Light, April 22.*

Boyle Church, Okla.—We have just enjoyed a refreshing season. Our elder, Bro. I. Henricks, was with us and gave us a few good sermons. We also held our council, to consider and settle some dissatisfaction that prevailed among our members. We have great reason to believe that the spirit of the Lord was with us, as the dark cloud has passed from us and the glorious light of Jesus again reigns from heart to heart, and we trust we are now ready to go on, hand in hand, fighting the battles of the Lord and to win. Where there is union there is strength.—*Emmanuel Smith, April 16.*

El Reno, Okla.—The Brethren of the El Reno church met in quarterly council April 20. There was considerable business, all of which was disposed of in a Christian spirit. At the close a general admonition was given, followed by an invitation, and three precious souls came forward and were baptized. May God help them, that they may be shielded from the hour of temptation! Pray for the far western brethren.—*David E. Ennis, April 23*

Riddlesburg, Pa.—Eld. Silas Hoover closed a series of meetings at Stonerstown, Bedford Co., Pa., in the Raven Run church, April 14. He preached eight soul-stirring sermons. This being a new field of labor for the Brethren, there were no additions to the church. The people manifested a great interest in the meetings, the attendance and order being good. The sermons were well received and made favorable impressions.—*George H. Dilling.*

Holyoke, Colo.—I am now at my old home near Holyoke, Colo., sick. I came here to help my son put in some crops. I am at present a great deal better and on a fair way to get along all right. From now on my address will be Holyoke, Colo., instead of Big Spring, Nebr. Indications for a crop are much better this spring than they were last year, so we feel encouraged that we will raise some crops. God bless his people everywhere!—*John S. Snouberger, April 21.*

Clear Creek, Mo.—The members met in regular quarterly council Saturday, April 13. The meeting was largely attended. Everything passed off pleasantly. We elected Bro. Joseph Brubaker delegate to District Meeting and appointed Saturday, June 8, for our love feast. We will hold one week's meetings, commencing June 1. We reorganized our Sunday school with sixty scholars present. Our church and Sunday school are in a prosperous condition. Every member feels as though he had a work to do. May God bless us in our effort!—*Frank A. R. Brown, Little Rock, Mo., April 16.*

Elkhart, Iowa.—The members and friends of the Des Moines Valley church met and reorganized our Sunday school by electing Bro. Morrison Harris for Superintendent. The school opens with bright prospects for a good school both in attendance and interest. We have also organized, or rather appointed, what we term a religious social meeting at the church. We meet every two weeks on Sunday evening. We feel overjoyed at this move in our church, as we think it will fill a long-felt want in giving all a work to do. We want all, both old and young, to feel that they are needed in the Master's vineyard.—*Ella Sage.*

Carlisle, Ark.—Yesterday was a season of rejoicing for the members of this place. We assembled for meeting at a schoolhouse four miles southeast of Carlisle, and before meeting time it was seen that not near all the people who had assembled could get into the house, and it was suggested to hold the meeting outside, under the large trees, and this all seemed to enjoy. All present were very orderly and attentive while we attempted to preach the Word to them. After meeting we went to the water side, where prayer was wont to be made, and one dear soul was baptized. This was witnessed by a large crowd, some of whom never saw anything like it before. From what we can learn we think others are nearly persuaded. There seems to be a great demand for the Truth, and we are receiving calls for preaching in a great many new places. Praise the Lord, and may much good be done everywhere in honor to his great name!—*Chas. E. Delp, April 22.*



## OUR COUNTRY.

THOUGH the Christian is often represented as a stranger and sojourner while in this world, yet it is true that we have a country and have as good a right to so claim it as any set of men living. There is a possibility of us getting too sanctimonious as to our citizenship and selfishly gird our loins about, that we may strike a bee-line for heaven, independent of those about us, as well as the great purpose for which the Lord gave us a being.

In the mind of God our living is immensely important, and it is just as important that we understand this and direct the issues of our lives accordingly. Because we are transient beings and are only sojourners, does not lessen our responsibilities as citizens. All the good we are to do, and can do, must be done in this world.

Therefore we can not take a neutral position in the affairs of life. It is the Father's will that all men may be saved. And as his will is to be made effective through his church,—his people,—whatever good we can bring to bear on the government of our country, we do just that much in accomplishing God's will in the salvation of the world.

This good, of course, must be done in harmony with Divine Revelation. And we are glad to believe that this will be deep enough, broad enough and high enough to accomplish all the real good needed in the world that the Lord's purposes may be carried out. And that we may exercise our duty to ourselves and our neighbor, we must not only cherish the home feeling, but develop it, so that we become an active element in fostering a love for the country in which we have our earthly homes.

Though Israel was for a time a stranger and pilgrim, he was thus only to prepare him the better to enjoy the home which he looked forward to. The promised Canaan was to be not only a land flowing with milk and honey, but it was to be the country of homes for them. It was to be a "goodly land that his people might enjoy goodly homes when once rid of their enemies. And goodly homes here means the earnest of the better homes over there, where is the reality of that of which the "Promised Land" was only a type.

Then, if God wants the world to be saved, and he is pleased to save it through the instrumentality of his people, and if this can best be done in a land of good government, what should be our attitude towards our own country,—the best governed country in the world?

Our mind has been a little exercised on this subject because of some of the legislation that some of our lawmakers are of late trying to force on the unsuspecting people, such as the "Garb Law," and later the law to compel military drill to be taught in our common schools. Should we not at least make known to our legislative bodies our disapproval of such legislation as will conflict with what we believe to be Gospel principles? We notice that the Menonites and Quakers have been doing this, and that they are receiving very respectful consideration. These measures are sometimes introduced, not with the purpose of doing violence to the Christian conscience, but for want of knowledge along this line, and a little bit of proper consideration.

This has been rather a bad year in the work

of our legislative bodies. With them it is, as we are sometimes made to feel it is with the church, an over-zeal to legislate, too much desire to regulate by rules and laws, a disposition to be all the time on the lookout for a rule or law to regulate or restrict the actions of others, just as if the Bible, of itself, were no sufficient guide in right doing.

However, we are glad that while these unwarrantable measures are being brought forward, we have those who are more judicious and level-headed on subjects that interest all right-thinking people. On the military bill before the State of New York and others, we have the following editorial in a late number of the *Nation*:

We are glad to see educators and clergymen moving against the bill to make military drill in the public schools compulsory. The Brooklyn Board of Education passed a resolution against it last week, requesting the Brooklyn members of the Assembly to oppose its passage. In defense of the bill it is urged that the physical benefits to be derived from regular military drill would be valuable. But physical training of various kinds is now voluntarily provided in most of the schools, and there is no more reason for prescribing the particular form than there is for compelling arithmetic to be taught in a certain way. Moreover, the bill is mandatory and would entail a great expense—much greater, certainly, if it were to be carried out thoroughly and generally, than the \$100,000 named in it. But the gravest objection is that the bill springs from the same senseless and brutal war-spirit that is making wreck of so many public reputations, and continually threatening to embroil us with other nations. What its promoters really have in mind is, not physical exercise, not parades and displays, but the spreading in childish minds of the idea that fighting is the noblest occupation of man, that we are all the while exposed to insults and aggressions, and must be ready to whip all creation on call. Now, the boys have too much of this idea already. It is in their minds that the furbund patriotism of Lodge and Frye finds most admiration,—in fact, so far as we have observed, its only admiration. What they need, together with their fellow juveniles in the United States Senate, is, not military drill, but instruction in good manners, in the arts and love of peace, and in ambition to make the country decent and habitable instead of feared. We are confident that the humane and educated sentiment of the State needs only to be appealed to in order to show that it is solidly and strongly against compulsory military drill in the schools.

This has the true ring and is so fully in harmony with our own mind on this subject that we give it for the edification and comfort of others. We are glad to feel that we have men who entertain views broad enough to reach beyond their own selfish purposes and respect the views of others as well. Some men are so exceedingly narrow that they seldom or ever give their sanction to a measure that does not, in some way, reflect on themselves in the way of honor or gain.

And while we have such minds among our lawmakers, do we not have their counterparts in the church? And while we express our disapproval of such men in the government of our country, should we not be careful to guard against the same spirit exercising in the church? What we want is less man legislation and a more careful walking in God's ways, both in State and church. We want that form of government that will make life desirable and pleasant here, and thus prepare us for the enjoyment of that which is to come. Are we so living, and are we utilizing all the possibilities that God has given us to this great end and purpose? Remember that we are living in touch with the world and that there is a stream of influence continually going out from us that is helping to shape the lives and settle the destinies of precious souls for whom Christ died. Are we doing all we can? God knows, and we should try to do our very best.

H. B. B.

## THE LATEST RESULTS OF EGYPTIAN RESEARCH.

PRO A. H. SAYCE, LL. D., D. C. L., contributes an able article to the *Sunday School Times* concerning interesting finds in Egypt. From the article we glean the following. It will prove as interesting as anything we could place on this page:

"Fifteen miles above Cairo is the little village of Bedreshar. It is the usual starting place for the ruin of the once famous city of Memphis.

"The sacred lake still exists, over which the bark of the god was once ferried on days of festival; and excavations made two years ago have brought to light the foundations of some of the chambers which once rose at the edge of the lake. But the chief monuments of the temple are still what they were in the days of the Greek traveler Herodotus, \* two colossi of granite, which originally stood in front of it. The largest has long been known, and many years ago it was presented to the British government by Mohammed Ali. The British government, however, allowed it to remain prostrate on its face, covered each year with the mud and water of the inundation, and exposed to whatever injury the villagers might inflict. It is only since the English occupation of Egypt that the statue has been raised from its lowly position, and a shed built round it for protection. Its face has been found to be practically uninjured, and a very fine image of Rameses II, the Pharaoh of the Oppression, it turns out to be. Major Bagnold, who raised it from the ground, discovered at the same time its companion statue. This also is a granite image of Rameses II, but of smaller size than the other. Its workmanship, however, is excellent, and it is in a good state of preservation.

"The tourist, who is hurrying on to the wonders of Saqqarah, seldom has either the time or the inclination to see anything more of ancient Memphis than the sacred lake and the site of the great temple. But were he to ride to the northern end of the mounds, he would find a portion of the old wall of the city still standing intact. Like all the other city walls of ancient Egypt, it is thick and lofty, built of courses of crude brick, which are bonded here and there with the stems of palms. At the southern end of the mounds there is also something to see. Here were the kilns in which the dark-blue pottery was made which characterizes the later days of the Roman domination in Egypt. We can still trace the kilns, and pick up the broken or ill-made vases which were thrown away by their makers.

"To-day, however, we will leave the kilns to our left, and ride through the fields of wheat and clover towards the south. Our road will eventually lead us to the desert, not far from the village of Dahshur. Here, on the desert-plateau, stands a group of pyramids, partly of stone, partly of brick. During the past year Mr. de Morgan has been living on the spot, and superintending the extensive excavations he has undertaken there. He has discovered a vast necropolis of the twelfth and thirteenth dynasties, which clustered round the pyramid tomb of one of the most famous monarchs of the twelfth dynasty [or before the time of Abraham]. This was Usertesen III. The granite sarcophagus of the king has just been found in the innermost chamber of the pyramid. But it was robbed of all its treasures long ages ago, and not even a scrap of writing now remains to tell us to whom it belonged.

"This was made clear by the discoveries of

\* Herodotus visited Egypt at 450 B. C.



Markleysburgh, Pa.—We convened in council Saturday, April 20, and elected Bro. Jasper Barnthouse as representative to District Meeting. We decided to have our love feast June 15. We met the following day for the purpose of organizing a Sunday school, and the writer was chosen as Superintendent.—*M. J. Weller.*

Cokesville, Pa.—Bro. Dover, of Johnstown, came to us on Saturday, April 20, and preached two cheering sermons, and two came out for baptism and were baptized the same day. This makes seven since January. We have no churchhouse but have rented a small room. If we had a house, a good many more would unite with us. This is a new place.—*Wm. Baird, April 21.*

Grenola, Kans.—The brethren and sisters of the Grenola church, Kansas, met in council April 20. The meeting passed off pleasantly and all the business that was transacted showed that the members felt interested. Eld. W. B. Sell was chosen delegate to represent us at District Meeting, to be held at Scott Valley, Kans., May 8. Bro. Albert Stoffer was chosen solicitor for missionary money.—*Katie E. Sell.*

Libertyville, Iowa.—To-day was the time appointed for meeting in Fairfield, at sister Breckenmaker's. Our elder, Abraham Wolf, preached us a sermon on the commandments, with special reference to baptism. He made it very plain. What we need in Fairfield is a house and regular meetings. Our Sunday school is doing very well. There will be two or three baptized in our arm of the church next Sunday.—*D. A. Wolf, April 25.*

Harlan, Iowa.—Our little flock is still increasing. Bro. Moses Dierdorff was called here to preach sister Ada Obrecht's funeral, which took place on Good Friday, and he staid over Sunday and gave us some good sermons. One dear sister was received by baptism. We have no resident minister yet, but a good prospect for one. We are having a good Sunday school and preaching every four weeks.—*Nancy J. Miller, April 27.*

Longmont, Colo.—The members of the St. Vrain church held their quarterly council April 6. Business was transacted in love. Bro. Daggett was elected delegate to District Meeting. Sister Leedy was elected Superintendent of our Sunday school for this year. Sunday, April 21, we organized a Sunday school in Longmont. Bro. C. D. Eisenbise was elected Superintendent. There will also be meeting in town every other Sunday evening. A blind sister was baptized recently. May the Lord prosper us!—*Allie Eisenbise.*

Logan Church, Ohio.—Our Communion in the Logan church, Ohio, has just passed. It was indeed glorious. So many seemed to have the peace and joy in their hearts that result from believing the Truth as it is in Christ Jesus, accompanied with a sense of forgiveness for unfaithfulness in the past. We went down from the mount of ordinances asking anew for help and guidance that we may live better and higher lives in the future.—*Mrs. E. J. Onket, Ostrander, Ohio, April 27.*

Beaver, Creek, Va.—Our annual visit meeting was held Feb. 9, 1895. We had a good meeting. Brethren that were on the visit never gave a better report. Love and union exist throughout the entire district. Brethren present, C. Hope, E. L. Brower, Levi Wenger and J. P. Zigler. All gave us good and wholesome talks, especially the remarks from Bro. Hope were listened to with more than ordinary interest. Our hearts were made to rejoice the first Sunday of February to see two precious souls unite with the church.—*M. B. Miller.*

Truro, Iowa.—The South River church met in council this afternoon and I am glad to say there was no trouble of any kind to bring before the meeting. All is peace and harmony. We decided to have a love feast June 7. We would like very much to have some of the brethren, returning from Annual Meeting, stop with us. Notify W. W. Folger, Folger, Iowa, Jacob Kaffer, New Virginia, Iowa, or W. G. Caskey, Truro, Iowa, and they will meet you at Osceola, Iowa.—*Meda Caskey, April 20.*

Masontown, Pa.—The George's Creek church, near Masontown, Pa., met in church-council April 13, for the purpose of attending to some of the business pertaining to the house of God. We decided to represent our church at District Meeting by delegate. We also decided to hold our Communion meeting about the 15th and 16th of June. All are invited. We organized our Sunday school on the first Sunday in April, with bright prospects, under the leadership of Bro. John C. Cover. We use the Brethren's *Quarterlies*.—*Alpheus DeBolt.*

Reizer, Kans. — April 13 the Walnut Valley church met in council preparatory to the love feast, which was held April 21. Brethren A. M. Dickey and J. Witmore, of McPherson, were present. The business that came before the meeting was disposed of as well as could be expected. Brethren E. Eby, — Barnhart, A. Fryfogle and Z. Henricks were at the feast. In the afternoon one dear sister was baptized, and on Monday afternoon a young brother was baptized. May the Lord bless them, that they may be the means of others making the good choice!—*Leonard Clapper.*

Hoytville, Ohio. — The Brethren of the Maple Grove church organized their Sunday school April 14, choosing Bro. Swoweland as Superintendent. On the 17th brethren Kiser and Noler, on their way to District Meeting, stopped and gave us a sermon, and on the 20th Bro. Jacob Heistand gave us four good sermons. We were glad to have these brethren visit us. Their wise counsels did us much good. We are glad to have brethren visit us and preach for us. We need stirring up once in a while to a sense of our duty. May the Lord help us to be faithful and work valiantly for him!—*Sarah J. Price, April 25.*

Log Creek Church, Mo.—We are still striving to do our duty in the Master's vineyard. We organized a little over one year ago. We have thirteen members and one minister who is willing to labor for the Master. Any brethren wanting to change locations will please come and see us, or write for information. Bro. Christian Holderman is our elder. We invite any brother to visit us and give us a few sermons. The harvest is great and the laborers are few. We recently met for quarterly council and had a good meeting. No unpleasant business came before the church. All was in love. Bro. Holderman was present.—*Geo. D. Fike, Racine, Newton Co., Mo., April 20.*

Tear Coat, W. Va.—We held our spring council April 13. The attendance was not so large, but all present seemed to take an interest in the good work. Considerable business came before the church, some very important, and all passed off pleasantly. We advanced Bro. Benjamin Smith to the eldership. Bro. Charlie Frantz was with us at our church-meeting and he preached at Tear Coat church Sunday, the 14th, at 10 A. M., from 1 Pet. 1:22, 23. After preaching, the installation of Bro. Smith took place. Sunday afternoon Bro. D. B. Arnold preached at Augusta church. Bro. J. D. Beery expects to open his Sunday school at Augusta the first Sunday in May.—*Maggie E. Flory, April 18.*

Kansas City, Mo.—The scattered members in Kansas City will have two preaching services on the second Sunday of each month, at 11 A. M. and 3 P. M. Place, Argentine, two blocks west and two blocks north of the end of street car line. Members passing through here are cordially invited to stop with us when convenient for them to do so. We feel considerably isolated in this great, wicked city and crave the prayers of God's children for the church at this place, as we are few in number and very much scattered, and there is so much work here to do. If there are any members in the city who have not been attending our meetings we hope they will come out; or if any one knows of members who have lately moved here he will do a favor by sending their address to the writer.—*Mirtie B. Sell, 1216 West Eighth Street, Kansas City, Mo.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

## Errata.

I REGRET to say that in my essay on "The New Birth," page 259, about the middle of my addenda, words are omitted, so that it makes my argument meaningless. I kindly ask permission to reproduce the paragraph, as I wish the reader to grasp my idea. Its bearing is important. I quote verbatim from my reserved copy:

"Besides, if it be true that miraculous powers of the Spirit followed, and hence were the result of laying on of hands in Acts 8 and 19, then the miraculous powers of the Spirit would be the legitimate Gospel results of laying on of hands. Those results do not follow laying on of hands now. If legitimate Gospel results do not follow Gospel ordinances, I utterly fail to see present utility for such ordinances. Acts 8 and 19 are our only references for laying on of hands after baptism."

I. J. ROSENBERGER.

## REMARKS.

We regret to say that the mistakes were made here in the office. The four words in italics in some way escaped the notice of the copyholder during proof reading. Otherwise the argument made by Bro. Rosenberger was faithfully presented in the paragraph as it appeared in the MESSENGER.—Ed.

## That Baptism.

THE GOSPEL MESSENGER of April 23 is at hand and on the first page I find mention of the baptism of a young man who afterwards died, and of whose death much has been said in the paper; and I think from what I can learn I am the minister that baptized him and will therefore make a statement of the case. On the evening of March 30 I was sent for by Jacob W. Moser, the young man referred to, with the information that he wanted to see me. I went as soon as I could get ready and got to the place about dark the same evening, and that night he applied for baptism. He was confined to his bed with consumption and his doctor had told him the evening before that he might not live forty-eight hours; yet he said he might linger a good while yet. So the next morning, being Sunday morning, I asked him if he felt strong enough to stand it to be baptized. He said he had confidence that he could. Then I told him that, as weak as he was, I could not undertake it unless he was strong in the faith. He answered that he could not see how he could be stronger in the faith than he was, so I told him I would consult the church, and baptize him in the after-



noon. That afternoon a sort of a bed was placed on a sled and he was put on it and taken to a small stream about a fourth of a mile distant and there he was baptized by trine immersion and then placed on the sled (on his bed) and taken to the house. I stayed with him about half an hour or more after he had changed clothes. He was lively in conversation and sitting on a rocking-chair, and in no hurry to lie down. He stood the water better than some do that are well. I do not think he was persuaded by any one. None of the family he stayed with belonged to the Brethren church. He said the next day that he was glad he was baptized. He was baptized Sunday, March 31, and died Saturday morning, April 6. His funeral was preached on Sunday, April 7, in the afternoon. The baptism was performed by the consent of the church, in the presence of a number of brethren and others. His age was 27 years, 1 month and seven days. Funeral services by the Brethren, from 1 Thess. 4: 13, 14.

DAVID HOCHSTEDLER

Cove, Md.

From Goodland, Kans

I RECEIVED a telegram from Eld. A. M. Dickey, of McPherson, Kans., to go to Colby, Kans., and arrange for the reception and distribution of a car of seed corn which was brought by our dear brother, W. L. Bingaman, of La Place, Ill. Surely the generous-hearted people of La Place could not have made an investment more profitable to the poor Western sufferers. At Colby we reached one hundred and four persons and gave one hundred and forty-one bushels of seed corn and at Goodland we reached one hundred and fifty-five persons and gave out two hundred and thirty-three and one-half bushels of seed corn. The total amount was three hundred seventy-four and one-half bushels, which will plant in this country four thousand acres, and if we only raise half a crop there will be ninety thousand bushels of corn raised from the seed sent here by the Christian people of Illinois.

We would have been pleased if every donor could have seen and heard all that Bro. Bingaman and I saw and heard. This makes seven cars that I have had consigned to me for reception and distribution and this one was surely a pleasure to us. There was not one word of dissatisfaction from the two hundred and fifty-nine persons that received corn. There were many cheerful hearts, and scores of times voices were heard to say, "There has been no class or sect that have handled contributions and have given satisfaction as you men have given." This was the fourth car that Bro. Bingaman and I have distributed together and we have not disagreed in one instance. Our labor together has been pleasant and our parting was sad. Bro. Bingaman preached twice for us and three times at Menlo, in Thomas County. Bro. Bingaman has made many warm friends here and surely we would all have him come in our midst. The prospect has never been better for a crop in the nine years we have been here and there is a larger acreage than I thought there would be. Surely the church has done nobly. The church is being educated all along this line. Let us still ask God for wisdom.

JOHN F. OLIN.

Good Meetings.

MANY of the brethren and sisters of the First District of Virginia attended the Ministerial Meeting April 17 and 18, held in the Troutville church, Va. The interest throughout this meeting was good, and doubtless much good was accomplished. The nature of the subjects was such

as to bring forward discussion in a way that met the desires of many, and made possible long and lasting impressions. There were seven subjects discussed. One hour was allowed to each. Three speakers were assigned on each subject, with the privilege of fifteen minutes each, leaving the remaining time, not occupied, for five minute volunteer speeches. Of the twenty-one speakers assigned, seventeen were in attendance, which shows a growing interest in Ministerial Meetings, this being a greater per cent of speakers in attendance, to whom were assigned subjects than at any previous meeting of the kind. Following this meeting, on the 19th and 20th, was the District Meeting of the First District of Virginia, which was held in the Valley church, near Daleville, Va., Botetourt County congregation. The two days were well taken up, considering the business brought through the local churches. A good many of the queries before the meeting were in sentiment to call attention to the time-honored peculiarities of our church in dress, and to show how rapidly we are losing the marks of distinction by which we once knew all our brethren and sisters. No queries go to Annual Meeting. We can thank God for this strong Brotherhood, that all were so united in mind and heart that each and every query was passed unanimously.

In all the sessions, with the exception of the first day of the Ministerial Meeting, we had with us and heard the voice and sentiment of our aged elder, B. F. Moomaw. In these meetings we were made to realize God's goodness and blessings in the enjoyment of the blessed privilege of four days of association together, thereby becoming, I trust, better prepared for our Christian warfare.

P. S. MILLER.

Roanoke, Va., April 22

From Cando, North Dakota.

IN company with the colony that was made up in Indiana, we left Walkerton, Ind., April 2. Passing onward through Chicago, St. Paul and Minneapolis, we arrived at our destination April 6. Among the four hundred and twenty souls, comprising the excursion, there were four ministers and five deacons. Thirty-five cars were filled with emigrant movables and eight passenger coaches conveyed the new settlers. About seventy of the latter are members of the church. Thirty-eight families located at Mayville and the remainder at the Lake, in Ramsey County, Cando, Bisbee and York.

After seeing the condition of this great mission field, souls starving for the Bread of Life, we were much impressed with the importance of mission work by emigration, and since the good work has begun, the Lord has abundantly blessed our efforts in various ways. There being a membership and officers sufficient to organize several more churches, we find a great work here enjoined upon the membership, as well as the officials. The result of the work depends largely on how we preach and how we live. The more love and the more charity, the brighter the light; and the more light, the plainer the way.

Our council-meeting passed off very pleasantly last Saturday in Cando. There was considerable business before the meeting and I think all went away feeling satisfied with the work. The preaching services on Sunday were well attended. A Sunday school was organized and good interest was manifested by all. Brethren Samuel Burkhart and William Keeler were chosen Superintendents. We have meeting every Sunday in Cando. We have the audience room in the large schoolhouse to worship in.

At the Lake the brethren are holding meetings

and also at Mayville. Bro. Strycker, from Kansas, with five families met us at St. Paul. They are located at Mayville. The ministers at that point are brethren George Swihart, George Strycker, L. E. Miller and — Cole. This year we send one delegate to Annual Meeting. In the future we hope to send more.

As our climate seems to be a question with some, permit me to say that since March 1 the weather has been very fine. This is an early spring. Much seeding has already been done. The prairie is green and strewn with beautiful flowers. As far as I know all settlers seem to be well satisfied with the outlook, both spiritually and temporally. The MESSENGER is a welcome visitor among us.

A. B. PETERS.

April 19.

From Belleville, Kans.

THE Ministerial and District Meetings held at this place are now past. We had a good and pleasant meeting together. Many brethren and sisters met with us from far and near and all seemed to enjoy the associations. Wednesday evening Bro. J. Z. Gilbert preached a missionary sermon to a full house of attentive listeners. It was rather a personal missionary sermon. It cut right and left, each one receiving what belonged to him. Many said it was a grand sermon.

Thursday morning the Ministerial Meeting organized. Bro. Jacob Hornish was chosen Moderator, Bro. John Hollinger, Reading Clerk and Bro. D. W. Stoner, Writing Clerk. All topics were discussed in the spirit of love and forbearance. This was the first meeting of the kind that many of us have ever had the privilege of attending, and I think I can speak the sentiment of all when I say it did our souls good to be there. A sermon in the evening by brethren G. W. Hopwood, of Deep River, Iowa, C. J. Hooper, of Sabetha, and H. Talhelm, of Washington, on the power of the church, as defined by the Bible, richly entertained us.

Friday morning we met at nine o'clock, when the District Meeting was organized by electing Bro. J. Hollinger, Moderator, Bro. J. Garber, Reading Clerk and Bro. D. W. Stoner, Writing Clerk. There were twenty-one ministers present, but not a full representation of delegates from all the churches in the District. We did not get through with all the business in one day and adjourned until Saturday morning. Bro. Gilbert preached again that evening, followed by Bro. Hollinger, to a crowded house. Business continued Saturday until noon. Bro. John Hollinger was elected to represent the District on the Standing Committee.

Saturday afternoon Bro. C. J. Hooper preached, after which a young man from the White Rock church was baptized. In the evening one hundred members surrounded the tables to participate in the work of the Lord's house. Bro. Hooper officiated. Sunday morning the brethren and sisters entertained the children a little while, after which Bro. Stoner preached to a full house. Bro. I. Larue and Bro. D. M. Olick entertained us in the afternoon. Then our meetings closed, all feeling we had a pleasant and profitable meeting.

LOUISE J. WILLIAMS.

April 26.

"WHEN the immortal Sidney was told that he might save his life by telling a falsehood, by denying his handwriting, he answered, 'When God hath brought me into a dilemma in which I must assert a lie or lose my life, he gives me a clear indication of my duty, which is to prefer death to falsehood.'"



## Private vs. Secret.

ON account of the improper use of the words of our caption, we are often open to severe criticism, and sometimes to apparent inconsistencies. I once heard a minister say in the pulpit, "Whatever is private is secret; whatever is secret is private," thereby causing his hearers to think he considered them one and the same. One brother, in GOSPEL MESSENGER, page 154, speaks of the private consultation of elders at District Meeting as *secrecy*. Elsewhere *secrecy* is denounced as an evil.

*Secret* is a stronger term than *private*. A bedroom is a private room, but not necessarily a secret room. A secret room or work is kept entirely from the outside world.

In Luke 10: 23 we read, "And he (Jesus) turned him unto his disciples and said *privately*," etc. In John 18: 20 Jesus said, "In *secret* have I said nothing." "The secret things belong to the Lord our God." Deut. 29: 29. Let us be very careful in our use of terms that carry with them so much influence on our faith and practice.

J. D. HAUGTELIN.

## The Lord's Way.

BRO. L. H. EBY says in GOSPEL MESSENGER, No. 12, page 188, "I should like to learn the best plan to use among the Brethren for more effective mission work in a State District; also best plan of raising mission money." Now turn to 1 Cor. 16: 2, and there you have the plan given by the apostle Paul,—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Under the law God required the tenth, and that law was not perfect. But Christ came to give us a perfect law. Now, should we think that a perfect law should cost us less than an imperfect? Look at the command. What is all of our prosperity on the Lord's Day? Do our lands cease to produce on that day? Does our money cease to bear interest on that day? Does our income stop in crossing the Lord's Day? Do our fowls cease to lay eggs on the Lord's Day? The net income on the Lord's Day all belongs to the owner of the day, and that is the Lord.

Now, brethren, why can't we see this missionary command? If every brother and sister in the church will obey from the heart this command, the church will not have to go begging very long. We will have all the money needed to build churches at Washington and elsewhere, and all the missionary money needed to carry on home and foreign work, and the poor would not need to be neglected, but might be well cared for, as in apostolic times. The Good Spirit led them to throw all into one common fund for the promotion of the great missionary cause.

JOHN K. LEEDY.

## Weighing.

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits."—Prov. 16: 2.

"For the Lord is a God of knowledge, and by him actions are weighed."—1 Sam. 2: 3.

ACCORDING to the above Scriptures man has no right to weigh his actions or his spirit; and I fail to find in the Bible anywhere that God wants man to weigh himself; and these Scriptures explain why. If it takes the knowledge of God to weigh aright, it is evident man is too ignorant. Again, man is not qualified to do such work, because his mind is made up before he weighs. If all his ways are clean in his own eyes, there is no use in weighing; we only weigh to find out, not because we know. But he knows beforehand that

he comes up to the standard; therefore weighs, I suppose, to see whether the scales are right, and if they do not make him as heavy as he thinks, he finds fault with the scales, says they are out of balance. I have seen people use the Bible just that way. Then, again, we feel sure that if man is not qualified to weigh actions, he is not qualified to weigh spirits, hence I conclude that is the reason the Lord never authorized man to do what God only can do.

But the weighing business goes on, whether the Lord wants it or not; he permits men to do a great many things he has not authorized, and I suppose it never will stop till the end of time, when the Lord will weigh not only actions, but spirits. Then the weighing will be done with an even balance of justice. Job 31: 6.

But again we notice that if those weighers can't get what seems right to them by the correct standard, the Bible, they will try another one of their own invention, governed by their judgment. Well, let us try that. Here are two men of equal intelligence weighing, and their results are as diverse as their judgment. How can it be otherwise?

"Suppose we try reason," says another, and compares scales.

The standard says, "If a man strike thee on the right cheek, turn to him the other also."

"Unreasonable," he replies.

"Love your enemies."

"Unreasonable," he pronounces this and other Bible doctrines.

He now has a pair of balances that just suits him, and what is reasonable in his judgment he will do, but no more. He could not be persuaded to do what Abraham did. That would be unreasonable.

Some weigh their religion by the claims of science, and as these change, they are left without a fixed standard. Some like the scales called "sincerity" better; if you are only sincere, that is heavy enough. We might also name good motives, morality, etc. Some would rather have universalism than any other. You can weigh more at a time; and I suppose the fool used one or all of those scales, and when he got through he said in his heart, There is no God. Ps. 53: 1.

Doubtless those of whom the Savior speaks, who will knock and not be permitted to enter, weighed themselves by some of those false balances; their way seemed clean in their own eyes, even to the casting out of devils and doing wonderful works; but the Lord saw they were too light. How liable the heart of man is to deceive when he trusts in it; he believes he has something when he has nothing, all because his balances are not correct.

To illustrate; when Illinois was a territory, in some localities the citizens met and by common consent agreed upon rules and regulations to govern them, adopted weights and measures, all based upon honesty and sincerity, and annexed a penalty for the violator. All this worked well in the absence of law, but when the territory became a State, then properly enacted laws were brought to bear, and their weights and measures were examined by the standard governing all States, and if they were wrong they were corrected. Honesty and sincerity may do where there is no law. The heathen are a law to themselves, for by nature they have nothing better; but our sincerity and honesty must be tested by the standard, the Holy Scriptures, and if we don't do it, the Lord will. By them we can prove ourselves. 2 Cor. 13: 5. We can also prove our own work. Gal. 6: 4. We can even prove, or try, our spirits, or the spirits. 1 John 4: 1. The Scriptures require this of us all, and they will not deceive us. We might think, like Naaman, the

leper,—that the waters of Abana and Pharpar are as good as those of Jordan, but Naaman had to go to Jordan or remain a leper; so we must obey the Christian's law or remain sinners.

Nothing will answer but obedience, no matter what we may think about it. All finally must come up to the standard. Let us not be over-anxious about what the world will think or say about us, for they are of the world, and we cannot expect encouragement from them. We may suggest measures to please them, so as to escape censure; but right there we start worldward, and it is exceedingly dangerous for the church or individual members to try to please the world. We cannot please Christ and the world at the same time, for Christ said, "I am not of the world;" again, "I have chosen you out of the world; therefore the world will hate you."

Old Israel wanted to be like the world or other nations, and asked for a king. The Lord refused and warned them of the results, but finally granted their request, to their own sorrow and hurt. Some of the old faithful prophets wept day and night to see the deviations, and in their onward march, step by step, they made progress, but in the wrong direction. They displeased God and he sent his judgments, till finally their downfall came. And Paul says these things are written for our learning. Will we learn, or will we close our eyes and follow in the same track?

In conclusion, permit me to suggest that we stop the weighing business, for we cannot do it correctly. Let us prove all things, ourselves, our work, our spirits, and hold fast to that which is good. So says the Bible, and that is always safe.

ENOCH EBY.

From Cando, N. Dak.

THE brethren and sisters of the Cando church met in quarterly council April 18. A good deal of business came before the meeting, but was all disposed of with good feeling and in a Christian-like manner. Bro. A. B. Peters was elected delegate to Annual Meeting, and Bro. S. N. Eversole alternate. This has been our third quarterly council-meeting since the organization. There have been no accessions by baptism yet, but we think many good impressions have been made. Eight have been received by letter, two restored, one disowned and one has been called to her reward. Some have moved to adjoining Counties and may organize in the near future. Others have moved in with us recently.

April 14 we met at the Holland schoolhouse, thirteen miles west of Cando, where appointments for preaching have been left for every second and fourth Sunday of each month. We also organized Sunday school at this place, to commence Sunday, April 21; Superintendents elect, Bro. Wm. Kessler and the writer. There will also be preaching at Cando every third Sunday of each month, and at York, about twenty-six miles southwest of Cando, the first Sunday of the month. We have no churchhouse yet of our own, but hope, if the Lord will, we may be able to build in the future. May the Lord prosper the good work in our new field of labor! Remember the isolated ones in your prayers.

S. W. BURKHART.

April 19.

"WHEN my mother says no, there is no yes in it," is a saying ascribed to Charles Lamb. She was a woman of principle and he was most firmly persuaded of it. Her "Yes," and "No," were characterized by good judgment, great kindness and unalterable purpose. Many a son feels that what his mother says may not be questioned, because down in his heart he knows that she is right.



## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**BEAVER.**—In the Spring Creek congregation, Chickasaw Co., Iowa, sister Beaver, wife of Bro. Henry Beaver. Deceased was a sufferer for nearly thirty years. She leaves a husband and six children to mourn her departure. One week previous to her departure she called for the writer of this notice to anoint her, after which she was greatly eased from her suffering and quietly fell asleep in Jesus April 13, fully resigned to his will. Disease, erysipelas and gangrene. Funeral services by the writer, to a large assembly.

J. A. MURRAY.

**DAUSMAN.**—In the Solomon's Creek congregation, Elkhart Co., Ind., March 22, 1895, Bro. Isaac Dausman, aged 54 years, 9 months and 23 days. Bro. Isaac suffered very much, but was very patient; he often said he had given himself over to the Lord, whatever he saw fit to do with him he would not complain. Bro. J. H. Warstler and Bro. Riddle were called to his bedside several times during his sickness to sing and pray for him. He united with the Brethren church just three weeks and three days before death claimed him. He was baptized by Bro. Warstler in a large tank at the residence, and since that time he had strong faith in God and died happy. He called for the elders and was anointed. He leaves a faithful companion. Funeral services were conducted by Bro. Warstler, from Job 14: 14.

MARY C. WARSTLER.

**DRIVER.**—In the same congregation, April 10, 1895, of heart trouble, Bro. Benjamin Driver, aged about 75 years. Deceased leaves a family scattered in different parts. Several are in Ohio, among them Eld. Samuel Driver, of Sugar Creek church. One is in Florida, and several remain in Virginia. But they need not weep as those who have no hope. Services conducted at Singer's Glen, by Bro. I. C. Myers, assisted by Mr. Taylor, of the Baptist church. JACOB A. GARNER.

**FEATHER.**—In the Clear congregation, Blair Co., Pa., sister Henrietta Feather, daughter of Bro. Thomas and sister Lizzie Clear, aged 24 years, 2 months and 1 day. Sister Feather was only sick a few days. She died of convulsions. She leaves behind a husband and two small children, one having preceded her to the spirit world. Funeral services in the Upper Clear church, by Eld. John L. Holsinger and Michael Clear, from John 2: 25, 26, 27. F. C. DIVELY.

**MILLER.**—In the Middle Creek church, Pa., April 19, 1895, Abiam Miller, aged 73 years, 3 months and 18 days. In the death of Bro. Miller the church has lost a strong pillar, the community a good citizen, the wife a dear husband, and the children a loving father. He complied with James 5 and was anointed. Funeral services in the Middle Creek church, officiated by the writer, followed by Eld. Josiah Berkley, from Matt. 24: 44. SILAS HOOPER.

**WINSLOW.**—At Colby, Kans., April 8, 1895, of *la grippe*, Laura May, infant daughter of L. U. and Hattie Winslow, aged 2 months and 25 days. Surely their loss is her gain, and they need not mourn as those that have no hope. JOHN F. CLINE.

**MILLER.**—At his home, in Lewisburgh, Pa., April 5, 1895, of heart failure, Henry Miller, nephew of Eld. Moses Miller, aged about 72 years. He had just returned from the post-office, when he sank down and died in two minutes. L. H. MILLER.

**BURKE.**—At North Beatrice, Nebr., April 18, 1895, Mabel Anna Burke, aged 5 months and 10 days. This makes nine little ones buried there in the last year. J. E. YOUNG.

**FIKE.**—In the Chapman Creek congregation, at Junction City, Kans., April 15, 1895, of Bright's disease, Emanuel E. Fike, aged 74 years, 7 months and 10 days. Funeral occasion was improved by Bro. J. F. Haultz, from Rev. 14: 13. J. S. BRUMBAUGH.

**DETRICK.**—In the Sugar Creek church, Allen Co., Ohio, Feb. 17, 1895, sister Mahala (Juda) Detrick, aged 78 years, 11 months and 16 days. Sister Detrick was born in Hardy County, W. Va., and was the wife of Eld. Abraham Detrick. Their union was blessed with ten children, six of whom are still living. In 1858 brother and sister Detrick, with their family, moved to Ohio, where they lived and labored together for the Master until a few years ago, when Bro. Abraham was called to his reward. After a short illness sister Detrick departed this life in the triumphs of a living faith. Sister Detrick, as well as her companion, was always willing to spend and be spent for the sake of others, and when the time came for their departure they were both away from home on duty. Bro. Abraham was carrying the Bread of Life to his flock, and sister Detrick was looking after the welfare of others. Funeral services by Bro. Holler, of Dayton, Ohio, and Eld. Samuel Driver. DAVID BYERLY.

**ARMENTROUT.**—In the Greenmount congregation, Va., March 31, 1895, of gangrene, sister Anna, wife of Bro. David Armentrout, aged 64 years, 5 months and 20 days. Funeral at St. John's church, April 2. Services conducted by the Brethren, from Philpp. 1: 21.

**EIKENBERRY.**—In the bounds of Labette church, Kans., April 17, 1895, Alta May, infant daughter of Bro. Joel W. and sister Ann Louisa Eikenberry, aged 1 year, 4 months and 26 days. Funeral occasion improved from 2 Kings 4: 26, by the writer. N. TRAPP.

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## Announcements

## DISTRICT MEETINGS.

May 8, Middle Pennsylvania, at New Enterprise, Bedford Co.  
May 8, Western District of Pennsylvania, at the Grove house, one mile north of Berlin.  
May 8 and 9, Eastern District of Pennsylvania, in the Hatfield congregation, at the Hatfield meeting-house, Montgomery Co.  
May 8 beginning at 8 A. M., Northern Illinois, in Rock River congregation at Franklin Grove. Meeting of elders of the District May 7 at 1 P. M.  
May 8, at 9 A. M., Southeastern Kansas, and Northern Indian Territory, in the Scott Valley church.  
May 8 and 9, Second District of Virginia, at Timberville, Va.  
May 16 and 17, Middle District of Missouri, at Centreville, Mo. Ministerial Meeting the 15th.

## LOVE FEASTS.

May 9, at 9, Codorus church, York Co., Pa.  
May 9, at 4 P. M., Wolfe Creek church, Ohio.  
May 10, at 4 P. M., Hopewell church, Pa.  
May 10, at 4 P. M., South Beatrice church, Nebr.  
May 11, at 10 A. M., Elk Creek church, Ohio.  
May 11, Fairview church, Mo.  
May 11, at 1 P. M., Middle Fork church, Ind.  
May 11, at 2 P. M., North Morill church, Kans.  
May 11, Pleasant View church, Kans.  
May 11, at 2:30 P. M., Ridgely congregation, Md.

May 11, at 5 P. M., Salomonie church, Ind.  
May 11, at 4 P. M., Woodbury church, Pa.  
May 11, at 3 P. M., Pleasant Valley church, Clay Co., Tex.  
May 11, at 3 P. M., Monitor church, Kans.  
May 11, at 10 A. M., Liberty, Kans.  
May 11, in the Big Creek church, Cushing, Okla.  
May 11, at 1 P. M., Nevada, Mo.  
May 11, Palestine, Ark.  
May 12, at 4 P. M., Clover Creek church, Pa.  
May 15 and 16, at 2 P. M., Goodwill, Pa.  
May 16, at 7:30 P. M., Gormantown, Philadelphia, Pa.  
May 17, at 5 P. M., Buck Creek church, Ind.  
May 18, at 5 P. M., Appanoose church, Kans.  
May 18, Maple Valley church, Aurelia, Cherokee Co., Iowa.  
May 18, at 1 P. M., Clear church, Pa.  
May 18, at 2 P. M., Pleasant Hill, Md.  
May 18, at 3:30 P. M., College chapel, McPherson, Kans.  
May 21 and 22, at 2 P. M., Buffalo Valley, Pa.  
May 21 and 22, at 1 P. M., Yellow Creek, Ill.  
May 22 and 23, at 9:30 A. M., Mountville, Pa.  
May 23, at 4 P. M., Pipe Creek church, Ind.  
May 23, at 2 P. M., Elkheart congregation, Ind.  
May 23, at 10:30 A. M., Mississinewa church, Ind.  
May 21, at 6:30 P. M., Altoona church, Pa.  
May 21 and 25 at 1 P. M., Lewistown church, Pa.  
May 25, at 2 P. M., Hickory Grove, Ohio.  
May 25, at 2 P. M., Middletown church, Md.  
May 25, at 3 P. M., Blue River, Ind.  
May 25, at 2 P. M., Pleasant View church, Iowa.  
May 25 and 26, at 3 P. M., Kingsley, Iowa.  
May 25, at 2 P. M., Bethel church, Thayer Co., Nebr.  
May 25, at 1 P. M., Coon River church, near Pandora, Iowa.  
May 25 and 26, at 10 A. M., Washington church, Kans.  
May 25, at 10 A. M., Ashland church, Ohio.  
May 25, at 1 P. M., East McPherson church, 2 miles south and 1 mile west of Canton, McPherson Co., Kans.  
May 25, at 3 P. M., Lanark, Ill.  
May 25, southeast part of Round Mountain church, Ark.  
May 25, at 10 A. M., Grundy church, Iowa.  
May 25, at 2 P. M., Brownsville, Md.  
May 25 and 26, at 10 A. M., Greens, Iowa.  
May 25, at 10 A. M., Rome church, Hancock Co., Ohio.  
May 29, at 1 P. M., Shade Creek church, Pa.  
May 28 and 29, at 9:30 A. M., Graybill's meeting-house, Pa.  
May 28 and 29, at 1:30 P. M., Welsh Run church, Pa.  
May 29, at 4 P. M., Upper Fall Creek, 2 1/2 miles east of Middletown, Ind.  
May 29, at 2 P. M., Oakland church, Ohio.  
May 29, at 5 P. M., Panther Creek church, Ill.  
May 29 and 30, at 10 A. M., Pine Creek, Ill.  
May 29, at 2 P. M., White church, Ind.  
May 30, at 4 P. M., Manor church, Pa.  
May 30, at 8 A. M., at 9:30 A. M., Little Swatara church, Pa.  
June 1, at 1 P. M., James Creek, Pa.  
June 1, at 2 P. M., English Prairie church, Ind.  
June 1 and 2, at 2 P. M., Chapman Creek church, Kans.  
June 1 at 1:30 P. M., Monocacy church, Md.  
June 1, at 6 P. M., Moscow church, Idaho.  
June 1, Greenwood church, Mo.  
June 1, at 1 P. M., Sugar Creek church, Ohio.  
June 1 and 2, at 1 P. M., Van Cleaveville meeting-house, W. Va.  
June 1, at 2:30 P. M., Weeping Water church, Nebr.  
June 1, at 3 P. M., Rogue River church, Oregon.  
June 1 and 2, at 10 A. M., Hade house, Falling Spring, Pa.  
June 2, at 3 P. M., Walnut Grove house, Johnson, Pa.  
June 4 and 5, Shank church, Pa.  
June 6 and 7, Ridge meeting-house, Pa.  
June 7, at 4 P. M., South River church, near Truro, Iowa.  
June 7, Salem church, Oregon.  
June 7, Pleasant Hill church, Iowa.  
June 8, Blue Ridge church, Ill.  
June 8, at 5 P. M., Hudson, Ill.  
June 8, Fairview church, Pa.  
June 8, at 2 P. M., Naperville church, Ill.  
June 8, Rock Creek church, Monte Vista, Colo.  
June 8, Seneca church, Ohio.  
June 8, at 5 P. M., Solomon's Creek church, Ind.  
June 8 and 9, at 1 P. M., Millidgeville, Ill.  
June 9, at 1 P. M., Frye church, Pa.  
June 9, at 1 P. M., Monticello church, Ind.  
June 11 and 12, at 1 P. M., Wadman's Grove, Ill.  
June 12, at 1 P. M., Camp Creek church, Ind.  
June 13 and 14, at 1 P. M., Hickory Grove, Ill.  
June 13 and 14, at 1 P. M., Cherry Grove church, Ill.  
June 11, at 1 P. M., Yellow River church, Ind.  
June 15, at 1 P. M., Silver Lake church, Nebr.  
June 15, at 6 P. M., La Porte church, Ind.  
June 15 and 16, Pleasant Prairie church, Iowa.  
June 15, at 10 A. M., Middle Creek church, Iowa.  
June 15, at 6 P. M., Eagle Creek church, Ohio.  
June 15 and 16, at 10 A. M., Wyandott church, Iowa.  
June 15 and 16, at 10 A. M., Boon River, Iowa.  
June 15, at 10:30 A. M., Silver Creek church, Ohio.  
June 15, at 10 A. M., Wabash church, Ind.  
June 19 and 20, Dallas Center, Iowa.  
June 22, Garfield, Iowa.  
June 22, at 10 A. M., Green Spring church, Ohio.  
June 22 and 23, Spring Creek church, Iowa.  
June 28, at 1 P. M., Rockton, Pa.  
June 29 and 30, at 2 P. M., Des Moines Valley church, Iowa.  
June 29, at 1 P. M., Sheldon, Iowa.



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### Announcements

#### LOVE FEASTS.

May 11, Prairie View church, Kans.  
May 13 and 16, at 1 P. M., Cherry Grove church, Ill.  
May 18, Bethel church, Mo.  
May 23, at 2 P. M., Clear Creek church, Ind.  
May 25, at 2:30 P. M., Perry church, Farmer's Grove meeting house, Juniata Co., Pa.  
May 26, at 2 P. M., Warrior's Mark, Pa.  
May 29, at 4 P. M., Rock Run church, Ind.  
May 28 and 29, Huntshire, Upper Cumberland, Cumberland Co., Pa.  
June 1, Leamersville, Blair Co., Pa.  
June 1, at 2 P. M., Walnut Grove church, Mo.  
June 1, at 1 P. M., Summit Mills, Pa.  
June 8, at 10:30 A. M., Iowa River church, Iowa.  
June 8, at 5 P. M., Canton church, Ohio.  
June 15, at 2 P. M., Ronnske church, La.  
June 29 and 30, Harlan church, Iowa.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MAY 14, 1895.

No. 20.

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THE price of the MESSENGER, from now to the end of the year, is \$1.00.

THERE are now nineteen members at Campbells-ville, Ky. They are arranging to build a meet-inghouse.

WE would like the names of all those, not yet published, who are to serve on the coming Stand-ing Committee.

BRO. J. G. ROYER is spending a few weeks among the churches in Pennsylvania and other parts of the East.

BRO. I. BENNETT TROUT continues his meetings in West Dayton, Ohio. Two were received by baptism a few days ago.

BRO. J. V. FELTHOUSE wishes it announced that his address is now changed from Mongo, Ind., to Elkhart, same State.

BRO. J. R. LEATHERMAN, formerly of Conway Springs, Kans., should now be addressed at Hayville, Sedgwick Co., same State.

BRO. ALLEN BOYER, of Lena, spent a few days among friends in the Mount last week. He was on his way to the District Meeting at Franklin Grove.

WE are arranging to publish a full Report of the Annual Meeting, and can commence booking orders at any time. Price, 25 cents, or \$2.50 per dozen.

BRO. URIAH BIXLER is to represent the Eastern District of Maryland on the Standing Committee. One query goes from the District to the Annual Meeting.

CLERKS of District Meetings should not fail to send us, immediately, copies of their Minutes containing the queries intended for the Annual Meeting marked.

DR. WILLIAM HOTCHKISS, who recently died in St. Louis, is supposed to have been nearly 150 years old. There is positive proof that he was at least 121 years old.

BRO. M. J. McCURE, Cerro Gordo, Ill., would like if the churches in Southern Illinois would inform him how many copies of Annual Meeting Minutes for 1895 are wanted. Write him at once.

BRO. ANDREW HUTCHISON is now engaged in a series of meetings at West Milton, Ohio. He is preaching in the M. E. church, and is dealing out the Word in his usual vigorous and clear style.

FROM the Decatur Daily Review we learn that all the buildings for the Annual Meeting are about completed with the exception of the roof-ing. They are to be covered with water-proof paper.

AT their regular appointment, at the Clay Lick church, Pa., April 28, nine were received by con-fession and baptism, making eleven since the last report from that congregation. So writes Bro. Eliab Zaack.

BRO. JOHN METZGER and wife, who left Lords-burg, Cal., April 25, have reached their old home at Cerro Gordo, Ill., and are in fair health. They hope to meet their many friends at the An-nual Meeting.

AT the recent District Meeting of Middle In-dians, the number of members in each congrega-tion was reported, aggregating 3,891 for the en-tire District. The District is composed of thirty-three congregations.

REPORTS indicate that some of the long silent volcanoes in Mexico are showing an alarming state of activity, and are likely to burst forth at any time. The glare of one of the craters is now visible for more than sixty miles.

THIS year the Standing Committee will meet and organize Thursday morning, May 30, at 8 A. M. All the members of the Committee should be on hand at that time. The Annual Meeting proper will open Tuesday morning, June 4.

If you have any Sunday school supplies to give away, send them by mail to sister Tela Hop-wood, Selden, Kans. She can make good use of them among a class of people who are too poor to pay for Sunday school papers and quarterlies.

WRITING from Marvel, Texas, Bro. J. J. Was-sam says there are eleven officials in that place who do not use tobacco. That certainly is good. It is to be hoped that ere long as much can be said of the officials in all of our congregations.

BRO. J. C. MURRAY, while on his way to the love feast and District Meeting at Franklin Grove, spent Monday night in Mt. Morris. During his stay here, he became ill, so that he was obliged to discontinue his trip and return home. This was a disappointment to the many who had hoped to meet our dear brother, and have the benefit of his assistance in the deliberations of the meeting.

WE close this issue two days in advance, so as to attend the District Meeting at Franklin Grove, Ill., May 8. We hope to enjoy a pleasant reunion with the members of Northern Illinois. We shall have something to say of the Meeting in our next issue.

BRO. E. S. YOUNG and family moved from this place to North Manchester, Ind., last week. We exceedingly regret to part with Bro. Young and his wife, but we trust their lots will fall in pleas-ant places, and that their sojourn among the saints in Indiana may prove helpful to the Mas-ter's cause.

SISTER BERTHA RYAN continues to write in-teresting letters to the *Young Disciple* concern-ing life in India. Her articles are illustrated, and are thereby rendered doubly interesting and instructive. This little paper should be in every Sunday school in the land. Send for sample copy and price list.

A LETTER just received from our missionaries in India assures us of their good health. They are now pleasantly located in their own hired house, and are engaged in acquiring a knowledge of the language so as to reach the people with the Gospel. Next week sister Stover will give us some idea of their home life and manner of living.

WE must again call the attention of our con-tributors to the importance of quoting Scripture correctly in their essays. It is astonishing how careless some writers are in this respect. In one of the essays in last issue will be found quota-tions that are very inaccurate, but the mistakes were not discovered until it was too late to make the needed corrections. No writer should ven-ture to quote Scripture from memory. He should invariably turn to the passage desired and copy it just as it stands in the Book.

ONE of our very best agents seems determined to face eternity with a clear conscience. Our carefully-kept books showed him indebted to the amount of eighteen cents more than he could ac-count for. To make the record clear on our side we canceled the account, and so informed him by card. That did not satisfy him. He writes that his conscience would not allow him to keep the eighteen cents. The amount is small, but it shows an honest heart. We would that all pro-fessing Christians had such well-trained con-sciences.

BRO. HOWARD MILLER, so well known to many of our readers, of late years has seen a good deal of this world. In a recent communication to *The Educator* he requests each of the early students of the McPherson College to write him a letter, addressing him at Lewisburgh, Pa., saying that he will be certain to reply to every letter, though at the time of writing he may be in Yucatan, Holland, near the Baltic Sea, or in some other distant part of the world. Should this item travel fast and far enough to meet his eye, we hereby assure him that an occasional communica-tion from his gifted pen, hailing from the far-away climes, would be appreciated by those who from week to week peruse these pages.



## ESSAYS

"Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### LIFE'S SPIRAL

BY ADALINE HONF BERRY.

LIKE the pink opening of a whorl'd shell  
Life opens broad in its initial years.  
How far apart the mile-stones of our youth!  
Thro' summer, autumn, snow, and loitering spring  
The little feet grow tired at the long round.  
And while the peachy bloom is on the cheeks  
Of charming innocence, how oft the plaint,  
"O, mama, how I wish the time would come!"  
And by and by it comes; but as the mind  
Grows used to things after the first success,  
And goals recurring dull the new suspense,  
The circles shorten; each new year the whorl  
Brings birthdays closer in concentrate course.  
And by and by we hear the cry amazed,  
"How flies the time!" And still the years close in,  
Crowding the duties, cares, desires, and hopes  
In smaller compass, till at last they blend  
Into a point,—the very top of life.  
Blessed the exit, if that summit touch  
The sphere of larger and eternal life,  
Where light, and joy, and peace, and praise revolve  
Around the universal center, God!

Huntingdon, Pa.

### THE LIGHT OF THE WORLD.

BY D. E. PRICE.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 5-7.

GOD was the light of the world the first three days of creation, before the sun and moon.—the two great sources of light,—were created. We read in Rev. 21: 23, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Is it not reasonable to suppose that God, the great source of light, and whose superior light will eclipse the sun and moon, in the new Jerusalem that shall come down from God out of heaven, gave light to the world before there was a sun and moon?

Christ is represented as the great spiritual Light of the world (John 1: 4-9), hence he occupies the same position in relation to the spiritual, that the sun does to the natural world. Christians are also represented as the light of the world. Matt 5: 14-16. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Just as the sun in the solar system is the great source of light and heat, and all the light of the moon, and of the other planets, is borrowed from the sun, and are only seen by reflection, so Christ, the Great Luminary of the spiritual world, is the only original light, and Christians must receive that superior light into their hearts, and reflect it before the world by imitating the life and character of him who was without sin.

Again we read, Matt. 6: 23, "If therefore the light that is in thee be darkness, how great is that darkness!" Hence Christians must be very careful how they deport themselves before the world, in order to exert the proper influence. Their life and conduct will either exert an influence in favor of the Christian religion, or in favor

of the prince of darkness; and if the latter, oh, how much worse than if they made no profession of religion!

It is sometimes said that the Brethren church is behind the age, or the times, which is true when applied to the things relating to this world, because "they are not of the world, but Christ has chosen them out of the world." But as to the vital principles of religion, they are in the advance. The Brethren church has always held the doctrine of non-resistance. No brother is allowed to engage in carnal warfare. If he does he is disfellowshipped. Now nearly all the civilized nations of the earth are advocating peace principles, and are making efforts to adjust all national difficulties by arbitration.

Again, the Brethren church never recognized human slavery. A man could not be a slaveholder and a member of the church at the same time. Now we see most all civil governments follow in the train,—having abolished the slave trade, and no longer allow their fellow-man to be held in bondage.

The Brethren church has had the prohibition enactment for over one hundred years; no brother is allowed to manufacture, traffic in, or use intoxicants, except for medicinal or mechanical purposes. Now the civil powers are agitating the temperance question. In some States they have the prohibitory law now; and it may not be very long until it will be entered upon the statute books of the United States.

Again, the Brethren church has always disallowed the members to follow the vain and foolish fashions of the world. Now there is quite a stir in favor of the dress reform. A great many professed Christians are groaning over the excessive spirit of worldliness and pride, which is ruining nearly all the churches. And even the world is becoming disgusted over the inconsistencies of professing Christians. And shall we, who have given the world an example on the war question, the slavery question, the liquor question, and the dress question, be allured from our simplicity by a wicked and sinful world into the vortex of fashion and pride? God forbid. Let the church continue to labor against the goddess of fashion as long as there is any hankering after the allurements of the world by any of her members. Let the light of the glorious Gospel of Christ shine through every member of the church, until its rays penetrate every clime, and its light and heat illuminate every dark and benighted heart!

—Mt. Morris, Ill.

### THE BATTLE OF LIFE.

BY S. Z. SHARP.

"The weapons of our warfare are not carnal."—2 Cor. 10: 3, 4.

HUMAN life is one continuous battle from the cradle to the grave. As soon as born, the infant's are attacked by invisible enemies which come in multiplied forms and carry away more than half the children before they are five years old. There are certain diseases incident to childhood with which all must contend.

In addition to a lifelong contest with bodily diseases, there comes a struggle for knowledge. We must study and fight for what we know. "There is no royal road to knowledge."

The struggle for a livelihood is soon added to the conflicts already upon us. To many this is a fearful battle with poverty and want. If not overcome, the hardships are at least very great, and many a life is shortened by want and overwork.

The aggressive spirit of ambition, which in some degree is shared by all, urges us forward

to secure preferment. It was the curse of Cain. It was highly developed in Nimrod. Even the best of the apostles were made subject to it and craved the uppermost seat in Christ's kingdom.

The first conflicts in life are unavoidable; those which come later are self-imposed. The struggle for wealth is one of them. It is possible for one to lose his soul, even though he owned the whole world. Many barter their souls at a much less price.

The first conflicts which we have mentioned are of a temporal character, but there are others more important to us because more far-reaching,—they are our spiritual conflicts. Before we consider them, we must notice some facts connected with warfare.

First, we notice that in every warfare there are two opposing sides or interests. There can only be war where there is disagreement and opposition.

Secondly, however strongly the two parties are opposed to each other, their success depends upon absolute harmony and co-operation within themselves, and that treason is the highest crime that can be perpetrated on either side.

Thirdly, we observe that thorough organization and discipline are primary essentials to success. Xenophon tells us that ten thousand well-disciplined Greeks could readily put to flight a hundred thousand barbarians.

We now come to the consideration of our text. If life is a warfare we must have enemies, and it is important that we know what and where our enemies are. The first and most formidable one which we encounter is self. It is most formidable because so hard to conquer. Emperors who could conquer the civilized world, failed to conquer self. Alexander the Great is an example. It is for this reason that the Christian code of warfare demands that self be conquered first. It is a kind of prerequisite to entering the army of Christ. "He that would be my disciple let him deny himself," etc. A failure in self-conquest makes trouble throughout the entire warfare. Many enter the army of the Lord, the church of Christ, without thorough self-denial. That creates trouble afterwards. It puts the half-Christian into the position of the Israelites, who failed to drive out all the heathen from Palestine before possessing that land. The result was that the people of God were led into idolatry and then were conquered by those whom they should have conquered first. Many of our young Christians make this same fatal mistake. They do not deny themselves properly. They will let some worldly practice remain. Some will not consecrate themselves fully to Christ, hence they undertake that difficult task of trying to serve two masters,—a feat that is impossible to accomplish. Many young Christians are not aware of the enemy close at hand and undermining their character. One had a propensity to steal and has carried some of that desire with him into the church. Another had a desire to drink intoxicants, chew, or smoke, and his strength for serving the Lord is partly, if not altogether, given to the enemy. Show me a professed Christian who indulges in strong drink or tobacco, who has not also a defect in his Christian character. Another has been afflicted with a desire to indulge in some personal vanity, the cultivation of a mustache, the crimping of the hair, or the adorning of the body by some jewelry or article of dress. It is a very small matter in the eyes of the one afflicted by such vanities, but it is of immense advantage to the enemy of souls.

The Savior tells us very plainly, "He that loveth father or mother more than me is not worthy of me." How much more is it true that



he that loveth such a trifling matter as some personal adornment, more than he loves the Savior, is not worthy the Savior and the atonement the Savior made! Such persons may ask, How am I to know that I love the Savior more than some object of personal adornment? We answer, By analyzing our heart and conduct. If we find that we pay more attention to self than to Christ, we do not belong to Christ, no matter how loud our profession. We must go farther.

If we find that we are still loving some object in conflict with the Word or Spirit of Christ, we are violating the first and greatest command of God, "Thou shalt love the Lord thy God with all thy heart." There is some corner of our hearts we have left to the Philistines, or some other enemy, and we need not wonder that we may have a constant warfare with them.

Another powerful enemy we have to contend with is the affections. We are scarcely responsible for our simple emotions, while we are for our affections and desires. The command is to "set our affections on things above, not on things on the earth." Col. 3:2. There is probably no command in the Bible more frequently violated than this. It was through the affections that the enemy aroused the desire of Eve and conquered. It was the same avenue through which he approached the Savior and failed. It is the channel through which the adversary attacks us all. Here, in the affections, and desires, is where lies the great battlefield of the enemy with the human soul. Here is where the decision must be made for eternal life and glory, or for eternal shame and condemnation. He who yields to temptation, like Eve, must fall; he who, like Christ, resists, will conquer. What a fearful battle this is! "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4:1. Almost every battle or conflict among men may be traced to the affections.

The channels through which the affections go out from the human heart are so many I hardly know which to mention. Before we begin we would mention that affections are both benevolent and malevolent,—both good and bad. It is with the evil affections that we have to deal. How to do it successfully is the question. I know of no better way than the Lord's way, "Resist the devil and he will flee from you," "When sinners entice thee consent thou not," "Stand your ground, give the enemy no advantage. Repel his first assault. No one would ever have been laid into a drunkard's grave had he never taken his first drink or set his affections upon it. No one would ever have been a ruined gambler, if he had never handled a deck of cards or thrown any dice. No one would ever have become an abandoned courtesan or debauchee, if flirtation had not first been indulged in. Watch the first attacks of the enemy and the later ones are more easily repelled. "Keep thy heart with diligence, for out of it are the issues of life." Slay the enemies near at hand and those in the distance will fear to approach. Our nearest enemy is always self.

We wish to emphasize the importance of unity of effort in our attacks on the enemy. That which makes an army efficient is unity of action. They "keep step." They dress alike, are armed alike, act alike. What a confusion it makes when the soldiers do not all step together, but some stay so far behind, and some even are dressed in the garb of the enemy, so we can not tell who is friend or foe. It is better that we be "known and read of all men."

Then, what a terrible thing it is when some prove unfaithful to their vow of allegiance! The name traitor is the most abhorred in any lan-

guage. A traitor can have no real friends, even among those to whom he betrays his cause. Benedict Arnold was abhorred by every loyal American and despised by every Briton. Judas Iscariot is the very type and synonym of all that is base and despicable. Why is it, then, that so many of us flirt with the enemy? Why do we not come out boldly and show our colors? Why not be loyal to the Captain of our salvation, and the only conqueror of a universal kingdom?

Lastly, let us be fully organized. In unity there is strength. Even David united his strength with that of the Lord, while Goliath came forth alone. Let each of us find his work and do it if it be "only that of an armor bearer." We are compelled to fight on the one side or the other. There are only two armies,—Christ's and Satan's. "He that is not for me is against me."

#### FLASHES FROM MY FORGE.

BY W. M. LYON.

If our Roman Catholic friends can rise before the sun and go to mass (how we pity them!), how much should we pity ourselves if we are not able to get up in time for Sunday school or church?

\*\*\*

If members of other denominations who have no special sign of prayer, or prophesying on their heads, can pray or prophesy whenever opportunity is afforded, how ought those who have the special sign? Which is greater,—the symbol, or the thing symbolized? Be careful that your "prayer-covering" does not cover up your prayer.

\*\*\*

PEOPLE are not apt to be converted by signs. A fruit vender steps to your door and wishes to sell you some apples. He exhibits his samples. You say, "Well, I'll take a bushel if they are all like the sample." The apples are delivered, but you refuse to receive them because they fail to correspond with the sign,—the sample. Moral: Be sure that your religion "in stock" is equal to the "sign." Don't expect God or man to do what you will not do. "With what judgment ye judge, ye shall be judged."

\*\*\*

ILLUSTRATIONS: I take the Communion. It is a sign that I am a Christian, but I may have this sign and still not rise above the standard of the scribes and Pharisees of Matt. 5:20. "By their fruits (lives) ye shall know them." Matt. 7:20. This is the Christ test. Also Gal. 6:2.

Again, I may by religious ordinance, wash your feet. This is also a sign of a Christian,—a sign that I am willing to place myself on an equality with you and serve you, etc., but if in my actions toward you, my brother, I hold myself above you, the sign amounts to nothing, except I set the seal of my own condemnation, "having the form of godliness but denying the power thereof."

Again: Take the salutation of the holy kiss. It is also a sign of love,—love to God and love to man. But it must be a holy kiss,—and to be holy it must proceed from a holy person. And now, what is the measure of this holiness? Please read 1 John 3:14-16. In verse 14 love is the test of eternal life,—of true holiness, and verse 16 gives the measure,—the degree of that love. "We ought to lay down (risk) our lives for the brethren." How many are able to meet this test? All outside of this is mere form, "legalism," or "musi."

"Be not deceived: God is not mocked."

\*\*\*

It is said by reliable authority that "there are Christian converts in Japan so poor that when

they change their residences they can carry all their possessions on their backs, and yet their contributions to Gospel work average eight dollars per annum." This would seem to indicate that Christian professors in Japan have more faith in their profession and love it more than many professors on this side of the globe.

\*\*\*

A good brother once undertook to correct a certain professor of religion, charging him that he did not teach and practice a full Gospel, etc. In presenting his arguments he referred to the "all things" of Matt. 28:19, 20. The talk ran on this wise: "Is the 'Go ye' of this text a part of the 'all things'?"

"Yes, to be sure."

"Is the 'all things' another part?"

"Certainly."

"Very well, we have for many, many years been spending many thousands of dollars and many of the lives of our dear brethren and sisters in carrying out this 'Go ye.' Let us compare statistics, facts and figures with reference to this part of your argument."

"Well,—but,—but,—This poor brother was in rather a bad position about this time.

Before the conversation was finished, however, he heard some statements about like these: "My good brother, the 'Go ye' of this great commission I call the 'big end' of it, because it has cost us an enormous amount of money and many precious, devoted lives, and we have also carried out the other part the best we could. Now while you may have more exactly or fully complied with the latter part of the commission, why have you done so very little with the first part? If we fail on either part let it not be on the 'big end.'"

May we not learn something from this? "Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14:22.

\*\*\*

PAUL used Rom. 15:20, because he knew and applied the meaning of Matt. 28:19. "To every man his work." "Launch out into the deep."

Break up the "new ground."

\*\*\*

WE love that most which costs us most and on account of which we are willing to sacrifice most.

#### THE FLEECELESS SHEEP AND THE MUZZLED OX—1 Tim. 5:18.

BY S. N. MCANN.

"The Lord ordained that they which preach the Gospel should live of the Gospel."—1 Cor. 9:14.

OUR brethren all believe that a hireling is a poor shepherd, and liable to flee, leaving the sheep to the ravenous wolves. John 10:12, 13. The hireling cares for the flock only to get the fleece and the milk of the flock. The hireling feeds for profit to himself, he cares little whether he feed hay, straw, or stubble, if the profits are the same. He would as soon have a goat as a sheep if the goat would foot up as much profit. He would as soon lead the flock to the barren mountains of science and literature as to the green pastures of the eternal Word. He would rather lead the flock to the dry and parched plains of church festivals, charity balls and lodge rooms, than to the pure, sweet fountain of worship, if the profit seems greatest on the dry plains. The hireling makes an unsafe shepherd and we want to be careful not to encourage a mere hireling.

But who ever heard of a good shepherd watching over a good flock of sheep and getting no wool? If a hireling is a bad man what is a sheep that gives no increase? A shepherd must live from the milk of the flock, else the flock is a dead flock, a fleeceless, milkless flock. Think of a



careful shepherd leading out to green pastures his tender flock, caring for, guarding, sheltering and feeding without a single bit of profit, without any returns, though season after season passes by. Which is worse,—a hireling or a fleeceless, milkless flock? We think a fleeceless, milkless sheep would be a nuisance in any flock, but when the whole flock gets that way the shepherd must either die or do like Paul did at Corinth. He says, "I robbed other churches, taking wages of them to do you service." 2 Cor. 11: 8

We know that there are hirelings, but we have never been able to see how there could be a flock of sheep and no fleeces. The shepherd who must tend a fleeceless, milkless flock must surely be a muzzled ox treading out the corn. 1 Cor. 9: 9, 10.

It is easy to cry out "Hireling!" "Preaching for money!" etc., when one loses all sheep nature and gets a wolf nature. Sheep never howl. We are made to believe that there will always be wolves in sheep's clothing in the church.

But shall we muzzle the ox because there are wolves and hirelings? Very many of our dear ministers spend much of their time traveling and preaching from place to place, bearing their own expenses, losing their time and then they must shut up their hearts to the cry for "the bread of life," because no man ministered to their wants.

The home ministry suffers most. They are expected to go whenever called, twenty, thirty, forty or more miles, preach funerals, fill appointments and hold series of meetings without any one to make good their time, to bear one cent of their expenses, or often to even say, "Thank you." Money might spoil them, but there is no danger of spoiling those who stay at home and make all they can, save all they can, and give as little as they can. I know a minister, a brother, earnest and consecrated, who traveled last year three hundred miles on horseback, preaching the Word, held sixty meetings, spent forty-five days, and received not one cent to help defray his expenses. This brother is poor, he is not worth over five hundred dollars, he has six children, but still he goes. His work seems to be in demand, his labor is very much appreciated, but no one thinks of helping shoe a horse for him, to help replace his worn out clothes, to help plant and tend his crop, or to help feed and clothe his little ones. He is a home minister, you must remember, and a little gift might spoil (?) a home minister!

This same brother took a trip by the suggestion of a member of the District Mission Board, traveled about one hundred and fifty miles, spent thirteen days during harvest and received nothing,—no, not one cent for expenses. The brother still feels that it is his duty to go and preach Christ, but must call upon his family to share in his self-denial whenever he goes.

This is wrong, else muzzling the ox that treads out the corn is right. "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: . . . naked, and ye clothed me not: sick, and in prison, and ye visited me not," will sound strange in the ears of the fleeceless, milkless sheep when they stand before God in judgment. Matt. 25: 42, 43.

May we all feel that the work is our work, that we have a part to perform, and then press earnestly to duty. If we will but arouse to our duty there will be no muzzled oxen nor fleeceless sheep among us.

Hylton, Va.

HAPPY is the man who has learned to do his work conscientiously, and then without anxious questionings or haunting fears, leaves the results wholly with God.

## THE RELATION OF THE DUNKERS, QUAKERS AND MENNONITES TO THE SLAVERY QUESTION.

BY C. C. JOHNSON.

In Five Parts.—Part One.

MANY and perplexing are the questions of public interest which confront the American people to-day and as many and as unique are the solutions which are proposed for these problems. The practicability and advisability of these solutions vary in proportion to the amount of knowledge and information the author has gained from experiences of the past. In the past, as now, grave questions confronted the thinking mind. The record of these times and issues is given us in popular history, but many have been the little unrecorded deeds and silent influences of those whose names have never dropped from the historian's pen and graced his truthful page. To such, whose modesty would not permit them to mingle with the pomp and din of public life, this article is dedicated.

The history of the struggle for the abolition of slavery in the United States is full of interest. There is a great amount of information connected with this struggle which, on account of its seeming unimportance, is apt to be lost to succeeding generations. Curiously enough, however, these very unremembered facts were among the most important, because they often were the prime movers to action which afterward resulted in great good.

In this great agitation of the public mind many persons and organizations stand out in history as reformers and philanthropists and public benefactors. Every effort must have a cause. Let us inquire for cause back of those who figured prominently in this anti-slavery agitation. Let us also attempt to discover what teaching, what influence, prompted them to action. In our search for truth we may find some unknown Aaron or Hur, holding up the leaders' hands. We may discover some lesser lights by whose rays some dark and remote corner was illumined by anti-slavery sentiment. We are so given to hero worship and so apt to praise him who has led and inspired others to noble deeds, that we forget the reciprocal inspiration which leaders have received from those who worked with them in the field, or first aroused their more eff-ctual spirits. Let us give praise to whom praise, honor to whom honor, is due.

The relation which these quiet, unassuming, religious organizations,—the Dunkers, Quakers, and Mennonites,—have to this question is close; and to attempt to separate and disregard them in a treatment of this question is unfair to them and to those who desire to know the true history of the struggle in America. Although they were not in the din and shout of the public assembly or the battle, yet theirs was an influence without which the struggle would have been harder, and final victory, improbable.

Let us hastily review the history of slavery in America. "A slave is an individual who is the property or at the disposal of another who has a right to employ or trust him as he pleases. Such is the state of the slave in the most absolute sense of the term; but slavery has been subjected to innumerable limitations and modifications."—*International Encyclopedia*.

From the dawn of history to the present time slavery has been one of the curses of humanity. It originated from the capture of prisoners of war. Rather than kill these prisoners, the captor often made them slaves to his will. Although there were many instances of kindness and mild treatment on the part of the slave owner toward his slaves, a comprehensive study of the subject shows that slaves were not regarded as human beings, and were inhumanly treated. The history of

slavery in all countries where it has existed shows this.

"Westward the course of empire takes its way," and slavery has always accompanied it. "History must repeat itself." In the establishment of slavery on the Western continent, this again was true. The early explorers and settlers of this country, true to the practices of all former people when they had subdued another people, enslaved the Indian captives. Brave, strong and hardy as the Indian was, his love of liberty and his sensitive nature would not allow him to exert his energies for the benefit of his stronger, white brother. He pined away and died under subjection and slavery. The owners of mines and plantations were obliged, under the circumstances, to obtain labor from another source.

At the request of Las Casas, bishop of Chiapa, King Charles permitted prisoners of war from Africa to be imported to Hayti, in San Domingo, as slaves,—the first in the New World.

In 1619 a Dutch man-of-war sold to the Jamestown, Virginia, people, twenty "Negars." Slavery spread rapidly in the colonies, for in 1776 there were slaves in every one of the thirteen states. In the North the keeping of slaves was not so profitable, though there were many of them held as household servants, and the consciences of very few were hurt by it. In the South slave labor grew and became profitable, because (1) the constitution of the slave suited him best for warm climate; (2) because the South was engaged in agricultural pursuits; (3) because the people of the South were less inclined to work than their Northern brethren; (4) because at the Northern ports there was a brisk business between the sugar and molasses, and slave traders of the West Indies and of African Guinea, and the Yankee manufacturers, throwing slaves into the northern markets, very readily to be exchanged for the rice, tobacco, and baled cotton, from the southern plantations. The uncultured, uneducated, often barbarous condition of the African slave, and his often beastly treatment by his master, caused the race to multiply rapidly. This gave to the South more negroes than they wanted. As with other commodities, for such slaves were regarded, an over-supply produced a fall in prices; hence slavery traffic began to decline. This brings us to the period of the Revolution. Let us now lift the curtain and examine that strongest power under any government; viz, popular opinion and treatment of great questions; for the existence of slavery in this country now began to raise itself up to the dignity of a great and important question.

When the slaves were brought into America, there seemed to be no question concerning the right or wrong of keeping slaves. No one's conscience was disturbed. But as different religious bodies came to this country and saw the cruel treatment of the slave, their moral feelings were aroused against the institution. We shall notice later the grand influence which these religious bodies exerted in the suppression of this institution. Occasionally some man of local prominence would feel a sting of conscience at the thought of his brethren in chains, but no one opposed this publicly and extensively before the close of the Revolution. If the ministers of the South had any conscientious scruples against it, they dared not express them to their congregations of slave holders. Likewise, the ministers of the North knew that anti-slavery was not the theme to present to their slave-trading pew-holders. For this reason we have very few expressions on slavery from the clergy of this period.

This not being a question of general public interest, the press, with the exception of one paper, treated later, did not discuss it. These were



the perilous times of the Inter-Colonial wars, the French and Indian war, and our own Revolution. International, military and governmental problems would not justify an internal strife over slavery.

### THE SETTING UP OF THE KINGDOM, OR CHURCH OF CHRIST.

BY H. C. EARLY.

In Two Parts.—Part Two.

THE setting up of the Christian church, in her present complete condition, was a gradual work, extending through a period of years, *not done on any one day.*

Daniel, the prophet, six centuries before Christ came, discussing the successive kingdoms of the world, and speaking of the setting up of the kingdom of heaven, said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44 "Days," *not a day.* The Chaldean kingdom was succeeded by the Medo-Persian, and the Medo-Persian by the Greek, and the Greek by the Roman kingdom, which, at the advent, had become the proud mistress of the then known world. In the "days" of this kingdom, *i. e.*, the Roman dynasties, the God of heaven set up his kingdom, the "great mountain that fills the whole earth," and "it shall break in pieces and consume all these kingdoms, and it shall stand forever." The development or completion of God's purpose to give to the world the Christian kingdom, extended through the period of the kingdoms of iron and clay, of brass, of silver, and of gold. "The seed of the woman shall bruise the serpent's head," extended through Moses and the prophets, through the tabernacle and temple, and triumphs in the incarnation, and life, and death, and resurrection, and ascension of Jesus Christ.

"The law was our schoolmaster to bring us to Christ," Gal. 3:24 "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16 John was the beginning of the Gospel, and his work, the immediate preparation for Christ. Mark 1:1-3 On this passage see notes by the Abbotts, also Jamieson, Faussett and Brown's Commentary. When Jesus was baptized of John he began to preach, "Repent ye; for the kingdom of heaven is at hand," Matt. 4:17, and chose the twelve, Matt. 4:18-21; Mark 3:10-18, and sent them to the Jews to preach, "The kingdom of heaven is at hand." Matt. 10:1-7. Later he appointed other seventy and "sent them two and two before his face into every city and place, whither he himself would come," to preach, "The kingdom of God is come nigh unto you." Luke 10:1-9. They seem to have been appointed to a temporary mission. So, after their return, we read of them no more.

Notice that John the Baptist, and Christ, and the twelve, and the seventy, the first preachers of the Gospel, began with the same message: "The kingdom of heaven is at hand." So the new church began. John the Baptist introduced it to the world, preaching and baptizing. Then Jesus, with the twelve, began to preach and baptize, making more disciples than John. These witnesses said, "The kingdom of heaven is at hand," and that "men press into it." Even at this incipient stage of the manifestation of the kingdom, it was present with such fulness that "men pressed into it,"—entered it,—just as men do now. Men were then taught and baptized into the church just as they are now. "For by one Spirit are we all baptized into one body, whether we be bond or free." 1 Cor. 12:13. But if no body (church) existed when John and Christ were baptizing, their work is a little hard to understand.

Later the Master pronounces "woe unto the scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23:13. These hypocrites shut up the kingdom against men, and would not enter themselves. These facts show the kingdom of heaven as an existing institute in the world. Jesus, when on trial before Pilate, positively affirms the existence of his kingdom in the words, "My kingdom is not of this world." Also its nature,—*peaceable.* "If my kingdom were of this world, then would my servants fight." John 18:36. In the eighteenth chapter of Matthew, in giving a rule of personal behavior or conduct among his people for all time, he again recognizes the existence of the church, and as the dispenser of good government.

But up to this time the church had but two classes of officers,—Christ, the One Eternal Head and Founder, and the apostles. Later new offices were created and officers appointed. In Acts 6th chapter, "when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration," the apostles called the church together, and in consideration of the matter, appointed seven men "of honest report, full of the Holy Ghost and wisdom," to the service of tables, that they (the apostles) might "give themselves continually to prayer, and the ministry of the word." There is difference of opinion as to this office, but I believe it to be the deacon's office. In 1 Cor. 12:28, after rather an elaborate discussion of the "diversity of gifts" and church organization, it is said, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." In Eph. 4:11, Paul puts it, "And he gave some apostles, and some, prophets; and some, evangelists; and some, pastors and teachers."

As the "little flock" increased and the "number of the disciples was multiplied" these offices became necessary "for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ." Thus we have the church completed, set up, organized and officered, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord," with the New Testament Scriptures, beginning with John the Baptist, and ending with John the Revelator, as her law and strength and bond.

The Master said, "The words that I speak unto you, *they are spirit and they are life.*" John 6:63. And baptized believers, members of the church, are to be taught to observe *all things* whatsoever the Master commanded. Matt. 28:20.

Meyerhoeffer's Store, Va.

### ARE WE CONGREGATIONAL?

BY L. A. WENGER.

ANNUAL MEETING of 1880 has re-adopted decision of Annual Meeting of 1868, which meeting postponed the question of adultery indefinitely, but advised the churches to proceed cautiously when they have cases of this character to act upon.

Now let us notice the result of said procedure. We find some churches which, according to said decisions, are proceeding cautiously and excluding from church fellowship all persons who have been divorced and remarried, while the former companion is living and are not willing to cease to live with the latter as a legal companion; while other churches, according to the same de-

cisions, are proceeding cautiously and receiving into fellowship those, who it is considered, have been divorced for the cause of fornication and have remarried, and are living with the latter as a legal companion and yet they have not been required to cease to live together as such.

Now these are facts that will answer the question at the head of this article, that we are at least becoming congregational on this question, and if such procedure is allowed to continue, who can tell what the final result will be? Suppose it becomes necessary to transfer members, which have been received according to the second description, given above, to a church that acts according to the first description given, is it reasonable to suppose that it will work well? Or in case they should be thrown together on Communion occasions, could there be a manifestation of that union that should characterize the children of God?

Would it not be better for our beloved Brotherhood to bring this question up once more at our Annual Meeting, and adopt something that would harmonize the practice of our churches and preserve the peace and unity of our Brotherhood, since the Gospel enjoins upon us to walk by the same rule and to be of the same mind and all speak the same thing?

Mt. Sidney, Va.

### A MODEL MARRIAGE.

MRS. BROWNING says, "Whoever lives true life will love true love," and this thought received a fresh illustration at the Bryant centennial recently. The union between Bryant and his wife was singularly strong, and almost ideal in some of its features. After his death this beautiful prayer was found among his private papers. If more marriages were entered upon with the same devout and earnest spirit, divorces would be less common than they are nowadays:

"May God Almighty mercifully take care of our happiness here and hereafter! May we ever continue constant to each other and mindful of our mutual promises of attachment and truth! In due time, if it be the will of Providence, may we become more nearly connected with each other, and together may we lead a long, happy and innocent life without any diminution of affection until we die. May there never be any jealousy, distrust, coldness or dissatisfaction between us, nor occasion for any—nothing but kindness, forbearance, mutual confidence and attention to each other's happiness. And that we may be less unworthy of so great a blessing, may we be assisted to cultivate all benign and charitable affections and offices, not only toward each other but toward our neighbors, the human race and all the creatures of God. And in all things wherein we have done ill may we properly repent of our error, and may God forgive us and dispose us to do better. When at last we are called to render back the life we have received, may our deaths be peaceful and may God take us to his bosom. All which may he grant for the sake of the Messiah."—*American Messenger.*

REMEMBER the good old rabbi, who was awakened in the watches of the night by one of his twelve sons, saying, "Behold! my eleven brothers lie sleeping, and I am the only one who wakens to praise and pray." "Son," said the wise father, "you had better be asleep too than wake to censure your brother." No fault can be as bad as the feeling which is quick to see and speak of other people's faults.

THE less one knows, the more faults he can see in others.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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## THE FOREST FIRE.

[By Charles G. D. Roberts, in the Independent.]

THE night was grim and still with dread;  
No star shone down from heaven's dome;  
The ancient forest closed around  
The settler's lonely home.

There came a glare that lit the north;  
There came a wind that roused the night!  
But child and father slumber'd on,  
Nor felt the growing light,

There came a noise of flying feet,  
With many a strange and dreadful cry;  
And sharp flames crept and leapt along  
The red verge of the sky.

There came a deep and gathering roar,  
The father raised his anxious head;  
He saw the light, like a dawn of blood,  
That streamed across his bed.

It lit the old clock on the wall,  
It lit the room with splendor wild,  
It lit the fair and tumbled hair  
Of the still sleeping child;

And zigzag fence, and rude log barn,  
And chip strewn yard, and cabin gray,  
Glow'd crimson in the shuddering glare  
Of that untimely day.

The boy was hurried from his sleep;  
The horse was hurried from his stall;  
Up from the pasture clearing came  
The cattle's frightened call

The boy was snatched to the saddlebow.  
Wildly, wildly the father rode;  
Behind them swooped the hordes of flame,  
And harried their abode.

The scorching heat was at their heels;  
The huge roar hounded them in their flight;  
Red smoke and many a flying brand  
Flew o'er them through the night.

And past them fled the wildwood forms,—  
Far-striding moose, and leaping deer,  
And bounding panther, and cowering wolf,  
Terrible eyed with fear.

And closer drew the fiery death;  
Madly, madly the father rode;  
The horse began to heave and fall  
Beneath the double load.

The father's mouth was white and stern,  
But his eyes grew tender with long farewell;  
He said: "Hold fast to your seat, Sweetheart,  
And ride Old Jerry well!"

"I must go back. Ride on to the river;  
Over the ford and the long marsh ride,  
Straight on to the town; and I'll meet you, Sweetheart,  
Somewhere on the other side."

He slipped from the saddle. The boy rode on;  
His hand clung fast in the horse's mane;  
His hair blew over the horse's neck;  
His small throat sobbed with pain.

"Father! Father!" he cried aloud.  
The howl of the fire-wind answered him  
With hiss of soaring flames, and crash  
Of shattering limb on limb.

But still the good horse galloped on,  
With snew braced and strength renewed;

The boy came safe to the river ford,  
And out of the deadly wood.

And now with his kinsfolk fenced from fear,  
At play in the heart of the city's hum,  
He stops in his play to wonder why  
His father does not come!

Windsor, Nova Scotia

## WHERE ARE THE CHILDREN?

BY N. B. BAKER.

I HEARTILY endorse the plan suggested by Bro. G. N. Falkenstein of holding a Sunday-school meeting at the coming Annual Meeting, if possible. It is true that we are beginning to have a good many "side issues" at these meetings. But are not the missionary meetings necessary, and are not the educational meetings beneficial? Should they be discontinued? Surely such an important factor of our church work as the Sunday school should have equal consideration! The Sunday school is the great home missionary. Our missionary work is carefully considered, planned and unified. Why should not the Sunday-school work be improved and united?

A Catholic priest is reported to have said, "Give me your boy until he reaches his twelfth year and you may have him the remainder of his life, but he will be a Catholic." His words are true. The Catholic Church owes a great amount of its strength and progress to its ability to retain the children. Their children do not attend Protestant or public schools if it can be avoided. They attend parochial schools where religion and mental training are combined. These schools are a combination of the purposes and intents of our public schools and Sunday schools, except that the religious teaching occupies comparatively a much larger per cent of the time than do our Sunday schools, and they have the Sunday schools besides. Hence their firm grasp upon the religious natures of the children, as well as upon their mental faculties.

We believe that we have the true faith, and that the Roman Church has not. Then, why do we not hold more than fifty or sixty per cent of our children, while they hold ninety-five per cent? Do we give our children proper religious teaching? We have a few Bible schools and colleges; but the masses can not or do not reach them. How, then, can the children be reached? Is there any better medium now at hand than the Sunday school? And this is not something unheard of or unthought of. Sunday schools are already organ'z'd in nearly every congregation; but where are the children? Presuming that there are eight hundred Sunday schools in the Brotherhood, how many could report to the Annual Meeting that they have a full attendance of the Brethren's children, besides many others? How many could report good collections and glorious results? How many could report conversions? I fear not fifty could give such favorable reports, and not one, of course, could report the work done perfectly satisfactory. Improvements might be made in the very best.

Where are the children? It is true, Sunday schools are not for children alone. But there are many places in the Brotherhood where one is almost led to believe that they are for older persons only. Too often the "Bible class" is crowded with earnest grey-haired soldiers of the cross, while the youthful recruits are nowhere in sight. Where are they? Swelling the ranks of other churches. They love their parents and they love their home. Why? Because their parents love them, and home has attractions for them. The time spent in Sunday school, in arguing upon indeterminate theological questions, can never be regained. How much more profitably the time

may be devoted to studying means for making the Sunday school more attractive, without compromising with the world in the least!

And in order that there may be no compromising, is just exactly why we should like to see Annual Meeting take this into consideration. Many congregations are beginning to realize the importance of the Sunday schools as never before. And there is danger that in their efforts to make them attractive, means may be employed which will not redound to the glory of God. We therefore need unity and harmony of action. There should be more connection between the schools, more unity of plan in teaching and in doctrine taught.

The Missionary and Tract Committee is doing a great and good work, yet about one-fourth of the congregations do not contribute to its support. The Sunday school receives more general support, there being but few places without it; yet there is no proper organization for its improvement. Can not Annual Meeting of 1895, at the recommendation of Missionary and Tract Work Committee, appoint a committee to recommend to Annual Meeting of 1896, plans for the improvement and enlargement of the Sunday-school work?

## THE HOME OF THE SOUL.

BY RENA S. MILLER.

THAT home is a place of happy rest, "when life with its labors are o'er," a place where the spirits of just men are made perfect, where our loved ones have gone, and where we, too, are so swiftly moving.

We are told of the magnificence of that imperishable home, the Jasper walls, the golden streets, the river of eternal life, the beautiful rainbow that encircles the throne, the angelic throng, the one hundred and forty and four thousand, the innumerable company, who are redeemed from the earth, standing upon the shores of eternal deliverance, singing the great song of redeeming love, and of Abraham, Isaac and Jacob sitting by the fountain of eternal life. "What must it be to be there," with Jesus, our great Elder Brother, who hath wrought this great plan of redemption for us?

It is "a city which hath foundation, whose builder and maker is God;" "a city never built with hands, nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rush no tides of business, nor nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its King, angels for its guards, saints for its citizens; whose walls are salvation, and whose gates are praise."

Who will not strive to be there? Who, in taking a long journey across the mighty deep to the old world, will not make the best preparation possible? Why not be more careful in making our voyage heavenward?

The footprints we leave in the sands of time to-day, we cannot retrace; we are steadily moving onward, and let it also be upward. Then it is needful that each day of our lives we consecrate ourselves anew unto the Lord. But do we not find troubles, disappointments, sorrows and trials on the way? Yes; so many sorrows,—these fevered brows, aching bodies, broken hearts, and loved ones torn from our embrace. Then the discouragements, how many! Things are not always as we would like to have them. Job says, "When he has tried me I shall come forth like gold."

Our mark in life should be set high, our aim should be to lift up the fallen, cultivate more no-



bleness in ourselves and others, comfort those who are in distress, and each day get nearer and more like him who hath borne all our sorrows for us.

If this home is worth striving for why not give it more attention, get our interests aroused, put on the mantle of love, "be partakers of his divine nature?" Those sparkling eyes that God hath given will then beam with his praise, and these tongues united in heaven's melodies.

"When the victory is won,  
And eternal life begun  
Up to glory lead me on!  
Lead me on, lead me on!"

Robins, Iowa.

### THE FOUNTAIN OF LIVING WATER

BY D. E. ORIPE.

"My people have committed two evils; they have forsaken me, the fountain of living waters, and have hewn them out cisterns, broken cisterns, that can hold no water."—Jer. 2:13.

AFTER the Israelites had passed through the Red Sea they encamped in the Wilderness of Sin. Then, in obedience to the Lord's command, they left the Wilderness of Sin and pitched their tents near Horeb; but there was no water there for the people to drink. They became thirsty and murmured against Moses, and wished they were back again where there was water. The Lord told Moses to lead them up to the rock of Horeb and smite it with his rod, and when he had done so the water gushed forth freely. Thus there was water enough to slake the thirst of all the people and all their cattle as long as they were encamped there. This water gushing from the rock of Horeb is a beautiful type of the living fountains that freshen and gladden the earth, whose waters are free for rich and poor, high and low, and flow the same, whether there are thousands there to drink or they must glide away untasted. Neither the cold and storms of winter, nor the heat and drought of summer, have any power to check the steady, constant, everlasting flow of the living fountains nor to change the wholesome purity of their waters.

The cistern is not so. It is at best only a receptacle in which to store water, and if not frequently supplied it becomes empty. Its waters are stagnant, and never fresh and wholesome like those of the living fountain. Then, if it be a broken cistern that can hold no water, it is worse than useless, for at the very time water is needed most it will be found empty. All the labor of hewing out the cistern and of filling it is lost, and thirst remains unslaked.

The fountain of living water is a beautiful figure of the blessings God ever bestows upon his faithful people. They are always plenty for all; they are always good and fresh and wholesome; they are free for all who will come and partake of them. As the Israelites must come to the fountain at Horeb to quench their thirst, so all must come to God before they can receive his blessings.

As long as God's chosen people obeyed his laws and commandments, his blessings ever rested upon them. During their forty years' wandering in the wilderness he supplied them with everything they needed: bread and meat and water, and their garments waxed not old. Not one of the heathen hosts that swarmed around them could prevail against them while they faithfully obeyed him. In the years that they inhabited the Promised Land no nation was strong enough to harm them as long as they faithfully served him. No sooner did they turn away from him, "the fountain of living water," and seek for comfort and protection in the idols of the land—"hewing to themselves cisterns"—then they found how

empty and helpless were the idols they worshipped, for then every heathen army that came could defeat and spoil them. Every time their beloved Jerusalem was taken, their temple profaned, their people slain or carried away, they had forsaken their God and transgressed his laws,—they had depended on their broken cisterns.

It is possible that we, too, may forsake the fountain of living waters, and hew unto ourselves cisterns, broken cisterns, that can hold no water. Before we can forsake anything we must first be attached to it, therefore it is only those who were once enlightened, and have tasted of the heavenly gifts, who can forsake this fountain. Jesus said to the Samaritan woman at the well, "Whosoever drinketh of the water I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. This is the fountain of living water of which God wants all his children to drink. When we leave the wilderness of sin and pitch our tents near Horeb, we, too, like the Israelites, become thirsty. We have left behind us the pleasures and enjoyments of the wilderness and now we thirst for something else to take their place. If we see others partake of the water that gushes from the rock of Horeb (which rock Paul tells us was Christ, 1 Cor. 10:4), and we drink not of it, we must perish; or if we hew unto ourselves cisterns, our lot will be the same.

To drink of this fountain of living water which Jesus gives, to enjoy the blessings that God gives his faithful children, we must forsake the wilderness of sin, come to Christ and take his yoke upon us and learn of him who is meek and lowly in heart. We must partake of his Spirit, which is promised freely to those who ask it; then the mind must be renewed—changed—so it will no longer delight in the wickedness it once enjoyed, but will love that which is good and pure and holy. Our greatest enjoyment then will be in song and prayer, in meeting with God's people in divine worship, and in doing anything that will serve his cause. We will take delight in doing good, as our Master did, wherever opportunity offers. Then "he that hath mercy on them shall lead them, even by the springs of water shall he guide them." Isa. 49:10.

We sometimes see some who have left the Wilderness of Sin and come to Christ, that still appear to be thirsty. Perhaps the water of the living fountain does not quite suit their taste, at least they drink of it very sparingly. Their minds have not been renewed, made new, changed, and they yet yearn for the water they drank in the Wilderness of Sin. If they go to worship in the house of the Lord they look upon it as a duty, and not as a joyful privilege. If there is any worldly excitement going on near them, they would rather go there than to the place of worship. Their hearts still delight in foolish talking, profane babbling, and gossip's idle tales. They love the foolish fashions of the world better than the plain and simple adornment of a Christian life, and will follow them just as near as they can without being expelled by the church. In life and looks and conversation they want to be so near like the world that the world will not know that they are not of them. Such as these who do not like to drink of the living fountain and still thirst for the water of the Wilderness of Sin, "hew to themselves cisterns."

A cistern is generally underground and hidden. So do they try to hide from others the pleasures and enjoyments which are dearest to their unregenerated minds. Broken cisterns can hold no water. When they do the very things in which they most delight, their consciences condemn them, so

that they give them but little joy. Then they, like the Israelites who had forsaken the living fountain and found their cisterns empty, must go through life thirsty, and never thrive and become strong as do those who drink freely of the living water which Christ gives. This water is so satisfying and life giving that those who drink of it need never thirst again for the sinful pleasures of the world.

Akron, Ind.

### PERILS OF SPIRITUALITY WITHOUT FORM.

BY O. H. BRUBAKER.

THERE is a growing tendency in the world today to interpret all Scripture figuratively, thereby doing away with all forms and ordinances of the church. Men will say, "Do away with all literalism and formalities; throw away the form and keep the substance; get rid of the husk and keep the kernel." They do not like to practice the ordinances of the church and carry out the Gospel commands, so they say, We will unhull this Scripture and get the spirit (kernel) and dispense with the form (husk).

Christian character is a growth. Suppose the walnut would say, "I am up here on the top of this tree, and I don't see any use of the hulls that are surrounding me. I believe I will cast them off. They are only forms, and what do I care for forms? There is no virtue in them. All I care for is the kernel." Suppose the corn in the field, while in roasting ears, would say, "I am an ear of corn and haven't much faith in these husks. I don't think they will help me any, or have anything to do in the saving or protecting of my life, so I'll just remove them. Now I am free to the world; I can have all the pleasure that I choose to have." What would be the result if the walnut had carried out his plan? You will all agree that he never would mature. He would fall to the ground and perish, while his companions, willing to keep nature's hull, would survive and come to maturity. The ear of corn, too, having dispensed with its husks, would decay, while its fellows, who, content to abide by nature's plan of protection, would mature. All vegetable and animal life has a hull of some kind.

God never made anything without a hull. He who made the spirit made the body in which it dwells. Life is so delicate and so made that it needs protection and it has it. When the Lord established Christianity he provided a hull for the spirit. The church is still growing, and we are a part of the fruit. Just as soon as we say we have no use for the hull that surrounds us, and cast it aside, just that soon we perish like the walnut and the corn.

Then, my dear reader, we must be very careful that we do not separate the hull from the spirit, or the spirit from the hull, for they must both go together. "Even so faith, if it hath not works, is dead, being alone." James 2:17.

Normal, Ill.

"A GAY and worldly lady had a pious servant. Night after night she was kept up till four or five o'clock, waiting for her mistress' return from her fashionable parties, and night after night she was found reading the Bible or some other good book. One night the mistress looked over her shoulder, and asked, laughing, 'What melancholy stuff are you reading this time?' But her eye caught the word *eternity*; and suddenly the laugh was changed for a strange feeling of sadness. Sleep fled from her eyes, and mirth from her heart, and the word *eternity* still haunted her, until a conviction of her unprepared state led to serious inquiry, and that to a full surrender of her heart to God."



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## NEWS FROM TURKEY.

ACCORDING to recent information, given in the *Independent*, it would seem that the Sultan of Turkey is modifying his hostile attitude towards Americans and others who are trying to do a good work among the Turks. We quote the following. It is full of interesting and encouraging information:

The Sultan has granted and put in execution the Imperial irade, for the American College for Girls at Constantinople. Aside from the immunity thus secured from governmental interference, there is involved a considerable financial advantage. It is part of Turkish law that school property, recognized as such, pays no taxes. In this case the irade grants in addition freedom from what are known as *vakif* dues, amounts paid to certain mosques for their support. There is thus secured to the college an annual amount of not less than \$500 in perpetuity. In granting the irade through Minister Terrell, the Sultan expressly stated that it is given in consideration of what the college has done and is doing for his Christian subjects.

Another item of great significance is that the Turkish Government is manifestly recognizing its error in the wholesale imprisonment of Armenians. Recently a large number of ecclesiastics who have been confined in the various fortresses have been brought to Constantinople, and while still under surveillance, are practically free. Among them is Pastor Mardiros, of the Evangelical Church at Gemerek, near Cæsarea, who was arrested at the same time as Professors Thounmayan and Kayayan, of Marsovan. He has been confined in the fortress of St. Jean d'Acre, one of the three great piles of masonry on the shores of the Mediterranean, over which might well be written the words over the portal in Dante's "*Inferno*," for few who have once been incarcerated in them have ever come forth alive. The pastor has a comfortable room at the Police headquarters in Stambul, and friends are allowed free access to him. It is an interesting illustration of his character that during his whole im-

prisonment he kept up a regular Sunday Bible class for his fellow-prisoners, doing thus good work for the Master.

## LIVING FAITH IN MISSIONS.

In No. 15 of the *Messenger* I find this editorial item: "Those who pray much for the conversion of the heathen, and give nothing for the support of missions, may have faith in missions, but it is a dead faith." There is something that should be considered before we write so positive about faith. I know members who have no money to give for the support of missions. They are too poor, and have their families to support. Jesus tells us the Gospel should be preached to the poor. Now, what are you going to do with us who pray for missions and are too poor to give anything for their support? Is our faith dead? I thank God that the poor can have a living faith and also a right to the tree of life as well as those who have to spare for the support of missions. I would like an explanation by the one who wrote the item.

JONATHAN HANN.

In the editorial referred to, no reference, of course, was made to the poor, who would gladly give for the support of missions but are not able. When writing the item it did not occur to us that any one would regard it in that sense. We have thousands of poor who pray for the conversion of the heathen—and it is right that they should—and were they able they would contribute liberally for the support of missions. They would like to show their faith by their liberality, but cannot. Still they can all give something, if it is only a penny a year. No one questions their faith. But those of abundant means, who daily pray for the conversion of the world, and yet give not one cent for the support of the mission in some form, most assuredly do not show their faith by their works. James says, "Faith without works is dead." Hence any one who does not in some way contribute to the spread of the Gospel, does not have a living, working faith in missions. His faith may be alive in other things, but it is practically dead so far as preaching the Gospel to the heathen is concerned. To have living faith in anything, we must, in some way, demonstrate it by our work. To pray, day after day, for the conversion of the heathen, and give nothing for the carrying of the Gospel to them, when we are abundantly able to do so, is evidence of a faith that is inactive. Every Christian, to whom God has intrusted means, should do his part in helping to preach the Gospel to all the world.

J. H. M.

## THE WABASH LINE.

The following is published by the authority of C. J. Crane, General Passenger and Ticket Agent of the Wabash Railroad Company:

On May the 27th to June 3rd inclusive, the Wabash will sell tickets from all points to Decatur at one fare for the round trip, good to return at any time up to June the 30th. This is the only line running direct to the meeting grounds. All incoming trains will stop at the camp to let those off who do not wish to go into the city. Be sure and go by the Wabash in order to save time and trouble in changing from one road to the other, either before or after your arrival at Decatur. For further information call on, or address, any ticket agent of the Wabash Railroad.

The fare from Des Moines, Iowa, to Decatur and return, is \$10.05. Trains will leave Des Moines at 6 P. M. and arrive at Decatur the next morning.

## PERSONAL PIETY IN THE MINISTRY.

A BROTHER, residing in one of the isolated churches, sends us a long query in regard to advancing to the second degree a minister who seldom attends services, and concerning whose piety and home life many of the members entertain very serious doubts. We would not like to venture an answer to a query involving a case of this character. But we give this suggestion, which will apply to all cases of like nature, and should

be constantly kept in view on all occasions when ministers are to be elected or advanced in office.

Never elect to the ministry a brother about whose personal piety there are good reasons for doubts, or whose home life is unbecoming a devout Christian. Nor should such a one ever be advanced in office. The Word should be committed to none but faithful men who, in their daily walk and conversation, may be regarded as examples for others. We need men in the ministry, but they must be men of deep, personal piety, who can preach the Word with ability, and then practice what they preach.

It is the duty and privilege of the church to look carefully into the character of her ministers before advancing them to the higher degrees. If they are not known to be men who live exemplary Christian lives in their own families, as well as elsewhere, they should be held back until they can prove themselves worthy of their high calling. We may afford to have in the ministry men who are deficient in education, knowledge and skill, but under no circumstances can we run the risk pushing to the front, for leaders, those who have not attained to that high degree of holy living so clearly set forth in the Scriptures.

J. H. M.

## THOSE DATES.

In the *Brethren's Quarterly*, lesson 4, in notes on Time, it is stated as April 6, A. D. 30; also that the Supper was instituted on the 14th of Nisan. If the Supper took place on the 14th of the month, which is correct, how could the time be April 6? Again, Christ's ministry began A. D. 30, Luke 3:23, and lasted about three years, which would make the time of his crucifixion A. D. 33, and it is so recorded in the Bible, while in the *Quarterly* you have it A. D. 30. Will you please explain where the mistake is?

J. F. EBERSOLE.

It is quite generally conceded that in the year of the crucifixion the 14th of Nisan fell on April 6. For that reason the date of the Supper, in our *Quarterlies*, is placed on the evening of April 6. Luke 3:23 does not say that Jesus commenced preaching A. D. 30, but that he was about 30 years old when he began his ministry. It should be borne in mind that his birth occurred in the fourth year before the commencement of the Christian era, and therefore he commenced preaching A. D. 26. And as he preached about three and a half years his crucifixion must have taken place in the year A. D. 30, as stated in our *Quarterlies*. This is correct chronology, and has been adopted by most careful commentators. This subject can only be understood by bearing in mind that there is a mistake of at least four years in our present system of time. The Christian era should have been dated four years back, so as to have commenced with the birth of Christ. Even the dates in the margins of some of our reference Bibles are misleading at this point. The reference Bible we use in our preaching places the birth of Jesus in the fourth year before the beginning of the Christian era, and his death A. D. 33, thus unintentionally making him 37 years old at the time of his death. Let each one examine the dates in the margin of his Bible and see if there is not more or less confusion at this point. The dates in our *Quarterlies* are given with care, and can be relied upon.

J. H. M.

## AMONG THE CHURCHES.

ONE should not grow weary in well doing, and yet there are times when we become tired even while engaged in a good cause. Four years of steady work at the desk, preparing matter for the



MESSENGER, and other publications, gave us a longing for a vacation. It was kind in Bro. Miller to give the paper his attention while we were permitted to spend three weeks among the churches in Northern Illinois. During that time we were permitted to visit the members at Milledgeville, Mt. Carroll, Lanark, Cherry Grove and Yellow Creek. We found them unusually hopeful. While at Cherry Grove, we spent a few hours with Bro. John Rowland, one of the aged deacons of that congregation. He is now quite old and is growing very feeble, and at best cannot be long for this world. We found him strong in the faith and full of hope for the future.

While at Lanark we were reminded of the incidents connected with the Annual Meeting which was held there in 1880. This was the first time that the meeting was conducted on the new plan, and those of us who had charge of the arrangements felt deeply concerned, for we did not want to see the plan prove a failure. Many, however, came to the Conference with their misgivings. It was the first time that the people would be required to pay for their meals. It was feared that it might result in a departure from our time-honored hospitality. But the people of Lanark and vicinity, and especially the members, opened their houses and lodged the people free. So far as we could learn, no one was charged for lodging. This greatly allayed the fears of a majority of those who attended the meeting, and they paid for their meals cheerfully. Since then we have greatly developed along this line, and now our people not only pay for their meals, but also for their lodging. Still, we believe that it would be better for us to return to the time-honored practice of opening our houses free for those seeking lodging. It never did seem just right to us for members to charge members for the privilege of sleeping in their spare-beds. Especially should the poor be lodged free, so far as the members living in the vicinity have room to accommodate them. In 1885 the Annual Meeting passed some good resolutions along this line. We quote the following:

"We also recommend economy in the management of the meeting, and caution our brethren against making the Annual Meeting an occasion of money-making."

"We further recommend that our members continue to perpetuate and maintain their well-earned reputation for Christian hospitality by opening their houses and barns free of charge, for sleeping purposes, to visiting members on their Pentecostal Meetings."—*Classified Minutes*, pages 20, 21.

While most of our people prefer to pay for their lodging in order to secure better accommodations, still we should strive to cultivate more of that Christian hospitality characteristic of our ancient Brethren. For some years it has occurred to us that some remarks along this line might serve a good purpose.

Well, possibly our pen has been deflected slightly, but we are again at our desk, feeling greatly refreshed by our brief visit among the churches.

J. H. M.

#### WHICH WAY?

In every living thing there is motion and a moving,—going somewhere. The gushing fountain pushes out from the hillside or underneath the rock and silently runs down its narrow chan-

nel until it empties into the creek and from there into the larger and larger stream, until, at last, it rushes into the great ocean where, seemingly, it is lost in the largeness of its end. But not so. Though only an infinitesimal part of the great whole, yet its end is as fully accomplished as if it formed the whole itself. So we see, as we look around us in the natural world, thousands and millions of things moving onward toward their specific ends just as surely as days go and come. For the last few days we have been living under a clouded sky. Clouds have been steadily moving from east towards the west, and we are made to wonder, From whence all these clouds,—where are they going and what is their purpose? Yet we are sure, though we don't know the how and why, that they are going in the way intended and will accomplish the purpose designed.

In front of us in the lawn we notice, as we write, an expanding magnolia bud. For days we have been watching it and as the sunshine and showers come and go, there has been a gradual enlarging until now the forms of the leaves are showing. And as the warm rays of the sun are now peeping through the rifted clouds, soon, very soon, they will spread forth in all their fulness and beauty. Which way? In the way that they should go, can be said of all things directed by the great Master hand.

But not so can be said of men who are pleased to go, not as they should, but as they would. Truly the creature upon whom the Father has lavished his best gifts and highest endowments, has sought out many inventions. And his course seems to be of his own marking, hither and thither as his whims and fancies lead. But which way? There is a going and an end must follow.

Just now we notice a yellow butterfly winging its way through the air, in its gyrations up and down, this way and that way. As we look at it, the thought comes to us, Surely there is no purpose in such goings, and yet who knows but that its goings and purpose are many times more specific than our own?

We all have purposes enough before us, but the great question is, Which way do they tend? It is interesting to look at life as it is being lived by us and around us. The other day we had a good brother with us who seemed to be enthused with a project he has under contemplation. He is writing a book, to be called, "The Business Wheel." On this way he is going, and before his mind he has a very vivid picture of a wheel, hub, spokes, felloes, bands, rim and tire. To make the perfect wheel, all these must be sound and of the best workmanship and material. This is all right and well, as a wayside issue, and commends to us the importance of being so much the more careful in constructing the wheel that is to carry us through to the eternal city.

Another one is chafing and impatient because he feels that he has outgrown his present environments. The field in which he was born and nurtured is, he thinks, pinching and crimping him and instead of kicking out the end boards and enlarging his own, he is looking around for a field large enough to accommodate without the pressure from within, thus losing the force for development essential to success. And the thought comes to us, Which way? True greatness does not consist so much in a man inflating himself to fill a position, as it does in inflating

the position to give room for the fulness within. The men who have accomplished the most good in the world are those who made and enlarged their own fields, and their greatest powers have been developed in striving and knocking out the end boards.

Moses, no doubt, had great possibilities before him, and Egypt promised a large field for growth, while among his own people, where he was born and where he belonged, there appeared to be a poor show for greatness. No doubt the question often came to him, How can I use my vast store of knowledge and powers for doing great things among this oppressed, despised and forsaken people? The prospects surely were not very bright. And yet, right among this people his possibilities for doing good were most needed, and the work accomplished was the greatest. Had he entered that which seemed to be the larger field, the grand opportunity of his life would have been lost, and probably would have perished with the Egyptian host, while the Lord would have found another, better than he, to deliver and lead Israel.

The way in which Moses went, and the decision made, to dwell among his own people, was the most illustrious example of true manhood ever set before the world. He did look, and wisely looked to the recompense of reward. We have too many young men in the church to-day, who are looking into and going into Egypt for larger fields. We think now of a young brother of promise, and a minister in the church, whose head was turned because he felt that his possibilities were too great to be utilized in the work of his own church, and to get the larger field he entered the ministry of another church, where he now works as a mere pigmy among the multitude of others who are striving towards the same end,—more glory and less Christ. In making the change, he lost the opportunities of his life. The man who seeks large fields that he may enlarge himself is not pursuing the course in which he should go. The great, good men of the world are those who push themselves up by crowding away the contending surroundings, enlarging by battles fought and victories won. Israel had not where to set his foot. The land of "milk and honey" was to be theirs by driving out the enemy, a land of promise, made a possession through fighting and conquering. The Christ had not where to lay his head, but in the end, all shall be his,—his by overcoming.

Which way are we going? Are we going to fight it out among our own people or are we, too, casting an eye towards Egypt? To run away from the work whereunto the Lord has called us, under the miserable pretext that in the church the field is not large enough to utilize our forces, is certainly a dangerous course, and the end can not be anything else than disappointment and loss in the end.

On this same principle much of the wealth that should now be a power for good in the church, has gone from us into channels where its power for good has been lost. To-day,—and it always has been so,—there is no field in which both money and developed intellectual power can be so wonderfully utilized for good and the glory of God, as in the church. And there can be no field for usefulness so large. He that runs away from the Lord's field and work is more foolish than Jonah and makes a worse choice than did Lot. Reader, which way?

H. B. B.



### QUERISTS' DEPARTMENT.

SOME versions place the comma in Matt. 19:28 after "me," while in others it is placed after "regeneration." If located after "me," please harmonize the verse with Titus 3:5.

A BROTHER.

We see no reason for placing the comma after "me," nor is it necessary to harmonize this passage with Titus 3:5, which speaks of "the washing of regeneration." In Matt. 19:28 reference is made to a period in the history of the church when the "Son of Man shall sit on the throne of his glory," while, in Titus, Paul writes concerning the process of individual conversion.

A brother borrows money and gives his note, but does not pay, nor does he attempt to give any satisfaction. As we are to owe no man anything save love, would it not be proper for the church to pay this man's honest debts in case they think him worthy to remain a member in the church?

J. R.

While it is the duty of Christians to help bear one another's burden, still the church is under obligations to pay the regular, contracted debts of no one who does not first consult the church concerning the propriety of contracting a debt. If individuals want the church to help pay their debts they must first come to the church and obtain permission to make the debt. Should they do so, there would probably be but few debts contracted. Members should make no debts that they cannot pay, and should be held responsible for those that they do make. As a rule, our people, as well as all others, are too negligent about their obligations.

Please explain Rev. 20:13, 14, 15.

F. G.

The verses named read thus: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

It would require pages to explain these verses in full; but, briefly speaking, they refer to the general judgment, when all the dead shall be resurrected and the destiny of each one determined. The wicked are to be cast into the lake of fire, while the righteous will go into life eternal. By the sea giving up her dead is meant the resurrection of the body. Though the body may have been burned and the ashes thrown into the sea, yet the resurrection will not thereby be defeated. "Death and hell" includes both the body and the soul. Death holds the body, while Hades, or the unseen world, holds the spirit. Both must yield up that which they hold, that everything may be brought into the judgment.

Please explain 1 Cor. 11:16. It reads thus: "But if any man seem to be contentious, we have no such custom, neither the churches of God."

O. P. HYLTON.

We have no such custom as women praying or prophesying with their heads uncovered, or men engaging in religious services with their heads covered. This is what the first part of the chapter teaches, and of course that is what Paul referred to.

Is it according to the Gospel and the order of the church, for members at Communion times to eat before they go to the Lord's Table?

A SISTER.

If they are so hungry that they cannot wait until the usual supper time, they should "eat at home." 1 Cor. 11:34. But the order of the Gospel, as well as the order of the church is, to "tarry one for another." Verse 33. At Com-

munion times there should be no eating by the members just prior to going to the Lord's Table. Let everything be done in order!

J. H. M.

### THE EXPOSURE DID NOT KILL HIM.

THREE weeks ago we called attention to an item going the rounds of the papers, reporting that a sick young man in Maryland, who was taken from his bed and baptized in a cold stream, had died from the exposure. The following, from one who was called to assist in the work, shows how little confidence may be placed in such rumors. It is added testimony to what was published last week:

"This incident took place under my personal presence. The young man lived next neighbor to me, and I assisted in the immersion. I give you some of the facts and you can have as many published as you may think proper. He was a young man (twenty-seven years old) reared by a family of our Fraternity, who have since gone with the Old Order Brethren. His parents are both dead. He made no request for the immersion until the doctor gave him up and told him that he must die and likely would, inside of forty-eight hours; but might possibly linger for three or four days. Then he sent for Bro. Hostedler and me and requested to be immersed the following day, and was. The doctor gave him up on Friday, he was immersed the following Sunday, and died the following Saturday. He caught no cold from the water or other cause, but gradually sank until death came. His disease was consumption. I have not been able at any time to learn of any one trying to persuade him to be immersed during his sickness, though we had talked much with him when well. He had his own way about it. Our State attorney is a busy-body and anxious for the spoils of his office and I think is spreading these misstatements. I talked to the young man on Thursday night after the immersion and he seemed in good hope of recovery. JAMES W. BREGHLY. Accident, Md.

### WORK AMONG JEWS.

A NUMBER of conversions among the Jews have been reported in various parts of the world. A paper published in Switzerland has this to say of work among the Yemenites in Jerusalem:

"Some years ago there came from Yemen, in Arabia, to Jerusalem, a number of very poor Jews. They settled on the slopes of the Mount of Olives, and were received in a fraternal manner by the Protestant missionaries. These Jews had never heard a word about Christ nor ever seen a Christian.

"The marks of Christian sympathy bestowed upon them impressed them very deeply, especially because the Jews of Jerusalem had shown no compassion upon them. Afterwards they wrote to Arabia, speaking in very cordial tones of Christians and their religion, at the same time sending a New Testament.

"At the present time there are in Jerusalem several colonies of Yemenite Jews to whom the Gospel is preached with good success. After a service of two hours a voice was heard from one of these Jews, saying, 'If these Christian rabbis should go to Yemen we are sure they would convert to Christ hundreds of our countrymen.'"

### A LETTER TO GOD.

THE *American Messenger* contains this touching story:

"We have read of God sending birds to a man, but not often of man's sending a bird to God. But a curious instance of a prayer being sent to God by a bird happened in Germany, and I think it has a little teaching and encouragement for all of us. In a garden of Berlin a canary bird was found bearing on its neck a small note. The address was unusual: *An den lieben Gott*—To the good Lord. The fender broke the seal and found a sincere message in accordance with the direction. It was written by a lady, an inmate of a private

lunatic asylum. The unfortunate one, pleading for relief from her sad situation, asked a speedy death. She complains that the misrule and self-will of a rude female attendant was the cause of all her suffering. All explanations to her relatives were in vain, because this attendant attributed her complainings to a diseased mind, and punished her for attempting to make known her situation. The benevolent individual who found the note determined to investigate the matter. The lady's name was subscribed in full, so that her friends were easily found. She was removed to another institution. In a few months the best wishes of her friends were gratified. She was fully restored.

"Her prayer was surely answered."

### LIGHTNING.

STRICTLY speaking this may not be a religious subject, and yet to all of our readers it is one of special interest, and at times enters largely into the religious feelings of not a few. We quote from the *Chicago Evening Journal*:

Professor McAdie, of the Washington Weather Bureau, has been making a special study of the antics of lightning, and some of his conclusions are as interesting as they are valuable.

The records show that during the nine years, ending with 1892, 3,335 barns, 104 churches and 661 dwellings were struck by lightning in the United States. Examining the subject by States, the record for 1892 shows some curious facts. According to this table, the safest place to go to escape lightning is Missouri, and the most dangerous place is New York. The Empire State during that year had 117 barns and 23 dwellings destroyed by lightning, while Missouri lost but 1 barn and 3 houses. Illinois stands betwixt and between with a loss of 7 barns and twelve dwellings.

The statistics on the fatalities by lightning are not so definite. Since 1891 the Weather Bureau has kept a record of all persons killed by tornadoes, storms and lightning, and the loss of life during the four years from these causes has averaged 196 annually. It appears that lightning is most dangerous on flat land, and that the safest place is in a thickly settled community. The risk in the country is five times greater than in the cities.

It is the conclusion of Professor McAdie that the outcry against lightning rods is wrong. He says that in cities lightning rods are hardly necessary, on account of the abundance of tin cornices, iron trusses, and the like; but that in the country they are very useful, and should be placed on all exposed buildings, especially upon hillsides. A copper rod, tipped so as to prevent rusting, is best; chain or link conductors are useless.

The Professor plays havoc with many popular superstitions concerning lightning. He shows that lightning often strikes twice or even several times in the same place. The height of an object makes no difference, as the bolts fall indiscriminately regardless of the height of surrounding objects. There is no extra danger in standing under a tree or at an open window or door, nor is there any extra safety in getting into a feather bed. The closing of the door or window, or the intervention of a mattress, or the handling of metal tools, are all infinitesimal influences in face of the fact that lightning takes the path of least atmospheric resistance.

It is an instructive fact, however, that it is usually the trees on the edge of a forest that are struck, and that of these, 54 per cent are oaks, 22 per cent elms, and 15 per cent pines.



The mother who spends years planting the seed of pride in the heart of her innocent little girl, must not, in after-years, censure her grown-up daughter for becoming a zealous worshiper at the shrine of Madame Fashion, for she most assuredly started her on that road.

"The family Bible belonging to George Washington's mother is exhibited at Mount Vernon. It has a cover of homespun cloth, put on by its original owner. The book is wonderfully preserved for its age. Its pages are all in the book except a few at the beginning, which were torn out and placed in the corner of the Mary Washington monument at Fredericksburg, Va. The first entry in the Bible is that of the marriage of Augustine Washington and Mary Ball, in 1731; and the next is that of the birth of George Washington in 1732."

THERE is some rather curious news in a recent issue of the *Chicago Evening News*. It is said that the average cost of converts to the different leading churches in Chicago is \$443. A Congregationalist convert costs \$580, Presbyterian \$533, Methodists \$384, while a Baptist convert costs but \$285. The writer adds, "The public would also like to know the reason why its cost so much more to make a Congregationalist than to make a Baptist. Both Baptists and Congregationalists assert that they are following in the footsteps of the Lord Jesus Christ. It cost him nothing (in money) to make converts. Does the present enormous cost indicate that his modern disciples have made Christianity less attractive? The idea of counting the cost of saving souls in dollars and cents is shocking to that faith which believes that the treasure of a pure heart is priceless. Money cannot buy what these churchmen estimate to average \$443 apiece."

The *Christian Standard* has this to say of the report of death resulting from a recent baptism in Maryland: "Here it is again sent broadcast over the land by telegraph and newspaper. This time it is laid to the Dunkards, and put away down in Maryland, and comes in this shape: 'A young man lying at the point of death was carried to a stream on a cold day and ducked (as the dispatch says) three times. Three days later he died, and the State's attorney proposes to institute proceedings.' If the young man was 'lying at the point of death' it would seem that the immersion must have prolonged his life, for he lived three days after he was 'at the point of death.' No doubt some correspondent 'has been lying at the point of his pen'; but what if, instead of some dying man passing away three days after immersion, it had been some strong young man dying by violence, or *tremens* three hours after drinking three pints of whiskey in some saloon? Such things often happen without the State's attorney bothering himself about it."

"SUNSHINE in the house,—sunshine in the heart! No one can over-estimate the value of either. What the world wants to-day is more sunshine in its disposition, in its business, in its charities, in its theologies, and, queer as it may seem, in even its pleasures. For ten thousand of the aches and pains and irritation of men and women, nothing can be better than sunshine. It soothes better than morphine. It stimulates better than champagne. It is the best plaster for a wound. The Good Samaritan poured into the fallen traveler's wounds more of this than of oil. Florence Nightingale used it on Crimean battlefields. You can't have too much of it, or use it

too freely. It is good at all times, and on all occasions. Take it into all the alleys, down into all the cellar-ways, up into the dilapidated garrets, take it into the prisons and poor-houses; take it on board all the ships; carry it beside all the sick-beds. There can be no place on all the broad earth where its light may not fall and do good."

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Rainey, Mo.—April 20 the Oak Grove church met in quarterly council. The work was done in a Christian manner, and all seemed to take an interest in the welfare of the church. Bro. A. Killingsworth will represent us at District Meeting. We organized a Sunday school the same day. Bro. A. D. Stone is our Superintendent.—*E. W. Tracy, May 1.*

Dayton, Ohio.—Bro. O. Perry Hoover represents West Dayton at Annual Meeting. Sister Catherine Hoover and Bro. Samuel Bock were chosen as delegates to District Meeting. Bro. I. Bennett Trout is in the midst of a series of meetings here. One was baptized yesterday (Sunday), and many are near the kingdom.—*Elmer Wombold, April 29.*

Panther, Iowa.—On Saturday Bro. D. E. Brubaker and I went north of Angus where we had meeting that evening. On Sunday at eleven we baptized one man. I hope the Lord will bless the work to much good in that vicinity. Sunday evening we had a good congregation of attentive hearers. Sunday night it commenced raining and continued until Monday about noon. The rain was gladly received, as it is much needed.—*Samuel Badger.*

Mascot, Nebr.—Are there any brethren living in Jackson County, Kansas, near Holton or in any of the adjoining Counties not very far from Holton? If so, we would like to have them visit an old sister by the name of Smith, who is very feeble. She is living with her daughter and son-in-law, Mr. and Mrs. Wm. Bogart. She was baptized in the Sappa Creek church, Harlan County, Nebraska, and moved to Kansas two years ago. She is a worthy sister. Please do not delay or it may be too late.—*Amelia C. Neizer, April 28.*

North Fork Church, Ind.—We met to-day in special council. By request of the church the District Meeting granted the North Fork church a committee of three brethren, viz., D. C. Campbell, W. R. Harshbarger and Elias Smeltzer, to see who the members wanted for their ruling elder, as there was none chosen since Eld. Isaac Cripe died in April, 1893. Bro. D. C. Campbell was chosen as our elder, W. R. Harshbarger, assistant. April 28 we are to have preaching at 10 A. M., Sunday school at 3 P. M., and at 4 P. M. children's meeting. Preaching again at 7:30 P. M.—*E. Cottrell, April 27.*

Rose Valley, Kans.—By request I went to Rose Valley the fourth Sunday of the month and baptized a sister of influence. I did some preaching here last fall under the direction of our Home Mission. As a result of our labor we have received four by baptism. One applicant will be baptized the fourth Sunday in May. The prospects seem very encouraging there, as several others seem near the kingdom. I met quite a number of brethren and sisters there from "The Bend," among them Eld. C. Harader and wife. We had an enjoyable time, as we labored with the brethren and sisters of the Silver Creek congregation for over two years, and held many soul-cheering meetings. We have good reasons to believe that we have good, true and tried brethren and sisters there.—*W. B. Sell.*

Salem Church, Ohio.—Bro. Hutchison, not long since, came from Florida, preaching some in East Dayton. He came to us on the 27th and commenced meetings at West Milton, the place where he was to preach last winter, at which time we failed in getting a church for him to preach in. We have now the use of the M. E. church, and are having large congregations and good attention. Bro. Hutchison will stay with us until our District Meeting, which is to be May 14, at our central house. Our Sunday school is moving along nicely, being held every Sunday, at 9 A. M.—*Jesse K. Brumbaugh, April 30.*

Arcadia, Nebr.—On Easter Sunday we enjoyed a pleasant time with our brethren and neighbors at our Sunday school. The house was pretty well filled with young people. Our dear brethren, J. McCrea and Wm. May, came to us from Ouster County and after Sunday school Bro. McCrea delivered us a noble sermon,—one that will not soon be forgotten. We hope he will come again. We use the *Brethren's Quarterly*. The Mission Board sends us the supplies. May the Sunday schools where they have plenty this year remember our Mission Board for their good work in Nebraska. Jesse Y. Heckler, of Alvo, Nebr., will receive all donations from Sunday schools.—*D. M. Ross, April 22.*

Altoona, Iowa.—Thanks are due Bro. D. Emmert, of the Orphan's Home, Huntingdon, Pa., from two orphan children,—one girl nine years old and her brother five years old,—for the good Christian home secured for them with Bro. Jacob Eshelman, of Altoona, Iowa. They are an enjoyment to the brother and sister and it is a blessing for the children. They are especially gifted with singing talent. It is a great enjoyment to me to hear them sing. May the Lord open the door of Christian homes to receive orphan children and reward the brethren of the Huntingdon school for their work. The Des Moines Valley church is in good working order.—*John Weber, Dallas Center, Iowa.*

Latty, Ohio.—Our Sunday school was organized the last Sunday in March. Bro. J. Ward was elected Superintendent. A good interest is manifested and the attendance is increasing. Our last council-meeting was held at Bro. Leslie's and we were glad that our esteemed elder, Bro. W. K. Simmons, was permitted to be present. Sickness had prevented him from attending some previous meetings. He preached three times while here, once at Bro. King's and twice at the Brice-ton schoolhouse, where a mission point is now established. A meetinghouse is needed here so much. An effort is being made to obtain the means to build a church. Solicitors and a building committee were appointed some time ago.—*Ida F. Miller.*

Kidder, Mo.—The Hamilton congregation met in council April 27. Bro. and sister Paterbaugh were received by letter, also brother and sister Etter handed in their letter that they received from this church when they went to California one year ago. We decided, the Lord willing, to hold our love feast Oct. 5 and 6, also a series of meetings to commence one week previous. We then subscribed \$7.50 for Northern Missouri mission funds. Bro. J. E. Ellenberger, of Polo, was with us at our council; then the following day, Sunday, he preached an able and impressive sermon at the Mill Creek schoolhouse, where we still have preaching. We organized a union Sunday school the first Sunday in April, with a fair attendance. Bro. Hardman was chosen Superintendent. We use the *Brethren's Quarterly*.—*Lizzie Herricks, April 29.*



Logan, Ohio.—We held our Communion April 20. It has left a green spot in our memories not to be forgotten soon. We had beautiful weather for the occasion and all passed off pleasantly. Several from adjoining districts were present. We were glad to see them. Come again. Our Sunday school, seemingly, is prospering.—*Sarah A. Miller, Lewisstown, Ohio.*

Carlsile, Ark.—Bro. Jas. R. Gish and Bro. Forney arrived here last night and will remain a few days, to encourage us on our pilgrimage. Eternity only will tell the great labors of love of our dear Bro. Gish. We said to him this morning, Stay awhile here and rest with us. He said, "Bro. Larkins, I have no time to rest. I am only waiting to rest over the river of life. No time here,—all my time is taken up telling the glad tidings, although at many places it is received so coldly." Bro. Forney seems alive for the work of our blessed Master. May the good Lord bless his children everywhere!—*Jas. H. Larkins, May 3.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will "sue" supplements.

### Ministerial and District Meetings.

THESE meetings of the First District of Virginia were held in Botetourt County this year, commencing April 17. Two days were given the Ministerial Meeting, in which seven questions were discussed, some of them of more and some of less importance. One of them I will mention, because I believe it has laid the foundation of good results, and will possibly have some influence elsewhere, and perhaps in the Brotherhood generally.

The question referred to is, "What is the best Method of Preserving the Identity of the Church as Handed down to us by the Fathers and Mothers of Israel?" Defined, it means the general principles, in theory and practice, in the main, as contained in our church directory, the Minutes of Annual Meeting. The object is to guard against the apparent drifting into modern Christianity. In a closing talk on this question, one of the elders of the church spoke of the supremacy of the church as having all the essential elements of government,—the New Testament the executive, the Conference the legislative, and the organized churches the judicial; and then tried to impress upon the mind the solemnity of the promises made in the preparatory visit and in the baptismal covenant, before God and the witnesses present, and repeated from time to time on the annual visit, with the fearful responsibility because of the utterance of falsehood if not practiced in our lives. Then the duty of the elders and ministers to admonish, reprove and rebuke, was referred to, with the necessity of the exercise of patience and lenity, but when forbearance ceases to be a virtue, however much it is deplored, discipline must be used for the destruction of the flesh, that the spirit may be saved, and the respectability of the church maintained. He then proposed that the elders and the elder sisters take the lead, and the ministers in the first degree and in the second degree, with the deacons and their companions, fall into line, and with all the members form a circle to accomplish this grand object of preserving the sanctity of the church; and then, if the elders would not do as proposed, the young members were advised to take the lead, so as to make us ashamed of ourselves.

On Friday morning, the 19th, the gathering commenced for the District Meeting, and in good time a large audience was there, the District fairly well represented. The usual devotional exercises observed, the elders, about twenty, retired for organization and preparation for business, and, among the rest, the question of the reformatory movement proposed in the Ministerial Meeting was moved and heartily agreed upon by all the elders present, and I believe all were in earnest; and my prayer is that God will add the needed blessing to make it universal all over the Brotherhood. Apart from the missionary work, there was not much business of importance, and of that department I suppose our Secretary and Treasurer will make a report.

The greater portion of the business consisted of such questions as had been settled by Annual Meeting, some of them many times, and were referred to the Minutes. None were sent to Annual Meeting.

I was again impressed with the importance of a thorough revision of the Minutes. I was the first one that moved for the publishing of the Minutes. My object was to get it into a shape that all the congregations could have it, so as to prevent the volume of business coming before the Annual Meeting continually. It was brought to the Meeting in 1861, and the opposition was so severe that to save it alive I recalled it, and brought it up again in 1882, and succeeded in having it adopted, and as time rolled on and it became more voluminous and rather complicated, I, through our District Meeting, got a decision of Annual Meeting of 1882 for a revision, as follows: That all matters that were obsolete, and all decisions that were superseded by later enactments, should be left out, and what was retained, to be condensed, so as to make it clear and easily understood. As one of the committee appointed for the work, I devoted much time, night and day, and with the committee assembled, we spent a whole week, and, according to the decision of a large majority, the work was accomplished as intended. A minority was opposed, and wanted the whole volume classified, and during the year, with the influence of outside brethren, defeated the work through Annual Meeting, and gave us what we now have in a volume or volumes, of nearly 500 pages, at a cost that not very many, comparatively, feel like paying. The whole of it could be given in a more useful form in much less than 100 pages, for about one-eighth of the price of that which we have, and could be in the hands of every family, with much advantage to all, and the time and expense and usefulness of our District and Annual Meetings very much improved.

B. F. MOOMAW.

### Lone Star Notes

THE NOCONA church met in quarterly council April 20. Among other business a feast was appointed for June 1, at 3 P. M. Two members were received by letter. Seven others, that have moved among us, were not present. April 6 was the regular day for council, but on account of the severe sand and dust storm that was raging over a number of states, there was no meeting.

Hail storms have visited this section of late and about destroyed all the fruit and gardens in places; also damaging the trees. We have 200 peach trees large enough to average one bushel of peaches. If we get five bushels good fruit we will do well. At other places the damage was light. We have also had heavy rains that were much needed. Much damage was done by washing in many places.

The District Mission Board held a meeting about two weeks ago. There is much work need-

ed in the District, and while there is a pretty good work being done in Oklahoma, yet there could be much more done.

The Board would like to locate a number of ministers in North Texas, where they could get cheap homes, and also do a good work for the Master. Any one knowing of any ministers that would change locations, would confer a favor on the Board by notifying the Secretary, D. L. Kinzie, Muenster, Texas, or the writer.

There are also good openings in Oklahoma. A brother and sister that do not wish their names published, have given the District \$500 as an endowment fund. Many thanks to the donors! Who will follow their good example?

I think Bro. Olick's suggestion, in a recent number of GOSPEL MESSENGER, a good one. Let the response come up all along the line, and inside of ten years we can have a score of missionaries in foreign lands. Twenty cents a year would not be much for each member, and then those that feel so can give more.

Bro. Wassam strikes the right chord on the tobacco question. I was reading to-day that the Mormons do not allow any one who uses tobacco to hold office in the church. Who does not admit that it is filthy, useless, and a waste of money that could be put to better use? Can the Brethren church afford to be behind the Mormons in this? The Free Methodists do not allow any of their members to use tobacco in any way. Can we say as much?

Recently I received a letter with the following questions (not *verbatim* but in substance):

1. Should a brother be advanced who uses tobacco for the gratification of the flesh?
2. Should an elder be a missionary who advances a brother that uses tobacco?

Why these questions were put to me, I know not, nevertheless it has caused considerable thinking along that line, and by investigating I find that a similar question to the first was before the Annual Meeting in 1817 (seventy-nine years ago), and no less than fifteen times since then has the tobacco question been up, and the answer has always been against the use and abuse of tobacco. Can we not get rid of it?

The time for Annual Meeting is drawing near, and the churches have not all responded yet with their quota of delegate's expenses. Please attend to it. Also remember the District Mission work. The work could be made more successful by the aid of the churches and members of the District. See Minutes of last District Meeting, page 8, Art. 2

A. J. WINE.

Nocona, Texas, April 29.

### Silent Meditation

WHILE reading the letters in the MESSENGER concerning the Annual Meeting of 1900, and the fastings proposed to rid the church of tobacco, I was made to wonder if tobacco is the worst filth we have in the church. While the church has my sympathies and support in using all Gospel means, as well as reason, to remove the tobacco habit, and the opium, and other similar habits along with it, it seems to me we have a stronger foe to fight, a more dangerous enemy to conquer, that is now confronting us in battle-array. It is carrying its thousands down the broad way; it is entering the church at many places; it is sacrificing some of the long-established Gospel principles that the church has ever held sacred. I have reference to worldliness. Christ separated the world from the church when he called the church out of the world and said: "They are not of the world, even as I am not of the world." John 17:14. "They that are after the flesh, do mind the things of the flesh: but



they that are after the Spirit the things of the Spirit." Rom. 8: 5 The above has no reference to tobacco, but to the carnal mind, which is in opposition to God's law and cannot be subject to it.

We had better have a season of fasting and earnest prayer to get worldliness out of the church, and call mightily upon God to give us that moral courage and valor, as soldiers of Christ, to keep it out. We have all the Scriptural power and authority along this line we need. "*Be not conformed to this world.*" Rom. 12: 2 "*Come out from among them, and be YE SEPARATE.*" 2 Cor. 6: 17; Rev. 18: 4

We cannot allow ourselves or members to be conformed to this world, and yet be members of Christ's body. "Ye cannot serve God and Mammon;" neither can ye serve Christ and the world. God left ancient Israel to the mercy of their enemies because Achan was among them. He had the wedge of gold, and the Babylonish garment. I fear there is danger of straining at a gnat, and swallowing a camel.

Covetousness is idolatry, and is keeping the Lord's treasury empty. Col. 3: 5. "Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15. "And through covetousness shall they with feigned words make merchandise of you." 2 Peter 2: 3 I thought it would be good to have a season of fasting and prayer to rid the church of this monster evil, classed in God's Word along with the rapacious, fiendish lusts of the flesh. I wondered why there is so little written or said about, or against, this great sin that God has condemned all through his Word, and so much written and said about and against tobacco, of which the Bible is as silent as the grave.\* "These ye ought to have done and not have left the other undone." I wondered if God does not look with as much disfavor upon the things which he has condemned, as he does upon the things about which he has never spoken, directly at least. I wondered if the church would not be more Christ-like, and better equipped to carry forward the great work committed to her hands by the Lord, by getting all these things out of the church,—having a general house cleaning; and that can begin now as well as in 1900. Let us not lose sight of the weightier matters of the perfect law of liberty. "If ye were of the world, the world would love his own." John 15: 19. CHAS. M. YEABOOT

Westphalia, Kans

\* It is putting it a little strong to say that the Bible is as silent as the grave on the tobacco question. We prefer to class tobacco-using with the worldliness against which our brother is writing, and labor to rid the church of both. They are both "camels" which too many of our people are swallowing. We need to cultivate a higher order of piety.—ED

#### District Meeting of Eastern Maryland

THE District Meeting of the Eastern District of Maryland met at the Meadow Branch church, near Westminster, Md., April 16. A great deal of business came before the meeting, all of which was settled in a satisfactory manner. One query was sent to Annual Meeting. Eld. Uriah Bixler was elected as our delegate on Standing Committee, and E. A. Brunner, alternate. The time of future meetings was changed from the first Tuesday after Easter, to the third Tuesday in April. The weather was pleasant and there was a very large attendance. The meeting was organized by electing E. W. Stoner, Moderator, S. H. Utz, Reading Clerk, and Geo. K. Sappington, Secretary.

The third Ministerial Meeting of the Eastern District of Maryland met at the same place April 17 and 18. The weather was excellent, the at-

tendance large, and much interest manifested. The meeting was organized by electing S. H. Utz, Moderator, and Geo. K. Sappington, Secretary. Eleven subjects were discussed with great ability. The first speaker was limited to ten minutes, and those following on the same subject, to five. This had the good effect of bringing the speeches right to the point. The writer, in his youth, was very fond of listening to public speaking, and attended a great many conventions, lectures, political meetings, etc., but never did he listen to speeches containing more good sense. While taking down a synopsis of the speeches, he many times regretted his inability to take them entire by shorthand for his own private reading and study in the future. God feeling prevailed throughout, not one unkind word having been spoken.

The brethren and sisters of Eastern Maryland should feel glad that the work of the church is in the hands of men of such ability. Surely these things have been committed into the hands of faithful men! On the evening of the second day the meeting adjourned. The members from a distance felt grateful to the dear brethren, sisters and friends of Meadow Branch, for their kindness and hospitality, and commend them to the choicest blessings of heaven.

Geo. K. SAPPINGTON, Sec  
Johnsville, Md., April 30.

#### The Australia Mission.

ABOUT one year ago something was said in the MESSENGER in reference to a proposition made by one of our ministers to the Mission Board, to spend five years in Australia, at a cost to the Brotherhood of \$300. The impression was made on my mind that the brother who made the proposition would do to risk with such an important work. We further inferred that the matter would come before the Annual Meeting of 1894 for consideration. I have anxiously looked for something more on the subject, but in vain. It seems to me that such a proposition should be considered. If the minister is a suitable man, the means would be a very small matter. We have over 2,000 ministers and I am sure there are 300 of us who would pay the required amount and let our 70,000 laymembers and deacons go free.

Will the Mission Board and Annual Meeting give us a chance to set it in motion? We don't mean that the ministers should have a separate mission to support, but we are willing to help other missions and run the Australia Mission too, provided a suitable man can be found to go at such little cost. O. D. HYLTON.

Hylton, Va.

#### Frequenting Barrooms

As there appeared an article in No. 15 about setting a day for praying and fasting for stopping the use of tobacco, I thought I would suggest the idea of another such day, or more than one if necessary, to get our people to stop going into the barroom and drinking-places where the evil is dealt out in quantities to suit the purchaser. I hope our joint and sincere prayers will be offered for the stopping of this, as well as the tobacco evil, now and always, until it becomes so impressed on the conscience of every user, that he will say to his neighbor as is read in 1 Thess. 5: 22, "Abstain from all appearance of evil." While I feel that tobacco is a destroyer, I also think intoxicants of any kind are worse, as both body and mind are destroyed, and future generations injured by their use. Not only mortal men see these acts, but also God, the Most High; and I ask myself, How can any brother in

our Fraternity do this? I sincerely ask all to join me in these prayers, and before our Annual Meeting in 1900 we may be able to thank our Heavenly One for their fulfillment!

Salunga, Pa

LIZZIE MILLER.

#### REMARKS.

What! Do any of our brethren go into barrooms? If they do, they should be visited and admonished at once; and if they persist in the evil way, they should be brought before the church and required to make satisfaction for not abstaining from that great appearance of evil. If a brother in Northern Illinois should be seen frequenting barrooms, he would be required to appear before the church and answer to a charge of public offense. We need no day of fasting for dealing with this class of professors. If there is any evil in this country that is the greatest of all evils, it is the liquor traffic, and our people, from the least to the greatest, must set their faces against it like steel. Let not a member of our Fraternity ever be seen in a barroom or other drinking places!—ED

From Kjeffinge, Sweden

It is a long time since I wrote anything for the GOSPEL MESSENGER. I thank God for the blessed meeting we have had during these days. Our dear brethren, elders Eskildsen and O. Hansen, from Denmark, came to us on Easter Sunday and delivered many good, encouraging words to the people of God and the sinner was warned. Three meetings were held by them here. In the evening two young girls were added to the church here by baptism. The second day we arranged the matter that is to come before the Annual Meeting for 1895.

The little flock here is very glad and thankful to God for his blessing to our souls and we all feel thankful to our dear brethren and sisters in America for the great help and the true Gospel we have received to-day. All the members here in Kjeffinge are willing to take part in the mission work as well as we can. Saturday evening, March 13 we sold some things our sisters had worked during the winter, and the sum was brought up to 160 kronor, to be used for the meetinghouse. O. P. OLIN.

From Cedar Lake, Ind.

MARCH 9 occurred our quarterly council. Our elder, I. L. Berkeley, and Eld. Jeremiah Gump were with us. We held a choice for a speaker and the lot fell on our worthy young brother, S. O. Urey. He went to work at once. He is doing effective work. I am more than ever impressed with the necessity of education.

March 9 Bro. I. D. Parker came here and held a short series of meeting. He did us a good work. The meetings were held in a union church where the River Brethren and Progressives hold meetings and where we have meeting once a month. Bro. Parker ably defended the doctrine of the church. There was one baptized and one reclaimed. Bro. Parker had to close just as the meetings had gotten to be most interesting. May God bless the work all over our beloved Brotherhood. J. H. ELSON.

Flintfield Center, Ind.

"How many Christians make the sad mistake of looking forward into the future expecting it to bring to them a wonderful experience, and opportunities of great usefulness, and neglect the small things that come in their every-day life."



## From the Highways and Hedges.

HAVING sold out our property at Stuttgart, Ark., wife left April 22 for Roanoke, Ill., to visit a sick sister, while I started on the 23rd to visit the scattered members and little churches in Eastern Arkansas. I went via Little Rock to Austin, Lonoke Co., and arranged for meeting on the evening of the 25th, but owing to the fall of a splendid rain we had no meeting that evening. Friday, the 26th, Bro. D. L. Forney came on from Louisiana, where he had gone to visit some members, and preached the same evening.

Saturday, the 27th, we met in council with the members to further organize the church at this place. We held an election for one minister. The lot fell on Bro. Joseph Demuth. Then lots were cast for one deacon and Bro. John D. Norris was chosen. Although blind naturally, he seems to see well with the eyes of the inner man, being a man of good judgment and a willing worker. These brethren desire the prayers of the faithful in their behalf. We think this organization and election will make a bright future for the church at this place. We need a few more good working families of members to settle here, and the work will move; and why not? Here is the best opening for brethren with small capital to get homes, that I know of anywhere. No sand storms, no hot winds, plenty of wood, water and building stone, near a good railroad, land about second grade in quality, very cheap. Come! Our next stop will be at Carlisle.

JAS R GISH

Austin, Ark., April 29.

## From Snake Spring Church, Pa.

WE have before this written some in reference to our mission point in Buck Valley, Fulton Co., Pa., where there have been a few (six) members living for several years, and the brethren have been holding meetings once a month, Saturday evenings and Sundays. At our love feast last fall there was one baptized from that vicinity. At our meeting there in March, held by Bro. J. B. Fluck and myself, one, a young sister, made application to be received at our April meeting Saturday afternoon, April 20, wife and I went to attend our appointment there and visit some of the members. We learned there were others that talked of uniting with the church, therefore at the close of our evening services we gave an invitation for those that wished to unite with us to come forward, when nine came forward, and thus expressed a desire to forsake the kingdom of Satan, and join the people of God.

We appointed a meeting for baptism the next morning at 9 o'clock. When the hour arrived, all the nine applicants were present, with two others, making eleven in all. In the presence of a large crowd of people, that had by this time gathered at a dwelling house, close by the creek, we laid before them the principles of the church, in the usual order, which were accepted, and they were buried in the liquid stream, in the likeness of Christ's death. Only one of the number, I believe, had ever seen baptism performed by trine immersion. A solemn stillness seemed to prevail among the spectators, and close attention was given to the discourse following.

In the afternoon of the same day we visited a sister that had for some time departed from the principles of the church. She saw her mistake and wished to return, and agreed to conform to Gospel order.

Thus, in one day, twelve were added to this little flock of seven members, making nineteen now in this community, and a churchhouse is in contemplation. May it speedily be completed, that they may have a house of their own in which to

meet and encourage one another; and may the good work go on everywhere, east, west, north and south! God blesses the patient and continued labors of his people.

JOHN BENNETT.

Arlomas, Pa., April 23

## From York, Pa.

THE members of our congregation (Codorus) met in regular council on Saturday, April 20. Much important business came before the meeting for consideration. The missionary question was presented and explained by our elder, Bro. Christian Ness. He extended an invitation to all at the meeting to contribute to the missionary cause, which resulted favorably, and the amount collected will be forwarded to the brethren having charge of this matter. I think this all-important question should often be brought up and accordingly acted upon, as I am confident that great and everlasting good can be done by so doing. Many of our brethren and sisters throughout the Brotherhood do not fully understand the manner in which, and basis upon which, our missionary work is conducted; hence they oppose the good cause to some extent. There are erroneous ideas and impressions prevalent concerning where and how some of the money so contributed is spent. Therefore, for the benefit of the missionary cause, the Brotherhood and the brethren having the matter in hand, I would say, A little more information and explanation along this line would remarkably aid the already good work. Two queries will go to the District Meeting. Brethren Christian Ness and Joseph A. Long were elected as delegates to the District Meeting. Our love feast will be held on May 8 and 9. Brethren and sisters are invited to attend our feast at the Loganville house.

ABRAM S HERSEY.

## From Washington, Minn.

TO DAY we met for the purpose of organizing a Sunday school. Twenty-five were present. We elected C. S. Hillery as Superintendent. We are very much encouraged with the opening of our school.

Since we have moved here we have received several letters, making inquiry about this country. I can only give my opinion. It is a fine-looking country and in time it will be a fine country. It looks new yet in some places where renters are farming and not making any improvements. But where landholders are living on their land it makes a fine appearance. A great deal of tame hay is raised here and much small grain. Small grain has a very fine appearance at this time. There is more corn being raised every year, as the ground becomes old enough. Last year the crop was the shortest they have had here. This is a fine potato country. I have seen the nicest potatoes since here that I have seen for a number of years.

I hope some of our brethren will move in here and take possession of some of this good land and help build up a church. Some brethren that are able could buy some land here and if they did not wish to move on it themselves they could let poor brethren farm it and in that way they would be doing a good work. People here say that land is advancing every year. We would be pleased to see some ministering brethren come this way and deal out the Bread of Life to the people.

April 28.

## From Eglon, W. Va.

APRIL 14 the brethren, sisters and friends met at Brookside at 9 A. M., for Sunday school, and

at 10:30 for preaching by Bro. J. A. Arnold. In the afternoon we had Sunday school and singing at Maple Spring, and on the night of the 18th we had social meeting. On the morning of April 21 we had Sunday school, and after school preaching by Bro. Tobias Fike. In the afternoon the Brethren organized a Sunday school at the Accident schoolhouse. At the same time, the Brethren organized a Sunday school at the Slade View house at 2 P. M. At 3 o'clock we had preaching by Bro. John S. Fike. We have now four Sunday schools in this congregation for this summer.

April 28 we had Sunday school at the Brookside church. At 10:30 A. M. Bro. Taylor Sines preached for us. It was good for us to be there. At 2:30 P. M. we had Sunday school at Maple Spring, and at night friend John Slabaugh preached a sermon on the "Lord's Supper," in reply to the one that Bro. Jonas Fike preached on the first Saturday night in March. Mr. Slabaugh is a minister in the Mennonite church. He preached in the Brethren church at Maple Spring. Our large church was full, so that we could not seat the people. I hope friend Slabaugh may yet come to a knowledge of the more perfect way!

May 12, at 6 P. M., Bro. Jonas Fike will make a reply to friend Slabaugh's sermon. We hope that the Truth will be fully vindicated!

RACHEL WEIMER.

"WHEN we forget old friends, it is a sign we have forgotten ourselves."

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

GALLAUGHER-PEFLEY.—At the residence of the bride's parents, April 18, 1895, by the undersigned, Mr. Beatty Gallagher and Miss Sarah Alice Pefley, both of Moscow, Idaho. S. S. BARKLOW.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

HOFFMEIER.—In Kansas, March 28, 1895, Cora, daughter of friend and sister Hoffmeier, aged 21 years, 4 months and 23 days. She was born in Covington, Kenton Co., Ky. She was sick fourteen months with that dread disease, consumption. She leaves father and mother, four brothers and four sisters. She was a member of the M. E. church since last July. Funeral occasion improved by the writer.

CHAS. M. YEABOUT.

EICHHOLTZ.—In the Scott Valley church, Kans., Feb. 20, 1895, sister Lydia Etchholtz, daughter of Eld. Joseph Kauffman, deceased, aged 50 years, 9 months and 20 days. She was married to Jacob Etchholtz, in Logan County, Ohio, by Eld. Jacob Miller, Aug. 20, 1863. This union was blessed with ten children, three of whom preceded their mother to the spirit world. Friend Etchholtz moved with his family from Ohio to Anderson County, Kans., in March, 1871. Sister Lydia was a member of the Scott Valley congregation, having been a devoted member of the Brethren church for twenty-six years. She was very zealous, and much interested in the peace and prosperity of the church. During her severe sickness she was entirely resigned to the will of the Lord, and expressed a desire to depart and be with the Lord. She was much concerned about her family who are yet out of Christ. She talked to the children and exhorted them to become Christians. She leaves an afflicted husband and seven children. May they all prepare to meet her in that bright, eternal home. Truly a mother in Israel has fallen. Funeral discourse by the writer, to a large concourse of people.

CHAS. M. YEABOUT.

[This notice should have appeared nearly two months ago.]

KENSINGER.—Near Martinsburg, Blair Co., Pa., John C. Kensinger, aged 48 years, 3 months and 8 days. He leaves a wife, a devoted sister in the church, and one daughter. Funeral services conducted by Eld. G. W. Brumbaugh, assisted by Eld. Isaac Stern, of the River Brethren faith, from John 14:1. J. G. MOCK.

GRUBB.—Near Pierceland, Ind., April 22, 1895, sister Polly M. Grubb, aged 34 years and 13 days. Funeral services by the writer. H. H. BRALLIER.



**FIKE.**—In the Wakenda congregation, Ray Co, Mo, March 26, 1895, of pulmonary consumption, sister Rebecca Fike, aged 19 years, 7 months and 4 days. She leaves a husband, two children, a father and friends. The elders came a little over a week before she died and anointed her. Her funeral was preached in the Wakenda church, by Bro G. W. Clemens, assisted by S. M. Shilkey. J. M. W. SMITH.

**GLASS.**—In the Sandy church, Ohio, April 8, 1895, sister Rachel A., wife of Bro. J. W. Glass, aged 50 years and 11 days. She was a consistent member of the Brethren church for twenty-six years. Her seat at church was seldom vacant. She was a deaconess, and ever with willing heart and hands did she fill her office. Services by Eld. Eli Stroup and the brethren, from Rev. 14: 13. ELLA WEAVER.

**BOWLS.**—Near the Iowa River church, Marshall Co, Iowa, April 5, 1894, of pneumonia, Bro. Alexander Bowls, one of the first settlers of Marshall County, aged 81 years. Though he suffered much he never murmured. His thoughts were all for his aged wife, who was bedfast at the same time with his gripe. EILEN NICHOLSON.

**GOCHENOUR.**—In the Middle Fork church, Clinton Co, Ind, April 4, 1895, Ada Inez, daughter of Bro. Levi Gochenour, aged 14 years, 5 months and 9 days. Funeral services by Eld. Solomon Bickenstaff, from Matt 9: 24. JOHN E. MERTZGER.

**SWAIN.**—Near Springsport, Henry Co, Ind, Feb. 30 1895, Hallie Edith, infant daughter of Bro. Henry and sister Anna Swain, aged 3 months and 3 days. FLORIDA J. E. GREEN.

**SHEARER.**—In the Sugar Creek church, near Auburn, Sangamon Co, Ill, March 20 1895, of meningitis, Lena F., daughter of friend Philip and sister Sarah Shearer, and granddaughter of Eld. Isaac M. Gible, of California, aged 9 years, 4 months and 4 days. Services by brethren Jonathan and John H. Brubaker. Interment at Sugar Creek graveyard. H. H. HARNLY.

**WOODCOX.**—In the North Poplar Ridge church, DeFiance Co, April 17, 1895, Alice Elizabeth Woodcox (Domar), aged 19 years, 10 months and 28 days. She leaves a husband and child nine months old, and a dear father and mother (who are in the church) and one sister and two brothers. This is a loud call to those who still remain out of Christ. Funeral occasion improved by the writer, from Rev. 21: 4. S. W. SELLERS.

**GRADY.**—In the Beaver Creek congregation, Feb. 2, 1895, sister Grady, wife of Bro. Henry Grady, aged 40 years, 11 months and 11 days. Sister Grady was the daughter of Bro. Joseph M. Miller. She leaves a husband and seven children. She dropped dead suddenly from heart failure. Funeral services by Bro. J. W. Cline.

**MILLER.**—In the same congregation, Feb. 8, 1895, infant son of Bro. G. H. and Fannie Miller, aged 7 months. Services by Bro. J. W. Cline. M. B. MILLER.

**CRIPLE.**—Near North Liberty, St. Joseph Co, Ind, April 6, 1895, Bro. John Cripe, aged 61 years, 5 months and 25 days. Bro. Cripe was born in Allen County, Ind. His first wife died many years ago. In 1882 he was again married to sister Louisa Cullar, who, with four children by his first wife, survives him. He was a member of the Brethren church for thirty-six years. Funeral services by the writer. JACOB HILDBRAND.

**GREENWOOD.**—In the Greenwood congregation, Texas Co, Mo, March 28, 1895, of cancer, Bro. Conrad Greenwood, aged 63 years and some months. He, with his family, moved from Virginia in 1868, and settled on a homestead in Texas County, Mo, where he lived until his death. He was an exemplary Christian brother, serving the church as deacon for a number of years. His seat at church was seldom vacant while he was able to go. He leaves a loving companion and

seven children. He was anointed a few weeks before his death and was ready for the summons. J. J. TROXEL.

**ARDEN.**—In French Broad church, Jefferson Co, Tenn, April 9 1895, of consumption, July Arden, daughter of James and Mollie Williford (both deceased), aged 20 years, 1 month and 20 days. She had been a member of the Brethren church for seven years. She leaves a husband, one child, four brothers and five sisters. Funeral by Eld. Jacob Wine. W. R. WILLIFORD.

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**Announcements**  
**DISTRICT MEETINGS.**

May 16 and 17, Middle District of Missouri, at Centreville, Mo. Ministerial Meeting the 15th.

**LOVE FEASTS.**

May 15 and 16, at 1 P. M., Cherry Grove church, Ill.  
 May 15 and 16, at 2 P. M., Goodwill, Pa.  
 May 16, at 7:30 P. M., Germantown, Philadelphia, Pa.  
 May 17, at 6 P. M., Buck Creek church, Ind.  
 May 18, at 5 P. M., Appanoose church, Kans.  
 May 18, Maple Valley church, Aurelia, Chero-kee Co, Iowa.  
 May 18, at 4 P. M., Clear church, Pa.  
 May 18, at 2 P. M., Pleasant Hill, Md.

May 18, Bethel church, Mo.  
 May 18, at 3:30 P. M., College chapel, McPherson, Kans.

May 21 and 22, at 2 P. M., Buffalo Valley, Pa.  
 May 21 and 22, at 1 P. M., Yellow Creek, Ill.  
 May 22 and 23, at 9:30 A. M., Mountville, Pa.  
 May 24, at 4 P. M., Pike Creek church, Ind.  
 May 25, at 2 P. M., Elkhardt congregation, Ind.  
 May 21, at 10:30 A. M., Mississinewa church, Ind.  
 May 21, at 6:30 P. M., Altoona church, Pa.  
 May 21 and 22, at 1 P. M., Lewistown church, Pa.  
 May 23, at 2 P. M., Hickory Grove, Ohio.  
 May 23, at 2 P. M., Middletown church, Md.  
 May 23, at 4 P. M., Blue River, Ind.  
 May 23, at 2 P. M., Pleasant View church, Iowa.  
 May 23 and 24, at 3 P. M., Kingsley, Iowa.  
 May 23, at 2 P. M., Bethel church, Thayer Co, Nebr.

May 25, at 1 P. M., Coon River church, near Tanana, Iowa.  
 May 25 and 26, at 10 A. M., Washington church, Kans.  
 May 25, at 10 A. M., Ashland church, Ohio.  
 May 25, at 1 P. M., East McPherson church, 2 miles south and 1 mile west of Canton, McPherson Co, Kans.

May 25, at 3 P. M., Lanark, Ill.  
 May 25, southeast part of Round Mountain church, Ark.  
 May 25, at 10 A. M., Grundy church, Iowa.  
 May 25, at 2 P. M., Brownsville, Md.  
 May 25 and 26, at 10 A. M., Greene, Iowa.  
 May 25, at 2 P. M., Clear Creek church, Ind.  
 May 25, at 2:30 P. M., Perry church, Farmer's Grove meetinghouse, Juniata Co, Pa.  
 May 25, at 2 P. M., Warrior's Mark, Pa.  
 May 25, at 10 A. M., Rome church, Hancock Co, Ohio.

May 30, at 1 P. M., Shade Creek church, Pa.  
 May 29 and 30, at 9:30 A. M., Graybill's meetinghouse, Pa.  
 May 29, at 1 P. M., Rock Run church, Ind.  
 May 29 and 30, Hunt-church, Upper Cumberland, Cumberland Co, Pa.  
 May 29 and 30, at 1:30 P. M., Welsh Run church, Pa.

May 29, at 1 P. M., Upper Fall Creek, 2½ miles west of Middletown, Ind.  
 May 29, at 2 P. M., Oakland church, Ohio.  
 May 29, at 5 P. M., Panther Creek church, Ill.  
 May 29 and 30, at 10 A. M., Pine Creek, Ill.  
 May 29, at 2 P. M., White church, Pa.  
 May 30, at 4 P. M., Manor church, Pa.  
 May 30 and 31, at 9:30 A. M., Little Swatara church, Pa.

June 1, at 1 P. M., Janus Creek, Pa.  
 June 1, at 2 P. M., English Prairie church, Ind.  
 June 1 and 2, at 2 P. M., Chapman Creek church, Kans.

June 1 at 1:30 P. M., Monocacy church, Md.  
 June 1, at 3:30 P. M., Seeger'sville, N. J.  
 June 1, at 4 P. M., Norona church, Tex.  
 June 1, at 4 P. M., Moscow church, Idaho.  
 June 1, Greensburg church, Mo.  
 June 1, Lomerville, Blair Co, Pa.  
 June 1, at 2 P. M., Walnut Grove church, Mo.  
 June 1, at 1 P. M., Summit Mills, Pa.  
 June 1, at 1 P. M., Sugar Creek church, Ohio.  
 June 1 and 2, at 1 P. M., Van Cleaveville meetinghouse, W. Va.  
 June 1, at 2:30 P. M., Weeping Water church, Nebr.

June 1, at 3 P. M., Rogue River church, Oregon.  
 June 1 and 2, at 10 A. M., Ifade house, Falling Spring, Pa.  
 June 2, at 4 P. M., Walnut Grove house, Johnstown, Pa.  
 June 1 and 3, Shank church, Pa.  
 June 6 and 7, Ridge meetinghouse, Pa.  
 June 7, at 3 P. M., South River church, near Truro, Iowa.

June 7, Salem church, Oregon.  
 June 7, Pleasant Hill church, Iowa.  
 June 8, Blue Ridge church, Ill.  
 June 8, at 5 P. M., Hudson, Ill.  
 June 8, at 10 A. M., Thornapple church, Mich.  
 June 8, Fairview church, Pa.  
 June 8, at 10:30 A. M., Iowa River church, Iowa.  
 June 8, at 5 P. M., Canton church, Ohio.  
 June 8, at 2 P. M., Superville church, Ill.  
 June 8, Rock Creek church, Monte Vista, Colo.  
 June 8, Seeger church, Ohio.

June 8, at 5 P. M., Solomon's Creek church, Ind.  
 June 8 and 9, at 1 P. M., Millgrove, Ill.  
 June 9, at 1 P. M., Frye church, Pa.  
 June 9, at 1 P. M., Monticello church, Ind.  
 June 11 and 12, at 1 P. M., Wadman's Grove, Ill.  
 June 12, at 4 P. M., Camp Creek church, Ind.  
 June 13 and 14, at 1 P. M., Hickory Grove, Ill.  
 June 13 and 14, Woodland church, Ill.  
 June 14, at 1 P. M., Yellow River church, Ind.  
 June 15, at 2 P. M., Booneville church, La.

June 15, at 1 P. M., Silver Lake church, Nebr.  
 June 15, at 5 P. M., La Porte church, Ind.  
 June 15 and 16, Pleasant Prairie church, Iowa.  
 June 15, at 10 A. M., Middle Creek church, Iowa.  
 June 15, at 6 P. M., Eagle Creek church, Ohio.  
 June 15 and 16, at 10 A. M., Wyandott church, Ohio.  
 June 15 and 16, at 10 A. M., Boon River, Iowa.  
 June 15 and 16, at 10 A. M., Silver Creek church, Ohio.

June 15, at 10 A. M., Washburn church, Ind.  
 June 19 and 20, Dallas Center, Iowa.  
 June 22, Garrison, Iowa.  
 June 22, at 10 A. M., Green Spring church, Ohio.  
 June 22 and 23, Spring Creek church, Iowa.  
 June 28, at 1 P. M., Rockton, Pa.  
 June 29 and 30, at 2 P. M., Des Moines Valley church, Iowa.  
 June 29, at 1 P. M., Sheldon, Iowa.  
 June 29 and 30, Harlan church, Iowa.



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## Announcements.

### LOVE FEASTS.

May 25 and 26, at 10 A. M., West Branch, Ill.  
May 25, at 1:30 P. M., Upper Middletown Valley church, Md.  
May 30, at 10 A. M., Cedar Lake, Ind.  
June 6 and 7, at 10 A. M., Mohler's church, Pa.  
June 8, at 2 P. M., Springfield church, Ind.  
June 8, Berrien church, Mich.  
June 8, at 2 P. M., Summit church, Ind.  
June 9, Lancaster City, Pa.  
June 9, at 3:30 P. M., Middle Creek, Pa.  
June 12, at 5 P. M., Elkhardt Valley church, Ind.  
June 15 and 16, at 2 P. M., Sterling, Ill.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MAY 21, 1895

No. 21.

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BRO E. BOMBAY EDWARDS is now at his home in Louisiana. He may be addressed Box 205, Jennings, La.

THE meetings held by Bro. I. Bennett Trout, at West Dayton, Ohio, closed Sunday night, May 5, with ten accessions.

BRETHREN D. E. Price and D. B. Eby have been selected to represent Northern Illinois on the Standing Committee.

IT is reported that the powers have informed the Turkish Government that a stop must be put to the outrages in Armenia.

BRO SIDNEY HODGDEN is booked for a series of meetings at the old meetinghouse, Eel River church, Ind., for the coming winter.

THERE are thirty-two ordained elders residing in the Northern District of Illinois. This includes a few who live in Wisconsin.

BRO C. H. BROWN recently closed a series of meetings in the Chapman Creek church, Kansas, with twelve additions by confession and baptism.

DURING a season of refreshing in the Loramie's church, Ohio, six made the good confession. The meetings were conducted by Bro. I. J. Rosenberger.

THE Southeastern District of Kansas is to be represented on the Standing Committee by Bro. W. B. Sell. Three papers are sent to the Annual Meeting.

BRO. CHRISTIAN KRABILL will represent the Northwestern District of Ohio, on the Standing Committee. The District sends one query to the Annual Meeting.

BRO. ALBERT J. SMITH writes that he is greatly pleased with Bro. C. H. Balsbaugh's book. It is calculated to awaken a deep, spiritual interest in the minds of those who peruse its pages with care.

BRO C. H. BROWN, formerly of Mound City, Mo., should now be addressed at Navarre, Kans. Churches desiring his services in meetings should make a note of this.

BRO. D. F. STOFFER has been selected to represent the Western District of Maryland on the Standing Committee. The District sends four queries to the Annual Meeting.

THE report of the money received by the General Missionary Committee will appear in the next issue. It will be the last report that can appear before the Annual Meeting.

AT council-meetings, officials as much as possible, should avoid low talking among each other. The elder presiding should require that each one speak so as to be heard and understood.

ALL reasonable efforts should be made to render our council meetings as edifying and instructive as possible. In this way a better attendance may be secured and a greater interest created.

WE learn that the District Meeting for Michigan passed off pleasantly. No queries were sent to the Annual Meeting. Bro. Daniel Chambers will represent the District on the Standing Committee.

A SISTER writes that her feelings will not be hurt if her poem does go into the waste-basket. That is the way we like people to write. An article never goes into the waste-basket unless there are good reasons for it.

NEAR Thomas' Store, "G" County, Oklahoma Territory, are a number of members without a minister or any religious services. They should have attention. Address or call on Bro. W. S. Beanblossom, at the above place.

IT is not too late to procure subscribers for the MESSENGER. The paper should be in every family where there are members. It will keep the members in touch with the Brotherhood at large, and cause them to take a greater interest in the work of the church.

BRO. JACOB WITMORE, we understand, commenced a series of meetings at Shannon, Ill., last Sunday, and will continue a few weeks. After the Annual Meeting he goes to Waddam's Grove, to hold a series of revival services, and will also be present at their feast.

WE have engaged Mr. Abbott, our old reporter, to give us a full report of the coming Annual Meeting. Our readers will therefore know what to expect. Some very important questions are to come before the Meeting, and they are likely to be discussed with a good deal of interest. Hence our readers will want the Full Report in order that they may examine the arguments presented, and the reasons given for making such decisions as will appear on the Minutes. The Report will appear in neat pamphlet form, as soon after the Annual Meeting as we can bring it out. Price, 25 cents, or \$2.50 per dozen. We are ready to book orders.

ELD JOSEPH OGG, of the Root River congregation, Minnesota, passed to his reward April 23, after a painful illness of six months. He was a good man, beloved by his people, and will be greatly missed as a counselor and preacher. His labors and influence were much needed in his State.

IN addition to the article in this issue, from sister Stover, concerning home life in India, we have two others on the hook that will appear shortly. They will prove very interesting reading, and will also give our people some knowledge of the manner of living in that far-away country.

ON page 331, this issue, will be found a notice from Bro. J. M. Shively concerning lodging arrangements at the Annual Meeting. Just before going to press we received from him a card stating that the time limit for engaging lodging is extended from May 20 to May 25. Those wishing to secure a lodging place before starting to the meeting should write Bro. Shively at once.

BRO JOHN METZGER is doing some traveling since his return from California. He recently visited the Oakland Park, Decatur, where the Annual Meeting is to be held, and is very much pleased with the location and arrangements. He expects to meet many of his friends there. He also wishes us to say that those from the West, who will take the Wabash road at St. Louis, can reach the Annual Meeting without change of cars.

FROM the *Daily Review*, published at Decatur, Ill., we notice that great preparations are being made for the Annual Meeting. It is to be held in Oakland Park, adjoining the city, and can be reached from the city by means of the street car lines, which are said to be capable of handling 30,000 persons a day. We also learn that the Wabash road will construct a platform near the park, in order to accommodate the large crowds that are expected.

SISTER DIANA MILLER, of Bates County, Mo., may not be known to many of our readers, but she has her way of doing a good work. She sends and pays for the MESSENGER, one copy to Kansas, another to Southeastern Missouri, two to parties near where she lives, and also a copy to a sister that she has supplied with the paper for years. She thinks she is doing her part in furnishing reading matter to others. We think so too, and recommend her example to others.

IN a card just received, sister Effie Gibson suggests that, in keeping with what brethren Falkenstein and Baker have written, it might be well for each Sunday school to send to the coming Annual Meeting a report of the work done in the last year. It is, of course, too late to do anything of that kind for use at the approaching meeting. Besides, no provisions have been made for receiving and disposing of such reports, but it is to be hoped that ere long we will be in a condition to give more attention to this line of church work suggested by our sister.



## ESSAYS

Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.

### THE ROLL CALL.

BY MRS. M. A. NICHOLL.

(Selected from the Mid-Continent.)

WHEN at last the Master sounds the roll call,  
And we gather, at the set of sun,  
Who shall hear the loving, promised greeting,  
"Good and faithful laborer, well done."

He who in earth's daytime hears the calling  
Of ungathered sheep, out in the wild,  
He who guides a brother's feet from falling  
He who leads to holier path a wandering child.

Do you hear the crying, crying, all around us—  
'Tis the lost, in darkness places seeking rest:  
E'en where we had been, had not the Shepherd found us,  
Their home is purchased, too, among the blest.

They are calling to us from the lowland,  
Where the plains roll out to meet the sky;  
They are calling for the message from the Homeland  
For the story of the Christ, who came to die.

Oh! the weeping, weeping far beyond the ocean;  
Oh! the beckoning hands that hail us from the east;  
'Tis the heathen babes' and mothers' sad emotion,  
And they are bidden to the marriage feast.

Calling, calling, over all our land we hear them,  
'Tis the old, sad, Macedonian cry!  
Brothers, sisters, who will send and cheer them—  
We must meet them at the roll call, you and I.

#### REFRAIN:

Do you hear the heathen pleading for the Gospel,  
Do you hear them crying to the unknown God?  
Do you hear the sound of weeping on the prairies  
From the homes on freedom's blood-bought sod.

Millersboro, Nebr.

### REMARKS ON GEN. 4: 9.

BY NOAH LONGANECKER.

"And the Lord said unto Cain, Where is Abel thy brother?  
And he said, I know not: Am I my brother's keeper?"

WHAT a solemn ring these two queries have to all lovers of souls! They are always very solemn to the writer. While different applications may be made of this text, we shall more especially follow but one line of thought. Satan is the father of lies. He led Cain to evade God's question by a direct falsehood. He certainly knew where Abel, his brother, was. He did not only know where he was but he also knew the cause of his being there. He knew that *he himself* was the cause. How very applicable is the first query of our text to us all! We are all creatures of more or less influence and power. The husband has an influence over the wife, the wife over the husband. The parents have an influence over the children, as also the children over the parents. We all have an influence over our friends and neighbors. Some husband, some wife, some son, some daughter, some father, some mother, some friend, some neighbors, some brethren and sisters, may be where they are because of our influence. Our *doing*, or *not doing*,—as the case may be,—is the cause why so many are just where they are. Such was the case with Abel. Abel's death was not a natural one. It was brought about through the influence or power of his envious and wicked brother, Cain. We *may* or we *may not* be the cause of some one being physically dead; but how is it about their spiritual life?

This is a personal question to me but none less to you. Where is my brother? Where is my sister? Where are the millions of heathens? And more, *why* are they just where they are? Let us not evade the question. Let us seriously consider the *whys* and *wherefores* connected with

this personal question. They all have something to do with our enjoyment and welfare, for time and eternity. "The only way to be happy is to make others happy." Without *doing* good, we cannot be good. God's mercy, forgiveness and compassion toward us, will be in line as ours is toward our fellow mortals. If we forgive others, God will forgive us. If we are merciful to others, God will be merciful to us. We are mutual beings. We are all dependent on one another, as well as on God. "No man liveth unto himself." "Am I my brother's keeper?" I *am* my brother's keeper.

"And the books were opened." Rev. 20: 12. The "book of conscience" loudly declares this truth. The "book of nature" in unmistakable language shows us the true answer to this query. The "book of divine providence" leaves us not without a witness. The "book of divine revelation" gives us "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Cain tried to evade the query when God propounded it to him, but this was of no avail. How will it be with us when once "the books, and the book of life," are opened, and we all stand before the great white throne to be judged according to our works? "*Haggai*on. Selah" "While you pause, seriously reflect."

We, as Christian professors, are not considerate enough in this line of truth. We try to make ourselves believe that we are not responsible for the salvation of others. We forget that we are the "light of the world, and the salt of the earth." Cain's altercation with Abel was a religious dispute which ended in murder. A brother murdered by the hands of a brother! "How exceeding sinful is sin!" Thousands of religious broils have been the cause of as many murders. Not only murders of bodies, but of precious souls. John, in 1 John 3: 12, refers to the murder of Abel by Cain, and in verse 15 he refers to a class of murderers that are "legion." "Whosoever hateth his brother is a murderer." Through this prime Satanic cause of hatred thousands of precious souls have been driven away from Christ spiritually, and murdered.

It has often been said—and no doubt truly—that during the late rebellion brother was arrayed against brother in mortal conflict. Thousands of bodies no doubt were destroyed in such conflicts. But millions of souls have been destroyed, either through hatred or neglect. The reader may think this language strong. No one who reads sacred and profane history carefully will consider the figure overdrawn. The more carefully the reader peruses the Bible in this line of truth, the more serious and solemn he will feel when he meditates on our text. We should not be so anxious about knowing who, or how many, were led to Christ by our influence; God will take account of all that. But for the good of all, we should frequently ask ourselves the questions, *How many, and who, are away from Christ because of our bad influence?*

#### GROWING EVILS.

BY CASSIE WENGER.

We hear a great deal said these days about growing evils, such as whiskey, tobacco, secrecy, etc., and we feel to thank God for brethren who are taking steps to quench these evils; and we think if there ever was a time when evil grew, it is now, and if ever there was a time when it was necessary for us to be wide awake and watch and pray, it is now; and I fear there is a fast growing evil, that has many, many more victims, which is too much forgotten. We need but to look around

us and we can see pride creeping in, in all its various forms, and why it is that we do not hear more said about it, I am made to wonder with amazement. Are we all asleep, or what is the trouble? Certainly the reason our dear old fathers do not say more against it and our much beloved ministers do not preach more against it cannot be because they like to see it. It cannot be because they are not observant enough to detect it. I hope none have so much of it that they dare not mention it. If such be the case with any of us, may God help us to say, with David, that we will make haste and delay not to keep the commandments of God.

But, says one, you must not preach against pride; you might hurt some one's feelings. I can only say, May God have mercy on any one who would want a minister of the Gospel to fear man more than God. Now, my dear reader, in the name of Jesus, prayerfully consider this. If you are a minister, preach the whole Gospel of God, and do not forget this great evil of pride. And if your hearers have the spirit of God they will not get offended, but will mend their ways in the fear of God. If you are a shepherd, neglect not to warn the flock if you see the wolf coming, or the blood may be required at your hands.

Again we hear it said, You must not be so narrow; there is no harm in wearing this or that. But there is harm often when we think not, because some poor soul is watching, and perhaps we are keeping him out of heaven. I do not wonder at the opposition we meet when it is so generally known that we profess to be a peculiar people, and then it is seen how some of us ignore the profession. We forget that we are told to adorn our profession and not our bodies. We are also told that God hateth a proud look (Prov. 6: 16, 17). Then, if we clothe our bodies just as plainly as possible there is still danger of looking proud, and certainly then it is the safest to keep just as far away from fashion as possible, because we read that whatsoever is highly esteemed among men is an abomination in the sight of God. And what can we find to-day that is more highly esteemed than fashion?

We should be very careful when we speak of being narrow. Christ says we have a narrow way to travel. Mat. 7: 13, 14. Then, can we not, my dear reader, afford to spend these few days in obedience to God's holy will when we have a never-ending eternity to strive for? And if we live just as close as we can we are still only unprofitable servants, and if we say we will obey and do it not, we need not say we love God, because he says, "If ye love me ye will keep my commandments."

We sometimes hear it said that people had better look at home than to be mote-picking at some one else. May God pity any of us who profess to follow Christ and have no more confidence in our brethren or sisters than to say they are mote-picking when they speak of any evil or mistake we may be making. We should thank God from the bottom of our hearts for brethren and sisters who are alive and awake and love us enough to try to keep us, as well as themselves, from evil. If we live up to the vow we make when we say we are willing to receive and give counsel, we will not think that any one is trying to pick at us when he is only loving us and looking forward to the future prosperity of the church.

We also vow that we are willing to work for an increase of holiness in the church and if we do not do all we can against evil we are not living up to this vow, because, while evil increases, holiness decreases. It can not be otherwise. It is very important to win souls to Christ, but it is more important to keep them there; and the nearer we keep ourselves to Christ, the greater will be the



ingathering. Let us remember what the apostle says in Col. 3: 1: "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above and not on things of the earth."

Now, my dear reader, prayerfully consider this and see whether it is not necessary for us all to be awake and at work. It, indeed, is very sad to look upon the little boys and girls who are yet innocent and wonder what the consequences will be if this great evil makes its inroad as rapidly in a few years to come as it has in those gone by. May God in his wisdom help us to live nearer to him and be that which the world expects us to be,—a peculiar people (Titus 2: 14),—and be that wherever we go. And may we all encourage our young to adorn their profession, because our days here are so few. Then, why shall we contend for the vain things of this world? How much better are we when we are adorned with sinful fashion? Why not cut loose from it all and live for Jesus who is the author and finisher of our faith? Let us not live to please men, but press onward and upward toward the mark of the prize of the high calling of God in Christ Jesus, so that when God calls us home we can meet those gone before.

West Milton, Ohio

#### THE RELATION OF THE DUNKERS, QUAKERS AND MENNONITES TO THE SLAVERY QUESTION.

BY C. C. JOHNSON.

In Five Parts—Part Two.

THE making of the Constitution brought slavery as a public question, prominently before the people. In open session, no one strongly advocated the abolition of slavery, though it was suggested several times. To restrict the further importation of slaves was the first necessary step, and that was the bone of contention, until it was inserted in the Constitution. Opposition to this came from the greedy northern traders and from the radical southern planters; but it was not so severe, because slaves were plenty and the trade was declining.

Enough seems to have been said during the Constitutional Convention and other State assemblies, to awaken public thought on the right or wrong of slaveholding. Many meetings and societies were soon afterward organized in opposition to slavery. Several churches that had heretofore been silent on the question declared themselves opposed to the institution. A general anti-slavery movement seemed sure. But Eli Whitney's cotton gin, coming out now, made a radical change. Slaves became valuable again, hence no more anti-slavery in the South,—it had reached Baltimore. Slave trade was greatly stimulated, hence anti-societies and some church decrees became of no moment in the North. From this time until the time of Garrison no one agitated the question extensively, either by sermon, lecture or press. The ministry of the country suddenly found other topics with which to edify the believer and warn the sinner.

The above is a short history of the slavery question to the beginning of the last and triumphant agitation. To proceed with this history would bring us immediately into the times of the great national controversy; but as we wish to inquire into the relation which the Dunkers, Quakers, and Mennonites sustained to this subject, let us turn aside and examine their faith, and their treatment of the subject.

The Dunkers became known as a religious organization in the first half of the eighteenth century. They discarded all written creeds, and

accepted the revealed Word of God as their guide in faith and practice. They were different in many respects from other denominations, being non-resistant in times of war, non-swearing, non-conforming to many of the foolish customs of the times; in short, they were strict adherents to all Bible principles and practices. As with other denominations that did not recognize the established church, the Dunkers were persecuted severely in Germany. Finally they came to America, seeking religious freedom. Here a different life presented itself to them. Soon their eyes were opened to the injustice and immorality of slavery which existed in this country. They had never had an occasion to express their views on human servitude previous to this, for Germany at this time had no slaves. Two Big Meetings were held without the subjects being mentioned; but their deliberate German spirits were being aroused, they were thinking. Finally a brother came into the church who owned a slave. The matter was referred to the Big Meeting for action, and this gives us the first recorded utterance of the Dunkers on slavery. Although we have no previous recorded utterance of this people on this subject, the reading of the minutes of this indicates that there had been a unanimous decision against purchasing negroes or keeping them as slaves. When they came together, therefore, in this great council of 1782, there seemed to be a unity of sentiment and the following decision was unanimously adopted:

"A. M., 1782:—Concerning the unchristian negro slave trade, it had been unanimously considered that it cannot be permitted in any wise by the church that a member should or could purchase negroes or keep them as slaves."

The minute then relates the case of a brother who has a negro wench as a slave, and wishes to know what is best to be done. The substance of the decision is, that she shall be given her freedom. Her children also shall be set free with a free new suit of clothes, when they become of age. Another phase of the question was presented to the Yearly Meeting of 1797. Part of the minute reads as follows:

"And in case a person is drawn by the grace of God who has negroes, and desires to be received into the church, then it is to be laid before him or her before being received into the church, that it is the brotherly and united counsel that brethren and members having negroes for slaves and thinking that they could not at once emancipate them, may hold them so long as the nearest church may deem that they had earned their money, and then, according to the counsel of the church, to let their slaves go out free, with a good suit of wearing apparel as is given to a white servant. And if they (the slaves) have children they shall stay with the brother as servants until they are twenty-five years old; he shall have them taught reading and writing, and bring them up in the fear of the Lord, and when they enter upon their twenty-sixth year, to let them go out free with a good suit of clothing. Further, it is considered if a brother contrary to this conclusion would purchase negroes, and would not emancipate them, he would have to be considered as disobedient and we could have no fellowship with him until he sets them free."

From these minutes one can easily see the spirit of anti-slavery in these people, even at this early period. This spirit did not lose any of its positive and unmistakable character from this time until the close of the struggle between pro-slavery and anti-slavery in 1865; they really became more radical.

It is interesting to note the great similarity between the treatment of slaves by the Christian church of the first and second centuries, and their treatment by the Dunkers, Quakers, and Mennonites of the later days. At first the primitive

Christians thought that the equality of men, freedom, and bond and free referred only to the spirit; but many are the instances where slaves became members of the church, equal to and sometimes superior, to their masters. Many old Romans about the third century were so impressed with the grace and love of God, and so full of zeal that they set their slaves free on great feast days, or on the day of their admission into the church. Slaveholding did not become a cause for excommunication in many places, but bad treatment did.

In 1812 the Danker council passed the following: "Concerning slavery and slave holding; it is considered a most grievous evil, and should be abolished as soon as possible. This was the first step taken in the direction of national abolition, by these people.

In 1813, 1837, 1846, and 1853, the former decisions were reaffirmed and strengthened. A committee reported to the meeting of 1854 the following:

"First.—Under no circumstances can slavery be admitted into the church.

"Second.—In all cases where a holder of slaves wishes to become a member of the church he is required to set free all his slaves before baptism upon the following conditions: The males to go out free at the age of twenty-one and the females at the age of eighteen years. All those over and above these ages are to be paid by their former owner such a sum, either in money or goods, as may be judged right by the church in which the case may occur, and which is considered, as they best judge, a compensation for their services over age. This will enable them to migrate to a land of liberty, and will relieve the conscience of the liberator from the burden of taking with him to the bar of God the wages of oppression."

During the war the question of the right or wrong of slavery and its agreement with the teachings of the Bible was discussed. These different decisions were made, condemning those brethren who claimed Bible authority for, or preached anything favoring human slavery.

This review of the expressed opinions of the Dunkers on slavery, and their continued decisions against the institution, is subjective. It merely shows the internal struggle of the church with the question. Let us investigate their actions in opposition to slavery outside their own lines.

"WHY?"—Psa. 42: 11 THE REASON. - 1 Pet. 1: 7.

BY C. H. BALSBAUGH.

Dearly Beloved:—

DEEPLY does my heart ache for you, and very gladly will I "spend and be spent for you," so I may "comfort you in your trouble by the comfort wherewith I myself am comforted of God." 2 Cor. 1: 3, 4 We can use Christ's words, "Peace be with you," but Christ alone can make them a living reality. The Psalmist's blessed soliloquy in Psa. 42: 11, and 43: 5, is ten thousand times overmastered in 2 Cor. 12: 9, 10. "Why art thou cast down, O my soul?" "Hope thou in God." The "most gladly" and "the Power of Christ," are the earth-conquering and Heaven-tasting synonyms of Paul's life. Let your long-drawn, soul-enslaving, heart-veiling "Why?" be quickly swallowed up in the faith that realizes a present Christ.

I freely admit the multiplicity and greatness of your afflictions and sorrows. But is not the grace and love and consolation of your exalted, interceding Savior ten thousand times greater? In the profoundest crisis of being, when all secondary resources of hope are utterly exhausted, the unspent, ever-full, ever-gracious Godman is ready to give to faith all the fulness of the God,



head. Paul very triumphantly tells us that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18 In order to realize this we must comply with 1 Cor. 4: 18 We must steadily look at the right Object. Heb. 12: 2. Connect in your mind and heart and life the following passages: John 16: 33; Philpp. 4: 13; Luke 10: 19; 1 Pet. 5: 7; Rom. 8: 37, and context. Yes, dear sister, it is a most blessed thing to be a truthful, meek, lowly, working, waiting disciple of Jesus. Rest assured that Rom. 8: 28 is sweetly and abidingly true. Nothing comes amiss to the child of God, however loudly sense and nature may protest to the contrary.

Are you acquainted with that wonderful hymn, "Jesus, I my cross have taken"? Do you know by whom it was written, and under what circumstances? That young lady drained a cup of agony such as you and I never tasted. Her words are like a river of water of life to my soul. Her hymn is a real touchstone of our spiritual state. I never weary of repeating these rapturous declarations of loyalty to Jesus. Commit it to memory, and breathe it into the ear of Emmanuel daily—many times a day.

"Jesus, I my cross have taken  
All to leave, and follow thee;  
Naked, poor, despised, forsaken,  
Thou from hence my all shalt be."

Can such a soul go unblest in the most fiery trials and overwhelming conflicts? Verily, my dear sister, Christ will fold you in his embrace, and be your shield and strength and joy, although all the batteries of hell may be let loose upon you. Let us try the next four lines, and see whether they will not shut the very mouth of the infernal pit, and open all the treasures of Jehovah-Jesus. How many of us can truly say:

"Perish every fond ambition,  
All I've sought, or hoped, or known;  
Yet how rich is my condition,  
God and heaven are all my own."

Neither devil nor hell nor earth nor death can impoverish such a soul. And why may it not be you? Paul and Peter and John and Stephen and Antipas had no prerogatives of faith and peace and victory that are not open to the least of all saints. Yes, for you, beloved, is this wealth of assurance and blessedness in the midst of the most crushing burdens and torturing trials.

But we will dip again into this crystal Pacific:

"Go, then, earthly fame and treasure,  
Come disaster, scorn and pain;  
In thy service pain is pleasure,  
With thy favor loss is gain.  
"I have called thee, Abba, Father,  
I have set my heart on thee;  
Storms may howl, and clouds may gather,  
All must work for good to me."

Is not this the very repose of Divinity? Is not this the very "peace of God which passeth all understanding"? Is it not a prelibation of the very joy that sustained Jesus in the darkness and agony of Golgotha? Heb. 12: 2

I cannot dismiss this poetic gem without one more beam from its celestial lustre:

"Soul, then know thy full salvation,  
Rise o'er sin and fear and care;  
Joy to find in every station  
Something still to do or bear."

Does not the very heart of Jesus beat in this hymn of consecration and filial fellowship? It embodies a thousand texts of the Holy Ghost that fell from the lips of prophets and apostles, and of Jesus himself. Make every syllable your own, and your life will be sweet and beautiful, fragrant with the aroma of the Upper Paradise, radiant with the Beauty of Holiness, and always "abounding in the work of the Lord." Holiness,

love, beneficence, and sacrifice are inseparable. "God is not the God of the dead but of the living."

You want holy diversion and that you can find all around you. "Something still to do or bear." Work for Jesus. If you have no Sabbath school, organize one, even if you must begin with twelve, as Christ did. The Sunday school has become the most efficient branch of church work. Facts are becoming too numerous and cogent to allow the most obstinate prejudice any longer a foothold. "To resist it, is to resist the ordinance of God." There is nothing like it in Christendom for the religious nurture of the young. Take hold, keep hold, work, work, work, and see whether 2 Cor. 1: 4, 5, will not be sublimely fulfilled in your experience. It cannot fail. Christ is pledged for the issue. Earth will become the vestibule of Heaven, and your life will win others to Christ, and your Eternity will be a "far more exceeding and eternal weight of glory."

#### REMEMBRANCE

BY D. H. WEAVER.

"The righteous shall be in everlasting remembrance."—  
Psa. 112: 6.

Is there, in all the human race, one soul so devoid of all ties of affection, that there exists no deep, ardent, intense longing to be remembered by some fond, affectionate heart? It is true, our memories are treacherous. We forget things that seem to be deeply impressed upon our minds. We forget very important events in the history of our lives, but there are some things we never forget. We can never forget the loving arms that once encircled us in fond embrace. We can never forget the loving breast that piloted us in infancy. We can never forget the kind, gentle, loving word, spoken to cheer us in hours of grief. The soul that could forget a friend in need, would be ungrateful indeed. Yes, there are recollections that will be green in "memory's casket," when the soul wings its flight from earth away.

Ah, to be remembered! Blessed thought! The world would have few charms left us if we thought there was no fond, loving heart that held our memories sacred; if we thought there was no heart throbbing in unison with our own; if there were none to think of us with affection and gratitude. Life would have few attractions left if we believed there was no tribute to our memories in any affectionate heart. How sad would be the thought that, when we leave this world, our memories must die with us. To die and be forgotten like the brute; to have no tablet erected to our memory, nor our image engraven upon any heart; to find only a grave of oblivion,—how much deeper would this make the gloom of death! How much denser the shadow of the mystic valley! How much more chilly the waters to cross!

Don't tell me this is the child of a morbid brain, but the fancy of a fevered imagination. The human heart for six thousand years has yearned for remembrance. The great rock-hewn statues of Egypt and other Oriental countries are silent but impressive witnesses to this truth, that it is "sweet to be remembered." Men in every age and nation have resorted to every means, and sought every device to have their names perpetuated. Men have entered the arena and fought to the death wild beasts, infuriated bulls, and human antagonists, that they might have a name that would not soon be forgotten. Ambition to carve a name that should descend the ages with history, has lighted the midnight heavens with the lurid glare of burning cities,

caused the death angel to revel amidst the shrieks of mothers and children, and drenched the earth with human gore. Ambition to perpetuate a name has caused more sorrow, suffering and death than the ravages of any other plague recorded in the world's history. To die and be forgotten, to lose all remembrance among the living, to sink into oblivion without one tablet to our memories, we would account the hardest lot of all.

It is said there still stands an old German castle in the Grand Duchy of Baden, overlooking the beautiful valley of the Rhine, where the terrible *Vermergericht*, the mysterious and dreaded council of vengeance, in the Middle Ages, once held its secret councils. All who were condemned by that court were mercilessly and secretly put to death, and thenceforth termed "the forgotten." Neither father, mother, sister, brother, wife nor child, ever thereafter dared to speak or write their names, no funeral services, no public announcement of their death, no tombstone or tablet, could be erected to their memory, for fear of the vengeance of that merciless council.

What made their executions so awful was that when they took the life of their victim, they blotted his name and memory from the earth forever. They suffered no tongue to tell his wrongs, no pen to write his history, no friend to advocate his cause. He must be forgotten, and the world must be brought into subjection to that mysterious secret court by the threat of the awful doom, forgetfulness. No other court ever impressed the minds of men with such awful terror as that which so completely took away all remembrance of its victims from the earth.

How the human heart shrinks from forgetfulness! It is something to be remembered gratefully, even by a dumb brute. But ah, how the heart thrills at the thought of being remembered by one faithful, loving heart, though it be as frail and forgetful as our own.

The righteous have the promise that they shall be in everlasting remembrance, and that promise is from an omnipotent God who forgets nothing. Some friends remember us only in the days of our prosperity. While we float upon the wings of fortune we are lovingly and solicitously remembered, but let fortune drop us, or her wheel cease to turn for us, and our fortune friends drop us too. But it is in our sorrow and adversity, in our afflictions and hours of deepest trouble, when the clouds that overspread our sky are darkest, and life's joys turn to sorrows, that God's bow of promise shines the brightest. It is then that the promise "that we shall be in everlasting remembrance" is the sweetest.

There are times with some of us, when life seems to have lost all of its attractions, when we think we have nothing for which to live, our brightest hopes and most cherished anticipations have, in moments of adversity, been dashed to earth. Fondly cherished friends pass away from earth; clouds of sorrow and disappointment roll up from the horizon of both past and future, to meet in the zenith of our firmament, and combine to obscure the sun of our future prospects, and we sit down amid our despondency and gloom, like one amid the ruins of some ancient castle, to meditate upon life, its objects, why we have been brought into existence without our consent, and to what destiny we are tending. Then it is the bow of God's promise spans the horizon of our future and illuminates the lowering clouds that hang over us. Then it is that we realize that though all other friends may fail us, "there is One that sticketh closer than a brother." And though for-



gotten by all earthly associations, we may "be in everlasting remembrance," by Him who clothes the lilies, and notes the fall of each sparrow.

Then, have we not sufficient incentive to prompt us to act in accordance with the will of our Heavenly Father, whose ways are righteous, that we may be assured of his everlasting remembrance? Ah! can we not look up through the mists that obscure the sun of our existence, to the bright bow of promise, as it materializes upon the dark clouds of our present horizon? Can we not look forward to the time when trials, temptations and disappointments shall be left far in the wake of the past,—look forward to a future, when forgetfulness will be banished with past sorrows, and "the righteous shall be in everlasting remembrance?"

Longmont, Colo.

#### PURE RELIGION.

BY J H MILLER

MY object is, to see from a Bible standpoint what pure religion is. We have many "Lord-sayers" who claim to be full of religion; and, as an evidence, they point to their hearts and say, "Here is my evidence." James would have us know that "faith, if it hath not works, is dead, being alone." A religion that is pure must have works. A pure religion must be "undefiled before God and the Father," etc.

1. Our religion should be undefiled. We should live such pure and holy lives that the world may have no occasion to stumble and fall deeper into sin because of our mistakes. "Blessed are the pure in heart, for they shall see God." Matt. 5:8 How necessary it is for the Christian to live a pure and holy life! "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15. Some may profess godliness but in their evil work deny the power thereof. From such the apostle would have us turn away.

2. Pure religion consists in doing good. A child of God will do good whenever an opportunity presents itself. "Jesus went about doing good." Acts 10:38. One way of doing good is to remember the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. The Golden Rule will moralize the world and make better men and women if lived up to. Morality is a forerunner of Christianity.

3. Pure religion consists in doing good to the poor. How many have we now all over the country who are destitute! There are poor husbands, poor wives and children, who are nearly starving for bread, and all shivering with cold. While hard times have closed in on us, will we close our hearts and pocket-books against them? "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor." James 2:5, 6. If we love our neighbors as ourselves, we do well. The poor saints were not neglected in Paul's time. "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." Rom. 15:26

The poor should have the Gospel preached to them. Matt. 11:5 Jesus told the disciple, "Ye have the poor with you always and whenever ye will ye may do them good." Mark 14:7. "Whenever ye will," but the greatest difficulty seems to be to get the will to act. "If there be among you a poor man of one of thy brethren

within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth." "The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15:7, 8, 11.

Any person who has that pure religion will never see the poor and needy suffer. I have reference to the needy poor. I have fears there are many whom Paul would call "worse than infidels." 1 Tim. 5:8, 9 Such are the lazy poor; and Paul guarded that point well by giving instructions how to take care of the poor. "Let not a widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works," etc. We should be careful not to encourage laziness, but "give to him that asketh." Sometimes good counsel to such, impressing upon them the necessity of working with their own hands, as Paul did (Acts 20:34), would be better for them than bread. Pure religion will make the world better, but a false religion will be a curse.

4. Pure religion consists in being honest and upright,—honest with ourselves, honest with our neighbors and honest with our God. By being honest we "owe no one anything." Rom. 13:8. We may owe our fellow-man a kind act, such as seeing to his needs, and visiting him when in trouble; but if we borrow money, we should be careful to repay it at the time agreed. Many, by being careless in this matter, cause good people to speak evil of us. We should be honest in paying our debts. If it is so that we can not, by all means we should go to the party and make satisfaction. Many have lost their influence by being careless in this respect, and brought trouble upon families, and even upon the church. It is no disgrace to be poor; but it will hinder our Christian work much if we are careless, and don't regard Paul's advice in Rom. 13:8.

5. Pure religion consists in visiting the sick, the afflicted, and even the fatherless and widows. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. Jesus became our pattern. He often visited the sick, and touching the sick, healed them. Matt. 8:14; Mark 6:5. Jesus "anointed with oil many that were sick, and healed them." Mark 6:13. Jesus would allow the sick to touch his garments, and they were healed. I know of no case in the New Testament where the Savior refused to go to relieve the sick and afflicted. We should let our light so shine that the world might know that our religion is pure.

The minister should do as the Savior did,—rebuke sin in all of its various forms; not mingle with the ungodly to partake of their evil deeds, but reprove them sharply. I fear that many professors do not pay such visits as are recommended by the Savior and the apostles. Jesus met a woman at Jacob's well, and told her she was living with a man who was not her husband (John 4:18); yet he was willing to teach her and her people the "pure religion," the Word of God. Jesus made himself a guest with a sinner, namely Zaccheus, to preach unto him this "pure religion." I presume in our days some would have said, It will not do to mingle with such society. We are told in John 8, that the Jews brought a poor, fallen woman before Jesus to get his consent to stone her to death. Jesus did not flee from such society, but stood like

a God, to tell her of the better way,—"Go and sin no more."

Jesus gives us some encouraging thoughts on visiting the sick: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred," etc.? "And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these of my brethren, ye have done it unto me." Matt. 25:35, 36, 40. In this passage we can plainly see what visiting the sick will do.

Some may feel a timidity about going to visit at certain places, fearing their good may be evil spoken of. James would have us visit the fatherless and widows, and at the same time keep ourselves unspotted from the world. Jesus came not to call the righteous, but sinners to repentance. Matt. 9:13 In the parable of the supper, we are taught to "go out into the highways and hedges and compel them to come in, that my house may be filled." If we want to convert sinners, we must go where they are and convince them of their sinful condition. We need not indulge in their evil practices, but we should warn them, as the angels did Lot and his family.

Let us have more of this pure religion, and let our light shine more and more unto the perfect day.

Goshen, Ind.

#### MY HOPE.

MR TALMAGE says: "My hope in Christ is not so bright as that of many Christians, I know; but I would not give it up for the whole universe, in one cash payment, if it were offered me. It has been so much comfort to me in time of trouble; it has been so much strength to me when I have been assailed; it has been so much rest to me when I have been perplexed, and it is around my heart such an encasement of satisfaction and blessedness that I can stand here before God and say: Take away my health, take away my life, take everything rather than rob me of this hope, this plain, simple hope which I have in Jesus Christ, my Lord. I must have this robe when the last chill strikes through me. I must have this light when all other lights go out in the blast that comes up from the cold Jordan. I must have this sword with which to fight my way through all these foes on my way homeward."

#### THE GOOD OLD MOTHERS.

God bless all the good old mothers. I never see an old lady in the arm-chair at her ease, but I think what storms have pelted into that cheery face without souring it. It may be that a man can go through more exertion than a woman, but at least it remains true that he can not without losing his laughter, his good cheer, his gentleness and his love and trust in mankind or God. Yet how rarely do you find a frail old mother whose spirit has been worn threadbare and unlovely by what she endured. A sweet old mother is common. A sweet old father is not so common. As thy day so thy strength of love, thy riches of an inexhaustible benevolence and hope and faith. This is more apt to be woman's history than a man's.

"ONLY in the high realm of spiritual truth and purity, where God and virtue dwell, is there to be found that oxygen of the soul by which men breathe and live."



## Missionary and Tract Work Department.

"Upon the first day of the week, every one of you lay by him in store as God hath prospered him, but there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### Committee:

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,

Galen B. Royer, Sec.

Mt. Morris, Ill.

Of the Moravians something may be said that can be said of no other church; they have more members in the foreign fields than they have at home.

GENERAL BOOTH gives the following as his method in starting sinners on the way to conversion: "I make men pray,—that does the work. You ministers don't make enough of this. I tell a man to pray,—whatever comes first; I want to make him face God. Once a drunkard yielded to my urging, clasped his hands and finally said: 'O Lord, drive the devil out.' He is a saved man now. That was about what he needed."

A TRANSLATION of the Gospel of St. Matthew into Kikukuma, the language of the Basukuma tribe that people the country immediately south of the Victoria Nyarza lake, is the most recent achievement of the British and Foreign Bible Society. A few years ago there was no African Bible, now there are between sixty and seventy different tribes provided with larger or smaller portions of the Scriptures. The Pashtu version of the Bible, which is the gift of English Christianity to the Afghan people, is also almost completed.

THE will of the late Frederick Mayer, of Philadelphia, includes the following bequests: German Hospital, of Philadelphia, \$1,000; Lutheran Orphan's Home and Asylum, Germantown, \$1,000; Emmanuel Lutheran church, Fourth and Carpenter Streets, \$1,000. After Caroline Mayer's death, the residue of the estate will be invested, \$2,000 for the poor in Erzverbergen, Wurtemberg, Germany, and \$1,000 for scholars in the Lutheran Church School, in Erzverbergen. It is hoped that news of this class will prompt our well-to-do members to leave some of their property to charitable institutions among us. We have many good works among us that could use means to an excellent advantage.

THE eminent Dr. Holland once gave his opinion on the subject of card-playing for young people in the following words: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations, the tendency of which is to unduly absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it. I have this moment ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.'"

PRINCE MOMOLU MASSAQUOI, of Africa, in an address on the "rum traffic in the Dark Continent," delivered in Boston, gave his experience as follows: "I can prove to you that about one-half of the liquor sold in the portion of Africa which I represent is made in New England. And I can assure you, also, that in my tribe, in the last two years, more than eight thousand men and women have been slain, as a result of this liquor traffic. Just two years ago, two men, one from Begola and another from Voi, bought a bottle of American liquor. They got drunk. The Voi man killed the Begola man. That was the cause of a war, and in that war hundreds and hundreds of men were slain, besides other hundreds taken into captivity. My own mother was dethroned, and she fled into the forest and was there ten days without anything to eat, and when found she was at the mouth of death, and died a few days afterward. That is a result of the traffic carried on by the very people I am speaking to this morning."

### "SMOKING AND CHEWING."

[Selected by Eliza J. McGaughey.]

Key of C, ♩ time. Sing to the old tune of "Sowing the Seed by the Daylight Fair," etc.

"SMOKING the weed by the daylight fair,  
Smoking the weed by the noonday glare,  
Smoking the weed by the fading light,  
Smoking the weed in the solemn night,—

Oh! what shall the harvest be?  
Oh! what shall the harvest be?—CHO.

Sowing the seed of a poisoned brain,  
Sowing and reaping both pain and pain,  
Forging the chains of your slavery,—  
Sure, ah! sure will the harvest be!  
Sure, ah! sure will the harvest be!

Smoking in the faces of ladies fair,  
Poisoning all the ambient air,  
In coaches and cars where the ladies ride,  
The room of the sick and the home of the bride,—

Oh! what shall the harvest be?  
Oh! what shall the harvest be?—CHO.

Chewing the weed by the morning light,  
Chewing all day and far into the night,  
Defiling all places,—the high and the low,—  
The stairway, the carpet, the beautiful snow,—

Oh! what shall the harvest be?  
Oh! what shall the harvest be?—CHO.

### OUR BULSAR HOME.

BY MRS W B STOVER.

WE have been here now one month, and have things pretty well arranged. There is much more to be done, which we shall do little by little as we have the time. Our house is a double one, two stories high, fronting to the east. We have the south half of it; the other is occupied by a Eurasian family below, and a Parsee family above.

We have two rooms below, the sitting and dining rooms and a veranda on three sides, enclosed with lattice work to the ceiling. This protects the inner rooms somewhat from the sun's heat. The kitchen or cook-house is at one side, so that the heat from the cooking does not come into the house. From the front veranda the stairway goes into the upper veranda, which, with our two bed-rooms, comprises the second floor.

The upper verandas are not enclosed like the lower. The roof extends out over the edge, however, and the sides, made of bamboo matting in a frame, may be pushed outward and propped in position with a bamboo pole.

This bamboo matting is made from the bamboo trees which are so plentiful here. We had some native men make us some of the matting to cover our bed-room floors. Two men came

first to take the measure of the rooms, then several of them worked a week. Afterward, six men returned to put it on the floors for us. They charged for the work and material altogether two and one-half pice to make a square, one side of which is the length from the end of the fingers to the elbow. (There are four pice in one anna, sixteen annas in one rupee, which equals about twenty-five cents). Our bed-rooms measure each ten by twelve and one-half arm-lengths by their measure. When they returned with the matting, it was almost completed, but they brought some bamboo poles with them, and, having placed the matting on the floor, they finished the edges, fitting it well in the door-ways.

Straight bamboo poles, hollow in the center, were secured, split lengthwise into four sections, then each one sliced thinly into as many pieces as the thickness of the section would allow. These thin strips were then woven into the matting. The owner of the house supplied such matting for dining-room and front veranda down stairs, and has promised to get some for our upper verandas. The floors below are made of bricks, and above of a rough cement. In our sitting-room we have a kind of straw matting which we bought in Bombay. It comes by the yard, and is about a yard wide. We cut it the length of the room and sewed it together with twine, using a large flat needle for the purpose.

At each door-way are double doors opening outward. They do not look very inviting, for they are painted a dusty black, and have large bolts to fasten on the inside. The windows, too, have the same sort of blinds and no glass in them. But we made curtains and hung them in the windows and doors, and hung a Scripture text on each door, and they look better now. On entering our sitting-room from the front, our visitors may read, "We trust in the living God," and, "By grace ye are saved," the text-cards on the doors. We are very fond of these text-cards, and brought these we have from London. We have a few pictures which we brought from home; the most of them were given us as presents. On one side of the room is a picture of scenes in the Blue Ridge Mountains, familiar especially to those who have been in any Western Maryland railroad station. On one side of the picture is the text-card, "Bear ye one another's burdens," on the other, "God hath given to us eternal life." On the opposite side of the room is a picture of Gettysburg scenery. Near it are the texts, "Christ died for our sins," and, "The Lord will bless His people with peace." The other texts in the room are, "All things work together for good to them that love God," "All one in Christ Jesus," "God is love," "Praise the Lord," "Trust in Him at all times," "Christ is all and in all," and, "Be strong in the Lord."

Near the center of the room we have a table with books, Bibles, and other things on it. Here our large lamp that we brought from home is placed in the evening, and here we usually study Gujarati together. In the day it also holds a large bunch of flowers that some of the neighbors bring nearly every morning. At one end of the room is a little wooden table, at the other is a little round reed or cane table. Near the window stands the New Home sewing machine, so prized, coming as it does all the way from home with us. Opposite the sewing machine is a lounge, which we bought in Bombay, second-hand, as we did nearly all our furniture. We sent to Ahmedabad for half a dozen rush chairs, for which we paid seven annas each, or about twelve cents. They are light, and will not last a long time, but are comfortable and resemble



the chairs at home that are made all of cane. We wonder how they can make them so cheap. We have a half dozen dining-room chairs, made of wood with cane seats. These with our three steamer chairs, are the list of our chairs.

Our dining table is placed near the center of the dining-room, and will seat six persons nicely. Bro. Stover sits at the end, sister Ryan at one side and I at the other. On one side of this room is a cupboard for our dishes, and at the opposite side a cupboard with screen doors and sides, to allow the air to pass through. We have no cellar, and keep little food from day to day, but the little we keep over is kept fresh in the. And we keep in it also, dried fruits, sugar, tea, coffee, curry stuffs, and all dry things. In one corner of the room is a cupboard made by putting a shelf in one of our large packing boxes, and setting it on one side. With a curtain around it and oil cloth over the top, it answers for a table as well as a cupboard, in which to keep flour, rice, etc.

Over the little mantel where the clock that Bertha brought ticks away the moments, hangs the text-card, "Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation." Other texts in the same room are, "Kept by the power of God through faith," "He knoweth them that trust in Him," "Let us not be weary in well doing," "I am the Lord, I change not." We are reminded of so many of our dear friends whenever we are at the table, as well as when we are elsewhere, for nearly all of our table-ware was given to us. We bought only a few pieces here.

In our bed-rooms, besides the beds near the center of the rooms and the chest of drawers at the side, one in each room, the wash-stand is in one corner, and a little writing table at one side. Our bedsteads are of iron. At the four corners, the four posts reach high above our heads, so high that we can stand upright on the bed and our heads do not reach the top. Over these is fixed a curtain of mosquito netting, and tucked around the edges of the bed. There are no screens at the doors and windows, and the curtains protect us from the mosquitoes while we sleep. But we have had since here only a few mosquitoes and no flies. It is too dry for them now, but we are told that after the rains they come. There were a great many flies in the house when we came, but since a thorough cleaning they have disappeared.

Wilbur had a carpenter come three days, and together they made the boxes that came from home and from Bombay, into household necessities. They made several shelves, tables, and six shelves in a frame in an unused doorway upstairs, where we keep our books at present. A curtain in front keeps the dust off the books, and for the present it does very well, but when the rainy season comes it will be almost necessary to have a closed case to keep them in. At first there was but one large room upstairs, but a cloth partition extending half way to the ceiling was put through the middle, making two rooms. We have a curtain over the little doorway between, and on either side of it we have placed a small board with nails, and that is our wardrobe. Over our clothes in the wardrobe, a curtain reaches nearly to the floor. Our upper veranda extends on three sides of the rooms, and is a pleasant place to sit in the evening twilight. The house owner has promised to partition off a little part of each end of this veranda, and these then will serve us in the capacity of bath-rooms.

Here we live and are busy day after day. Our ways are simple and our lives are happy. (But the recent death of dear "father" Hoover seems to make a vacancy even here in our Indian home,

and especially since he was one of the dear brethren of the Missionary Committee). We are trying hard to grasp the language quickly, so that we may speak to the people we see day after day. The way is opening gradually for us to reach them in a number of ways. May God continue to direct us, that we may always do the best!

*Bulsar, Gujarat, India, April 5.*

#### THE ANVIL OF GOD'S WORD.

BY FANNY MORROW.

I ONCE read a poem that described the interior of a blacksmith shop. Quite a number of old and worn-out hammers lay around the room, while a solid, uninjured anvil stood in its accustomed place. Many a useful piece of work had been wrought by the smith as he vigorously pounded with these hammers upon the massive anvil. One by one the hammers wore out and were thrown away as useless. One day when the shop was cleared of rubbish they disappeared from sight; but the same anvil served many generations.

The grand idea brought out by the poem was this: The Bible or God's written Word is represented by the anvil; and infidels or those who oppose the Bible are represented by the hammers. How apt, how plain the illustration! In every age of the world there have lived men who spent much of their time in pounding away at the Bible. It was their chief delight to deride and try to destroy the written Word. Various methods have been employed, many Bibles have been burned by these people who represent the hammers; but instead of destroying the Bible they only destroy themselves. "Like a troubled sea that can not rest," they become willing subjects of the evil spirit who rules in the realms of darkness, they labor hard and wear themselves out in the vain attempt to destroy that which is immutable as the throne of God itself. Where now are Voltaire and a number of others who were once active in their warfare against the Truth? Where is Tom Paine, with his "Age of Reason"? It was once a popular book, but is now generally looked upon as a feeble effort to reason against the wisdom of God. And in this nineteenth century Robert Ingersoll is hammering vigorously. Night after night his insinuating voice charms the multitude for an hour or two while he darkens and poisons their minds by obliterating the "Truth," for which work he very eagerly receives the four hundred dollars proffered him. He tells the people that nature is merely the result of the combination of force and matter. He ignores the fact that force, uncontrolled by intelligence, is dangerous and terrible; that if the universe were for one moment left to the influence of force, uncontrolled by the divine mind, certain destruction would be the result. Poor man! he is now trying hard to wear out the anvil; but ere long he will be a worn-out hammer, useless and forgotten, for it is written, "Heaven and earth shall pass away, but my words shall not pass away."

*Ottawa, Kans*

#### THE LORD'S HALF.

BY A HUTCHISON.

A BROTHER who had long been using both tobacco and coffee, gave up the use of both for no other reason than that he might have that much more to give to the Lord's cause. And he says he enjoys his new life.

How about the Lord's half? The railroads give us one-half fare to get us to the Annual

Meeting. Now if the railroad can give us one-half, can't we give the Lord the other half? Give this one careful thought.

Six were added to the East Dayton, Ohio, congregation, recently, by baptism.

#### A QUERY.

BY E. B. WINSLOW.

As the church prohibits the making and selling of alcoholic drinks, would it not be well also to prohibit any member from buying the "accursed thing," as it is the greatest engine of destruction that the devil has to work with? "Consistency is a jewel." As the church says it is wrong to make or sell it, I think she ought to say it is wrong to buy it, and expel every one that uses it, and then she would (in this matter) be "fair as the moon, clear as the sun." Our church was the first (or among the first) to do away with slavery and now ought to be first in doing away with the greatest sin among civilized nations.

#### THE WORK OF CONSCIENCE.

ONE cold winter's day John Wesley met a poor girl who was a pupil in one of their schools. She seemed nearly frozen. He said to her: "You seem half frozen; have you nothing to wear but the linen gown?" "Sir, this is all I have." He puts his hand to his pocket, but there is no money there. He goes sadly to his room, and his walls that are hung with pictures seem to upbraid him. He strips them down, saying to himself: "How can thy Master say to thee, 'Well done, good and faithful servant?' Thou hast adorned thy walls with the money which might have screened this poor creature from the cold! O justice! O mercy! are not these pictures the blood of this poor maid?" And this was no spurt of generosity.—*S. E. Herwick*

"ONE of the gratifying evidences of the results of missionary work in foreign lands is given in the record of a Chinese missionary who says, 'I could walk from Canton to Shanghai, over eight hundred miles, not walking more than twenty miles a day, and could sleep every night in a village or town that has a little Christian community.'"

#### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion (or remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salvation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price, 15 cents per package; 40 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.00 Per Annum

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Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to scrawl, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with advice for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not expect us to render answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write regarding particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on order for bank, unless you send with them 25 cents each, to pay for collection.

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Mount Morris, Ill., May 21, 1895

A BUSINESS man in one of our eastern cities, though not a member of the church, keeps an eye on our progress. In a private communication to this office he says, "I see that where the MESSENGER circulates the most, where the members read it the most, there you have the most active members in Christian work, and also can raise the largest portion of the money for missionary work." He is correct. Could we only get the paper into every family, the members would be prompted to active work as they have never before been prompted.

DR PARKER'S People's Bible is one of the great literary productions of the age. It comprises twenty-seven large volumes, and gives to the world a complete commentary on the entire Old and New Testaments. When the doctor commenced the work years ago it was feared that he would never complete it as he contemplated. It was believed that no living man possessed the strength and ability combined, to write such a work. But the task is now completed, and the twenty-seven volumes will soon be ready for use. Send us your address and we will forward you a well-written descriptive catalogue of this remarkable commentary.

BRO. J. G. ROYER, who returned from the East last Monday morning, reports an interesting trip among some of the churches in Pennsylvania. While in Germantown he had the pleasure of preaching the 125th anniversary sermon for the Brethren the church having been dedicated May 1, 1770. He also attended the District Meeting of Eastern Pennsylvania, and speaks encouragingly of the outlook of the churches in that part of the Brotherhood, and thinks that they have the material with which to accomplish a grand work. Bro. C. Bucher is to represent the District on the Standing Committee. He also stopped with the Brethren in Washington. They feel greatly the need of a house of worship of their own, and it is to be hoped that ere long their wants in this respect will be supplied.

Just a few minutes after starting the press, we received the following from Bro. E. W. Storer. We stop the press, and insert it here:

UNION BRIDGE, MD., May 13.

The Trunk Lines have decided on a rate of one fare for round-trip tickets to the Annual Meeting, to be on sale from May 24 to June 3 inclusive; good to return in 30 days from date of purchase. Fare from Baltimore and Hagerstown, \$20.

## WABASH ROAD.

THE following contains the official announcement of the General Passenger Agent, C. S. Crane, in behalf of the Wabash R. R., for all who come from the West, via Kansas City, to the Annual Meeting. A one fare round trip is expected on the various roads in Kansas, though no official announcement is yet authorized:

To all ticket agents Wabash R. R. and connecting lines:

For this occasion you may sell excursion tickets to Decatur and return at rate of one fare for the round trip, May 27 to June 3, 1895 inclusive. Tickets must be limited to continuous passage in each direction, with final limit of June 30. Agents will see that they are provided with supply of tickets sufficient to meet all demands, as a large attendance is anticipated.

No stop over will be allowed. Agents at common points will advise this department at once if the rates, dates of sale, limits, etc., differ from those of competing lines.

## WHY WAS JESUS BAPTIZED?

IT is said that Jesus came from Nazareth of Galilee, to be baptized of John in the Jordan. Mark 1:9. That was quite a distance to come to be baptized, probably eighty miles. He could have remained in Galilee and preached without being baptized. But that was not the will of the Lord. He did not propose to neglect even one important duty that was to be required of his followers. He was pure in heart and conduct, and absolutely without sin. He did not need baptism. Though an initiatory rite, he still did not need it, for he was in the kingdom from the beginning. He needed no separation from the world, for he was not of the world, yet he must be baptized, and hence travels eighty miles for that purpose. Some people can not go one mile to receive the sacred rite. They have not faith enough.

Why should Jesus come to John? Well, John was a man sent from God. Besides he administered a baptism that was from heaven. As Jesus was with the Father before the world was, and was therefore from heaven, it was fitting indeed that he should receive the rite from one that was sent by God, and administered a rite that was from heaven. A more remarkable coincidence could hardly have occurred. But why be baptized at all? Thousands of professed Christians go through the world without the rite of baptism. If any one should be justifiable in neglecting the outward ceremony Jesus was that person. But he did not choose to do so. Even John did not understand why one so good should undergo the same external course prescribed for a vile sinner. But Jesus told him that it was becoming for them to fulfill all righteousness. That satisfied John's mind, and he baptized the Son of God with all possible solemnity. There were no sins to be remitted. He went into the water pure and came out pure. He was God's Son before he went into the Jordan; he was the same when he emerged from the water. But he had practiced just what he was sent to preach. He had set a becoming example for all future generations. No one can now refuse this sacred rite and refer to the example of Jesus. What

the Master did will forever stand as a rebuke to those who neglect this rite, and thus reject the counsel of God against themselves. Jesus, the purest being the world has ever seen, submitted to the rite. Most assuredly no one can, with any show of consistency, refuse to be baptized.

J. H. M.

## REACHING THE POOR.

THAT the Salvation Army is doing a wonderful work among the poor in our large cities, will not for one moment be questioned by those who are informed concerning its doings. But the Army itself is not organized and run as the Gospel directs. Fifes and drums may do for worldly armies, but are not in keeping with the spirit of Christianity. Still the Army is reaching a class of people that most of the churches never think of trying to reach. But if the churches of the land would do their duty, and reach out the hand to the poor, and help them as the Founder of the Christian religion intended should be done, there would be no occasion for the Salvation Army.

We fear that our own people are not reaching the poor and unfortunate as they should. We are growing contented with our doctrine, with our privileges, and do not think of having the Gospel carried to the poor. Nor do we give due attention to the unfortunate. We are rather inclined to shun them and seek converts among the more respectable. It is right that we should labor for the conversion of the better class, but the poor and unfortunate ought not to be passed by. Every church ought to be doing some of the work that is left for the Salvation Army. They ought to reach down and not spend all their time, influence and money reaching those high in the stations of life.

To reach the poor we must carry the Gospel to them. They cannot, for the present at least, be induced to come to our places of public preaching. He who reaches them must do as did Jesus and the apostles, go where the people may be found. Here is a great field for any people who will undertake the work. Shall we do it, or shall we not?

J. H. M.

## OUR DISTRICT MEETING.

THIS year the District Meeting for Northern Illinois was held at Franklin Grove, May 8. The evening before a love feast was held. The attendance was large and the order and interest excellent. The feast was characterized by an unusual degree of solemnity. Bro. D. E. Price officiated. It was one of the largest and most spiritual feasts we have attended in the State.

At the same hour another feast was held at the home of Bro. Levi Trostle, for the special benefit of sister Trostle, who has been greatly afflicted for some time, with a cancer. It was indeed a feast to her soul, and proved a blessing to all those who were present. Our sister, at least, can not expect to remain long in this world, but she seems perfectly reconciled to the change awaiting her, realizing that there is a far better world beyond the mystic river.

The District Meeting was opened the next morning at 8 A. M., by the usual exercises. Bro. Edmund Forney was elected Moderator, and presided over the Meeting with fairness. The entire forenoon was occupied with work pertaining to our different missionary departments and the Old People's and Orphans' Home. The reports from the mission points were encouraging and



gave assurance of a still greater future for the church in this line. The prospects in Wisconsin, where there are several mission points, is especially promising. It was also decided to raise \$1,000 for home missionary work during the coming year. An effort is also to be made to raise in Northern Illinois an endowment fund for this department of work.

The report of the Old People's and Orphan's Home was quite satisfactory. The institution is in good running order, and, by the help of interest on endowments, and money promised by a few churches that have not yet paid up their old quotas, has been made about self-supporting. We look upon the Home as one of the great and good works among us.

There were a few queries before the Meeting. One of them was discussed with more than ordinary animation, and then sent to the Annual Meeting. A few others were passed upon, and spread upon the Minutes. We also renewed our call for the Annual Meeting.

The Meeting throughout passed off very pleasantly, and closed with the best of feelings. While not as much work was accomplished as at some of our former meetings, still we feel that we are making some progress. The weather was delightful, and the accommodations first class. The members and friends at Franklin Grove know how to make their visitors comfortable. A more cheerful place for a District Meeting could not be found. Our next meeting is to be held with the Brethren at Waddam's Grove. J. H. M.

#### WINDFALLS.

(Continued.)

ELD. WM. HOWE, who has been one among our most active workers in the Middle District of Pennsylvania, has been unwell for sometime, and quite ill part of the time of late, but at this writing we are glad to say he is some better. And as the summer fully opens we hope that he may be restored to his usual health! We ask for him the sympathy and prayers of God's people! It seems only a few years ago that we thought and talked about the work of the old brethren. But as we now think, the thought comes to us, Who and where are the old brethren? We still have, and always will have, "old brethren," yet how frequently are the names and persons of them being changed! Soon, very soon, the young brethren of to-day will be the old brethren. We are falling into line as the older ones pass out, and the great thought with us should be, Are we, indeed, filling their places? We ought to do it, and more, because of the greater advantages we are having over those of our forefathers. With increased possibilities come enlarged responsibilities. This we ought to feel, and not measure our work by what our fathers did, but by what the Lord has enabled us to do.

On last Monday evening we had quite a sudden and sad death among us. It was the evening of our regular monthly church-meeting. Our sister, Catherine M. Young, after a full day's work, being in her usual health, started to the meeting. While passing up through the campus of the Juniata College, she became sick and sat down on a seat by the walk. Help was at once summoned, and though Dr. Brumbaugh happened to be near by, and was there in a few minutes, all help proved of no avail, and in a very short time she was dead, even before the family

could be called to her side. Sister Young was a regular attendant at the church services, a good earnest Christian, a kind neighbor, and an affectionate wife and mother, and will be greatly missed in all the relations in life in which she moved. She leaves a husband and three children,—one son and two daughters,—to whom we extend our sympathies in this, the time of their deep bereavement.

According to appointment, the District Meeting for Middle Pennsylvania was held on the eighth day of May, in the New Enterprise congregation. The churches were all represented by delegates but one. Outside of the Old Folks' Home, the mission work and the Sunday-school work, there was but little for the meeting to do, and only one paper was sent to Annual Meeting. This calls for the reconsideration of a decision made years ago, and one that has become obsolete in a large number of our churches. This kind of decisions, when no more practical, should be taken out of the way, as they often cause trouble after, by common consent, they are dead.

The meeting was a good one, and the Old Folks' Home, the mission work, and the Sunday schools received a due and proper share of consideration. The weather being fair and pleasant, the attendance was quite large, but the brethren and sisters there proved themselves to be quite equal to the occasion, and all were amply provided for.

During the meeting it was made manifest that the Home Mission Board has not only been doing efficient work, but that the field is greatly enlarging, and that much more money and work are being needed that our borders be enlarged and there be no loss of souls. Promising fields are opening all around, and the need of houses for worship is becoming more apparent every day. To supply this need, we must have more money, and to get more money, we must exercise more liberality, and to do this, we must have more of that trusting faith in God which will enable us to rely upon the promises, so that we can feel sure that the liberal soul shall be made fat, and that the Lord does love the cheerful giver. If the Lord would not trust us more fully than the most of us do him, we would all be paupers without house or home.

On our way home from the District Meeting we had the pleasure of meeting Bro. Geo. B. Holsinger, of the "Bridgewater Normal," who was on his way to see his father, living on Piney Creek, near Williamsburgh, and who was reported to him as being quite sick. He informed us that the school there, though not largely attended, is getting along smoothly and doing good work. He thinks that Bro. Walter B. Yount as principal, is the right man in the right place, and is filling the position to the satisfaction of all the parties concerned. We were glad to hear so good a report, but it was not more than we would expect of one possessing so many good traits of character. Clear conceptions of the right, and goodness of heart, form a good combination that will always produce good results. Bro. Holsinger heads the Music Department of the school and fills the position largely, both physically and musically.

If a full bloom means a large crop of fruit, we will certainly be blessed in this way for the present year. During our late visit out in the country and through the farming communities, we saw such a profusion of blossoms as never before.

The trees in the orchards and around the houses were literally covered with blossoms, and the air was filled with the odor. All kinds of fruits promise a large yield, except the peaches and the earlier varieties of sweet cherries. The bloom of these was largely frozen during the severe blizzards of the past winter. Although the greater part of these fruits were frozen, yet in sheltered localities fair crops are promised. In our hilly country the lay of the land and exposures to the storms have as much to do with the crops of fruit as the grains; and even this is different as the seasons differ. Sometimes a southern exposure escapes the rigors of ice and storms, while in other seasons a northern exposure is fruitful, and a southern laid waste and bare. But because of the variety of exposures, altitudes and seclusions, we scarcely ever have a complete failure of crops, either in the grains or fruits, so that we have little grounds for grumbling, and great cause for thanksgiving,—much more than we appreciate or give.

Our church work, or religious farming, though not as good as we would like to see it, is not at all discouraging. Many of the churches have had fairly good gatherings, while in others, the crops have been small, and from some there has been no crop at all. Just what the cause is we don't know. Whether in the kind of seed sown, in the soil or in the sowers, we know not; but our observations have told us that in the churches where there is love and union, with an active ministry and a working laity, fruits, more or less, have followed.

Unfortunately, we don't have all of these essential elements in all of our churches and, as a result, the increase has been correspondingly small. Fish won't bite at empty hooks, neither will bare fields, occupied by lean and grumbling Christians, attract souls that are hungering and thirsting for the Bread and Water of Life. The Psalmist saw in the church green pastures and still waters,—a place for feasting and safety,—and so it is and should appear to those on the outside. If we are not helping to make it such, the fault is with us. We fail in making it an attractive place because we are holding our heads the wrong way,—perhaps reaching them out through the cracks in search of the outside, instead of enjoying the food within. If we want to induce others to come in, we must get away from the gaps and bars, and show that we are fully satisfied with the food within,—that the church with her services is the most precious, the sweetest and the dearest place on earth. With some of us there is too much singing, "I love thy kingdom, Lord," while we are pulling and kicking outside of the church traces. If we want to be drawing lights for others, we must keep inside ourselves, and put ourselves squarely to the work. This is the earnest of our sincerity and purpose. It proves that we have found within the church that which our souls desired, and, above all things else, needed, and that we are satisfied.

After all, it is the living of Christian people that does the most successful preaching. Good preaching and bad living never was, and never can be, a drawing card for the church of Christ. The religion of Jesus Christ is a life-living duplication of the blessed life of the Christ who lived in this world that we might live after him. So far as we do this, we set before the world his religion. How nearly are we doing this?

H. B. B.



## QUERISTS' DEPARTMENT.

In 1 Cor. 11: 20, 21 we read: "When ye come together therefore into one place, this is not to eat the Lord's supper. What! have ye not houses to eat and to drink in? or despise ye the church of God?" From this it would seem that Paul forbids a full meal. S. B.

If the Scripture reads just that way one might so infer. Our querist omits the very verse that explains what Paul refers to, viz, verse 21. It reads thus: "For in eating every one takes before other his own supper: and one is hungry, and another is drunken." The apostles gave the brethren at Corinth to understand that each one eating his own supper in a selfish manner was not eating the Lord's Supper. Hence he tells them "When ye come together therefore unto one place, this is not to eat the Lord's Supper." They did not eat the Lord's Supper, but their own supper. There is no argument here against the full meal, but there are objections urged against the abuse of that meal. The Lord's Supper is a consecrated meal, prepared and set apart for a sacred purpose, and all those who partake of it in an orderly and acceptable manner must tarry one for the other.

Paul tells the women to veil themselves during prayer. 1 Cor. 11: 5. As your people have substituted the cap in lieu of the veil, I should wish to know if it is Scriptural to do so? Is it not also Scriptural to substitute sprinkling for immersion? A. M. BAKER.

To begin with, sprinkling is no baptism at all. We should not even attempt to use nothing in the place of something. The veil was a covering. So also is the cap, if properly made. If it is made of a very small bit of material, and placed merely on the back of the head, we doubt its being the covering insisted upon by Paul. The veil in the times of the apostles, was a prayer covering. To-day the cap is the only recognized prayer-covering. To substitute one thing for another, when they are equal, is all right. So far as we can see, the veil and the cap are equal as a covering, but sprinkling and immersion are not equal.

To what church did John Winebrenner belong before he united with the Church of God? D. M. ROSS.

He was a minister in the German Reformed church, from 1820 to 1825, when the separation probably took place.

Please explain Matt. 4: 1. It reads thus: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." By what spirit was he led? DAVID SHONG.

By the Holy Spirit. The same Spirit that came upon him at his baptism.

We have just organized a Sunday school. Some of our most substantial members oppose it; and therefore will not teach in any of the classes. We need teachers, but cannot secure the assistance of members for that purpose. What shall we do? There is a good moral man here, the son of members. He is well qualified to teach, and is willing, but some think he ought not to teach because he is not a member. Would it be right to have him teach? S. S. WORKER.

To have those not members teach in our Sunday schools is sometimes a very unfortunate necessity. The members who can teach, and yet will not, are the last ones who should complain when the Superintendent is compelled to call upon non-professors to teach the young. In our regular services we much prefer to have members lead all the songs, yet we have held hundreds of meetings where we had to rely upon others to lead the singing. These are some of the unfortunate necessities in localities where there happens to be a lack of properly-qualified working members. Those having charge of Sunday schools

and meetings in such localities, must depend largely upon their judgment, and do the very best they can; and yet every possible effort should be made to so train and develop our members that we may be able to select all of our Sunday-school workers, as well as our singers, from their number. It is a sad comment on Christianity when we are compelled to call upon the unconverted to assist us in conducting our religious services.

Is it right and Scriptural for a young and single man to be selected to the office of deacon? S. S. TOMBAUGH.

If a young, single brother is qualified to perform the work intrusted to deacons, we see nothing unscriptural in selecting such to serve in that office.

What was the defilement the Jews feared, mentioned in John 18: 28? And how long would it have taken them to cleanse themselves? P. J. BLOUGH.

The Jews considered it a defilement to even enter the house of a Gentile, and as that was a day of special importance, they would not run the risk of becoming defiled. Should they have entered the hall of judgment and become defiled, they would have remained unclean until evening, and could therefore have taken no part in any religious service until after sundown. As the pass-over was to be killed after three o'clock of that day, and as it was important that these Jews should take part in preparing for the evening repast, it follows that if they would become defiled they could not take the part in the institution as they desired.

Will the redeemed know each other in heaven? If so, will it mar the pleasure of any one by finding out that some of his near relatives are unsaved? A. J. BLOUGH.

In heaven the righteous are to sit down with Abraham, Isaac and Jacob. We can see no force in the promise if we are not to know them. To know them settles the problem of knowing each other. Elijah was translated into heaven, yet he was recognized when he appeared on the Mount of Transfiguration. Moses could also be recognized. The rich man recognized both Lazarus and Abraham when he saw them in the other world, even afar off. On reaching the abode of the redeemed, our ideas of happiness will probably be so changed as not to be in the least affected by those related to us in the flesh. Attachment will be higher than that pertaining to the flesh. Our natures will be susceptible of being perfectly reconciled to the rulings of Providence.

Is it right to perform the annual visit to a sister with her head uncovered? B. F. LIGHTNER.

Sisters who do not put on the prayer-covering during the visit should be kindly instructed concerning their duty. Some of them may have to be admonished several times before they fully understand the importance of the prayer-covering. But under no circumstances fail to perform the visit in a becoming and reverent manner. Due reverence upon the part of those performing the visit will always favorably impress sisters, as well as brethren, who chance to be out of order in some respects.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Acts 2: 21. Please explain. NANNIE HARMON.

In verse 38, of the same chapter, Peter tells the people just how to call on the name of the Lord by saying, "Repent and be baptized every one of you," etc. To call on the name of the Lord implies the acceptance of the terms of pardon as the Lord has given them. Paul called on the name

of the Lord most earnestly, but he complied with the condition of pardon and was saved. So it will be with every sinner who sincerely accepts these conditions.

Would it be right to say the Lord's Prayer at the table instead of returning thanks? C. S.

The Lord's Prayer was not originally intended for use at the table in place of a suitable form of returning thanks, and yet we would not consider it wrong to use it. It is a form of prayer that may be used at any time, and under all circumstances. Still we may become so formal in its use as to lose the spirit that should always accompany any form of prayer with thanksgiving. J. H. M.

## THE UNPARDONABLE SIN.

AN editor was asked if it is now possible for one to commit the unpardonable sin. Here is his answer: "Yes, the man who sins persistently against light and knowledge, stubbornly rejecting Christ until his moral nature has been hardened past feeling, and his conscience has become seared beyond the power of repentance, has committed the unpardonable sin,—the wounding to the death of his own moral nature. It may be reached at once by a final, decisive rejection of the truth, shutting out the light forever, or it may be reached gradually, by a process of moral hardening which deadens the soul to the highest motives of the Gospel. But the man who has reached that awful state is not troubled about his condition in the least. He is insensible to the danger, and even death and the judgment have no terrors for him. The stupor and insensibility of moral death are upon him. When that condition is reached, the man's destiny is determined. He does not have to wait till death. Of such it may be said, 'Let him that is unrighteous be unrighteous still; and let him that is filthy be filthy still.' A condition of moral fixedness in evil has been reached, which neither the terrors of death nor the solemnity of the judgment can change. God forbid that any of our readers should ever come into this hopeless condition!"

ONE of our exchanges has this item. It may apply to some of our readers as well: "A benevolent gentleman said, 'A few days since, I carried to a poor Christian woman a comforter (warm, but well-worn), and two loaves of bread,—good bread, but a little stale. The weather was very cold, and the comforter was gratefully received. The poor woman was hungry, and the bread was better than she usually obtained. But, while listening to the sermon to-day, I thought, that, had I reflected that it was Jesus I was visiting, in the person of one of his disciples, I would have taken a new comforter and fresh loaves of bread.'"

It is said that in one of our large cities there is the utmost consternation among many "respectable" business men. It is not on account of the income tax, the "silver craze," or anything of that sort, but because they have found out that certain detectives have "kodaked" them in some of their haunts,—saloons, gambling dens, and even more disreputable places. What a terrible thought it must be to a "respectable" man to know that his photograph in such surroundings is abroad and likely to turn up against him! There will be a greater consternation at the judgment, when millions will be called upon to face the pictures of their unguarded lives during their brief sojourn upon the earth.



SOME of the Baptists in the South have curious notions concerning the privilege of the Christian woman in church. Not long since a distinguished minister in Kentucky asserted that for a woman to quote even a verse of Scripture aloud in a Sunday-school meeting is the greatest sin she could commit, inasmuch as it is using the Word with which to disobey the Scriptures, which forbids her to speak in public. Had he lived in the time of the apostles, some of the holy women would have taught him the way of the Lord more perfectly. It would be strange teaching indeed that would forbid holy women quoting aloud the Word of God in Sunday school, in prayer meeting or in Bible meetings.

WE are in receipt of a well-written letter from an earnest sister who happens to know just how the information was obtained for the illustrated article going the rounds of the papers, concerning the Brethren. She says the matter was prepared by two young sports, who had no regard for facts; that some of the pictures are frauds, and represent scenes having no connection with our people in any manner. We suggest that our members do not fret themselves about this class of evil-doers. They will have their day and their sport, but they must, with the rest of us, meet at the judgment, and there the wrongs will be righted. We should go on about our Father's business, knowing that we shall be judged by what we are and not by what others say of us.

LOVE is by its very nature active. It must be outgoing and outgiving, seeking and finding expression. If from any reason its concealment be a duty, the heart is a loser by its passivity and inaction. Left to its own choice, love never shuts itself up within itself. It joys in overflow and outreach. God is love, and God shows his love continually. Love is of God, and, like God, love shows itself to its object. If you love your child, your child will know it. If you love wife, or husband, or brother, or friend, or neighbor, you will not be satisfied without giving expression of your love for that dear one, any more than that dear one would be satisfied with your love without its expression. Unexpressed love is love wronged and love stifled. If you have love for any human being, give it expression, and you will be a gainers while being a giver.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Salem, Kans. — A soul-cheering love feast was held at Salem, Reno Co., Kans., May 4 and 5. — *I. H. Miller.*

Timber Lake, Okla. — The members of Timber Lake and Helena will meet for organization at Bro. A. Robert's, June 6. Brethren G. E. Studebaker and F. H. Bradley will be with us and give us some meetings, which will be gladly received. — *P. S. Hartman.*

Dayton, Ohio. — Our meetings closed Sunday evening, May 5, with ten accessions by baptism. Bro. Trout did not hesitate to declare the whole counsel of God. Many lasting impressions were made and may result in the conversion of many. — *Elmer Wombold, 17 Farley St., May 7.*

Fowler, Kans. — Bro. Bradley came to us and held two good meetings and we went to Bro. Curring's and had one meeting and one was added to the church by baptism. It is the last one in our house. I can now say, "As for me and my house, we will serve the Lord," as we are all members. Bro. Bradley left March 25 for Santa Fe. — *William Lake, March 22.*

Madisonburg, Ohio. — Sister Isabel Irvin, of Golden Corners, Wayne Co., Ohio, widow of our late lamented elder, George Irvin, has been seriously sick for several weeks and earnestly desires the prayers of the brethren and sisters in her behalf. Several weeks ago she was anointed in the name of the Lord. — *Albert C. Wiand.*

Chesterfield, S. C. — In my article on "Farewell Sermons," on page 275, No. 13, the omission of a comma after the word "congregation," in the fifth line, makes me say that some preachers leave a congregation because they are expected to, when I intended to say that some preach a "farewell sermon" because they are expected to. — *N. R. Baker.*

Oran, Ohio. — The members of the Loramie church have had a season of rejoicing. We began a meeting April 27 and continued until May 5, closing with a love feast. Our hearts were made glad when six prodigals came into the fold, to walk, we trust, in newness of life. Our efficient elder, I. J. Rosenberger, conducted the meetings. — *Jonathan Hoover, May 7.*

Prairie View, Mo. — We met in quarterly council May 4. We elected two delegates to District Meeting, brethren David Bowman and H. J. Berkey. Several queries were sent to District Meeting. We decided to hold a series of meetings sometime in August. Bro. Geo. A. Shamberger, of Louisiana, is to do the preaching. — *Bertha Krieg, St. Martin's, Mo., May 7.*

Goodland, Kans. — April 27 the Fairview church met in quarterly council. All business was transacted to the satisfaction of all. We decided to hold our love feast at the church, six miles southwest of Goodland. If any of the ministering brethren pass this way at that time we would be pleased to have them stop. All are invited to be with us. Meeting will commence June 29, at 2 P. M. Meeting over Sunday. — *J. F. Cline.*

Adrian, Mo. — The Mound church held their love feast the evening of May 4. The church was well represented, and at 4:30 o'clock the services were opened in regular order, and after a few remarks and the consent of the church, each member was called to one side, and a choice held for a deacon. As it was getting late the installation services were left till next morning. About sixty members communed. Ministers present from other churches were brethren Barnhart, Glick, Mohler and John. Bro. Barnhart officiated. Sunday morning we met for Sunday school at 9:30, after which Bro. Ira and sister Hannah Witmore were installed into the office of deacon; then Bro. Barnhart preached for us. In the evening we had song service and preaching by brethren Mohler and Barnhart. Thus ended a quiet and enjoyable meeting. — *Albert J. Smith, May 6.*

Annual Meeting Lodging. — For the benefit of those who have ordered their lodging, I will say that all will be supplied in due time. We hope all that expect to attend this meeting will send in their names so we can arrange for their lodging before their arrival on the grounds. Remember, the price is 20 cents for each person per night. We still have plenty of tents near the tabernacle to rent for ten days at the following prices, to be paid when ordered: Tent, ten by twelve, \$2.00; twelve by fourteen, \$2.50. These will only be rented to those ordering on or before May 20. Spring cots, comforter and pillow will be furnished for use in tents for 50 cents, or cot alone for twenty-five cents. All orders for lodging should be sent in at once, thus avoiding much confusion. We hope to accommodate all with comfortable lodging during this meeting. Address all orders to the undersigned. — *J. M. Shively, Cerro Gordo, Ill., May 4.*

Poudre Valley, Colo. — Our second quarterly council passed off very pleasantly April 13. Bro. Samuel Pye was elected to represent the church at District Meeting, with the writer as alternate. Bro. Pye deeming it not expedient to go, the writer represented this church. The meeting was a most enjoyable one to me. Everything passed off very pleasantly. The Belleville brethren and sisters know how to make strangers feel at home among them. — *D. M. Click, Ft. Collins, Colo.*

Macoupin Creek, Ill. — Our quarterly council was held yesterday. All business passed off pleasantly. Two were received by letter. Our Communion was appointed for Oct. 25, at 4 P. M. Church treasury, also Book and Tract Work, General and Home Missions, received attention. We decided to use the *Brethren's Quarterly* in Sunday school and the *Brethren's Song Book* for church music. Some other business was all done and we were on our way home before 1 P. M. To-day after meeting one was added by baptism. — *Michael Flory, Girard, Ill., May 5.*

Gando, N. Dak. — I am confined to my room from a serious accident which happened April 29. While we were trying to swing a crippled ox, the heavy timbers gave way, and a team pulling at the rope caused the timbers to strike me in my side with great force, which fractured some of my ribs; and the inward bruises, together with the shock, caused intense pain for a few days, but I am now gaining as rapidly as could be expected. I hope to be at Annual Meeting if I am well enough. Our meetings and Sunday school are moving off very well. The dear brethren and sisters are full of zeal and spiritual life, taking right steps to build up churches on the plains of the Northwest. The Lord is blessing us with bountiful rains, which make the large grain fields look lovely. It looks now as though the failure of last year might be fully compensated for this season. The Lord rules all things for our good and we should the more love him. Bro. Beckwith is looking after the tract supply and, with others, is faithfully distributing them. The Lord be praised. — *A. B. Peters, May 5.*

Tuscarawas, Ohio. — We are still alive to the work of the Master. We can report love, peace and union among us. Our Sunday school was reorganized some time since, by electing Bro. A. W. Yulzsy, Superintendent, with the assistance of a full corps of officers. The school is well attended, a splendid interest is awakened in Sunday-school work. In connection with the school we organized a singing class. Sister Jennie Kahler is our teacher. Sister Kahler is an excellent instructor in music. We use the *Brethren's "New Song Book."* April 27 we met in church council. Quite an amount of business came before the meeting, but all was disposed of in a Christian manner. Our regular meetings are quite well attended and the outlook for the future is excellent. I have been thinking that it would be a splendid idea for every local church to see that their ministers have the privilege of attending Annual Meeting. By so doing the minister would receive much needed encouragement and an inspiration to work more zealously, and strictly in harmony with the advice of Annual Meeting, knowing how decisions are arrived at by the Annual Meeting. Our prayer is that the coming meeting will pass off smoothly, and the cause of the Master be pushed farther on. God bless all who can and will attend. The writer will be present in mind only, and by prayer, as, on account of financial circumstances, he cannot attend. — *R. R. Shroyer, Pierce, Ohio.*



Lone Star, Kans.—Bro. Young was with us again and preached three interesting sermons. On Sunday one more expressed a desire to go with us. After services many came to a beautiful stream and saw one of the most highly respected ladies of this community buried with Christ in baptism. A great interest was shown and more seem very near. Let many prayers go up for the cause at this place.—*Laura Thomas, May 8*

Cedar County Church, Mo.—Bro. W. H. Miller, of Adrian, Mo., came to us Friday, May 3, to hold a few meetings. We had meetings each evening, and Sunday at 11 o'clock, till Tuesday, May 7. Bro. Miller did some excellent preaching. This church is still increasing. One dear young sister became tired of sin and came out on the Lord's side and was baptized. Others are counting the cost.—*Ada Clark, Jerico, Mo., May 10.*

Chapman Creek Church, Kans.—Yesterday was a day of rejoicing for the members in our arm of the church. Bro. C. H. Brown, of the Abilene church, was with us over Sunday. After preaching we repaired to the water's side, where twelve precious souls were buried with Christ in baptism, and rose, we trust, to walk in newness of life. Others are near the kingdom. Surely we feel that God's Spirit is striving with the children of men.—*J. S. Baumbaugh, Moonlight, Kans., May 6.*

Mohawk Valley Church, Oregon.—The little band of members composing this church are striving for the advancement of the cause of our blessed Redeemer. Husband and myself consider the GOSPEL MESSENGER worthy of a visit into every family of our Brotherhood. We read our GOSPEL MESSENGERS, then mail them to a poor, isolated sister. She reads them, then distributes them among her neighbors. We prize our church paper very highly. We also are well pleased with the *Brethren's Missionary Visitor* and think it ought to be more extensively circulated. We ask an interest in the prayers of our brethren and sisters, for our trials are many here on the frontier.—*Nancy Bahr, Isabel, Oregon, May 4*

North Manchester, Ind.—Our regular quarterly council was held May 4. Much business was disposed of. The adjoining elders were with us, also G. B. Heeter, D. Hollinger and Bro. Holsinger, of Ladoga, Ind. At the close of the meeting one was received by baptism, making two since our last report. The adjoining elders stayed with us during our meetings Sunday and gave us much good council. Eld. Jacob Saell gave us quite an interesting talk at the close of our Sunday school, which was very edifying and encouraging to all present. Bro. D. Hodgden is to hold a series of meetings for us in December. Our church, we think, is in a healthy condition spiritually.—*C. C. Arnold, May 10.*

Salem, Kans.—Our visiting brethren made their yearly visit April 23 and on the 27th the church met in council to adjust such matters as might be presented by the brethren. Very little business was reported, hence only some unfinished business and such as is necessary preparatory to a love feast was transacted. This was done with the best of feeling. May 4 we held our feast, which was well attended. One hundred and ten communed. Brethren E. Eby, M. Brubaker, F. Miller and Henry Brubaker were the ministers present. Bro. Eby officiated. On the 5th our Sunday school met at 9:30. After the usual lesson exercises were over we had a children's meeting. The children were addressed by the brethren. We have in our church a children's mission which does a good work. Sister Laura Dettler is at the head of this noble work.—*L. E. Fahrney, Sterling, Kans., May 9.*

Mound Valley Church, Okla.—Eld. Marshal Ennis, of El Reno, came to this part of the country the last of April and stayed with us over Sunday and gave us six sermons. May 4 we met in council to organize. There were nine letters handed in and there are eleven more members who did not have their letters with them, so we deferred to fully organize, only electing a secretary and treasurer and Bro. Ennis is our elder. We also organized a Sunday school and Bible meeting and left an appointment for our quarterly council, to be held here on the first Saturday of August, when we will more fully organize, and if there are any brethren or sisters living near they should try to be present at next quarterly meeting, or correspond with the clerk. We would like to have some good ministering brother to locate with us here. We have a good country and land is cheap yet. All letters accompanied with stamp will be cheerfully answered.—*J. D. Showalter, Thomas, Okla., May 6.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have and a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Railroad Arrangements for Annual Meeting.

ARRANGEMENTS have been perfected by the C. B. & Q. and the Illinois Central railways to take our brethren and friends to Decatur to attend the Annual Conference, at one fare for the round trip. The following time tables are given. The fare from Mt. Morris will be \$5.50. Take notice, through train from Mt. Morris, Maryland, etc., will leave only on Saturday, June 1, as per time table below:

#### C. B. & Q. Time Table.

Lv. Savanna,....4:20 A. M.	Lv. Rochelle,....6:23 A. M.
Lv. Chadwick,....4:52 A. M.	Lv. Aurora,....9:35 A. M.
Lv. Milledgeville, 5:03 A. M.	Ar. Mendota,....11:03 A. M.
Lv. Maryland,....5:19 A. M.	Lv. Mendota,....12:16 A. M.
Lv. Mt. Morris,....5:30 A. M.	on Illinois Central.
Lv. Oregon,....5:50 A. M.	Ar. Decatur,....5:05 P. M.

#### I. C. Time Table.

Lv. Warren,....9:02 A. M.	Lv. Haldane,....10:25 A. M.
Lv. Nora,....9:09 A. M.	Lv. Polo,....10:35 A. M.
Lv. Wadham's Grove,....9:17 A. M.	Lv. Wooten g., 10:46 A. M.
.....9:17 A. M.	Lv. Dixon,....11:01 A. M.
Lv. Lena,....9:23 A. M.	Ar. Mendota,....12:01 Noon.
Lv. Freeport,....9:55 A. M.	Lv. Mendota,....12:16 P. M.
Lv. Forreston,....10:17 A. M.	Ar. Decatur,....5:05 P. M.

### Death of Eld. Joseph Ogg.

ELD. JOSEPH OGG, of the Root River, Minn., congregation, died April 28, 1895, aged 67 years, 6 months and 7 days. On the first day of May his remains were peacefully laid away to await the resurrection morn. The occasion brought out the largest concourse of people of any funeral held in the history of our congregation. For many months he had been a great sufferer from a complication of diseases. He had been a man of strong constitution. He was born in Virginia and moved with his parents to Garrett County, Md., where he grew up to manhood. He joined the Brethren church in his young days and was married to Susan Baughly in 1850 and moved from there to Waterloo, Iowa, in 1855. One year later he settled on a claim in Minnesota, where he resided until his death. He was elected to the ministry in 1856, while living in Waterloo, Iowa, and in 1871 was ordained elder of the Root River congregation. He has been in the service of the Lord for about forty-six years. He always filled

his place in the sanctuary when able to do so and many were the words of warning that fell from his lips. There are left a Christian wife and eight children, all in the church except one. The funeral services were conducted by Bro. Harvey Eikenberry, of Greene, Iowa, from 1 Cor. 15 and latter part of 1 Thess.

SARAH E. BURGHLY.

From Linwood, Md.

I CAME from Baltimore up here among old friends, to improve my health, and while here it was my privilege and pleasure to attend the love feast at Pipe Creek church, May 4. Many times in my childhood have I attended church and Sunday school there, but never before entered that sanctuary as a servant of our dear, loving Savior. It was a divine pleasure to me to know that I could sit at the Lord's table in the holy place where I used to receive instruction in God's holy Word. In looking over the Lord's table I noticed there were about two-thirds more women than men. Why is it that in so many congregations there are so many more women than men? Our souls were richly fed with the pure and unadulterated Word of God. We were made to realize that "where two or three are gathered together in my name there am I in the midst."

C. TEMPIE SAUBLE.

May 8.

Jottings by the Way.

On April 1 we had the pleasure of meeting the members of the Upper Conewago church, Adams Co., Pa. Preaching began at 10 A. M. and the people remained at the church all day. In the evening a large number of brethren and sisters seated themselves around the table of the Lord. The brethren here practice the double mode of feet-washing. We would like to see our Brotherhood more united on this question. Bro. David Long, of Fairplay, Md., officiated in the services of the evening. The next day, May 2, the church met in District Council, it being the time and place for the Meeting of the Southern District of Pennsylvania. Considerable business was transacted. Nothing but good feeling and brotherly love seemed to exist in all the discussions, and the meeting passed off very pleasantly. A collection was taken for the Washington church. The amount raised was \$1.94. May the Lord bless the few that gave, and help others to see the importance of giving the Gospel to every creature.

We also had the pleasure of attending a love feast at Price's church, in the Antietam congregation, Pa., May 4. This church is located one mile from Waynesboro. One thing that made the meeting very interesting to us was to see so many young people engaged in the service of the Lord. This was one of the most quiet and pleasant meetings we ever attended. It was indeed a feast to the soul. Bro. Daniel Stouffer officiated. The church at Waynesboro is alive to church and Sunday-school work and they are receiving a reward for their labors, even in this life, by having many young and precious souls born into the kingdom of grace.

We are now in the Manor congregation, Md., working in the interest of the Mission Board. If the Lord will, we expect to be at a feast held at the Manor church, May 11. D. M. OLICK.

Hagerstown, Md., May 8.

From Denmark and Sweden.

OUR District Meeting for Denmark and Sweden was held in Kjöfinge, Sweden, April 14 and 15. Bro. O. Eskildsen, from Jylland, and the writer, left my home in Roskilde, in company



to Malmo and Limhamn, Sweden, April 13, where we visited our dear brethren and sisters. We had a "conversation" meeting with the members at Limhamn in the evening, and on the 14th, at 8 A. M., we took the train from Malmo to Kjeffinge, in company with dear brethren and sisters. We had three public meetings on Sunday, several ministers and elders of the Brethren being present, and seven preached the true Gospel to the congregation. Our meetinghouse was full of earnest hearers. Two sisters were baptized in the evening.

Monday we had no public meeting, but a good council-meeting commenced at 8 A. M. and closed about 6 P. M. We had six different things before the meeting, and all were discussed in peace and love, and we hope, for the glory of God and the good of his children. A sick brother and sister were anointed in the Lord's name.

Bro. D. L. Miller was elected as our delegate to Annual Meeting. At our council-meeting there were nearly fifty members. Some of us left Kjeffinge Monday at 5 A. M. for Malmo, where Bro. Eskildsen and I visited some dear members, and we remained in Malmo till Tuesday, at 3 P. M., when we left, returning to Roskilde, Denmark, and came to my home. Here we found all well. Thanks be to our Lord. Bro. Eskildsen remained with us till Wednesday, when he took the express train from Roskilde to Jylland.

We had a good time, together, conversing and looking at things concerning our mission work, and hope for a good result. Our papers from our District Meeting to Annual Meeting were signed and sent Monday, the 15th, before we left Kjeffinge, and we hope they will reach our dear Bro. G. B. Røyer in due time. C. HANSEN, Sec.

Roskilde, Denmark, April 23.

#### Western Sufferers' Fund.

THE following is a list of the contributions for the Western sufferers received during the month of April:

Thornapple church, Mich. \$8.25; Beaver Dam church, Md., \$6; Grundy Center church, Iowa, \$7.15; Pine Creek church, Ind., \$5; W. S. Myers, Mt. Pleasant, Pa., \$3; Mrs. W. S. Myers, Mt. Pleasant, Pa., 50 cents; F. B. Myers, Mt. Pleasant, Pa., 50 cents; Owl Creek church and friends, Ohio, \$6.40; Daniel Shuss, Son., Pennsylvania, \$5; Daniel H. Shuss, Pennsylvania, \$1; Barbary Lint, Bourbon, Ind., \$5; S. Terhune, Indiana, 50 cents; Monocacy church, Md., \$6; Larnard, Aurelia, Iowa, \$5; C. M. Wenger, Indiana, \$2; a sister, Frederick County, Maryland, \$3; Isaac Brumbaugh and wife, Grafton, Pa., \$1; A. Fidler, Levering, Ohio, \$2; a family, Pymont, Ind., \$3; a brother from Rock Creek church, Ill., \$5; L. M. Hyde, Sergeantville, N. J., \$1.50; a sister, Harleyville, Pa., \$1; Mattie Thomas, Ames, Iowa, \$1; a sister, Broadfording church, Md., \$1; Henry Erb and wife, Yale, Iowa, \$5; a brother, Adeline, Ill., \$5; a brother and sister, Mogadore, Ohio, \$1; brethren and friends of Franklin County, Va., \$65.50; a sister, Carthage, Mo., \$3; a sister in Christ, Cal., \$1; "Respectfully Yours," Herrington, Kans., \$2.50; a sister, Leasdale, Pa., \$2; Aaron Whisler, Unionville, Iowa, \$3; vicinity of Fairview, Iowa, \$9.54; a brother, Burbank, Cal., \$2; John R. Hess, Syracuse, Ind., \$4.46; Beaver Creek congregation, Bridgewater, Va., \$60.99; Hickory Grove church, Ind., \$47.25; a brother, Mosestown, Va., \$1; Sadie B. and John J. Johns, Daleville, Va., \$2; some of the members of the Knobly congregation, Va., \$10; Rogue River church, Oregon, \$8; a sister, Wenger's Mill, Pa., \$3; Florence Bosler, 60 cents; J. M. Buckwalter, 25 cents; Market Street, Philadelphia, Pa., \$10; a brother and sister, Scalp

Level, Pa., \$2; a sister in the Mohican church, Ohio, \$1; Margaret Secrist, Ohio, \$5; First Brethren church, Philadelphia, Pa., \$35.40; Big Swatara church, Union Deposit, Pa., \$27.20; Sophia N. Wolf, Ind., 50 cents; a sister, Rockfield, Kans., \$1; Nettle Creek church, Ind., \$16.70; North Poplar Ridge church, Ohio, \$22; L. A. Wenger, Mt. Sidney, Va., \$5; Philip Cupp, Lull, Pa., \$1; Mrs. M. Blough, 25 cents; Michael Weyand, Lull, Pa., 75 cents; J. M. Cable, Lull, Pa., \$1; Salem, Montgomery Co., Ohio, by John H. Rinehart, \$34.55; Aurelia, Iowa, \$5; Covina church, Cal., \$28.15; Root River church, Minn., 50 cents; Myra Speigle, New Stark, Ohio, \$2; Des Moines Valley church, Iowa, \$15 A. M. DICKER.

McPherson, Kans., May 3.

Half Rates to the Annual Meeting at Decatur, Ill., via the Big Four Route.

TICKETS on sale May 24 to June 3, good to return till July 3. On Saturday, June 1, a special train will be run, leaving Dayton at one A. M., via the D. and U. R. R., stopping at stations between Dayton and Union City. Also from Springfield, leaving there at 6:55 A. M., stopping at stations between Springfield and Indianapolis. This train will run via Indianapolis and the I. D. and W. R. R., and coaches will go through without change, arriving at Decatur at four o'clock in the afternoon. For tickets, time of regular trains and further information, apply to any agent of the D. and U. or Big Four, or address J. L. Miller, T. P. A., Dayton, Ohio.

#### Notes by the Way.

SINCE my last communication to your valuable pages I have been to two mission points where we had good attendance and the best of interest. I also spent one Lord's Day with the dear members in Chicago, where we had a very pleasant meeting and the best of attention while we tried to preach. Over last Sunday we were with the dear ones in Madison County, an outpost in our district, where we had three meetings with good attendance and one precious soul was reinstated in fellowship with the church.

We have two very interesting Sunday schools in our district. One continues the year round. They were recently reorganized by electing brethren C. M. Smith and Henry Drescher, Superintendents at Donnell's Creek house and Charley Funderburgh and Charley Drescher as Superintendents at the New Carlisle house.

How time moves along! Four weeks from today we will be in session in a General Conference at Decatur, Ill., the Lord willing. Some that met with us last year at Meyersdale, will not be with us at Decatur. One by one we are passing over, and our work is done. The great question should be with us now, Will it be well done? It will if we so do. Thank God, we can if we will. Our love feast at New Carlisle will be May 21, at 2 P. M. HENRY FRANTZ.

Forgy, Ohio, May 7.

#### Report of a District Meeting.

THE District Meeting for the First District of Virginia passed off very pleasantly April 19 and 20. Eighteen elders were present and about twenty-five ministers, besides a very good representation of delegates and other members.

Ten queries and petitions were presented and disposed of with as much satisfaction as could be expected. No papers were sent to Annual Meeting. While a number of the queries pertained to matters already acted upon by the Annual Meeting, yet we hope they may be beneficial to

as as reminders, that we may not forget what our church has advised in years gone by.

One of the most important steps taken was the appointing of an evangelist for our District, who is to spend at least six months during the year in active work. Requests have been made for the last ten years to have an evangelist or evangelists appointed in our District, but as we are so differently constituted, it has been very difficult to get a plan for successful operation. Personal interests ought not to be considered in such stupendous questions, but we should let Christ and his cause be all and in all.

We hope and pray that each sub-division of our District will render such financial aid as not to embarrass the effort of the District Mission Board. A failure on this line will prove disastrous to future prosperity.

Another feature of our Meeting just past, worthy of commendation, was the using of some new men as officers in the Meeting, thus giving experience and developing ability. Our esteemed elder, B. F. Moomaw, made reference during our council to giving experience to new men. I mean by the phrase "new men," worthy brethren who have never acted in official capacity in the District Meeting. We are all human and supposed to set importance enough on our own ability, and might conclude that we must run the whole machinery ourselves, being Moderator, Clerk, Advisory Committee and spokesman, unless the Meeting shows us that there are plenty of brethren who are equal in ability.

On the evening of the 19th we had a public Missionary Meeting wherein six brethren treated six different subjects, devoting ten minutes to each subject. This, to us, was a very enjoyable part of the Meeting.

We feel that the "dry bones" have begun to move in the First District of Virginia, and that we will all fall in line in a quiet way, and God's cause will prosper, and our untrodden territory will soon hear the sounding of the Gospel trumpet from center to circumference.

Eld. George Hutchinson was Moderator; P. S. Miller, Writing Clerk, and J. B. Naff, Reading Clerk. Bro. Hutchinson is to represent our District on the Standing-Committee at Annual Meeting; J. W. Eller, District evangelist.

O. D. HILTON.

Hylton, Va.

[Though a former report of this Meeting has been published, we make space for the above also. It has been unintentionally delayed in the office.—Ed.]

#### Notice.

You want five numbers of the *Daily Review* during Annual Meeting:

1. Because it is the leading daily.
2. Because it will contain well-written articles by brethren who will represent our people fairly.
3. Because it will give the progress of the meeting correctly.

4. Because you can get five *Reviews* and one sample copy of *The Educator*, an eight-page semi-monthly paper, edited by Prof. S. Z. Sharp, and Eld. D. Vaniman, for 25 cents. Yearly subscription to *Educator*, including five *Reviews*, 65 cents. *Educator* from June 1 to Jan. 1, 1896, including five *Dailies*, 50 cents. Names should be on our list before Annual Meeting to facilitate prompt mailing. Enclose amount and direct to *The Educator*, McPherson, Kans., in time to reach us not later than May 28. At Annual Meeting ask J. M. Snyder, or either of us, or call at *The Educator* tent on Annual Meeting grounds.

DANIEL VANIMAN.  
S. Z. SHARP.

McPherson, Kans.



## The House of the Lord

"My house is the house of prayer; but ye have made it a den of thieves."—Luke 19: 46.

MUCH attention ought to be paid to this. Though Christ had cleared the temple from the profanations of these traders at the beginning of his Gospel, he found the same corruption at the close of it. Similarly, alas, how often do we, as industrious Christians, find it thus with respect to our hearts,—yes, how hard it is to disentangle them from the snares of a deceitful world! No sooner are these traders driven from the temple than they return to it again and are as busy the next day in the pursuit of their unlawful gain as they have been before.

Likewise also such weeds spring up again, which we have been endeavoring with a resolute hand to root up, and how often are our efforts for reformation forgotten, no matter if our attempt appeared at first to be most necessary. And behold how often are our convictions stifled by the love of the world, and even if the Word of God may interrupt us for a while in our worldliness, how ready are we to return to it again? Thus, with what difficulty are we brought, so far to lay aside our earthly projects, as not to take them with us into the house of God! Let us learn of Christ not to be weary of well doing, but, with continued zeal, renew our endeavors again and again.

J. O. CROSS.

Waterford, Ind.

From Pine Grove Church, Fla.

OUR dear Bro. Hutchison, after preaching a series of discourses at Kenka, came to the Pine Grove church Feb. 25, and delivered seventeen soul-stirring sermons. The words of God's Truth were so divided and handed out that saint and sinner received their due portion and were alike made to weep. Many, we believe, were made to feel the awfulness of living in sin. O, the perplexing question! Why still delay?

Our brother, feeling the necessity of rest, retired from the field until March 31, when, in nine more able discourses, he presented to the waiting people, treasures from the deep waters of God's unfathomable grace, during which time a dear sister, who had fallen back into the world, came forth confessing the emptiness of the service of sin. May she henceforth be a faithful soldier in the army of God's saints! Also an innocent lamb applied for church membership.

April 6 was the time for our quarterly council, which was an occasion fraught with joy unspeakable. The wanderer returned, the weak and erring were strengthened and reclaimed, and the innocent baptized. In the evening was our love feast and Communion, being the first feast in our new church; and while it was sad to look over the closely-packed audience, who had come to witness, and there see those loved ones who were saying, "At some more convenient season we will eat the feast with you," yet it was an occasion of joy, ever to be remembered by the participants, and the heavenly enjoyment was as sweet to the waiting soul as it could be this side of that time when the Master shall appear to receive his bride.

On Sunday Bro. Hutchison preached the dedicatory sermon in our church, which is now fully dedicated to the Master's service, whose cause we feel is not planted in Florida in vain. In the evening Bro. Lahman, assisted by Bro. Petry, of Atlanta, closed our feast of good things, and then the sad farewells, and "God be with you till we meet again," resounding from lip to lip, could not diminish the feeling of loneliness.

The work now falls entirely on the shoulders of our ever faithful elder, Bro. Neher, who resides

at Kenka. And while we wish that we could have preaching oftener than once a month, yet, like the hungry, we will know better how to appreciate the good things he will bring us. Pray for the little flock here! We have quite an interesting little Sunday school, and meet every Wednesday evening in Bible class.

Florida is having a glorious spring,—cool, and plenty of rain. The spirit of faith and hope has about recovered from the great calamity that befell the land of sunshine and flowers. A man who has just finished cutting down a thirty-five acre orange grove, said he believed in five years there would be as much wheat in Florida as there was before the frost. SUSIE TEETER.

Hawthorn, Fla. April 29.

From Campbellsville, Ky.

THE members comprising the Campbellsville church, Ky., held a church-meeting April 30, to consider the propriety of making an effort to build a churchhouse. The church elected three brethren as trustees, who are to canvass our own community and see what can be raised; and we will be obliged to call on other sources provided by our General Brotherhood, if we shall have a house of our own to worship in. A number of brethren who visited us during the winter said, "If you build we will help." These brethren saw our great need of a house. The schoolhouses are too small to accommodate the attendance comfortably at our regular meetings. We trust our appeals for help will be favorably heard. We also decided unanimously to at least once a year contribute to the General Missionary cause. We now have nineteen members at this point. All is moving along harmoniously. We organized a Sunday school in the hall at Campbellsville April 1, which is progressing very nicely, with Bro. D. E. Cripe as Superintendent.

Members who are thinking of changing localities and aim to go South, come and look at this part of Kentucky. Perhaps you can do no better, considering all things. A. S. COLE.

May 2.

## Literary and Miscellaneous.

Books mentioned in this department may be ordered from this office.

The *Treasury* for May, 1895, begins the thirteenth year of a scholarly and well known publication. But in this number it is evidently a new magazine with new and most attractive features.

It contains a large number of beautiful illustrations, the fine effect of which is brought out by coated paper and superior press work.

A new department of "Applied Christianity" exhibits in striking description the progress of Christian and philanthropic work at home and abroad.

And these new features have not crowded out its familiar and much-valued *Timely Services*, which include this month Decoration Day and Children's Day; while the sermonic and critical sections, always able and helpful, include in this number such preachers and writers as Drs. R. S. Storrs, David Gregg, P. S. Henson, Sheldon Jackson and J. S. Kennard; and Rev. Messrs. D. A. Blackburn, J. K. Baillie, J. D. Burrell, D. Sutherland and G. B. F. Hallock and Prof. Geo. H. Schodde, Ph. D.

In this combination of able scholarship and Christian character, with the beauty and attractiveness of a first-class illustrated magazine of the present day, *The Treasury* occupies a field entirely its own.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

"The Estrangement of Young People from Christianity." Translated from the French of Eugene Bersler, by J. E. Rankin, D. D., LL. D., President of Howard University, Washington, D. C. 16mo, cloth, 58 pp.; 50 cents. New York, London, and Toronto: Funk & Wagnalls Company.

This excellent address of Bersler's is in the nature of a confidential talk with young men and women brought up in the Protestant faith, but who have reached that crisis in their lives in which the teachings of childhood no longer carry

conviction, and in which they must pass in review before their own minds the claims made by old beliefs. Every young person, M. Bersler thinks, must encounter this experience, and with many it is the decisive experience of life. It is the time when the instincts of the child begin to yield place to the reasoning powers that assert themselves and insist on putting all things to the test. The objections to Christianity that then begin to occur are touched upon in this little book with a most skillful hand, they are considered in a most candid spirit, and the fundamental truths of the Christian religion brought out as only a master of expression and one closely observant of the young could bring them out. It must prove most serviceable reading placed in the hands of those verging upon manhood and womanhood, and, read at the right moment, is likely to determine the destiny of the reader.

"Wealth and Waste." The Principles of Political Economy in their Application to the Present Problems of Labor, Law and the Liquor Traffic. By Alphonso A. Hopkins, Ph. D. Cloth, 12mo, 286 pp. \$1. New York, London, and Toronto: Funk & Wagnalls Company.

This book will doubtless prove itself one of the most notable contributions to the Literature of Reform. The author has been, during many years, among the best-known lecturers and writers throughout the North and South. He seeks to apply the accepted principles of Political Economy, as to Production and Wealth, Consumption and Waste, without violence to the logic of accepted economists or to the politics of confessed partisans, while insisting that both economists and partisans shall admit the logic which they cannot refute.

The ablest economists are quoted from, as to definition and statement with regard to economic principles, and their own propositions are projected, along their own logical lines, against the liquor traffic as a foe to Labor, a parasite upon legitimate industries, and an element in the State which all the teachings of Political Economy demand shall be eliminated.

This book is designed for popular reading, and also as a text-book for use in the higher institutions of learning, to fill a place no book has heretofore sought to occupy. It is a book both for scholars, and students, and plain laboring men, with clear, concise definitions and practical illustrations for all these classes. It is a study for every reformer, for its treatment of the fundamental principles underlying Political Science.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

FRANTZ.—Near Longmont, Colo., April 21, 1895, Bro. J. B. Frantz, aged 30 years, 6 months and 5 days. He leaves a sorrowing wife and six small children. Funeral discourse by the writer, from 2 Kings 2: 21. S. M. GUGENOUR.

ADDIS.—In the George's Creek congregation, Fayette Co., Pa., April 4, 1895, sister Martha, wife of Bro. Joseph Addis, aged about 69 years. She was a very faithful member of the church. Funeral service by the writer, in the Methodist church at White Rock station, near Connelleville, Pa. JOHN C. JOHNSON.

MYERS.—In the Jacob's Creek congregation, Westmoreland Co., Pa., March 10, 1895, sister Rebecca, wife of Bro. Abraham Myers, deceased, aged about 85 years. Sister Myers lived a faithful and consistent member of the church for fifty-two years. She leaves a large grown-up family, all faithful and earnest workers in the church. Funeral services by the writer. JOHN C. JOHNSON.

ESHELMAN.—In the Wood and church, Ill., April 20, 1895, Ruth, daughter of Bro. Ernest and sister Emma Esheleman, aged 1 year and 7 months. LADIA WALTERS.

ROOP.—In the Buffalo Valley church, Union Co., Pa., April 20, 1895, sister Susanna, wife of Bro. Adam Roop, aged 73 years, 11 months and 26 days. Services by the Brethren. J. L. BEAVER.

CLEPPINGER.—In the Elkhart Valley church, Ind., April 20, 1895, Bro. Samuel Cleppinger, aged 69 years, 2 months and 16 days. Funeral services conducted by the writer. I. D. PARKER.

SHOEMAKER.—In the Appanoose church, Franklin Co., Kans., March 23, 1895, Mira May, daughter of Bro. John F. and sister Dora E. Shoemaker, aged 4 years, 11 months and 6 days. Funeral in the Appanoose Brethren church, by brethren C. T. Heckman and John Sherry, from Luke 18: 16. JAMES T. KINZIE.

BLOCHER.—In the Eel River church, Kosciusko Co., Ind., April 24, 1895, sister Minnie Blocher, daughter of Bro. Frederick and sister Rachel Hines, aged 23 years, 7 months and 17 days. She has been a faithful member of the church over nine years. She bore her suffering without a murmur. Services by Bro. Samuel Leckrone. Discrete, consumption. EMANUEL LECKRONE.



**JOLLEY.**—In the Tuscarawas church, Ohio, April 14, 1895, sister Rebecca Jolley, aged 86 years, 5 months and 14 days. She was married to William Jolley in 1815, who preceded her to the spirit land a few years ago. She was the mother of five children. She was a member of the Brethren church for about twenty-five years. Funeral sermon by the writer to a large congregation.

REUBEN SHROYER.

**SHEETS.**—In the Greentown church, Howard Co., Ind., April 7, 1895, sister Elizabeth Miller Sheets, aged 67 years, 11 months and 6 days. She was a member of the Brethren church for over thirteen years and was an affectionate mother. She leaves five children. Funeral services by Bro. Joseph Rife.

C. THOMPSON.

**FINKENBINDER.**—At South Bend, Ind., April 30, 1895, Esther Adella Ungar Finkenbinder, aged 46 years, 10 months and 20 days. Deceased was united in marriage to William H. Finkenbinder July 23, 1874. She united with the German Baptist or Brethren church May 16, 1868, and lived a consistent member until her death. Services by the Brethren.

DANIEL WHITMER.

**FOUTS.**—In the Rome church, Marion Co., Ill., twin boys of Bro. S. S. and sister Lizzie Fouts. One died April 16, and the other the 17th. Both were buried in one coffin.

SUSAN CRAM

**THARP.**—In the Hyndman church, Pa., April 26, 1895, of heart trouble, Bro. Isaac Tharp, aged 71 years, 4 months and 4 days. He was born in Alleghany County, Md., and was married to Miss Lavina Beal Dec. 1, 1850. This union was blessed with sixteen children, nine of whom are still living. Bro. Tharp united with the B. e church thirty years ago and lived a consistent life until death, serving the last year of his life as a deacon. The church has lost a faithful worker. Funeral services were conducted by Bro. E. K. Hosteller, of Meyersdale, Pa. Burial in Hyndman cemetery. EDWARD HARDEN.

**STOFFER.**—In Forrester, Ill., March 22, 1895, Bernice, son of Frank and Cora Stoffer, and grandson of Bro. Benjamin F. Stoffer, aged 1 year, 1 month and 13 days. Little Bernice was sick but a short time. Funeral conducted in the hotel parlors, Dr. J. H. M. re, of the M. E. church, officiating, after which the little form was laid to rest in the White Oak cemetery.

M. E. STOFFER.

**PILES.**—Near Goodland, Kans., April 28, 1895, George Herald, son of friends Mr. and Mrs. Piles, aged 7 months and 9 days. The little boy was laid to rest in the Fairview cemetery. Funeral discourse by the writer.

J. F. CUNE.

**ROOSE.**—In the Sandy congregation, Columbiana Co., Ohio, April 16, 1895, Miss Hosanna, daughter of Bro. Michael and sister Roose, aged 34 years 6 months and 9 days. During her sickness she became much concerned about her salvation and earnestly desired to be admitted into the church. The writer visited her sometime before she died, at which time she still entertained strong hopes of getting well. She said, "I want to get well; I want to be baptized; I want to be a worker for the Lord." But the Lord in his wisdom saw fit to remove her without the sacred rite of baptism. Funeral services by the writer, assisted by brethren E. Stroup and A. Shively.

S. B. BRUCKEY.

**PETERSON.**—In the Mt. Etna church, Adams Co., Iowa, March 18, 1895, sister Sarah, wife of Bro. George D. Peterson, aged 65 years and 1 day. Her illness was short but severe, in five days taking her to her long home. She was born at South Bend, Ind., and married G. D. Peterson in Grant County, Ind., May 3, 1849. She united with the church in 1851, moved to Iowa in 1852, and in 1856 to the home where she died. The husband and eleven children are left. Interment in the Brethren cemetery and occasion improved by Eld. J. P. Bailey.

M. MYERS.

**LIVINGSTON.**—In the Johnstown congregation, Pa., April 25, 1895, Bro. Joseph Livingston, aged 64 years, 8 months and 17 days. He leaves a wife and seven children. Funeral services by Bro. Abraham Fyock.

A. J. STRAYER.

**WEBBERT.**—In the Lower Cumberland church, Cumberland Co., Pa., Feb. 3, 1895, sister Elizabeth, wife of Joseph Webbert, aged 65 years, 7 months and 16 days.

**WHITCOM.**—Near Mechanicsburgh, Pa., Joseph Whitcom, aged 82 years.

DAVID NIXLEY.

**SHOBMAKER.**—In the Black River congregation, Medina Co., Ohio, April 10, 1895, of pneumonia, Bro. William Shoemaker, aged 62 years, 8 months and 18 days. He leaves a sorrowing wife and three children. Funeral services conducted by brethren T. Hoover and S. Garver, from the Scripture, "Be ye also ready."

MARY HOOVER.

**NORRIS.**—In the Austin church, Lonoke Co., Ark., Jan. 18, 1895, of pneumonia, Enoch R., infant son of Bro. John D. and sister Mary E. Norris, aged 9 months and 17 days. Services by the writer and Bro. D. L. Forney, from Matt. 18: 3 and 1 Thess. 4: 13-18.

JAS. R. GISH.

**BOWERS.**—Near Teegarden, Marshall Co., Ind., April 7, 1895, sister Mary, wife of Bro. George Bowers, aged 71 years, 9 months and 16 days. She was a member of the Brethren church thirty years. She leaves a husband, two boys and two girls. Funeral services by the writer.

JACOB HILDEBRAND.

## ADVERTISEMENTS.

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## Announcements

### LOVE FEASTS.

May 22 and 23, at 10:30 A. M., Mountville, Pa.  
May 23, at 4 P. M., Pipe Creek church, Ind.  
May 25, at 1 P. M., Elkhart congregation, Ind.  
May 21, at 10:30 A. M., Missis-inewa church, Ind.  
May 24, at 8:30 P. M., Altoona church, Pa.  
May 24 and 25 at 1 P. M., Lewistown church, Pa.

May 25, at 2 P. M., Hickory Grove, Ohio.  
May 25, at 2 P. M., Middletown church, Md.  
May 25, at 3 P. M., Blue River, Ind.  
May 25, at 2 P. M., Pleasant View church, Iowa.  
May 25 and 26, at 3 P. M., Kingsley, Iowa.  
May 25, at 2 P. M., Bethel church, Thayer Co., Neb.  
May 25, at 1 P. M., Coon River church, near Pandora, Iowa.  
May 25 and 26, at 10 A. M., Washington church, Kans.  
May 25, at 10 A. M., Ashland church, Ohio.  
May 25, at 1 P. M., East McPherson church, 2 miles south and 1 mile west of Canton, McPherson Co., Kans.  
May 25, at 3 P. M., Linnark, Ill.  
May 25, southeast part of Round Mountain church, Ark.  
May 25, at 10 A. M., Grundy church, Iowa.  
May 25, at 2 P. M., Brownsville, Md.  
May 25, at 1:30 P. M., Upper Middletown Valley church, Md.  
May 25 and 26, at 10 A. M., Greene, Iowa.  
May 25, at 2 P. M., Clear Creek church, Ind.  
May 25, at 2:30 P. M., Perry church, Farmer's Grove meetinghouse, Juniata Co., Pa.  
May 25, at 2 P. M., Warrior's Mark, Pa.  
May 25, at 10 A. M., Rome church, Hancock Co., Ohio.  
May 25, at 4 P. M., Shade Creek church, Pa.  
May 25 and 26, at 8:30 A. M., Graybill's meetinghouse, Pa.  
May 25, at 1 P. M., Rock Run church, Ind.  
May 25 and 26, Huntedale, Upper Cumberland, Cumberland Co., Pa.  
May 25 and 26, at 1:30 P. M., Welsh Run church, Pa.  
May 25, at 4 P. M., Upper Fall Creek, 2 1/2 miles east of Middletown, Ind.  
May 25, at 2 P. M., Oakland church, Ohio.  
May 25, at 6 P. M., Panther Creek church, Ill.  
May 25 and 26, at 10 A. M., Prairie Creek, Ill.  
May 25, at 2 P. M., White church, Ind.  
May 30, at 4 P. M., Manor church, Pa.  
May 30 and 31, at 9:30 A. M., Little Swatara church, Pa.  
May 30, at 10 A. M., Cedar Lake, Ind.  
June 1, at 1 P. M., James Creek, Pa.  
June 1, at 2 P. M., English, Prairie church, Ind.  
June 1 and 2, at 2 P. M., Chapman Creek church, Kans.  
June 1 at 1:30 P. M., Monocacy church, Md.  
June 1, at 1:30 P. M., Sargentville, N. J.  
June 1, at 3 P. M., Nocona church, Tex.  
June 1, at 6 P. M., Moscow church, Idaho.  
June 1, Greenwood church, Mo.  
June 1, Leamersville, Blair Co., Pa.  
June 1, at 2 P. M., Walnut Grove church, Mo.  
June 1, at 1 P. M., Summit Mills, Pa.  
June 1, at 1 P. M., Sugar Creek church, Ohio.  
June 1 and 2, at 1 P. M., Van Clevesville meetinghouse, Va.  
June 1, at 2:30 P. M., Weeping Water church, Neb.  
June 1, at 3 P. M., Rogue River church, Oregon.  
June 1 and 2, at 10 A. M., Hinde house, Falling Spring, Pa.  
June 2, at 3 P. M., Walnut Grove house, Johnstown, Pa.  
June 1 and 5, Shank church, Pa.  
June 6 and 7, at 10 A. M., Mohler's church, Pa.  
June 6 and 7, Ridge meetinghouse, Pa.  
June 7, at 3 P. M., South River church, near Truro, Iowa.  
June 7, Salem church, Oregon.  
June 7, Pleasant Hill church, Iowa.  
June 8, Blue Ridge church, Ill.  
June 8, at 6 P. M., Hudson, Ill.  
June 8, at 10 A. M., Thornapple church, Mich.  
June 8, Fairview church, Pa.  
June 8, at 10:30 A. M., Iowa River church, Iowa.  
June 8, at 2 P. M., Canton church, Ohio.  
June 8, at 2 P. M., Naperville church, Ill.  
June 8, Rock Creek church, Monte Vista, Colo.  
June 8, Seneca church, Ohio.  
June 8, at 5 P. M., Solomon's Creek church, Ind.  
June 8 and 9, at 1 P. M., Millidgeville, Ill.  
June 8, at 2 P. M., Springfield church, Ind.  
June 8, Berrien church, Mich.  
June 8, at 2 P. M., Summit church, Ind.  
June 9, Lancaster City, Pa.  
June 9, at 4:30 P. M., Middle Creek, Pa.  
June 9, at 1 P. M., Frye church, Pa.  
June 9, at 1 P. M., Monticello church, Ind.  
June 11 and 12, at 1 P. M., Wadman's Grove, Ill.  
June 12, at 1 P. M., Camp Creek church, Ind.  
June 13 and 14, at 1 P. M., Hickory Grove, Ill.  
June 13 and 14, Woodland church, Ill.  
June 12, at 1 P. M., Elkhart Valley church, Ind.  
June 15 and 16, at 2 P. M., Sterling, Ill.  
June 11, at 1 P. M., Yellow River church, Ind.  
June 15, at 2 P. M., Silver Lake church, Neb.  
June 15, at 1 P. M., Silver Lake church, Neb.  
June 15, at 5 P. M., La Porte church, Ind.  
June 15 and 16, Pleasant Prairie church, Iowa.  
June 15, at 10 A. M., Middle Creek church, Iowa.  
June 15, at 2 P. M., Eagle Creek church, Ohio.  
June 15 and 16, at 10 A. M., Wyndott church, Ohio.  
June 15 and 16, at 10 A. M., Boon River, Iowa.  
June 15, at 10:30 A. M., Silver Creek church, Ohio.  
June 15, at 10 A. M., Wabash church, Ind.  
June 15 and 16, Dallas Center, Iowa.  
June 22, Garrison, Iowa.  
June 22, at 10 A. M., Green Spring church, Ohio.  
June 22 and 23, Spring Creek church, Iowa.  
June 28, at 1 P. M., Rockton, Pa.  
June 29 and 30, at 2 P. M., Des Moines Valley church, Iowa.  
June 29, at 4 P. M., Sheldon, Iowa.  
June 29 and 30, Harlan church, Iowa.



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## Announcements.

### LOVE FEASTS.

May 28, at 10 A. M., West Ninth Street church, Ohio.  
 May 30, at 4 P. M., Pleasant Valley church, Ind.  
 May 31, at 10 A. M., Killbuck church, Ind.  
 June 5, at 4 P. M., Ramona church, Kans.  
 June 7 and 8, at 1:30 P. M., Aughwick church, Pa.  
 June 8, at 5 P. M., Canton church, Center meeting-house, Ohio.  
 June 8, at 2 P. M., at Bro. A. Robert's, O. T.  
 June 8, at 5 P. M., Nettie Creek congregation, near Hagerstown, Ind.  
 June 8, at 3 P. M., Meyersdale, Pa.  
 June 8, Bear Creek church, Md. Series of meetings one week previous.  
 June 8, at 4 P. M., Falls City, Neb.  
 June 11, Union Center church, Ind.  
 June 15 and 16, Indian Creek church, Iowa.  
 June 22 and 23, at 10 A. M., Richland church, Ohio.

### THE NORTH DAKOTA COLONIES.

#### Editor "Gospel Messenger":—

HAVING just returned from a visit to the Brethren colonies at Mayville and Clifford, in the Red River Valley, Ratten and Grand Harbor, in the Lake Region, and Oando, the original colony in North Dakota, I am pleased to say that general content prevails among the Brethren who settled there last year, as well as those who went this spring. The verdict is that the winter weather is universally enjoyable, owing to its uniformity and absence of dampness and the slush and mud common to the East. The outlook for a prosperous year was never better in all the history of the State. The small grain crops were up and looking well, and garden making was generally through with. The Brethren all express satisfaction with everything. A church was organized at Oando last year, and others will be organized this year, at Mayville, Ratten, and perhaps elsewhere.

The Brethren who constitute these colonies are either living on free homesteads, or else on farms bought on the crop payment plan, no money being required, except the small land office fees in homesteading.

I wish to say that the GREAT NORTHERN RAILWAY LINES which I represent penetrate all the DESIRABLE portions of North Dakota. The lands along its lines belong either to the Government or individual holders.

I am not interested with any land owners in the sale of land. My whole desire is to have the Brethren use their best judgment in either taking the FREE GOVERNMENT LAND or to buy improved farms on the CROP PAYMENT PLAN.

Many of the large farmers having divided their farms, sell any number of acres desired and take pay in a share of the crops raised. On these improved farms there are usually good buildings and purchasers are

NOT REQUIRED TO MAKE ANY CASH PAYMENT.

It might be proper to state that I get a yearly salary from the Great Northern Railway for my work. Of course I have a personal pride and ambition in promoting its interests by obtaining a first-class farming population for the rich country tributary to its lines. I am fully of the belief that the territory to which I have directed the Brethren will have its seed time and harvest. I have sincere interest in their success and prosperity. I believe the country will not only make them a good living and more, but that they will enjoy good health. I believe the Brethren of North Dakota will universally sustain me in all I claim for that State. They are anxious to have others from the East, who own small farms or rent farms, to join them and take up 160 acres of FREE LANDS, or else buy places on the crop payment plan, while there is still a chance. The opportunities for doing this will not last much longer.

After May 15 my address will be 220 SOUTH CLARK STREET, CHICAGO, ILL., instead of 132 Jackson Street. Brethren and others desirous of full information about home making in North Dakota are invited to address me as above.

Respectfully Yours,  
 MAX BASS.

Chicago, May 9, 1895

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We are the leading Manufacturers of Plain Clothing in the United States. 374

## The Eureka Fence Post!

A SOLID Stone Post that is firm and indestructible and is sold nearly One-half Cheaper than the Iron or Steel Posts, which in cold weather break or are rendered useless by rust after a very brief career. Great inducements to agents who can work territory. (Brethren preferred.) Agents may profitably engage in their own manufacturing. Counties for sale For terms and circulars address, W. A. Dickey, Nead, Miami Co., Ind. Reference, Eld. D. P. Shively, Nead, Ind. 12 113

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The "Frederick Almanac" for 1895, with Dr. F. D. Fahrney's "Hints to the Sick and Other Valuable Matter," will be sent to any one on receipt of three cents after Oct. 1, with a sample of the Victor Liver Syrup Compound. If there is no agent in your locality and out, would like to test these Remedies, we will send them until Jan. 1, 1895, at greatly reduced price. Write for Agent's terms. VICTOR REMEDIES CO., Box C. 53, Frederick, Md. 240



# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., MAY 28, 1895.

No. 22.

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FIVE additions are reported at the Eden Valley church, Kans.

WE print one more issue before starting to the Annual Meeting.

BRO. HENRY FRANTZ represents Southern Ohio on the Standing Committee this year.

WHEN last heard from, Bro. O. Hope was preaching among the churches in Virginia.

WESTERN Pennsylvania is to be represented on the Standing Committee by Bro. C. G. Lint.

THE Ministerial Meeting for Northern Illinois will be held in the Yellow Creek church, Sept. 4.

BRO. J. A. MURRAY is to represent Northern Iowa on the Standing Committee at the coming Annual Meeting.

BRO. JAMES A. SELL expects to attend the Annual Meeting. He is to represent Middle Pennsylvania on the Standing Committee.

BRO. HUTCHISON has decided to submit to a surgical operation for his long standing affliction, and is now at Decatur, Ill., for that purpose.

BRO. J. M. SHIVELY, of the Annual Meeting Lodging Committee requests us to state that the price of lodging will be 25 cents per night for each person.

THE church at Clarence, Cedar Co., Iowa, is making a commendable growth. During the last year twenty-two members have been added to their number.

ON page 350, of this issue, is Bro. A. K. Waltman's report of the organization of a church in Oklahoma. The congregation is to be known as the "Oak Grove church."

THE average number of converts last year, to each preacher in the Brotherhood, was about three and one-half. The most of these converts, however, were brought into the church by the earnest efforts of a few hundred ministers. We need more zeal among our ministers.

At a special members' meeting in the chapel, last Tuesday evening, Bro. G. J. Fercken was, by the unanimous consent of the church, advanced to the second degree of the ministry.

IN reply to special inquiry we state that the money and goods raised by our people and their friends, and sent to the Western sufferers, were distributed among the needy, irrespective of denominational lines.

THE Second District of Virginia is to be represented on the Standing Committee by brethren L. A. Wenger and S. F. Sanger. The District sends one query, and then petitions for the Annual Meeting in 1899.

BRO. JAMES M. NEFF hopes to do some traveling among the churches during the coming autumn, and will probably spend the winter in Southern Alabama, where he thinks the climate will be beneficial to his health.

WHEN Bro. M. M. Sherriok commenced his labors in Cedar Rapids, Iowa, the membership in the city was eleven, but now it is twenty-three. Continued efforts will doubtless result in building up a strong church there.

BRO. ALBERT HOLLINGER recently closed a series of meetings in York County, Pa., with twenty-two accessions,—eighteen by confession and baptism and four reclaimed. The meetings were held at the East Codorus church.

ALL the papers intended for the Standing Committee, should, if possible, be in the hands of that Committee not later than Saturday morning, June 1. The Committee will meet and organize on Thursday morning, May 30.

SATURDAY, May 13, brethren D. E. Price, Joseph Amick and J. C. Lahman were called to Mt. Carroll, to assist in work pertaining to the Master's cause. Brethren Price and Lahman remained over Sunday and preached for the Brethren.

IT is said that the Moravians, through their zealous missionaries in foreign countries, have gathered a membership that outnumbers the home membership in the ratio of seven to three. This is the kind of a missionary zeal that our people should have.

BRO. FERCKEN spent last Sunday with the Brethren at Lanark, preaching for them morning and evening. He reports a pleasant sojourn among the saints. We regret, however, to learn from him that Bro. J. C. Murray has been in very ill health since he left the Mount two weeks ago.

IT is none too soon to begin making arrangements for protracted meetings the coming fall. Churches that secure the services of evangelists should not limit their time. A meeting should not stop just at a time when it ought to be continued. Get everything ready, commence early and persevere.

THE greatest need of the Brotherhood at this time is an active, loyal, intelligent and consecrated eldership. Any congregation with an elder possessing these characteristics is certain to grow in grace and numbers. An elder who is active in his work, loyal to the church and to his God, well-informed along the line of his labors, and fully consecrated to his work, will succeed in spite of opposition.

THE type on the MESSENGER has become so much worn that it does not make the clear print that we would like, hence we have decided, ere long to dress up the entire paper in new type, and have also in contemplation other improvements of importance. We are also looking forward to the time when we can enlarge the MESSENGER, so as to be able to give our patrons still more reading matter. To make all these improvements will cause a considerable outlay upon our part, but our aim is to give our people a first-class paper in every respect, knowing that they will appreciate our efforts. These improvements, however, will cause no increase in the price of the MESSENGER. The price will remain as heretofore.

WE will not drop out an issue of the MESSENGER during the Annual Meeting week, as heretofore, but will print a paper each week; hence our readers will be kept posted on the doings of the Conference. In No. 24 we expect to have considerable interesting news; in fact that issue will be mailed only a few days after the meeting closes, and will reach the homes of many of its readers almost as soon as those returning from the Conference. Our intention is to be on the Annual Meeting grounds the evening of May 29, prepared to gather the news and forward it to the office so it can appear in the issue printed the day the meeting closes. What we shall say of the meeting, in connection with the full report, will give our subscribers much valuable information.

## RAILROAD ARRANGEMENTS FOR ANNUAL MEETING.

ARRANGEMENTS have been perfected by the O. B. & Q. and the Illinois Central railways to take our brethren and friends to Decatur to attend the Annual Conference, at one fare for the round trip. The following time tables are given. The fare from Mt. Morris will be \$5.50. Take notice, through train from Mt. Morris, Maryland, etc., will leave only on Saturday, June 1, as per time table below:

### C. B. & Q. Time Table.

Lv. Savanna, . . . 4:20 A. M.	Lv. Rochelle, . . . 6:23 A. M.
Lv. Chadwick, . . . 4:52 A. M.	Lv. Aurora, . . . 9:35 A. M.
Lv. Milledgeville, . . 5:03 A. M.	Ar. Mendota, . . . 11:03 A. M.
Lv. Maryland, . . . 5:19 A. M.	Lv. Mendota, . . . 12:16 A. M.
Lv. Mt. Morris, . . . 5:30 A. M.	on Illinois Central.
Lv. Oregon, . . . 5:50 A. M.	Ar. Decatur, . . . 5:05 P. M.

### I. C. Time Table.

Lv. Warren, . . . 9:02 A. M.	Lv. Haldane, . . . 10:25 A. M.
Lv. Nora, . . . 9:09 A. M.	Lv. Polo, . . . 10:35 A. M.
Lv. Wadham's Grove, . . . 9:17 A. M.	Lv. Wausung, . . . 10:46 A. M.
Lv. Lena, . . . 9:23 A. M.	Ar. Dixon, . . . 11:01 A. M.
Lv. Freeport, . . . 9:55 A. M.	Ar. Mendota, . . . 12:01 Noon.
Lv. Forrester, . . . 10:17 A. M.	Lv. Mendota, . . . 12:16 P. M.
	Ar. Decatur, . . . 5:05 P. M.



## ESSAYS

*Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth.*

### "ANY REASON WHY?"

BY EMILY SYMONS.

"Ask him—ask I—*he knows any reason—any reason why he should not accept Jesus as his Savior.*"—*Words spoken by the late Bishop Hall in the delirium of his dying hours.*

Oh, the wonderful Salvation which the Father hath conceived!

Oh, the wonderful Salvation which the Savior hath achieved!

Oh, the wonderful Salvation which the Spirit bringeth nigh! If your heart has not received it, is there *any reason why?*

If you know this great Salvation, have you spread its tidings wide?

Are you telling out to others that for them the Savior died? From the lands in heathen darkness have you heard a pleading cry?

If your life has not responded, is there *any reason why?*

Do you love our Lord and Master? Are you doing His command?

Are you making known the Message which He meant for every land?

Are you asking souls in bondage, as in hopelessness they sigh,—

"Will you not accept our Jesus? Is there *any reason why?*"

Onward, onward, bear the echo of our Brother's dying plea; Tell, oh, tell the Gospel Story to those souls beyond the sea.

Ask them earnestly, oh, ask them, while you pray for their reply,—

"Will you not accept your Savior? Is there *any reason why?*"

Tell them more and more of Jesus; of the freeness of His grace,

Of the perfect, full redemption He hath wrought for all our race,

Tell them, tell them that He loves them, that he longs to bring them nigh.

That to trust in such a Savior *there is every reason why.*

### THE RELATION OF THE DUNKERS, QUAKERS AND MENNONITES TO THE SLAVERY QUESTION.

BY C. C. JOHNSON.

In Five Parts—Part Three.

THE Dunkers, as a body, were never aggressive in political or public movements. We have no recorded evidence of their having made any master stroke at slavery, but we have evidence of the effect of their quiet, earnest, constant-sermon lives upon the communities in which they lived. They impregnated the whole atmosphere of public thought with their anti-slavery ideas. To have had much effect upon the public mind respecting slavery, you may say, they should also have instilled their other principles into the minds of their children and neighbors. I answer that we have historical evidence that this they did. Was not Pennsylvania among the last of the colonies to demand war with Great Britain? Did she become bellicose as did Virginia and Massachusetts? Was she so impetuous as they? No! and it was not lack of patriotism either; for what soldiers in the Revolution fought harder when war finally came? It was because of the instillation of the peace principle of these German Dunkers, Quakers and Mennonites into the Pennsylvania mind, that this State has not the record of a warlike commonwealth. The fact that the Pennsylvanians are not so fond of display in their architecture, customs and dress, shows that these denominations have impressed themselves upon the public mind.

To have permanently affected the character of our government for the sentiments of our American people, they must have had some association and acquaintance with the leading men of the times; further, this acquaintance must

have been of such a character as to affect the lives of these men. There can be no doubt that the good standing of the Dunkers, their wealth, their business interests, their number, etc., would bring many of them into contact with those men who took an active part in our conventions, congresses, and governmental affairs in general. This contact would necessarily have its effect, for the Dunkers are noted for their inclination to moralize and treat religiously every subject which comes under their notice. They preached peace, anti-slavery, temperance, modesty, etc., to everybody and on almost any occasion. Philadelphia and vicinity were the scenes of many conventions, congresses, etc., during the formative period of our nation. Men from all colonies met here and discussed the problems of the times. There are many letters and accounts extant, showing that the Dunkers were intimately acquainted with some of these prominent men. It is very reasonable that they met and, in their own way, tried to influence these legislators against the great curse, slavery.

The fact that most of the Dunkers were Germans is another evidence that they could have some influence in our Congresses, assemblies and conventions; because they were acquainted with their brother Germans who were members of these meetings, and were free to communicate their anti-slavery ideas to them. Mr. Morgan Edwards, a noted scholar and author, said of the Dunkers, "God will always have a visible people on earth and these (the Dunkers) are his people at present above any other people in the world." We have many other remaining evidences of the confidence which was placed in these people. It was said of them that their word was as good as another man's note or bond. Germantown was the home of many of this sect. History tells us of the remarkable interest which the Dunkers, Quakers and Mennonites took in the education of their children, and of the commendation received from the leading men of the times, for the advanced steps which they took in this direction. The Germantown Academy was started very early in the history of Pennsylvania education; and upon the invitation of the citizens of Germantown, Congress met in it on several occasions. These circumstances were a great means by which the ties of friendship between the prominent men of our early history and the people of these religious organizations were drawn together, and by which that silent influence which was working against slavery, became a powerful factor in the decisions of our later legislation. The Dunkers were among the leading denominations in the country at this time, and were, for this reason, influential as citizens. Their friendship was not courted for the political advancement of public men, for the Dunkers seldom voted unless a question in which they could advance their principles was being discussed and voted upon. Their association and acquaintance was at a premium because of their honesty, conscientiousness and reliability.

We have very interesting accounts of the friendship between Dr. Benj. Franklin and a prominent old Dunker, Michael Wolfert; but probably the most influential Dunker of his time was Christopher Saur, with whom Dr. Franklin, General Forbes, George Washington, and others of like note were intimately acquainted. First of all, he was a devoted Dunker elder; second, he was an extensive printer and publisher; third, he was very earnest in his faith, and he was constantly declaring its principles, especially those of anti-slavery. In his paper, which at one time had a circulation of nearly twelve thousand, he often refused positively to insert an advertisement for the sale of a slave. Occasionally he did

advertise a slave for sale, but added in a note below, that if the purchaser would use and treat him (the slave) as he would like to be treated himself, if in the slave's stead, there might not be so much wrong in it. The circulation of this was, of course, limited to the German element of Philadelphia and adjoining Counties; but the influence of such a paper among these people was permanent. It affected the people of the time, and it influenced the lives of their sons and their sons' sons, who afterward became the citizens of Pennsylvania and other States. The influence of Pennsylvania German parentage and training can be traced through many States, and the grand truth stands out as a monument to the thoroughness of this home training,—German blood opposes slavery.

When we consider the number of our citizens who are of Pennsylvania German descent, and remember that the majority of them are either members or descendants of members of either the Dunker, Quaker, or Mennonite church, the extent of this anti-slavery teaching upon the history of the slavery question is of no small importance. Home training and home influences are sure and lasting. In 1877 there were said to be one million Pennsylvania Germans in the State. Think of the number of those who have emigrated from Pennsylvania and helped to build our Western States! They carried their anti-slavery teaching with them from their Dunker, Quaker and Mennonite freeways and held the West for the Union in late years. No record of the number of members in these congregations, in the last part of the eighteenth century, can be found. A reasonable conjecture would be that seven-eighths of the Dunkers, one-half of the Quakers and three-fourths of the Mennonites were Germans. There are few Pennsylvanians who cannot find some German blood in their veins; hence, their ancestors are likely to have been either Dunkers, Quakers, or Mennonites.

Returning to Christopher Saur, we find that he was the publisher of the first German religious magazine in America. He also published an Almanac. In both of these publications, which had wide circulations, may be found expressions and articles against the cruelties of slavery. We know to how great an extent the newspapers and magazines of to-day would mould the nation. This effect was more the less in proportion in these early days. Mr. Saur's publications continued for quite a while; and when he no longer issued his paper, his sons and journeymen continued the work in the same strain; so the life of this good old Dunker elder marked an epoch in the history of slavery.

Soon after the Revolution there was a great movement, radiating from Philadelphia as a center, in favor of slavery restriction and even abolition. Many of those prominent men, of whom mention has been made, became strong anti-slavery advocates. An organization for the promotion of the cause was formed in Philadelphia, with Benjamin Franklin as one of its officers. The movement spread throughout the State into other States. The idea began to be popular in the South. Baltimore had its anti-slavery organization. The cause became so popular that those churches which had not expressed themselves on the subject declared for abolition; and the only people who were bitter enemies to the cause of abolition were the slave-dealers of New England and irrational slave-holders of the South.

The Dunkers, Quakers and Mennonites beheld with pleasure the full and promising blossoming of their abolition tree. They began to anticipate a glorious fruitage for the cause of freedom and humanity. But a frost in the form of Whitney's



cotton gin blasted all their hopes. The ardor of the Anti's was damped, and their colors were taken in. Abolitionists became silent, and many ministers forgot their charity, equality and freedom texts. All became dark and ill of promise to those religious organizations which had so long contended for the freedom of the negro. They were so firmly established in their faith, however, that even the great change of public opinion could not alter their principles. The world and its more vacillating religions moved on and left these religious organizations firmly rooted in their faith, but unpopular. But, though for a time discouraged, could such a people pass out of existence? Could their influence on future generations be removed? No, they had planted their principles in the human hearts from which must come a harvest. These anti-slavery principles showed themselves in the actions and voice of Pennsylvania and her sons in other States, when the agitation arose in the forties and fifties.

Many have written me in answer to the inquiry: What influence did the Dinkers, Quakers and Mennonites have on the people of the United States respecting the slavery question? These churches certainly had a wonderful, silent, unrecorded influence in moulding the minds of the people of our country against slavery, and the abolition of slavery is greatly due to them.

Although the Dinkers did not take an active part in the great reform movement started by Wm. Lloyd Garrison, yet they never ceased preaching against traffic in human lives and the immoral and unchristian treatment of slaves. Even when the blight of Whitney's gin fell to death the spirit of humanity in other congregations, the Dinkers preached manumission with boldness in Philadelphia. Later we find them continuing their work, somewhat silently, but ever earnestly, carrying their message of love for humanity into the southern hot-bed of slavery. Some who held slaves were converted to their religion. They were required, by decisions of Annual Conference, to which we have referred, to free their slave or slaves before uniting with the church. Ministers of this denomination were very bold in their denunciation of slavery. They preached their doctrine in the South, in the stormy days of that most bitter discussion. Often they were fined, and several were imprisoned for preaching doctrine which would disturb the peace. Several calls were made on the churches in the North for contributions by which to pay these fines and liberate their brethren. The writer has talked with men who gladly contributed to this fund.

Elders Isaac Price, Peter Nead, and others, were prominent ministers who spoke in the days of the agitation. Elder Price often spoke in Philadelphia to large audiences. These ministers were not connected with any other associations or society than their own church. They traveled mostly in rural districts, by coach, on horseback, and often on foot. They could consistently and gladly proclaim the doctrine of their fathers.

Every Dunker settlement was a center for anti-slavery sentiment. They heard it from the pulpit, and talked it during the next week. They interested their neighbors in the cause, and this spread the cause in the rural homes. Not as great agitators, but as prime movers and great supporters of the cause of abolition, the Dinkers can fitly claim much of the glory which comes from the freeing of our negro brethren.

A MAN never amounts to much in the church till he has faith enough to follow God without asking where he is going.

## SALVATION.—1 Tim. 4: 12-16

BY H. A. STABLE

In the quotation above cited, Paul tells Timothy what course to pursue in order to save himself and his hearers. Both Paul's and Timothy's salvation was impossible without vigorous efforts on their part to save others. Timothy had to be an example to believers in word, manner of life, and in love, faith and purity to be diligent in these things; besides he was to read, teach and exhort. His eternal salvation was suspended on a faithful discharge of these duties. Of himself Paul says, "Woe is unto me, if I preach not the Gospel." "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." "A dispensation of the Gospel is committed unto me." "If I do this thing (the duty of the ministry) willingly, I have a reward." Paul here recognizes the principle that, receiving a talent in trust or charge, incurs responsibility, obligates the receiver to discharge all the duties growing out of possession, faithfully; and only did he hope for approval and salvation while thus engaged. Here is a lesson for us all; for upon this principle will we be judged and rewarded at that great day.

I will not here speak of the responsibilities and duties of preachers and church members, as such, but more especially of parents. Parents have a most sacred trust committed to them,—little helpless creatures, without an idea,—loved by God with a love that passes knowledge or understanding, because made in his own image; capable of being trained for the society of God and all the heavenly hosts, and of taking hold of divinity itself and becoming like Christ. Before God thus entrusted these precious ones, parents had tacitly agreed, virtually covenanted with God, to accept the trust, bestow the necessary care and give them the needed training, teach them the knowledge and fear of the Lord. Paul alludes to this responsibility and exhorts fathers to bring up their children "in the nurture and admonition of the Lord." The command to do this is given to the father as the head; but as his wife is his helper, the duty devolves upon both, and both are held accountable to God. And neither can shrink from this duty and be guiltless before God.

Dear parents, what efforts are you making to train your children for heaven and eternal life? Do you say your first efforts are to prepare them for this life,—that this is first in order of time? True, they must be warmed and fed before being told who created them, and for what purpose; but this instruction should begin very early, even in their infancy, or as soon as they can notice things and commence to comprehend simple teaching. And this teaching should be continued and increased with the growth and development of the intellect. "The fear of the Lord is the beginning of wisdom." It certainly is possible to deeply impress the fear of the Lord upon the hearts of children at a very early period. Jesus publicly advocated the claims of religion when twelve years old.

In striking contrast with this is an incident which occurred where I held a series of meetings not so long ago. A mother lost a son twelve years old. Overcome with grief, she exclaimed, "Oh, could I have known that he would have died, I would have pursued a different course; he has had no religious instruction." No wonder this unhappy mother refused to be comforted. She had lost her only opportunity.

I have in mind another case where a girl about thirteen years old heard the Gospel proclaimed and was under conviction, and desired to obey it. Her mother and father told her she was too young, and so dissuaded her. In a short time she took

sick, and in a few hours was a corpse. Parents thought she was blooming for a long life; she could put off this one thing needful till a later stage of life, then she could become a servant of God.

Parents should not discourage children, although young in years, when they want to join with God's people. In so doing they surely are held responsible for them if they never come into the church. Let me here say that parents should seek opportunities, make opportunities, and improve all opportunities, for training their children for the end for which they were created. Like Timothy's mother, begin early, begin in their childhood to teach them the Holy Scriptures which are able to make them wise unto salvation. Remember the *Word of God* is the seed from which spring the children of God. God has subjected children to their parents; and, if they live, they are generally under parental care some eighteen or twenty years. This gives parents time and opportunity to sow this seed deep and plentifully in the hearts of their children. If they do this faithfully, the seed will be almost certain to grow and produce ripe Christians, for God says his *Word* shall not return unto him void, but shall accomplish his purposes, and shall prosper in the thing whereunto he has sent it. But if the parental roof is left at this period, and the seed has not been sown in their hearts, the parents may not strongly hope for their salvation, nor even for their own, because they have been unfaithful to the trust committed to them. Remember the fate of Eli in 1 Sam. 2. His failure was fatal to all. We should ask the Lord in his mercy to help us to be wise while it is called to day, that we may not have to take up the lamentation of Jer. 8: 20.

Glade, Pa.

## DUTY OF DELEGATES.

BY JAMES M. NEFF.

Why do our churches send delegates to District and Annual Meetings? Is it not that they may be represented there and have a voice, through their representative, in the deliberations of these meetings? If so, what is the first duty of the one so elected and sent? It certainly is to represent the church that sends him, to participate in the business of the meeting and help do what is to be done,—in short he should do what the church sends him to do.

It may be pardonable for a brother or sister to go to a District or Annual Meeting at his own expense to meet friends, see the country or take a rest from home duties; but it certainly is very wrong for a brother who is elected by his church to serve as their delegate, represent their interests and voice their sentiments in such meeting, to accept the important commission and the church's money to defray his expenses, and then go to the meeting and spend a portion of the time during the business sessions of the meeting,—the time which is not his own, but which by right of contract belongs to the church,—in sight-seeing, pleasure-seeking or in conversation with some friend.

Or who ever heard of a church sending a delegate to such meeting with the understanding that he remain until tired and then return home? Or which is more important,—that the delegate take a particular train homeward bound that he happens to want to take, or remain till the close of the meeting and serve the interests of the church that sends him and bears his expenses?

It is my opinion that there has been in some instances entirely too much looseness in this direction in the past, and delegates have regarded entirely too lightly the importance of their duties at such meetings.



To say the least, he sins against his church and betrays his trust who accepts the call of his people to act as their delegate and then goes to the meeting to spend the time as if it were his own, regardless of the duties imposed upon him. We need some reform in this direction and probably a good way to begin would be for churches to give their delegates, at the time of their election, definite instructions as to what they will expect of them.

#### ALL FOR JESUS.

BY C. H. BALSBAUGH

*Beloved in the Lord:—*

YOUR beautiful letter is here. Such a spirit as you manifest, and such earnestness as breathes through your letter, have their root in Jesus Christ; and what He has begun in you He will also complete. Philpp. 1:6 No one who works for and by Christ will ultimately fail. You may wait long till your ideal is realized, but "faith that worketh by love" enjoys the end at the beginning. 1 Pet. 1:9.

Faith and Christ are perfectly correlated, so that Jesus must become weak, or prove treacherous, before He will allow true faith to be disappointed. Failure is not necessarily defeat. We only grow stronger and wiser and more skillful by our mistakes. The more we lose confidence in ourselves, the more absolutely we lean on the all-sufficiency of Jesus. You must make the Word of God your only guide. Accept help and counsel from any one who is able to give it, but call no man Master or Father on earth Matt. 23:8, 9.

Our church is very slow in working for Jesus, and consecrating themselves and all their possessions to His service. We have made a very serious mistake in substituting ordinances and ceremonies and human customs for earnest personal effort to save souls. Every true disciple of Jesus must be an active, loving, self-sacrificing laborer in the glorious, responsible, divine work of soul-winning. We have thousands of drones in our church, who are spending neither time, nor money, nor energy, in working together with God in saving the lost. 2 Cor. 6:1. We are far from following in the footsteps of our Master. 2 Cor. 8:9. If Christ would have ignored sacrifice as many, most, of our brethren and sisters do, He never would have hung on the cross and wrought out salvation for us by His sufferings and death. What Christ said of himself in John 5:17, all His true followers must learn to apply to themselves.

Jesus came not only to teach and proclaim the truth. This was the minor part of His mission. This would have enlightened people, but it would not have saved. He came to labor, and suffer, and die. It was by being *lifted up* that He drew all men unto Him. John 12:32 This is God's method of saving people from the dominion of sin; and wonderfully have we lost sight of it. Where are the crucified disciples to-day who win souls by the daily, cheerful sacrifices of love? A "little flock," truly. The market-house has more attraction than the meetinghouse, and the store, and the blacksmith shop, and shoemaker-shop are better attended than the prayer meeting and Bible class. O, how far we have drifted from primitive Christianity! We want more Priscillas and Aquilas, who "lay down their own necks" to rescue others. Rom. 16:3, 4. We need more men and women who are ready to "hazard their lives for the name of our Lord Jesus Christ." Acts 15:26.

God does not want one idler in His vineyard. "To every man his work." Mark 13:34. Christ

came into the world for one sole purpose,—"*to seek and to save that which is lost*" Luke 19:10. And this is the supreme mission of the church. We are not half fulfilling our "high calling." Where is the zeal that cares up time and money and body and soul, that Christ may be magnified and souls saved? If the love of Christ would constrain us, and Heb. 12:2 would be the aim and glory of our life, we would have no trouble to raise funds for the propagation of the Gospel at home and abroad, whether for the ministry, or the Sunday school, or the Bible class, or tract distribution, or any other form of Christian work.

There is too much "belly worship" among us, too much "minding of earthly things." Philpp. 3:19. And all this is tolerated among us as if it were not a perilous violation of the central principle of the cross. With many self and mammon come first, and Christ must be content with fragments of time, pennies and nickels, and of personal sacrifice still less. How does all this harmonize with Philpp. 2:5-8, and John 3:16? "God so loved the world, that He gave his only begotten Son." The *loving* and the *giving* always correspond. In Gal. 2:20 we have the perfect ideal and the faithful reflection, "He loved me, and gave himself for me." Just as soon as the first and great commandment becomes the inspiration and joy and totality of our being, there will be an unprecedented out-gushing of hearts and unclasping of purses, with ready feet and hands to do the work of the Lord.

We have many noble souls in the church who are Christed in head and heart, in tongue and pocket; but many also, alas, who care more for stock and traffic and gain, than for the salvation of souls. I know a man in Christ Jesus who for many years has eaten no supper, nor tasted pie or cake, or pastry, or dainty food of any kind, so that he may save as much as possible of his meagre annuity for the Lord Jesus. And I know he is happier than others who wallow in luxury of bed and board and equipage all the year round. We are too much out of sympathy with the self-emptied, impaled Godman.

Gladly yet sadly will I be "the voice of one crying in the wilderness," if I can but be the means of awakening attention to Him who "was in the form of God, and thought it not robbery to be equal with God; but made himself of no reputation, and took upon Him the form of a servant." This is Christianity, and less than this is delusion. Let no one dream that it is possible to be a Christian without sharing the cross of Christ. That is the meeting-point of heaven and earth: that is the sole condition of our reconciliation with God. Then follows Col. 3:1, 2. And then "all the fulness of the godhead" is an open treasury to which faith has constant access to receive grace for grace. Rom. 5:2; Col. 2:9, 10; John 1:16.

Abide by these principles, have them as your goal and impulse; and your Sunday school, prayer meeting, Bible class and other movements of Christian endeavor will flourish to the glory of God. Then will we all glory in Acts 20:35, and 2 Cor. 6:9, 10.

Union Deposit, Pa.

#### OUR BULSAR HOME

BY MRS. W. B. STOVER.

IN a number of letters to us, our friends have been asking, "Do you have the same food in India as we do at home?" "What do you eat and how is it prepared?" and requesting us to tell them all about living here.

In my last letter I mentioned that in this climate food is not kept over from day to day, but must be bought fresh every day. This refers only to food of a perishable nature, as meat, fruit or vegetables. Dry things, as flour, sugar, oatmeal, rice, spices, tapioca, curry stuffs, and even dried fruits we keep on hand. We brought a supply of such things with us from Bombay, and when this supply is exhausted, we can buy here, or send to Bombay, whichever we find the less expensive. In Bombay there is a fine large market, or "bazaar," where anything in the line of food can be had. Here the bazaar is not so complete, but we can do very well. Sometimes we can not get beef or mutton fresh, as they kill only two or three times a week, so we have chicken, which we can get for from two to six or seven annas each, according to the size. We can often get fish, as they are brought from the sea, three miles distant. For fish for one meal it costs us one and one-half or two annas.

Potatoes, onions and other vegetables are weighed out instead of measured. The *sehr* takes the place of bushels, quarts and pints, pounds and ounces, in buying meat and milk, as well as vegetables. The *sehr* varies at different places. Here it is less than one-half the Bombay *sehr*. Potatoes are one-half anna per *sehr* and five *sehrs* lasts us a week. I just now think of it, that it costs as much to send one letter home, as it does for potatoes for us one week. We are able to get onions, cabbage, sweet potatoes and white pumpkin too. All other vegetables are different, I think, from those at home. We have *brenjal*, an oval-shaped green vegetable, which may be cut into slices and fried, or baked whole. It is very good, and is considered healthful. Yesterday we took the inside out of one, chopped it with a little meat and potato, returned it to the unbroken shell, and baked it. We all thought it very good. They cost from one-half to two annas, varying with the size. *Bej-es* is a kind of grain resembling boiled peas when prepared, but it does not taste like peas. In some seasons we can get peas and beans. We were able to get in Bombay many different kinds of vegetables and fruits, but here they do not have such a supply, for there is little demand for them. The natives eat mostly curry and rice.

We can get bananas all the time here, but no other kind of fresh fruit at present. We get a bunch of about seven dozen bananas, not quite ripe, for six or seven annas, and hang them up to use as they ripen. In a few weeks *mangoes* will be ripe, which we are told are somewhat like the peach. The *papai* is a kind of melon, yellow inside, with brown seeds. It grows on trees and is delicious.

We try to have our food prepared as nearly homelike as possible, suiting ourselves to the climate and the food at hand. But we are not able to live as nearly homelike as we would desire. We were told before we came that we should require "helpers," but we thought we could do without. But when we saw the utensils for cooking, and work in general, we saw how it was. We hoped then we could do with one boy, and do the rest of the work ourselves, but we could not find one who would attempt it, even at wages higher than the average, so we had to get two. We pay them each Rs. 10 a month and they board themselves. Two dollars and a half a month would seem very little wages at home, but here they are able to save from this some above their living.

They are honest boys, which can not be said of all in India. One is the cook, the other the general boy. It may seem surprising when I say that they are busy nearly all the time. But



it would be impossible for us to do their work with their utensils, if the days were twice as long. The cook-house, or kitchen, does not look like an American housewife's kitchen, by far. In the first place, there is no stove, only a shelf-like place made of stone, covered with a native plaster, built up along one side of the room. Holes are made in the top of this, at the front edge, and round pieces of iron fitted over them upon which the cooking utensils are placed. The fire of wood is built in these holes, and the smoke finds its way up around the "chatties," as the cooking vessels are called, filling the room and going out through windows, doors and crevices, as it best can. For this reason, as well as on account of the heat, the cook-house is built away from the house.

The "chatties" are of copper, quite heavy, and lined with tin. We buy them by weight at nine annas a *sehr* and have them tinned. This tinning must be done once a month, as fast as the tin wears off, for if the copper is exposed, there is danger of food being poisoned. Flat lids made also of copper, and covered with tin, cover the chatties closely, and, surprising as it may seem, the food never tastes of smoke. These chatties, round, with flat bottoms, take the place of kettles. There is a frying-pan, and a tea kettle. It is wonderful, too, how well our Indian cook can bake. The oven is like a large dish-pan, with an iron lid on it. This sets over the fire when anything is to be baked or roasted, and coals are placed on the lid, and kept alive until the baking is finished. We might try often and not be able to cook with such means, and on the other hand, if the cook-house were transformed into one of the home kitchens, the cook would feel himself at a loss what to do.

Our boys get up at five o'clock in the morning, and while the cook brightens up the chatties and makes the cook-house clean, the other boy, whose name is Mita (meaning "sweet"), sweeps the rooms downstairs and dusts the furniture well. His broom is without a handle, a short bunch of narrow, stiff rush-leaves, which he handles as well as any of us could an American broom. Then the cook goes for milk a half-mile away, and watches it being milked into his pitcher, so he is sure to get only milk. When he returns, we are up, and Mita has our breakfast ready, of tea, toast, eggs, bread, butter and bananas.

We buy eggs fresh each day from a woman who brings them to the house. We pay one anna for five. At the bazaar they are three pice apiece.

The milk is all boiled before using. Some of it is set away to gather cream for the next day's butter. We use three annas worth of milk each day for butter and all. The cook brings three *sehars* in the morning and goes again for one *sehr* at night.

After our breakfast we have Scripture reading in Gujarati and singing and prayer in English, at which the boys are always present. Mita reads the Scripture and one of us leads in prayer. We want, as soon as we can, to have all in Gujarati. After prayer the cook goes to the bazaar to buy what is needed for the day, and Mita shakes the cream in a wide-mouthed bottle until butter comes. We have only enough for the day at one churning; any left over is not so good by the following morning. We can get only buffalo's milk and it makes white butter.

Mita then sweeps upstairs and by the time that is finished, the cook has returned, and the next meal is prepared, which we eat at eleven o'clock. We always have oatmeal or some kind of porridge, a little meat stewed with vegetables or sometimes fish.

Our next meal is at 4:30, when we usually have curry and rice. Curry is made of several grains, *cus cus*, *dunja*, *saffron* and several others, ground to powder on the curry-stone,—a flat stone with a round one like a rolling-pin, to roll back and forth on it. This part of the curry-making takes quite a long time. We do not like curry hot with red peppers, as the natives do, so we never put anything of that kind in it. These grains, with tamarind, a little cocconut and onion make the foundation of curry for us. Then there are various kinds of curry, named according to what is put into it afterwards. In chicken curry, stewed chicken is put into the curry. Vegetable curry is made with potatoes, carrots, beans, peas, or pumpkin; or any other such vegetable at hand; meat curry, of meat cut into little bits and put into the curry. There is another curry of which we are fond. It is made of the vegetable *dhal*, a native of this country. When cooked and mashed for curry it resembles peas. So there are many kinds. The curry itself is like a dark gravy. To boil the rice a certain amount of water is required and the rice when cooked is dry and the grains are whole. The curry is put over the rice, which has first been taken out on the plate, and all eaten together. It is a very desirable dish and is peculiarly suitable for this hot country. When we do not have curry, we have meat and vegetables, and cooked fruit or pudding. Sometimes we have ginger-bread or cookies, but prefer substantial food and so do not have pie or cake.

We have our largest meal at half past four, instead of at noon, because it is not good to eat much food in the hot part of the day, and by this arrangement of our meals we have the mornings and evenings for going out among the people, because we must keep out of the sun in mid-day.

In the evening about eight o'clock we have each a cup of tea, with a little bread if we like. Tea is much used in India. It is thought better to drink tea than so much water.

In the evening before dark, one of the boys often walks out into the country and buys some chickens or vegetables, for he can get them cheaper than when they are brought to the door. Our food costs on an average, for all three of us, about one rupee [47 cents—Ed.] a day.

On Saturday we get a piece of mutton and roast it, or make corned beef, or something of the sort, so that we have cold meat for Sunday; then we cook fruit and sometimes make a dish of potato salad in the evening so that the cook does not go to the bazaar on Sunday, and as little as possible of cooking is done on the Lord's Day. The house is well swept on Saturday and not on Sunday, and as much as we can, we teach the boys that one day in seven is God's day. We have extra time on this day to tell them of the Savior of the world, as much as we are able to do with our little command of Gujarati and their little knowledge of English.

In our home life from day to day, we try to live as simply as we can, that we may, as much as possible, be in common with those about us. Although we have two "boys," we are busy all the time, for so very many things in an Indian home require one's personal attention. I am finding out what is the meaning of "where moth and rust doth corrupt," but we are happy, for we always look on the bright side. We study five or six hours every day, and will continue to do so for a long time, that we may learn to speak well, which we are so eager to do. We often have some of those who can speak only Gujarati in our house, and try to talk with them.

We are trusting the Lord to open the way for us as we go forward in the work, that we, together

with you, are trying to accomplish in his name. *Bulsar, April 12, 1895.*

## HOW TO GOVERN THE TONGUE.

BY LIZZIE EASTER.

SOLOMON says, "Death and life are in the power of the tongue." "And whoso keepeth his tongue keepeth his soul from trouble." "But a fool's mouth is his destruction." His lips are the snare of his soul. The tongue is an unruly member; it sets on fire the course of nature, and it is set on fire of hell. Just think! That awful place we are trying to shun, and are warned and forewarned that the misuse of the tongue is one of the greatest sins. Except we bridle the tongue our religion is vain. But, say some, "I see greater evil than the tongue." But search and see if the greater portion of evil isn't caused by the tongue.

"Grievous words stir up anger," and a whisperer separates his chief friends." How often are the ties of friendship broken by the wrong use of the tongue! Behold how great a matter a little fire kindleth. Why is it that, in the face of the prohibitions of God's Word and the warnings of his ministers, we persist in this evil? I can tell you, brother. It is because we lack the love that speaketh no evil. Love shall hide a multitude of faults. Charity covereth all things. Just think that if we do all in our power to enter heaven, even to the burning of our bodies, and have not charity, (love) we shall fail. We must strive lawfully, and love is the fulfilling of the law.

Read the Word of God and keep the sayings that are written therein, and love will pervade each breast. "Yes, but," say some, "I know Bro. A or B did so and so." Yes; and don't the Savior know that we do so and so? And if we from our hearts do not forgive every one his brother's trespasses, neither will the Father forgive us. The "ungodly man diggeth up evil." "And in his lips there is a burning fire." What destroys more love than the tongue? The Master has said, "Be wise," "be perfect." And says Solomon again, "The words of the pure are always pleasant words." "He that hath knowledge spareth his words." "And even a fool when he holdeth his peace is counted wise." It is by our words that we will be justified or condemned.

No doubt the time will come when many of us will wish we had been more discreet; but there is no excuse. We know already that he that soweth discord among brethren is hated of the Lord. "It is the tongue that soweth strife." "Love worketh no ill," but hatred stirreth up strife. Let each ask himself every time he utters a word, What is the object? It should be to glorify God. Then "love." "Be of tender mercy." Speak no evil of any man. Bridle the tongue, and thus cease from this evil. It is not enough to resolve to cease from evil; we must actually cease. We can't hide from God. Then if we have fought against any, let us follow Christ's instructions. "Tell him his fault between thee and him alone." Don't tell it to others. "Remember that God is in heaven and thou upon earth, therefore let thy words be few."

"MOTHER," said a little boy, as he rose from his evening prayer, "it's just 'Forgive,' 'Forgive,' 'Forgive.' I should think God would get tired of hearing us say, 'Forgive.'" And God would get tired of this prayer, if He were not God. But, being God, and being Love, God never tires of having His children come to Him in confession of their sins, asking for His forgiveness. How good God is, how tender, how loving! And if God does not tire of granting forgiveness to those who ask it, why should any who need forgiveness tire of asking for it?



## Missionary and Tract Work Department.

"Upon the first day of the week,  
et every one of you lay by him in  
store as God hath prospered him,  
that there be no lacking when I  
come."—1 Cor. 16: 2.

"Every man as he purposeth in  
his heart, so let him give. Not  
grudgingly or of necessity, for the  
Lord loveth a cheerful giver."—  
Cor. 9: 7.

### Committee:

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S. W. Hoover, . . . . . Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
Galen B. Royer, Sec. Mt. Morris, Ill.

## MOTHERHOOD.

BY SADIE BRALLIER NEFFINGER.

Near the summit of life's mountain,  
Just this side of heaven's gate,  
Sloping to the vale of mists

You will find this wondrous state  
Lighted up with fadless sunshine,  
Dotted o'er with brooks and flowers,  
Filled with laughing eyes and smiles  
Is this promised land of ours.

Once there was,—so runs the legend,  
A sad woman, weary grown,  
Tolling o'er earth's rugged highway,  
Faint and wretched and alone,  
Groping through the night and darkness  
Battling sore with doubtings rife,  
Searching for an unknown something  
Which must needs complete her life.

On she struggled, and still farther  
Tolled her feet upon the way;  
Far too sad she was for laughter  
And too sad, almost, to pray  
On she groped and wept, 'till feeling  
As in mute despair she stood,  
More and more the incompleteness  
Of her yearning womanhood.

Thus she strode, her arms outstretching,  
As to grasp the joy she sought;  
Wailing for that nameless something,  
Mourning for she knew not what.  
And once more she called, when straightway  
Lo, an angel's foot passed by;  
And her mighty call was answered  
By a little babe's faint cry.

A great rapture overwhelmed her,  
Rushed into her soul and dwelt  
A deep, nameless joy, which only  
God and mothers e'er have felt.  
With thanksgiving for the treasure  
Which she long had yearned to win,  
She unlocked her heart's love chamber  
And her dear one entered in.

Then she gazed; and flowers were blooming  
Where the little babe had lain;  
And the steep and rugged highway  
Had become a level plain.  
And again the angel passing  
Touched and halloed her when she stood.  
"Blessed thrice art thou, Oh woman!  
For this realm is motherhood!"

Soon—so ends the wondrous legend,—  
This first mother of our race  
Wafted back the joyful tidings  
Of the marvels of that place  
In the land of perfect sunshine,  
Where our little treasures wait  
Near the summit of life's mountain  
Just this side of heaven's gate.

Would you reach this land of blessing?  
'Tis a realm from sin secure.  
She who enters it must enter  
Pure as even God is pure;  
Mire and dust, which o'er the common  
Of earth's broad highway abound,  
She must shake from off her sandals  
Ere her feet tread holy ground.

Johnstown, Pa.

## THREE SCENES FROM ONE LIFE.

BY MARY POLK ELLENDERGER.

### SCENE I.

"Oh God, my Father! spare him to me. I cannot, I will not give him up. He is my life, my joy, he cannot, he shall not die. Send back the life blood to his cheeks, strengthen the little heart's pulsations, take everything else, but spare me my child."

Such was the wild prayer of an undisciplined heart. It swept over me like the crash of rude fingers over an untuned harp. The wailing voice died away to a hoarse whisper, she knelt, a mother almost bereft, by the bedside of her child. We believed him beyond the power of human aid. The almost transparent lids veiled the velvety eyes, the long, silken lashes lay tenderly against the thin cheeks; the white brow, crowned with a mass of golden brown curls, was damp and cold. How like an angel he looked, so frail and beautiful and pure.

One ray of the sickening sun fell athwart the tiny white cot, as though in benediction. Was the sun in its own beautiful way giving its last tender farewell to the fair child who so oft had played in its glad light? Or is it but a good-night excess and with the innocent child open its eyes in greeting when the grand monarch of light dispels the mists of the morrow's gray dawn?

\*\*\*

The night is passed, the crisis is over. Spared? Yes, and there is great rejoicing, for one whose tender feet had wandered through the valley of the shadow of death, is returned. The mother heart, so nearly bereft is full of glad thankfulness.

### SCENE II.

"The lights that flashed from the glasses;  
The smoke-wreath's curling grace,  
Lent a hint of glamour to the eye,  
Of romance to the place.

"There were men about the tables,  
There was laughter in the air,  
But the bright eyes of the revelers,  
Looked hard to me in the glare."

There was one at the table whose young, brilliant, handsome face chained my attention. Where had I seen him before? What was it that touched me so strangely and stirred the chords of memory as a breath of the half-forgotten fragrance of a flower? Was it the dark brown eyes? No. Perhaps it was the curve of the unbearded lips, or maybe the mass of gold-brown curls tossed back from the wine-flashed brow.

How white his hands shone in the clear light, as they moved among the cards or held the crimson wine to his lip! Why should my heart revert to the sad scene of long ago; to the little white cot, where lay the child who had so nearly passed over the dark river? I could see the pale, little hands and closed eyelids, the white, drawn lips and slender throat, and the marble brow with its crown of curls. Ah, those curls, how like they were to those I had just seen.

And the frantic mother whose undisciplined heart would not accept the Father's will,—where is she now? And the child he spared? Spared to what? My memory had not failed me; I had just seen him a sinful reveller.

### SCENE III.

I wandered through the prison tall  
How cruel the grated windows,  
How grim the gray stone walls!  
I heard the clang of heavy doors,  
How harsh they rasped on the ironing air;  
I saw the stripes of the prisoner's garb  
And heard their tread on the dark stone stair.

There was one within those rugged walls,  
Whom I scarcely lost his boyhood charms,

I saw them bring his prison garb  
And moaned when they fettered his soft, white arms;  
And his face, though the lines of vice were there,  
'Gainst those grim, gray walls, looked almost fair.

How his pale lips trembled,  
As with a sullen frown,  
The keeper clipped his curls of brown.  
Once more the chords of memory were stirred  
When I saw that face,  
Crowned with gold brown curls.

\*\*\*

Shut away from God's bright sunshine  
And away from the fragrance of flowers,  
He will never more list to the rippling stream,  
Nor feel the flash of spring's glad showers,  
With the murderer's stain on his slim, white hand.  
Buried for life 'neath those grey stone towers.

Turney, Mo.

## APPEAL TO MOTHERS.

BY ANNIE SCRROCK.

ARE we, as mothers, trying to bring up our children in the way we should, or are we bringing them up for the world? is a question that ought to interest every one of us. The Bible says we should train up a child in the way it should go, and when it gets old it will not depart from it. What kind of seed are we sowing in their hearts? Are we sowing seeds of kindness and love? Do we speak gently and kindly to them? Solomon says, "A soft answer turneth away wrath, but grievous words stir up anger." How necessary it is that we be concerned about our children and try to bring them up right, for the world is growing so wicked and throwing so many inducements around the young to draw them away from that which is right. Oh, let us bring them around the altar of prayer and talk to them about Jesus who has done so much for us. Let us try to get them into the fold before the evil days come.

We should try to make home as pleasant as we can. Some mothers think they have so many cares that they cannot give the children the proper care, but the Lord has promised to help us bear our burdens if we but put our trust in him. And where is there a mother who, if one of her children were lost in the darkness, would rest at ease? But how much worse lost are many of our children in sin!

Let us, as parents, think of the condition of our children. We are very careful to secure a home for them here on earth. Is their home in heaven secure? The day is coming when there will be a separation, and how sad it would be to be separated forever! Dear sisters, let us think seriously about it and ask the Lord's help.

Middl-bury, Ind.

## MISSION RECEIPTS FOR APRIL, 1895.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

### HOME AND EUROPEAN FUND.

(Used only for Mission in U. S., Denmark and Sweden.)

Ohio—Ashland church, \$5 98; Mohican church, \$14 17; Chippewa church, \$12 89; Black River church, \$4 35; not known, Rossville, \$100; D. Henricks, Bremen, 50 cents; a brother, Bellefontaine, \$50; a brother, New Lebanon, \$1 50; total, . . . . . \$ 189 99

Pennsylvania—Isaac Brumbaugh and wife, Grafton, \$1; Nellie Nicholson, Hillsdale, 33 cents; John Brumbaugh, James Creek, \$1; D. B. Brumbaugh, James Creek, 50 cents; Abraham Sho-



walter, 50 cents; Falling Spring church, \$7 30; Mary Hill, Beallville, 50 cents; A. J. Krepe, Bannerville, 50 cents; Samuel Root and wife, East Petersburgh, \$3; A. S. Kreider, Amesville, \$2; Odonus church, \$7; a brother, Remont, \$5; Springfield church, \$3 68; Shunlkill church, \$2; Onestoga West church, \$7 60; Mingo church \$20; Little Swatara church, \$25; Hatfield church, \$10 65; Onestoga East church, \$9 95; First church of Brethren, Philadelphia, \$35; total,.....\$ 141 41

*Illinois*—Milledgeville church, \$7 60; Yellow Creek church, \$8 80; Arnold's Grove church, \$8; Shaumou church, \$5; Rock River church, \$33 95; Mt. Morris Sunday school, \$54 23; G. K. Miller, Chicago, \$3; Hickory Grove church, \$4; Samuel Fank, Hammond, 45 cents; a sister, Polo, 25 cents; a friend, Chicago, \$5; total,.....\$ 129 28

*Iowa*—G. W. Beer, Livingston, 50 cents; Mr. and Mrs. David Smith, Manson, \$5; Boon River church, \$4 20; J. B. and Amanda Spicker, Dankerton, \$12 25; Fairview church, \$2; South Waterloo church, \$35; Grundy County church, \$6 90; Mt. Ema church, \$3 10; Sheldon church, \$5; Oak Grove church, \$5 60; total,.....\$ 69 45

*Indiana*—D. F. Hoover, Sulphur Springs, 50 cent; Spring Creek church, \$8 15; Ogan's Creek church, \$15 12; Ryan church, \$8; Bachelor Run church, \$8 05; Twelve Mile church, \$2; Sugar Creek church, \$7 80; Keweenaw church, \$2 25; Santa Fe church, \$1 05; Buzo church, \$1 40; ——— \$8 30; Buzo church, \$1; total,.....\$ 63 62

*Virginia*—Elk Run church, \$34 64; Linnville Creek church, \$11 30; Lizette N. Rodffer, Scottsford, 51 cents; a brother, Cowan's Depot, \$1 50; total,.....\$ 57 96

*Maryland*—A sister, Frederick County, \$3; Licking Creek church, 42 cents; a sister, \$27 50; total,.....\$ 29 92

*Nebraska*—Wood River congregation, \$1 31; South Beatrice church, \$21; Bethel church, \$7 01; total,.....\$ 29 32

*California*—Lordsburg congregation, \$14 18; Covina church, \$5 25; total,.....\$ 19 43

*Kansas*—Wade Branch church, \$3; Fredonia Sunday school, \$1 38; H. S. Eberhart, Pleasant Grove, \$1; North Morrill church, \$3; East McPherson church, 50 cents; a brother and sister, Ramona, \$2; a brother and sister, Sabbath, \$1; total,.....\$ 17 88

*Michigan*—Mrs. Katie Stivers, Ithaca, 50 cents; Anna V. Stivers, Ithaca, 15 cents; Clara B. Stivers, Ithaca, 10 cents; Thornapple church, \$7 50; total,.....\$ 8 25

*West Virginia*—Greenland church, \$4 05; Fairview church, \$3; total,.....\$ 7 05

*Missouri*—Dry Fork church, \$1 38; Prairie View church \$4 70; Cora L. Garrison, Kansas City, 40 cents; total,.....\$ 6 48

*Texas*—Nooches church, \$3 75; sister Ferguson, \$2; total,.....\$ 5 75

*Wisconsin*—Barron church, \$2 50; total,.....\$ 2 50

*Oregon*—Rogue River Valley church, \$2; total,.....\$ 2 00

*Oklahoma*—El Reno church, 41 cents; total,.....\$ 41

*Tennessee*—Valley church, \$2; total,.....\$ 2 00

*Marriage Notices*—Christian Weaver, Indiana, 50 cents; through George Manon, Kansas, \$1; Samuel Coppock,

Ohio, 50 cents; P. B. Messner, Michigan, 50 cents; S. S. Barklow, Idaho, 50 cents; total,.....\$ 3 00

Total,.....\$ 785 10

#### WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more effective work and have the advantages of a permanent house. The Committee proposes to build as soon as sufficient funds are raised. Donations marked thus (\*) are in response to sister Ella Williams's proposition.)

*Virginia*—\*Eliza Mininger, Daleville, \$5; \*Collected by P. S. Miller, \$33 86; total,.....\$ 38 86

*Maryland*—\*Ella Williams, Fanketown, \$5; \*Lydia Wyand, Keedysville, \$10; Isora McCartin, Brownsville, \$6; total,.....\$ 21 00

*Iowa*—\*Catherine Snyder, Eldora, \$5; \*a brother, Shellsburgh, \$5; a lover of the Lord, \$3; \*a sister, Panther, \$5; total,.....\$ 18 00

*Pennsylvania*—Sam'l Brubaker, Newry, \$1; \*A. M. S., Lancaster, \$5; \*a sister, Menge's Mills, \$5; Mrs. A. C. Borr, Philadelphia, \$1; \*Anna E. Evans, Lancaster, \$5; total,.....\$ 17 00

*Illinois*—\*Eliz Newcomer, Maryland, \$5; \*Mary Emmert, Franklin Grove, \$5; Anne Hildebrand, Polo, \$1; \*Mary Rowland, Polo, \$5; total,.....\$ 16 00

*North Carolina*—G. W. Miller, Clifton, \$4; Mary Miller Clifton, \$1; total,.....\$ 5 00

*Kansas*—Samuel Valentine, Corning, \$1; ——— Caney, 25 cents; total,.....\$ 1 25

*Indiana*—Salome Hoke, Goshen, \$1; total,.....\$ 1 00

*West Virginia*—A sister, 50 cents; total,.....\$ 50

Total,.....\$ 118 61

#### BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts.)

*Pennsylvania*—Falling Spring congregation, \$2 40; Upper Coweago congregation, \$1 50; Hatfield church, \$4; East Onestoga church, \$10 48; John S. Hershberger, Everett, 50 cents; total,.....\$ 19 88

*Iowa*—Grundy County church, \$2; a sister, Panther, \$3; total,.....\$ 4 00

*California*—Lordsburg church, 70 cents; Covina church, \$2 90; total,.....\$ 3 60

*Indiana*—Spring Creek congregation, \$2 45; total,.....\$ 2 45

Total,.....\$ 29 93

#### MISSIONARY AND TRACT FUND

(Used for either Mission or Tract Work as needed by the Committee.)

*Pennsylvania*—Woodbury church, \$24 51; total,.....\$ 24 51

*Missouri*—Mineral Creek church, \$9; total,.....\$ 9 00

*Illinois*—Oakley church, \$1 35; Macoupin Creek church, \$4 90; total,.....\$ 6 25

Total,.....\$ 39 76

#### ASIA MINOR MISSIONARY FUND.

(To be used in the Proposed Mission in Asia Minor.)

*Virginia*—Flat Rock church, \$15; Surplus above traveling expenses of D. L. Miller's trip in Virginia, \$56 20; D. L. Miller's trip in Virginia, \$10; total,.....\$ 61 20

#### INDIA MISSION FUND.

(Used only for the Mission in India.)

*Pennsylvania*—Jacob's Creek congregation, \$3; Lewistown church, \$5 38; a sister, Menge's Mills, \$2; Samuel Root and wife, East Petersburgh, \$2; Brethren's Bible Class, Norristown, \$1 50; S. S. Kreider, Annville, \$2; Christian En-

deavor Society of the North Coventry church, \$15; H. K. Miller, Huntsdale, \$10; a brother, Remont, 75 cents; East Onestoga church, \$3 75; Germantown Sunday school, \$12 25; First Brethren church and Sunday school of Philadelphia, \$90; total,.....\$ 147 63

*Ohio*—A brother, \$50; Sandy church, \$27 54; a brother, New Lebanon, \$2 50; total,.....\$ 80 04

*Iowa*—S. Waterloo Sunday school, \$15; Dallas Centre church, \$5; G. B. Knepper, Dankerton, \$10; a lover of the Lord, \$2; a sister, Panther, \$3; total,.....\$ 35 00

*Indiana*—Upper Fall Creek church, \$1 38; Buck Creek church, \$2 02; Roann church, \$2 50; Santa Fe church, \$2 60; Sophia Wolf, New Waverly, \$1; Raccoon Creek church, \$11 70; Yellow Creek church, \$9 60; total,.....\$ 30 80

*Illinois*—Young People's Meeting, Cerro Gordo, \$6 35; total,.....\$ 6 35

*Virginia*—Brethren's church, Floyd County, \$3 85; a brother, Cowan's Depot, \$1 50; total,.....\$ 5 35

*Nebraska*—J. E. Young and wife, Beatrice, \$2 50; total,.....\$ 2 50

*Kansas*—Jasper N. Perry, Seward, \$1; Jacob Farnesham, Columbus, \$1 40; total,.....\$ 2 40

*West Virginia*—A. L. C. Dorcas, \$1; total,.....\$ 1 00

*Minnesota*—Louisa Heath, Wabasha, 50 cents; total,.....\$ 10

Total,.....\$ 311 57

#### SUMMARY.

Home and European Fund,.....\$ 785 10  
Washington City Meetinghouse,.....\$ 118 61  
Asia Minor Fund,.....\$ 61 20  
Mission and Tract Fund,.....\$ 39 76  
Book and Tract Fund,.....\$ 29 93  
India Mission Fund,.....\$ 311 57  
Interest from Mission Endowment Notes, \$ 58 19  
Interest from Tract Endowment Notes, \$ 77 23  
Interest from India Endowment Notes, \$ 100 00  
Interest from Loans of H. A. E. Fund, \$ 21 25  
Interest from Loans of Tract Endowment Fund,.....\$ 150 18

Total Receipts for the month,.....\$ 1,753 02  
Total number of tracts sent out during April, —18,691

#### CORRECTION FOR DECEMBER REPORT.

In December Report of India Funds, the Yellow Creek congregation, Ind., should be credited with \$11 74, instead of Solomon's Creek congregation.  
GALEN B. ROYER, Sec.

#### THE LITTLE PIN.

SUDDENLY the great whir and roar and hiss became silent in the factory; the maze of wheels and bands stood still. Hundreds of pairs of hands ceased work, and hours were lost in impatient idleness, while an expert searched for the cause of trouble.

It was found that a pin less than an inch long had dropped from its place in the great engine, and the whole work of a big factory was dependent on its being kept in place.

O little pins, little pins, let us stick to our places and to our work, fearing and dreading to fall away by a hair's breadth, lest God's great work suffer harm through us!

If children have two ears that they may hear much and say little, adults have two ears that they may hear both sides before they judge.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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J. H. BRUMBAUGH, " " " " }  
J. G. ROYER, " " " " } Associate Editors.  
JOSEPH AMICK, " " " " } Business Manager.

## ADVISORY COMMITTEE.

L. W. Teeter, Knosh Eby, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to underline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is a correct one on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on foreign banks, unless you send with them as much cash to pay for collection.

Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "The Brethren's Publishing Co., Mount Morris, Ill.," or "The Brethren's Publishing Co., Huntingdon, Pa."

Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., May 28, 1895

In his own paper it is said that Mr. Talmage baptized Mr. Houston in the river Jordan by trine immersion. A few years later the same paper says the rite was performed by single immersion. A little later some one wrote that Mr. Houston said it was trine immersion, but now we have a letter from Mr. Houston, in his own handwriting, saying that Mr. Talmage placed him under the water once backward. Well, that ought to settle it, but we file the letter with Mr. Talmage's paper, awaiting further developments. So far the two modes seem about even. One thing is certain, the parties who have given these conflicting reports to the world are not inspired.

## RAILROAD ARRANGEMENTS FOR ANNUAL MEETING.

As has been announced, the Trunk Line and Central Passenger Associations have granted a rate of one fare for the round trip to our brethren and friends who desire to attend our Conference at Decatur. These Associations cover the territory east of Chicago. Our brethren will please notify the local railroad agents as to the number going, so that tickets may be placed on sale.

The Western Association has not made a rate, but the roads that reach Decatur have issued orders to sell half-fare tickets.

The Illinois Central has issued the following circular to its agents and to connecting lines. The Central will do all in its power to take care of our people;

To all Agents in Illinois, Iowa and Wisconsin, and Connecting Lines:—

For the above occasion you may sell excursion tickets to Decatur and return at rate of one lowest first class fare for the round trip.

Tickets to be sold May 24th to June 3rd, inclusive, good for going passage commenced on date of sale, and limited for return passage not to exceed thirty days from date of sale.

Agents will use local book excursion tickets, limiting as above.

Agents at competitive points will compare rates and dates

of sale with those of other Lines and advise the undersigned if they differ in any respect.

Please be particular to have the newspapers, with whom we have advertising contracts, insert notices of this arrangement until June 3rd.

Agents will post copy of this circular in each of their waiting-rooms; if but one waiting-room, two copies must be posted therein.

## TO CONNECTING LINES.

The above rate and arrangements are respectfully tendered to Connecting Lines for basing purposes, and I trust you will arrange to authorize rates from points in your territory wherever this business may develop, ticketing it through via this line. If through tickets will not be issued, Exchange Orders drawn on our agents at junction points will be honored and any business delivered will be well taken care of.

Respectfully,

A. H. HANSON.

General Passenger Agent.

The Wabash railroad also arranges for half-fare on its lines and issues the following notice:

On May the 27th to June 3rd inclusive, the Wabash will sell tickets from all points to Decatur at one fare for the round trip, good to return at any time up to June the 30th. This is the only line running direct to the meeting grounds. All incoming trains will stop at the camp to let those off who do not wish to go into the city. Be sure and go by the Wabash in order to save time and trouble in changing from one road to the other, either before or after your arrival at Decatur. For further information call on, or address, any ticket agent of the Wabash Railroad. The fare from Des Moines, Iowa, to Decatur and return, is \$10.05. Trains will leave Des Moines at 6 P. M. and arrive at Decatur the next morning.

We are informed that the other railroads reaching Decatur, have also given a half-fare rate, so that our brethren will be able to attend the Conference at the usual excursion rate.

We have written several times to parties in the Trans-Missouri territory, but up to this time have no word from them as to rates. We have heretofore always secured rates in that association.

D. L. M.

## THE GREAT COMMISSION.

THE greatest commission ever entrusted to man was that given by Christ to the eleven tried and true apostles just before his ascension. Matthew records it thus: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 18-20.

This commission is great because of the untold blessings resulting therefrom. Its extent is no less than that of the inhabited parts of the globe. Wherever human beings are found, it is the duty of the followers of Christ to see that the terms of this commission are carried out.

Back of the commission is the authority of heaven. To Jesus all this authority has been given, and for that reason he commissioned his apostles to go into all the world and make known to the people the terms of pardon. The "go ye" is the first duty. Without this the object of the commission would have remained ineffectual, and whatever the term may have meant, it still means to-day. The world still lies in sin and wickedness, and it is yet the duty of God's people to see to it that the Gospel is made known to all the inhabitants of the world. It is as much the duty of the church to do her utmost in preaching the Gospel to the unenlightened as it is to baptize those who apply for membership. The Master never intended that his people should fold their hands in contentment, surrounded by all the comforts that religion, education and pleasant homes can afford, while the unconverted

receive no attention. To neglect the "go ye" of this commission is as serious as to neglect any other part. Some of our people censure others for neglecting the baptizing of the penitent believer as the Master commanded, and also for refusing to teach the observance of the "all things" so clearly enjoined in the commission, without ever pausing to consider that the very people they are reprimanding are obeying the "go ye" to a remarkable and commendable degree. What right have we to criticize others so sharply for neglecting parts of the great commission while we ourselves are neglecting other parts with equal self-complacency.

Are we, as a people, doing what we can towards carrying the Gospel into all the world? Most assuredly we are not. And what is yet more lamentable, some treat the subject with the greatest possible indifference, and not a few oppose it. Even the unoccupied fields in our home country are neglected beyond reason. In our own adjoining Counties the Gospel is not properly set before the people. In far too many instances our own neighborhoods are seriously neglected. In our practice there is nothing like the "go ye" the commission contemplates. There is not that "teach all nations" that is demanded. We strictly adhere to the baptizing of penitent believers into the name of the Father, and of the Son, and of the Holy Ghost, and also to the practice of teaching them to observe all things whatsoever the Savior has commanded. For thus doing we doubtless are to be commended. But for our neglect of the "go ye" and teaching all nations we most assuredly deserve reprimanding. The first part of the doctrine set forth in this commission needs to be more earnestly preached in our congregations. We have preached the latter part with all necessary zeal. We should now turn to the other part and teach our people the importance of carrying the pure Gospel to all the nations of earth. We need not always go far from home to find great, unoccupied fields. Within the bounds of nearly every congregation are localities where the people should be collected and taught. This may be done by preaching, organizing Sunday schools or distributing tracts. Then, in our adjoining Counties and States, are inviting openings for earnest workers who are willing to work for the salvation of souls. To these home fields add the thousands of fields in foreign lands where the Christian religion is unknown, and it may be seen that we have a vast work before us.

But who is to do this? Who is to take the lead? Our ministers, and especially our elders, must lead out by teaching the members what is their duty towards the unaved. We ought to have over one thousand missionary sermons preached in our churches every year. In these discourses the people should be taught that the duty of carrying the Gospel to the unaved devolves upon the church, and that she should send forth men and sustain them in that work, and that each one can bear a part of this burden, and should do it most cheerfully. Others, in former ages, bore the burden of preaching the Gospel to our ancestors, and thus we became in possession of it, and now it is eminently proper that every member come forward and help to give this saving Truth to others. We believe each member will do his part if properly instructed and encouraged by those whose duty it is to preach the Word. Right teaching and earnest teaching along this



line would soon make our people effectual workers in the missionary cause.

When preaching on this subject our ministers should give no uncertain sound. They do not want to be afraid to preach boldly, earnestly and forcibly in defense of missionary efforts, and then give the people a chance to come to the support of the work. We probably have not been preaching too much about the latter part of the commission, but we have been doing far too little earnest talking about the first and very important part. Let us hope for the needed improvement in this direction.

J. H. M.

#### INSTALLATION SERVICES.

THE solemn act by which men are set apart for special work in the church should be attended with all possible solemnity and reverence. It is, or should be, regarded as one of the most important services connected with the Christian religion. In the apostolic times installation services were attended with a marked degree of solemnity. No one can read the account of the setting apart of the seven servants mentioned in Acts 7: 1-4, without being impressed with this thought. The ordination of Barnabas and Paul was also an impressive occasion. Acts 13: 1-3.

The character of these services depends largely upon the ability of the elder who conducts the exercises. Should he manifest a spirit of indifference or coldness and a lack of becoming reverence, and give attention only to the outward form of the ceremony, the impression made on all present will be very unfavorable indeed. On such occasions, in apostolic times, they seem to have prayed and fasted. They deemed a preparation of the mind and soul of great importance.

An elder who is to perform an installation service should have ample time to prepare his mind and heart for the work. In delivering the charge to a minister, a number of duties are to be named and explained, and he should have them so fixed in his mind that he can present them clearly, forcibly and impressively. He should not have to turn to another elder and ask to be reminded of something forgotten. To do so greatly affects the solemnity of the occasion. He ought to master every part of the ceremony, and this very few can do without much experience, or special preparation.

In installing any official there are usually three charges to be delivered:

1. The charge to the newly-elected official.
2. The charge to his wife.
3. The charge to the church.

The charge to the official is always the most important. The church has called him to an important and responsible work. Should it be that of the ministry, his labors may be far-reaching indeed. It should be impressed upon his mind that his call is from the Lord, who has instructed the church concerning the kind of men to call to the ministry, and that he should accept the office with a due sense of the great responsibility resting upon him. His duties and privileges should then be clearly and impressively stated. And while it will be insisted upon, and even required, that he shall conform to the general order of the church in his outward appearance, it should also be deeply impressed upon his mind that it is the duty of every minister to live a life that is still higher than any external manifestation. He ought to be led to feel that he cannot become an efficient ambassador of Christ unless his inner

life is pure and holy, and that to be in constant communion with God he must attain to a high degree of spiritual development. His will must be trained to be loyal to God, loyal to the church, loyal to his family and loyal to all the nobler, higher and purer aspirations of a consecrated soul. He should not only endeavor to preach the Word with ability, but he should become an example to the flock in everything that goes to make up a model Christian.

The charge to the wife is of more importance than is often thought, and should receive more attention than is usually given to that part of the services. To tell the wife of a newly-elected minister that it becomes her duty to give special attention to the affairs of the home, and always keep her husband's clothes in order that he may be prepared at any time to go when called upon to preach, is repulsive to most, if not all wives, for they are supposed to fully understand that department of duty without being reminded of it, especially in public. She should, however, be solemnly impressed with the thought that by virtue of her husband being called to the ministry, she becomes his helpmeet in a higher and greater sense than ever before. She becomes a mother in Israel, and should feel the weight and care of souls hanging upon her, and she ought also to feel a deep concern for the welfare of each soul under her husband's charge. She needs to strive for a high degree of holiness, earnestness and spirituality that she may become a truly spiritual companion to her husband in the higher walks of the Christian life. She should endeavor to so train her children in the ways of holiness that their conduct and influence may not prove a detriment to her husband's labors in the ministry. And furthermore, her own deportment and appearance on all occasions should be in keeping with what is recorded of holy women of old, who were truly consecrated to God and his work.

The charge to the church, that has called the minister to his responsible position, is too often entirely neglected. There is no better time to remind the members of the relation they sustain to their ministers than on occasions of this kind. To call a man to the ministry, and then not stand by him in his arduous labors, and do nothing whatever in the way of holding up his arms in the great battles for the right, is ingratitude for sure. For ministers to bear the cross alone in preaching the Gospel to others, and let all the church go free, is not what the Lord intended of his people. They should be reminded of the many ways in which they can aid the minister spiritually and temporally, and by their conduct show a due appreciation of his labors. J. H. M.

#### TOO LATE.

WHAT a wonderful amount of personal and practical meaning there is, at times, in a very few words, and we do not know of any two that may come to us with more force than the two at the head of these thoughts. The wiseman truly said, "There is a time for all things," and when that time is past it is *too late*. We were forcibly impressed with this truth last Sunday morning. We were under promise to attend the Clover Creek love feast on Sunday evening, and to get there, we intended to take the morning train for Entriken, where we were to be met and conveyed across the mountains to the place of meeting. We started, as we thought, in time, but as we af-

terwards learned, our watch was eight minutes slow, and, as a result, we got to the depot just two minutes too late,—just in time to see the train moving out minus an interested and disappointed would-be passenger. Of course we did not go to the meeting, but we returned home meditating on the uncertainties of the things of life, mixed with some Scriptural truths that the occasion brought very vividly before us.

To be too late when important issues hinge on the time and action, is certainly very disappointing, and at times may be very serious.

For the wedding feast the five foolish virgins came when the door was shut, and it was too late. How disappointed they must have felt at having the door closed against them and being debarred from enjoying the feast. The thought comes, Why not have waited just a little while? or, Why not have opened the door, even if they were a little behind time? So we thought about this train. Those two minutes could have been made up and no one the worse for it. Perhaps so, perhaps not so. At any rate, we are disposed to feel so, forgetting that the fault lies with us and not with the other party. The foolish virgins had time to get there all right, had they recognized the fact that there is a time to be ready. It was our privilege to see that our time was right, and to be there on time, but we did not and we got there too late.

This is the under-wail of the world to-day and always has been. We may not see it—we may not hear it,—but in tears and sobs and bitter experiences it is being felt every day.

But when these disappointments come to us in relation only to time and personal and present good, the loss is not so serious, because the possibilities of, to some extent, redeeming the lost is still ahead of us, and we may retrieve or have restored the loss of the past. But when the "too late" becomes a fixed and final disappointment and loss, then it is that the consequent bitterness and misery becomes a dreadful reality and a consuming fire to the soul.

There are sad and bitter lamentations over the loss of wealth, of health, of homes, and of friends, because the causes were seen too late to save or apply the remedy, but what must be the experience of those who come to death without hope and whose cry is at the last moment—"It is too late"? O sad, sad, is the wail of the lost soul; and yet a thousand times more sad must be the experience.

But why should souls be lost when God wills that all men may be saved, when this will is made known to all people through the written Word, the preached Word and the impressing of it on the minds and hearts of the people by the promptings of the Holy Spirit and the prayers of God's people? It does seem strange—very strange indeed—that souls with their hearts tendered by the love of Christ and with their eyes opened to the endings of sin should thoughtlessly, yet knowingly, plunge into inestimable loss and eternal ruin, yet it is being done daily and hourly, all because the time of preparation and starting is left off until it is too late. It seems to us that no lamentations can be so sad, so hopeless as, "The harvest is past, the summer is ended and I am not saved," and this need be only to those who put off their salvation until it is *too late*.

Dear reader, how is it with you? Have you got ready the lamp? And if so, is it filled with oil, trimmed and ready?

H. B. B.



### FEET-WASHING.—ANOTHER WAY.

THERE is all needed authority for practicing feet washing as the Master has directed, but most people are not inclined to carry out either the letter or the spirit of the Gospel when it relates to practices requiring rare humility or self-denial. When Jesus instituted the rite of feet-washing, He assembled the twelve in a quiet upper room and there he washed and wiped the feet of his chosen apostles. Nothing was done for display or popularity. He then told them that they should do as he had done to them. And so they did. But in Austria, in this nineteenth century, they practice differently. The following, giving the rounds of the press, tells us how the rite is performed when done for popularity:—

"On Maundy Thursday the ceremony of feet-washing was performed at the Court of Vienna. It took place in the large saloon of the Burg palace, which was fitted up for the purpose. Two tables were placed in the centre, at one of which were seated twelve old men, at the other twelve old women. They were selected from the oldest and most deserving paupers and were appropriately clothed in black. After Mass, the royal party entered and the emperor with his own hands placed trays of meat upon the tables before the old people. They first tasted the viands ('tis to be hoped they were allowed more than a "taste" subsequently) and were then removed, and the feet-washing began. The empress wiped the feet of the old women, the grand chamberlain having first poured water upon them from a golden urn. The emperor did the same in the case of the men. The ceremony is turned into a gorgeous pageant and is looked forward to by all the fashionables of Vienna, who viewed it from galleries and benches provided for their accommodation. It may be a reminder of humility, but its effect is much impaired. It might be a good thing for royalty, once in a way, to go down into the slums and wash a ragged and dirty child, or clean out a foul room without the presence of an admiring throng of spectators. There is, to be sure, some reality about the food, which, it is to be hoped, the old people are allowed to carry away with them."

### GENERAL BOOTH AND THE ORDINANCES

GENERAL BOOTH'S inconsistency, and yet consistency, may be seen in the following extract, from the pen of Dr. Henry S. Lunn, D. D., who held an interview with the general concerning his views respecting baptism and the Lord's Supper (Communion). The doctor says:

The next question, which has been repeatedly addressed to me as a friend of the Army, and to which I had an opportunity of eliciting a full answer from the General, was the important question of the attitude of the Army with respect to the great institutions of the Christian faith, the Sacrament of Baptism and the Lord's Supper. I told the General a story which I had heard on the authority of Mr. D. L. Moody, that, at a certain breakfast-party at a well-known Christian home in London, the General had told Mr. Moody that Jesus Christ had made a mistake in instituting the sacraments. General Booth said: "I am very glad to have the opportunity of fully contradicting that story, which I have heard all over America. If you were told three months hence that you had sold on board this steamer that General Booth was a mercenary old man, you know you would deny the statement and say it was impossible for you to have said anything of the kind. In like manner, I deny that I ever said anything to imply disbelief in the infallibility of my Lord. If I were convinced that he had said I was to take so much bread and so much wine every day of my life, I should unhesitatingly obey him. What I did properly say was that it was a mistake to think that Jesus Christ instituted these sacraments as permanent institutions. We hold that these ordinances are to be placed in the same category with the washing of the disciples' feet and other ordinances instituted by Jesus Christ, but not now observed by the Church. We teach our soldiers that every time they break bread they are to remember the broken body of their Lord, and every time they wash the body they are to remind themselves of the cleansing power of the blood of Christ and of the indwelling Spirit."

The General is most assuredly consistent in placing the ordinances named in the same category with feet-washing, and yet inconsistent in

rejecting the whole thing. To get rid of baptism, and the Communion, he classes them with feet-washing, and then sets aside the whole category. However inconsistent this may seem, still it is more reasonable than to retain a part of the ordinances and set the others aside, because they do not happen to be popular, as is the custom of modern Christianity.

J. H. M.

### LOOKING BACK AND FALLING AWAY.

A brother writes me: "Since you are explaining difficult passages of Scripture in your recent articles, will you please explain Luke 9:62 and Heb. 6:4-8? We have some young members here who are reading your articles, and I know that these passages are troubling them some."

It is not an uncommon thing for young Christians, struggling against the force of the sinful habits which they had formed before conversion, to experience serious misgivings as to whether or not they have been truly converted and are really Christians at all. It is common, and very proper too, for the newly-born child of God to have a very exalted idea of the new life and to demand and expect of himself a most circumspect conformity to the whole law of God. But when temptations come and he soon finds himself falling below the high mark which he had set for himself, then Satan begins to suggest to him doubts as to whether or not he is fit for the kingdom of God,—whether or not it is of further use to try to be a Christian.

The first text that our brother cites reads: "And Jesus said unto him [the disciple who asked to go to bid his friends farewell before following the Master] No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

The trouble, we presume, that this passage may give to some, is the interpretation sometimes placed upon it, that any hankering after the old life that may be indulged after conversion is unpardonable; that he who, after starting in the Christian life, feels any yearning after the practices of his former sinful life has a weakness of character that will forever render him unfit for heaven. We think this is a false doctrine and one not found in the text. It is true that as long as we continue to indulge and cherish these desires for the life of sin, we are not in a condition to guide with skill the Gospel plough and are in great danger of falling. A continued looking back is likely to result in a giving back. But this disposition to look back should not make us feel that all hope is cut off and that we are, because of it, forever unfit for the kingdom; but it should rather impress us with the importance of putting forth greater effort to restrain our fleshly desires and fix our hearts more firmly on God. By prayerful and continued effort we may acquire strength sufficient to enable us to press forward without any looking back; and as soon as we have, by the grace of God, reached this point, we are accepted, through Christ, as fit for the heavenly kingdom.

The gist of the second passage cited is: "It is impossible for those who were once enlightened," etc., "if they fall away, to renew them again to repentance." We insist that any whom this scripture may have given trouble, or who are the least in doubt as to its proper interpretation, shall first satisfy themselves as to how very unlikely it is that any who have been truly converted shall fall away; as to what great assurance there is in the Word that the true Christian shall be "kept by the power of God through faith unto salvation." Read carefully and, if necessary, repeatedly, the following passages: John 10:27-29; Rom. 8:31-39; 1 Cor. 10:13; 1 John 2:19; 5:16-18.

And if any who have not been truly converted, have with gladness received the Word into stony hearts, and having no root in themselves endured but for a time (Mark 4:16, 17), we think Paul's language here should not make them despair of salvation, and excuse them no excuse for not seeking the Lord in prayer, faith, penitence and obedience. We think this text (Heb. 6:4-8) applies only to those who have been truly converted. And observe, it is said, "If they fall away." This to my mind implies a possibility, but no great probability. And certainly it does not shut out hope from those who have not been "made partakers of the Holy Ghost," though they may seem to have "fallen from grace." All who are interested in this question should make a careful study of "The Holy Ghost and the Sin Against Him," pages 208-212 of Bro. C. H. Balaban's late book, "Glimpses of Jesus," and "Blasphemy Against the Holy Ghost," by Bro. Noah Longenecker, in GOSPEL MESSENGER, current volume, No. 13, page 194. See also "The Unpardonable Sin," on page 330 of last issue of GOSPEL MESSENGER.

JAMES M. NEFF

### A NEW RACE OF PEOPLE IN EGYPT.

OUR readers are interested in every new discovery that pertains to the antiquity of the race. Recent discoveries in Egypt seem to have brought to light a new race of great antiquity. The information given below is from the London Times. The article is long, but it will well repay our careful reading. The discovery was made by Prof. Flinders Petrie. It relates to a race hitherto unknown in Egypt:

"On the top of a plateau, between Ballas and Negadeh, about thirty miles north of Thebes, 1,400 feet above the Nile, the home of paleolithic man was found. Large, massive flints, beautifully worked and perfectly unworked, were discovered, of exactly the same forms as those so well known in the river gravels of France and England. The enormous age of these is shown by the black brown staining of them, while others of 5,000 years old by their side show scarcely a tinge of weathering. Besides these, other flints of a later paleolithic type are found embedded in the ancient gravels of the former high Nile. So that the Nile still rolled down as a vast torrent, fifty times its present volume, at the latter age of paleolithic man. Turning now to historical times, a town was found on the edge of the desert adjoining a small temple. On clearing this site it was discovered to be the center of the worship of the proscribed god Set. In early times the two brothers Set and Horus were both venerated; but as the Osirian legend grew in popularity Set became abhorred for his enmity to his father Osiris, and every trace of his worship was removed. In this town of Nubt, from which he was known as Set-Nubte, he was specially venerated, and many figures of him were found. A magnificent lintel, with figures of Set, has been sent to the Ghizeh Museum. The discovery of this town, being called Nubt, explains a passage which has hitherto puzzled translators of Javanel. Another town known as Nubt was rendered by the Greeks as Ombos, now Kom Ombi. But it was this recently-found Nubt-Ombos which Javanel refers to in his fifteenth Satire as being next to Tentyr, for Dendera is the nearest city to this on the north. Besides the classical interest of it, the town was of great value as preserving the remains of many successive ages. At the bottom of it was pottery precisely like that found in northern Egypt of the fourth dynasty. Above it was pottery the same as that of the twelfth dynasty, and above



that pottery like that of the eighteenth and nineteenth dynasties in northern sites. Hence there is proof that the varieties of style already traced were not merely local but extended widely over the country.

"But the strangest result awaited the explorers here. Not a quarter of a mile from this Egyptian town lay another site of a town. In that not one potsherd was like those of any of the periods seen in the Egyptian town. And, *vice versa*, not a single sherd like those in the strange town was to be found in Nubt. If the new town had been found in Syria or Persia no one would have supposed it to be connected with Egypt. Not only was a town found, but also a series of cemeteries of this same new race; and altogether nearly 2,000 graves have been completely excavated, every object noted in position, and everything preserved and marked. In this great number of graves not a single Egyptian object was found—not one scarab or cartouche, not one hieroglyph, not one piece of usual funeral furniture, a head-rest, or a kohl-pot, not one Egyptian bead, not one god, not one amulet, not a single piece of Egyptian pottery such as was found abundantly in the neighboring Egyptian town. And not one body was mummified or buried at full length; all were contracted, with the knees bent up to the arms. The position was always with the head to the south and the face to the west. The extent of this race is shown by their characteristic objects having been found abundantly as far north as Abydos and as far south as Gebelen. This is a district of rather more than a hundred miles in length, opposite to the Great Oasis and the Western Oasis, which would give access to it across the desert from the west. The age of this people was the next problem, and, little by little, fact after fact limited their epoch, until we can definitely say that they were between the seventh and ninth dynasties, or about 3000 B. C.; and they probably were the people who overthrew Egyptian civilization at the close of the old kingdom, and so produced that dark age of the seventh and eighth dynasties, when the Egyptians seem to have been narrowed and oppressed by disaster.

"The physiognomy of this new race was fine and powerful, without any trace of Negro prognathism. Their stature was remarkable, some being over six feet high; and the great development of their legs points to their having been a hill race. Their hair was brown and wavy, but not at all crisp. A very prominent aquiline nose and a long, pointed beard gave a strong resemblance to the Libyan and Amorite type. A remarkable custom was the eating of portions of the bodies of deceased persons. Although the observation of the burials is complicated by most of them having been plundered in later times, and thus disturbed, yet many instances occurred of the arrangement of the body in a manner which could not be ascribed to any plunderer. The head was almost always severed from the shoulders and the hands often removed. Tombs where perfect pottery was placed over the decapitated neck; others where the severance had gone further and all the bones were grouped, in one place a handful of ribs, in another a handful of arm bones, elsewhere a pile of vertebrae; and the still more decisive case where skulls were placed between stone vases, the bones of several bodies heaped together, and lines of bones strewn round the pit, each with the ends broken off and the marrow scooped out—all these point undoubtedly to ceremonial cannibalism. But we must not for a moment suppose that this implied an ignorance of civilization. In many lines—pottery, flint-working, bead-making—these people

were the equals or superiors of the Egyptians.

"The arts were well advanced in most ways; but in two directions there was a remarkably low level—no writing was known beyond personal marks, no trace of hieroglyphs is met with, and drawing and sculpture were in a very rude condition. Metal, however, was well known; copper chisels, or rather adzes, show that woodwork was familiar, and traces of finely carved bed-frames with bull's feet were found; copper needles also showed that sewn garments were used, and copper harpoons were imitated from the form in bone. Flint work was far more highly developed than by the Egyptians; the forms of the knives differ from any of the Egyptian race, and the exquisite machine-like flaking of them shows the highest skill. We now know that the finest examples known—in the Ashmolean and Pitt Rivers Museums at Oxford—belong to this people. Stone working was also a favorite art, many beautifully formed vases of all varieties of stone having been found, from the soft alabaster to the hardest syenite. All of these are entirely wrought by hand, without any lathe or turning process. Beads were skillfully made of hard stones, and many were glazed; but the forms were always un-Egyptian. The clear crystal beads with a colored glazing are now known to belong to this race. In pottery these people excelled. The exquisite coloring of the red vases, showing every shade of crimson, with brilliant black tops, produced by being burned in the ashes, is more rich than in any Egyptian ware. The forms are varied and often fanciful, but generally graceful and true; and yet every piece was made entirely by hand; the potter's wheel was completely unknown. This shows how great a break had been made from the old arts of the country; for if any of the men of the old kingdom had been retained even as slaves, the wheel could not have failed to be used among a people so devoted to pottery. Few tombs contained less than half-a-dozen vases; many had twenty or thirty, and one even eighty.

"Who this unknown race were and from whence they came can not yet be decided. Their pottery shows some peculiar resemblance to that of the Amorite period in Palestine. On the other hand, several connections point westward to Malta and Italy. As the Amorites and Libyans appear to be of one race, according to their portraits on the later monuments, the physiognomy can not help us to distinguish them. But the skulls and the carved heads of these people may well belong to that race. It may be proved in future that these were a branch of the same eastward migration of Libyans, which founded the Amorite race in Syria. Here, at least, we have an entirely new and unexpected factor in the most important civilization of the ancient world."

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Edna Mills, Ind.—We had our Communion May 11. The meeting was led by Eld. John W. Metzger, of Lordeburg, Cal. Eld. D. C. Campbell was also present and did some very acceptable preaching. The attendance was not large from outside of our congregation, but the order was good. One encouraging feature of the meeting was the large number of young members at the tables. Nothing can be more encouraging to Christian parents than to see their children engaged in God's service early in life. May God bless our dear young members everywhere! May they ever be faithful, for the church depends on our children and the young generally.—*John E. Metzger, May 12.*

Niobrara, Nebr.—Bro. Jesse Y. Heckler, of Alvo, Nebr., came to us April 29 and preached five soul-cheering sermons to the edification of all present, building up the members at this place in the most holy faith, and bringing others near the kingdom. There was one received back into fellowship with the church, and two that put on the likeness of his death, to walk in newness of life.—*W. J. Neal, Mooman, Nebr.*

Antietam, Pa.—Two more dear little lambs have united with the flock and are now wending their way heavenward. God bless the little ones,—sister Annie Fishback and sister Florence Stover. The latter is the youngest and last of Bro. J. M. Stover's little family. Amid all his sad affliction, how he can rejoice! Bro. Stover has a longing desire for the recovery of his dear companion. I hope the brethren in general will remember sister Stover at a throne of grace daily.—*Amanda S. Newcomer, Ringgold, Md., April 28.*

North Beatrice Church, Nebr.—April 27 we met in quarterly council. The reports from our solicitors show that the missionary cause was not forgotten. Our elder, Bro. Shick, was present and on Sunday at eleven o'clock gave us a missionary sermon. One young man made the good confession and was baptized at three P. M. On Thursday evening two more decided to walk with us, and on Friday afternoon we met at the water side where they were buried with Christ in baptism. This makes four that have been added to our number since our last report. May 4 about eighty members surrounded the Lord's table. We had a pleasant meeting that will long be remembered.—*C. H. Price.*

Bellinger, La.—Bro. D. L. Forney came to our place April 19 and preached six sermons. His stay was very much appreciated by the few members here (six in number). We only wish he could have spent more time with us. There was quite an interest manifested by members of other churches who attended the meetings. Some, who heard of the meetings, came several miles and offered their own churches if Bro. Forney would preach for them. All who heard him commended him for his plain and forcible delivery of the truth of the Bible, and the teachings of our people. We need a minister here. We have a new churchhouse and would help a minister, financially and otherwise, all we could. If any of our brethren should be traveling this way, we invite you to stop and preach for us and see the country.—*M. S. Bolinger, May 8.*

Virden, Ill.—At our council, preparatory to the love feast, the annual church visit was reported and eleven members were received by letter. The attendance at the Communion was large and good order was observed. These festal scenes, anticipating the final reunion of the faithful, was a joy to behold. The meetings began as announced and were continued over Sunday. At the children's meeting promising indications of future work and progress were shown and our Savior's language, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven," was in a degree realized, as they united in swelling the triumphant songs of Zion below. Yesterday we were once more permitted to listen to the instructions of our beloved elder, M. J. McClure, who is laboring with us to maintain intact the principles of the Gospel, as cherished by our Brotherhood, and we have reasons to believe that if we only heed the counsels given, we may become more established, till we all attain to the unity of the faith. Our coming Conference at Decatur is now looked forward to with joyful anticipations. May our Father's blessings rest upon us all!—*James Wirt, May 13.*



**Accident, Md.**—Our love feast will be held in the Bear Creek congregation, near Accident, Md., June 8. A series of meetings will be held, beginning one week previous to the feast. All are invited.—*J. E. Grogg, May 14.*

**Mt. Hope Church, Okla.**—This church has a membership of about sixty, with an evergreen Sunday school and social meeting once a week. We feel the need of a larger house of worship, only having a small log house.—*E. L. Brubaker, Crescent City, Okla., May 13.*

**Sabetha, Kans.**—I have all my old MESSENGERS saved and boxed up for over eight years, and would like to send them to some place where they would be read and do some good. It is surely wrong for any member that has the good of souls at heart to tear up or burn such good reading matter as the GOSPEL MESSENGERS.—*J. A. Bowers.*

**Eden Valley Church, Kans.**—Our love feast, held May 4, was a very pleasant meeting indeed. Brethren W. A. Rose, Jacob Harnish, J. J. Filburn and our elder, M. Keller, were with us. Bro. Rose officiated. Five young sisters were baptized. May the Lord bless them and keep them faithful!—*J. E. Barnhart, Great Bend, Kans., May 10.*

**South Loup Church, Nebr.**—The members of this congregation met in quarterly council. Everything passed off in love and union. We have started a Sunday school and use the Brethren's *Quarterlies*. Our elder, S. M. Forney, could not be with us. The crops look promising at this writing. We had frost in some places.—*Susie McLellan, Litchfield, Nebr.*

**Sterling, Ohio.**—The Chippewa church met in council May 11. All business was adjusted pleasantly. We decided to hold a love feast June 13, to commence at 10 A. M. Three united with this church during the last quarter. Sister Irvin is slowly recovering from a stroke of paralysis. A. C. Wiazan will represent this congregation at Annual Meeting.—*James Murray.*

**Oedar Rapids, Iowa.**—May 12 we received two sisters into the church at this place by baptism. Including these we have altogether baptized eight and received four by letter since November, 1893. Our number now is twenty-three, as against eleven when we located here. The church services are comparatively well attended, and, in spite of obstacles, the outlook is favorable to a gradual and healthy growth.—*M. M. Sherrick.*

**Ozawie, Kans.**—This is our field of labor at present. The brethren here do not believe in letting the Lord's work lie till cold weather, or till other work is done. At this busy season the Lord is blessing the efforts of the church. The meetings have been in progress a week. Four have made application for membership, and others seem nearly persuaded. To-day I spent a few hours with Bro. A. W. Vaniman in Topeka. He has a large field with but few laborers. "Many willing workmen yet the Lord will need."—*J. E. Young, May 16.*

**Round Mountain Church, Ark.**—April 27 I went to Madison County, near Anora, and had two meetings with good interest. The members there are alive to the cause, and on May 11 wife and I went to Hantaville, County-seat of Madison County, and had meeting on the same evening, and twice on Sunday in town in a Disciple church. We had large congregations. There are two families of Brethren living close to town. They moved there this spring and their appearance is such that one can easily tell they are brethren and sisters. Such are lights to the world.—*Samuel Weimer, Wyman, Ark., May 14.*

**Shideler, Ind.**—The Brethren of the Williamsport church have appointed their love feast for June 8, at 3 P. M. An invitation is extended to the brethren and sisters, to stop off on their way home from Annual Meeting. Williamsport is on the Wabash Railroad, about twenty-five miles southwest of Lafayette. As this is a mission point, we would be pleased to have those that can arrange to do so stop off, and thus encourage and assist in the work at this place.—*Geo. L. Studebaker.*

**Decatur, Ill.**—I am now in the Dr. Walston Sanitarium. They decided that a surgical operation is the only remedy. It will cost near one hundred dollars, all told. I will be confined to my bed at least ten days. I hope to be out by the time the business of Annual Meeting begins. Brethren and sisters, remember me, and pray for me. The doctor thinks life will not be endangered. I will not be able to preach for several weeks, at the best that can be made of it.—*A. Hutchison, May 14.*

**Black River Church, Ohio.**—The church met at this place in quarterly council, May 4. Bro. C. M. Woods was chosen delegate to Annual Meeting. We at this place make quarterly donations for the Home Mission, and semi-annual donations for the General Mission. We reorganized our Sunday school March 31. Bro. C. M. Woods was re-elected Superintendent. We also decided at our late council to organize a Bible class, to meet once in two weeks after Sunday school.—*Mary Hoover, Chatham, Ohio, May 10.*

**Pipe Creek Church, Md.**—Since my last report two have been received by baptism. Our love feast is now in the past and a feast it was to the soul. Brethren Abram Barnhart, from Hagersstown, Md., and Bro. Wm. Anthony, of Clay Hill, Pa., were the strange ministers with us. On account of rain our series of meetings at Union Bridge was not so well attended, but the interest was good. Bro. Anthony held forth the Word with power. May the Lord bring forth the harvest of souls!—*Rachel A. Pfoutz, Linwood, Md.*

**Ozawie, Kans.**—The work of the Lord continues here with increasing interest. Yesterday thirteen were baptized. To-day five were baptized and two reclaimed. The church in general seems strengthened. This evening we have a love feast. I think a Communion at least once a year, that is intended for the home congregation, is a good arrangement for each congregation. I think there should be more series of meetings held in spring, summer and fall, when the weather is not so severe. Cold weather is not a test of faith, or we should make it cold always.—*J. E. Young, May 18.*

**Logansville, York Co., Pa.**—We recently had a season of rejoicing at the East Odorus church, York Co., Pa., as the result of a series of meetings held there by Bro. Albert Hollinger, of Hantsdale, Pa. Eighteen were added to the church by baptism, and four were reclaimed. Most of those received were heads of families. Many more are under conviction. Never, in the history of the church, were there so many added to the church in so short a time, and it caused much rejoicing among the members. This church has awakened from its dormant spirit and truly experienced a season of revival, all due to the efforts of Bro. Albert, and our dear Eld. Ness. We hope that many more stars may be added to their crowns. Our love feast was held May 8 and 9. It was largely attended, especially by members. The following ministers were present from a distance: Bro. Peter Brown, Bro. Samuel Uz, Bro. David Baker and Bro. Albert Hollinger. It was a feast of love truly. For all these blessings we praise the Lord.—*Kate Hildebrand, May 13.*

**New Lebanon, Ohio.**—The District Meeting of Southern Ohio commenced May 14. The churches were well represented by delegates and otherwise. One query was sent to Annual Meeting and four were answered by District Meeting and a number were sent back to the churches. The missionary work received encouragement, and steps were taken to establish an Old Folks' Home. Bro. Henry Frantz was chosen as delegate to Annual Meeting, with W. K. Simmons as alternate. The large meeting room of the Salem church was none too large for the Meeting. Bro. Henry Frantz served as Moderator and brethren Jesse Stutzman and John Calvin Bright, Secretaries.—*John Calvin Bright.*

**Mt. Hope, Okla.**—The brethren and sisters met in quarterly council March 30. All business passed off pleasantly. We reorganized our Sunday school, electing E. L. Brubaker as Superintendent. We are having a good, evergreen school. Two more (an old brother and sister who were members of the Mennonite church) have been received into the church. The good work is moving on. May 11 Bro. Laudis, two young sisters, and the writer, went to Waterloo, Okla., where Bro. George held forth the Word with zeal and power. We believe there is a chance of much good being done not only at that point, but elsewhere in this new country. But so many calls must go unheeded because of the lack of men and means. Will not more come and help in the work? The members were encouraged by Bro. Bower's coming to us and preaching three soul-chasing sermons.—*J. H. Brubaker, May 15.*

**Fairview, Mo.**—This congregation met May 11 in church council. We were made glad by the presence of our dear old elder, J. T. Mason, and hearing the good council he gave us. Two were received by letter. At seven in the evening, Bro. Mason preached us a good sermon. Sunday, at 9:30, the members met to organize their Sunday school and at eleven o'clock the funeral of Bro. J. B. Hylton's little boy was preached by our elder, who preached for us again at four o'clock. We enjoy meeting with our elder often, but as he lives some distance away he seldom meets with us. We organized a Sunday school six miles south of Fairview the first Sunday in April, known as the Park Sunday school. Some of the children had never known anything about Sunday school, but all seem to take interest in coming, both old and young. By the aid of some good brethren, we use the Brethren's *Quarterlies*. May God bless the Sunday-school cause everywhere!—*Nannie Harman, Idumea, Mo.*

**Nevada, Mo.**—Our feast is now in the past. Eld. Wm. Harvey, of Jasper, Mo., came to us on the evening of May 5 and commenced meeting the same evening. Next day Eld. Joseph Glick, of Mingona, Kans., also came, and they preached the Word with power and demonstration of the Spirit. Bro. Wm. Miller, of Adrian, Mo., in passing here preached for us one night. Saturday, May 11, at 4 o'clock, was the time set for the feast, but instead of preaching at that hour, we repaired to the water where two precious souls through the ordinance of baptism entered into covenant relation with God. After this the brethren and sisters repaired to the church, and, in the presence of a well-filled house of spectators, they observed the ordinances as they are given by the Master, Eld. Glick officiating. Brethren A. J. Smith, of Adrian, Mo., and Wm. Bradt, of Jasper, Mo., were also present at the feast. The very best of order prevailed during the evening. Our meetings closed on the evening of the 12th. Our Sunday school is moving along nicely under the leadership of Bro. G. N. Wagoner. May the cause prosper everywhere!—*D. D. Wine, May 17.*



Well Creek, Ohio.—Our annual council preparatory to our feast took place May 2. The membership was well represented and a full day's work was done with much harmony. Our feast was held May 9, commencing at 4 P. M. Over three hundred and twenty-five communicants surrounded the Lord's table. Eld. H. Frantz led the meeting, assisted by elders L. W. Teeter, John Smith and Jonas Horning, and brethren G. Stump and Daniel Garver, with a number of others present. Quite a large number of young members enjoyed the meeting. It was a sweet sorrow to remember the ten who had been called up to a better Communion since our last.—*John Calvin Bright, New Lebanon, Ohio, May 11.*

Salem, Ohio.—Our council-meeting, preparatory to District Meeting, held May 9, passed off pleasantly. We had no queries for Annual Meeting or District Meeting. Brethren J. H. Brumbaugh and Adam Pfeifer were elected as delegates to Annual Meeting, and Adam Pfeifer and the writer as delegates to District Meeting. Eight members were received by letters of recommendation. Bro. Hutchison closed his meetings at West Milton a week ago. We had very good meetings. He has been preaching for us at Georgetown since that time, with some accessions to the church. He intends leaving for the West on Tuesday, the 14th. Bro. Bennett Trout gave us three good sermons at our central house on Saturday and Sunday.—*Jesse K. Brumbaugh, Union, Ohio, May 13.*

Fullfield, Mo.—The Greenwood church met in regular quarterly council May 4. Our regular church visit, preparatory to our love feast, was made and reported at this meeting. Nothing of a serious nature came before the meeting, but love and harmony seemed to prevail. At this meeting the church also made choice of a brother to serve as deacon, the lot falling on our worthy brother, William Oxley, who, with his wife, was duly installed. May the Lord bless and sustain them in the great work to which they are called. Brethren Mason, Dove and Harris, of the Cabool church, were with us. Bro. Mason preached for us Saturday night and Sunday at 11 A. M.—*J. J. Troxel.*

Colorado Springs, Colo.—We have been living in this city just one month. Our number is 19, Stillman Street. The number of members here that we have located up to this time, is twelve. There may be others that we know nothing of. If any of the brethren that read this have any friends or relatives here that are members, or friendly to the Brethren, I wish they would write me of their whereabouts. Our first meeting was held May 12, at 7:30 P. M., in a little tabernacle in the southwest part of the city. On the 15th our dear brother, Andrew C. Snowberger, came to us and broke the Bread of Life to us the same evening, and also the following evening, and after services he boarded the train homeward bound, our prayers following him. We solicit brethren passing through here to give us a call, and drop us a few crumbs of the Bread of Life. "Ye say it is yet four months to the harvest, but lift up your eyes; the fields are already white." Oh! where are the reapers? Here is a city of 15,000 souls, and last Sunday evening the first meeting was held here by our beloved Fraternity, that any of us are aware of. We expect to continue these meetings, the Lord being our helper, so long as we are here. We also have cottage meetings once a week in our neighborhood where the Word of Life is preached on Monday evening, and prayer meeting is held each Friday evening, so that any coming to us, will not miss some kind of service. If it be but a simple morning repast in

our home, it will be richly enjoyed and blessed.—*John J. Hoover, No. 19 Stillman St., Colorado Springs, Colo., May 17.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the church."

Church News solicited for this Department. If you have and a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Railroad Arrangements.

THE T. P. & W. Railroad has made arrangements with the Vandalia Line to make connection at Peoria to carry all who are going to Annual Meeting. All who come from the West and will take the T. P. & W. R. R. will make connection without delay. Train leaves Canton at 10:30 A. M., arrives at Peoria 11:45, and arrives at Decatur, at 8 P. M. All who come via Peoria will do well to take the Vandalia Line at Peoria.

S BUCKLEW.

Canton, Ill., May 17.

From Cerro Gordo, Ill.

I WILL, for the benefit of those coming to Annual Meeting at Decatur, say a few things. In the first place I do feel the Committee of Arrangements have done their work well. The Tabernacle will seat between six and eight thousand, is covered with ship-lap lumber and roofing paper, so, in case of rain, all will be in the dry. Sides are sided up with ship-lap nearly to the roof, so, in case of cold, it will be comfortable and dispense with the noise on the outskirts, by persons talking. Seats are in a circular form, about one-half or two-thirds with backs to them. There are two doors of entrance for Standing Committee exclusively. Dining hall, restaurant and lunch counter are all of the very best construction, and the location beautiful. Ample provisions have been made to entertain all that may attend the Meeting, which, we hope, under the blessings of God, will prove a blessing to all. Preaching will commence in the Tabernacle May 23, and will continue each day and evening until Conference opens.

Railroad facilities are the very best. All coming on the Wabash will be landed at the Park. Illin is Central, extending west through Iowa, and south through Tennessee, will bring all to Union Depot. So will Vandalia and Indianapolis, Decatur, Western, and the Peoria, Decatur and Evansville; all parties coming via either of these lines will step across to the Illinois Central, about forty feet west of depot, and take street cars, which will take them to the grounds. Now, if all will pay some attention to the above, they will reach Annual Meeting grounds without trouble.

G. W. CRIFE.

May 13

### District Meeting of Western Pennsylvania

THE District Meeting of Western Pennsylvania convened on Wednesday, May 8 at the Grove house, near Berlin, in the Brother's Valley congregation. Notwithstanding the frequent heavy showers during the meeting, many brethren and sisters met from far and near, and all seemed to enjoy the associations.

The Meeting was organized with the following brethren in office: J. C. Johnson, Moderator; Joseph Holsapple, Assistant Moderator; Jasper Barnhouse, Reading Clerk; S. S. Blough, Writing Clerk and W. G. Shrock, Assistant Writing Clerk. Bro. C. G. Lint was chosen to represent our District on Standing Committee and Bro.

G. S. Ratrick, alternate. No papers were sent to Annual Meeting. All business passed off pleasantly, and, we believe, to the strengthening of the church in our District.

With the appointment of a new Mission Board, to work according to a new system adopted by the Meeting, we hope to be able to obtain better results in our Home Mission work in the future.

The love feast held in the same house on Tuesday evening before the District Meeting, was largely attended by delegates and others from neighboring congregations. The churches in this Western District are striving to live more closely to the teachings of Christ and his disciples. May we all work together and have but one aim,—that of becoming better fitted for Christ's kingdom above!

S. S. BLOUGH, Clerk.

Johnstown, Pa.

From the Denver Mission.

We were made glad Sunday morning, May 12, by the presence of Bro. A. C. Snowberger, of Monte Vista, Colo., and three sisters and a brother of Longmont, Colo. Bro. Snowberger preached for us Sunday morning and evening. The word came in the morning by Bro. Winger that there was a request for the Brethren to fill an appointment that evening at the Cotton Mills on account of the M. E. minister being absent. Wife and I went up in the evening. A goodly number was present and gave good attention to the Word preached. Arrangements are being made to have preaching there once a week, Sunday afternoon or some evening during the week.

What Bro. R. I. Garber has said in GOSPEL MESSENGER, No. 18, page 284, as to the drawback of the mission work in Washington, D. C., applies also here. If each brother and sister of our Fraternity had the experience of Bro. Garber, and could see the need of having a churchhouse in a city, as one who lives where there is a churchhouse so greatly needed, it would not be long till there would be money enough sent in to build a churchhouse in Washington, the capital city of the United States, and one in Denver, the capital of the State of Colorado, and in every other city where there is a churchhouse needed.

ALBION C. DAGGETT.

Villa Park, Colo., May 14.

From Palestine, Ark.

THE love feast at this place was held May 11. Bro. Aaron Sloniker's sawmill was fitted up for the occasion, and in the evening there was one of the largest assemblies ever known on a similar occasion here. The need of a suitable meeting-house was plainly apparent and we believe at no distant day it will be had. One united with the church during the meetings and others were seriously impressed, but seemed to say, "Not yet."

A choice was held for a minister, which resulted in the election of Bro. Jacob Sloniker to the important trust. May the Lord bless him and his faithful companion! Thus another is added to our ministerial force in this field, but there is ample room for more willing workers. Brethren, why not come into this Southern field and help build up the Lord's cause where the fields are ready for the reapers?

This church will be represented at Annual Meeting by Bro. P. R. Burnett. Bro. Gish is still with us, but we expect to start to-morrow for the love feast at Weiner, thence to Laforge, Mo., the Lord willing.

The abundant spring rains give promise of a bountiful harvest. Peaches are fully half grown and other fruits in proportion.

D. L. FORNEY.

May 14.



### "Another Organization"

APRIL 26 Eld. J. Appleman and Eld. A. W. Austin, came to the small band of members, living southeast of Chandler, Okla., preaching for us the same evening. One applicant presented himself for baptism. April 29 the applicant was buried with Christ in baptism, after which we met at the appointed place for church council. At this meeting we were duly organized into a body, with a full corps of officers.

We have a membership of sixteen,—twelve by letter, and four by baptism. Among the number were two deacons,—Bro. I. F. Betts and the writer. A choice having been held for a minister, the lot fell on Bro. I. F. Betts. The writer was chosen as corresponding secretary. Bro. A. W. Austin is to be our elder. The church decided to have appointments at this place on the second and fourth Sundays of each month. Our elder is to be present at one appointment each month. The organization being effected and a supper having been prepared, the little band, with some of our dear brethren and sisters from an adjoining congregation, surrounded the table of the Lord, and engaged in the ordinances of God's house. These were indeed a feast to the soul. Our meetings continued until the evening of May 2. We had preaching at different appointments. Bro. Appleman preached one evening to the colored people. This was a soul-cheering sermon indeed,—one which they seemed to appreciate very much. One more applicant for baptism is to be baptized in the near future. Any of our brethren who are not permanently located (especially ministering brethren) and who would like a home in a good country, should come this way and see us.

A. K. WALTMAN.

Lilly, Okla., May 6.

### Some Sad Occurrences.

In the bounds of the North Cimarron church, Stanton Co., Kans., on the afternoon of April 5, 1895, three children perished in a storm. The wind was blowing hard, carrying with it sand and dust. Cora and Charley Dick, son and daughter of Bro. and sister A. O. Dick, aged respectively ten years, three months and twenty-two days, and eight years, seven months and twenty-seven days, went on horseback to bring the cattle home. The air was dark with dust. 'bout the time they got to the cattle it began to snow and rain very fast and the wind increased. The cattle went with the storm. The children tried to drive them back against the storm, but could not. After getting away from home some distance, they left the cattle and tried to get home, but became exhausted and lay down, with their arms around each other, to die. They were found by their father about forty hours after the storm, about three miles from home, on a road leading toward home. Their faithful horse stood by their side until found and taken away. During this time the storm was raging severely. The horse tried to arouse them by biting and tearing their clothes. They were laid in a coffin as they were found after the storm.

Birthe H. Orth, aged thirteen years, two months and twenty-one days, a neighbor boy, a cripple, started on horseback for the same purpose, got thrown off, or the wind blew him off his horse, about one mile from home. He was also found dead about forty hours after the storm, within one-half mile of his home, in the road. He had to crawl this distance, as he could not walk. He always had to go on crutches when he did not ride his horse.

Funeral services by the writer, from Job 1:21.

In the same congregation, Baca County, Colo., April 30, 1895, while the writer was going from Progress to Minneapolis, Colo., visiting among the scattered members, about three o'clock in the afternoon, he found a young man, Morgan Hall, aged twenty years, eight months and eight days, lying unconscious on the prairie. I procured such help as could be had and took him to his home, where medical aid was procured, but it was too late. He died at eleven o'clock that night. He was riding a vicious horse, and it is supposed that either he got thrown off his horse or the horse fell on the young man. He never regained consciousness. Funeral services by the writer.

Z HENRICKS.

From Kearney, Nebr.

I HAVE received, since last report, through the Mission Board of Nebraska, \$22.00, and one ear of corn and oats, sent from Girard, Ill., donated by brethren and friends of that community, through the effort of Bro. S. S. Brubaker and others.

To all the brethren and friends we are grateful for the timely and valuable aid in the way of seed and feed. Bro. J. O. Horah, Chairman of the Mission Board, of Eagle, Nebr., superintended the distribution, for which we were thankful. March 28 we received \$5.34 from A. H. Puterbaugh, making a total, received from the Washington church, Ind., and friends, to date, \$136.13. Also \$20.57 was sent to individuals from the brethren and friends of the Eel River church, Ind. Our people received \$110.60, sent by Emmanuel Leckrone to John Helsar. The Brethren of Nappanee, Ind., have also sent a liberal donation, but I did not get the amount yet, or the name of the church. For most of these amounts receipts have been sent to donors. Our people have been much encouraged by your liberalities, and our prayers go to God repeatedly to bless the donors bountifully and to bless us also, that we may be able to pay back to the needy in the future, in part at least, for the good we have received.

At present we need rain, and we pray God to give us "the early and latter rain," that the seed may grow and mature. We know if God will bless us we are blessed. We thank you all for the words of sympathy and encouragement.

S. M. FORNEY.

March 10.

### Annual Meeting.

ALL persons coming to Annual Meeting over the Wabash Railroad will be landed at the Meeting Grounds, and a Lodging Committee will be stationed there to direct them to place of lodging. Persons coming over any of the other roads will be landed at the Union Depot and a Lodging Committee will be stationed just west of the depot, where they can be directed to their lodging.

Persons sending mail intended for those in attendance at the Meeting will direct it in care of Annual Meeting Box.

There will be a book on the Grounds where all who attend the Meeting will please register their names and addresses. Street cars will carry passengers from Union Depot to Meeting Grounds without change of cars.

All persons having the Brethren's Sunday School Song Book, who will attend the preaching before Conference, will please bring it with them.

WM. LANDIS, Sec.

WHAT a folly to dread the thought of throwing away life at once, and yet have no regard to throwing it away by parcels and piecemeal.

### Literary and Miscellaneous.

Books mentioned in this department may be ordered from this office.

"The 5000 Best Books." When a woman sends her subscription to *The Ladies' Home Journal* special privileges seem to go with it, besides getting her full money's worth in the magazine. She can take the fullest advantage of a perfect educational plan by which she can educate her daughters or sons at the best colleges in the country free of charge, and now the *Journal* has arranged it so that she can buy her books—even a single book at a time—at prices heretofore obtained only by large buyers. There comes to us from this magazine a very artistically gotten-up illustrated booklet of over 250 pages, called "5000 Books," which serves as an easy guide to the best books in any department of reading. This guide is very well done. The best literary experts of New York, Boston and Philadelphia were engaged by the *Journal* to select the five thousand books which it presents as the most desirable for a home library, and their work has been admirably carried out. Very clear, explanatory comments are given by these men of books, and besides, there are given not less than 160 portraits of leading authors. No book will, perhaps, do so much to extend good reading as this guide, so carefully gotten up, so beautifully printed, and so generously offered, free of any charge, by the publishers of *The Ladies' Home Journal*. "5000 Books" is unquestionably the best and easiest guide to a wise selection of books that has been issued for a long time. Address, *The Ladies' Home Journal*, Philadelphia.

"Tobacco: Its Use and Abuse," by Rev. J. B. Wright, A. W. Hall, Syracuse, N. Y., Publishers; 232 pages, neatly bound in cloth. Price, 80 cents. This work should be in the hands of every tobacco user in the world. It should be read by every boy and young man, as well as by all parties. It treats the evils of tobacco using in a masterly and convincing manner. Send for it, put it to work among your friends, and let it be the means of doing good. It may be ordered from this office.

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

BASHOR—DAWSON.—At the residence of the bride's parents, near Holmesville, Nebr., April 7, 1895, Bro. Frank Bashor and Miss Della Dawson, both of Gage County, Nebr.

J. W. GISH.

AUSTEN—LEE.—At the residence of the bride's parents, near Windsor, Colo., April 10, 1895 by the undersigned, Mr. John R. Austen and Miss Rosa Lee, both of Weld County, Colo.

D. M. CLICK.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

COTTERMAN.—In the Pipe Creek church, Ind., May 7, 1895, Bro. John Cotterman, aged 77 years and 7 days. Deceased was born in Montgomery County, Ohio, April 30, 1818, and came to Indiana in 1840. In 1838 he united in marriage with Anna Miller, who departed this life about seventeen years ago. To this union were born ten children, four of whom survive. He united with the Brethren many years ago and lived an upright and Christian life. Funeral services by brethren D. P. Shively and Jos. Shepler.

W. B. DAILEY.

SHOPPEY.—In Hancock County, Iowa, near Britt, May 3, 1895, friend Henry Shoppey, aged 64 years, 9 months and 14 days. Funeral services conducted by Bro. W. H. Elkenberry. Text, Heb. 9:27. He was laid to rest in the Britt cemetery.

L. A. EIKENBERRY.

OGG.—In the Root River congregation, Minn., April 28, 1895, Eld. Joseph Ogg, aged 67 years, 6 months and 7 days. He leaves a wife and eight children. Funeral discourse by Bro. Harvey Elkenberry, of Greene, Iowa.

SARAH E. BURGILY.

THOMAS.—In Philadelphia, Pa., April 13, 1895, sister Harriet, wife of Bro. Silas Thomas, deceased, aged about 81 years. Thus passed another aged saint from earth to her home beyond. Funeral services by the writer, from 2 Tim. 4:6-8.

T. T. MYERS.

THOMAS.—In the Quemahoning church, Somerset Co., Pa., Iona May, daughter of sister Lavina and Silas Thomas, aged 2 years, 1 month and 26 days. Funeral services by Eld. S. P. Zimmerman and Levi A. Blough (Mennonite).

J. S. ZIMMERMAN.

HOLLER.—Near Peoria, Mahaska Co., Iowa, April 25, 1895, Hiram Holler, aged 52 years, 11 months and 11 days. Funeral services at the home of the deceased, by the writer.

S. P. MILLER.



**NOFFSINGER.**—In the Hurricane Creek church, Bond Co., Ill., May 6, 1895, Bro. Daniel, oldest son of Bro. Eli and sister Mary Noffsinger, aged 74 years, 1 month and 23 days. He moved, when quite young, to Randolph County, Ind. He was married to Mary Jane Scudder Sept. 22, 1850. To this union were born four sons and four daughters. His companion, two sons and one daughter preceded him to the spirit land. Bro. Daniel and his companion joined the Brethren church in Randolph County, Ind., in 1848. Shortly after their baptism he was elected to the deacon's office, which place he filled faithfully until death. He had the pleasure of seeing six of his children join the Brethren church. In 1865 he, with his family, moved to Bond County, Ill., and settled near Pleasant Mound, where he remained until his death. Pleurisy and heart trouble were the cause of his death. He was sick only a little over a week. Funeral services were held at his house, May 7, at 1 o'clock, by Eld. Henry Lillig, assisted by Eld. John Cripe, after which his remains were placed in the Noffsinger cemetery, close to his house.

NANCY E. NOFFSINGER.

**HIVELY.**—In the Owl Creek church, Knox Co., Ohio, May 5, 1895, sister Rebecca Hively (nee Burger), aged 71 years, 8 months and 8 days. She was born in Bedford County, Pa., moved with her parents to Knox County, Ohio, in 1835, united with the German Baptist church at the age of sixteen years and lived a consistent life until death. She was united in marriage to John Hively Oct. 26, 1848. To this union were born three sons and six daughters. Funeral services conducted by Bro. Henry Keller.

L. S. BURGER.

**COBBS.**—In the bounds of the Spring field congregation, Rome City, Ind., Feb. 26, 1895, E. tella May Cobbs, aged 23 years, 10 months and 11 days. She leaves a husband and baby daughter. ROSETTA A. COBBS.

**COBBS.**—In the Springfield congregation, Rome City, Ind., April 21, 1895, Mary M., first daughter of Eldon and Susannah Cobbs, aged 45 years, 2 months and 9 days. She was born near Westville, Ohio. She gave herself to God when she was fourteen years of age. She leaves an aged father and mother, two sisters and seven brothers.

ROSETTA A. COBBS.

**ELLER.**—In the Green Ridge congregation, Roanoke Co., Va., May 3, 1895, sister Mary, wife of Bro. John B. Eller, aged 67 years, 7 months and 24 days. She leaves a husband and six daughters. She was the daughter of Bro. Joel and Elizabeth Flora, of Franklin County, Va. She was a member of the Brethren church for nearly forty years and has lived a consistent life. She was called for the elders of the church and was anointed before her death. Funeral services by Eld. Daniel A. Naff and Henry Ikenberry.

BENJAMIN FLORA.

**O3RECHT.**—In the Harlan church, Shelby Co., Iowa, April 10, 1895, of consumption, sister Ada Luella, wife of Charles Obrecht and daughter of Bro. Solomon and sister Cass Wyland, aged 20 years 7 months and 24 days. She, with her husband, united with the church in November, 1894, and she lived a devoted Christian life to the time of her death. Although she suffered much she bore it all in patience. She called for the elders and was anointed a short time before her death. Funeral services by Moses Dierdorf, for John 9:4. LETTIE OBRECHT.

**HILL.**—In the town of Alosta, in the bounds of the Covina church, Cal., May 1, 1895, sister Ellen P., wife of Bro. Hill, aged 53 years. Funeral occasion was improved by the writer and D. A. Norcross, in the Glendora churchhouse. J. F. EIKENBERRY.

**HART.**—In the Black River church, Chatham, Ohio, May 4, 1895, of spinal meningitis and lung fever, Sammie, son of Bro. George (deceased) and sister Eliza Hart, aged 2 years, 10 months and 7 days. Funeral services by brethren T. Hoover, S. Garver and J. Pittenger. Last July sister Eliza's

husband was accidentally killed, leaving her with six little children; April 10, 1895 her father, William Shoemaker, died of pneumonia, and now, May 4, little Sammie was called away after nearly three weeks of intense suffering.

MARY HOOVER.

**HIVELY.**—At her home, near Teegarden, Ind., April 28, 1895, Barbara Hively, wife of Bro. Jacob Hively, deceased, aged 80 years, 3 months and 20 days. She was born in Ohio. Sister Hively was a devoted member of the Brethren church for thirty years. She leaves a large family of children. Funeral services by Isaac Early and the writer.

JACOB HILDEBRAND.

**MILLER.**—At Bollivar, Mo., May 5, 1895, of typhoid pneumonia, Bro. Daniel, son of Bro. S. M. and sister Annie Miller, of the South Waterloo church, Black Hawk Co., Iowa, aged 32 years, 5 months and 15 days. He was sick only eighteen days. His father was with him at the time of his death, and brought the remains to Waterloo, and from there they were conveyed to the cemetery adjacent to the South Waterloo church, where the funeral services were conducted by the writer. Text, Matt. 24:44.

J. A. MURRAY.

**HICKOK.**—At her home, in the bounds of the Barron church, Wis., of lung trouble, aggravated by a gripple, sister Adelle Hickok, aged 39 years, 3 months and 11 days. Sister Hickok was loved by all as a good Christian. She was a member of the German Baptist Brethren church for some years. She leaves a husband and three little boys. She called for the elders and was anointed. Funeral services by the writer, from John 11:25, 26.

E. BOWMAN.

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## Announcements

### LEAVE FEASTS.

May 21, at 1 P. M., Hook River church, Ind.  
May 22, at 10 A. M., Huntland, Upper Cumberland Cumberland Co., Pa.  
May 23 and 24, at 1:30 P. M., Welsh River church, Pa.  
May 29, at 1 P. M., Upper Fall Creek, 25 miles east of Milledgeville, Ind.  
May 30, at 2 P. M., Oakland church, Ohio.  
May 31, at 5 P. M., Panther Creek church, Ill.  
May 30 and 31, at 10 A. M., Pine Creek, Ill.  
May 30, at 2 P. M., White church, Ind.  
May 30, at 4 P. M., Manor church, Ind.  
May 30 and 31, at 10:30 A. M., Little Swanton church, Va.  
May 30, at 10 A. M., Cedar Lake, Ind.  
May 31, at 4 P. M., Pleasant Valley church, Ind.  
May 31, at 10 A. M., Killbuck church, Ind.  
June 1, at 1 P. M., James Creek, Pa.  
June 1, at 2 P. M., English Prairie church, Ind.  
June 1 and 2, at 2 P. M., Clingan Creek church, Kansas.  
June 1, at 12:30 P. M., Monoway church, Md.  
June 1, at 1:30 P. M., Sergeantville, N. J.  
June 1, at 5 P. M., Socoma church, Tex.  
June 1, at 6 P. M., Moscow church, Idaho.  
June 1, Greenway church, Mo.  
June 1, Leamersville, Blau Co., Pa.  
June 1, at 2 P. M., Walnut Grove church, Mo.  
June 1, at 1 P. M., Summit Mills, Pa.  
June 1, at 1 P. M., Sugar Creek church, Ohio.  
June 1 and 2, at 1 P. M., Van Clersville meeting-house, W. Va.  
June 1, at 2:30 P. M., Weeping Water church, Neb.  
June 1, at 3 P. M., Rogus River church, Oregon.  
June 1 and 2, at 10 A. M., Hade house, Falling Spring, Pa.  
June 2, at 3 P. M., Walnut Grove church, Johnson, Pa.  
June 1 and 2, Shank church, Pa.  
June 3, at 11 A. M., Black Rock, Pa.  
June 3, at 1 P. M., Ramoth church, Kans.  
June 3 and 4, at 10 A. M., Mohler's church, Pa.  
June 3 and 4, Ridge meetinghouse, Pa.  
June 7, at 3 P. M., South River church, near Tulara, Iowa.  
June 7, 8 and 9, church, Oregon.  
June 7, Pleasant Hill church, Iowa.  
June 7 and 8, at 1:30 P. M., Aughtwick church, Pa.  
June 8, at 5 P. M., Canton church, Centor meetinghouse, Ohio.  
June 8 and 9, at 2 P. M., at Bro. Robert's, O. T.  
June 8, at 5 P. M., North Creek congregation, near Hagerstown, Ind.  
June 8, at 3 P. M., Mervestide, Pa.  
June 8, Bent Creek church, Md., Series of meetings one week previous.  
June 8, at 1 P. M., Edinburg, Neb.  
June 8, Blue Ridge church, Ill.  
June 8, at 5 P. M., H. Idson, Ill.  
June 8, at 10 A. M., Thompsons church, Mich.  
June 8, Fairview church, Pa.  
June 8, at 10 P. M., Iowa River church, Iowa.  
June 8, at 2 P. M., Superdine church, Ill.  
June 8, Rock Creek church, Monte Vista, Colo.  
June 8, at 1 P. M., North Poplar Ridge church, Ohio.  
June 8 and 9, Root River church, Minn.  
June 8, Seven church, Ohio.  
June 8, at 5 P. M., Solomon's Creek church, Ind.  
June 8 and 9, at 1 P. M., Milledgeville, Ill.  
June 8, at 2 P. M., Speculated church, Ind.  
June 8, Brown church, Mich.  
June 8, at 2 P. M., Summit church, Ind.  
June 8, Lanesville, O. T., Pa.  
June 9, at 3 P. M., Middle Creek, Pa.  
June 9, at 1 P. M., Frye church, Pa.  
June 9, at 1 P. M., Monticello church, Ind.  
June 11, Union Center church, Ind.  
June 11 and 12, at 1 P. M., Waddams Grove, Ill.  
June 12, at 1 P. M., Camp Creek church, Ind.  
June 11 and 12, at 1 P. M., Hickory Grove, Ill.  
June 11 and 12, Woodland church, Ill.  
June 12, at 3 P. M., Elk River valley church, Ind.  
June 12 and 13, at 2 P. M., Strickland, Ill.  
June 11, at 1 P. M., Yonah River church, La.  
June 12, at 2 P. M., Roanoke church, La.  
June 12, at 1 P. M., Silver Lake church, Neb.  
June 12 and 13, at 2 P. M., La Porte church, Ind.  
June 12 and 13, Pleasant Prairie church, Ohio.  
June 12, at 10 A. M., Middle Creek church, Iowa.  
June 12, at 10 A. M., South Waterloo church, Iowa.  
June 12, at 1 P. M., Eagle Creek church, Ohio.  
June 12 and 13, at 10 A. M., Wynodott church, Ohio.  
June 12 and 13, at 10 A. M., Bona River, Iowa.  
June 12 and 13, at 10 A. M., Silver Creek church, Ohio.  
June 12, at 10 A. M., Wabash church, Ind.  
June 12 and 13, Dallas Center, Iowa.  
June 12, Garrison, Iowa.  
June 12, at 10 A. M., Green Spring church, Ohio.  
June 12 and 13, at 10 A. M., Richland church, Ohio.  
June 12 and 13, Spring Creek church, Iowa.  
June 12, at 4 P. M., Rockton, Pa.  
June 12 and 13, at 2 P. M., Des Moines Valley church, Iowa.  
June 12, at 4 P. M., Sheldahl, Iowa.  
June 12 and 13, Harlan church, Iowa.



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## Announcements.

### LOVE FEASTS.

June 4, at 5 P. M., Sandy church, Ohio.  
June 11, at 5 P. M., Bethel church, Ind.  
June 2 and 3, at 2 P. M., Silver Creek church, Ogile Co., Ill.

## Second Annual Greeting.

*The Brethren Colony of North Dakota Sends Greeting to Friends in the East and South.*

Another year has passed and again we testify our satisfaction with North Dakota. The season was not as remunerative in prices as we might wish, our State suffering like all parts of the country from a general depression, but all of us raised enough to eat, and most of us had something to sell. We wish everyone in the country could say as much. Considering the prevailing conditions, we consider North Dakota has passed through the hard times with as little ill effect as any part of the United States. It is a country where the industrious man can make a living. It is a country where all the staple food crops can be easily and abundantly produced. It is a country where live stock can be cheaply raised, owing to the excellent pasturage and exemption from animal diseases, the percentage of loss in live stock on account of cold weather and disease, according to the report of the National Department of Agriculture, being less in North Dakota than in all other states, with one exception. The climate favors butter-making. It favors the raising of chickens and turkeys. The farmer who gives his poultry proper attention can make them a source of profit; can have fresh eggs all the year round for both table and market. We like the climate. It is true the thermometer shows greater degrees of cold in Indiana and other states of the Ohio Valley, but it is a dry cold and does not affect either persons or animals as does the damp, chilly and shivering cold of the East. The cold is enjoyable and exhilarating, and there are few days in the winter when a person cannot comfortably work out of doors. Then our winters are not changeable with muddy, slushy roads. Indeed the rule is good roads all the year. Altogether we like North Dakota. We believe it will have a great future, and we do not hesitate to recommend it as a desirable country for making homes. We hope more Brethren will come here and get lands while they can be had, either under the homestead law or on the crop payment plan. Those who live on rented land in the East, because they are not able to buy it, should not hesitate to avail themselves of what is one of the last chances to get cheap agricultural land of real value.

We wish again to thank Messrs. Max Bass, Immigration Agent, and F. I. Whitney, General Passenger & Ticket Agent of the Great Northern Railway, for their many kindnesses to us individually and collectively. Their statements and publications about the opportunities of this country were not exaggerated, and we take pleasure in commending them as being strictly within the bounds of reason and truth.

The undersigned are members of the first Brethren Colony to locate in North Dakota, over 200 of us coming to the State in one body in the spring of 1894, and most hearty greeting is extended to the colony, 400 strong, of the spring of 1895.

In hopes that the colony of 1896 may be 1,000 in number, we are, faithfully yours,

### CANDLER COLONY.

A. B. PETERS, Minister, - - - - - Cando, N. Dak.  
J. W. BECKWITH, Deacon, - - - - - Cando, N. Dak.  
S. W. BECKWITH, Deacon, - - - - - Cando, N. Dak.  
W. K. SIEBEL, Deacon, - - - - - Cando, N. Dak.  
W. B. BACHMAN, Deacon, - - - - - Cando, N. Dak.  
J. R. KIEFER, - - - - - Cando, N. Dak.  
O. A. GORDON, - - - - - Cando, N. Dak.  
J. A. LONN, - - - - - Cando, N. Dak.  
J. W. SIEPKE, - - - - - Cando, N. Dak.  
And others.

### RED RIVER VALLEY COLONY.

L. F. MILLER, Minister, - - - - - Hillford, N. Dak.  
JOHN MOORE, - - - - - Hillford, N. Dak.  
E. R. CRIFE, - - - - - Hillford, N. Dak.  
And others.

### LAKE ERIE COLONY.

R. N. EVANS, Minister, - - - - - Rutton, N. Dak.  
GEO. W. MOORE, Minister, - - - - - Rutton, N. Dak.  
J. C. CRIFE, - - - - - Rutton, N. Dak.

JOHN DEAR, - - - - - Rutton, N. Dak.  
L. H. B. TOTT, - - - - - Rutton, N. Dak.  
And others.

Brethren and others, desirous of obtaining full information about the opportunities of getting farms and homes in North Dakota, either on crop payment plan or under the homestead law, are invited to write to Max Bass, 230 South Clark Street, Chicago, Ill.

We clip the following from a Maryland newspaper:

San-Mar.—The farm and mansion on the Western slope of the Blue Mountain, in the fruit region, between Smoketown and Mapleville, in this county, heretofore owned by one of the Fahrenys, has been recently sold to Dr. Peter Fahreny, of Chicago.

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## SPECIAL NOTICE.

All who are interested in the Eureka Fence Post, and wish to see and get a full description of it, may find me at Will Morgan's Hotel, Corner of Broadway and Eldora Streets, Decatur, Ill., during Annual Meeting.

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## Headquarters for the North Dakota Colonies.

The headquarters during the Annual Meeting at Decatur, Ill., of those interested in the settlement of Brethren in North Dakota, will be in the building numbered 1095 West Main Street, opposite the Conference grounds. Max Bass, who located the Brethren in North Dakota, will be there and other friends, and will be glad to furnish information to all who may be pleased to call. Visitors will be made welcome and it is thought will be interested and instructed by looking over the display of Northwestern products. Everybody cordially invited.



# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., JUNE 4, 1895.

No. 23.

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**BRO D. S. CLAPPER** should now be addressed at **Ottawa, Kans.**, instead of Galva, as heretofore.

THE price of the MESSENGER from the time of the Annual Meeting to the end of the year, is 85 cents.

**BRO DANIEL WYSONG** recently closed a series of meetings in the Lick Creek church, Ohio, with seven accessions.

**BRO. G. W. HOPWOOD**, of Iowa, was with us a few days last week. He preached at Silver Creek last Sunday.

We learn that the Brethren of the Middle District of Missouri had a very interesting meeting. Several queries go to the Annual Meeting.

We still receive obituary and other notices without the names of the writers. Of course they can not be published for that reason.

**SISTER MAGGIE E. ECKER**, of Monrovia, Md., writes that **Bro. C. G. Lint** has just closed a very interesting series of meetings at that place.

**BRO. A. H. HAINES**, who has been spending the past year at the Yale University, New Haven, Conn., will spend his vacation in New Jersey and return to Yale in the fall.

In a former issue we said that **Bro. Sidney Hodgden** is booked for a series of meetings in the Eel River church, Ind. We should have said **Bro. Dorsey Hodgden**.

**BRO. A. M. T. MILLER**, of Pickrell, Nebr., says: "Our Mission Sunday school has a growing interest with sixty-five present to-day (May 19). The Children at Work is a very neat little paper."

**BRO. J. A. MURRAY**, of Waterloo, Iowa, should hereafter be addressed at Somerville, Fayette Co., Tenn. We presume he goes from the Annual Meeting South. He is a member of the present Standing Committee.

**BRO. C. H. BALSBAUGH** writes: "May you have a glorious Conference. I have a pleasant persuasion that it will be in advance of all precedents. So it should always be. While we reverence the past, we should welcome the new."

THE Tyrona (Pa.) *Herald* contains a very interesting account of dedicatory services held at the Brethren's church at that place. The congregation is in charge of **Bro. J. B. Brumbaugh**. The services were attended by several visiting ministers.

We learn that the West Branch feast, last Saturday, passed off very pleasantly. It was well attended, and the exercises were instructive as well as impressive. **Bro. G. J. Fercken** officiated. **Bro. John Eisenbise** held a short series of meetings just prior to the feast.

In preparing the Minutes of the District Meeting of Northern Illinois, the Milledgeville church and delegates were unintentionally omitted in the list of churches. The mistake was not discovered until the Minutes were printed. We regret the mistake very much.

**BRO JOSEPH FISHER**, of Mexico, Ind., who died a few weeks ago, bequeathed \$1000.00 to the Mission Board of Middle Indiana, and a like sum to the Old People's Home at that place. It is encouraging to see men of means thus making wise dispositions of their property.

**BRO I. BENNETT TROUT** commenced preaching in the Annual Meeting tabernacle at Decatur, Ill., last Thursday evening and will continue services each evening until the Saturday evening before the Conference opens. **Bro. D. F. Stouffer** is with him conducting the song services.

DURING the past year the Warrensburgh church, Mo., held nine series of meetings, and thirty-seven members were received by confession and baptism. All these meetings, save one, were held by the home ministers, of whom there are four. Two hundred and ninety sermons were preached.

**BRO. E. A. MILLER** and wife, of Lordsburg, Cal., gave us a brief call last Tuesday on their way to the Annual Meeting. Over thirty accompanied them on their trip across the country from Lordsburg to Kansas City. They report a very pleasant trip, and are delighted with their home in that genial clime.

AN unusually large congregation assembled at the Chapel last Sunday evening to hear **Bro. J. G. Royer's** closing sermon for the present school year. The school closes on Friday of this week and the students will take their departure to their homes. We part with them with regrets, for we had learned to love them and always appreciated their presence in our services.

MIDDLE MISSOURI, at her late District Meeting, did a very wise thing. She decided to place an evangelist in the field and require that he give all his time and attention to the work, and he will be amply supported in the undertaking. This is just what every State District in the Brotherhood must come to if they would make missionary work a success. We must place good men in the field; let them give their whole time to the work, and then they must be supported.

An earnest brother, whose name has not been made public, has given the Southwestern District of Kansas and Southern Colorado the sum of \$500.00, the interest alone to be used for missionary purposes.

It is stated that great changes have been made in the library of the convent on Mt. Sinai, where the newly-discovered Syriac Gospels are kept. An addition has been built, a room fitted up for students, and the books and manuscripts taken out of the baskets into which they were thrown and arranged on shelves and catalogued. Care is also taken that the manuscripts are not stolen.

**BRO J. H. MILLER** writes us that in Northern Indiana, including one tier of Counties in Southern Michigan, there are about 37 congregations, about 4,000 members, 39 elders, and about 75 ministers in the first and second degrees, making 114 ministers in all. With this force in the ministry the Brethren in Northern Indiana should accomplish a wonderful work. Similar reports from all the State Districts would prove interesting reading.

We close our work on this issue Tuesday evening, May 28 and will start to the Annual Meeting on Wednesday morning. During our absence the MESSENGER will be in the hands of **Bro. L. A. Plate**, our efficient Foreman, who will see that the paper is properly filled with essays, correspondence and such reports as may be sent in from the churches. In the meantime, we shall send in the Annual Meeting news as fast as we can gather it, so that the next issue is likely to contain considerable matter that will prove interesting to our readers.

**BRO D. L. MILLER** preached his farewell sermon to a large audience in the Chapel last Sunday morning, and started to the Annual Meeting the next day. After the Conference he and his wife will set out on their long journey around the world. They expect to sail from New York June 19, will spend some time in Denmark and Sweden, and may stop a short time in Asia Minor and India. We shall have more to say of this later. During part of their journey they will be accompanied by brethren **H. B. Brumbaugh**, **T. T. Myers** and **W. Bingham**, who have made arrangements to visit some of the places of interest in the Old World.

ONE of our readers wishes to know what should be done with a brother, who, during a council-meeting, picks up his hat, bids the church farewell forever, and then walks out. Give him a little time to think. Thomas had time to consider his hasty expression of unbelief. Then the brother probably will, or should, of his own free will, come before the church and make a voluntary acknowledgment for his unbecoming conduct. If he is a Christian at heart he will do this of his own accord. If he does not do so, then he should be charged with contempt of the church and cited to council for trial. It is a grave thing to show contempt for a duly authorized and a properly conducted council of the saints.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### CASTING OUR NETS.

BY J. S. MOHLER.

THE disciples of old once toiled on the sea  
All night, and caught nothing, in deep Galilee,  
Until by the Lord they were righteously taught  
Where to cast in the net; and abundance they caught.

Our nets we're all casting into some deep sea,  
And something we're catching, what's it may be,  
And as over life's sea our frail vessel doth glide  
Our nets we should aim to cast on the "right side."

As we're casting our nets our habits are caught  
And for weal or for woe they are heavily fraught,  
And that over life's sea we smoothly may glide  
Lord, direct us our nets to cast on the "right side."

As we're casting our nets our companions are caught,  
In the vices or virtues abundantly taught,  
And that over life's sea we safely may glide  
Our net we should always cast on the "right side."

As we're casting our nets our riches are caught  
For the getting of which many a battle's been fought,  
And that over life's sea we may peacefully glide  
Lord, teach us our net to cast on the "right side."

As we're casting our net our religion is caught,  
By the many who seek, it is carelessly sought,  
And as over life's sea only once we shall glide,  
How needful the net we cast on the "right side."

So that, when life's short voyage forever is o'er,  
And our net, with its contents, is brought to the shore,  
That it may be well filled with such meat as endures  
Unto life that's eternal, to perish no more.

Lordsburg, Cal.

### THE RELATION OF THE DUNKERS, QUAKERS AND MENNONITES TO THE SLAVERY QUESTION.

BY C. C. JOHNSON.

In Five Parts—Part Four.

THE Quakers were originally from England, and many of the first Quaker settlers were English people. They were the founders of the "City of Brotherly Love," and to their new home they invited the religiously oppressed of several nations. Soon after the settlement of Pennsylvania at Philadelphia, the German Quakers from the Palatinate, who had been converted to that faith by Quakers from England, began to come to the land of religious liberty. Although George Fox, the founder of the Society of Friends, had exhorted his followers to be kind to their slaves and give them Christian instruction, and later advised them to free their slaves, yet the subject of slavery had never seemed to engage the minds of the Quakers up to this time. They being principally English, could not see so much wrong in slavery, as they had been reared in slave-holding England. The German Quakers, however, soon manifested an uneasiness at the thought of human beings in chains and servitude. Not having been accustomed to slavery in Germany, their moral nature was more easily touched than was that of their English brethren.

Like the Dunkers, the Quakers first began their anti-slavery work by eliminating the evil from their own ranks. Francis Daniel Pastorius, troubled in his conscience over the existence of slavery among his brethren, was the first Quaker to make a move. In a Quaker council, held at Rigert Worrell's, he proposed the first written protest made against slavery in America. This protest is signed by Gerret Hendricks, Derrick Opdigraff, Francis Daniel Pastorius, and Abram Opdigraff, and is dated "ye 18th of the 2nd month 1688." This paper was presented to the weekly meeting at Dublin, and to the quarterly meeting

in Philadelphia, and thence to the yearly meeting, all saying it was "nearly related to the truth." The text and thought all through the protest, which may be seen and read to-day, is substantially this: "We shall do to all men like as we will be done ourselves." "Slavery would have been immediately abolished from the Society of Friends had it not been first necessary for the Germans to convince their English brethren that it was unchristian. The subject was not permitted to produce discord in the society, but gradually the work went on. The Germans were persistent, though charitable in their views, and the English gradually became convinced that anti-slavery was an inherent principle of their faith." Quakerism leads to a broad and tender humanity. George Fox, the founder of the sect, in 1671 desired Friends in the Barbadoes, "to deal gently with their negroes, to train them up in the fear of God, and after certain years of servitude they should make them free and let them go away not empty handed." Being an Englishman, he was not so radical as a German brother would have been, in his place; but he, too, finally became an abolitionist, as is proven in a later utterance.

In 1693 the Monthly Meeting of Philadelphia issued an exhortation concerning buying or keeping negroes. This was the first printed protest against slavery. Frequent advices and decisions were afterwards given by the Philadelphia Meeting; but the southern Friends were naturally more loath to give up their slaves, hence were more quiet on the subject.

John Woolman, born in 1720, was a prominent Quaker minister, and did much traveling and talking among his brethren and others, trying to induce them to free their slaves. He traveled over several States, mostly on foot, and is said to have been a power in this cause. He would wear or eat nothing that was produced by slave labor. His name came to be a synonym for slave-abolition.

By constant German persistence the following results were realized in the Quaker Fraternity:

#### ACTIONS OF THE YEARLY MEETINGS.

MEETINGS.	Philadelphia.	New York.	New England.	Virginia.
First adverse notice.....	1696	1710	1710	1710
Importation prohibited.....	1715	1727	1757	1757
Dealing censured.....	1734	1759	1764	1768
Yearly meeting committee to visit slave holder.....	1758	1771	1776	1780
Slave-holding made a disownable offense.....	1776	1774	1777	1777
Slaves all freed.....	1783	1797	1798	1797

Closer and more severe every year became the decisions; and step by step the work of abolishing slavery from the Society of Friends was accomplished.

Up to 1787 there were members of the Quaker fraternity who held slaves, so that a Quaker was not so free to talk anti-slavery to his neighbors as was the Dunker, who had no slave-holding brethren. Of course they also, to some extent, influenced the sentiment of their community by their conversation; especially did the leaders of the anti-movement in the Fraternity. But they were not so bold in their denunciation outside their own lines as were the Dunkers.

The Revolution was over; the Constitution was making; and now, when from almost any quarter expressions of discontent with the institution of slavery might be heard, the Quakers, being thoroughly converted to the cause of freedom, came out boldly for anti-slavery. Their number and influence encouraged those who had already expressed anti-slavery sentiments. Societies for the protection of the negro were soon formed, and the cause of freedom was gaining in favor daily.

After the Cotton-gin Wave, which almost annihilated these societies, the interested observer might see three lone religious denominations, standing "root-bound" in their belief that the slave should be free. The Quakers, one of these three denominations, were not affected, in their long-fought-for position, by the popular tide, and so they soon became unpopular as an organization of Christians. They had no regular ordained ministry, so their work as a body in advocating their cause was not extensive. They kept their faith, however, and developed strong characters for future work.

### PAUL'S COMMISSION TO THE APOSTLESHIP.

BY L. W. TEETER.

It is claimed by some that Paul's authority as an apostle is not equal to that of the eleven, who received their instruction directly from the personal ministry of Christ, and their commission from him prior to his ascension. As the consequence of such a supposed defective commission, it is also claimed that the letters of Paul, as now included in the New Testament canon, are equally defective, hence not binding on the Christian professor.

Now, since such claims as the foregoing are utterly groundless, and have a tendency to create and foster indifference toward the instructions bearing on the Christian faith and practice contained in Paul's epistles, it is the purpose of this article to stand in defense of Paul's commission as an apostle of Jesus Christ, and of the authenticity of all his epistles, as now ascribed to him, in the New Testament canon.

#### COMPARISON OF PAUL'S COMMISSION WITH THAT OF THE ELEVEN.

The "eleven" received their commission direct from Jesus Christ after his resurrection, and before his ascension to the Father. It may be summarized as follows:

1. "Go ye into all the world."
2. "Preach the Gospel to every creature." Mark 16: 15
3. "Teach (or make disciples of) all nations."
4. "Baptizing them in the name of the Father and of the Son, and of the Holy Ghost."
5. "Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20.

Paul received his commission also direct from Jesus Christ, the same as the eleven, but after his ascension to the Father. The only difference, noticeable on the two occasions, is, that at the time of giving his commission to the eleven, Christ had not yet ascended, whereas at the time he commissioned Paul, he had ascended, and was now seated at the right hand of the Father (Acts 2: 32, 33). This difference, however, does not furnish any ground to prove a defect, in the least, in the authenticity of Paul's commission, as compared with that of the eleven, from the following facts, viz.:

1. That the authority of Jesus was no less after his ascension than it was before
2. That he was just as spiritual personally when he commissioned the "eleven" as when he commissioned Paul.

The commission of Paul to the apostleship may be summarized as follows:

1. "The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard" (Acts 22: 14, 15).
2. "Depart: for I will send thee far hence unto the Gentiles" (Acts 22: 21).
3. "I have appeared unto thee for this purpose, to make thee a minister and a witness, both of



those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee."

4. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26: 16-18).

It will be seen that the points contained in Paul's commission cover all the points contained in the commission to the "eleven." Besides, the Lord also spoke to Ananias concerning his design in calling Paul to the apostleship, saying: "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth" (Acts 9: 11). "But the Lord said . . . he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake" (Acts 9: 15, 16). Besides the foregoing, Luke testifies of Ananias' visit to Paul, saying, that "Ananias went his way and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. . . . And straightway he preached Christ in the synagogues that he is the Son of God" (Acts 9: 17, 20).

Now, from the foregoing it will be seen that all the circumstances connected with the giving of the commission to Paul, combine to witness and establish the authenticity of it.

The independent witnesses, outside of the testimony of Paul, are, *viz*,

1. JESUS CHRIST, who was now seated on the right hand of the Father in heaven. He had, at this time, all power, or authority, in heaven and in earth, the same as when he commissioned the "eleven." Matt. 28: 18.

2. GOD, THE ETERNAL FATHER, who was united with Jesus Christ, and co-operated with him, in the arrest of Paul, while in his sore persecution of the church. The co-operation of the Father was manifested in the light from heaven (Acts 9: 3).

3. THE HOLY GHOST, which was now imparted to Paul, by the agency of Ananias, and by which he at once began to preach Christ (Acts 9: 17-22).

4. ANANIAS, "a certain disciple at Damascus" (Acts 9: 10). The testimony of Ananias is especially unquestionable, from the following circumstances, *viz* :

(1) From the fact that he was a disciple of good reputation at Damascus.

(2) From the fact that the Lord spoke to him in a vision to visit Paul. The Lord would not engage the services of a disreputable man to perform this sacred service.

(3) From the fact that Ananias refused to visit Saul on the ground that he was a severe persecutor of the church; and from the fact that the Lord insisted upon Ananias to go. All this showed the absence of any presumption upon the part of Ananias, and that the Lord was the mover in all he did in the matter.

(4) From the fact that the Lord said to Ananias that Saul had seen in a vision, "a man named Ananias coming in, and putting his hand on him, that he might receive his sight" (Acts 9: 12). The reader will notice here, that the vision before Ananias agreed with the vision before Saul. Both visions likely occurred at the same time.

#### COMPARISON OF PAUL'S CHURCH WORK WITH THAT OF THE OTHER APOSTLES.

It is needless to refer to more of Paul's church work than to a few facts, showing that Paul generally labored in harmony with the other apostles,

with but one prominent exception. This exception, however, in which Paul did not work harmoniously with the other apostles, does not prove that he was inferior to them, in wisdom or knowledge. But, on the other hand, the exception proves his superiority of wisdom. The case alluded to is the dissimulation of Peter, with others, upon which occasion Paul "withstood him to the face, because he was to be blamed." See Gal. 2: 11-14. In this case, it will be seen that Paul rebuked Peter, a disciple, who had been taught direct by Christ. The circumstance shows that Paul's reproof was strictly in place.

Conversely, there is not an instance on record where Paul was reproved or corrected by any of the eleven apostles.

Besides this, Peter speaks in praise of the writings "of our beloved brother Paul" (2 Pet. 3: 15, 16).

#### COMPARISON OF THE SENTIMENT OF PAUL'S PREACHING, AND EPISTLES, WITH THAT OF THE GOSPELS.

Paul declares most emphatically (1) that his apostleship "was not of men, neither by man, but by Jesus Christ, and of God the Father." Gal. 1: 1. (2) That the Gospel which was preached of him is not after man. For he says, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Gal. 1: 11, 12

Now we call attention to the fact, (1) that Paul's call to the apostleship was independent, and different from that of any other; and (2) that the source of his knowledge of the Gospel was independent of that of the "eleven." Notwithstanding all this, there is not an instance of a conflict between his preaching and writings, and the gospels.

The careful student will see at once that all the cardinal points concerning the Christian faith and practice, as given in the gospels are fully respected in Paul's work and writings, such as faith, repentance, baptism, remission of sins, the gift of the Holy Spirit, and His offices, justification, sanctification, non-conformity to the world, humility, self-crucifixion, resurrection, etc. It will also be observed, that all the points Paul speaks of in his epistles, not spoken of, in so many words, in the gospels, are strictly in harmony with the principles as given in the gospels.

#### CONCLUSION.

From the foregoing considerations of the apostleship, commission, work, and writings of Paul, as compared with those of the "eleven," there is but one safe and consistent decision we may arrive at. It is to regard all the work and writings of Paul as of equal authority with that of the gospels. Both came from the same source; but different means of communication, in part, were employed, to bring them into their present state.

Hagerstown, Indiana.

#### TAKES THE KINKS OUT.

BY J. S. FLORY.

SOMETIME ago Bro. J. S. Mohler, in one of his discourses, from the subject, "Christ the Way," made the remark that "Christianity takes the kinks out of a man." That saying put me to thinking and I find it is a great text of itself. God created man upright but sin got him down and the old serpent has been throwing his meshes around him ever since, until the once fair offspring of the Eternal Father has gotten into a most intricate tangle. He is by nature a "knotty stick," with a crook here and a crook there. His whole make-up is a mass of loops, coils and tangles. Christianity is the only thing under the heavens that can straighten him out. The great Author, himself a straight line, "no guile" found in him,

and being in line with God, is able to undo the kinks and bring man into a parallel with his Maker. The burden of sin doubles up the man who goes plodding on his downward way. His steps are unsteady, his way crooked, his character a complete tangle. Indeed he is in a most deplorable state of demoralization.

Stiff-kneed and stiff-necked, it is out of the question for him to kneel or bow in reverence to God. There is a tangle about his heart. If there is any bigness there it is a callousness brought on by covetousness, which has crowded out the sensibilities of love for humanity and doubled up and perverted the conscience so completely that some of the tangles are manifest on his stern, harsh countenance. Doubled-tongued and twisted speech wreaths the truth out of line and for veracity he is a miserable failure. Lame, deformed, blind, and a living monument of the inevitable tendency to sin, what is he fit for? Is there no physician that can heal? Is there no balm in Gilead? Yes; blessed be the name of God, His love was so great, his sympathy so strong He has sent a Deliverer. Christianity is the power that can make the lame walk, the deaf hear and the blind see. In it is the divine essence of God's love, the panacea for all the ills of a lost and ruined world and the elixir of life for the soul and the immortality of the body.

In undoing the tangles into which men are often drawn, one thing is of the utmost importance, and that is patience. Especially does this virtue apply to the erring brother or sister. Experience teaches that, naturally speaking, to unravel the kinks and tangles of a skein of threads, it requires patient work. Impetuosity or haste only makes the matter worse. But when the principles of getting a hold on the particular thread are wisely studied and carried out, the whole mass becomes untangled and straightened out. So, in a spiritual sense, when the principles of Christianity are wisely applied in all cases of wrong doing, the tangles and kinks straighten out and the whole man is fit for the Master's use in society or church.

May we all be harmless as doves and wise as serpents in the great work of helping to straighten out humanity by the one unfailing rule of divine appointment.

Lordsburg, Cal.

#### WHAT FOR, AND HOW SHOULD WE SING?

BY J. O. CULLER.

THERE seems to be such great desire for music amongst the Brethren nowadays that it may be well to consider the question as to what the object of singing is, and how we should sing. Since singing is one of the three elements of divine worship, we should consider it just as important as praying or preaching. If our singing does not meet God's approbation, then the prayer and preaching is not likely to bring down the blessing that it otherwise would. Paul says, "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14: 15. "Speaking to yourselves in psalms and hymns and spiritual songs: singing and making melody in your heart to the Lord." Eph. 5: 19. "Teaching and admonishing one another in psalms and hymns and spiritual songs: singing with grace in your hearts to the Lord." Col. 3: 16

I refer to these Scriptures to show that they embrace four different objects, each a little different from the other, - singing with the spirit, singing with the understanding, singing and making melody in our hearts to the Lord, and singing with grace in our hearts to the Lord. Not one of them intimates that we are to sing for the music there is in it; but all tend to the honor and glory of God.



Singing properly is designed to have its various effects upon the hearts and minds of man. When God's people meet together they are fitted and qualified for further service by singing such hymns (others being equal) as No. 95, Brethren's Hymn Book.

"In thy great name, O Lord, we come."

It softens the sinner's heart by using such as,

"Alas, and did my Savior bleed?"

And when his heart is soft and tender by singing "the suffering of the just for the unjust," he will with tears sing and resolve, as is expressed in No. 166, in Brethren's Song Book,

"Must Jesus bear the cross alone?  
And all the world go free?"

And when he has faithfully fought the battles of the Lord, he will, in his dying hours, sing No. 607, in Brethren's Hymn Book,

"Farewell, vain world, I'm going home."

So we have hymns suited for the different occasions and circumstances in life; but if we make music the chief object in song service, we will more likely select songs with reference to the music than the sentiment to suit the occasion.

Some say that, in order to keep the organ out of the church (as a matter of doubtful propriety), we should so improve the vocal music that there be no desire or call for instrumental music. According to that argument, then, we would conclude that the instrumental music is the genuine (what the Lord wants), and the vocal the substitute, and that an effort should be made to bring the substitute so near to perfection that it would be even preferred to the genuine, as a matter of choice. Well now, if music alone is the object of singing, then we ought to have the genuine, and not the substitute. But if the organ is not what the Lord wants, from the fact that "God is a spirit and they that will worship him must worship him in spirit and in truth," then we want no organ, and no substitute, or imitation of it, but we want singing to be the genuine and let the organ follow as the substitute, as we learn that it did in the eighth or ninth century.

Annual Meeting authorized a compilation of songs for general use in the Brethren's Sunday schools, and it now comes in the name of the "Brethren's Sunday School Song Book," but it was not more than introduced until it as thoroughly superseded the Brethren's Hymn Book, as the old covenant was abolished when the new was introduced. Now we believe the Committee that compiled the new Song Book did the very best they could; but they were not selecting hymns to use in the various solemn devotional exercises, for Communion services, for funeral occasions, for the anointing, etc., hence the hymns in this book are not adapted to all these occasions. Occasionally when some faithful brethren want some good hymn sung out of the old book, that would be food for the soul and a glory to God, there are so few books present that but very few sing, and the result is, the old book is called a failure; it lacks spirit, music, etc. Sometimes loud, lively singing is called "spirit-d," and hence is recommended. But "God's house is a house of order." Sometimes we get so loud that it seems each one wants to sing a little the loudest, until you imagine yourself in a congregation of the Salvation Army, rather than in the congregation of the saints, singing the songs of Zion with the spirit and understanding.

I would like to recommend that all the congregations urge all to sing, but to encourage more medium-loud singing, so that the voices of all may be heard; and see whether you won't have better music, and more orderly, thoughtful and spiritual singing, as that which becomes the children of God.

I hope this subject will be more seriously considered and that at our Annual Meeting the old hymn book will be fully represented and there the example be set to the brethren all over the Brotherhood to sing those good old songs that are rich in sentiment, food for the soul, well suited to the occasion, and sung, not to be heard of men, and to receive the reward in this life, but to the honor and glory of God. Then, and then only, may you expect God to bless the singing as well as the meeting.

New Paris, Ind.

#### TEACHING THE BRETHREN'S DOCTRINE.

BY JOHN E. MOHLER.

Our lives are moulded and developed by multitudinous influences. There are little things surrounding us all in our youth, which we do not see or feel, that form characters not to be changed by any circumstances in after-life. In no place does the best judgment fail, nor the finest calculations fall short, as in contemplating development of character, because of the unseen and untried influences surrounding every person. For instance, fond parents watch their offspring, striving between two forces,—a moral force which is strong, and an evil force which is weak. The strong force is confidently expected to win, but how often does it fail because of unseen evil forces! Really, there are few things met with, in this life, harder to accomplish than proper training of youth. But a few years ago the home and its influences were the principal factors in training the child from the cradle to manhood and womanhood, while now the youth of our land are largely trained in their later years, by schools established for their especial benefit.

What the result of the almost universal education will be is hard to predict, but we know that, should those who are receiving present educational advantages, accomplish as much in almost any way, comparatively, as did their ancestors, the result will be mighty indeed. There are some,—not a few,—who stand in awe of the educational fever which seems to have swept our country almost by storm, and while there may be just cause for alarm in this, the danger is not in education proper. True education itself is all right, for it is merely a greater development of the powers we possess any way,—nothing more, nothing less. It does not give a person more tools to work with, but simply sharpens the tools he has. The avowed purpose of schools is to educate, but all schooling is not education. I now think of a man who cannot write his own name, but he can grow an apple orchard equal to the most skilled professor of horticulture.

Because schools do not always produce the results we hope for, is not a sufficient cause to condemn education, because in schools, as on the farm, education often depends more upon the pupil than upon the teaching. Then, again, the school itself may not have proper courses of instruction; as, for example, a few years ago something of an alarm was created among the farmers of the West, because of the influence of agricultural schools. Instead of creating or holding a love for the farm, as was desired, a distaste was imbibed for rural occupations by attending school, and agricultural education in schools was denounced as being detrimental to farmers' children. Investigation showed that practical farming, as an industry, was not taught systematically, but only sciences that affect farming. Authors of science were studied, and not the men who farm. A radical change was effected in some places. The schools were not abolished, but new and different courses of study were mapped out,

in which practical, every-day farming was studied. New text-books were compiled, in which successful, practical farmers were studied as model agriculturists, their farms as interesting laboratories, and their methods the road to rural content. We can see at a glance what effect this change would have upon the success of the schools. More knowledge was gained of ways of actual farming, and the new methods were more delightful than the old. The farmer's calling was not belittled by his work being ignored, and no occupation ranked higher than that of tilling the soil. The secret of successful schooling in agriculture was in creating a love for farming by a greater knowledge of agriculture and the principles underlying it.

In the church, education has, at times, seemed to threaten only evil to Christianity. Then, again, it seems a power for good in the spreading of the Gospel. However this may be, we know there is that in the present tendency of education that endangers apostolic Christianity. This is not education itself, but it is the inclination to educate the mental and moral nature to the comparative neglect of the spiritual. Faithful members in the Brethren church have long noticed it, and some have sounded notes of alarm. Earnest educators among the Brethren have urged the danger of such education, and almost invariably brethren interested in the founding of schools among us have been moved by a desire to foster greater spiritual education. The results of education in our schools may not always be what is desired, but where lies the blame? Is it among the educators, who, in many instances, are receiving a smaller salary than they could command in other schools with less work and responsibility? Or rests the blame on us who stand back and watch their efforts, to see what the result will be? I believe the brethren in the schools are generally doing what they can to please the church; but the church is not supporting them with her patronage as might be expected. The church has still control of the schools, and they desire her control; but is it right to control an institution and yet not stand by it? Is not the work of our schools satisfactory? It may be. If not, while we have the power to control it, let us make it satisfactory.

What we have to fear in education is the losing of our peculiarities as a church, and drifting into dangerous ways of the world. The deep, spiritual nature, and the humble mien which have long characterized the Brethren, are dear to us all, and we unto us when these shall have left us! We want to make our schools centers of spiritual gatherings, and their professing students representatives of the Brethren church in Christ. What has already been done in this way was by a handful of brethren engaged in education, and who can say they have not done their work well, considering their number? When, as a church, we unite with them in this work, what may not be done?

But what can we do? Much, indeed, by governing the schools and filling them with good and guarding against evil. I think what we most need in our schools, is to have taught, in the course of Biblical instruction, the doctrine of the Brethren church. Why is not our doctrine a most important study? Our evangelists, in their most successful labors, teach the doctrine of the church. Our elders, in church government, keep their churches in good working order by thoroughly explaining the doctrine of the church, and the principles underlying it. Why may not the same good results follow the systematic and continual teaching of our doctrine in our church schools? Indeed, I wonder that this subject has not received more attention than it has. Are we not



like the agricultural schools, which lacked proper courses of instruction to produce desired results? An advisory committee for each school is good, but it cannot control. The church can control, and in what better way than by adopting courses of instruction?

We know that in our local congregations the brethren and sisters most familiar with the principles of our church doctrine are the ones whose lives are the more easily controlled by the church, and why may not the same rule hold good in the schools? A series or two of doctrinal sermons, yearly, is not sufficient teaching, nor do I think anything short of a text-book of our doctrine, studied as any other text-book, by every member and member's child, at school, is sufficient. This, I believe, will produce good results, and every one completing this study should be as well versed in arguments sustaining our faith and practice as many of our successful evangelists. A text-book, compiled by authority of Annual Meeting, besides being valuable in our schools, would form the basis of an excellent course of Bible study for all parts of the Brotherhood, and its study in the colleges and local Bible schools would produce a unanimity of thought and teaching throughout the entire church that could be accomplished in no other way.

Without wishing to criticize, it is worthy of notice how many students,—members or members' children,—know little more of the reasons of our faith after attending a few terms of school, than upon first entering! True, it may not be impossible for them to learn, but their regular studies receive first attention every time, and they do not learn. This is not as it should be, and a thorough study of the principles underlying our faith, the evidence sustaining it, and the consistency of our practice, introduced into the schools, would be of untold benefit to the church. I would like to see Annual Meeting authorize such a course of instruction to be taught in our schools, and no doubt the principals of the schools would gladly welcome this move, if we give them encouraging support.

Warrensburgh, Mo

#### WHO IS RESPONSIBLE?

BY JAS. A. SELL.

PENNSYLVANIA has sixty-six Counties. It is both a mining and an agricultural State. Luzerne County is in the mining regions, and has now on file one thousand and twelve applications to sell intoxicating liquor. The law of the State is that the application must set forth certain requisites and be certified by a certain number of citizens. If this is done the presiding judge has some discretionary power, but usually grants the license, provided there is no remonstrance. If there is, the number and character of the remonstrants are to be considered, and if a respectable number of respectable people object to the granting of a license at a certain place, it may be refused. In the County alluded to there are objections filed against only four of the applications. This means one thousand and eight left to the discretion of the judge. The population of the County is a little over two hundred thousand, a very large percentage of which is of foreign extraction.

Looking at this from whichever standpoint we please, the picture is a sad one, and throws a fearful responsibility somewhere. The daily papers abound with crimes of the deepest dye, as well as all kinds of distress from this quarter. The strikes are attended with the usual rioting that is fostered by intoxication. Mine disasters, such as fire-damps and cave-ins, which often result in the loss of many lives, are followed by not only bereavement, but also poverty and want, all

caused by drunkenness. All holidays are made occasions of debauchery. A funeral with certain nationalities shares the same fate. Even the christening of a child or a wedding, becomes a Bacchanalian feast, and not infrequently ends in riot and murder.

Most of these people were the poverty-stricken ones of Europe and brought with them the low habits which were transmitted from generation to generation. They have secured employment here at fairly remunerative wages, and have no higher ideal than to live in their filthy hovels, and what is left of their earnings over a living to spend for drink. Or, indeed, the reverse is often true,—the drink is first, and if anything is left, it goes for the living, which does not meet the demands. Then a general fusillade is raised against the capitalists, and the cry of oppression goes up. Then the unions and orders take it in hand and order a strike. It is not my purpose to discuss the labor vs. capital question,—rather the labor question independent of capital.

It is a fact, that some of the mine operators are amassing princely fortunes. It is also a fact that they pay their employees fairly good wages, and if they would shun their drink habits they could live well and be independent. The shrewd man of the world, with a seared conscience, aware of their weakness, seeks through a license to sell liquor to snatch away their wages and live in ease and luxury, while his victim lives with his family in their dingy apartments, and the children brought up under such influences usually pursue the same course.

Who is responsible for all this? Many of these people profess Christianity. The Catholic Church holds many of them in its communion. Is it so that the "Mother Church," with all its boasted claims of Apostolic succession, with an infallible Pope, cannot so much as moralize its members? Truth does not only justify the assertion, but demands the exposure that many Catholic priests set the example of drunkenness, and teach their people more in the line of prejudice to their party, and hatred to Protestants, than to hold up a standard of piety and morality. It must also be said, to the credit of the Church, that of late years they are making more effort in temperance reform.

All Protestant churches lament and deplore the awful liquor traffic, yet the conclusion forces itself upon us that in many ways, such as festivals, fairs, cake walks, and many other indulgences, they are fostering the very thing that they are trying to reform. There is more danger in an evil when it is clothed with the appearance of respectability than to let it be seen in all its hideousness. When, by continued usage, anything becomes ingrained into people's nature, or becomes a fixed habit, or when it is not looked upon as disgraceful, or when it is mixed with, or becomes a part of, people's religion, it is a hard matter to work a reform. Our faith almost staggers when we think of applying a remedy. To go among such people and preach temperance is like talking to an appetite that has no ears, or a prejudice that is incapable of enlightenment.

The good people—temperance people—of Luzerne County are in the minority and no doubt feel discouraged to attempt to fight the license before the courts, and the overshadowing curse has full sway.

This question meets us in quite a different form and is about as trying as it can be, and leaves us in doubt sometimes as to the best policy or wisest course to pursue when the industrious, frugal, temperate people are appealed to for charity to help the poor who are made such by chronic drunkenness. When people become dependents

through misfortune, it is a pleasure to share with them. But here the case is different. If our sympathies are enlisted in behalf of helpless women and children, here is the robust man who would rather spend his money for drink and tobacco than provide for the enjoyment of his family. What must we do with him? If we feed the family we feed him. If we let him starve, we let the family starve. If we feed him, it looks as though we are encouraging him in his course. There is considerable effort made to bring about a reform. But when we consult the figures and find that intoxicants cost us more than all the necessities of life and the money spent to bring about a reform is not the one hundredth part of what liquor costs us, the outlook is not very encouraging. The scene is sad and sickening. We have been waiting, longing and praying for the Lord to tread upon this viper and crush it from the earth, but, as in many other things, he works through us and we must do what we can.

It is all very well to talk about our church being the oldest temperance society in the country. That, no doubt, is true. When we go away back no doubt the best was done that could be, but what are we doing now? A man to be as good as his father must be better. To simply say we favor temperance and will not receive or retain one in the church who indulges in the cup, or distills or sells liquor, is all very good, so far as it goes, but it does not go far enough. It does not meet the demands now. The old brethren stood more in the line of the defensive. They simply declared their principles. They held the fort. We must do more. We must push the war. Ours is a robber-like war. We want conquest, we want territory.

When we think how this boiling river of death is sweeping down to destruction our best intellects, endangering our children and our civil institutions and placing such a terrible barrier in the way of spreading the Gospel, we should feel to rise in our might and at least meet the responsibility that rests upon us. Our fathers bequeathed to us a priceless heritage in what they avowed in their councils, practiced in their lives and have transmitted to us, their posterity.

The way to reform in this terrible evil is sometimes dark, the signs ominous, and the outlook discouraging. Do not falter. The cause is right and must triumph. It has God for its author and the good of humanity for its object and will at last prevail.

"Our fathers to their graves have gone;  
Their strife is past, their triumph won;  
But sterner trials wait the race  
Which rises in their honored place,—  
A moral warfare with the crime  
And folly of an evil time."

"So let it be. In God's own might  
We gird us for the coming fight,  
And, strong in Him whose cause is ours  
In conflict with unholy powers,  
We grasp the weapons He has given,—  
The Light, and Truth, and Love or Heaven."

McKees Gap, Pa.

"We sometimes hear it said that prayer does not change God. In a remote sense that is true, but in a more important sense it is not true. God sent Isaiah to tell Hezekiah to put his house in order that he should die. Hezekiah prayed and wept, and God sent Isaiah back to tell him he had heard his prayer and seen his tears, and would add to his life fifteen years. God in all his plans has promised to answer prayer. Prayer in one sense changes God's purposes, or the results of his purposes, because to answer prayer is God's greatest plan, his strongest decree."



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, but there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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THE GEN'L MISS. AND TRACT COM.,

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### FULFILLED.

BY SADIE BRALLIER NOFFSINGER.

I SAID in my heart, "I will write a thought,—  
And I grasped the pen in my selfish boast,—  
Which shall move men's souls with eloquence  
And thrill the earth to its uttermost."  
I touched the page, when a letter came  
Of safe edge, filled with anguish wild;  
So the thought was crushed and I wrote instead  
To one bereaved of an only child.  
  
Then I said, "I will sing a psalm sweet  
Which shall touch great hearts and tremble long,"  
While I took my harp of golden strings  
And journeyed forth to the gods of song.  
But a widow clung to my mantle's hem  
And her orphaned children around me crept.  
So I hung my harp in the willows' gloom,  
And could only weep with them that wept.  
  
Then I vowed in my soul: "This will I do,  
I will work for the world some wondrous good,  
Which shall crush the evil of malice out,  
And knit men's hearts in one brotherhood."  
Far out in the eddy of human strife  
I reached my arm; but then I paused. Ah me!  
To close in death the dear eyes of him  
Who was courage and strength and life to me.  
  
Thus the years wore on in their ceaseless rounds,  
And silver gleamed where once was gold.  
And children passed as I passed their way  
And whispering said: "She is growing old."  
Still the years rolled on, till I sought once more  
Those youthful visions so far bedecked,  
And I wept when I saw how dim they shone  
Through the shaded aisles of the retrospect.  
  
And I cried: "O God! shall I ever be?  
That hope deferred of the work begun  
When the voice was gay and the eye was bright,  
And the arm was strong, and the heart was young.  
Shall it e'er be heard,—that wondrous song?  
Or wilt,—the thought which a world should thrill?  
For my pen is dull with the rust of years,  
And my voiceless harp is unstrung still."  
  
Then a nameless strength nerved my tired heart,  
And a nameless peace calmed my spirit there.  
And a low voice fell on my wondering ear,  
More sweetly soft than a murmured prayer:  
"Thy dream of greatness hath been fulfilled,  
And the laurels are thine which the Lord's great wear.  
In that thou didst pass no duty by,  
Thou hast long been more than conqueror."  
  
Johnstown, Pa.

### OUR BULSAR HOME.

BY MRS. W. E. STOVER.

BATHED in perspiration (for at 8 o'clock to-night the thermometer is 90°), I wish to speak briefly of the surroundings of our Bulsar home.

We do not live in the crowded part of Bulsar, but at the edge of the town. Our house stands by the roadside, with neither yard nor fence before it. The owner has promised to put up a fence during the rainy season. The ground is too hard now. At the back of the house is a triangular-shaped yard, enclosed by a hedge of

cactus and a large tree at the farthest angle. The tree is about twenty feet from the house, so you see the yard is very small. A few papai trees have been planted, and we want to add to them some flowering plants when the rains come. Beyond the yard we can look into a little pasture field and another field in which some kind of beans is growing. Beyond are trees and sky.

The road in front of our house extends south and west three miles to the sea, and in the opposite direction forms the principal street of the town. Another road branches from it near our house, and leads east to the railway station, distant about ten minutes' walk. These main roads are well kept. Trees grow on either side, and, even though the dust is deep, it is a pleasant place to walk in the mornings or evenings. Numbers of villages cluster here and there along the roads round about Bulsar. These are not, as one is apt to suppose, a number of pretty cottages, clean and bright, with flowers blooming in the door-yards. They are simply a group of small round huts made of mud-plaster, with roofs of grass or leaves, which form a point in the center and come so near the ground that one must stoop low to get in at the little door. The windows are holes in the wall, sometimes just large enough to pass one's hand through. The floor is the bare ground worn hard and smooth. Usually there is but one room. Home to these people means a mat for a bed, a chatty or two for cooking their food,—little, if any more. The women, as well as the men, work in the fields or do what they can to help maintain the family. Seven or eight rupees is very good wages for a laboring man. Indeed we see women more frequently than men carrying baskets of vegetables, fish or grains, or bundles of wood on their heads to the bazaar. And it is wonderful how well they are able to carry heavy burdens on their heads. We have often watched a woman trying to get a heavy chatty of water on her head. She would be unable to lift it from the ground, but with help from another it is placed on her head, and away she goes, only touching it occasionally with her hand to balance it.

In nearly every village we have yet seen, the idol has its place at some frequented corner, or in a little house built for it. Our hearts ache to reach these people of simple lives in the villages, who will at least listen to the Gospel story as soon as we are able to tell it to them in their own language.

About forty yards east from our door is the government school, the head-master of which has given us some lessons in Gujarati. There are several teachers under him. English is taught in the school and over one hundred boys are in attendance. There are other schools in Bulsar, one for Parsee girls, a Gujarati school for Hindoos, and one for Mohammedans. Near the first school stands the municipality building. On the opposite side of the road from that on which our house stands, is a piece of land still belonging to the government. On it the India buffaloes often roam at will. There are only a few trees on it, so the sun shines very hot there.

Not far away, toward the station are two large tanks side by side. We should rather call them ponds, for they are so large. It takes us just ten minutes to walk around one of them and home again, and we enjoy going around one in the evening after the heat of the day. Several Hindoo temples stand on the banks. There are a great many of these tanks all over India. They get their water supply during the monsoon or rainy season and the natives use the water for cooking, drinking and bathing. It is evident that they were built at a time of pros-

perity, for they required work and expense, being large hollow places dug out and walled about with stone. Wide stone stairways lead to the water's edge, three or more at each tank, and there is at many of them a stone bench where any one may sit to rest. It would seem that these would be unhealthy, where water stands for many months in the year, never all used out, and replenished to stand the next year, and so on from year to year.

The Eurasian family who occupy the first floor of the other side of the bungalow, speak English. The son and daughter live with their widowed mother. The son is an engineer on the railway. The Parsee family on the second floor are also very kind people. The two little girls often come to see us. They and their mother speak only Gujarati, but their father is a collector of the district and speaks English also. Another Parsee gentleman, a retired doctor, and his family, live down the road a little distance. They are our neighbors on the opposite side. His wife is an invalid, is confined to the house always, and sometimes to her bed.

We need not go far in any direction until we come to poor neighbors who live in the kind of little round mud-huts we see in the villages. They stand close together on a little ridge between the cultivated part of a field and the high cactus hedge on the roadside. The entrance from the road is a narrow opening in the tangled cactus fence. One evening when we went in to go through the field, we saw the men and women and children who live in these huts, sitting in front of the doors watching for the rising new moon, the first sight of which is supposed to bring good luck. We were surprised to see how many persons were housed in one of these miserable homes.

The native houses in the main part of town are built of brick or stone, close together, opening immediately into the narrow street. There are no pavements or side-walks in Bulsar. Every one walks in the middle of the street. Although some houses of the richer people are larger and more substantially built than those of the poor, yet the one-room house, as well as the best, lacks taste in arrangement, and one sees only the bare walls and stone floors. But sometimes the Hindoos have in their houses pictures of some of their many gods and of the large snake, the cobra.

The streets are narrow, close and dirty, and we are glad to come away where we can breathe more freely. But this unpleasantness is not to be compared with the utter Christlessness which is present on every hand. When will the day come when righteousness and truth and happiness shall be known, and sin and misery trampled under foot?

On Sunday evenings we have services in the room used as a library and schoolroom by the railway employees. It is near the station. Round about are the houses of Eurasian families in the employ of the railway company. The room is small, seating about thirty persons comfortably.

The Hindoos are kind to those of their own caste and to us, but, though they claim to advocate the common brotherhood of man, I have seen in our own house, a Brahmin tell a low caste man to stand back and not touch him, lest his purity be defiled.

With Bulsar as our headquarters, we hope to do effectual work wherever possible. We may not be able to do much in Bulsar itself, though inquiries have been made for tracts in the Gujarati language, but the success of missions lies in the villages and to these we look for our success. There are very many villages far and near



where practically the story of the Gospel has never been told. To these we look anxiously when we have mastered the language. The field is vast here for three lone workers, but we hope the church will speedily send more to this field and other open fields in India. In our own home we can accommodate one or two more, and for others we can make necessary arrangements.

Though climate and fevers, separations and associations are not as we would desire, yet these dare not be taken into consideration when God says that His children must go into all parts of the world and preach His Gospel there. In our work here, in spite of adversities, we are abundantly happy, for Jesus is with us, as He promised long ago He would be.

Bulsar, Gujarat, India April 18, 1895.

### THE GOLDEN RULE APPLIED TO CHILDREN.

BY NANCY D. UNDERHILL.

THE tender little lambs of God can not take care of themselves, but must be wholly dependent upon the mercy of whoever is with or near them. God loves all helpless, innocent, humble, dependent creatures, and has given all his children,—yes, even the animals and birds,—an instinct (so we may call it) to care for the little helpless ones of their kind. How their pure souls looking out of their eyes, and manifesting their desires in beseeching actions, do appeal to higher nature (that endowment of God's spirit) within us, for support and protection! We are inclined to believe that persons who resist those silent, humble appeals of helplessness have a very small amount of the good Spirit which they constantly subdue and suppress until He will finally disappear entirely, and then,—oh! what will become of those poor, foolish, deluded souls who have crushed the good Spirit of God (the spirit of love), out of their existence? Yet there are such persons, possibly there may be some among the vast number who are silently, gently and sweetly influenced by the Holy Spirit through the columns of the GOSPEL MESSENGER. For the benefit of such as are precious in the sight of a merciful Heavenly Father, these lines are written.

Sometimes we learn when too late, that a kind, loving Parent has relieved us of the care of some little ones whom we thought a bother, an expense, a hindrance or a burden. Then, though we sob and cry, and weep and wail and lament, we can never get them back again. He who loves them has taken them home, where there is plenty of room, where they are not in the way, where there is no fear of them soiling their clothes, or musing the tablecloth, smearing the glasses, china, or silver, marring the furniture, or mislaying some trifling article; where the mansions have no parlors too good or nice for childish presence, and no one is too great or grand to admit their society; where their voices do not have to be hushed; where they never hear the now oft-repeated word, "Don't," but are allowed to live and enjoy life. See Matt. 8:10.

Yet, sometimes, in answer to our cries the merciful, loving parent entrusts us with the care of another precious lamb. So let us not scorn this gracious trust, but try to faithfully discharge it. It is a grand privilege to be permitted to stand in so responsible position,—to be entrusted with the care and training of immortal souls, those of God's dear little children. For they ARE his; and if any one doubts this, they may realize the truth when he, who gave them life, takes it away, leaving only the earthly for the earthly.

Those whom God esteems worthy to become

parents should receive their little charges with a tender welcome; they are not responsible for their being; they have as good a right to live as has a man or woman of fifty years. No matter how poor they are, they have just the same right,—just as much right,—to food and clothing and everything for their comfort and welfare, as has the millionaire. Some do not realize this until too late. Some fail to realize that children have *any* rights. But when this fact has been established let us turn to the care of the little ones.

We suppose that none of our sisters need to be admonished in regard to comfortable *versus* stylish clothing for the little ones. Some, although they do not indulge in the frivolities of fashion, forget that pure white, smoothly ironed garments with stiff edges and seams are not always the most comfortable to the tender flesh. Starch gives beauty for the mother's eye, but not comfort for baby. Again we suppose there is not one sister who would begrudge the tiny parcel of humanity, whom God has lent to her, the natural food which is good for it and which it so enjoys. So many little ones have had to go home to God in order to receive the food necessary to sustain life. The *natural* food is not *always* good, but it ought to be. The mother who loves her charge will try to keep its food pure and sweet. Anger poisons the baby's food. Some have been poisoned to death by that ingredient in a large dose. Worry makes the food so impure that baby gets sick, and —

The father, too, must consider it his duty to supply proper food for his family; he generally provides the material but his wife prepares it. Let him provide such pure, good food, both material and spiritual, as will insure a cheerful, sunny disposition, a happy wife and mother, and a healthy child. When the children get old enough to talk and play, and move about, let us consider that they, too, are men and women, like ourselves, with thoughts, wishes, desires and impulses. They may be *smaller* than we, but what of that? Their playhouse is as important to them as is our house to us; both are playhouses in the sight of God. Speak not lightly of their aspirations and efforts, but encourage them in every pure undertaking. Comfort them in their disappointments. You are training an immortal soul for good or evil, for honor or dishonor, for glory or shame, one whose influence will extend (no one can guess how vast) through eternity.

Let the sun shine into the best room and let the children go there. Rosy cheeks, happy hearts, and loving memories are worth more than untarnished furniture and gaily hued carpets shut up in a dark room, waiting for some stranger guest, or for the last sad rite to be held over a pale, lifeless body who seldom enjoyed the privilege of entering the best room until his eyes were forever closed.

Let the little ones sleep in the morning till nature awakens them. It is cruel to compel them to rise before they have received the sweet, refreshing rest that young nature craves. Teach them to retire early and then when they do awaken naturally, to arise, dress and wash, not to try to slumber again. And when they do appear in the morning, let them first behold a smile. Greet them with a kind word, not a harsh, fault-finding tone. Whatever may have been done, or however faulty they may be, do let them have a little ray of kindness the first thing in the morning. If children *must* be aroused, it is the sweetest and best way to go to their bedside and quietly awaken them by a touch, a kiss, a gentle word. Even a whisper will arouse them just as quickly and effectually as a loud call, accompanied by a threat and maybe a

missile hurled against their door. And the memories of a kindly face, a pleasant greeting, a smile, are so sweet to contemplate. They beget cheerfulness and encourage dutifulness; but the loud, boisterous way is repulsive and depressing.

When meal time arrives, try to have all the family (including guests and servants) assembled promptly. Teach the little ones to be quiet, patient and thankful,—and here let us remember that they are looking to us as examples,—but do not wholly curb their conversation, at all times monopolizing it all ourselves. It is best to allow the children to talk too, one at a time, when only the family are present. Their organs of speech were given them on purpose to use, and they can use them to better advantage when older, if allowed to exercise them some while young. Here is a good opportunity to carefully and kindly lead or train their conversational powers.

Here, too, the quality of food needs to be taken into consideration. It is cruel and unwise to place a large variety of tempting dishes before the eyes of a child just to be withheld from it. If pastry, cake, puddings, etc., are considered unhealthy, and unfit for children, why place them before the children? Better have plenty of plain but good food, and allow every one to partake of it. We have known persons to ask a child what it would have, and then say, "Oh, you don't want any more of that; you've had too much already; you must eat some bread," etc. Yet if those same persons had been asked to state their wishes and then been told that they did not wish for such things as they mentioned, they would have been greatly insulted. The children were insulted no less. Either do not ask them to state their preference, or give them that which they ask for. If there are things that must be withheld, it is better to tell the child kindly that such things are not good for it than to tell it that it "only wants them to mope and leave." It frequently happens that children remember their childish experience when they are grown.

Let the children dig, and run, and play, and exercise their various muscles; yes, even the muscles of the organs of speech. We may guide, but we must quell and curb and reprove very sparingly. Suppose we plant a beautiful tree in our yard: when a limb starts to the left we cry, "Oh, you mustn't grow there," and cut it off. When one starts in another direction we cry, "No, stop!" and cut it off, and keep crying, "Don't," and "Stop," and cutting off every effort at growth, what kind of a tree would we finally have? That is just the kind of a child we would have under the same circumstances.

A WIFE had long been praying for her unconverted husband. At times her distress of spirit was so great that when about her household duties her troubled countenance was sad to behold. One day her little girl of seven summers, seeing her rise from her knees with the same weary, anxious face, ran up to her, asking, "Mamma, won't God say 'Yes?'" and receiving no answer, she asked again, "Mamma, why won't God say 'Yes?'" A new light flashed upon the woman's soul. Had she prayed in faith and humble trust in the Redeemer? From that time her petition was, "Lord, increase my faith," and before that year passed, her husband became a Christian and led the family devotions.

"LET no man be discouraged because he is persecuted. No one flings stones at a dead cat,—nobody passes resolutions against a graveyard. It is the man who has force and power who is envied and maligned by little souls."



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J. H. MOORE, - - - Office Editor.  
J. B. BRUMBAUGH, } Associate Editors.  
J. G. ROYER, }  
JOSEPH AMICK, - - - Business Manager.

ADVISORY COMMITTEE.

L. W. Tester, Knoch Eby, Daniel Hays.

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Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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The more people talk about themselves, the less they talk about Christ.

The man who is not good for something is very apt to be good for nothing.

Do not fail to order the full report of the Annual Meeting. Price, 25 cents, or \$2.50 per dozen.

A TERRIBLE storm visited parts of Texas a few days ago. At Rockport forty houses were blown from their foundations. In places the crops have been utterly destroyed. The rainfall during the storm has been estimated at from two to three inches.

The *Christian Standard*, in a recent issue, maintains that trine immersion "sprang up at a time when various additions were being made to the teachings of the New Testament," and yet fails to give proof that it "sprang up" at all, this side of Jesus Christ, the founder of the Christian church. More proof and fewer assertions are demanded on questions of this character.

It is strange that so many well-to-do members die without leaving any of their property to the good works among us. They should certainly remember some of the charitable institutions, established and controlled by the Brethren, and bequeath a portion of their property for the good of humanity. Perhaps a little careful preaching along this line would result in good. Many pass into the other world without giving the subject any thought.

The cold temperature, of several days ago, was quite general, extending from the far West to the Atlantic. In parts of Colorado and Michigan the snow was one foot deep, and in parts of Virginia the ground was nearly covered with snow. Vegetation suffered very greatly, and in many localities the fruit crop is entirely destroyed. In the vicinity of Mount Morris all the fruit, however, save the grapes and strawberries, escaped with slight damage.

UNDER no circumstances should our churches in the country be neglected on account of the churches located in cities. We have a strong hold in the rural districts and should employ every reasonable effort to maintain it.

It is said that the corner-stone of the new Baptist church in Olney, Ill., is to be laid by the Grand Lodge of Freemasons, of the State, on June 4. Whenever the churches turn the corner-stone laying over to the Masons they virtually place the lodge above the church.

WE receive scores of queries that we prefer not to answer in these columns. Many of them relate to personal matters, and not a few involve cases to which there are two sides, and, of course, we get but the one side. We prefer not to meddle with cases belonging to the churches, the adjoining elders, etc. Our aim is to deal with principles as much as possible, in the Querist's Department.

OUR readers have missed sister Nancy D. Underhill's articles very much this year. She has been so occupied that she has not been able to write for the *Messenger* as heretofore. Yet she remains strong in the faith, and desires to continue steadfastly in the Master's work. We are just in receipt of a communication from her, assuring us of her interest in the church and its work. We hope she will be able to furnish us with some articles ere long.

SOMETIME ago it was stated that the largest petition the world has ever known, containing the signatures of over two million women, praying for the abolishing of the liquor traffic from all the kingdoms of earth, was presented to President Cleveland. The same petition is to be presented to the British Government sometime during the coming summer. Should the prayer of these two million women be answered, what a blessing it would be to our country!

A LATE issue of the *Standard* contains a photograph of Mrs. Marilla Watson, of Connecticut, who is now over one hundred years old. She remembers very distinctly of seeing George Washington, who visited and dined with her father when she was five years old. She says when Washington came into the house he hung his hat on the bedpost. Should nature continue to deal kindly with Aunt Kittie Rice, of this place, a few years longer, the people of Mount Morris, too, will have the pleasure of greeting one who has passed the one hundredth mile stone. She is now in her ninety-eighth year, hale and hearty.

In 1891, Art. 17, it was decided that the Writing Clerks of the several Districts should send to the Writing Clerk of the Annual Meeting, a copy of the Minutes of the District Meeting, with queries marked intended for the Annual Meeting. It further decided that these Minutes should be sent to him at least two weeks before the Annual Meeting, that he may have printed a list of all the queries, for the delegates representing the churches at the Annual Meeting. Some of the clerks have been very slow about sending in their queries. Some of the queries have not yet reached us, though we held back the form in type one week longer than the decision of the Annual Meeting requires, hence a few of the queries from some of the State Districts will not appear on the printed list. We regret this very much, but the omission is no fault of ours. If clerks could not send us the printed Minutes, they ought to have sent copies of the queries intended for the Annual Meeting, at least.

ONE of our readers wants to know why the Brethren remove their hats during religious services. He wants to know whether there is any Gospel for it, or whether it is simply a custom. Paul says, "Every man praying or prophesying, having his head covered, dishonoreth his head." 1 Cor. 11: 4 This ought to be Gospel enough on that point; but the querist adds, that "One of our young ministers preached that there is no Gospel for removing the hat, just so we do not put on a prayer covering. Taking the hat off, he said, was only a custom." Well, that preacher needs to be taught the way of the Lord more perfectly. Who ever heard of a man attempting to worship with a sister's prayer-covering on his head! Most assuredly Paul referred to the men's ordinary head-covering when he said it was a shame for a man to pray or prophesy with his head covered.

DR. JOSEPH PARKER, in his introductory chapter to his wonderful series of books, "The People's Bible," says with reference to the spirit which we should take with us in the study of the Bible, "The Bible has no revelation to make to unbiblical minds. It will only speak to the lowly and helpless, the contrite and the sore in heart. Oh, but this book can be so dumb and look so blank! It will spread no table for mere daintiness of taste, but will find a whole festival for thorough and expectant hunger. If we come in any other spirit, let us go away at once, that we may escape the pain of humiliation and disappointment; there is really nothing for us in the Bible; it was never meant for us; as well go into the unexplored wilderness to find our father's house, or dig in the earth to find the gate of heaven. Thou who didst write the book for man, prepare man to read the book; give him the sensitive heart, the apt mind and the obedient and most loyal will; then shall the book hold all things true, and be unto the soul as the very library of God."

## THE STANDING COMMITTEE.

BELOW we give the names of the different Districts of the Brotherhood, and the names of those representing each District, so far as they have been reported to us up to the time of going to press. We publish the list in the order in which the business is to come before the Conference:

1. Sweden and Denmark: D. L. Miller.
2. Oregon, Washington and Idaho will be represented by letter.
3. California: P. S. Myers.
4. Texas, Oklahoma and Indian Territory: A. W. Austin.
5. Southwestern Kansas, Southern Colorado and No-Man's Land: Jacob Witmore.
6. Northwestern Kansas and Colorado: John Hollinger.
7. Southeastern Kansas: W. B. Sell.
8. Northeastern Kansas: I. H. Crist.
9. Nebraska: Owen Peters.
10. Michigan: Daniel Chambers.
11. Northern Iowa, Minnesota and South Dakota: Jacob A. Murray.
12. Middle Iowa: J. W. Diehl.
13. Southern Iowa: John Gable.
14. Northern Missouri: S. B. Shirley.
15. Middle Missouri: Not reported.
16. Southern Missouri: O. Holderman.
17. Southern Illinois: Solomon Bucklew, M. J. McClure.
18. Northern Illinois and Wisconsin: D. E. Price, D. B. Eby.
19. Northern Indiana: J. H. Miller.
20. Middle Indiana: Samuel Leckrone.
21. Southern Indiana: David F. Hoover.



22. Northwestern Ohio: Christ, Krabill.  
 23. Northeastern Ohio: F. B. Weimer.  
 24. Southern Ohio: Henry Frantz.  
 25. Western Pennsylvania: C. G. Lint.  
 26. Middle Pennsylvania: James A. Sell.  
 27. Southern Pennsylvania: Not reported.  
 28. Eastern Pennsylvania: C. Bucher.  
 29. Western Maryland: D. F. Stouffer.  
 30. Eastern Maryland: Uriah Bixler.  
 31. Second District of West Virginia: Z. Annon.  
 32. First District of West Virginia: Tobias Fike.  
 33. Second District of Virginia: L. A. Wenger, S. F. Sanger.  
 34. First District of Virginia: Geo. W. Hutchinson.  
 35. Tennessee, North Carolina and Florida: O. H. Diehl. J. H. M.

#### A CLOSER RELATION WITH OUR SCHOOLS.

THE Presbyterians are beginning to realize the importance of taking a more direct control of their theological schools, and their general assembly has even made a demand that all these schools, with their property,—aggregating about ten million,—be turned over to the assembly. This is a remarkable demand, and yet it is just what all churches must come to if they would have the Bible taught in the sense in which they accept its teachings. Our people, in a measure at least, have realized the importance of overseeing the religious and moral training in all of our educational institutions, and for that reason have placed each school under the influence of a visiting board of elders. It is more than likely that we need to give this work still more attention. We ought not to have too many schools, so as to render it impossible to sustain them, but we should have good schools, and see to it that the religious and moral training is fully up to the Gospel demands. Especially should we concern ourselves about the class of work done in all the Bible departments. These departments mean more than most people are ready to admit, and the result of the work there done will be far-reaching indeed. In all of these departments our doctrine should be a part of the course of study, and every member taking this course should be required to have a good knowledge of the doctrine,—the great framework of the Christian religion. In order to bring this about effectually we need to assume a closer relation with our schools, and assist in guiding them in their work and influence, as well as supporting them with our patronage and means. There is too much far-reaching power in schools to be winked at. J. H. M.

#### FEET-WASHING IGNORED.

On what ground do we refuse to observe foot-washing as a divine ordinance when Jesus said: "Ye ought to wash one another's feet?" R. H. LINDSAY.

*Seymour, Iowa.*  
 Foot-washing was not instituted by Jesus, but was a social custom of the times in which he lived, growing out of local conditions, such as the wearing of sandals, etc. Jesus seized upon it to teach his disciples a lesson of humility and of mutual service.

2. There is no record of the apostles ever having observed it, as a religious ordinance, or of their enjoining it upon any church.

It is not of the character of a perpetual ordinance. Baptism and the Lord's Supper are both monumental institutions, the latter representing Christ's death for us, and the former his burial and resurrection from the dead. They stand for fundamental facts in Christianity. There is nothing of this character in foot-washing. The Savior's example would be followed exactly, and his spirit exemplified, if, in any warm climate where the disciples wear sandals, to-day

they should, on their social visits, wash each other's feet. We fulfill it in spirit, anywhere, when we are willing to do the lowliest service for any of Christ's disciples.—*Christian Evangelist*.

1. The *Evangelist* is mistaken in saying that foot-washing practiced by Jesus was a social custom of his time. It was customary for guests to wash their own feet when water was brought to them, but in no instance do we learn that they ever washed one another's feet, or that the masters washed the feet of their pupils. If it was customary to thus wash feet it seems strange that the apostles, who had knowledge of social customs, did not understand what the Savior was doing, for he said to Peter: "What I do thou knowest not now; but thou shalt know hereafter." John 13: 7. While the apostles soon learned the import of the rite, it is to be feared that the gifted editor of the *Evangelist* has not yet mastered the lesson so clearly set forth in John 13.

2. It was clearly enjoined upon others in the commission when Jesus said, "Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 20. It was practiced in apostolic times, else Paul, in his letter to Timothy, would never have said concerning the qualification of certain widows: "If she have washed the saints' feet." 1 Tim. 5: 10. No man of good judgment would waste his time writing such a letter to a church that did not practice foot-washing as a religious rite.

Foot-washing represents a fundamental principle in Christianity as assuredly as do baptism and the Communion. It represents an inward cleansing, for Jesus says: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." John 13: 10. Had Jesus washed his disciples' feet separate and apart from the Lord's Supper and the Communion, and had attached no spiritual significance to the rite, one might possibly conclude that the custom in a warm climate had something to do with it, but since he instituted foot-washing in connection with the Supper and the Communion, and also said, "If ye know these things, happy are ye if ye do them" (John 13: 17), we see no ground for separating that which the Master has so appropriately joined together. This thing of trying to fulfill the spirit of the Scriptures by neglecting to do the very thing that the Scriptures demand, is most assuredly not the proper way of obeying from the heart that form of doctrine delivered unto us.

J. H. M.

#### CITY MISSION WORK.

OF late there have come to us a number of different sentiments in regard to mission work in cities; some in favor and others opposed to it. To us it seems strange that any one should stand in opposition to preaching the Gospel in cities, and building up and maintaining churches among that class of people belonging to cities. In the apostolic times no such an opposition was known. The heralds of the cross went everywhere preaching the Word and did far more effectual labor in the cities than in the rural districts. The New Testament abounds in references to city mission work. The very first local congregation organized was in the city of Jerusalem, the largest city in Palestine. Churches were formed at Smyrna, Antioch, Corinth, Rome, and scores of other places. The seven churches of Asia

were in large cities. With these facts before us, we hardly know what to think of people who are opposed to establishing churches in the cities of our land.

True, cities may be the hot-beds of sin. Then these are the very places to plant and maintain the standard of Christianity. The Gospel is designed to save the wicked, and it is to them that the terms of pardon should be made known. The apostles did not shun centers of wickedness. Antioch and Ephesus, as well as Corinth, were full of sin, yet they were selected for mission points and given special attention. The early preachers of the Gospel were not intimidated by a little opposition. Some of them faced howling mobs with the Sword of the Spirit. In these modern times preachers are just a little too timid about entering places where they are likely to be opposed. Our blessed land of liberty, where every man can feel secure, is a grand thing, but it makes weak Christians. Some strong opposition would be wholesome for all of us. And when we get worked up to the necessary degree of the humble boldness demanded by the Gospel, we will not fear to enter into any of the cities and preach the Word.

Some have even gone so far as to say that the Gospel we preach is not adapted to city people. We do not believe it. If we did, we would conclude at once that it is not the Gospel preached by Peter, Paul and others of the first century. The most of their preaching was done in cities and they met with success, more or less, in every city where they could get a hearing. Most assuredly the principles embraced by our people are adapted to the wants of cities as well as the rural districts, and we will have to render an account for a great neglect of duty, if we do not perform our part in carrying this Gospel into the cities.

But in order to make missions in cities a success, we must place the work in charge of exemplary ministers, who are able and willing to preach and maintain the principles of the church. They must be men who understand the methods of working in cities, and are willing to adapt themselves to that class of labor. To station any other kind of preachers in cities is a waste of both time and money. Furthermore, these preachers must be sufficiently sustained in their work so that they may be able to give their entire time and attention to their respective fields. Experience has taught us that this is a necessity. We have a number of such men now at work in different parts of the Brotherhood, but we need more of them. We have three in Northern Illinois who are engaged in city work on this plan and they are making a success of it.

While we should give more attention to missions in cities than heretofore, we should in no wise diminish our earnest efforts in the rural districts. In fact we ought to double our diligence in the country. We have many preachers adapted to this class of work, and they should be kept at it. With our present ministerial force, we can probably accomplish more in the country than in cities, and while the latter should not be neglected, the former demands the greatest possible activity. As fast as we find suitable men for that line of work, we should place them in cities where there are promising openings and at the same time double our efforts in the country.

J. H. M.



## OUR SUNDAY SCHOOLS.

We may never know how much good our Sunday schools, which are now scattered all over the Brotherhood, are doing for the young. With us, as a church, Sunday-school work is almost in its infancy yet, and we believe it is possible to improve it in such a way that it will do much more good in the future than it is doing now. The Catholics say if they have a child until it is twelve years old, they care not who has it then,—it will always be a Catholic, and no one denies the truth of this assertion. We cannot say as much, for very many who grow up under the teaching of our Sunday school and church, not only until they are twelve years old, but until they are fully matured, do not enter the Brethren church, but wander far away. Why should this be so? Is their doctrine more pure and inviting than that which we believe and practice? Or do they only teach it better than we do? We would not for a moment believe that their doctrine, which is so different from the teaching of the Savior that they must have another book for their people to study, and will not even allow them to read the Scriptures, is as inviting to free and thinking people as the doctrine taught to us in the Scriptures, which is God's revealed will to man. We are then forced to the conclusion that they teach better than we do, that they have a method of impressing the minds and hearts of their children in a way that we have not learned.

As long as we must select the majority of our Sunday-school teachers from those who have had but little experience and no special aptitude for teaching, it is necessary to have helps in preparing the lesson. But we believe it were possible to select lessons from the Scriptures that would contain a vast deal more of the doctrine that we believe and practice, and ought to teach, than has been found in the International lesson helps in the past, or that we will ever find there. These lessons are selected by those who are well posted in the Scriptures, and they choose such portions as contain but little doctrine, and they can thus be used by many different denominations, with but a very slight changing of the notes, and with little danger of arousing sectarian dispute.

The influence of the International lesson leaves is to bring all the denominations who use them closer together by showing them how many things there are that they all hold in common, and by keeping in the background the doctrinal points on which they differ. A stranger might study our lesson helps for years, and he would know nothing about our faith and practice as a church. He would not know that we believed true immersion to be the only true baptism, nor that we believe and practice both feet-washing and the salutation of the kiss. He would not have learned that, when our Savior says, "Ye are not of the world, for I have chosen you out of the world," we believe that he commands us to live a separate life, that we should be different from the world in our affections, our pursuits, our dress and our general appearance.

All these and many others that could be named, are principles of vital importance to the church, and our children should have them firmly planted in their hearts; but are they ever taught in our lesson helps? Yet we know that the majority of teachers get little out of the lesson except that which is given in the notes and suggested by the questions. Most of our children, then, are not taught the principles of the doctrine of Christ, and it is no wonder that they stray away.

The method of presenting the lesson also tends to lead us away from what doctrine it does contain and presents the historical part of it as by far the most important. Almost the entire lesson deals with time and place and event while the moral teaching of it is but little noticed, and the doctrine still less. We must not forget that the tree of knowledge is not the tree of life. Mother Eve partook of the tree of knowledge and it made her wise, but she did not partake of the tree of life, and consequently she died. It is necessary to know the history of our Savior's life, but this knowledge of itself will never save us. We must obey his teaching and pattern our lives after the example he has left us, and to do this more completely, we should apply to ourselves the practical lessons and the spiritual teaching of his Word. This, then, will be unto us the tree of life that we may live forever.

Why can we not have lessons from the Scriptures of our own selection, and then choose such as will enable us to teach the doctrines which make us a peculiar and separate people? For a year, at least, good lessons could be selected from the life and example of our Savior, his teachings, parables and miracles. Then let some of our good, able brethren, who are sound in the faith and well established in the doctrines of the church in which they have long labored and helped to build up, prepare the notes for them. Our Sunday schools will then give no uncertain sound, and when the children grow up to manhood and womanhood, they will be in no doubt which is the true church. When they do unite with the church, they will be so well educated in the doctrine, faith and practice of the Brethren, that they will at once become faithful, loyal members, and will work with the church and for the good of the church.

We who labor in the outskirts of the church where the doctrine of the Brethren is but little known, perhaps feel the need of such lesson helps more than they do in the old and strong churches. But when we look about us and see how many of the Brethren's children, who have been reared up under our system of Sunday school work, stray away and are lost to the church, and, we fear, lost to heaven, we think it highly necessary that we make some improvement in our way of teaching the Scriptures to the young.

D. E. CRIPE.

Burdick, Ky.

WE are glad to find our brother interested in Sunday-school work. But his field being an isolated one, will be difficult to handle in the manner he suggests. We recommend a free use of good tracts at points of that kind. While the *International Lessons* do not prove satisfactory to all those using them, still we see no way of making a much better selection. We have been studying them for over fifteen years, and the more we follow the course laid out the better do we like the arrangement. In course of time a better system may be presented, but it has not yet materialized. No one can well judge of the thoroughness of the course marked out by the committee, short of a careful examination of the lessons for a period of seven years. For our part, we cannot see how the course in any way interferes with teaching our doctrine, for during the last few years we have had no small amount of our special doctrine set forth in our lessons as plainly as we deemed it advisable, for it is to be presumed that the teacher will enlarge on doctrinal points as the different occasions and circumstances demand. All of our Sunday-school helps are prepared in this office, and if any of them give an uncertain sound on any of our distinctive features, we are not aware of it. To appoint a committee of our own, and select lessons mainly setting forth our own doctrine, and then have our Sunday-school literature prepared along that line, would make the cost of our literature such as to virtually rule it out of the church. Our aim is to make our literature both sound and cheap, and by following the *International* system, we can, in the course of fourteen years, take in a good outline of the entire Bible. But the filling in between the lessons, and applying the principles, must be left to the skill and loyalty of the teachers. Our literature must serve as helps only, and in no instance should it take the place of the Bible, or the benefits to be derived from hard study, or the assistance of skillful teachers.

We are glad that our brother has called attention to the subject, for it will be well for all of us to do careful thinking along this line, that we may make our helps, as well as our services, as useful as possible.

J. H. M.

## NEXT TO PROHIBITION.

WE have not said much about the liquor traffic in South Carolina for some time. It will, however, be remembered that all liquors used in the State must be procured of State agents, who labor for a fixed salary, and are greatly restricted in their work by law. All liquors are sold in sealed packages, the same as canned fruit, but cannot be drunk where purchased. Concerning the working of this law we clip the following from one of our exchanges:

"It is now admitted by all competent to render an intelligent and impartial verdict, that the Dispensary Law of South Carolina is a great success. The citizens of the State, outside of the liquor dealers, are almost unanimously of this opinion. The present Governor, Mr. Evans, is as firm a

supporter of the law as was his predecessor, Gov. Tillman. Employers of laborers are enthusiastic over the improved conditions. Men who, under the old order of things, spent their wages in a Saturday night and Sunday drunk, now buy food and clothing for their families. There were formerly hundreds of saloons in Charleston; now there are about a dozen dispensaries, which are conducted as orderly and openly as drug stores, and are closed, front and back, at sundown. As a result, order prevails where was formerly riot and revelry, arrests are much fewer, and the police are almost idle. When the system was first introduced, it will be remembered, it almost caused insurrection, but now that the practicability and desirability of the system have been so clearly demonstrated, there is an overwhelming majority of the people favorable to its continuance, but the law has been decided unconstitutional by the United States Circuit Court, and it remains to be seen what may be the result. While it is not as good as prohibition, yet it is a strong step in that direction.

## LEARNING WAR

It is perhaps not so generally known that strong influences are at work to establish compulsory military drill in connection with our public schools, the object being to train all of our boys for military duty and fill their minds with the war spirit. Concerning this movement the *Christian Standard* wisely says:

"It would be a thousand times better to teach our boys the use of the tools of industry, than the tools of destruction and death. We could hardly conceive of a greater national calamity than this proposed innovation of military drill. It would brutalize us beyond measure. It concerns us in all our highest interests more vitally than tariffs or currencies, and yet it is safe to say that but few citizens give the matter any serious attention. Fathers and mothers, have you thought of the far-reaching consequences of the introduction of militarism among the boys of the nation? Better that the public schools should be abolished than prostituted to such ends. Yet nothing but the most vigilant and determined opposition of Christian parents will prevent this."

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

## Children's Meetings.

OUR children's meetings are conducted in this wise: We announce the meeting a month, or even two months, in advance. We generally appoint three speakers, and assign them their subjects. One speaks to parents on the obligation of training children specifically for Christ and heaven. Another speaks of the necessity of exact, methodical, continuous Bible study, in the family, in the Sunday school, in special classes for that purpose held in the Brethren's homes. Another speaks to the children about God, and Christ, and heaven, and how to live so as to grow into early discipleship. The themes are innumerable, and the highest issues are involved. Our children's meetings are generally as large, and sometimes larger, than love feasts. We have an abundance of singing. We use the Hymnal, but mostly the Brethren's Sunday School Song Book. It is generally an occasion of great solemnity.



Oh how I would rejoice to attend such a meeting in your midst! It is a blessing to any community. Both parents and children are made to realize the ownership of God, and the tremendous significance of life. C. H. BALSBAUGH.  
*Union Deposit, Pa.*

From Pleasant View Church, Iowa.

Not having reported lately, we are glad to say that the church is moving along encouragingly. We organized our Sunday school about the first of April, with Bro. Jesse Shick as Superintendent. We have succeeded beyond our expectations. We have received by baptism and by letter twenty-two members within the past year. During the same period letters were granted to two members, and one died. We preached in Muscatine May 12, and had a very good audience. One was received there recently again by letter. We hope the good cause may prosper there as well as elsewhere. We also have had an interesting singing school in the Pleasant View meetinghouse the past month. We use the Brethren's Sunday School Song Book. We are glad to notice a growing interest in our Brotherhood in song service, and we hope more of our brethren and sisters who are capable of carrying forward this part of the work of the church, will give their attention and time to it! It is needed almost everywhere.

JOHN ZUCK.

*Clarence, Iowa, May 18.*

From Prairie View, Kans.

ELD. G. E. STUDEBAKER began a series of meetings May 1, continuing until the evening of the 12th. Bro. Frank Bradley came on the 10th and assisted in the preaching. One precious soul came out on the Lord's side. We believe many others are counting the cost. May they realize that another golden opportunity has passed. Our love feast on the evening of the 11th was largely attended. Fifty-six communed. There were a number at the table for the first time. In place of Sunday school we had children's meeting, which was much appreciated by both young and old. Previous to our meeting, Bro. Studebaker preached fourteen sermons in a schoolhouse ten miles north of us, which resulted in six baptisms. May the good work continue, is our prayer.

IDA M. HUDSON.

*May 15.*

Notes of Travel.

AFTER closing our meetings at Silver Creek, Ill., April 1, I went to Minnesota. Wife met me at Lime Springs, Iowa. We then went to the Root River congregation, Minn., and there we met with many loved ones. Among the number was Eld. Joseph Ogg. He was very low but able to converse with us. While there we held a week's meetings which were a reunion with dear ones with whom we once lived and worked. There were no additions but a very good interest was manifested. Leaving Minnesota April 22, we reached our home at Greene, Iowa, April 23, and we thought that we would now take some rest, which I thought very essential, but our resting days were not very many. May 11 wife and I started for Annual Meeting, our first stop being Waterloo, where a week's meetings were called for and we tried to respond to the call as best we could. There were no additions, but we had a glorious meeting with the children of God in Waterloo. The interest was very good.

May 17 we went to Cedar Rapids. Here we met and stayed all night with brother and sister M. M. Sherick. Our meeting was a pleasant one and we think that they have a good field in which

to labor. We believe they are working for the Master and the Lord is blessing their work by adding to the church such as should be saved. Bro. Sherick reported two baptisms May 12. Saturday, the 18th, we arrived at North English, Iowa, and we are now engaged in a meeting with the saints at this place, which is a very pleasant one indeed. We expect to continue here in this congregation until time to go to Annual Meeting, and from Annual Meeting we are thinking of going to Indiana, but time only can tell. We will go as the Lord may direct. We expect to reach Missouri by Sept. 1. WM. C. HIFES.

*May 20.*

From Brand, Va.

AFTER reading the many encouraging letters in the MESSENGER I am made to rejoice to see the consistency of the beloved brethren and sisters. The MESSENGER is a welcome visitor, always interesting. The giving of Scriptural questions, and their unbiased definitions, make the paper a fearless advocate.

We have seven ministers and about one hundred and sixty communicants in the County and have a large churchhouse with raised seats, that will accommodate 1,200 persons. The District Meeting will take place in Page County in 1896.

Bro. Martin Rothgeb and myself, accompanied by our companions and several other brethren and sisters from Page County, visited the Timberville congregation, in Rockingham County, Va., May 8, as that was the time and place for District Meeting. We had a very pleasant meeting. We visited the Old Folks' Home, and, indeed, as a home it is a success. The inmates seem to be happy.

After returning home, Bro. Rothgeb and myself visited Newport and had a good meeting. We were made to rejoice to see sinners coming into the fold of God. We led three precious souls down into the river to be baptized according to the great commission.

J. B. F. HUFFMAN.

*May 18.*

A Sad Accident.

A VERY sad accident occurred at the already afflicted home of Bro. Nathan and sister Josie Ratliff, of the Prairie Creek church, Wells Co., Ind. Little Ora Bell, on May 8, while assisting her sister in driving the cattle from watering to the pasture, was struck with lightning and killed instantly. The bolt struck her on the front part of the head and ran down the face and breast, tearing her clothing and mutilating her face and body to some extent. Little Ora was born February 15, 1889, and was killed May 8, 1895, aged 6 years, 2 months and 22 days. She was a sweet, innocent little child. Bro. Ratliff is sorely afflicted and has been confined to his bed the greater part of the time for the past two years. Surely they deserve the sympathy and the prayers of the church. Funeral on Friday, the 9th, to a large concourse of people, by the writer.

L. HUFFMAN.

Church Work in Mexico.

MEXICO lies south of us, as everybody knows. Mexico City is its capital and there was once war between us. These brief statements embody about all that the average citizen of the United States knows of the country. Yet Mexico is a wonderful country, with a history lost in the ages gone by. Long enough before there was a white man in the United States there were great cities in Mexico, and to-day it is a revelation to most people. The country is said to have a popula-

tion of about 12,000,000, and of this number about 9,000,000 are the original Indians. In the neighborhood of 1520 the Spaniards conquered the original Aztec Indians, introduced the Catholic religion and held the country until it became independent of Spain. To this day the language is Spanish and the religion Catholic. The Protestants, mainly the Baptists and the Methodists, have missions and there are said to be 16,000 communicants in the whole country. The question has been asked me whether or not this would be a good mission field and in reply thereto I will set forth a few facts and you can form your own opinions.

The union of the pure Spaniard and the native Indian produced the Mexican, the dominant class. The Mexican is a Catholic by inheritance and belief. In practice many do not give the question much attention; still they are Catholics when touched on the denominational side. The pure blood Indian is also a Catholic, if he is anything. There are a few tribes where not much attention is paid to religion, but I doubt whether there is any nook or corner of Mexico where the Catholic priest has not gone. The original conquest of the country was undertaken in the name of, and for the extension of, the Catholic Church, and they have kept it up since 1520.

That the Protestants can make inroads has been shown, but if any reader thinks it is an easy task let him dismiss the idea. The best place to begin would be, in my opinion, among some of the remote Indian tribes, the actual wild men of the forests. This would probably be the best actual course of procedure. Some competent young married couple, with health, courage and faith, should go to any city in Mexico, say Durango or Guadalupe, and, without publishing their mission, stay a year and learn the Spanish language, laws and customs of the country. They might make short trips to the nearest Indians, and, above all, they should make friends with the authorities of the government and of the Indians. Then, after a year, they might go among the Indians and live. Then comes learning the Indian language, laws and customs,—and none of them are Spanish,—and probably in two years, active work might be begun. After that everything would depend on conditions hard to describe, but the opposition would be mainly from the Catholics. Whoever undertook the work would have a hard time of it. The Catholics tried it centuries ago under worse conditions and succeeded well.

The Mexican Indians are *not* like our wild red men. The Mexicans live in towns where they have dwelt for ages. The land is held in common and their tribal laws are fixed and age old. Having no literature, they would have to be reached first by pictures and they would probably want to worship the picture. The early Catholic priests picture-wrote the Ten Commandments. One of them, "Thou shalt not steal," was represented by a picture of a man reaching toward a box and it might mean anything. The Mexican Indians do not speak a common language. There are dozens of languages and dialects not interchangeable and their customs and habits differ widely.

Whoever has faith and zeal enough to abandon civilization, take his life in his hand, and tell the story of the cross where it has never been heard can find his field in Mexico among the Indians. Money, outside of the years of preparation, is not needed.

HOWARD MILLER.

*Lewisburgh, Pa.*

"NATURAL objects themselves, even when they make no claim to beauty, excite the feelings and occupy the imagination. Nature pleases, attracts, delights, merely because it is nature."



From Mt. View, Mo.

I WRITE concerning our Ministerial and District Meetings. On Sunday morning, May 12, brethren J. A. Campbell, O. Masters and myself started by private conveyance for Center View, Johnson Co., the place of our meeting, a distance of about seventy miles. On Monday we arrived among the Mineral Creek members, where we made several calls, which are always very enjoyable. On Tuesday evening, in company with Bro. Fred Culp, I arrived at Bro. Girtle's place, the former home of our dear brother, Jacob Witmore. Wednesday morning we arrived at the Center View church. The weather being inclement, the outlook for a good attendance was rather gloomy. Members gathered in slowly, so that we were several hours late in opening our Ministerial Meeting, but by the middle of the day we had a very good congregation, and as the subjects for deliberation were introduced the interest increased, so that the Moderator of the meeting found it necessary to limit the time on each subject, so as to get through that day, ready for the District Meeting work for next day.

Thursday morning it was chilly and a drizzling rain, but there was a good representation of both delegates and members, so that it was, perhaps, the largest District Meeting we have ever held in this District, and the amount of business was also perhaps the largest, and some of it of the greatest importance to our District; that we ever had. Several papers go to Annual Meeting. The character of them is such, however, that I think it will not take the Annual Meeting long to dispose of them. The most important matter that came up at our meeting, in my judgment, was the change made in our system of mission work, having chosen an evangelist for one year, who is to give his time and his whole attention and energy to the mission work of the District, subject, however, to the Mission Board, as the servant of the District, to be sent and controlled in his work by the Board. I want here to call the attention of every member of the Middle District of Missouri to the obligation that we have in this act taken upon ourselves, to come to the aid and support of our evangelist, Bro. Israel Cripe, not only with our sympathies and prayers, but with our means by way of financial support, remembering our high calling of God in Christ Jesus. Philpp. 3: 14 "Bear ye one another's burdens, and so fulfill the law of Christ." I want us to come up to this duty, on this line. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12

Now, my dear brethren, let us attend to this matter in this way. Suppose the church had laid this duty upon me (each one of us taking it home to himself), to leave my home with all my daily interest in my business affairs, home enjoyments, a part of the time, if not most of the time, of companionship and family association; and then should the church fail to come to my support, with a reasonable recompense for my time, how should I feel? Would I not feel the power of Paul's language: "If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 8: 11.

And you, my dear sisters, place yourselves in the place of sister Cripe, and do unto her as you would like to be done by, by others. We need have no fears of overdoing this matter of giving, for we have a Board of judicious brethren, who will not use our means unwisely, but we trust they will be liberal, and if we are liberal in giving they can afford to be liberal. And if we should contribute more than is necessary for our home evangelist, we trust that our dear mission-

aries in India may be (as they should be) remembered.

A few words in regard to my health: I think that I am improving. My physician, however, advised me for the present to quit preaching and rest my mind, so I don't expect to preach any this summer, but I think by about September I shall be able to take the field again if required.

M. T. BAER.

Mt. View, Mo., May 20.

#### A Very Sudden Accidental Death.

In the Wood River church, Buffalo Co., Nebr., Wesley Francis, youngest son of Bro. J. W. and sister Catharine Adams, was burned to death while working for his brother-in-law in Cherry County, Nebr. He and another young man were staying alone at the time of the accident. They had retired about 9 o'clock and between that and midnight, Wesley discovered the house on fire. He called the young man (who was sleeping in an adjoining room) to get up, for the house was on fire. The young man did not seem to realize what Wesley said, so he called again. This time the young man aroused and started for a door by which he could get out, but the flames and smoke met him and he had to turn back. He then went through Wesley's room, broke out the window and got outside. He called to Wesley but received no answer. The roof fell in and Wesley perished in the flames. He left a father, mother, four brothers and five sisters. Deceased was born June 8, 1873, and died May 13, 1895, aged twenty-one years, eleven months and six days. His remains were brought to the home of his parents, where the funeral services were conducted by Eld. S. M. Forney, from Psalms 103: 13-17. His remains were laid to rest in the Pleasanton cemetery. The young man that was with Wesley is so badly burned that he may not recover.

MARY FORNEY.

Kearney, Nebr., May 20.

#### Western Relief.

I HAVE received from the many friends in the East as stated below:

From the vicinity of Bradford, Covington and Pleasant Hill, Ohio, \$564.10, and some meat and clothing; Union City, Ind., \$118.70; North Star, Ohio, in Wabash Township, \$66.50 and also some meat and clothing; Yorkshire, Patterson Township, Ohio, \$37 and also meat and clothing; Jack Harman, Gettysburg, Ohio, \$10.32; Henry Rountson, Poplar Ridge, Ohio, \$4.50; John Livingston, Poplar Ridge, Ohio, \$10.65; Wm. George, Gettysburg, Ohio, \$4; F. P. Lehman, Gettysburg, Ohio, \$14.11; J. A. Westfall, Gettysburg, Ohio, 83 cents; J. G. Beachler, Red River, Ohio, \$7.56; Mrs. Rodenhoffer, Red River, Ohio, 50 cents; Simon Shaffer, Red River, Ohio, \$1; Charles Patty, Pleasant Hill, Ohio, 75 cents; J. Marker, Greenville, Ohio, 25 cents; E. Marker, Greenville, Ohio, 25 cents; H. Warner, Greenville, Ohio, \$1; W. Olswalt, Greenville, Ohio, 50 cents; Simon Shaffer, Red River, Ohio, \$1.50; B. F. Honeyman, Center, Ohio, \$1; Ira Kreider, Red River, Ohio, 50 cents; David Patty, Bradford, Ohio, \$1; Henry J. Ross, Pleasant Hill, Ohio, \$18.80; two names unknown, 25 cents each; J. Falls, Bradford, Ohio, 10 cents.

With the above I have bought seed wheat and seed corn to sow and plant nearly three thousand acres, and feed for teams, and flour, and other necessities of life.

D. M. ROSS.

Arcadia, Nebr., May 18.

The above was accompanied by a letter from Mr. Thomas Jones, a Methodist class leader, of Valley County, Nebraska, acknowledging the receipt of some of the goods referred to, and thanking Bro. Ross in behalf of others, as well as him-

self, for being so kindly remembered. The letter shows that the Brethren have been making a wise distribution of the goods sent them.—Ed.

From Bridgewater, Va.

I LEFT Bridgewater Feb. 23 and returned yesterday morning, having visited the churches through Franklin, Floyd, Patrick and Montgomery Counties, Virginia, and in Washington, Jefferson and Hawkins Counties, Tennessee. I had the pleasure of plenty of work, held one hundred and fifty meetings, preaching at thirty-five different points.

I found many warm, zealous members in each County visited. I am sorry to say that I found some cold and some very lukewarm members. I endeavored to preach a missionary sermon or two in each County that I visited, my work being mainly directed to the members in this entire trip, encouraging, rebuking and exhorting, as the Lord gave me ability. I shall long remember this trip, and pray that the zealous, earnest workers may fight on, wearing the full armor of the blessed Lord. The earnest, devoted workers know no such word as fail in their own part of duty. I know one elder who is fifty-one years old, who walks fifty-five miles to preach three sermons and fifty-five miles back. This elder goes to fill his turn at a mission point. Funds are short and he must walk or bear his own expense. He walked twenty-six miles to District Meeting and back. He has always walked to fill his appointments, thirteen miles away. He is a carpenter by trade and often works until ten o'clock at night at his bench, to spare time for church work. He proposed to his congregation, when they were having trouble to raise funds, that if they would pay him one dollar per day for the time that he must lose, he would bear all expenses of the church and put twenty-five dollars into the treasury. This brother has been prospered above many who have done little or nothing for the Lord. He has been blessed with nine children and a happy home. He is unfortunate in having no active ministerial help. Three ministers have been elected,—two at his home congregation and one at a mission point, but so far they have refused to serve.

I met two of those dear brethren who have not yet learned the sweetness of consecrated duty to God. Oh, dear brethren, look at the whitening harvest fields and go to work! If the field is uninviting, God is there, Christ is there, the Holy Ghost is there and you should buckle on your armor, and be there also.

Some dear ones were made willing to put on Christ during these meetings. May God bless and guide them ever into his love.

S. N. McOANN.

May 23.

From the Highways and Hedges.

FOR some time Bro. D. L. Forney and myself have been visiting the churches and scattered members in Arkansas, setting in order things that are wanting as well as we could, and receiving into the fold such as desire to cast their lots with God's people. Just as we were arranging to leave Palestine, Ark., a lady made application to be received by baptism, which was attended to by lamp-light, after which we hurried to make the train, some three miles away, which we just reached in time. We went to Brinkley, where we had to lay over until the next morning, when we took the train for Weiner, where we arrived in due time. Here a brother met us, but most of the remainder of the day was spent in getting out to the place of meeting, as the roads were muddy. By



that you will know we still have rain in Arkansas. We commenced meeting the same evening, the 16th, and continued each evening up to Sunday, the 19th, making the annual visit and holding a council-meeting, at which we were under the painful necessity of dismissing two young men from the church for disorderly conduct. One old brother was restored to the fellowship of the church.

Here at Weiner there is a fair prospect to build up a church if we could only get a suitable minister to locate there and take care of the little flock. Here we lose much of our hard mission work for want of brethren to watch over these little flocks and prevent the wolves from catching the lambs of the fold. Here they are in great need of a minister, but it seems that none is willing to come and take charge of the work, although land is very cheap. It is a timber country and some of it will be to clear, like that in Ohio and Indiana. Who has the courage to come and help care for the Master's sheep? We need a number of ministers to take charge of this southern mission work.

On Monday, the 20th, we returned to Weiner and had meeting in the village at night. We had a very good attendance and good attention. Bro. Forney gave them a good, practical sermon, with which they seemed well pleased. On the 21st we came on to this place (Lafarge, Mo.). We had meeting yesterday at two o'clock and council to-day. Our Communion is appointed for the 25th. We expect to continue the meetings until about the 27th, then make our way towards the Annual Meeting at Decatur, where we hope to meet many of our brethren and sisters at the general reunion of God's dear children. JAS. R. GISH.

Lafarge, Mo.

#### The Chain Letter System.

In a recent item from the editor's pen about the chain letter system of raising money, he has given us a warning to beware of such a way of raising money. Since that time a system of this kind has arisen among our Brethren for raising money for a certain cause. In our own estimation, we deem it an improper way of raising funds for buildings, etc. Would it not be just as proper to use this way of raising money for missionary purposes? What would we think of our Missionary and Tract Committee if they would start this chain out among the churches for raising money for foreign missions? Would we not think they were out of place? Would we not censure them for their wrong? If it is right to use it at all, it is right to use it at any time.

When the letters are received by us, we usually think that we are under obligations to respond to the call in order that the chain may not be broken, but that it may go on gathering up the dimes one by one.

This is the third chain letter that has reached us. The first two we responded to, but the last one we did not, simply because we did not think it right. "God loveth a cheerful giver."

JRA C. SNAVELY.

Kearney, Nebr.

From Bridgewater, Va.

LAST Sunday night we were pleased to listen to a very interesting and instructive discourse in the college chapel, by Bro. Christian Hope, on "Profit of the Christian Religion." His new lines of thought, as well as his apt and forcible illustrations, were greatly appreciated.

Sister Anderson is visiting us now. As it is our privilege to study the characteristics of some of our foreign brethren and sisters, their peculiar zeal and earnestness cause us to lose all thought

of different nationalities and to realize that we belong to one common family in Christ Jesus.

In reading Bro. Johnson's articles on the "Relation of the Dankers, Quakers and Mennonites to Slavery," I was forcibly impressed with the idea that we could have a valuable addition to our church literature by having old brother B. F. Moomaw, and others, who are acquainted with the policy pursued by our Brethren in the Civil War, and in the slavery question, to gather all the information available, and publish it in book form for the benefit of the rising generation. Soon Bro. Moomaw's work on earth will be closed and his ripe experience and vast store of knowledge will be lost to future generations. Will some one give it a thought?

As we read Bro. Stover's and sister Ryan's letters, we are permitted to see new realities in the Christian religion. When we see persons forsake the pleasant associations of home and friends, leave their native land and brave the dangers of pagan lands and climatic influences, we are persuaded that they are imbued with the true missionary spirit. May the day be not far distant when all nations can have the Gospel in its primitive purity. P. B. FITZWATER.

Bridgewater, Va., May 20.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Woburn, Ill. — The members of the Mulberry Grove church met in regular quarterly council Saturday, May 11. All business that came before the meeting was disposed of quietly. Our elder, Henry Lilligh, was elected delegate to Annual Meeting. Eld. D. B. Gibson preached in the town of Mulberry Grove, Sunday and Sunday night, May 19 — A. C. Kessler.

Pickrell, Nebr. — I am glad to report that everything here at present, both spiritual and temporal, is in a favorable condition. Our Sunday-school work (that is, the mission Sunday school), is gaining favor. We expect to have several mission Sunday schools in full running order soon, here in Gage County. Our brother, J. E. Young, will give his time for awhile to the mission Sunday school work, as an organizer. May God bless the effort! — A. M. T. Miller, May 23.

Lick Creek Church, Ohio. — On May 4 Bro. Daniel W. Long began a series of meetings here, and continued until the 13th, when the meetings closed with seven additions by baptism. Among them were two of my sons yet young in years. May they all hold out faithful! Our love feast was held on the 11th. A goodly number were present, yet a few were kept away on account of rain in the morning. We had a very pleasant meeting. The weather was very cool since the 11th, with considerable frost, damaging fruit and tender plants to some extent; yet we remember that the Lord doeth all things well. — M. J. Bosterman, Williams Center, Ohio, May 22.

Ohayenne, Kans. — We have just had another season of worship. On Saturday evening, May 11, Bro. George H. Sharp, the blind lecturer, came among us and gave his series of Scriptural lectures to the largest audience that has ever been at our place of meeting. Many came a long distance, — some twelve miles. All were greatly interested. Good order prevailed. Meeting closed Sunday evening, May 19, with the earnest request for Bro. Sharp to come again. Bro. Sharp has been added to our church by letter and will be a valuable addition to the church. We are greatly in need of ministerial help, as we have no minister. Any one passing through will be met at the train by notifying the undersigned. — Chas. H. Slifer, Bird City, Kans.

Lost Creek Church, Mo. — At our last regular appointment Bro. L. L. Harader preached from Matt. 20 to a full and attentive house. God blessed the sermon and at its close two precious souls accepted Christ and were baptized in the evening at three o'clock. May God bless the work at this place. — George D. Fike, May 19.

Smithborough, Ill. — To-day was the regular quarterly council for Harriocane Creek church. Our elder, Henry Lilligh, was present. All things passed off pleasantly so far as we know. Bro. S. D. Floyd was chosen delegate to our Annual Conference, to be held at Decatur, the writer alternates. Since our last council two of our members passed away, — the last one, the oldest deacon with us. For about thirty years he and the writer have worked together, as it falls to the lot of deacons in the church. — Cornelius Kessler, May 18.

Woodbury, Pa. — Our council on May 4, preparatory to the love feast, passed off pleasantly and we trust to the satisfaction of all. Our Communion on the evening of the 11th was well attended, considering the inclemency of the weather. There were several ministering brethren with us from a distance. Eld. Jacob Holopple, of Getstown, Pa., officiated. The best of order prevailed. Eld. J. B. Brumbaugh, of Huntingdon, will preach a missionary sermon for us this evening. Since our last report one precious soul was added to the fold. — J. C. Stayer, May 19.

Lacon, Ill. — The members of the Pigeon Creek church met in their regular quarterly council April 6 at the Oak Grove meetinghouse. As we had no elder and the committee which was appointed to select an elder failed to attend to it, Bro. Bucklew was called to our assistance and was selected as our elder till the convening of the District Council of Southern Illinois. Some important and unusual business was disposed of, which we hope will be for the benefit of souls and the building up of our little church. The members of the Pigeon Creek church will hold their love feast at the Oak Grove meetinghouse June 23, commencing at 2 o'clock P. M. — S. L. Roth, May 23.

Live Oak, Texas. — The church met April 28 and after services an invitation was extended to any who desired to unite with the church. One came forward and gave his hand to the church and we trust that he gave his heart to God. We then went to the water where we were met by a large congregation, many of whom had never seen baptism performed by true immersion. Then we listened to the speaker fifteen minutes upon the mode of baptism, which deeply impressed the congregation. Then the Scriptural questions were asked the applicant, which were correctly answered, and then he was led into the water, where he was buried with Christ by baptism. May the Lord bless him and the church, is the earnest prayer of the writer. — K. G. Tennison.

Haset Station, Texas. — This place is located on the Santa Fe R. R., fifteen miles north of Ft. Worth, Texas, and is a fine farming country. Brethren F. K. and J. A. Bowman have located in this part. They have organized a union Sunday school. Bro. F. K. Bowman is Superintendent. They are using the Brethren's literature. All parties seem to be well pleased with the school. We visited this place in April and held a few meetings. All seemed to enjoy the meetings. We had several invitations to come again. Any brother who desires to change location would do well to look at this part of the country. For further information address either F. K. Bowman or J. A. Bowman, Saginaw, Texas. — K. G. Tennison.



**Blue Creek, Ind.**—Bro. Aaron Moss, of Landessville, Ind., came to us on Monday, May 13, and remained over Sunday, May 19, preaching in all eight sermons. One was received back into the church that had gone with the Progressives, encouraging us to labor still harder in the good work. We believe that many lasting impressions were left and the church strengthened very much. Though Bro. Moss was a stranger here, we believe he has gained many friends outside of the church at this place.—*I. F. Yaney, New Corydon, Ind.*

**Cando, N. Dak.**—Our little band of members are passing along quietly in this far western country. We have preaching every Sunday at Cando, and preaching every two weeks out here in the colony neighborhood, and an interesting Sunday school. I never saw such an interest taken anywhere. People are wondering much at this new doctrine and say they never heard of such people,—never heard the Scriptures explained as we do. I think this is a good place for missionary work. We invite all of our ministering brethren to come and preach for us, and those good people that are so much interested about the true Gospel. We organized our Sunday school with brethren S. W. Burkhardt and Wm. Kesler, Superintendents.—*Martha Kesler, May 17.*

**Ierico Springs, Mo.**—Our quarterly council occurred April 27. All business that came before the meeting was disposed of in a Christian spirit. We organized our Sunday school, electing Bro. Levi Stutzman, Superintendent. We decided to use the Brethren's *Quarterlies* and Brethren's Sunday School Song Book. We considered the building of a new meetinghouse, which is very much needed; but it was left over until next council, and contributions were taken for the mission work and Western sufferers. Bro. W. H. Miller, of Adrian, Mo., came to us May 3, and preached six soul-cheering sermons while here. Seven letters of membership were read at our council, and two granted. One was added to the fold May 7.—*Clara Clark.*

**Colton, Cal.**—Bro. B. F. Masterson, from Lordeburg, is our minister. He preaches two Sundays in each month for us. We have organized a Sunday school. Bro. Masterson is our Superintendent. Our school is gaining steadily. We use the Brethren's supplies and like them very much. Bro. J. S. Mohler came here and held a series of meetings. He preached seventeen soul-cheering sermons. There was one buried with Christ in baptism, and two others are to be baptized on our next preaching day. Come again, Bro. Mohler, is our prayer. We need a minister to come and locate with us so we could have preaching every Sunday; then I think much good could be done for the Master. We pray for the good work to continue!—*Julia A. Wetteroth, May 18.*

**Marshall Junction, Washington.**—April 29 my family and self left Spencer, Iowa, and arrived at Spokane May 3. Our post-office is Marshall Junction, Washington. There are only four members here, as far as we know. If there are any members living in Spokane County, we would be glad to learn of their whereabouts. We would be glad to have ministering brethren stop here and give us some meetings. By sending a card in time to either O. D. White or the writer, we will meet you at Marshall Junction, on Northern Pacific, or at Spokane. I can not close without a good word for the Great Northern Railroad. Such considerate and kind treatment you seldom receive from railroad officials. We are all well, and like the country so far. We are far away from any organized church and ask the prayers of all the saints!—*S. D. Bueghly, May 13.*

**Barry, Pike Co., Ill.**—As Bro. George Cripe cannot be with us before the fourth Sunday of June, we would like to have some brother stop off and preach for us. The name of our church is Hadley Creek, four miles from Barry, but if any one can stop off, please send a card to G. W. Woodward, Barry, Pike Co., Ill.—*Ellen Curry, May 19.*

**Egton, W. Va.**—May 12 we met again at the Brookside church for Sunday school and preaching. Bro. Moses Fike addressed us from the text, "I thought." We received a grand lesson from these two words, and in the afternoon we attended Sunday school at Maple Spring, and at night brethren Jonas and Tobias Fike preached a sermon on the Lord's Supper in reply to the one that friend John Slaubach had preached a short time ago. Our large house was nearly full, and the true Word was handled in such a way that all could understand. It was shown that the Brethren do not keep the Jewish passover, and we believe that all were well paid for coming to hear all the sermons. May 14 to 16 we had a little winter. The ground was nearly covered with snow and we had several hard frosts,—so hard that we fear the fruit is nearly all frozen. The apples were in full bloom.—*Rachel Weimer.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**LECKRONE—SUMEY.**—At the residence of Jonas and Marilla Leckrone, near Silver Lake, Ind., May 18, 1895, Jacob Alexander Leckrone and Sophia Sumey.

EMANUEL LECKRONE.

**BUECHLEY—BRANDT.**—At the residence of the bride's parents, May 16, 1895, by the undersigned, Bro. Henry I. Buechley, of Bollinger, La., and sister Minnie S. Brandt, of Berlin, Pa.

WILLIAM G. SCHROCK.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**SLEPPY.**—In the Covington congregation, Ohio, April 10, 1895, Jacob Sleppy, aged 80 years and 25 days. Bro. Jacob was first married to Catharine Warner. She died June 20, 1863. He was again married to Elizabeth Hittle, in November, 1865. She died in November, 1874. He was again married to Katie Ann Fettery in April, 1876. He left a widow and seven children. Funeral services by Eld. Jesse Kinsey and the writer, at the Phillipsburgh church.

I. J. ROSENBERGER.

**GUYER.**—In the New Enterprise church, Bedford Co., Pa., May 10, 1895, sister Christiana, wife of Bro. Samuel Guyer, aged 50 years, 10 months and 6 days. Sister Guyer was in ill health for several years, and for about five months was confined to her room. She bore her suffering with patience and Christian fortitude, being perfectly resigned to the will of her Father in heaven. Besides a husband, she leaves two children. Funeral services by L. F. Holsinger and C. L. Buck.

H. A. BUCK.

**NOFFSINGER.**—In the Hurricane Creek church, Bond Co., Ill., May 6, 1895, Bro. Daniel Noffsinger, aged 74 years, 2 months and 3 days. He was married to Mary J. Scudder Jan. 30, 1830. They united with the Brethren church in 1858. Soon after he joined the church he was elected to the deacon's office, in which office he was a faithful worker until death. He wife died Jan. 22, 1883. He leaves six children. Funeral services by the writer, assisted by Bro. John Cripe.

HENRY LILLIGH.

**BURKET.**—In the Everett congregation, Bedford Co., Pa., May 3, 1895, Gertrude May, infant daughter of Levi and Carrie Burket, aged 8 months and 24 days. Funeral services were conducted by Bro. J. K. Bowser, assisted by D. A. Stayer, from Job 10: 20.

KATE STAYER.

**WEAVER.**—Near Middlebury, Ind., in the Pleasant Valley church, May 11, 1895, of lung fever, Edward Devold Weaver, son of Bro. L. E. and sister Emma Weaver, aged 17 years and 3 months. When ten years of age he united with the German Baptist church, and was a faithful member until called away by death. Funeral services by Bro. J. H. Miller, from Isa. 57: 1, 2.

CHRISTIAN SCHROCK.

**COOK.**—At her home, near Colfax, Ind., May 17, 1895, of cancer, sister Christina, wife of friend Shade Cook, aged 49

years and 20 days. Her maiden name was Anderson. She was married to Shade Cook, and this union was blessed with six children,—four sons and two daughters. She was a consistent member of the German Baptist church for eleven years. She leaves two sisters, the companion and children. Funeral services by Bro. D. C. Campbell, from Rev. 22: 14.

EDITH RETTINGER.

**ROWLAND.**—In the Beaver Creek congregation, Reid, Md., little Dollie, infant daughter of Bro. John and sister Susie Rowland, aged 3 months and 20 days. Services conducted by Eld. D. F. Stouffer, from 1 Cor. 15: 26. Interment at Long Meadow cemetery.

D. A. SNECKENBERGER.

**FISHER.**—In the Mexico congregation, Miami Co., Ind., April 19, 1895, Joseph Fisher, aged 71 years, 5 months and 9 days. He was born in Franklin County, Va., and emigrated to this vicinity fifty-nine years ago. He was an earnest advocate for the principles of the church, and a liberal giver. In his will he bequeathed to the mission cause of Middle Indiana one thousand dollars, and to the Old Folks' and Orphans' Home the same amount. He leaves a wife and three daughters. His funeral took place in the Mexico church, conducted by Eld. Samuel Murray, from Isa. 38: 1.

FRANK FISHER.

**ADKISSON.**—Near New Sharon, Mahaska Co., Iowa, May 10, 1895, Anna Adkisson, aged 48 years, 7 months and 11 days. Funeral services by the writer. S. P. MILLER.

**DUBBLE.**—In the Tulpehocken church, Lebanon Co., Pa., May 4, 1895, of pneumonia, sister Ida, daughter of Bro. Joel Dubble, aged 16 years and 3 days. Funeral occasion improved by Eld. C. Bucher and J. Nisaly. JOHN HEN.

**LEDANE.**—In the Washington City church, D. C., May 17, 1895, Bro. Geo. D. LeDane, aged 54 years and 10 months. Bro. LeDane was sick several months and suffered greatly, yet he manifested wonderful patience throughout, and a spirit of submission to his Heavenly Father's will. He leaves a family of eight children and his companion. Funeral text, 2 Cor. 5: 1.

W. M. LYON.

**MINNICH.**—In the White Oak congregation, Lancaster Co., Pa., May 10, 1895, of *la grippe* and kidney trouble, Bro. John Minnich, aged 77 years and 15 days. He was married to Elizabeth Longanecker Sept. 24, 1839. They both came to the church over fifty years ago. This union was blessed with two sons and six daughters, all yet living and members of the church. His first wife preceded him to the spirit world nearly thirteen years. He was again married the second time to Elizabeth Stillwell June 16, 1891, who still survives him. He was a deacon in the church nearly forty years. He bore his afflictions patiently, fully resigned to the will of God. Funeral discourse by the Brethren, at Longanecker's meetinghouse.

HIRAM GIBBLE.

**METZKER.**—In the Clover Creek congregation, Pa., May 1, 1895, Julia, daughter of George and sister Josephine Metzker, aged 10 years, 8 months and 24 days. Funeral services conducted by brethren T. B. Maddocks and A. B. Burget.

**MADDOCKS.**—In the same congregation, May 8, 1895, Golda Pearl, infant daughter of Bro. Henry and sister Emma Maddocks, aged 1 year, 4 months and 24 days. Funeral services conducted by A. B. Burget.

**DIEHL.**—In the same congregation, May 17, 1895, Bro. Daniel Diehl, aged 74 years, 6 months and 26 days. He leaves a wife, a devoted sister, four sons and three daughters. Funeral services conducted by Eld. Brice Sell and Eld. G. W. Brumbaugh, from Rev. 14: 13, 14.

J. G. MCKE.

**STONEROCK.**—In the Woodbury church, Pa., May 14, 1895, sister Margaret Stonerock, aged 71 years, 11 months and 21 days. The subject of this notice was living alone, and was found dead in bed in the morning. She died, seemingly, without a struggle. Funeral services were conducted in the M. E. church of Woodbury, by elders J. B. Replogle and J. B. Miller, from Matt. 24: 44.

J. C. STAYER.

**ARNOLD.**—At Marcus, Iowa, April 4, 1895, Mary L. Arnold, daughter of Eld. Jacob Lehman, of the North Poplar Ridge church, Ohio, aged 54 years, 11 months and 23 days. She was born in Defiance County, Ohio, and was united in marriage to L. D. Arnold, of Evansport, Ohio, Nov. 1, 1860. Twelve children were born to them, three having crossed the mystic river in infancy. The others were all present to see the loved form of their mother laid away in the silent city to await the resurrection morn. She was a member of the Progressive Brethren church. Her husband preceded her to the spirit world three years.

RACHEL C. CHRISTY.

**PUTERBAUGH.**—In the Quinter church, Gove Co., Kans., March 10, 1895, Bro. David Puterbaugh, aged 77 years, 10 months and 28 days. He was the oldest of seven children born to Stephen and Susan Puterbaugh. He was always friendly to the church, but put off uniting with it until the spring of 1888, just before moving from near Lanark, Ill., to Kansas. He leaves a wife, seven sons and two daughters, all members of the church but two sons. B. B. WHITMER.



**BROWN.**—In Carthage, Jasper Co., Mo., April 4, 1895, Fannie May Brown, aged 1 year, 10 months and 4 days. She was buried in the Brethren's graveyard at Somerset. Services by the writer, from Matt. 18: 3.

CHRISTIAN HOLDEMAN.

**BUTTERBAUGH.**—In the Spring River church, Jasper Co., Mo., April 12, 1895, sister Lucinda Butterbaugh, aged 67 years, 4 months and 1 day. Sister Butterbaugh was a native of Ohio and was a faithful member of the church for many years. She suffered much from an enlarged eye, which, with other ailments, caused her death. She leaves a husband. During her sickness she called for the elders of the church and was anointed. She was buried in the Brethren's graveyard at Somerset, where her funeral was preached by the writer, assisted by Eld. Geo. Barnhart, from Rev. 14: 12, 13.

CHRISTIAN HOLDEMAN.

**YOUNG.**—In Lawrence County, Mo., March 2, 1895, sister Mary H. Young, aged 74 years, 2 months and 2 days. Sister Young was formerly a Baptist, but she became classed with her church and embraced the faith of the Brethren eight or nine years ago and has been a faithful member to the time of her death. She was anointed four days previous to her death. She was confined to her bed over four and one-half years with rheumatism. By her request we frequently preached at her house. She enjoyed the worship of God very much. Her funeral was preached May 12, from Amos 4: 12, by the writer.

CHRISTIAN HOLDEMAN.

**FRANTZ.**—At his home, near Longmont, Colo., Feb. 2, 1895, of consumption and pneumonia, Peter S. Frantz, aged 40 years, 6 months and 1 day.

**FRANTZ.**—Also near the same place, April 21, 1895, of an abscess in the stomach, Jacob B. Frantz, aged 30 years, 6 months and 4 days. These were brothers of the writer, sons of David Frantz, of Dawson, W. Va., formerly of Franklin County, Va. Peaceful be their rest.

A. M. FRANTZ.

**LONG.**—In the Lost Creek congregation, Pa., Feb. 5, 1895, Bro. Daniel P. Long, aged 64 years, 11 months and 21 days. Bro. Daniel suffered very much for several months but was very patient, though he wished for the time that he might be relieved from his great suffering and be at rest with the Father's children. Eld. Solomon Seibert and Bro. Kauffman were called to his bedside and he was anointed. Also many brethren and friends visited him and often prayed with and for him during his sickness. He was baptized many years ago by Bro. George Myers. He was elected to the office of deacon in 1872, and May 15, 1874, he was elected to the ministry, and after a few years of faithful labor he was advanced to the second degree and labored faithfully to the close of his life. Bro. Daniel was one of those living epistles, read of all men. Funeral services by Eld. Andrew Bashor, from 2 Tim. 4: 7.

ISAAC BARTO.

**MILNER.**—Near Modena, Mercer Co., Mo., April 6, 1895, of inflammation of the bowels, Lovie Lee Milner, aged 12 years, 8 months and 17 days. She was the daughter of Bro. Chase M. and sister Susan Milner. Dear Lovie was sick one week and bore her terrible suffering with great patience. Interment in the Hamilton cemetery.

OTIE HAMILTON.

**SMITH.**—At his home, near Grand Mount, Iowa, May 5, 1895, Bro. William D. Smith, aged 79 years, 2 months and 20 days. Bro. Smith was born in Rockingham County, Va., and was married to Catharine Knapp in 1836. They moved to Iowa in 1851, and located near Grand Mount, where they have since lived. Bro. Smith was kind and benevolent to the needy. He was very lenient to those indebted to him. The Lord blessed his labors abundantly and he was highly respected in his community. Funeral services by the writer, from Psal. 17: 15.

JOHN ZUCK.

**BROWN.**—In the Richland church, Richland Co., Ohio, April 28, 1895, Bro. Jonas

Brown, aged 72 years, 1 month and 15 days. Aug. 24, 1843, he was married to Miss Sarah Willis. He is missed by the community, the church, his ever faithful companion and eight children. After a journey here together for almost fifty-two years, he bids fare well to his wife and goes to his home above, being the first of his family to pass over the river. He united with the Brethren church in 1847 and died in full confidence of eternal happiness. Funeral by the writer, assisted by the Brethren.

W. F. ENGLAND.

**FLETCHER.**—At her residence, in Lancaster, Ind., May 5, 1895, of dropsy, Jane E. Fletcher, aged 73 years and 13 days. She was born in Muskingum County, Ohio, and emigrated to Indiana in an early day. She was mother of three sons and four daughters, her husband, one son and one daughter having preceded her to the spirit land. Sister Fletcher, in her experience as a widow, was always cheerful and happy and loved by all who knew her. Funeral took place in the Lancaster churchhouse, on Tuesday, May 7, by the writer, assisted by Bro. H. Wike.

O. C. ELLIS.

**ULLERY.**—In the Ottawa church, Kans., May 15, 1895, sister Sarah A., wife of friend Christopher Ullery, aged 47 years, 7 months and 7 days. She was a faithful member of the church for fourteen years. Funeral at the house, from the text, "Thou shalt be missed, because thy seat will be empty." 1 Sam. 30: 18.

I. H. CRIST.

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## Announcements.

### LOVE FEASTS.

June 4, at 5 P. M., Sandy church, Ohio.  
June 11, at 5 P. M., Bethel church, Ind.  
June 6, at 10 A. M., Black Rock, Pa.  
June 5, at 4 P. M., Ramona church, Kans.  
June 6 and 7, at 10 A. M., Mohler's church, Pa.  
June 6 and 7, at 10 A. M., meetinghouse, Pa.  
June 7, at 3 P. M., South River church, near Truro, Iowa.  
June 7, Salem church, Oregon.  
June 7, Pleasant Hill church, Iowa.  
June 7 and 8, at 1:30 P. M., Aughwick church, Pa.  
June 8, at 5 P. M., Canton church, Center meetinghouse, Ohio.  
June 8, at 2 P. M., at Bro. A. Robert's, O. T.  
June 8, at 5 P. M., Nettie Creek congregation, near Hagerstown, Ind.  
June 8, at 3 P. M., Meyersdale, Pa.  
June 8, Bear Creek church, Md. Series of meetings one week previous.  
June 8, at 4 P. M., Falls City, Nebr.  
June 8, Blue Ridge church, Ill.  
June 8, at 5 P. M., Hudson, Ill.  
June 8, at 10 A. M., Thornapple church, Mich.  
June 8, Fairview church, Pa.  
June 8, at 10:30 A. M., Iowa River church, Iowa.  
June 8, at 2 P. M., Naperville church, Ill.  
June 8, Rock Creek church, Monte Vista, Colo.  
June 8, at 10 A. M., North Poplar Ridge church, Ohio.  
June 8 and 9, Root River church, Minn.  
June 8, Seneca church, Ohio.  
June 8, at 5 P. M., Solomon's Creek church, Ind.  
June 8 and 9, at 4 P. M., Millersville, Ill.  
June 8, at 2 P. M., Springfield church, Ind.  
June 8, Berrien church, Mich.  
June 8, at 2 P. M., Summit church, Ind.  
June 9, Lancaster City, Pa.  
June 9, at 3:30 P. M., Middle Creek, Pa.  
June 9, at 4 P. M., Frye church, Pa.  
June 9, at 1 P. M., Monticello church, Ind.  
June 11, Union Center church, Ind.  
June 11 and 12, at 1 P. M., Wadams's Grove, Ill.  
June 12, at 1 P. M., Camp Creek church, Ind.  
June 13 and 14, at 1 P. M., Hickory Grove, Ill.  
June 13 and 14, Woodland church, Ill.  
June 12, at 5 P. M., Elkhardt Valley church, Ind.  
June 15 and 16, at 2 P. M., Sterling, Ill.  
June 14, at 4 P. M., Yellow River church, Ind.  
June 15, at 2 P. M., Roanoke church, La.  
June 15, at 4 P. M., Silver Lake church, Nebr.  
June 15 and 16, Indian Creek church, Iowa.  
June 15, at 5 P. M., La Porte church, Ind.  
June 15 and 16, Pleasant Prairie church, Iowa.  
June 15, at 10 A. M., Middle Creek church, Iowa.  
June 15, at 10 A. M., South Waterloo church, Iowa.  
June 15, at 6 P. M., Engle Creek church, Ohio.  
June 15 and 16, at 10 A. M., Wyandott church, Ohio.  
June 15 and 16, at 10 A. M., Boon River, Iowa.  
June 15, at 10:30 A. M., Silver Creek church, Ohio.  
June 15, at 10 A. M., Wabash church, Ind.  
June 19 and 20, Dallas Center, Iowa.  
June 22, Garrison, Iowa.  
June 22, at 10 A. M., Green Spring church, Ohio.  
June 22 and 23, at 10 A. M., Richland church, Ohio.  
June 22 and 23, Spring Creek church, Iowa.  
June 28, at 4 P. M., Rockton, Pa.  
June 28 and 29, at 2 P. M., Silver Creek church, Oglio Co., Ill.  
June 29 and 30, at 2 P. M., Des Moines Valley church, Iowa.  
June 29, at 4 P. M., Sheldon, Iowa.  
June 29 and 30, Harlan church, Iowa.



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## Announcements.

### LOVE FEASTS.

June 8 and 9, George's Creek church, Mason-town, Pa.  
June 8 and 9, at 1 P. M., Marsh Creek church, Gettysburg, Pa.  
June 15, at 3 P. M., Abilene church, Kans., at Darling's, 2 miles east and 1 mile north of Gypsum City, Kans.  
June 15, at 10 A. M., Springfield church, Ohio.  
June 29, at 10 A. M., Wooster church, Ohio, at Bro. A. L. Heestand's, 1 mile west of Smithville.  
June 22 and 23, New Haven church, Mich.

## Note of Thanks.

*Brethren of the Second Colony to North Dakota to Express Their Appreciation of Favors Shown Them.*

We, the undersigned, members of the German Baptist or Brethren church, wish to speak in behalf of the Second Colony,—over 400 persons,—to locate in North Dakota. We came through the first week in April, 1895, in a special train from Indiana, without delay or inconvenience. The Brethren from Kansas joined the train at St. Paul. We were accompanied by Mr. F. I. Whitney, General Passenger & Ticket Agent, and Mr. Max Bass, Immigration Agent, of the Great Northern Railway, who were unsparing in their efforts to make the trip a comfortable one.

As a community and as individuals, we are under many obligations to them, first, for explaining to us just what North Dakota offered to new settlers, second, for personal attention and kindness in our trip to that State, and third, for assistance in helping us to find suitable locations. It was through these gentlemen that our attention was directed to North Dakota as a desirable region for home seekers. Having read their publications which so fully and faithfully set forth the advantages of the Dakota land, we verified by personal interviews and correspondence with Brethren, who had preceded us to that State, every claim made by the officials of the railway as to climate, healthfulness, soil, products and possibilities of the country.

We were convinced that, while the country was not an earthly paradise, it possessed more advantages than disadvantages; that an industrious man was seconded in his efforts to make a living by a climate both invigorating and healthful; if the days were warm they were not depressing and debilitating,—there was neither fever nor malaria in the air; if the days were cold they put activity and strength in the steps of both young and old. We believed it to be a region capable of producing all the products of the north temperate zone, and of promoting the growth of the best forms of human and animal life. It satisfied the Brethren who had gone there before us. We believe the opportunity for ourselves and little ones to be much better here than in the State we left.

It is our hope that others of our Brethren who own farms too small to be divided among their children, or live on rented places, may speedily see it to their advantage to come and help develop the varied material resources of a State possessing as healthful a climate as any in the Union.

#### RED RIVER VALLEY COLONY.

GEO. SWIHART, Minister,	Mayville, N. Dak.
GEO. STRYKER, Minister,	Mayville, N. Dak.
HENRY STRYCKER, Deacon,	Mayville, N. Dak.
DAVID W. WOLF, Deacon,	Mayville, N. Dak.
W. M. STRYCKER,	Mayville, N. Dak.
JOE SHOEZ,	Mayville, N. Dak.
ISAAC A. BROWER,	Mayville, N. Dak.
G. W. CATLOR,	Portland, N. Dak.

W. L. BRITSCH, - - - York, N. Dak.  
J. H. WILLIAMS, - - - Portland, N. Dak.  
And others.

#### LAKE REGION COLONY.

J. W. HARTSOCK, Minister, - - -  
- - - Grand Harbor, N. Dak.  
M. McKEEVER, Deacon, Devil's Lake, N. Dak.  
JACOB HOFF, - - - Grand Harbor, N. Dak.  
JOHN H. BORDEN, - - - Ritten, N. Dak.  
JACOB H. DINSMORE, - - - York, N. Dak.  
And others.

Brethren and others, desirous of obtaining full information about the opportunities of getting farms and homes in North Dakota, either on crop payment plan or under the homestead law, are invited to write to MAX BASS, 220 SOUTH CLARK STREET, CHICAGO, ILL.

We clip the following from a Maryland newspaper:

**San-Mar.**—The farm and mansion on the Western slope of the Blue Mountains, in the fruit region, between Smoketown and Mapleville, in this county, heretofore owned by one of the Fahrneys, has been recently sold to Dr. Peter Fahrney, of Chicago.

Part of the original estate has upon it a dilapidated building, erected and occupied as a medical office by old Dr. Fahrney in the last century. The purchaser is his grandson and namesake. Tradition has it that Lady Washington on several occasions ordered medicine from the Swiss doctor.

There is a delightful outlook from the mansion house, and it is to become the nucleus of a Sanitarium, which will be conducted on the Cottage Plan, and henceforth be known as San-Mar.

Dr. Peter Fahrney has made the favorite prescription of his ancestor (Dr. Peter's Blood Vitalizer) a household word. The merit of this reliable blood cleanser is not only known in the Doctor's native land, but its fame has reached over land and sea to the far shores of Africa, and many countries in Europe.—*Boonsboro (Md.) Times* 221f

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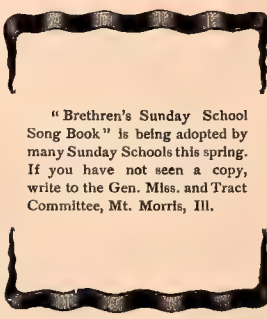
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## West Baden and French Lick Springs.

Commencing Wednesday, May 15, and continuing every Wednesday and Saturday night thereafter, a special Sleeping Car will be run direct from Chicago to WEST BADEN and FRENCH LICK SPRINGS VIA THE MONON ROUTE, returning Thursday and Sunday nights.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AND HUNTINGDON, PA., JUNE 11, 1895.

No. 24.

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## ANNUAL MEETING NOTES.

—A PLEASANT drive of ten miles across the country, May 29, brought us, wife and self, to Polo, where we took the train at 10:35 A. M., en route for the Annual Meeting. Brethren D. E. Price, D. B. Eby and Jacob Witmore were on the same train.

—We reached Decatur at 5 P. M., and spent the night at Walston's Sanitarium, where we had the pleasure of meeting Bro. Andrew Hutchison, who, fourteen days before, had submitted to a surgical operation for his long-standing and painful affliction. We found him able to stand up, cheerful and exceedingly hopeful. He will be able to return to his home in a short time, and now thinks that he will secure entire release from the suffering he has been enduring for more than thirty years.

—The next day, for the first time, we visited Oakland Park, about one mile west of the center of the city. Decatur is one of our thriving western cities, with a population of about 27,000 inhabitants, and seven railroads. It is in the center of one of the most prosperous sections of country in the State. Within a radius of thirty miles are four Brethren congregations.

—We found the park one of the most delightful places for an Annual Conference that we have seen in many years. It embraces about sixteen acres, and is covered with a fine native forest, containing just enough trees to give ample shade, and yet permit a good growth of blue grass. The ground is also very rolling and the scenery pleasing to the eye.

—By means of piping, connected with the city water works, an excellent supply of the very best water is furnished on all parts of the ground.

—All the buildings are new, and were constructed especially for the occasion. The Tabernacle is a model. It is 120x170, constructed among the trees. Not wishing to mar the trees by cutting off any of the branches, the roof was constructed around the trees, leaving many of the leaf-covered branches beneath the roof, thus giv-

ing the inside a picturesque appearance. A large stand, four feet high, on the lower side, affords an excellent place for the Standing Committee. From this stand speaking is rendered comparatively easy. So perfect is the construction and plan of the building, that the striking of the clock back of the stand, may be distinctly heard in every part of the enclosure. The room is lighted up by electricity.

—The dining hall, 76x120, is constructed after the usual plan, and will seat about six hundred persons.

—The cooking is good and the meals are well served by trusty waiters, who manifest more reverence than we have seen at some conferences.

—The cooking is presided over by our friend, D. A. Lehman, of Nappanee, Ind., who has performed a like service at a number of previous meetings. It does seem to us that he ought to be a member of the Brethren church. He is among us so much that he seems to many like one of us. We learn that he is a member of the Mennonite church. One thing certain, he knows how to preside over the cooking department of a great gathering like this.

—The lunch counters are ample, as are the other buildings necessary for the comfort and convenience of those attending the meeting.

—All of these improvements were made and paid for by the enterprising citizens of Decatur, who felt sufficiently interested in the meeting to offer such inducements for locating the Conference here, that the Committee on location deemed it wise to accept their proposition, and that is why we are here instead of at some other point.

—There are only a few dwellings in the vicinity of the park, and in these a number of the visiting members were lodged, but most of them found comfortable rooms in the city, and reached their places by means of the street car lines. The people of Decatur are to be commended for their kindness in furnishing lodging for so many visitors.

—In one respect this meeting differs from any of our former Annual Meetings. A series of meetings was commenced on the 23rd, and is being kept up in regular order, and largely attended. Bro. I. Bennett Trout is doing the preaching in a very creditable manner, preaching both morning and evening. His evening appointments are largely attended. We heard him for the first time on Thursday evening. There were probably 2,500 persons present.

—The congregations last Sunday are said to have been very large. At the afternoon services about 5,000 listened to the preaching of the Word.

—Bro. D. F. Stoffer, of Maryland, is conducting the song service, to the delight and edification of thousands, who have a high appreciation of congregational singing when done with the spirit and with the understanding.

—Hundreds of members are here enjoying these services. Some of them have been here ever since the meetings commenced, and will remain until the Conference closes.

—At this time three services are held each day. The 3 P. M. services are conducted by speakers selected from among the visiting ministers.

—Just across the ravine, back of the Tabernacle, is a very interesting scene. About forty white tents are nestled among the trees and are occupied by a few hundred visitors. Some of the tents are conveniently arranged, furnished with carpets and cots so that the occupants can enjoy camp life with a considerable degree of comfort.

—Near the tents is a building, about thirty feet square, constructed especially for the Standing Committee. Here the Committee met at eight, Thursday morning, to effect the organization.

—The different State Districts were represented as stated in the MESSENGER last week with the following corrections: Middle Missouri, Bro. Frederick Culp; Southern Pennsylvania, Bro. E. D. Book; Utah Bixler not being present to represent Eastern Maryland, the place was filled by Bro. E. S. Bruner. By mistake, Northern Illinois sent two delegates, whereas she was entitled to but one this year. Bro. D. E. Price voluntarily withdrew, thus leaving Bro. D. B. Eby to represent our District.

—There is a large amount of business before the meeting this year, and some of it may call out some earnest speeches. But the Standing Committee is working hard to get everything in proper shape for the Conference, and also to dispose of the other business intrusted to them.

—During the entire day the weather was excessively warm. In the city the dust rendered traveling very disagreeable, but at the park we suffered very little inconvenience in this respect.

Friday, May 31.

—The weather continued warm during the day, and the people still suffered in consequence of the great heat and sultry condition of the atmosphere. Yet the trees afforded ample shade, so that those on the ground could keep out of the hot sun most of the time.

—Bro. Trout preached in the morning and evening, while Bro. Isaac Frantz occupied the stand at 3 P. M. All the services were well attended, and especially the evening services, when Bro. Trout discoursed on the subject, "Will a Man Rob God?" The discourse was intensely practical and made a deep impression on the congregation.

Saturday, June 1.

—The heat and sultry condition of the atmosphere exceeded that of the day before. Ice water was free, and to be had in great abundance, and many of the people drank too freely, bringing on more or less sickness. Yet, considering all, they fared remarkably well.

—The usual three services were held in the Tabernacle, Bro. Trout preaching in the morning and evening, and Bro. C. Hope at 3 P. M.

—All through the day the crowd on the grounds swelled as the long trains pulled in,

[Concluded on Page 376.]



## ESSAYS

"Ready to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### "IN REMEMBRANCE OF ME."

[Selected by Emma L. Bousler]

So long as rain and sunshine fall,  
The blossom shall not fall,  
Which friendship seeks when friends must part,  
To give with her farewell:  
And long as any breath of spring  
Within our hearts shall stir,  
We shall not ask, How fair? how sweet?  
But only say, From her.

To-day I found some withered leaves,  
Once fragrant, fresh and fair,  
I held them tenderly and smiled  
At what was pictured there,—  
Smiled happily, and looked away  
Behind the bygone years,  
And saw the waves upon the sand,  
And heard the boatmen's cheers.

And saw the blue sky overhead  
With white-sailed clouds bedight,  
And wore them on my breast again  
And said again, "Good-night."  
"Good-night," and then I folded them  
With precious things away.  
To me they are not withered leaves  
But sweet-souled words to-day.

"Good-night," and with my treasure safe  
My trust with God I keep,  
And read his Word, and pray, before  
I lay me down to sleep.  
Dear Christ, forgive the wayward feet,  
And stay the falling hands,  
And guide to pastures fresh and sweet  
Thy little straying bands.

Still in the wine we drink thy blood,  
And eat the broken bread;  
And still our sacred vows renew  
With bowed and reverent head.  
Still may we hold thy gift of peace,  
And, sweet as morning light,  
Hear once again the tender tones  
That gave our souls good-night.

Hope, Florida.

### THE RELATION OF THE DUNKERS, QUAKERS AND MENNONITES TO THE SLAVERY QUESTION.

BY C. C. JOHNSON.

In Five Parts.—Part Five.

A REFORMATION was now at hand, and the All-giver had been busy preparing his men for the work. God is at the bottom of all reformations, and gives us our true reformers. He never keeps a good and noble purpose hid in himself, but rather keeps it hid in some chosen vessel on earth. These three religious organizations formed the vessel in which was held the balm of freedom for four million human beings. The Quakers formed that part of the vessel through which this balm flowed out into the channel of public thought. About the time that the cause of anti-slavery, which was popular after the revolution, had completely died, Benjamin Lundy, an humble saddler of long-line Quaker blood, was born. Seeing the ill-treatment of the slaves, he resolved to give his life to slavery abolition. Although uneducated, he managed to acquire sufficient knowledge of language to carry on the work. At first he opposed slavery through *The Philanthropist* of Mt. Pleasant, Ohio, and then through different other papers throughout the West. He then established a paper called the "*Genius of Universal Emancipation*," which, after several removals, he finally took to Baltimore. Here was the vital point in the beginning of the later slavery agitation. Lundy, a warm-hearted

anti-slavery Quaker, here and now clasped hands and exchanged views with William Lloyd Garrison, a man of the world, a born reformer and philanthropist, a hater of wrong and evil, and a bold declaimer of his views. Like an electric lamp when the button is touched, Garrison's soul was immediately flooded with the light of love and duty, at the thought of his countrymen in chains. He went farther than Lundy, and demanded in fierce invective and bold tones, the immediate and complete abolition of slavery. He formed societies for the good of the cause, and with his earnestness waked the stern New England preacher to more practical and charitable thought than purgatory, millennium, creation, &c. He was hooted down and even mobbed. This last named act furnished the occasion for another link to be added to the chain of active abolitionists.

Wendell Phillips, a brilliant young lawyer of high social and religious standing, seeing the prominent men of Boston engaged in mobbing and breaking up an anti-slavery meeting, was moved in his soul, and went home thinking on slavery. He had a conference with Garrison, the leader of the meeting which had been disturbed, and from that hour the name of Wendell Phillips was inseparably connected with the abolition cause. He added dignity to the cause, and soon became its most powerful orator. He soon enlisted his friend and schoolmate, Charles Sumner, in the cause, and thus gave to history a noble statesman, the champion of freedom in our Congress. With these men on the side of the negro, the question soon came to be a prominent one in the public mind. Coming to the ears of Harriet Stowe, their stirring appeals for justice and humanity touched the harp-strings of the muse within her, and played the soul-stirring story of "Uncle Tom" as an accompaniment to the swelling chorus, "Freedom for the Slave."

Here is an unbroken line of powerful, liberty-loving reformers: Lundy, the Quaker messenger to the world; Garrison, the agitator; Phillips, the orator; Sumner, the statesman, and Mrs. Stowe, the novelist. Lundy had performed his mission for humanity; and in 1839, having traveled five thousand miles on foot, twenty thousand miles in other ways, having visited nineteen States, having addressed hundreds of meetings, and written many articles,—all for the slave,—he died, leaving the whole country in debate over the theme and work of his life.

But if Quakerism had done no more for the slave than to give us "The Poet of Slavery," "The Stuart of America," John G. Whittier, her reward would still be a hundred fold. Whittier it was who, with Mrs. Stowe, aroused the sympathies of the stronger race in favor of slavery, as Phillips and Sumner dealt with their intellect. His poems were strong and powerful in their denunciation of slavery. Many of his poems were sung over the country at the meetings of the abolitionists. The Northern soldiers having sung several of his poems, which were thought to contain sentiment too severe against the South, the matter was discussed in President Lincoln's Cabinet Meeting. The President read them and said, "Those are just such songs as I desire the soldiers to sing;" and they were sung. One can not estimate the force of Whittier's poems. They were popular among the masses, and were published in many newspapers and magazines. On reading "Tomassaint L'Overture," "The Slave Ships," "The Virginia Slave Mother's Lament," "Massachusetts to Virginia," "The Branded Hand," "The Hunters of Men," "Para Stanzas for the Times," "Olerical Oppressors," and others of his poems, one wonders now how the country remained inactive so long. Whittier also wielded the pen with power in the editor-

ial of several abolition papers with which he was connected.

In the many anti-slavery societies that were organized, the Quakers took an active part. In Pennsylvania and New England they stand not as the leaders, but as the strong supporters of these societies. In one of the first societies formed, of which Lewis Tappin was chairman, there were at first sixty-two signers to the constitution, twenty-one of these being Quakers. The Quakers did not start many societies, but they always supported them with money and membership when they were started near them.

The homes of most Quakers being in the rural districts, they were not generally permitted to mingle in the deliberations and work of the societies. Theirs was that radiating and silent influence of peaceful and quiet yet earnest lives upon their surroundings. Some one has said that in the earlier days one Quaker would shake the country for twenty miles around. They were revered and honored by all who knew them. This respect and reverence for the early settlers of Pennsylvania is still shown in the numerous statues, busts, paintings and pictures of William Penn and others, which one must notice in Philadelphia and in all Pennsylvania.

No special record of the decisions and actions of the Mennonites regarding slavery seems to have been preserved. There can be no doubt that from the first these people entertained anti-slavery views. Two persons, who have made the subject a special study, say that they can find no record of a Mennonite's ever having held a slave. This is a remarkable record. This may account for the lack of their recorded utterances on slavery. They may never have had any occasion to pass upon the question in church-council. The Mennonites settled in this country in 1683, and from that time to this have joined the opposition to slavery. Ludwig Keller says that the German Mennonites were the first who, with energetic efforts, rose up against slavery as they found it in America. "Here again we have the German character asserting its opposition to slavery." The Mennonites certainly deserve credit for being the first to raise their voice in opposition to human bondage in America. They settled here early and, unlike the Quakers and Dunkers, did not have slavery in their own number first to abolish.

As these churches were conscientious on the question of slavery, they are also conscientious in their opposition to war. They were the originators of our present grand system of arbitration. When the agitation, of which they were the real cause, reached such a pitch that war was inevitable, these people were in a quandary. If they engaged in war, they would violate their principle of peace; if they refrained from the fight, they would seem inconsistent. They chose the latter; and such was the respect entertained by most States that special laws were passed, exempting them from service in the army. These churches all showed their love for the negro in their care of him, under the name of the Freedmen's Aid. The Quakers led in this work, but the Dunkers were urged, through their Annual Conference, to assist the freed as much as possible; and much good work was done in this way.

From the relation of the Dunkers, Quakers and Mennonites to slavery may be easily deduced that they were all opposed to slavery, and labored earnestly to inculcate the principle of Christian charity and love to humanity into the minds of their members to such an extent that they would have no part in this human traffic and servitude. In their opposition outside their own churches they were earnest in reasoning, argument, and persuasion. While other churches acted in accordance with popular opinion on this subject,



these churches stood firm in their conviction. The non-opposition of the popular churches in the twenties, thirties and forties, was a shield behind which many defended their actions in keeping and dealing in slaves. Note the following: "America's popular churches were the bulwark of slavery," said O. K. Whipple, Oliver Johnson and Parker Pillsbury. When anti-slavery could no longer be preached to the pew-holders after Whitney invented his Cotton-Gin, the preachers turned to Genesis, and in solemn and certain tones proved the legality of slavery. The pulpit is a power in our country, but often its power is simply sanction; so in this case, the pulpit of the country did not oppose slavery, and thus sanctioned it. When the abolition cause had again been raised to the dignity of a moral and religious question, affecting our nation, and when it was once more popular, almost all churches in the North became its supporters. This of course produced discord in the councils, for the southern churches could not oppose slavery. When the country was divided by secession, 1861, these leading denominations whose borders extended on either side of the Mason and Dixon's Line, became divided into the — church North and the — church South. The Dunkers, Quakers, and Mennonites, never divided on the subject of slavery. Having espoused the cause of the negro, they were his friends to the end.

If, with Eld. Messaros, we say, that bringing the negro to America as a slave, subjecting him to all the cruelties of slave-life, freeing him equal in civil standing with the white citizen, educating him, etc., is all a plan of the Almighty God by which he will develop and Christianize the people of the Dark Continent, by returning this educated colored race back to Africa, what a mighty instrument for good these denominations have been in God's hands, and how wonderful a role in history have they humbly and silently played!

#### PAROCHIAL SCHOOLS.

BY J. S. MOHLER.

THE Catholic Church exercises great wisdom by keeping her children under the religious and intellectual training of teachers of her own faith until their education is completed. Thus they generally retain their children for their own Fraternity, with little loss, all through life. Young minds and hearts cast into a certain mold are apt to retain that mold. While we admire their consistency, we do not admire the doctrines they teach.

But, might not we, as a denomination, profit by the Catholic example? As parents, we may give our children all necessary instruction at home, but we send them to the public schools from early youth until their education is completed. During all these years they are under the tuition of teachers, many of whom have no religious principles, and some of whom are ungodly, and, as a result, the religious instruction received by the children at home is almost, if not altogether, obliterated by the omission of religious instruction at school. Years and years are spent in school to develop the mental side of our youth, while their moral or religious side gets a mere smattering. Mental culture preponderates over the religious by far, whereas the religious side of our being ought to have the preponderance, to make men noble and society good,—coupled, as a matter of course, with a good degree of intelligence. My idea of a school is to have our own denominational schools, taught by well-informed, consecrated men of our own Fraternity. We should send our children there from early youth until their education is completed,

and a part of each day should be devoted to teaching good morals, religious life and doctrine; and the remainder of the day to such mental culture as might seem necessary. In this way both the religious and mental side of life would receive equal culture, and if this rule were observed generally, there would be a vast improvement in the morals of society.

The critic would likely say that this would be a "sectarian school." Be it so. Is it more hurtful to teach religious truth to children than to adults? We should embrace every opportunity to impart to them the Truth. Christians were called a "sect," in the days of the apostles, and so were *sectarian*. For the Truth's sake we should all be sectarian.

Another objection might be raised on account of the inability to send our children to such schools because of distance. This objection, however, could only obtain to a limited extent, as our people live in communities, largely, thus affording an excellent opportunity for two, three, or more churches to unite in forming one school. Besides this, many parents living isolated would make sacrifices in distance and money to have their children attend a school of this kind. We also believe that a school of this kind would draw well outside of our Fraternity.

Still another objection might be urged by some on the ground of expense, as we would have school tax to pay, and our own schools to support besides. But when we consider the great gain to the church by a school, as herein proposed, we do not believe that the matter of expense would be a serious objection. In many families enough might be saved from fine equipage and luxuries living to meet all such needs and leave a good surplus for the poor.

Should any of the pupils, after graduating in a school of this kind, desire a higher education, they could then go to our colleges already established. Such schools could also be controlled according to our own conception of order and propriety, and many of the foolish entertainments so prevalent in the public schools of to-day could be excluded. Kindly submitted to a thoughtful Fraternity.

Lordsburg, Cal.

#### NO MAN LIVETH TO HIMSELF.

BY J. F. BRITTON.

"For none of us liveth to himself, and no man dieth to himself."—Rom. 14: 7.

MAN is naturally a social being. We are all created for society and are dependent upon each other for our prosperity, mental development and improvements, comforts and felicity. From the time when God said, "It is not good for man to be alone," to the present, there has been a system of reciprocal pleasures and benefits, sorrows and evils, working in the affairs of men, and every mortal, with scarcely an exception, is placed upon earth by his Creator for some good purpose, and has been enabled by the actions of his life to impress those around him in society either for good or evil. Such is our constitution and our nature, as we exist here upon earth, that each one must exert an influence upon those around him, either for weal or woe. We are beings of influence, and that influence is exercised in our families, society, business circles and the church. We cannot confine ourselves to the narrow limit of a personal and individual existence. "None of us liveth to himself."

The idea which the apostle conveys here is that men in this world do not exist for their own personal aggrandizement, but each should seek to promote the good of others. The man who lives in

the highest society, or he who walks in the most inferior circles, meets with others upon his level, and each affects the other. Hence Paul says, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4: 6. For our influence is permanent in its character. Once exerted, it is hard to erase. We are all parts of a great system. Like the machinery of the clock, every movement of a wheel is recorded on the dial-plate, and there it stands to all observers. So with man, every word, act and deed is written upon the character of the world around him for good or evil. You stand upon the shore of a quiet lake, drop a pebble upon its surface, and a little wave is started, which rolls on and on, widening and increasing till it breaks upon the other shore. So we stand upon the shore of the lake of man's moral life, and every word, act and deed affects its surface. The wave is formed and rolls on through souls, minds and hearts, never ceasing in its work till it breaks on the shores of eternity, and then will be disclosed to our eyes the amount of good or evil which those little words, acts and deeds have done in this world.

In the Garden of Eden, man, in an unguarded hour, committed a simple and a single act, and to-day a crowded world lies guilty under the influence of that sinful deed. Thus we see the far-reaching power of an evil influence. On Calvary, Jesus suffered, bled and died amid the vociferous cries and execrations of his cruel murderers; and to-day, through his vicarious death, the guilty world may live. And who can calculate the good that has been accomplished by the blessed influence of the Gospel of the Son of God? Abraham and all the patriarchs, Isaiah and all the prophets, Paul and all the apostles, started influences which have worked for good in the world. Their influence is still at work like leaven in the hearts of the children of men. Consequently we are responsible to God for our influence. We will have to give an account of our stewardships. "See then that ye walk circumspectly, not as fools, but as wise." Eph. 5: 15. "For none of us liveth to himself." Hence it behooveth us to divest ourselves of everything that is likely to prove a hindrance in our Christian warfare. Yes, "lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Jas. 1: 4. "And let us consider one another to provoke unto love and good works." Heb. 10: 24.

And again Paul says, "Comfort ye one another, edify each other, bear one another's burdens," and especially, "walk worthy of the vocation wherewith ye are called." Eph. 4: 1. These sacred exhortations and mandates should impress upon our minds that we are not our own. "For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's." 1 Cor. 6: 20. This shows that God demands the exclusive use of both body and spirit, hence we are not at liberty to engage and participate in the vain amusements and worldly assemblies, for they are destined to destroy our influence for good, and lead us into the fields of sin and folly. When we take into consideration that many of our troubles and greatest evils are traceable to the bad influence of men who are leaders in the church, it should urge us to a holy, consecrated and devoted Christian life, that we may ever send out a healthy and invigorating influence to refresh the souls of our brethren, sisters and friends.

From knowledge and observation, I am free to say that if our members and our ministry were more upright in their walk with God, more consistent in their religion, the church of Christ would make a far more rapid progress in revolutionizing the morals of mankind. "Wherefore he saith, Awake thou that sleepest, and arise from the dead,



and Christ shall give thee light." Eph. 5: 14. And Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5: 16. Our light is the influence that we will have over those around and about us. And every day we live we are exerting an influence which must live long after we are gone, and whether for good or evil, it survives the stroke of death, outlives the decaying process of the grave, and will be found working when the busy din of time shall have been hushed in the great dawn of eternity. Oh, what a sublime and awful thing to live! "For none of us liveth to himself." Hence our song and prayer should be,

"Take my life and let it be  
Consecrated, Lord to Thee;  
Take my hands and let them move  
At the impulse of Thy love"

Bristol Station, Va.

#### GOOD FRIDAY.

BY C. H. BALSBAUGH.

*Well beloved in Christ:—*

"FEAR not, for thou hast found favor with God." "Blessed art thou among women." "Christ in you, the hope of glory." Luke 1: 30, 42; Col. 1: 27. Mary, the holy virgin, had the unique honor of being the Bride of Jehovah, bearing and giving birth to the immaculate and only-begotten Son of God. But she could enshrine him thus only a few months. All saints have the unspeakable beatitude of enshrining this same Jesus forever. Oh, joy unspeakable and full of glory! God dwelling in redeemed sinners; the Infinite housed in the finite; the Holy Ghost converting the tabernacle of Satan into his own eternal abode! This is indeed a salvation worthy of God. To accomplish such a miracle of grace, it was worth while for Christ to bear the ignominy and agony and death of the cross. This is the altitude and dignity and glory and rapture of our high calling; *we are to share* all the exaltation and joy and splendor of his infinite resources and endless Beatitudes.

How blind and dead and petrified the soul that can see no beauty in Jesus, and no soul-sufficing blessedness in His service. He takes our very sins and failures and ignominious falls, and turns them into mysterious and unthought-of means of deliverance from the thralldom of evil. Our losses and disappointments become levers to lift us out of our suicidal selfishness into sublime views and realizations of divine life.

By suffering was the Captain of our salvation perfected. Heb. 2: 10. And it is by the same process that we are transformed into the same image from Glory to Glory. 2 Cor. 3: 18. If we lose sight of this fundamental truth, life becomes an intolerable enigma. If God cannot handle sin and its consequences to the condemnation of His purpose, and to the praise of His glory, then He is not God. All that we have to do is to trust Him, no matter how dark and perplexing and inextricable our condition, cherishing the unshaken assurance that John 13: 7, Rom. 8: 28, and John 10: 28 and 15: 24, will be gloriously realized. The Why? and the How? must be utterly swallowed up in simple faith that the very hairs of our head are all numbered, and that His Infinite Wisdom and Love and Power are unerringly pledged to the verification of all His promises. We need not sin at all. Rom. 7 is only the transition chapter from the flesh to the spirit. The 8th of Romans is the Christian's home. Most of us are in the 7th, because we walk by sight and feeling, and not by faith.

It is amazing how many Christians read the Scriptures through ancestral and carnal goggles.

The Cross is the first thing to be accepted; or rather the Crucified. And that means, every moment and under all circumstances, "*Not as I will, but as thou wilt*." If that will not bring us the very peace of God, then Christ died and rose in vain. No soul ever accepted the Christ of God without finding perfect rest. Unless we look higher than church and ancestry and self, we will never see the Christ who is GOD MANIFEST IN THE FLESH. We will see God's church only by looking through Christ's eyes. All man-made and time-polished lenses must be removed, if we would enjoy the vision of Heb. 2: 9, and 12: 2

God has done much for you, and He will do much more. Our privileges in Christ are glorious indeed. We are in very truth "a peculiar people." We are God's children, and we are to show the sweetness of His love, and the beauty of His Holiness. Only unbelief staggers at this high vocation and high possibility. "Christ is our Life." "Because he lives, we also live." Col. 3: 4; John 14: 19. The "ye shall know" in verse 20, is, by the emphatic declaration of the context, *just now*, the dispensation of the Holy Spirit. It is not a dubious religion that Christ has given us. His veracity is pledged, His Life is the guaranty, His Omnipotence is our security. If such credentials and certitudes cannot annihilate our unbelief, and world-clinging, and self-petting, we are incurable even by the blood-sprinkling medication of Jehovah-Jesus. Make Eph. 3: 16-20, and Philpp. 3: 8-14, and Col. 1: 9, 10, 11, the essence and sum of your daily life.

Union Deposit, Pa.

#### THE REFORM MOVEMENT, AS PRESENTED TO THE CHURCH ASSEMBLED AT BETH- EL, VA., MAY 11, 1895

BY B. F. MOOMAW

My dear brethren and sisters, as it is my time, in the usual rotation, to deliver the fifteen minutes' address at the opening of the meeting, I decided on this subject, and wanting to make it clear and impressive, I have written my sentiments and ask the privilege to read them.

All organized bodies must have a constitution; all have legislative authority whose prerogative it is to enact by-laws in matters of expediency, not in opposition to, but in harmony with, the principles of the Constitution. All such organizations have the judicial department, to maintain and put in practice the laws so established. As to our relation to the civil government, whether native-born or foreign naturalized citizens, whether or not we are in full sympathy with all the forms of government, we must conform to them in order to prove our loyalty and maintain our citizenship; and we cannot afford to do otherwise, because of dissolving our relationship and losing the protection and advantages in every way enjoyed by such relation. Just so it is with regard to our church relations.

This organization, as we now have it, was instituted in Germany, early in the seventeenth century, under the peculiar circumstances of that day and age of the world, by a few sincere and consecrated men,—Alexander Mack and a few others associated with him, who were members of different churches, and who, after searching the Scriptures and comparing with the doctrine and practice of professed Christianity of those times, in which there was such a dim reflection of the apostolic pattern, agreed to unite. And in their continued search of the Scriptures, comparing spiritual with spiritual things, they laid the foundation as we have it to-day, and from that time to this there have been conferences held and the principles and practices considered

and reconsidered, and a very remarkable union preserved, the variety of opinions on some points notwithstanding. But it is true that some have become dissatisfied and a number of branches, so to speak, have from time to time fallen away from this body, and most of them have gone out of existence and others are declining, while the church, as we have it, is prospering encouragingly, which inspires the belief that God is with us, and many are taking hold of the skirts of her garments and saying, "We will go with you, for we have heard that God is with you."

This is the church of our choice, with the Bible its Constitution, and the decisions of its Conference handed down to us on questions of positive law and matters of expediency according to the spirit of the Bible. "All things are lawful unto me, but all things are not expedient." We learn from this that it is our privilege to go as far in anything as the law will allow, but it is not expedient, because in our weak human nature we might yield to temptation and step over the line to our own injury, and influence others to follow our example to their ruin, and we would be held responsible.

These things we know, or ought to have known, when we came to the church, and we promised before God and the church that we would respect and conform to its rules and regulations. O the solemnity of that hour and the fearful responsibility! And I think that I may say that all of us here this day (in the main) believe in the essentiality of all the ordinances of the New Testament and the commandments to work for Christ, doing what we can and abstaining from the evils of conformity to the world in all unchristian indulgences, such as the useless fashions, trifling amusements, and the like.

It may be there are some little things in these rules that we do not think imperative according to the Scriptures, such as non-conformity in dress, etc. But we all know that an approximate uniformity is necessary to prevent us from drifting into conformity with the changing fashions of the world, and that the line is drawn, that we may be living epistles, known and read of all men. And to observe them all will not in the least impair our respectability in or out of the church; and being satisfied with so large a proportion of the rules of the church, we cannot afford to impair our reputation by not respecting its rules of government.

And we are glad to know that we, as elders, ministers and all, are inclined to be patient, and do our duty with leniency, dealing with the members in the spirit of meekness, as advised by the apostle. Gal. 6: 1, 2

But the time sometimes comes when patience ceases to be a virtue and discipline must be used. And, my dear brethren and sisters, had we not better take a step in this direction? I think that it would be for the best. All would be to gain and nothing to lose for ourselves, and it will have an influence on surrounding congregations, and at our returning annual visit meeting we will hear compliments instead of complaints and all will be so much more agreeable and pleasant, and no doubt approved of by our Father in heaven. We all know that at our ministerial meeting a move was made for reform in this direction, and generally, if not universally, approved. The elders and the elder sisters commence the circle, next the ministers and sisters in the second degree, and those in the first degree, then the deacons, and the sisters with them, fall into line, and then follow the whole membership, till the circle is complete. As soon as it can be done, let all fall into line, as we promised when joining the church, and save further trouble. This will unite us all in



the bonds of brotherly love and avoid all unpleasantness. All the elders at the District Meeting agreed together to work for the accomplishment of this object, and I now propose that we take some practical steps for the accomplishment of this work. If not to-day, at our church-meeting in the near future. No objection is heard, and the future will tell the story. With God's blessing, all will be well.

In conclusion I want to call attention to some side issues that are frequently used by those who are not in sympathy with the principles of our church government, as follows: My brother or my sister complains of me as being conformed to the world in some way while he or she is, in something else, as much out of order as I am in the thing complained of. As two wrongs do not make anything right, the proper thing to do is to get myself right and then call the attention of others to their own state, and insist on their reformation. And in this way, "taking heed unto thyself and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4: 16

And sometimes we hear it said that there are those who are very strict in the observance of plain dressing, and in other things are not exemplary Christians. I would advise, when this thought comes up in our minds, that we think for a moment how unwise it is to say that the abuse of a genuine thing detracts aught from its value, when really it establishes it, knowing as we do that the counterfeit always proves the value of the thing counterfeited. If there was no real value in the coin, it would never be counterfeited.

And, again, it is said by a brother, "I don't think that there is anything wrong in fashionable dressing, and for me to make the change needed to come into the practice of the church policy would be a departure from my faith, and 'whatsoever is not of faith is sin.'" To follow this line of argument where would it lead? Listen. One says, "I have no faith in anything but just to believe, and advise, not to pray, not to search the Scriptures. There are no ordinances of Christ now as a Christian duty. If a man have faith he need not, if he have not, he must not use them. All commands and prohibitions are unfit for our times. To particularize, baptism is not necessary in any form, feet-washing, the Lord's Supper and the Communion are not necessary in any form. Self-denial is not law, sneering is not wrong, taking up the sword and using violence in self-defense is our privilege by the laws of nature. The theater, the circus, the dance and to have a good time every way, are allowable. And so I may be conformed to the world in dress. This is my belief, and to practice the opposite would be in opposition to the belief of the world, and not being according to my faith, it would be a sin to me." To follow this line, as it is manifest in the world, where will it end? Who answers where? In my humble opinion there is nothing so safe as to work by precept and example, to preserve for ourselves and for the church and for those who will receive it from our hands when we pass over to the other side, the identity handed down to us.

#### "GOING INTO THE STOVE" AND "POURING."

BY F. J. BLOUGH.

A PREACHER, to prove to his audience that immersion is the right mode of baptism, said, "If you are out and get cold, you will say, 'Let us go into the stove to warm; but anyone knows you don't mean in the stove, but only to the stove; hence in-to doesn't mean in, but only close to/near by.'" Now this preacher evidently knew very little of the grammatical construction of words and sen-

tences, and their meaning, or else he supposed his audience to be too ignorant to notice his misrepresentation of language. If the preacher would do what he says, when he gets cold,—*"go into the stove to warm,"* he no doubt would get a little warmer than he cared to be. Had he said, "Let us go to the stove to warm," or, "into the house to the stove," as language would demand, he would have had nothing more than a strong argument in favor of the right place and mode of baptism, as quoted in Acts 8: 38, "They went down both into the water."

The same preacher, in order to further prove pouring as the right mode of baptism, referred to the words of Peter, Acts 2: 17, "I will pour out of my spirit upon all flesh," which occurred when the day of Pentecost was fully come. He says, "The only difference is in the element used, here the *Holy Spirit*, but in baptism, *water*. If he (the preacher) would keep on pouring water long enough in his house where he claims is the proper place to baptize, he would have water enough to immerse his candidates long before his house were as full of water as the house was of the Holy Ghost, where the disciples were with one accord in Jerusalem on the day of Pentecost, when the prophecy of Joel 2: 28 was fulfilled: "I will pour out my spirit upon all flesh." We are told it filled all the house where they were sitting. Surely this is no proof for pouring in baptism, but a complete case of immersion. They were covered by the Holy Spirit, as it filled all the house where they were sitting.

We should be very careful not to pervert God's Holy Word. Let us ever study it; to find our duty to God and man; not having our own preconceived ideas, regardless of what the Holy Scriptures teach; not trying to select a few passages to prove our own carnal ideas. Let us all have our faith shaped to God's Word and not try to color his commands to suit our own fancied faith. All the false faiths in the world will not be able to change God's purposes one iota. Let us all do more and better reading of the Bible and finally we will all become one in Christ Jesus, as our blessed Savior prayed the night of his betrayal. John 17: 20-23

Hooversville, Pa.

#### WHAT LUTHER SAID ABOUT THE ORDINANCE OF BAPTISM

MARTIN LUTHER was a member of the Roman Catholic Church, but finding it had substituted the inventions of man for the Gospel of Christ, he entered upon his great work of reform. Among the doctrines he desired practiced in their primitive purity was baptism, and his words on the subject are a protest against all who follow the traditions of Rome in preference to the commands of Christ.

"Baptism is nothing else than the word of God with immersion in water." (Smalcald Articles drawn up by himself. Ingham's Hand Book of Baptism, p. 89)

What Luther said about Scriptural subjects for baptism: "It cannot be proved by sacred Scriptures that infant baptism was instituted by Christ." (A. R.'s Vanity of Infant Baptism, part 2, p. 8. Ingham's Subject of Baptism, p. 402.)

What Luther said about the meaning of the word *baptizo*, speaking of the etymology of the word he said: "The Germans call baptism *tauff*, from a depth, which in their language they call *tieff*, because it is proper that those who are baptized be deeply immersed." (Sermon on Baptism, p. 145, 146. Ingham's Hand Book of Baptism, p. 89.)

What Luther said about his desire for immersion, speaking of baptism as signifying death and

life; he said: "Being moved by this reason I would have those that are to be baptized, to be entirely immersed, as the word imports and the mystery signifies." (Dr. Du Veil on Acts 8: 38. Vide Lutheri *Catichis*, minor, Ingham's Hand Book of Baptism, page 372.)

What Luther said about putting away sprinkling as an abuse. J. B. Pomeranus, a successor of Luther, at Wittenburgh, saw a sprinkling and was amazed. At a ministerial gathering he asked minister John Fritz how they baptized at Lubeck. He was told that infants were baptized naked as in Germany, but he did not know how sprinkling had crept into Hamburg; it was then decided that Luther should be consulted and he wrote in answer: "That this sprinkling was an abuse which they ought to remove." (Dr. Du Veil, on Acts 8: 38; Ingham's Hand Book of Baptism, p. 129.)

What Luther said about Trine Immersion; when advising the minister, as to the baptism of a Jewish convert, he said, "As to the public act of baptism, let her be dressed in the garments usually worn by females in baths, and be placed in a bathing tub, up to the neck in water, then let the baptist dip her head three times in the water, with the usual words, 'I baptize you in the name of the Father,' etc." (Luther's Works, ed. Walsh, part 10, p. 2637, translated by C. L. Loos, for the Disciples.)

Luther, in the above assertions, taught baptism according to the commission, Matt. 28: 19. You should so believe.—*Philadelphia Tract*, Lock Box 768

#### THE CHRISTIAN'S NET

BY N. D. UNDERHILL.

THE net is a wonderful article of utility; small, light, easy to carry and handle, yet it is capable of expanding to immense proportions and receiving a multitude of captives. It has but one opening. Those who enter, are safely brought ashore. It is composed of many cords, all woven together, fastened and tied, so they can not get loose, and lose the precious contents. Only strong, durable material is used in its formation. The Christian net is composed of *patience, humility, gentleness, meekness, wisdom, sympathy, kindness, perseverance*: all these cords are closely woven together with one *endless* cord, called LOVE. This forms a successful net. Christians, be careful to have every cord in its place! We have known some to say, "I have no *patience*,"—*Ah! Go and mend your net.* That weak place might break and cause the loss of a multitude of souls. Cut the long, strong cord of love all around and round every part. Then DRAW.

#### THE INFIDEL AND THE MINISTER.

A VERY learned minister preached a series of sermons on infidelity for the benefit of a very learned man in his church. There were some seven sermons, and he rendered them to his entire satisfaction. Soon after he got through the infidel came to him and said he was a Christian and accepted the Lord Jesus Christ. He was very much gratified. He took all the credit to himself. After it was all talked over, he said:

"Now, my dear friend, will you tell me which of my lectures it was that convinced you?"

He said: "Sir, it was not any of your lectures. It was that poor, hobbling, colored woman, who, when she came out, would mutter among her tears, 'O, my precious Savior, my precious Savior, I could not live without you!' and I watched that woman and saw that it came right straight from her heart. I did not hear all that you said, but I was deeply attracted by what she said, and convinced."



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him as store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
Galen B. Royer, Sec. Mt. Morris, Ill.

### SEND THEM TO BED WITH A KISS.

O, MOTHERS, so weary, discouraged,  
Worn out with the cares of the day,  
You often grow cross and impatient,  
Complain of the noise and the play;  
For the day brings so many vexations,  
So many things going amiss;  
But mothers, whatever may vex you,  
Send the children to bed with a kiss!

The dear little feet wander often  
Perhaps from the path way of right,  
The dear little hands find new mischief  
To try you from morning till night.  
But think of the desolate mothers  
Who'd give all the world for your bliss,  
And, as thanks for your infinite blessings,  
Send the children to bed with a kiss!

For some day their noise will not vex you,  
The silence will hurt you far more;  
You will long for the sweet children voices,  
For a sweet childish face at the door.  
And to press a child's face to your bosom,—  
You'd give all the world just for this:  
For the comfort 'twill bring in your sorrow,  
Send the children to bed with a kiss!

### DIARY LEAVES.

BY W B STOVER.

March 29.

AFTER we got our lessons and our letters written (for Friday is our day to write letters) we rested a little while. A good air keeps going these days, so that it is not near so trying as it was a few days ago. The nights are always comfortable and pleasant. Mr. L. called and took tea with us.

March 30.

This evening at nine a man came with a letter and a quarter of a wild boar which a Eurasian gentleman sent to us. The animal had been taken on a hunting expedition to-day, and we are kindly remembered. We were quite surprised.

March 31.

Preaching services were well attended. A little while before the time of meeting we were sitting in our room at home, singing. A group of boys gathered at our door and were listening. Upon being asked to come to the Sunday school they asked two questions: "What is your salary?" and, "When will your debating society begin?" We were glad to tell them as best we could that we do not get salary, but that we are working for God, and his people give us enough to eat and to wear, but no salary. And we will not be starting a debating society. How simple these natives are! They were quite taken that we should be far from home with no salary. I am glad for our plan of working.

April 1

Our teacher wondered to-day if the Christians in America wore gold trappings, and when

we told him that some did, but the best do not, and the Bible teaches plainly against it, he said, "I think those who do so must be copying after us." He is a Hindoo, a Brahmin, a very congenial gentleman.

April 8.

Early in the morning a neighbor boy and I started for the railway station to go six miles north to visit Mr. A. At Dungri we got off the train, and found on ox cart waiting for us. We rode part of the five miles' distance and walked part to Mr. A's home by the sea. As we were nearing our destination we saw a mirage, the first I ever saw. I am now more than ever sure that the doctrine expressed in the words, "It is just as you believe," is false. There I saw a calm and beautiful lake, and on the farther side of it, large and shady palms. I surely saw these, or thought I did. But when we were told that it was a mirage, I could hardly believe. Can all that really be nothing after all? And true it was, for it kept about the same distance from us, whether we went towards it or away from it. I used to wonder why a thirsty traveler would follow a mirage, when I read of such things in the school readers, but I do not wonder now.

Mr. A. has some two thousand cocoanut trees, and is situated quite like Uncle Mitchell Stover, except the one looks over the valley, the other looks over the sea.

April 9.

I came home to-night happy for my two days' visit. In the raising of cocoanuts, as well as in the raising of peaches, there are obstacles. The peach has the bore and the yellows to contend with, but the cocoanut has a bug twice as large as our June-bugs at home to destroy the young tree, the flying-fox to destroy the young nut, and the south-west winds to hinder both. Growing fruit is like being a Christian or having the oversight of a church, it seems to me. In the case of the former, the grower must think of the fruit and not so much of the tree. A pretty tree may be fruitless, and a tree full of fruit may be ugly in itself. And as to the latter, the tree that the keeper neglects, not only fails to bear fruit, but withers away and dies. And do people ask why so and so was disfellowshipped? Because of somebody's neglect. While visiting here, I saw, too, the deadly night-shade in its beautiful bloom, and gathered some of its flowers, picked up some shells by the sea, and saw several very large jelly fish.

As to Mr. A., I prayed with him for his conversion. He comes to our meetings frequently. He graduated at West Point three years before Grant, was colonel of the 16th North Carolina regiment, and carries in his body the marks of Gettysburg, Shiloh, Petersburg, Atlanta and the Seven-days battle. He lives alone now, where he has lived these many years.

April 14

I preached on the Holy Spirit,—blessed Holy Spirit. Though for several evenings few have been coming to our services, this evening a whole host of young men came in, so that the windows, even, were in demand for sitting room. I believe somebody at home is having his prayer answered.

April 16.

This is the wedding season. At five o'clock Jack and I went to the post-office. (Jack is a neighbor boy, twelve years old, who comes to see us often. He says when he is older he is going to help us in our mission work). The scene of a native wedding procession would be a good one for lengthy description. We met several such processions. There in the lead comes the boy bridegroom sitting on a well-trapped horse, and followed by a long row of little ox-carts, in which are tightly packed the whole families of the relatives. They are probably going to get the little

bride, and tam-tams and horns and cymbals, buoy up the spirits of the wedding party. And the leaders perform their part with the same air of importance as the man at home who rides alongside the columns of men in a night political parade,—he has his sash of honor, and these have theirs. Both seem to think the success of the little affair depends largely upon them. The ceremony proper I have not yet learned, but the parents have to feed all the relatives for some days after the wedding; so that marriage, while it is so often of mere children here, is yet an expensive affair.

April 18

It was a pleasant happening this afternoon, when a cluster of four boys, seeing me, stopped at our door, and one of them began speaking a piece to me in the Gujarati. It was not long until about fifteen boys and two or three men were surrounding me as I sat on the door step. Well, I had them sing and speak for me several times. I sang for them, told them how Jesus was, had them sing from our Gujarati hymn-book, and after more than an hour thus spent, they went away happy, each salaaming me separately and earnestly.

The news of the death of our dear brother Hoover came to us from Germany on this morning mail. How little we thought when we said good-bye that we should not meet again until in the glory world! There are no doubt other dear ones with whom we shall meet here no more. The Lord help us to be as ready as we believe dear brother Hoover was.

### OUR MINISTERS AND OUR PEOPLE.

BY CHRISTIAN HOPE.

[Written by Request.]

WHILE traveling in Virginia and West Virginia, among the mountains and through the valleys, I formed a good idea of the work our dear old forefathers have done, and what is now resting on the shoulders of the present generation. I can now understand something of the self-sacrifice already made and to be made in the future, in order to carry on this work; but it is impossible for most of those now living to perform the task as it was performed by the brethren of the past generation. Those old, sainted veterans, when young and raising their families, started at home, and widened their spiritual fields according as their families grew up to assist them in making a living; and in course of time the young men relieved their fathers altogether and allowed them to roam as far as they could. Supported by them, they penetrated the mountain regions, built churches and begot spiritual children, whom they nursed and fed regularly, and often better than even their natural children were fed. And, unlike their natural children, generally these converts consumed all the preachers could bestow upon them without giving any assistance in return. The toll-gate keepers, passing them free, have more show in the judgment than such ungrateful spiritual children. Matt. 25: 40. It took but a little time for these hearers to repent and comply with external ordinances. Shall we be justified in simply doing this, then making all we can of the world, saving all we possibly can of what we make, and keeping all we make for ourselves and our children?

Unhappily, the good old minister would often rivet this conviction by referring too frequently to the hirelings in other churches, and magnifying greatly what Paul says about working with his own hands. All seemed to have forgotten that Paul did more than his Master asked (1 Cor. 9: 13, 14); that he only did it in certain places (2 Cor. 11: 7, 9), and robbed other churches and



took wages of them (Philpp. 4: 14 18), to carry his point even at that. When the old soldiers, worn out by hardships, went to their graves, the churches called other workers into the field, but were soon surprised to learn that they were unable to do the work done by the old fathers. Support was needed, or the territory had to be abandoned, churches to be left without ministers, members scattered and candlesticks removed. This is a fact in the West as well as in the East, and complaints are urged against our present system of work in the ministry. Now, why is this? Is there no remedy? It takes but a simple-minded Dane to give you a satisfactory answer, if you will listen to him; and then, if you will act, you are the ones to apply the remedy.

The old preacher was wise enough to go no farther than circumstances allowed. While his wife was young, and his children small, he worked close at home. Afterward, when his children grew up, he was partly supported by them, and, though the Lord did not demand it of him or them, he used the support thus provided and went farther. Finally they supported him altogether, and he robbed his natural children and served his spiritual ones. Now, the new minister enters upon his work with a young wife and little, promising children, who need his support, being as yet unable to give any material assistance. How can he now go and do the work the old one did, who was partly or altogether supported by his children? The field must be diminished or his family suffer; but too often the outpost gets only an occasional meeting and the family suffers too.

The poor minister is to be pitied indeed—censured at home, censured in the field, censured in the church—duty before him on every hand. It not infrequently happens that he makes a financial wreck, then comes the crash. The church relieves him of his office and, perhaps, gives him over to Satan,—all, originally, because he was a young man having no children to support him, like the former one, and his brethren would not give the needed assistance. If our laymembers need all their time to provide for a family, does not a minister need the same? Need his wife and children less food and clothing than others? If not, my dear brethren, would you like to be in his place? Is it so very pleasant to be called an elder? Have you any right to force his children to support him for serving you, and you hoard up for yours more mammon, perhaps to their detriment?

If ministers must be partly supported, or the church go down, who is nearer to give assistance than those receiving his labor, those using his time, talent, muscle and brain? If he gives you spiritual things, is it a great thing if he, and those depending upon him for food get temporal assistance from you? If you would minister to him in this way, and not wait till his children can do it, could he not, would he not, do as much and more even than the old one, who did so well before him by his support being received from his family? Is it not enough for your ministers to be as Christ? He has not a bag for support? Did he and those with him not receive what was put therein? Was it not his main source in his ministry for himself and his disciples? Who furnished him with the temporal things needed? Why, women and friends. Are we friends of our ministers? Are we good as those women? Do we love Christ?

If you want your minister to work for your souls and the souls of others, take hold and do his temporal work for him or see that some one does it without charge to him. If he bear your spiritual burden, you step in and help bear his temporal ones; for such is the teaching of the Bible, such is the order of Christ. There are al-

ready too many ministers' children alienated from the church because their fathers served the church and by circumstances forced them to support him. Can the church afford this? Or can we afford to let members die, churches go down, or see them become mere skeletons of what they could or ought to be? Too many have but a one-sided idea gathered from Paul's special case in Corinth. Let us wake up to a sense of our duty and see what the Lord ordained in this case. He required one-tenth of the best of all income of every kind of fruit and grain, and an equivalent for oblations, for meat offerings, for sin offerings, for trespass offerings, for heave and wave offerings, all the firstborn of animals and man, or redemption for them. This is the way our Lord ordained for laymembers in the old and new Israel. 1 Cor. 9: 13, 14; Num 18. And if given to Him, those least ones of His (Matt 25: 40), though, like Paul (1 Cor. 4: 9, 11), without a home, or, like Christ, poorer than the foxes and the sparrows, could have their families sustained and then fill every needed call, build up every church and have missionaries in all lands.

But when will we come to that? When will every member bring to the Lord's storehouse all the tithes, that there may be meat? When will we, as one man, prove him in this way? Let us remember his promise: "I will open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Malachi 3: 10.

Our church has grown to maturity, the world is open for her, the field is white for the harvest. The duty to do missionary work is no longer a doubtful question, as in 1875. Missions are a settled fact. Every soldier is called out; every one must do his part; there is no time for laymembers to ride in a carriage drawn by overworked ministers. Come, brethren, one and all, let each one do his part and soon we will hear our dear Redeemer say: "Good and faithful servants, it is well done: enter into the joys of your Lord."

#### QUEEN VICTORIA.

In all the walks of life are to be found noble traits of character, worthy of admiration. It is noble when we can find these traits in the higher walks of life, as we are more inclined to imitate those who are in high places than those who belong to the common classes. The following interesting narrative contains some lessons worthy of admiration. At least it will do all of us good to read and ponder what is said of the best queen that England ever had. She is a member of the Episcopalian church or Church of England, and it is to be presumed that her husband had the same faith. The clipping is from the *Christian Leader*:

"Queen Victoria is the granddaughter of George III, her father being the fourth son of that monarch. As is well known, it was under his reign, and largely by his mismanagement, that the war of independence in the United States was fought and won. We have never noticed any expression from his celebrated granddaughter respecting the wisdom of his action in the matter. The young princess was left fatherless at the age of eight months. Her education was carefully watched by her mother, at Kensington Palace, but she was not informed of her probable future destiny as queen of England until she was twelve years of age, when her tutor gave her a lesson on the genealogy of English royalty, when she said to her mother: 'Mamma, I cannot see who is to come after Uncle William, unless it is myself.' When she was informed that that was the fact, in a very thoughtful manner she made the reply:

'It is a very solemn thing; but I will be good.' And she has kept her word. She has been good as a wife, a mother, a queen, and as a professed Christian. On the morning of the 21st of June, 1837, it was announced to her that she was queen of England, by the Archbishop of Canterbury, and she has held this position for fifty-eight years, and not one of her subjects has ever claimed that he has been oppressed or in any way injured by her. On the contrary, she has done all that she could to promote righteousness and humanity, not only in her own, but in the kingdoms of the world.

"She was fortunate in her marriage. Her husband was a noble Christian. No shadow seems to have come between their perfect confidence; and the sweetest tribute to the character of Queen Victoria fell from the lips of her dying husband, when, twenty years after, she bent over his death-bed, he lifted his trembling hand and stroked her cheek, murmuring: "Dear little wife!" "Good little wife!" and, resting his aching head upon her shoulder, kissed her and fell asleep.

During her long reign the nation has made great progress in everything which gives a nation glory, political power, wealth, population, literature, morality and religion. Would that the rulers of the nations would all follow her example and strive to promote the cause of religion and humanity in the world."

"A LADY once said that she entertained at her home good men and women in order that her children might become acquainted with such persons, and might consciously or unconsciously receive ennobling influences from such associations. The method was wise and successful. The children were inspired to worthier life and conduct, their ideal was quickened, educated, and ennobled. As a result, they are more industrious and honorable. Like influences come from the religious family newspaper, especially when it is habitually read and talked up in the home. Certain it is that such a paper has an important place and function in the home, that it ought to be in every family, that, when rightly regarded and honored, it makes for righteousness and morals in the family, that it is a family blessing that every parent should pray for. Let it be in the family, let it be read and honored and cherished and perpetuated!"

#### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament, and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by True Immersion for remission of sins unto the reception of the Holy Ghost, by the laying on of hands, are the means of adoption into the household of God,—the Church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by true apostles and the every Christian, is a full meal, and in connection with the Communion, should be taken in the evening or after sunset, 1 Cor. 11: 23, 24.

That the Salvation or the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying character of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

That it incites the church's duty to support Missionary and Tract Societies giving to the Lord for the spread of the Gospel and for the redemption of sinners.

That it is a vindicator of all that Christ and the apostles have commanded us and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be true.

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J. B. BRUMBAUGH, } Associate Editors.  
J. G. ROVER, }  
JOSEPH AMICK, } Business Manager.

ADVISORY COMMITTEE.

L. W. Teeter, Enoch Eby, Daniel Hays.

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Anonymous communications will not be published.

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## ANNUAL MEETING NOTES

[Concluded from First Page]

packed with people from all parts of the Brotherhood. In the evening they seemed to come in swarms. The Lodging Committee was taxed to its utmost, to assign each one to his lodging place. But they did their work with skill. Those who secured rooms near the ground were delighted, while the ones who found their lodging places a mile away, wished that it might have been otherwise. But in this world all cannot have the best there is to be had, so it is wise to be contented with that which falls to our lot in this life, and make the best use possible of our surroundings, knowing that our mansion in the New Jerusalem will be so favorably located as to give absolute satisfaction.

All the lunch counters were thrown open, at which a good lunch could be had at very reasonable figures. By means of these, and the well-conducted dining hall, the people were fed in a very satisfactory manner.

The Standing Committee is progressing very satisfactorily with the work. It, too, feels the effect of the heat. But its room is well located, and the Committee gets the full benefit of whatever breeze there may be stirring. In too many instances this is overlooked in preparing or selecting a suitable room for the Committee. Their work is very laborious, and it is of the greatest importance that they have the very best accommodations that can be secured. No set of men, however wise, can do good work when packed away in a secluded room, with insufficient ventilation, and a lack of other needed accommodations. Any one who has ever served on the Standing Committee, will understand the importance of what we here suggest.

The Tract Examining Committee had a hard task before them during this meeting. Two of their number had to serve as officers on the Standing Committee, and that greatly interfered with their work. The vacancies were, however, filled, and the Committee continued its work

early and late, and succeeded in disposing of the large amount of manuscript for tracts, submitted for examination. A few tracts were accepted, but a number had to be declined for the lack of merit. The Examining Committee has raised the standard for our tracts high enough to demand a special effort upon the part of those who prepare them. For this they are to be commended. There is no danger of us raising the standard of our literature, for simplicity, thoroughness, truth and force, too high. No one who prepares manuscript for the Tract Work should feel discouraged because his efforts do not meet the approval of this Committee. Their work is an important one, and they mean to do it well.

The crowd in the park in the evening, probably numbered nearly ten thousand. The order on the ground was excellent. We do not remember to ever have seen it better. The detectives moved quietly among the people, watched the incoming trains with care, and succeeded in gathering a number of pickpockets, who were sent away for safe keeping. Aside from this, the civil authorities seemed to have but little to do in keeping good order.

This closes our notes for this week, as it will probably fill all the space kept open for us in this issue. The next issue will contain many additional notes, which, we believe, will be read with interest by those who cannot be present at the Conference. We expect some interesting deliberations, and trust that everything will be done for the good of the great cause entrusted to the care of the church. Bro. Enoch Eby will serve as Moderator, M. J. McClure, Reading Clerk, and D. L. Miller, as Writing Clerk. They are brethren of wide experience, and we are assured that they will direct the affairs of the meeting with skill and discretion. J H M.

## OUTSIDE CATCHES.

By this we mean the things that we catch by the way, or in our movings to and fro. We have given to us ears that we may hear, and eyes that we may see, and impressions we get in this way become the foundation of our actions and the summations of life. The design of life is not eating, sleeping and making money, but doing the work given us, that our living may mean something to the time and place in which we live. The world is an open book and we read from the page before us,—that is, if we have learned how to read.

Annual Meeting is, and we suppose, will continue to be, an important epoch in our church life, as its work ought to represent that which is dear to every member. Hence the apparent concern manifested in the large annual gatherings. That all who assemble do it because of any special interest in the deliberations, would be saying more than the interest manifested, on the part of many, would evidence. And yet there is a healthy per cent of interest on the whole. And the attending develops that interest from time to time. The assembling of any body of people always strengthens the bond that unites and enlarges the power and possibilities for work,—but our preface is getting too lengthy.

On starting to Annual Meeting, the thought came to us, "How certain things do work together for good, we think and frequently say." In corresponding with brethren E. D. Book and James A. Sell, who were to be our traveling companions, a slip was made as to our arrangements for meeting, so that we could all get on the same

train. This was not known by all, so Bro. Book took the train, not expecting to meet us at Huntingdon. We went to the depot not sure of meeting Bro. Book. But we met, both of us went to Altoona, not expecting to meet Bro. Sell at that time, and yet it so happened that he was there, and thus we all got together. And did we say that it was to be so? Was it foreordained, was it providential, or did it just happen? Well, the subject was not discussed by us, and yet a line of thought was started. And while we were thus thinking, a stranger came to us and asked if our name was Brumbaugh. And soon we were familiar friends, though we had not met for twenty years, and then in ways as not at all to become familiar. Why this social feeling? We had attended the same school, though not in the same classes. He is now President of Alvin College, Mo., and was on his return from a Presbyterian Conference held at Pittsburgh, Pa., and we were on the way to attend the Dunker Conference at Decatur, Ill.

After a very general inquiry about old friends of his boyhood, and after we had told him all we knew about them, the subject of religion was incidentally introduced. This was brought about by speaking of an Old School Baptist church,—from that to its ministry and thence, to the doctrine, and in the doctrine, foreordination. Of course this promised to give an interesting discussion because this, at one time, was a prominent plank in Calvinistic theology, and still so stands in their confession of faith, but professionally it is largely ignored at the present time. He says they are trying to eliminate that doctrine by saying nothing about it in their preaching, with the hope of having it expunged from their Book of Discipline. He says that the difference between their church and the Old School Baptists is, they keep it on the outside, while the Presbyterians quietly retain it inside. After our very friendly discussion on the subject, the thought came to us, "What is our belief on this subject? Do we have a clear-cut belief? There is a possibility of us believing it too much; and then we may believe it too little. On some of these subjects we, as a church, are positively too loose. On some of them we don't think at all, and on others we adopt the opinion of the first commentators that we happen to meet.

We were reminded of this in our conversation with some of our brethren on our way to this meeting. They have adopted part of the views of commentators on certain subjects, in whom they have no faith at all on other subjects. It is astonishing how things are jogged together to substantiate our own practices.

But we are now at Annual Meeting, pleasantly located in the very enterprising city of Decatur. We have partly viewed the landscape over, and for beauty of system of arrangements, it is all that could be desired. The citizens seem disposed to receive our people with open arms, and we hope that our stay with them may be pleasant, and that the benefit may be mutual.

On our arrival we went directly to the Tabernacle in Oakland Park, where we found Bro. Trout well on in a discourse,—so far that we only caught the trend of his thoughts. This forenoon we had the pleasure of hearing him again. From what we so far heard, we would judge him to be a free, fluent and forcible speaker, but his efforts have been striking largely against the negative elements in religious lives, if religious



lives can have such elements in them. At such places and on such occasions it is rather a difficult matter to awaken a saving interest in the Truth. And yet every bullet has a landing, and every truth a lodging. We can send it forth, but the Lord must do the directing.

But the meeting of those of like precious faith is one of the pleasant features of these occasions. Especially is this so of the aged ones who are impressed with the thought that each meeting will be the last one. As we to-day took the hand of the aged veteran of the cross,—Eld. John Metzger,—he said, "Bro. Henry, I did not expect this. At our parting at the last meeting I did not expect to be with the Brethren at this place, but such is the good Lord's will, and I am here. How many, since our last meeting have gone over to the other world, and still I have been spared and left." As I looked at this aged father and saw the great joy it afforded him to meet and be with his brethren in Christ, the thought came, What will it be ever there? When the evening comes, our sun has its last setting and the darkened glass is removed; then shall we see and know. Until then, let us work and watch!

H. B. B.

### OLD AGE.

"Age should fly concourse, cover in retreat,  
Defects of judgment and the will subdue;  
Walk thoughtful on the silent, solemn shore,  
On that vast ocean it must sail so soon."

FOLLOWING the morning and the noon comes the evening. As our days close so will close our lives. An old philosopher has truly said: "Few people know how to be old;" and yet to this period in life we are all tending. Whether we shall reach it or not, a preparation should be made for it. A happy inspiration it is for us to know that such preparation prepares us for any intervening end that may meet us in the journey of life. In our meditations there is nothing that comes under our observations that affords us more real satisfaction than to think of a happy aged Christian,—a man who enjoys life in his old age. A few of this kind of men we have set before us on the pages of Bible history.

Noah was known as "the righteous" and his life was extended beyond the flood, to die in peace. After Abraham had lived "an hundred threescore and fifteen years," it is said: "He died in a good old age, an old man, and full of years; and was gathered to his people." How beautiful must have been the closing days of such a life! It was the ending of that which he lived,—the gatherings of the fruitage of life's harvest before reclining to the feast of enjoying.

Following this eventful life and beautiful death, we have that of Moses, of whom it is said: "So Moses, the servant of the Lord died. . . . And he was an hundred and twenty years old when he died; his eyes were not dim, nor his natural force abated." Of this faithful servant of the Lord it can be said, as it was said of Enoch: "And he was not; for God took him." God took him because his work on earth was done. Work done is always a pleasant subject for contemplation. Enjoyment, satisfaction, always follows work well done. Men don't know how to be old because they don't know what they ought to know, and don't do what they ought to do when they are young. Old age should not be the time for doing of one's life work, but the summing up of it; and in this comes the peaceful ending.

But we have still other Bible characters whose age and end was blessed.

Good old Joshua, as he felt that his life was ebbing away, called his people together and lovingly said to them: "I am old and stricken in age . . . and behold this day I am going the way of all the earth, and ye know in all your hearts and in all your souls, that *not one* thing hath failed of all the good things which the Lord your God spoke concerning you, "And it came to pass, after these things, that Joshua, the servant of the Lord, died." It is not necessary to say that such an old age and such an end was peaceful. It was the end of a well-spent life,—the secret of all blessed endings.

Then the last witnessing of David,—how beautiful, how expressive! "I have been young, and now I am old, yet I have not seen the righteous forsaken, nor his seed begging bread." This blessed truth, through the ages, has been falling on trustful hearts as softly and as sweetly as the evening dews fall upon the tender grass. It is the witness, not of a child, or of the strong man in the heat of the battle, but of the aged warrior who was ready to lay his armor by.

Then we think of the aged watchers for the coming Christ. They lived to see, and when they saw they blessed God and desired to go. To them it was a "sun rising" in the evening, and they were sure that the Light had come.

Among the twelve was the loving John who was permitted to continue a loving service to a good old age; and his wonderful Patmos revelations reveal to us the blessedness of his last days.

To close the catalogue of the good old people of the Bible, we name "Paul the aged." Though a prisoner of Jesus Christ, his last days were his best days, and his sun had a most glorious setting.

And now, what do we learn by looking into the lives of these aged worthies of the Lord? From whence came this satisfaction and peace in the evening? Were not all these lives devoted to service for the Lord? If so, why is it said that "few people know how to be old?"

This life is given us as a time of preparation for a real, a blessed and eternal life to come. The decline of physical vigor, the deepening of the furrows on the face, and the silvered hair on the head, tells us that our time for work is closing in, and that the evening of life is drawing near; and ought we to be glad to know that our work is almost over? We ought if we have been in the service. Do not some of you remember of the Saturday evenings of harvest time? How sweet, how restful, as the shades of evening closed down and ended the weary toil of the week! It was a restful scene because of the work done and the time of enjoyment ahead. So, if we would have a peaceful old age, as God's children, we must give to him a loving life service.

Swift says: "When men grow virtuous in their old age, they are merely making a sacrifice to God of the devil's leavings." While it is better to sacrifice to the Lord that which we can no more give to the devil with pleasure, than to render no service at all, it is not the service that will give a happy old age. There is nothing in the world that can give so much sunshine in old age as a life that has been devoted to the Lord's service. The wild oats that so many think they ought to sow, is oftentimes of slow growth, and continues its sprouting all through life; and

sometimes in old age the harvest is sadly large, and proves prickly thorns in our couches for rest, when we desire and need it most. Life is a summation. No one part of it can be taken as a representation of the whole. Whatever of the bad we put into it is *there* and forms a part of it. In God's summation of it he may for Christ's sake, throw out the bad, but it so much empties our measure, and the good must be what is left,—not the whole, but the part, the time, the service devoted to the right. When old age comes upon us we are made to review and this wild oats and the black spots in our past lives distress us and mar our peace.

These habits formed when young are exceedingly hard to shake off. Can the leopard change his spots or the African his skin? Their spots and colors are dyed into their very being, and therefore cannot be taken away. The cause may be washed away through the blood of Jesus Christ, and the appearance covered over by good works and a consecrated life, but the sad thing about it is, we cannot forget that the color and the spots have been made, and when old age comes, the remembrance of them, to some extent, robs us of the peace we would otherwise enjoy.

Another danger is that, when our bodily forces decline, and we become decrepit by advancing age, the baser passions reassert themselves, and, as a result, we have that terribly sad condition we are sometimes made to see,—old men who are dead while yet living. This sad condition seldom happens to those who have uniformly lived a virtuous and Christian life. It cannot be. Even though reason should fail, that which is left can only be a duplication of that which has been.

In old age, as a rule, men live over their past lives; that is, when they cease to be active. A man who has given his life largely to fleshly gratifications falls back into this kind of a life. Those whose whole hearts have been occupied in striving after wealth, etc., will think and talk about these things; and so in all the different phases of life, old age brings a duplication, a craving after that which has been the bulk of life. This accounts for what seems to be the sad ending of lives that have been, in their maturer years, active in the work of the church. In their old age, according to the established laws of being, they are made to repeat part of that which they have lived in sin.

The other day, an aged father with a crutch under each arm, came into our library. As he looked at the books on the shelves, he said, "I wish I could spend part of my time among these books." Though he was aged, decrepit and memory shortened, yet he had a hungering after intellectual and spiritual food. And he is a happy and contented old man. Why? We need not tell you. A man who has passed his fourscore years, and yet hungers after good reading, has not spent his life in feeding on the husks of sin.

We are now thinking of some of the good fathers of the church whose last days have been a benediction to the world, the church, and to those with whom they associated. We would like to name them, but it is enough to know that they have lived and that such are still living.

And you, dear reader, if you would have a calm, a peaceful and happy old age, commence right now to develop that which you would then have. And the sooner you commence, and the more of it you do, the more you will then have. What a man sows, that will he reap.

H. B. B.



### QUERISTS' DEPARTMENT.

Please explain John 10: 16, which reads thus: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Who are the other sheep, and when were they brought in? DAVID PERBLER.

By "other sheep" were meant converts from among the Gentiles. They commenced entering the flock, or church, when Cornelius and his house were converted, Acts 10: 34, 47, 48, and are still coming.

Also explain John 15: 5: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." DAVID PERBLER.

In this verse Jesus likens himself and his followers unto a grape vine and its branches. Christ is the true vine and all his true followers are branches. As a branch separated from the vine will die, so one of his disciples detached from him must perish. No one can live a Christian life out of Christ. If we would bear fruit to the honor and glory of God we must remain in Christ and receive strength and nourishment from him, as the branch receives its support from the vine.

An elder is ordained without first applying to District Meeting. The elder in charge of the congregation not knowing the decision of Annual Meeting, and the District Meeting just being past, and not wishing to wait another year on account of his feebleness, it is then decided by unanimous consent of the members, and in presence of six adjoining elders, to have an ordination made. Should such an ordination be confirmed by District Meeting, or considered as invalid and therefore be performed over? A. S. BAUGHER.

To ordain an elder without first obtaining the consent of a majority of the elders assembled at District Meeting, on any pretext, is a mistake. The rule governing ordinations reads thus: "The elders assembled at District Meeting shall consult as to the ordination of all elders, to be effected in the District. If a majority of the elders decides that the ordination should be made, they shall appoint a committee of two or more elders, who shall go to the church, and, in council with it, if they find no Gospel objections, the ordination shall be made." (Revised Minutes (Appendix), page 44, Art. 16, 1830.)

If an ordination is made without proceeding thus, the elders assembled at District Meeting must decide whether they will, in this one instance, confirm the work. If the work is confirmed by them there need be no further ordination. But if they refuse to confirm it, that virtually sets the ordination aside. Our remarks are not intended to criticise the work done by any of our elders, but we take this method of prompting them all to do more thinking along this line.

When was Sunday changed from the seventh to the first day of the week, and what Scripture authority is there for such a change? A SUBSCRIBER.

Sunday has never been changed from the seventh to the first day of the week. Sunday has always been on the first day of the week. But under the Old Testament dispensation, the Jews kept the Sabbath, or seventh day of the week, holy unto the Lord, while during the New Testament dispensation, Sunday, or the first day of the week, is observed as the day of worship. The Sabbath was kept in commemoration of God finishing the work of creation on that day, and the departure of the children of Israel from the land of Egypt. But Christians keep the first day of the week in commemoration of the resurrection of Christ from the dead. A change from the Old

to the New dispensation, has brought about the new day of worship. In the keeping of Sunday we should bear in mind that the day is not in the place of the old Jewish Sabbath, but that living under another law has given us another day.

J. H. M.

### A NEW SECT.

THE Cleveland (Ohio) Press furnishes us with an account of a new sect that was recently organized and set in motion at Marion, Ohio. It seems to be a semi-religious institution gotten up for political purposes. Its creed however, contains some excellent things, but it misses its aim by switching off and on where the occasion seems to suit its purpose. The Press says:

"It is called the Christian Nation. It has some of the features of the Salvation Army in its methods of work, but its internal government is purely democratic, and is modeled on the plan of the general government of the United States. It has a President and Vice President, who are elective, with a cabinet appointed by the President. The churches are self-governed, on the Congregational plan.

"The church has a discipline and very strict rules of membership. Before an applicant is admitted he must give satisfactory evidence to the society that he has experienced a change of heart

"He must forewear the wearing of gaudy apparel or gold ornaments, give up theaters, dancing, attendance on base ball games, socials, festivals, or parties; do no work on Sunday, neither use nor deal in liquors or tobacco, give one-tenth of his income to the Lord, and eschew tea, coffee and pork.

"The building of costly churches is forbidden, and no extravagance will be permitted in funerals.

"Members must not vote with any party which does not acknowledge God in its platform, and declare unequivocally for the prohibition of the liquor traffic."

### A NOBLE EXAMPLE.

THE American Messenger gives this interesting and encouraging bit of information:

"A foreign missionary lady recently told of a lady who, on a school teacher's salary of a thousand a year, lived on five hundred dollars and supported a substitute for five hundred dollars in China. She then felt that she was really two persons and carried out her life-long devoted desire to be a foreign missionary. She received a letter every week from her substitute, prayed for her by name every day, and realized the truth of what a friend of hers had said, namely: 'This school-teacher serves the Lord twenty-four hours a day, and thus practically lives the life of the angels, who serve him day and night, the Bible says; for at the antipoles her substitute missionary is working while she sleeps.'"

### THE MISSING LINK

AN important meeting of the members of the Victoria Institute, Adelphi Terrace, London, took place this month. After the election of several new members,—resident at home, in the Colonies, or in the United States,—the subject of "Early Man" was considered. In dealing with it the evidence for the existence of "a missing link" was first examined, the subject being introduced in an able paper by Professor E. Hull, LL.D., F.R.S., late Director-General of the Geological Survey of Ireland. In dealing with it he reviewed all the known instances of so-

called "missing links," including that discovered by Dr. Dubois in Java, "the skull of which, while possessing the whole of the characteristics of man, simply had a smaller brain capacity than was generally met with." Professor Hull quoted the investigations of many specialists, showing that it was impossible to recognize in any case anything which could claim to be regarded as even an approach to a missing link. After this the question of the earliest man was taken up and introduced in a paper of very high merit by Sir J. William Dawson, O.M.G., F.R.S., in which he described the physical character and affinities of the Gauchenes, or extinct race in the Canary Islands. The author dealt with the historical facts connected with this people and their mode of life, and relationship to the ancient inhabitants of Western Europe and Africa, and the many reasons which pointed to their being related to the early colonists of Eastern America. The special characteristics of their skulls were very fully dealt with, as also their weapons, ornaments and apparent mode of life. In the discussion which ensued, several speakers gave evidence in support of the position taken up by Sir W. Dawson. The proceedings concluded by Captain Francis Potrie, the Honorary Secretary, announcing the next meeting.

So far the evidence in support of the "missing link" seems not forthcoming. The old record must stand: "In the beginning God created man."

### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department, if you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Town meetings or as short as possible. Lane Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will accept suggestions.

Items from Booth, Kans.

SINCE our last item to the MESSENGER two more precious souls have been made willing to enter the fold. May they abide in Christ and live faithful till death!

Our Sunday school is in a prosperous condition—the attendance since we last organized has averaged over one hundred,—an increase over the previous year of about forty. This I think can be attributed to the distributing of the *Young Disciple* each week in the school. It should be in all of our Sunday schools. However, I think it should be enlarged for the same money. Some say they can read it through after preaching, while waiting on dinner.

We had a very pleasant council at this place May 21, to which a committee was called. Elders A. M. Dickey and Henry Brubaker were present. Eld. A. M. Dickey, of McPherson, presided over the meeting, to the satisfaction of all. Everything was taken up in regular order and very wisely handled, without partiality. The decision was unanimously accepted, and we trust that all differences existing will be cast away and the spirit of love and union come in and rule the heart.

I wish to say to those interested in the Old Folks' Home in Kansas, that everything seems to be moving along pleasantly. Bro. Benjamin Schieler and wife, who took charge of the Home this spring, spare no pains and seem to know how to make things pleasant for the inmates of the Home. Bro. Gounley, who has been very sick for some time with heart trouble, is recovering again. He was anointed.



Last fall we erected a suitable barn, sheds and fencing, at the cost of about \$400. This completes the work of improvements. Everything is paid for, and still we have a little cash on hand. We have nearly \$3,000 standing out, which we only draw the interest of, so we are in need of money, and we hope that all those interested will send us means and so help on in the good work. Considering the hard times and failure of crops in Kansas, the Home has passed through remarkably well. The Lord has blessed the work in the past, and will in the future. A. F. MILLER,

Treas. of Home.

May 24

Death of Bro. Jacob Holler.

SHOCKING, indeed, will the intelligence be of the death of Bro. Jacob Holler, of the Lower Miami church, Ohio, to his numerous friends, not only in the Southern District of Ohio, but in other States where he was well and favorably known. He died of pneumonia, May 20, after a short illness. He was born Nov. 12, 1840, hence was 54 years, 6 months and 8 days old. He was united in matrimony to Elizabeth Shank, April 11, 1867. She is left with one son, now a student of the Ohio Normal University, Ada, Ohio.

He was elected a deacon in early manhood, and shortly after to the ministry. He was a son of Eld. George Holler, widely known throughout the Miami Valley and elsewhere. As a minister, he was an able and energetic speaker, and while never having had the advantages of a college education, he was the possessor of a good vocabulary, made so by much reading. In his sermons he was original. His thoughts in general were of his own conception, rather than culled from other minds. His sentences were clear and precise, and presented with a vigor, so that his audiences were never at a loss to comprehend the exact meaning intended to be conveyed. He was a firm friend of the Sunday school and took much delight in Bible schools, of which he attended several.

In his dealings with his fellow-men, he was liberal to an extent practiced by few. One of the marked traits of his character was his regard for the poor. In him they found a constant friend. Much of his time and means were given for their benefit. His was an evangelical nature. He loved to go among the poorer class of the churches, and last winter found him in Michigan and Northern Ohio, preaching and working for the Master. He was to have represented our church at Annual Meeting, but before the time came he is numbered with the dead. Another lesson, this, of how man proposes and God disposes. At our last church service, May 12, he preached his last sermon, taking his text from Gen. 25: 27, subject, "Plainness." None realized, as they beheld his stalwart physique, that the discourse he was then delivering was to be his farewell sermon in this life to the Lower Miami church, to which he has preached with ability for nearly a score of years.

Funeral discourse from 2 Tim. 4: 6, 7, 8, by elders John Smith and J. Calvin Bright, assisted by Bro. J. W. Beeghly, to a large concourse of people, who filled our large church to its utmost capacity. After the services his body was deposited in the neighboring cemetery to await the judgment morn.

J. O. GARST.

Dayton, Ohio.

From Coquille Valley Church, Oregon.

BRO. B. F. MASTERSON, of Lordsburg, Cal., met with the Coquille Valley church on the evening of April 8 and commenced a series of meetings that lasted until May 12. Bro. Masterson

conducted meetings at four different neighborhoods, preaching in all thirty-three logical sermons which showed that he has searched deeply into the great truths of God. He gave us much food for our souls. Just when our meetings commenced many of our members and neighbors took *La Grippe*; but Bro. Masterson labored on faithfully until May 11, the time of our love feast, at which we were all made to rejoice when it was found that there was one who was willing to leave the world and follow Jesus. Bro. Masterson officiated at our feast. We felt that it was a feast to the soul. The next morning Bro. Masterson preached his farewell sermon, at the close of which it was found that there were three more willing to go with the people of God.

Sunday, May 19, our Sunday school was organized for the season, Bro. Charles Barklow being elected Superintendent. Also on the same date the writer accompanied Bro. T. Barklow to a neighboring locality where we held two meetings. Again we were made to shed tears of joy to find at the close of the meeting that three more were willing to accept the Truth of God and follow Christ to eternal glory. God be praised!

GEO. C. CARL.

May 20.

From Liberty, Ill.

WE met in quarterly council May 18. All business passed off pleasantly. Our elder, G. W. Cripe, was with us and gave us an excellent talk, that was edifying and encouraging to all. We were blessed with a visit, at our meeting, of our aged and venerable brother, John Metzger and wife. Bro. Cripe preached Sunday at 11 A. M. from Matt. 7: 13, 14. After delivering his sermon, by request of Bro. Cripe, Bro. Metzger spoke for several minutes descriptive of the broad way that leadeth to destruction, and the narrow way that leadeth unto life. During his short talk his soul-cheering words greatly encouraged us to press onward and upward. The writer was impressed with the thought that the speaker was only awaiting to hear the summons, "Child, come home."

Bro. Metzger gave us all farewell, never expecting to meet with us here again. As the brethren, sisters and friends took him by the hand, they remarked that they had heard him preach some twenty or thirty years ago and were so glad they could be with him once again; that, should they never meet with him here on earth again, they hoped to so live that they could clasp glad hands on the other shore, in that happy home above.

Bro. Cripe preached on Saturday evening at Lost Prairie mission, on the themes Lord's Supper, Communion and Feet-washing. The house was densely packed with those eager to hear. Also Sunday, at 4 P. M., at the same place, he preached on the mode of baptism. There was an immense crowd of people,—as many on the outside as in the house. Bro. Cripe did not hesitate to declare the Word, but spoke with power. There were two more accessions to the church. One was baptized at Liberty, Monday, the 20th. There are several more almost persuaded, and we hope and pray that they will be won in the near future from the paths of darkness. We decided at our council-meeting to hold our Communion at Liberty church, June 15, to commence at 4 P. M.

ROBERT B. CARR.

May 23.

From Washington, Kans.

ON Saturday, May 25, at 10 A. M., we began our first services in the new meetinghouse just completed. In the afternoon one dear young sis-

ter came out on the Lord's side and was baptized. I never witnessed a more easy baptism. She was wholly trusting in the Savior. Thus we have one more worker for the Lord. God be very near unto her! Three more applicants await baptism and others are almost ready to knock at the door. The Lord has abundantly blessed us, and the past year has been a bright one. If we trust him and do our part, God will give the increase.

A choice was made for another minister. The lot fell on our faithful Bro. John M. Ganby. May the Lord bless him and his devoted companion! In the evening we held our love feast. The attendance was very large. Six neighboring congregations were well represented. The ministers present were Benjamin Forney and John Hantz, of the Chapman Creek church, Wm. Lugenbeel and C. S. Holsinger, of Belleville, and Stephen Yoder, of Holmeville, Nebr. Bro. Yoder officiated. This was indeed a love feast. How pleasant is the work of the Lord! More than ever we were made to realize the truthfulness of Jesus' words, "If ye know these things, happy are ye if ye do them." John 13: 17.

On Sunday, at 9 A. M., special services were held for the children. At 11:30 Eld. C. S. Holsinger preached the dedicatory sermon. Text, "Mine house shall be called an house of prayer for all people." Isa. 56: 7. The subject was ably presented. Oh may it ever be a house of prayer, and never a house of merchandise! And, above all, may we dedicate ourselves to the Lord! Dear brethren and sisters, we greatly appreciated your presence. Come again. How pleasant to associate with those of like faith!

BYRON TALHELM.

May 27.

Religious "Love Feast."

FIRST MEETING IN LOS ANGELES OF THE DUNKARDS.

At their hall over the East Side Bank, on Downey avenue, the members of the religious denomination calling themselves "Brethren," but frequently called "Dunkards," held one of their customary love feasts, the first of the kind ever held by them in this city.

There is getting to be quite a number of this persuasion in and around the city. Only about two years ago they first began settling in organized bodies in Southern California. They now are quite numerous in certain localities. At Covina, Glendora, Egan and Tropic they have good churchhouses, and at Lordsburg a large college building. At their feast given there were present about fifty communicants. They surrounded long tables, neatly spread with the necessities in the observance of the Lord's Supper and the Communion service. They hold that the bread and wine, as instituted by Christ, emblematical of His broken body and shed blood, by divine right, should not be called the Lord's Supper, but the Communion sacrament. They claim that the Lord's Supper is an ordinance preceding the Communion service, and that the ordinance of feet-washing precedes the supper. They also hold that these three ordinances are connected together, to be literally observed as object lessons, with important spiritual significations, which lead up along the lines of true faith to the full realization of a life hid in Christ. They lay strong stress on the atonement and merit of Christ's blood, but claim that faith alone is not sufficient unless it be such a living faith as leads to genuine repentance and obedience, that obedience is the outcome of faith, and the evidence of saving faith.

The services were in some respects quite novel to many of those present. The Brethren washed "one another's feet," and the sisters among themselves did the same to "one another." This ser-



vice was simple, and performed without confusion. Then the supper was eaten. There was a peculiar uniformity of dress observed, especially with the female class, who all had a neat head-dress of purely white material, in harmony with the Pauline idea, which Paul says he received of Christ, that it is a "shame for a woman to pray or prophesy with her head uncovered." Just previous to the partaking of the sacred emblems of the Eucharist, the communicants greeted each other with an holy kiss, as a token of Christian love and fellowship, the brethren saluting each other and the sisters each other. Their services throughout were simple, and seemingly of a strong devotional nature. Elder J. S. Mohler, an evangelist from Kansas, led in the exercises.

The people of this denomination in the United States number nearly one hundred thousand communicants, with over two thousand of their number in the ministry. They have a number of thriving colleges, and as their numerous publications indicate, there are men of superior bearing active in the church. They are pushing out in their evangelizing efforts to work in foreign fields. There is no caste among them. The rich and poor, high and low, employer and employed, all stand on an equality in their social and religious life. They believe in an application of Christian principles to every-day life and in all things they engage in, whether socially, religiously or politically, it must harmonize with the doctrines of Christ, or they will not affiliate with it.—*Los Angeles Times*.

#### From the Pleasant View Church, Phillips Co., Kans

THE above church met for council April 16. Bro. J. R. Garber, from Norton County, Kansas, acted as elder in the absence of our elder, P. B. Porter. All business was transacted in a Christian-like manner, seemingly to the satisfaction of all present. Four were received by letter; also two letters of membership were granted. Two precious souls that had wandered away were received back into fellowship.

May 18 the church met again in special council, with our elder, P. B. Porter, of Jewell County and Eld. J. R. Garber, of Norton County, for the purpose of disposing of some business that was deferred from last council. The Spirit of the Lord dwelt among us, so that all passed off pleasantly.

At this meeting the church elected two deacons. The lot fell on brethren Joseph Stone and L. P. Emery. They, with their wives, were duly installed. May the Lord bless and sustain them in the great work to which they have been called!

On the same evening we met again for public worship. Bro. Porter preached a soul-cheering sermon from the words, "The Great Highway." On Sunday, May 19, we met again for Sunday school, after which we were again addressed by Bro. Porter. At the close of the services two expressed a desire to unite with the people of God. At three P. M. we met for Bible class, after which we repaired to the water side, where two were buried with Christ in Christian baptism. The same evening Bro. Garber broke the Bread of Life to an attentive audience.

May 20, by special request, Bro. Garber, assisted by our home minister, Bro. J. W. Jarboe, commenced a series of doctrinal sermons at the Glenwood schoolhouse, continuing each evening until Friday, May 24. The meetings were well attended, and as a visible result four more were made willing to follow their Master and were baptized. We have two applicants for baptism, and others are counting the cost.

May 28 brethren Garber and Jarboe went fifteen miles to the south part of our County, to the town of Dana, preaching on Saturday even-

ing, Sunday at eleven A. M., and at four P. M. on doctrinal subjects, to large and attentive audiences.

Thus closed ten days' work in the Master's vineyard. Give God the praise! Our Sunday school and Bible class are increasing in attendance and interest. During the last six months we have received thirteen by baptism, four by letter and two reclaimed. We feel encouraged to press on in the cause of our Blessed Master. It is very dry here now. We have had two days of hot winds, and everything is much in need of rain.

MARY M. JARBOE.

*Republican City, Nebr., May 25.*

#### From the English River Church, Iowa

BRO. WM. C. HIPES and wife came to North English May 18. Bro. Hipes preached every night until the next Friday night. On Saturday was our regular quarterly council. Considerable business came before the meeting, but was disposed of in the spirit of love. Bro. Hipes then commenced meetings in the south church and continued till Thursday evening, when he and sister Hipes left en route for Annual Meeting. There seemed to be a deep interest manifested at both churches, and we hope the seed sown may have fallen into good ground.

May 19 we reorganized our evergreen Sunday school at North English for the next six months. The officers are all young, but we trust they will magnify their offices. We now have two evergreen Sunday schools in this congregation.

Our social meetings have been changed from Thursday night to Sunday night.

We expect Bro. S. N. McCann, of Bridgewater, Va., to hold a series of meetings for us about the last of August. Our Communion meeting will be Sept. 7 and 8.

ALICE GARBER.

*South English, Iowa, May 31.*

#### Western Sufferers' Report.

THE following is a list of the contributors for the Western Sufferers, received during the month of May:

A brother and sister, Lordsburg, Cal., \$15; Quemahoning church, Sipesville, Pa., \$11.30; a sister, Mogadore, Ohio, \$1; Martha Ulerick, Hagerstown, Ind., \$1; M. N. Smith and wife, Springfield, Ohio, \$2; Daniel Flick and sister, Bridgewater, Va., \$1.25; M. C. Czigan, Auburn, W. Va., \$1; Charley Myers, Bowmanville, Ind., \$2; Susan Yountee, Bowmanville, Ind., 50 cents; Eli Yountee, Bowmanville, Ind., 50 cents; Canny, Kan., 25 cents; Katie Madlers, Springfield, Ohio, \$1; S. White, Dimondale, Mich., \$1; J. W. Brooks, Mo., \$2; Jacob S. Harley, Harleysville, Pa., \$2; Morio Zellner, Perryville, Ohio, \$1; a sister of the Philadelphia church Sunday school, Pa., \$1; Mrs. A. C. Barr, 1741 Ontario St., Philadelphia, Pa., \$1; a brother, West Lebanon, Ohio, \$1; Mrs. A. R. High, \$5; George Renner, Fairfield, Washington, \$5; J. Johnson, Union Bridge, Md., \$1; a sister, Huntedale, Pa., \$2; Spring Creek church and friends, Pa., \$32; Sarah Baughly, Scipio Siding, Ohio, \$1; B. A. Wolfe, Plattsburg, Mo., \$1; C. H. Haines, Oshing, Iowa, 82 cents; brethren and friends of Ragsdale, Ohio, \$14; the Y. P. S. C. E. of the Christian church, Warrensburg, Mo., \$5. The ten dollars in the April report, credited to some of the members of the Knobley congregation, Va., should read Antioch, W. Va. A. M. DICKEY.

"God helps us bear the crosses He lays upon us, but those which we put on ourselves we have to bear alone, and that is why some crosses are so heavy."

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Ocon River, Iowa.—The love feast of the Ocon River congregation, May 25, was very largely attended by members and ministers from adjoining churches. One was baptized and one reclaimed, making the feast one of unusual interest and profit.—*J. D. Haughtelin*

Sugar Creek Church, Ind.—In quarterly church-council May 25 a vote was taken whether or not we would have a Communion meeting. The result was unanimous in favor. The time set is Oct. 4, commencing at 10 o'clock A. M.—*R. B. Bollinger, Tunker, Ind., May 27.*

Laforge, Mo.—Bro. D. L. Forney and I arrived here May 21. We had meeting each evening and council-meeting following the annual visit. All passed off pleasantly. Two were elected to the office of deacon.—Bro. David Ferrenburg and Bro. James Blackquell. One sister was baptized and two returned to the fold that had wandered away. The church prospects here are brightening, thank the Lord.—*James R. Gish, May 28.*

Beaver Creek, Va.—Owing to the amount of business at our regular church-meeting, we found it necessary to have a called meeting May 25, at the Branch churchhouse. Quite an amount of business came before the meeting, all of which passed off, seemingly, to the satisfaction of all. We rejoiced to see one sister, who had strayed away, return to the fold. May others follow her example!—*A. A. Miller, Sangersville, Va., May 29.*

Eglew, W. Va.—I left my home May 15 on a mission trip to Pendleton County, West Virginia. I preached, in all, sixteen sermons, and conducted three funeral services. I held one council, preached at two new points, baptized one, and reclaimed one. I have the promise of several more to come in the near future. The prospects are bright, but the entire field is without a minister and the distance for me is too great to do the work justice. Any minister that can will please pay them a visit.—*Jonas Fike, May 30.*

Maysville, Mo.—I received a box of MESSENGERS and tracts from a dear sister somewhere. I have lost her address, but I want her to know I have distributed some of them, and I intend to distribute all of them to every one I think will read them. I am very thankful for the present, and her work will not be lost. I am sorry the name of the sender has got misplaced. I believe the name was S. J. Etter.—*Ross Hallerman, May 27.*

Lee Creek Church, Ind.—On last Lord's Day morning a goodly number of members went some eight miles to Bro. Wm. Miller's house where two of their daughters desired to be baptized. One had been sick for eight months. One of our granddaughters also was baptized. This was north of Lee R' ver about ten miles. We had an enjoyable meeting, and our brother's household rejoiced greatly and we felt like Peter,—that it was good to be there.—*Jacob Mitchell, Saline City, Ind., May 25.*

Greene, Iowa. Our love feast, now in the past, was attended by several brethren and sisters from a distance. Ministering brethren were Bro. Broadwater, from Minnesota, and brethren Hanswalt and Pile from Franklin County. They gave us the Word of God in its simplicity and purity, and we hope it will long be remembered. Two souls made the good confession and were baptized. We pray that many more may follow their example before it is too late, and may we all try to be more faithful, ever following in the path of our Blessed Master.—*Lonie Aurand, May 28.*



**Pine Creek Church, Ill.**—The members of the Pine Creek church enjoyed the feast of love held May 29 and 30. Brethren George Hopwood and J. Kurtz Miller, from Iowa, and John Eisenbise, from Kansas, were with us; also a number of brethren from adjoining churches. At 9:30 A. M., we had a children's meeting. One was baptized during the meeting. Our Sunday schools have increased much in numbers and interest this spring, which may be attributed to having Sunday school every Sunday morning.—*John Heckman, Polo, Ill., May 31.*

**Lewistown, Pa.**—The brethren and sisters of the Dry Valley congregation arranged to preface their love feast services, which occurred on Friday evening, May 24, by a week's series of meetings, conducted by their home ministers. Four persons were added to the church by baptism. Eld. James R. Lane and Spencer S. Baver assisted in the love feast services; also Bro. Stoner, of Huntingdon. Our much respected and loved elder, William Howe, on account of sickness, was unable to attend the Communion meeting for the first time in forty-six years. On account of the interest manifested, the series of meetings are being continued another week. The church here maintains a flourishing Sunday school and Bible class.—*Barbara M. Hanawalt.*

**Rockingham, Mo.**—We held our love feast at the Rockingham church, Saturday, May 25. The attendance of the members was not so good as at some of our former meetings, there being a few over one hundred at the tables. There were enough people outside to have filled the entire house, so it was necessary that the doors be guarded when the house was comfortably filled. This added much to the good order that prevailed at this meeting and another cause for good order was that we began earlier than usual, having commenced washing feet more than an hour before sunset, but when we "sang a hymn and went out" it was dark. Eld. J. E. El-nberger officiated. One sister nearly eighty-eight years of age sat in her easy chair by the tables.—*J. H. Shirkey, May 27.*

**Grundy County Church, Iowa.**—The annual visit meeting of the above-named church was held May 18, 1895. Eld. Johnson, of Garrison, Iowa, presided over the meeting. The report of the visiting brethren indicated that the church in general is in love and union. Bro. Johnson tendered his resignation as elder at this place. This was considered by the church, but the decision was to retain him. I trust that we all may labor as harmoniously together in the future as we have in the past. Bro. Charles Garner was chosen to represent this church at Annual Conference. Our Communion meeting was held last Saturday. About one hundred communed. A marked feature of the meeting was the good order which prevailed.—*Alda E. Albright, Eldora, Iowa, May 29.*

**Neosho Church, Kans.**—May 25 was our quarterly council. We met at the home of our elder, Bro. Sidney Hodgden, as our churchhouse is in ashes. It was burned on the night of the 21st. The cause of the fire is unknown. Insurance, \$600. We decided to build again on the same lot. The Ministerial Meeting of the Southeastern District of Kansas is to be held here this fall. We hope, God willing, to have another house of worship by that time. We also decided to have preaching the second and fourth Sundays of each month and Sunday school each Sunday in a schoolhouse. We have an evergreen school. The loss of our churchhouse is to us a heavy one, as we are all poor in this world's goods, but, we hope, rich in the faith of our Master.—*Mary Kester, Galesburg, Kans.*

**Huntington, Ind.**—May 25 occurred our love feast, the first meeting of the kind ever held in the city. It was largely attended, both by members and spectators. About two hundred communed and not near all could get to the tables. The house was crowded to its utmost capacity, and it is estimated that fully two-thirds of the people could not so much as gain an entrance. The order was exceptionally good. Many good impressions were made, which, we think, will be for the conviction and conversion of many souls. Bro. Joseph Spitzer officiated. Brethren Gorman Heeter, Dorsey Hodgden, — Bollinger and Joseph Leedy were also present. Our Sunday school is still growing in attendance and interest.—*D. H. Snouberger, May 29.*

**Dickinson, Pa.**—The members of the Upper Cumberland church, Cumberland Co., Pa., held their Communion on Tuesday, May 18. Large attendance, and beautiful weather, and able speakers combined to make this meeting one long to be remembered by those who took part in it. An election was held for a deacon. The lot fell upon our worthy brother, John Edward Hollinger, son of Eld. Jacob Hollinger. Our brother, with his companion, was duly installed into the office by Bro. U. S. Our congregation seems alive to the work before it. We have three large, active Sunday schools each Sunday in our different places of worship, all in a prosperous condition. During the last year a new house of worship was built in our District at Jacksonville, where meetings are held every two weeks, and Sunday school each Lord's Day. May the good work continue!—*John L. Willam, June 1.*

**Wichita, Kans.**—May 11 Bro. Sharp, principal of McPherson College, and Bro. Dettler, of Nickerson, paid the Fairmount church, at Wichita, a very pleasant and acceptable visit. Bro. Sharp preached for us on the evening of his arrival in the city, setting forth the true Gospel, which was well expounded in its simplicity and power. In his conclusion he announced for the following evening that in his object lesson he would show that Christ did not observe the Jewish passover on the night of his betrayal. He drew a distinct line between the Supper and the Communion of bread and wine. Our newly-bought churchhouse is conveniently located one and a half miles northeast of the business part of the city on the Fifteenth Street car line. Hereafter it will be known as the Fairmount Brethren church. An invitation is extended to any of the brethren, passing through the city, to visit the church, as members live near the house.—*David H. Miller, 1000 North Lawrence Avenue.*

**Ottawa Church, Kans.**—May 25 we held our regular quarterly council. Considerable business was transacted harmoniously. Since our last report, about seven months ago, fifteen members have been added to our number by letter. Bro. S. Weaver and family, of Barton County, Kans., and Bro. D. S. Olapper, a minister and his family, formerly of Pennsylvania, have located in the city. They add much to the interest of our church work. Our Sunday school has not only lived through the winter, but has prospered and is growing in interest. We rejoice in the goodness of our Heavenly Father, yet mingled with our rejoicing is a strain of sadness as we remember that we have within the past three months buried two of our dear sisters. Sister Ulery will be especially missed from our little band of workers. She rests from her labors, while we toil on. O may we, one and all, keep the armor on until the dear Master shall call us, one by one, to a higher service!—*Fanny Morrow.*

**Shannon, Ill.**—May 12 Bro. Jacob Witmore began meetings with us, which he continued until the evening of May 28, when the meetings closed. Bro. Witmore held forth the Word with no uncertain sound. The children of God found many crumbs and, we trust, will assimilate the food into their life. Sinners were made to feel that all is not well, but yet chose to live in sin for the present. One has promised to be ready soon to unite with the people of God. Others are seriously considering the matter, and we hope ere long many will turn. We invoke the blessing of God upon all good resolutions.—*D. Rowland.*

**Appanoose, Kans.**—The members of the Appanoose church, Franklin Co., Kans., met on the evening of May 18, to celebrate the death and sufferings of our Savior. The meeting was well attended by both members of our own district and adjoining districts and our ministerial help was well supplied, there being sixteen ministers present, and one hundred and eighty-eight members surrounded the tables, while Bro. C. M. Yearut officiated. One young sister was received by baptism the evening of the Communion. Good order prevailed during the services, while the brethren surely did justice to the occasion in showing our Scriptural reasons for observing the ordinances as we do. We met next day at nine A. M. for song service and ten A. M. for preaching, when the brethren preached to a large and attentive congregation. Bro. Yearout remained with us a few days and preached five evenings for us. His duty then called him to other fields of labor. Although no immediate results were manifest, we feel that the church was much built up and lasting impressions were made, and we trust it will at least be as bread cast upon waters, to be gathered not many days hence.—*James T. Kinze, Centropolis, Kans., May 27.*

**Spring River Church, Mo.**—Our quarterly council was held May 20 with but little business to attend to. What business came before the meeting was adjourned, we presume, satisfactorily to all present. Our Sunday school moves along nicely, considering our lack of conveniences. We use the New Testament and the Sunday-school primer for the little folks, and the Brethren's Hymn Books and Hymnal for song service. Why some members are so opposed to the use of the Brethren's Sunday School Song Book and claim that the Brethren's Hymn Book can only be used, we are not able to understand. Surely they can not have the same feeling and sympathy for the little and young people that they have for the older ones! To day, after our Sunday school dismissed, we all went to hear a minister of another denomination preach. His text was John 3:7, "Marvel not that I say unto thee, Ye must be born again." But he forgot to tell just how it is done, never referring to the passage after reading it. Three were baptized, as they called it, by pouring,—a rite that I had never witnessed before. The administrator said he gave the applicants their choice to be baptized in the house or go to the stream. They preferred the house. He acknowledged that going down into the water was his choice. He also acknowledged that John and the Savior, Philip and the eunuch went down into the water, yet he says no form was given. But we think the Savior opened the way for us, and it seems to us so plain that none should be mistaken. No one has need of being in the dark, in a land of Bibles like ours. Let us only pray for more light. Thursday last, in Carthage, while playing in the barn with matches, two little children, aged two and four years, set fire to the barn, which, with a large dwelling, was consumed, the children perishing in the barn.—*John K. Shively, Avilla, Mo.*



**White Church, Ind.**—To-day was our council preparatory to our love feast, which will be May 29, and also our quarterly council, it being so near the regular time. There was considerable business to attend to, but all was adjusted pleasantly. We decided to have our harvest meeting Aug. 18 and our fall love feast Oct. 24. One has been baptized since my last report and one called to her long home. She was buried last Sunday. We have a good Sunday school.—*Mary E. Harmsen, Kirkpatrick, Ind., May 22.*

**Tonkawa, Okla.**—Our address is changed from Arkansas City, Kans. to Tonkawa, Kay Co., Okla. We wish all ministering brethren traveling south to Oklahoma would stop with us and give us some meetings. Our people are starving for the Bread of Life and the Truth as it is in Jesus. We would very much like for some ministering brother to locate with us here. We have a good country and cheap claims. All letters accompanied with stamp will be cheerfully answered.—*Joseph S. Masterson.*

**Pipe Creek Church, Ind.**—Our council-meeting was held May 17, preparatory to holding our love feast. Not much business came before the meeting and was all disposed of pleasantly and in order. One sister was reclaimed who had been away from the church eleven years. The ceremony was solemn and impressive. May 23 our Communion was held. A very large crowd was present from this and adjoining churches and the order was good, considering the large attendance, and all seemed to enjoy the services, as is usual on such occasions. Bro. Levi Holsinger, of Ladoga, Ind., officiated.—*W. B. Dailey, Peru, Ind., May 24.*

**Walnut Valley Church, Kans.**—May 13 Bro. Bradley came to our town and gave us two good sermons, when Bro. Geo. E. Studebaker came to us and stayed till the 25th, giving us in all twelve grand sermons. There are five members here fifteen miles from the church and we were made to see our duty plainer than ever before. The attendance was small on account of our town having so much going on of a worldly nature. A goodly number of the members came from the church fifteen miles away, and were made to rejoice at the privilege of hearing Bro. George, as he handles the Scriptures with power. He went from here to Santa Fe.—*Eugenia Kuhn, Hoisington, Kans., May 25.*

**Accident, Md.**—In your issue of the GOSPEL MESSENGER, of May 14, 1895, there appears a letter written by me in reference to the immersion of a young man by the name of Jacob Mosser, who died a few days thereafter. In this letter I stated as follows: "Our State's Attorney is a busy-body and anxious for the spoils of his office, and I think is spreading these misstatements." I called upon the State's Attorney to-day, and found that what I stated as above in reference to him is false and that I have done him a very great injustice by stating such a libel in reference to his character, both as a public officer and a private citizen, and as I am always willing to apologize for doing wrong, I hereby desire to state through the pages of your journal, in which said publication appeared, to retract said statement and say that the same was false and libelous in reference to said State's Attorney and I hereby offer a public apology for making any such statement in reference to him, and hope you will do me, as well as himself, the justice to publish this retraction. And I find further that the statements attributed to him originated with other people, who called upon him as a public officer, in reference to the above matter, and which was the cause of my writing the above statement.—*James W. Beeghly, May 25.*

**Wooster Church, Ohio.**—The members of the Wooster church met in quarterly council May 25. All business which came before the meeting was disposed of in a Christian manner. The members decided to have their Communion June 20, at Bro. A. J. Heestand's, one mile west of Smithville. All are invited to attend. Our Sunday school is progressing nicely this summer. We are using the Brethren's literature entirely this summer.—*Maria Runkle, Weilersville, Ohio, May 26.*

**Mountville, Pa.**—Our love feast was held May 22 and was very largely attended. The house was filled and enough people were outside to fill it twice more. 8x were added to the church by baptism on the 22nd and six by letter. The ministerial force was well supplied, more being present than could have the privilege to talk. We now have a membership of two hundred and fifty-six. We lost seventeen by emigration and received thirteen by moving in this spring,—a net loss of four through emigration.—*H. E. Light.*

**Frankfort Church, Ohio.**—May 16 we held our council-meeting. The business passed off in love and in the fear of the Lord, to the satisfaction of all. On May 17 we held our love feast. It was a feast to the soul and one long to be remembered. The brethren and sisters from Circleville, Jeffersonville and Washington C. H. met with us and we all rejoiced together around the table of the Lord. The officiating brethren were Henry Franz and Jonas Horning. There was also a very large crowd of spectators, but the best of order prevailed.—*John C. Jones.*

**Slate Creek Church, Kans.**—The Slate Creek church met in quarterly council May 4. Our elder, Bro. Henry Brubaker, presided. A good deal of business came before the meeting, but all was disposed of in a Christian-like manner. A number of certificates of membership were granted. Among them was one to Bro. J. R. Leatherman. This leaves us with only one minister (Bro. Jacob Trexel), and he is getting old. We have a large congregation (about 115 members), and need help in the ministry. Should any minister wish to change localities, we would be pleased for him to come and see us.—*Jacob Funk, Conway Springs, Kans., May 26.*

**Brownsville Church, Md.**—We held a semi-annual love feast according to announcement, May 25. There being meetings of the same kind in two of the adjoining congregations, ours was not as large as some previous meetings, but to say we had a most pleasant meeting is hardly sufficient. The order was very good throughout the entire evening and most of the time a profound silence prevailed. The preaching was of the best, and there seemed to be nothing to mar our pleasure save the thought of what it cost and our own unworthiness, and our sympathy for absent loved ones. I fear we too soon forget the sorrowful events that followed the last supper. Eld. O. G. Lint, of Meyersdale, brethren J. A. Bricker and D. Victor Long, from the Manor church, were with us and did some excellent preaching. Bro. Lint officiated and did most of the preaching. Bro. George B. Holsinger, of Bridgewater, Va., was with us and gave us some choice music. Bro. Lint remarked that it was one of the most pleasant and orderly meetings he ever attended and I am sure it was to us.—*Geo. W. Kautzel, May 27.*

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**BARNHART.**—Near Junta, Va., May 16, 1895, sister Emily Catharine, wife of Eld. Jeremiah Barnhart, of the Black Water congregation, Franklin Co., Va., aged 37 years,

11 months and 9 days. Sister Emily united with the Brethren church while young and was a consistent member until death. She leaves a husband, four children and many relatives and friends. Funeral at Bethlehem church, near the place of burial. A number of ministers were present on the occasion. Text used, John 14: 1-3. *GEORGE BOWMAN.*

**KORN.**—In the Black Swamp church, Ohio, May 10, 1895, from a congestive chill, friend George Lenard Korn, aged 21 years and 4 months. He was united in matrimony with Clara Freidline Dec. 4, 1893. He leaves a wife and his baby, Vesta. Funeral services were conducted by Eld. S. M. Loose. *WILLIAM E. GARNER.*

**DONELSON.**—In the bounds of the Maple Grove church, Wood Co., Ohio, May 10, 1895, friend Amanda Donelson, aged 55 years, 2 months and 24 days. She leaves three sons and three daughters. Last winter when Bro. Shroyer was here preaching she was sick. He visited her and her desire was to come to the church, but she never was able to be received. Services by Bro. David Lytle, from Gal. 6: 7, 8. *SARAH J. PRICE.*

**ANERE.**—In the Berrien congregation, Mich., May 14, 1895, sister Maria Anere, aged 61 years, 10 months and 22 days. Funeral services conducted by the writer, from Job 38: 17. *ELI ROOSE.*

**HAWK.**—In the Beaver Dam church, Ind., May 22, 1895, sister Lydia Susan Hawk (Diller), aged 52 years, 5 months and 12 days. She was married to Aaron Hawk, Aug. 13, 1863, in the State of Ohio. To this union four children were born. She leaves three sons and one daughter. She has been a member of the German Baptist church about a year. *EDWARD WARREN.*

**LITTLE.**—In the Pipe Creek church, Miami Co., Ind., May 23, 1895, sister Emeline Little, aged 73 years, 1 month and 15 days. The deceased was born in Montgomery County, Va., and emigrated to Indiana in 1835. She was united in marriage to William H. Little in 1842. He departed this life March 1, 1856. To this union were born eight children, of whom two sons and one daughter remain (the latter being the wife of Eld. D. P. Shively). Sister Little united with the Brethren about twenty-five years ago and lived a faithful Christian life. Funeral services conducted by Bro. Frank Fisher. *W. B. DAILEY.*

**CUDNEY.**—Near Tyner, Marshall Co., Ind., May 23, 1895, sister Mary, wife of Samuel Cudney, aged 35 years, 10 months and 5 days. She was a member of the Brethren church, faithful and true to her calling, till death. Funeral services by the writer, assisted by Bro. Wogmans. *JACOB HILDEBRAND.*

**BROWN.**—Near Hampton, Adams Co., Pa., May 20, 1895, Esther Madilla, daughter of Bro. David and sister—Brown, aged 5 years, 8 months and 26 days. Interment at Mummer's meetinghouse on Ascension Day. Services by brethren O. V. Long and D. H. Baker. Little Esther was a very bright and diligent pupil. By her death both school and teacher sustain a great loss. *W. W. EISENHART.*

**KINSEY.**—At his home in Fremont, Ind., May 9, 1895, Bro. John Kinsey. He was born in Lancaster County, Pa. He united with the German Baptist church in 1830 and ever since has been following in the footsteps of his Master. He leaves six children. Funeral conducted by Eld. M. C. Sholtis. *C. R. SUTTON.*

**LONG.**—At his home, in Decatur, Nebr., May 11, 1895, of pneumonia, Bro. Benjamin Long, aged about 60 years. Deceased was born in England and immigrated to America with his parents when fifteen years of age. He was married at the age of thirty, and finally located near Decatur. He was the father of ten children, eight of whom are living. He united with the Brethren Feb. 7, 1891, and has since lived a devoted Christian life. The funeral services were conducted by Bro. C. Light, assisted by Bro. L. J. Redding. *J. C. HIMLER.*

**HARNISH.**—In the Ozawkie congregation, Kans., April 10, 1895, sister Barbara, wife of Elias Harnish, aged 52 years, 8 months and 13 days. On Sunday, April 7, she drove one mile to the place of meeting. On reaching her place in the house of God she complained of feeling bad. The physician was called to her aid but to no avail. Her trouble resulted in a severe stroke of paralysis. About all she had to say was, "I wanted to come to church once more." She had had two strokes before this one. Thirty years of her life were spent in the vineyard of the Lord. Thus a good mother, a loving companion and a devoted Christian passed away. She leaves six children and a husband. Funeral services conducted by brethren A. Puderbaugh and J. A. Root. *H. L. BRAMMELL.*

**ROBINSON.**—Near Roanoke, Ill., May 25, 1895, sister Mary Robinson, aged 73 years, 1 month and 1 day. Her husband, J. S. Robinson, preceded her about seventeen years. Sister Robinson was a faithful and consistent member of the church for many years. The funeral was conducted by the Brethren, from 2 Cor. 5: 5. *THOMAS KEISER.*



**HARDMAN.**—In Missouri Valley, May 6, 1895, of dropsy of the heart, friend Robert, son of Bro. John and sister Rhoda Hardman, deceased, formerly of Hagerstown, Ind., aged 46 years, 3 months and 17 days. He leaves an aged father, two sisters, one brother, two sons and one daughter. His wife preceded him about fourteen years. Funeral services by the writer.

SAMUEL SCHLITMAN.

**WISE.**—In the Yellow Creek congregation, Elkhart Co., Ind., April 22, 1895 sister Sarah, wife of Jacob Wise, aged 58 years and 4 days. She was married to Jacob Wise Jan. 28, 1858. Both united with the church the same year. She was born and raised in the above-named district and was a consistent member of the church for about thirty-seven years. Her education was somewhat limited; however, she was a mother to the church in helping to manage the duties devolving upon the sisters. She was a charitable giver, as well as liberal to all the wants of the church, and one of the first sisters to make an offer in behalf of the Denmark mission. She was a zealous worker for the missionary cause. To the poor she lent a helping hand quite frequently, never turning persons away hungry. She was the mother of three children, all of whom are married and, together with their companions, are members of the Brethren church. In her death her husband loses a loving companion and the children a kind and helpful mother. Her last words to her children were, "Bring up your children plain; be kind to the poor; and help the church to labor more against pride." Services by elders J. H. Miller and John Mezier.

IRVIN S. BURNS.

**SHANK.**—In the Falling Spring congregation, Franklin Co., Pa., May 9, 1895, sister Anne E. Shank (nee Royer), aged 58 years, 4 months and 1 day. In the death of sister Shank the church has lost a strong pillar, the husband a faithful wife, the children a loving and kind mother. She was a member of the church for many years. Funeral improved by the writer, from Rev. 14:13. Interment at Price's church, near Waynesboro, Pa.

**ARMSTRONG.**—In the bounds of the Falling Spring congregation, Franklin Co., Pa., May 19, 1895, sister Mary A. Armstrong, aged 47 years, 2 months and 23 days. She had been a member of a church for a long time. When it dropped some of its practices, she said, "I want to go where I can obey the Master in all his requirements; and just five weeks prior to her death she and her husband were baptized by the writer. She was a devoted mother and was loved by all. She leaves a husband and ten children. Funeral improved by the writer, from 2 Samuel 14:14. Interment at Brown's Mill.

WM. A. ANTHONY.

**STEELE.**—At the home of her daughter, Mrs. Samuel Ake, in Bedford, Pa., April 30, 1895, of paralysis, sister Fannie, wife of Solomon Steele, aged 81 years, 2 months and 6 days. She leaves two daughters, six sons and one aged sister, sister Susan Brumback, of Hagerstown, Ind. Interment in the Yellow Creek cemetery. Funeral by brethren Wm. Ritchey and J. B. Fluck, from Rev. 14:13.

ELIZA HERSHARGAR.

**GARMAN.**—In the Keuka church, Putnam Co., Pa., May 2, 1895, sister Magdalene, wife of Bro. John Garmann, quietly passed away at the ripe age of 74 years, 11 months and 19 days. The deceased was a very pious and exemplary sister. She was always in her place in the sanctuary when her health or circumstances at all permitted. On April 9, by her request, she was anointed with oil in the name of the Lord by Eld. A. Hutchison and the writer. Funeral services improved by the writer, from Rev. 14:13.

E. J. NEHER.

**COOK.**—In the bounds of the White church, Ind., May 17, 1895, of cancer, Christiana Cook, aged 49 years and 20 days. She suffered untold agony, but bore it without a murmur. Funeral last Sunday, by Bro. D. C. Campbell, from Rev. 22:14.

MARY E. HARMESON.

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## Announcements.

### LOVE FEASTS.

June 12, at 1 P. M., Camp Creek church, Ind.  
June 13 and 14, at 1 P. M., Hickory Grove, Ill.  
June 13 and 14, Woodland church, Ill.  
June 12, at 5 P. M., Elkhart Valley church, Ind.  
June 15 and 16, at 2 P. M., Sterling, Ill.  
June 11, at 4 P. M., Yellow River church, Ind.  
June 15, at 2 P. M., Roanoke church, La.  
June 13, at 1 P. M., Silver Lake church, Neb.  
June 15, at 3 P. M., Abilene church, Kans., at Burlington 5, 2 miles east and 1 mile north of Gypsum City, Kans.  
June 15, at 10 A. M., Springfield church, Ohio.  
June 15 and 16, Indian Creek church, Iowa.  
June 15, at 5 P. M., La Porte church, Ind.  
June 15 and 16, Pleasant Prairie church, Iowa.  
June 15, at 10 A. M., Middle Creek church, Iowa.  
June 15, at 10 A. M., South Waterloo church, Iowa.  
June 15, at 6 P. M., Engle Creek church, Ohio.  
June 15 and 16, at 10 A. M., Wyandott church, Ohio.  
June 15 and 16, at 10 A. M., Boon River, Iowa.  
June 15, at 10:30 A. M., Silver Creek church, Ohio.  
June 15, at 10 A. M., Wabash church, Ind.  
June 15 and 16, Dallas church, Iowa.  
June 20, at 10 A. M., Wooster church, Ohio, at Bro. A. J. Heston's, 1 mile west of Smithville.  
June 22 and 23, New Haven church, Mich.  
June 22, Garrison, Iowa.  
June 22, at 10 A. M., Green Spring church, Ohio.  
June 22 and 23, at 10 A. M., Richland church, Ohio.  
June 22 and 23, Spring Creek church, Iowa.  
June 28, at 4 P. M., Rockton, Pa.  
June 28 and 29, at 2 P. M., Silver Creek church, Ohio.  
June 29 and 30, at 2 P. M., Des Moines Valley church, Iowa.  
June 29, at 4 P. M., Sheldon, Iowa.  
June 29 and 30, Harlan church, Iowa.



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### LOVE FEASTS.

June 12 and 13, Panther Creek church, Iowa.  
June 15, Mt. Zion church, Ohio.  
June 15, at 2 P. M., Ash Grove church, Ohio.  
June 22, at 2 P. M., St. Joseph church, Ind.  
Aug. 30, at 5 P. M., St. Joseph church, Ind.  
Sept. 7 and 8, Syn. ch. church, W. Va.  
Sept. 14, at 2 P. M., Huntington church, Ind.

## A Testimonial from the Red River Valley of North Dakota.

Rev. L. T. Miller writes the following letter:

CLIFFORD, N. DAK., MAY 28, 1895.

MR. MAX BASS,  
Chicago, Ill.:

Respected Friends:—I will write you these few lines to let you know that we are all well, and all the Brethren, as far as I know. Sister Mowan, I am glad to say, has recovered from her severe cold, that she had contracted last winter, while in Indiana. We still like North Dakota. While the winters may be much dreaded by our Eastern and Southern brethren, I will just say, that the winter just passed was very pleasant, though the mercury dropped down to 25 and even 40 degrees below zero. We felt no inconvenience. We had no bad storms or blizzards. Then the beautiful spring, the many sunny days and the pure atmosphere overbalance all the rest. We must say, the longer we are here, the better we like it.

Crops look well. Old settlers say we never had a better prospect for good crops. Brethren who moved here this spring are all well pleased. In our neighborhood we now have forty members, among them four ministers and two deacons. We expect soon to organize, here in the Valley. Brethren who contemplate changing their location should see our country, and the chances offered to our brethren, of buying land in the Red River Valley. You can buy farms on the crop payment plan, without a dollar of money to pay down. All you need is to have your teams and machinery, and money enough to keep the family a few months, till you can raise a crop.

Renters in the East, especially, should take advantage of this great opportunity. Come and see for yourself. It is the most beautiful country I ever saw. L. E. MILLER.

Brethren desirous of obtaining information about North Dakota, its opportunities, soil, climate, etc., are invited to write to MAX BASS, 220 SOUTH CLARK STREET, CHICAGO, ILL.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., JUNE 18, 1895.

No. 25.

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THERE will be a feast in the Washington church, near Warsaw, Ind., June 21, commencing at 10 A. M.

BRO. M. M. SEEBECK, of Cedar Rapids, Iowa, has been with us some days. He preached for us in the Chapel last Sunday morning.

BRO. C. P. ROWLAND recently held a series of meetings in the Pleasant Prairie church, Iowa. There were five accessions by baptism.

WE are just in receipt of a card, stating that Eld. John S. Snowberger, of Holyoke, Colo., died May 25. We are promised a further notice of his death.

THE Brethren at Round Mountain, Ark., seem to be making progress. Six recently applied for membership. They report an excellent love feast, and are very hopeful for the future.

ANY one knowing of members living at Leavenworth, Kans., will please send name and address of such persons to Bro. G. H. Lutz, care of Missouri & Kansas Telegraph Co., Leavenworth, Kans.

A COMMUNICATION from Bro. J. H. Shirkey, of Rockingham, Mo., suggests that much disorder at love feasts might be avoided by beginning earlier in the evening. We should not depart from the Gospel order of having the Lord's Supper in the evening however.

Our printers are now at work on the Full Report, and it will be brought out as soon as possible. It will probably be as complete and as interesting as any report that we have yet published. The speeches were generally well delivered and the arguments were presented in a way that they will be easily comprehended. Some of the important subjects were discussed with great thoroughness. The Report should be read by thousands of our readers that they may be kept the better posted on the work of the Annual Meeting. Price, 25 cents, or \$2.50 per dozen. Send in your orders at once, that the work may be mailed to your address as soon as it comes from the press.

BRO. F. P. CASSEL, of Montgomery County, Pa., and several others in company, gave us a very brief call last week. We greatly enjoyed the call, and only regret that they could not spend more time with us. They went from here to Lanark.

SISTER MARY M. COX of Sweet Springs, Saline Co., Mo., desires to obtain information in regard to the climate, products, etc., of North Dakota, and prefers to have the opinion of those of our members who have been there for some time. We trust that some one will comply with the request of our sister.

JUST a little too late for this issue, we received, from Bro. I. D. Parker, some encouraging news concerning mission work in Northern Indiana. It will appear next week. The Brethren in that District are learning the importance of supporting men in the field, while they devote all of their time and talent to the work intrusted to them. Bro. Parker also reports one more accession to the church at Elkhart.

WITHIN a few days after this issue reaches our readers, we will be prepared to fill orders for the Minutes of the late Annual Meeting. Enough copies should be ordered to place one copy in each family where there are members. It is customary for the Clerks of State Districts to ascertain the number of copies needed in each congregation, and order them sent direct to the churches at the rate of two cents per copy. Single copies are five cents per copy.

LAST Sunday evening Bro. G. J. Fercken preached his farewell sermon in the Chapel at Mt. Morris, and left for New York the next day. At New York he is to meet his wife and two children, who have been spending some months in North Carolina, and on the 19th set sail for Asia Minor, expecting to open up a mission in Smyrna, the seat of one of the Seven Churches of Asia, mentioned by John in Revelation. We may have more to say of this important mission later on.

OUR Sunday-school *Quarterlies* for the third quarter are now ready, and orders will be filled as fast as they come in. The lessons are well selected and well arranged, extending in the Old Testament from the giving of the Ten Commandments at Mount Sinai until the Children of Israel are settled in the Land of Canaan. No one can pursue this line of study without becoming greatly interested, and receiving much valuable information that will prove useful all through life. In order to understand the New Testament properly, one should have a good knowledge of the Old Testament, and for that reason the Sunday school lessons should be studied with the greatest care. Schools that have not yet seen our Sunday school helps, should send for samples. We are gradually improving them, and mean to improve them still more as time goes by. Those who use the *Juvenile Quarterlies* will find quite an improvement over the past issues. For prices, see the advertising department in this issue.

IN reply to repeated inquiries, we again state that contributions for sister Alice Boone's mission work may be sent to her at 183 Hastings St., Chicago.

UNTIL the 19th Bro. D. L. Miller may be addressed at New York, in care of the "International Navigation Co., No. 6 Bowling Green, Outgoing Steamer Paris." After that his permanent address, while in Europe, will be "Ludgate Circus, London, England, care of Thomas Cook & Son." We have not space in this issue to say more concerning Bro. Miller's important trip. He and his wife will be accompanied by Bro. H. B. Brumbaugh and others. We shall have more to say next week.

## ANNUAL MEETING NOTES.

Sunday, June 2

So far as large crowds are concerned, Sunday is the greatest day of our Conference. This was no exception. People came from all parts of the country and the city. At the morning service the large tabernacle was densely packed, and not a fourth of those on the grounds could be accommodated. By the middle of the afternoon, there were probably 25,000 people inside of the Park. The very best of order was maintained. We never saw a more quiet collection of people.

The weather was warm throughout the day, and at times the dust made it a little unpleasant.

BRO. JAS. A. SELL preached at the morning services in the Tabernacle. He had a good hearing, and his discourse was well received.

AT 3 P. M., BRO. S. Z. SHARP delivered a well-arranged discourse to a very large assembly.

BRO. I. N. H. BEAHM preached in the evening. He, too, had a good hearing. It was probably the largest assembly that he ever had the pleasure of addressing.

A number of the city pulpits, both morning and evening, were filled by the Brethren. By request, each one at the morning service had for his subject, "The Faith and Practice of the Brethren." We were at the First Methodist church, and better attention could not have been desired. All of the ministers speak very highly of the kindness shown them by the pastors and people of the different churches.

Most assuredly do the pastors of these churches deserve the thanks of our people for their kindness in offering our ministers the use of their pulpits. We trust the truths presented and impressions made will result in great good.

Those having charge of the restaurants and dining hall, were sorely pressed to properly accommodate the people desiring meals, but they proved equal to the emergency.

Days like this always test the plans of the Committee of Arrangements. But everything passed off pleasantly, and we heard no complaining whatever.

The Committee of Arrangements is composed of David Vaniman, Foreman, Wm. Landis, Secretary, Isaac Shively, H. H. Harnley and S. S. Brubaker. Their plans were well matured,

[Concluded on Page 392.]



## ESSAYS

*Study to show Christ's approval and God's reward; that needs not be assumed, rightly dividing the Word or Truth.*

### "FOR PEOPLE WILL TALK."

You may get through the world, but 'twill be slow,  
You'll listen to all that is said as you go;  
You'll be worried and fretted, and kept in a stew,  
For meddling tongues will have something to do,  
For people will talk.

If quiet and modest, you'll have it presumed  
That your humble position is only assumed;  
You're a wolf in sheep's clothing, or else you're a fool;  
But don't get excited—keep perfectly cool—  
For people will talk.

And then if you show the least boldness of heart,  
Or a slight inclination to take your own part,  
They will call you an upstart, conceited and vain;  
But keep straight ahead—don't stop to explain—  
For people will talk.

If threadbare your dress, or old-fashioned your hat,  
Some one will surely take notice of that,  
And hint rather strong that you can't pay your way,  
But don't get excited, whatever they say,  
For people will talk.

If you dress rather neatly, don't think to escape,  
For they criticize then in a different shape;  
Your ahead of your means, or your tailor's unpaid;  
But mind your own business—there's naught to be made—  
For people will talk.

Now, the best way to do is to do as you please,  
For your mind, if you have one, will then be at ease.  
Of course you will meet with all sorts of abuse;  
But don't think to stop them—it ain't any use—  
For people will talk.

### THE CHRISTIAN'S CROSS.

BY D. H. WEAVER.

"If any man will come after me, let him deny himself and take up his cross and follow me."—Matt. 16: 24.

To the success of the Christian in his warfare against "the world, the flesh and the devil," two things in this text are indispensable,—to bear his cross and follow Jesus, his leader. It is necessary to the success of any army that each soldier should bear his own burden and be obedient to, and follow, his commander. It is the will of our Heavenly Father that his adopted children should each have a cross and bear it manfully himself.

We must "lay aside every weight and the sin that doth so easily beset us,"—not the cross; that is not a weight to hinder us in the warfare. The cross will never beset us in the direction of Christ. It will never present one barrier in the way Christ went. But if we bear it as we should, it will beset us in the direction of the world, and while it may not impose an insurmountable barrier between us and the world, it will nevertheless prove a protection against the world's allurements.

The weights and sins Paul speaks of, all beset in the way Christ went and push towards "the world, the flesh and the devil." The Christian's cross is an opposite force, and draws towards Christ, the Spirit and heaven.

We used to hear much talk about the Christian's cross, about taking up our cross. It used to be a popular theme of the pulpit, but the subject is now almost dropped. We hear but little about our cross now. I suppose the reason is because we carry such a small one. We hear more now about the cross Christ bore, and we seem willing that he should have borne a very heavy one, but we prefer to have ours very light; and if it gets too heavy, we will cut it down or drop it. I have no objection to our making our cross as light as possible if we don't have to cut off part of it or drop it. Christ intended it should be light. "My yoke is easy and my burden is

light." We may make it light by carrying it faithfully. By never dropping it for a moment, it becomes a second nature to us and we feel uneasy without it. A man may carry a hod of brick until he scarcely feels the weight of it. But let him discontinue the business for a year or two, or carry it only one day in a week, and he will find it quite heavy. Popular Christianity is losing sight of the real meaning of this text. Some seem to think a small piece of silver or gold an inch long, made in the shape of a cross, and suspended by a chain from the neck, is all the cross necessary. They try to imagine that that represents the Christian's cross, or the cross of Christ. It no more represents the one or the other than the heathen's idol of wood or stone represents the one true God. Their cross is simply ornamental. Christ's was anything but ornamental. His was a beam of wood that required more physical strength than he possessed, to carry. And the Christian's cross is one that crosses his nature at every turn, and that is why we are so willing to dispense with it.

Dr. Talmage said in an editorial, not many years ago, "The apostles commanded the salutation of the holy kiss, and the early Christians practiced it, but I am glad it has been dropped," and he gave as his reason that "attractive people would find the supply greater than the demand," and added, "I know really good people I should not like to kiss" (I quote from memory). I am wondering if there were 10 attractive people among the early Christians and why they did not find the supply greater than the demand. This amounts to nothing less than an admission of the degeneracy of popular Christianity. Although the apostles commanded it and the early Christians practiced it, Talmage is glad it has been dropped. Why? Too much cross. That is what his reason amounts to, because he says he knows some he would not like to kiss. He whitens his cross down to his own likes and dislikes. Does that leave any part of it for the doctor to carry? But he forgot to tell us who authorized the church to drop that which the apostles commanded and the early Christians practiced.

Christ is our example in this matter of cross-bearing. I believe that is just the reason he was crucified. He might have been stoned; that would have been a much less painful death. But he must be "lifted up" that he might "draw all men unto him" by his heroic example. It has been beautifully said that Socrates died like a philosopher, but Jesus Christ like a God. Ah that his unshrinking example might inspire us with humble courage and true devotion to follow without swerving wherever Jesus leads.

Do we think the only cross Jesus bore was that beam of wood with which he struggled up the rocky side of Calvary? Ah, my brother, that was not the only cross he bore. If you and I could have stood beside him in the garden of Gethsemane where he sweat great drops of blood, could we have heard the groans of agony wrung from his broken heart by our sins, could we have seen the sorrowful, pleading look as he cried, "May this cup not pass from me except I drink it?" we might better understand what Jesus bore for us. Think you it was no cross to him to bear without retaliation or revenge, without murmur or complaint, all the indignities his enemies heaped upon him? And when did he ever turn aside from the one great purpose of his life for any discomfort or suffering? Where did he ever drop one cross or leave one he did not take up and faithfully carry? He came not to do his own will but the will of his Heavenly Father, and all the infernal contrivances of hell could not turn him from that purpose. He came to bring a pos-

sible salvation to a lost world, and the enemy of God and man contested every foot of ground he trod, but he marched right on to victory in the face of all opposition until he conquered the last enemy, death.

"On land or sea, whate'er the cost,  
He came to seek and save the lost;  
For this he hungered, thirsted, sighed,  
Watched, prayed and labored, lived and died."

And he is our example. We are to follow him. But we halt at every little cross to our nature. We throw down one cross after another and cry, "Too heavy."

He tells us to "come out from among the world and be a separate people," "a peculiar people;" Be ye not conformed to this world," but the world is looking at us as being foolishly odd and we cry, "Too much cross."

A lady of a fashionable church once told me she had asked her minister what he thought of the Dunkards. He replied, "They are a good people, but want to be odd from everybody else." I remarked, "You should have told him that the Bible says they shall be a separate and peculiar people. We have heard professors speak of bereavements, affliction, loss of property, poverty and the various struggles and vicissitudes of life, as the Christian's cross. If that is the cross referred to in my text, everybody must bear it—saint and sinner alike,—and that makes it a matter of compulsion. Then Christ need not have made it a matter of invitation. These things are not the cross referred to in my text. It is that which humbles our pride and brings us down to a common level with the lowliest of God's children. "Let the poor rejoice that he is exalted, but the rich that he is brought low" is the standard of the cross. It is that which is contrary to our nature; not what is inevitable; not what we are compelled to submit to; but what we voluntarily crucify within ourselves. It includes the "lust of the flesh, the lust of the eye and the pride of life" within us that we kill, crush out, keep down, through the means God has given us in his Word, that we may "become new creatures in Christ Jesus;" that we may "die unto the world and live unto Christ;" that our life may be hid with Christ in God.

So long as Christ, our example, was in the world, his cross was made heavy by the insults and cruelties of his enemies. But "for the glory that was set before him he endured the cross, despising the shame." He is now seated at the right hand of God. He now reigns in the realms of eternal glory. All power is given into his hands. Our text bids us take up our cross and follow him,—not in his triumph; not yet. We must first follow him through his humility. His path leads by way of Calvary. There is no short cut to reach Olivet. We must go by way of the cross. The time has not yet come when we can triumph over our cross. Our work is not yet finished. That time will come when we have struggled up Calvary. When we have faithfully borne the cross, we may wear the crown. When we have won the race, we may claim the prize. When we have labored through the day, we may enjoy the rest that remains.

There is another thought in the text. "Let him deny himself." Deny himself of what? Deny himself of meeting with his brethren and enjoying their society? No; not that. Deny himself of communion with his God? No; not that. Deny himself of the love and friendship of his family? Deny himself of the society of his neighbors? No; none of that. "Denying ourselves of all ungodliness and worldly lusts."

Self-denial is a part of the Christian's cross. No; it is the cross. But how much of it do we



practice? Brother, sister, of what are you denying yourself? Your pattern denied himself of the glory of his heavenly home and become the lowliest of the lowly. Although owner of the universe, he was born in a manger and had not where to lay his head. He never owned a dollar's worth of this world's goods. He ate the bread of charity and wore the clothes of charity. He spent his life alleviating the sufferings and elevating the spirit and morals of degraded humanity. He went about doing good. Who is following his example? I fear self-denial is turned to self-indulgence. Comparatively, the world is yet in darkness. A very small amount of self-denial on the part of each would send missionaries to every land and build a church in every city.

Brethren, have you heard the Macedonian cry? Have you denied yourself of anything? If not, let us deny ourselves and hearken to our marching orders.

Longmont, Colo.

"GO AND DO THOU LIKEWISE."—Luke 10:37.

BY NOAH LONGANECKER.

ONE of the controverted questions in the time of Christ's nativity was, "What shall I do to inherit eternal life?" A certain lawyer asked Christ this question, tempting him. Christ did not say, "What do you lawyers say about it?" But he said, "What is written in the law? how readest thou?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said unto him, "Thou hast answered right: this do, and thou shalt live." "The lawyer, willing to justify himself, said unto Jesus, And who is my neighbor?" This was another question of much dispute among the Jews and Samaritans. The Jews did not regard the Samaritans as their neighbors. They hated them. They despised them. They had no dealings with them. They cursed them. Their wish was that the Samaritans might have no part in the resurrection. In short, there was a deadly enmity between the Jews and Samaritans. Christ presented a narrative that forced the lawyer to answer his own query contrary to his own teaching.

Of all classes of people, the priest would be expected to administer to the afflicted among the Jews. But no; "He passed by on the other side." The half-dead Jew was left for some one else to look after. The priest had not compassion enough on him to go up near to him. Along comes a Levite, also a Jew. He, however, "came and looked on him," but he also "passed by on the other side." How true of the priest and Levite is the language of Christ,—"they say and do not"! They denied their teaching by their practice. They did not love their neighbor as themselves. But we said that the Jews did not consider the Samaritans their neighbors. They hated, despised, and cursed them. Yet this much hated, despised and accursed Samaritan, in his journey, came where the wounded Jew was, "and when he saw him, he had compassion on him," etc. Luke 10:25-37.

"Which of these three, thinkest thou, was neighbor unto him that fell among the thieves?" Contrary to the teaching of the lawyer, the lawyer was forced to answer, "He that showed mercy on him." The accursed Samaritan had compassion on his most bitter enemy. "Go, and do thou likewise."

This grand lesson is generally applied to Christ and the human family. Christ is the good Sa-

maritan. The wounded and half-dead Jew represents fallen humanity. Christ was hated, despised, and accursed by man. The Aaronical priesthood and the Levitical law could not save us. "They passed by on the other side." Christ, who was hated, despised, rejected and condemned by us, came where we were, and when he saw us in our sins, "he had compassion on us." "Who forgiveth all thine iniquities; who healeth all thy diseases." He is the great Physician of our souls. He established his church where we may all be cared for till he again comes. God will repay us for all that we spend for the fallen. Not a cup of cold water will be unnoticed. To Christ we must all look for our model. He went about everywhere doing good to all the needy and suffering. "There is none good but one, that is God." Good, good, good, GOOD. Anciently God was spoken of as "the good Being."

All that wish to inherit eternal life must "go and do likewise." Our mission in this world is to do good and bless all mankind. We are all mutual and dependent beings. No man liveth unto himself. Each one of us is our brother's keeper. The "strait gate," and "narrow way" are "do unto others as you would have them do unto you." Or, "All things whatsoever ye would that men should do to you, do you even so to them." This is the way to life. If we, like the priest and Levite, shut up our bowels of compassion against the needy and suffering, how dwells the love of God in us? Man has two natures,—body and soul. The body is the lower, the soul the higher nature. "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Man's spiritual, as well as his temporal, wants must be supplied. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." While Christ helped the bodies of the needy and afflicted, he more especially helped their souls. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that are oppressed of the devil; for God was with him." If God is with us; if we have the "unction from the Holy One," let us all "go and do likewise."

When the Samaritans would not receive Jesus, James and John would call down fire to consume them. But not so Jesus. "For the Son of man is not come to destroy men's lives, but to save them." But shortly after this he honors them in presenting the narrative of the "good Samaritan." And not long after this he passed through Samaria and healed one of their lepers. He loved his enemies. "Go and do thou likewise." Probably his most bitter enemies were those who crucified him. And while agonizing on the cross he prayed for his enemies, "Father, forgive them, for they know not what they do." "Go and do thou likewise." Christ's love and mercy were manifested to all, especially to the household of faith. His love was free, universal, and unsolicited. None of us merited his love. Let us go and do likewise.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." "Opportunity" settles the "neighbor" question, and not the person, place, and distance. Now is the time to sow the good seed. Let us all help all who need our help and sympathy, according as we have opportunity. Love will ever seek for opportunity. That is a part of "go and do thou likewise."

There is a world of meaning in the word "seek." Christ came into this world to "seek." When true love prompts us to seek for opportunity to do good, then we may expect a "harvest."

## SEARCH THE WORD.

BY JOHN W. LEEB.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39.

THIS command deserves strict obedience for the following reasons:

First, we are living in a time when the Word is adulterated by the opinions of men, and the adulteration is thrown broadcast as the true Word of God.

Second, in the intense eagerness of humanity to make money, they are thus consuming their time, and forgetting the importance of this command.

Third, we, as a church, profess to take God at his word, not saying this or that is not essential, or that in certain parts it does not mean exactly what it says.

Taking, then, into consideration that we are living among the people described under the first two reasons, I wonder whether we are practicing what we profess with our lips in the last reason. If Christ should suddenly come upon us as he did upon the two disciples on the way to Emmaus, would we be found talking and laboring to his honor and glory? Could we say, "Come, Lord, abide with us?" Or would we have to say that we are unfit for him to be one of our guests? Might it be possible that some would even be so unconcerned as to say, "We would ask you in, but we have not time to entertain you?" "When I have paid off all my obligations and laid by in store for us and our children (probably to quarrel over), then you will be a welcome visitor at my home." The Savior, methinks, would say, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Ah yes! This gives us to understand that we have another life to live,—one that is to last forever and ever, and that this life is a preparation for that. From whom, then, do we get this life? From God, through the Word. How can we get in possession of it? By obeying God. How can we obey Him? By searching the Scriptures and obeying their contents, for they testify of Him.

By searching the Scriptures we find this language: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." John 2:15. Again: "Be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:2.

Taking into consideration our surroundings, we are made to ask whether we are searching with the search-light of truth and trying to eradicate from our hearts, yea, from our bodies, that which is of the world? Or are we saying that we do not believe there is any harm in this or that? Let us not be ashamed to put on Gospel plainness. Let us be bold enough to stand in defense of it and herald it to others. If we love the world we do not possess the love of God. So say the Scriptures which testify of him.

Should Christ come at this time without sin unto salvation, could we say we have studied the Word and obeyed it, and heralded it to others? If in no other way, have we preached by our every-day lives? I hope we would not have to say, "Lord, we hardly thought it necessary to search thy Word, as the ministers are supposed to know the teachings of it and preach it to us." Nor yet should we be of the class which say, "We have been laboring to serve thee, but there were some parts of the Scriptures that we thought did not



apply to us now, as the customs have changed so much. It seemed that your teaching was a hindrance to the cause among the masses." Brethren and sisters, let us not tolerate such as this. Let us obey his Word in spirit and letter from the heart. Let us not deny Christ before a gainsaying world. We cannot carry Christ and the world. We must either be owned by one or the other. Which shall it be?

The Lord says, "Wherefore come ye out from among them and be ye separate." Do not let us leave the time-honored principle of non-conformity to the world, or we must fail to bring about the purpose for which the church was intended. I need only call your attention to religious bodies that have departed from the practice, to awaken you to its awful results. Where is modern Christianity in regard to this question? The answer reverberates by the signs,—gone with the world. I see the fruits of its neglect in other denominations, and, worse, I see them in our own beloved Brotherhood. Let us grasp the evil in its infancy with a death grip, and crush it with all its allurements before it makes its inroads too far and becomes large enough to crush us. Let us not be discouraged when the world scoffs, but rather when they speak well of us. John 15: 18, 19, gives the Christian great comfort in regard to this subject. Read and reread, and then never be ashamed to stand up for Christ and his Word.

What should inspire us to search the Scriptures? The thought that this Word instructs us on our way from earth to glory and gives us the hope of eternal life and the way to obtain the same. What would we think of persons who, having a large estate left them and a will as to how it could be obtained, would lay it upon the shelf and pay no attention to it? Or suppose they read the will and then refused to carry out the requirements in order to obtain the legacy? We would think them very foolish indeed. And well we might. But stop and think for a moment. Christ came into the world, died and left a will or testament, which is his Word (the Scriptures). In this he tells of the estate for us and how we may obtain it. But sad, indeed, it is that so many are laying the will away and keeping it covered up. Some even read it, but are trying to change the meaning so they can gain the estate by a so-called easier way. They are getting a lawyer (the devil) to change the will so they can have their own way in obtaining the estate.

Are we in earnest about our souls' salvation? If we are we will follow the example of the people of Berea, to whom the apostles preached. Acts 17: 11. Then, having searched and found, let us do as exhorted in Jude 3; Philipp 1: 27; 1 Tim. 1: 18, 6: 12; 2 Tim. 1: 13; 4: 7. Let us always be on the watch for the men Jude speaks of, that turn the grace of God into lasciviousness, and deny the Lord God and the Lord Jesus Christ. Let us take God at his word, then search the Scriptures daily, fight the good fight manfully, and receive promised life eternally.

#### FAITH.

BY JAS A. SELL.

"Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11: 1.

FAITH occupies a very prominent place in the Christian system. Paul says, "Without faith it is impossible to please God." The skeptic sneers at this and asks, "Why make such a demand of an intelligent creature? Why not make matters plain and let him act from reason and judgment?"

In our present state and condition in this world, faith enters largely into all our work.

There is scarcely anything in which we engage that has not about it some element of mystery or a looking towards things not seen as yet, and we work on, guided by the star of hope, which is the ground-work of faith, according to the text.

The farmer tills the soil and commits to it his precious seeds and waits for his crop. The whole of the future is concealed, but hope of what the future will bring, prompts the labor and the venture. Faith in the seed, soil, seasons and laws of nature, cause him to wait patiently for the reaping time. The principle here is the same as in the Christian system.

A historical faith is simply believing the record of facts, or occurrences of other days, of which we have no personal knowledge. We have been taught to believe them, and of their correctness we never had any doubt.

A dead faith is simply the consent of the mind without a corresponding action in the life. One text is sufficient to make this plain: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith if it hath not works is dead, being alone.'" Jas. 2: 14, 18.

A true and living faith is a condition of salvation. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16.

Faith differs from credulity in this, that credulity relates to the belief in a something that is reported as a fact, and it is believed when there is very slight evidence or no evidence at all. Faith refers not so much to the present as to the future, not to what are facts now, as to what may be. It is not opposed to a candid and even the most thorough and rigid examination of a subject, and when this is done, there is much that is not realized as yet, and when there is desire, longing and waiting, with a reason to expect, we call it faith. In its full exercise, it gives scope to fancy, hope and the generous impulses which widen the mind and expand the soul and develop its noblest powers.

Upon a certain occasion, two blind men came to the Savior, to be healed of their blindness. "Then touched he their eyes, saying, According to your faith be it unto you." Matt. 9: 29. This text is often applied to all the doctrines and ordinances of the Gospel, in vindication of the idea that our obedience or disobedience to any commandment is predicated upon our belief. Nothing could be more erroneous. It has no authority to sustain it. The nature of faith in the Christian religion forbids it. It would be dishonoring to God to take the liberty with his plan of salvation which this claims. The whole matter would rest upon his faith or lack of it. It makes one man more accountable than another. If one believes the whole Gospel, he is responsible for the whole, and if another believes only in part, he is responsible only in part, as it is "according to his faith." If one believes in the doctrines and ordinances of the Gospel, he must obey them. If he does not believe in them, he need not obey, and suffers no loss, for it is "according to his faith."

This doctrine makes the law of God effectual to the man who believes in it, and also to the one who does not believe in it. It virtually says that there are no fixed truths or principles in the Christian Scriptures, that all depends upon the belief of individuals. If this doctrine be true, happy is the man who believes but little, as he has the less to do and little to account for—just "according to his faith."

Now, evidently, this was not what our Savior meant. There was nothing demanded of the blind men when he used the language referred to. Their cure rested upon their faith. This was the test of it. If they believed they would receive their sight. It was "according to their faith." Our case is different. We are not justified in applying this where obedience to some command is required, or where the test of our faith is obedience. Where the nature of the case so requires, we "show our faith by our works." Faith has no choice. It is not left to select what we want. If it is true and genuine, it is energetic, it prompts to action. "By faith, Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11: 8.

McKee's Gap, Pa.

#### JESUS AS A PREACHER.

BY G. M. THRONE.

"Never man spake like this man."—John 7: 46.

THE Pharisees and chief priests on one occasion sent officers to take Jesus, and when they returned without him they said, "Why have ye not brought him?" The officers answered, "Never man spake like this man." When Jesus closed his marvelous sermon on the mount, it is said that "the people were astonished at his doctrine; for he taught them as one having authority and not as the scribes." Matt. 7: 28, 29. "And the common people heard him gladly." Mark 12: 37. The people generally heard him gladly.

But it is not true that he was universally popular. At the opening of his great sermon in the synagogue at Nazareth, he captured all hearts, "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." Luke 4: 22. But when he told them that no prophet is accepted in his own country, and when he brought forward in proof of the adage the treatment that Elisha and Elieha had received at the hands of their fathers, "All the synagogue were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." Luke 4: 28, 29. When he uttered that series of beautiful parables, they were first astonished at his wisdom, and then they were offended in him. All true teachers have made enemies of those whose opinions and beliefs they have antagonized and swept away. Jesus was no exception. He made bitter enemies and warm friends.

Jesus was a teacher. Every true preacher is a teacher. The people were astonished at the teaching of Jesus. They were not astonished at his gestures, nor at his elocution, but at his teaching, at what he said. Every idea of a preacher must have some form of outward expression, but those who study the forms of great preachers will miss the power altogether. There may be some who have a form of godliness, but have no power of godliness because they have no godliness. It is the thoughts that Jesus uttered that still move the world to-day. Jesus was a great preacher because he was a great teacher.

Jesus had a clear and vigorous conception of thought, which he has given to the world in his teaching. Jesus dwelt in the bosom of God. He was the supreme partner of God in the creation. He was with God from eternity, and did not think it robbery to be equal with him. Jesus knew the Father, and could reveal him. The mind can never express clearly what it does not conceive clearly. The audience can never see



clearly what the preacher himself does not see clearly. Being full of God, Jesus could and did pour him out to the people in his preaching. If there be little of God in the preacher there will be little of God in the sermon. Empty cisterns do not supply water.

Jesus had the power of concentrating his whole inner being on the great thoughts he was speaking to the people. He could dismiss everything from his mind except his subject. Without this no man can be a good teacher. When the preacher's mind wanders, the hearer's mind wanders also. The secret of gaining and holding the attention of an audience is to give the clearest and most intense attention to your subject from first to last. This will hold the unwearied attention of the hearer. Jesus could do that. That is another reason why "never man spake like this man."

Jesus was full of love. His love for God and man was perfect. His ministry was one of love. He was touched with a feeling of the infirmities of his hearers. He had compassion on the multitudes when he saw them as sheep having no shepherd. The poor and the destitute and hungry commanded his tenderest sympathies. He was a man of sorrows and acquainted with grief. He mourned over the dead and the dying. When he spoke he touched men's hearts because his own was first touched. He stirred their emotions because his own were stirred. This is one secret of power over an audience. Jesus knew this secret.

The great apostle of the Gentiles has laid down a great fundamental principle of oratory in these words: "Though I speak with the tongues of men and of angels and have not love I am become as sounding brass or a tinkling cymbal" 1 Cor. 13:1. Preachers must have the love of God shed abroad in their hearts by the Holy Spirit whom God gives to them that obey him, and who ask for that Spirit.

Preachers should learn to weep over Jerusalem. Paul said, "Out of much affliction and anguish of heart I wrote unto you with many tears." 2 Cor. 2:4. But these tears should fall in private. If the minister weeps in public the sympathy and attention of the hearers will be given to the minister, and not to Jesus. He should never do anything that attracts the attention to himself. He must lift up Jesus and keep himself out of sight. If tears and gestures stand between you and Jesus then shed no tears, and make no gestures. Paul's tears were shed in private. The preacher before an audience should be a manly man. His Gethsemane should be in the privacy of his garden. The source of power is in the inner man. The outer man is only the means of expressing what is in the soul. It was divine fullness of the love of God that made it true that "Never man spake like this man."

Rockwell City, Kans.

### "WILL A MAN ROB GOD?"

BY BYRON TALHELM.

THERE are many ways in which a man will rob God, but we shall mention only one.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

In the language of our text, Will a man rob

God? Is it possible that there are any to-day who are trying to get to heaven without doing the will of their Heavenly Father, and teaching men so? Yes, it is true, too true. Thousands of "Christians" are expecting to enter into that rest prepared for the faithful, depending wholly on their plea of sincerity and God's mercy on the judgment day. Awful! When I say "Christian," I mean in its modern sense. In ancient times Christians were "followers of Christ," but now all who profess Christ, whether it be with an "eye single" or a lying tongue, are termed "Christians."

What is the will of the Father? Let us see. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life . . . that the world through him might be saved." Jesus said, "All power is given unto me in heaven and in earth." "He that believeth on him is not condemned: but he that believeth not is condemned already." Do you believe Christ? Do you love him? We shall see. If you do not love him and yet profess to, you are a thief and a liar, a hypocrite, and your condition is a sad one. "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The commands of Jesus are the will,—the plan of salvation. You say you love Jesus, but do not his will. Ah! "thou hypocrite," why callest thou me, Lord, Lord, and doest not the things which I say? You boast of your faithfulness and love for Christ and in the language of Peter say, "I will lay down my life for thy sake," and by your actions serve Satan.

If we love our friends with all our heart, we would do anything for them, especially if they are about to leave us, to go to that better world. If we love our earthly friend so devotedly, how much more we ought to love Jesus, who died for us! "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Oh! Is it possible? Will a man rob God? "Christians" robbing God! You love Jesus? You! And yet you are not willing to hear, teach or practice Jesus' last words on earth.

In the last day those that loved not Jesus shall say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Oh, what an awful time that will be! Many, many will be disappointed. No time for repentance then. Then shall the Lord say, "He that is unjust, let him be unjust still." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." For without is "whosoever loveth and maketh a lie."

You say his commandments,—with one exception perhaps,—are not to us, but were given to the apostles or those that lived prior to Pentecost. Be not deceived. Christ says to his disciples, "Go ye therefore, and teach all nations." This means us too. Teach what? "Teaching them (the nations) to observe all things whatsoever I have commanded you (the disciples)." Perhaps you are thinking that "the narrow way" is getting to be pretty narrow indeed. Yes; it is narrow, "and few there be that find it,"—fewer, perhaps, than many think. The way is narrow, but "his commandments are not grievous." "This is the love of God, that we keep his commandments." Do you love him? Do you expect to enter the pearly gates of heaven, relying upon

God's mercy, or do you think because he saved one thief he will save another?

My heart aches to think of the precious souls that are being led astray by this false doctrine that says one can get to heaven without obeying Jesus and throw away the whole of the four Gospels (except one verse, perhaps, which we are told "is given for all times"). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Woe unto these "false teachers," "perverters of the Gospel." Their doom is awaiting them. The Lord says to them, "Ye have not kept my ways, but have been partial in the law." Yes; your doom God declares in these words: "The Lord will cut off the man that doeth this, the master and the scholar." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

It is no longer, "Will a man rob God?" but how long will they continue to rob God?

### HUMAN FAMILY STATISTICS.

—THE estimated population of the world on Jan. 1, 1885, was 1 500 000 000

—THE microscope shows that the human body is covered with scales, each scale covering 500 pores.

—FIGURES by experts in vital statistics prove that not less than 4 847 500 000 human beings die on our globe each century.

—ONLY six persons out of each 1 000 born live to be 75 years old, and only one out of the same number reaches the century mark.

—HUXLEY'S tables show that the human body is made up of thirteen different elements, of which five are gases and eight solids.

—THE latest anthropological statistics prove that in America the daily, monthly and yearly number of births exceeds the deaths in the ratio of 3 to 1.

—THE average height of man in the United States is 5 feet 10½ inches; in England, 5 feet 9 inches; in France, 5 feet 4 inches; in Belgium, 5 feet 6½ inches.

—VITAL statistics prove that, taking the world over, there are 109 women to every 100 men. Out of every nine sudden deaths reported, eight of the number are men.

—TAKING the world over, there is an average of 1 death and 1½ births per second. Only one-half of all who are born into the world live to the age of 17 years.

"It is not wise to boast of what you are going to do. The possibility is that you may never carry your purposes into execution. There is many a slip betwixt the cup and the lip. Not a tithe of the plans that are formed for great undertakings ever get beyond the tentative stage. When you have really accomplished some worthy thing, it will be time for you to congratulate yourself. But it is not likely that you will then be inclined to esteem your performance at a very high rate. The experiences of life develop modesty and sobriety. After a man has brought an important task to a satisfactory issue, he is usually more inclined to address himself to some fresh enterprise than to waste his time in the contemplation of what he has already done. It is characteristic of high and strong souls to forget the things that are behind and to press forward to those that are before."

THE kind of preaching a worldling likes is that which will permit him to keep on living in sin and still feel that he is safe.



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,

Galen B. Royer, Sec. Mt. Morris, Ill.

THE Japanese make no provision for a profane person. There is no such thing as a profane word to be found in their language.

SCIENTISTS have discovered that sea water can now be converted into a beverage by the use of citric acid. Seven ounces of citrate will supply one shipwrecked man with a wholesome mineral drink for a week.

THE greatest speed attained in sending cablegrams was reached last year when a message was sent from Manchester, Eng., to Victoria, B. C., and the answer returned in ninety seconds. An answer was also received in five seconds to a message sent from New York to London.

UNITED STATES commercial agent Mohum, who recently returned from the Congo Free State, after spending two years in Africa, reports that there are still 20,000,000 of cannibals in that country. He describes a visit to a village where a cannibal feast was being held, and he saw fourteen persons buried alive in a grave upon the body of a dead chief.

THE following golden words from the Rev. Stopford A. Brooke are worthy of being memorized: "I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves, in the world to come, until we are wholly determined to make this world a heaven for our fellowmen, and are hoping believing, loving and working for that, and for its realization, not in a thousand or a million years, but in a nearer and a nearer future."

IN San Francisco the business firms have now taken in hand the support of free kindergarten schools, and thirty-seven of these schools are receiving their daily quota of scholars from the alleys, saloons and garrets of the city. Over \$32,195 was subscribed for this work. Some of the schools have taken the names of their patrons, as the "Insurance" Free Kindergarten, the "Attorneys," the "Real Estate," the "Merchants," the "Produce Exchange," etc.

AN illustration of faithful devotion to Christ's service has been given as follows: A young man, who had been converted, met some months later one of his former wild companions, who appeared overjoyed to see him, and at once urged him to go into an adjoining public-house. The young man refused, saying, "I have a friend with me." "I don't see any one with you," replied the former companion. "You can't see him, but He's here." "Bring him with you." "No. He never goes into public-houses." "Then let him wait outside." "No, no," was the final answer; "my friend is Jesus Christ; and if I go in with you he won't wait."

TWENTY THREE years ago, Stanley was the only white man in certain African regions where there are now over one thousand officials administering the laws of civilization, and many mission stations are established and carrying on their good work.

THE *Chicago Tribune* quotes the year 1894 as the greatest year of tragedy in all this country's history. There were no less than 9,800 murders and 4,436 suicides. In 1893 there were 6,615 murders and 3,860 suicides. One hundred and ninety lynchings also took place during the past year.

THE vast sum of money, squandered by the multitudes of idol worshippers yet remaining, may be realized from the remark of a missionary in China. "During this one month," he writes, "more money will be spent in propitiating evil spirits that have no existence than all the churches in the United States give in one year to foreign missions."

TWENTY medical missionaries have gone out from England during the past twelve months. There are now 185 in all in foreign fields: 61 in China, 57 in India, 33 in Africa, 13 in Palestine, 3 each in the South Sea Islands, Constantinople and Madagascar, 2 in Corea, and the remaining 10 scattered in other places. Out of these Presbyterians have sent 70, the Episcopal church 50, the Congregationalists and Baptists each 20, the Methodists 8, the United Brethren 5, and the Friends 2. Eighteen lady physicians are in India and 5 in China.

A REMARKABLE account of an electric snow-storm is given by Lieut. J. P. Finley, one of our eminent meteorologists. It was while ascending Pike's Peak that what seemed first to be a shower of cold fire occurred. At first each snowflake seemed to discharge a tiny light as it settled on the clothing or touched the snowy ground. As the storm increased in fury, however, each flake of snow seemed a drop of fire. Electric sparks were shaken in streams from the lieutenant's fingertips, as from his ears, beard and nose, and "a wave of his arm was like the sweeping of a flaming sword-blade through the air, every point of snow touched giving out its little snap and flash of light."

### DIARY LEAVES.

BY W. B. STOVER.

Sunday, April 21.

ABOUT nine this morning news came that a man, who had fallen off the railway train at the bridge south of Bulsar, about twenty days ago, had died in the hospital this morning, and I was wished to officiate. I learned all I could about the matter. The man was a Catholic, and a poor man. He was far from home and had but few friends here. So we must help all we can. At five o'clock four of us men walked to the hospital and prepared to remove the body to a cart, to be conveyed to a cemetery. No cart could be had. The Hindoos are fearful of dead persons, and to have a dead body in a cart would pollute it, they think. So, after a long time, a poor Mohammedan's cart was secured at four times a fair price, and, coffin in the cart, we walked after it to the cemetery. The friends of the dead man had secured a Roman Catholic man to act as chaplain, so we were practically not needed.

As we passed Mr. L's the women joined our scattered group of walkers after the cart. At the grave the corpse was let down quietly. Not so quietly either, for they forgot to nail the coffin lid on, and had stopped along the way to buy some nails. So, then, with the chaplain muttering

words which neither he nor any one else present understood, after the lid was secured to its place, the deceased was laid to rest. To us the whole was sad.

At the meeting in the evening, a good many Parsee boys were present, and I talked on the fact that things are as they are, and not as we may believe them to be, both in the natural and spiritual worlds.

April 22.

Our "boy" Rama got back from his short trip home. He said in the evening he saw a snake, and he looked up and asked Jesus not to let it hurt him, and the snake ran away. Simple faith! Its kind is told in the New Testament. Who knows but that our work in India will begin in our own home? Wish it would. It ought to. The boys are very much interested in the life of Jesus as we find it in John, in our daily family worship. They are especially fond of the miracle of the five loaves and two fishes. That is quite tangible. They get their friends in to prayer with us often, and then they tell them of Jesus, how good he was, and how mean the Jews were to him.

April 27.

The mail came yesterday in Steamship Oaledonia, making the unequalled record Aden to Bombay in three days and twenty-one hours. We varnished a lot of our books with copal varnish, so that they will better stand the monsoon season.

April 28.

I preached on "Ye are the Temple of the Living God." How we do enjoy reading the MESSENGER on these Sundays. We love the church very much, and through these pages we are brought into communion with others who love the church too. May the Lord ever prosper the work, and help us to use our ability! Sometimes, when we talk about drifting with the world, we forget ourselves a little. Swimming up stream can never be called drifting, but the drift-wood is found in the still water on the edge of a stream, or floating down.

April 29.

Gujerati all day. At five I went with our Bramin teacher to a Hindoo feast. Of course I took no part but that of a visitor. Few visitors attend. I believe they are not too welcome, so we were looked at completely. For five or six days their holy men had been reciting their sacred poems, and they claim to have repeated about a million stanzas since the beginning of that manner of preparation, for this feast. First coming into the grounds, we passed a number of camels that lay there munching lazily at some hay that had been given them. Then we came to the sacrifice proper, and to the temple into which I dared not enter. Here were many cocoanuts constantly burning all the day, burning to the gods, and their smoke went up, and was to be smelled all round about the place. Further on I saw hundreds feasting, as they sat on the ground in long rows, and with their bodies naked to the hips, as is the custom of the Hindoos to feast. Then one was swinging, head down, over fire, and thousands were there. How my heart ached to see such a gathering in the name of the Lord Jesus, to celebrate the love feast and Communion to the Son of the Most High God. But I will take more time later, and write up a full description of this noteworthy gathering, probably for the next *Missionary Visitor*.

April 30.

I saw the Rajah of Darampore to-day. He is preceded by about six horsemen and followed by four when he goes out. These are decked in many colors, and the Rajah of Darampore, though his state is not large, is, I suppose, a



typical Indian rajah. We were told to-day that the people of Darmpore are a people that do not generally have a religion.

A Hindoo told me to-day that he has no faith in his religion, but he has to cling to its old customs yet awhile because of the old people who would think it an awful thing to deny any of the ancient traditions. Our teacher said, too, that he saw no difference between Catholics and the Hindoos, for, said he, they have candles burning by the image of the Virgin Mary, and we have a candle burning near our gods. We were talking about Christian baptism the other day. Now he says that the baptism of believers is the only baptism that seems reasonable to him. He said he considers the Brahmin thread ceremony similar to it in import, and his boy Mannu, six years old, has not received it yet.

May 2

We called on the brother of the Rajah to-day, and were warmly received. May his heart be inclined to the righteousness of the Gospel, and his energies exerted in favor of the cross! But "how hard it is for them that are rich to enter into the kingdom of heaven!"

### THE SLAVE SINGING AT MIDNIGHT.

LOUD he sang the psalm of David!  
He a negro and enslaved,  
Sang of Israel's victory,  
Sang of Zion, bright and free

In that hour when night is calmest  
Sang he from the Hebrew Psalmist,  
In a voice so sweet and clear  
That I could not choose but hear,

Songs of triumph, and ascriptions,  
Such as reached the swart Egyptians,  
When upon the Red Sea coast  
Perished Pharaoh and his host.

And the voice of his devotion  
Filled my soul with strange emotion;  
For its tones by turns were glad,  
Sweetly solemn, wildly sad.

Paul and Silas, in their prison,  
Sang of Christ, the Lord arisen,  
And an earthquake's arm of might  
Broke their dungeon-gates at night.

But, alas! what holy angel  
Brought the slave this glad evangel?  
And what earthquake's arm of might  
Broke his dungeon-gates at night?

—H. W. Longfellow.

### LIGHT.

BY JACOB KURTZ

THIS beautiful Sabbath morning (Sept. 23), as I sat at the window, beholding the sunlight, I am inspired by the thought, How great is light in God's creation! No one thing is greater than light. Its benefits are manifold. Without light we would have continued darkness.

Ye are the light of the world, a city set on a hill that cannot be hid. We may at once see to whom these words are addressed, and what is meant by the world. We may at once make an examination about us and in us, and find out just how much we are a light, if any at all, and whether we are darkness of the gross kind. If we are Christians we are lights, lamps filled with oil, trimmed and burning, and brightening all wherever we go, always bright and growing brighter unto the perfect day. Our lights must be large and brilliant to be seen by men, as is the city on a hill, which can be known as a city at a distance, easily discerned. A city is not a village, but is a large place and not hard to see.

What is it that the world must see that will make people know who we are? By our fruits we shall be known. A tree that is a tree of righteousness,—the planting of the Lord,—will bear the

fruits of righteousness, and it will bear fruit in season. Good works are fruits. Do good unto all men, especially to them who are of the household of faith.

I once entered a home for the aged and infirm. There were there the poor and needy, in number about seventeen; and as I surveyed the place, being directed by the proper guide, I noticed the fruits of Christian joy and peace. This place is nothing less than the gate to heaven, the house of the Lord. It is set upon a hill, and men and women look upon it and see the good works of those within, and are made to think and turn unto the Lord and glorify the Father who is in heaven.

A good way to be a light and let it shine is to visit the sick and the fatherless in their affliction, not forgetting the widow. We may let our light shine by doing justly, loving mercy, not forgetting to walk uprightly with God. Let us walk, sit, stand and be with God always, feel his presence, know him and have him in us, and in all we are and intend to be, let Christ be the great light, his word a lamp to our feet and a light to our pathway. If Jesus is always with us we surely will be lights to others, and not stumbling blocks. May we all endeavor to be better lights, and thereby turn many to righteousness, so as to shine as the stars forever and ever!

Waynesborough, Pa

### LITTLE MARY.

SELECTED BY FLORENCE LYDIA.

THESE lines were written after hearing the following touching incident related by a minister: A mother who was preparing some flour to bake into bread, left it for a moment, when little Mary, with childish curiosity to see what it was, took hold of the dish, when it fell to the floor, spilling the contents. The mother struck the child a severe blow, saying with anger she was always in the way. Two weeks after, little Mary sickened and died. On her death-bed, while delirious, she asked her mother if there would be room for her among the angels. "I was always in your way, mother; you had no room for little Mary! And will I be in the angels' way? Will they have room for me?" The broken-hearted mother then felt no sacrifice too great, could she have saved her child:

"Is there room among the angels  
For the spirit of your child?  
Will they take your little Mary  
In their loving arms so mild?  
Will they ever love me fondly,  
As my story books have said?  
Will they find a home for Mary—  
Mary numbered with the dead?  
Tell me truly, darling mother,  
Is there room for such as me?  
Will I gain the home of spirits,  
And the shining angels see?"

"I have sorely tried you, mother—  
Been to you a constant care,  
And you will not miss me, mother,  
When I dwell among the fair;  
For you have no room for Mary!  
She was always in your way,  
And she fears the good will shun her;  
Will they, darling mother, say?  
Tell me, tell me truly—mother,  
Ere life's closing hour doth come,  
Do you think that they will keep me  
In the shining angels' home."

"I was not so wayward, mother,  
Not so very—very bad,  
But that tender love would cherish,  
And make Mary's heart so glad!  
Oh, I yearned for pure affections  
In this world of bitter woe;  
And I longed for bliss immortal,  
In the land where I must go.  
Tell me once again, dear mother,

Ere you take the parting kiss,  
Will the angels bid me welcome  
To that land of perfect bliss?"

### A ROO'S EGG.

MANY persons doubtless have read with utter incredulity that eastern tale of a bird strong enough to fly away with a man; and yet there may have been some foundation for a story improbable as that.

"The British Museum has just acquired an egg of an extinct bird called *Aepyornis*. The egg is described as being thirty-three and a half inches in its longest circumference. Imagine an oval cut in paper thirteen inches in length and nine inches across, and that will be about the size of this egg. This specimen was found floating in the sea off the southwest coast of Madagascar, and was probably disinterred from the sandhills by a storm.

"The surface of an *Aepyornis* egg is granulated, like that of one species of ostrich, and the substance of the shell is remarkably strong. Its color is a creamy white. It is thought that the bird may perhaps have existed during our era, but it has, at any rate, been lost for nearly 2,000 years. Had the Bible spoken of such a bird, what a storm of ridicule it would have provoked among skeptics; it would have been declared to be a myth. It illustrates the fact that life to-day is not the perfect pattern of what life ever was. The decisions of science, however diverse to our experience, are readily accepted, and properly too. Why should not the statement of Scripture have at least a candid consideration?"—*The Armor*.

"A STRONG Christian ought to be self-sacrificing enough to quit even a lawful thing if he sees that it is making his weak brother to stumble. If the weak brother assumes an air of intolerance, as is often the case, so much greater is the necessity for bearing his infirmity. The 'strong man's' persistence in the offensive course tempts one to think that he is selfish, if not the weaker of the two."

"PROMPTNESS makes up a large portion of success in life, it secures confidence in business circles, and gives favor and efficiency to the individual as well as the business itself."

### The Gospel Messenger

is the recognized organ of the German Baptist or Brethren's Church, and advocates the "form of doctrine" given in the New Testament and leads for a return to apostolic and primitive Christianity.

"It recognizes the New Testament as the only available rule of faith and practice, and maintains that faith toward God, distance from dead works, regeneration of the heart and mind, baptism by Trinitarian immersion, and observance of the Sabbath, are the means of grace, and the way to the Kingdom of God."

"It is a practical paper, and its teaching is both by example and precept, and is based on the Bible, and is of the highest value to the Christian."

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## The Gospel Messenger,

A Weekly Paper for Brethren

The Brethren's Publishing Co.

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## ANNUAL MEETING NOTES.

[Continued from First Page]

and seem to have been carried out with the great-  
 est precision.

—Throughout the Meeting, the members of this  
 Committee were courteous and obliging on every  
 hand. In fact we saw none of that self import-  
 ance and independence that has proved so painful  
 on some occasions. It always pays to be kind,  
 courteous and obliging to everybody.

—The food they furnished was of the best, and  
 it was always well prepared. The prices for ev-  
 erything were also reasonable. The lemonade,  
 served at times at the tables, in place of tea and  
 coffee, was highly appreciated. The good supply  
 of milk also proved just the thing desired by  
 hundreds.

—This was the big day for the street car lines.  
 They report the carrying of 35 000 persons dur-  
 ing the day, thus demonstrating their capacity to  
 handle any crowd that is likely to assemble at the  
 park.

—To have a meeting thus located, at a conven-  
 ient point, some distance from the business part of  
 the city, with good street car accommodations, has,  
 in this instance, proved very satisfactory. It gives  
 to the place a privacy highly prized by  
 those who would enjoy more of the spiritual and  
 social side of life.

Monday, June 3.

—This is always regarded as the most pleas-  
 ant of the Annual Meeting days. It is the day  
 set apart by many for friendly Christian greet-  
 ings and reunions. Kindred meet and greet  
 each other as they have not before been per-  
 mitted for years. Here friends who have long been  
 separated, are permitted to meet and renew the  
 bonds of friendship.

—The day was more pleasant than the few pre-  
 vious days, the crowd large, and the spirit, mani-  
 fested on every hand, was becoming people pro-  
 fessing Christianity. While there does not seem  
 to be that strong spiritual feeling that many  
 would like to see and experience, while on the  
 Conference grounds, still the deportment of all is

to be highly commended. At these Conferences  
 we see more of the outward manifestations and  
 social qualities, pertaining to life, than we do of the  
 spiritual attainments. The tendencies of Confer-  
 ences are more or less in that direction. While  
 to some there is an inspiration about large assem-  
 blies, yet too much mingling with people does not  
 lead them to the contemplation of the inner or  
 spiritual life like they would at a well-conducted  
 prayer meeting. Possibly we might, in some  
 way, render these meetings more spiritual than  
 they now are.

—In spirit, as well as in character, however,  
 our Annual Meetings are greatly improving, and  
 in another ten years we may doubtless be per-  
 mitted to see a still greater development. Queries  
 will probably grow less, the demand for com-  
 mittees decrease, and more time be given to mis-  
 sionary work, Sunday-school requirements and  
 other important labors pertaining to the spread of  
 the Gospel and the development of the churches.

—At the forenoon service the tabernacle was  
 well filled. Bro. Galen B. Royer delivered an inter-  
 esting and instructive missionary talk. By use  
 of large charts he showed the religious condi-  
 tion of the world in a way that impressed all  
 with the importance of greater efforts in spreading  
 the Gospel. His table, showing the small amount  
 of money, comparatively, spent for the useful, and  
 the great amount wasted for that which is of no  
 value, made a decided sensation. We give the  
 table, as he presented it, showing the expendi-  
 tures in the United States for one year:

For Home and Foreign Missions by all denom- nations in the United States,.....	\$ 11,000,000
Kid gloves,.....	25,000 000
Public education,.....	85,000 000
Boots and shoes,.....	196,000 000
Cotton goods,.....	210,000 000
Woolen goods,.....	237,000 000
Meat,.....	303,000 000
Bread,.....	505,000 000
Tobacco,.....	600,000 000
Liquor,.....	1,500,000,000

It is thus shown that more money is spent  
 for tobacco and liquor than for all other purposes  
 combined, while less is spent for missions than  
 any other one object.

—A table was also given showing the amount  
 of money contributed in the Brotherhood, per  
 member, by states, each year for missionary  
 work both at home and abroad. The table is for  
 the year ending May 1, 1895:

Florida,.....	40 cents	Indiana,.....	14 cents
Louisiana,.....	33 cents	Oregon,.....	14 cents
Illinois,.....	31 cents	Nebraska,.....	13 cents
Arkansas,.....	30 cents	Kansas,.....	12 cents
California,.....	27 cents	Virginia,.....	9 cents
Iowa,.....	27 cents	Missouri,.....	6 cents
Ohio,.....	17 cents	Michigan,.....	5 cents
Pennsylvania,.....	16 cents	West Virginia,.....	4 cents
Maryland,.....	15 cents	Tennessee,.....	2½ cts

The table is well worth studying, and con-  
 tains some suggestive lessons. It will be ob-  
 served that Florida with forty cents per member,  
 stands at the head of the list, while Arkansas and  
 Louisiana, mission fields, with one exception,  
 come next.

—Our Conference has recommended that our  
 contributions for the missionary cause should  
 reach fifty-two cents a year. It can therefore be  
 plainly seen that every State has fallen below the  
 mark. We hope to see an improvement all along  
 the line in this work. It is good to provoke one  
 another to love and good works, and we think it  
 but just that we urge each state to strive to excel  
 the highest grade in this list until the amount  
 recommended by the Annual Meeting be reached  
 and maintained from year to year. With proper  
 efforts upon the part of our officials in all the con-  
 gregations, this can be accomplished.

—At 1 P. M. a missionary meeting was held,  
 and short addresses were delivered by brethren  
 E. Eby, W. R. Deeter, Isaac Frantz and Jas. R.  
 Gish. Bro. J. C. Lahman directed the collection,  
 which resulted in raising \$359 42 for the General  
 Missionary and Tract Departments.

—The crowds on the ground were not so large  
 as the day before, thus rendering it more enjoy-  
 able. But we seldom see a larger collection of  
 members. There were probably 5,000 in attend-  
 ance, and with few exceptions, showed by their  
 appearance that they believe in, and mean to car-  
 ry out, the accepted order of the church. We  
 trust the time is not far distant when all of our  
 people will see the importance of falling into line  
 in this respect.

—Bro. I. J. Rosenberger preached in the even-  
 ing. The large Tabernacle was well filled.

Tuesday Morning, June 4.

—The weather was very pleasant and every-  
 body seemed cheerful and happy. This being  
 the day on which the Conference would open,  
 caused the people to seek favorable positions in  
 the Tabernacle at an early hour.

—Shortly before 9 A. M. the great room was  
 well filled with members. We saw but few pres-  
 ent who were not members of the church.

—The large platform, intended for the Standing  
 Committee, was so arranged that about one hun-  
 dred aged members could be accommodated with  
 good seats just back of the Committee. This  
 proved a great comfort to those who were so for-  
 tunate as to secure one of the comfortable chairs  
 arranged for them.

—Among the aged on the stand was Bro. John  
 Metzger, of California. He is now nearly eighty-  
 eight years old, and was probably the oldest  
 preacher at the Conference. Near him sat Bro.  
 John Wolfe, of Liberty, Ill., probably eighty-four  
 years old, and likely the oldest brother in the  
 United States, born and raised on Illinois soil.  
 He is the only living child of Eld. Geo. Wolfe,  
 who settled and preached in Illinois long before  
 it was a State.

—In front of the stand were about 300 delegates,  
 representing churches in every part of the Broth-  
 erhood. A glance at them showed them to be  
 men who had made up their minds to vote on  
 questions according to their convictions. We do  
 not remember to have ever seen a more credita-  
 ble body of delegates.

—Among them were elders, preachers and  
 writers widely known. Most of them are in the  
 prime of life, a few quite old, but a fair number  
 are young men who are destined to make their  
 mark in the Brotherhood. Any one acquainted  
 with our people could readily understand that  
 long speeches would have but little effect upon  
 such a body of men.

—Promptly at 9 o'clock the Standing Commit-  
 tee came upon the stand, and the services were  
 opened by Bro. Enoch Eby.

—Bro. Henry Frantz then announced the or-  
 ganization, viz., E. Eby, Moderator, M. J. Mc-  
 Clure, Reading Clerk, and D. L. Miller, Writing  
 Clerk.

—Acts 15 was read, the rules governing the  
 meeting were also read and adopted, and the  
 meeting was ready for business.

—At this point our Full Report commences, so  
 in the remainder of these notes we shall give only  
 a few of the more interesting features of the  
 proceedings.

—At this hour the scene from the platform was  
 both grand and inspiring. Five thousand faces,  
 nearly all members, were turned towards the  
 Moderator. It seemed like a sea of earnest faces.



—The first important paper before the Meeting was the report of a plan for more effectually carrying on city mission work, and properly guarding it. The following plan was presented, discussed and unanimously adopted:

1. City Missions should be placed in charge of exemplary ministers, who are able and willing to teach and maintain the doctrines and practices of the church.
2. They must be men, who understand the character and wants of city missions, and can adapt themselves to that class of work.
3. In order that they may give the work their entire time and attention it is necessary that they receive a reasonable support.
4. State Mission Boards are hereby authorized and urged to establish missions in cities where there are favorable openings, and sustain them in accordance with the above provisions.
5. State Boards that cannot raise, or devise ways for raising, what is needed to maintain such missions may apply to the General Missionary and Tract Committee for assistance.
6. City missions thus established and maintained must sustain the same relation to the respective State Districts as other congregations, and should be urged to become self-supporting as soon as practicable.

—This decision is important and far-reaching. It encourages the placing of competent men in charge of city missions and supporting them. In no other way can these missions be made a success.

—The forenoon session passed off very pleasantly. The speeches made on the various questions before the meeting were generally thoughtful, earnest and seasoned with grace.

—About eleven a very heavy rain came up, and lasted nearly thirty minutes. An immense amount of water fell during that brief time, and the noise it made upon the roof of the large tabernacle was so great that business had to be suspended until the rain ceased. The ditch cut on the upper side of the building, not proving sufficient to carry off the water, it rushed down the hillside, through the Tabernacle in a way that caused hundreds to seek safe places for their feet.

—But while the rain descended and the lightning flashed, some one, with a strong voice, started up a good old hymn, and a thousand, or more, voices joined in the song.

—The roof of the Tabernacle stood the test perfectly. Aside from the few streams, rushing through the building, no one suffered any inconvenience. The rain caused some delay in the preparation for dinner in the dining room and it was therefore one o'clock when the forenoon session closed. The rain cooled off the air, laid the dust, purified the atmosphere, freshened up vegetation on every hand, so that the weather, for the remainder of the meeting, proved very pleasant indeed.

—During the afternoon session a number of queries were disposed of. Several were returned without answers. A few were passed, and others were discussed with animation and ability.

—The discussion concerning the breaking of the bread of Communion, in close connection with the Lord's Supper, and the election of all church officers by the majority instead of a plurality, was both interesting and instructive. Neither paper passed, but more strength was developed in favor of the latter than perhaps ever before appeared in an Annual Conference. The discussion on these questions will be worth the price of the Report to most of our readers.

Wednesday, June 5.

—The Conference opened at 9 A. M. Everybody seemed happy, and the meeting entered upon business with much zeal. The crowd was large, but made up almost entirely of members. There were probably 4,000 present under the Tabernacle when the session opened.

—The first paper before the meeting was concerning the propriety of Sewing Societies among the sisters. With but little discussion the meeting decided in favor of such good works when conducted in union and in harmony with the councils of the church.

—The General Missionary and Tract Report occupied much of the forenoon session. It showed progress in our missionary work, and that there is a growing sentiment among our people to do still more in the way of preaching the Gospel in sections where it is not fully known. This is one of the encouraging features of our growing Brotherhood.

—The work of the day did not close until 6 P. M. The afternoon session disposed of several important papers. Some were returned and a few passed. There was preaching at night, as well as the evening before. These services were largely attended by the people who came out from the city. They speak very highly of the character of the discourses delivered, and especially were they delighted with the grand song service. In some of the familiar songs three thousand voices would sometimes join. These were inspiring occasions, and thousands went away from the meetings feeling that they were much benefited.

Thursday, June 6.

—The Standing Committee was to have opened the morning session at ten A. M., but for the first time, probably, in the history of the Brotherhood, the morning session had to be omitted on account of the great amount of business pressed upon the Standing Committee at a late day, that should have been placed in their hands the week before.

—Last year it was decided that the Standing Committee should meet and organize on Thursday before the Annual Meeting, and that all business, intended for the Committee, should be in their hands, if possible, not later than Saturday morning. This request, concerning handing in papers, was not heeded as it should have been, hence, at the afternoon session, a resolution was passed, stating that the Committee are under no obligations to consider any paper handed in after the close of the Monday morning session, and that all papers should be presented not later than Saturday morning.

—So the forenoon was occupied in miscellaneous services. Brethren John Metzger and John Wise delivered short addresses. Many inspiring songs were sung. A collection was taken up to assist Bro. Hutchison to meet the expenses of his surgical operation and care at the Sanitarium. The people contributed liberally, and did it cheerfully.

—The last session of the Conference opened at one P. M. The seats occupied by the delegates were only fairly well filled. Some of them had returned home. This was to be regretted. Delegates sent to the Annual Meeting to help do business for the churches, should remain until all the business is completed, and if they do not, the churches they represent should hereafter send men who will stand at their post until the meeting closes. This is said in reference to those not called home on account of sickness, etc.

—The crowd, otherwise, however, was the largest we remember to have seen at an Annual Meeting at the closing session. This speaks well for the interest taken in the business by the members in general.

—After discussing and acting upon one query, the entire session was taken up in passing on committees, locating the next Annual Meeting, etc.

—The Meeting for 1896, is to be held in North-

eastern Kansas, probably at Ottawa, where it was held some years ago.

—Eight committees were granted to help settle difficulties in as many different churches. We were favorably impressed with the brethren selected to constitute these committees.

—Bro. Daniel Hays was selected on the Advisory Committee for the MESSENGER. Bro. W. R. Deeter was elected to fill the vacancy made by the resignation of Bro. L. W. Teeter.

—It was also decided that Bro. C. Hope should accompany Bro. D. L. Miller and wife to Denmark and Sweden to assist in setting in order the things that are needed.

—Bro. G. J. Fercken was also approved as a missionary to Asia Minor, he having received the approval of the church at Mt. Morris, the recommendation of the elders in Northern Illinois, the call of the General Mission Board, and the unanimous approval of the Standing Committee. His work is an important one. We shall say more concerning it elsewhere.

—The reports of all the Visiting Committees for the different schools in the Brotherhood were read before the Conference, and will appear in the Fall Report. In some respects these will make exceedingly interesting reading.

—The Treasurer of the Brotherhood not having his report ready for this meeting, it was decided that at the next Annual Meeting he be prepared to submit a complete report.

—After passing the usual resolutions common, as well as appropriate, on such occasions, the business of the meeting was declared closed.

—Bro. D. L. Miller made a short farewell address, as he has arranged to start from this meeting on his trip around the world.

—At four P. M., the meeting was closed by Bro. John Wise. Thus ended one of the most harmonious Annual Meetings that we ever attended. We cannot remember that one unkind word was said during any of the deliberations. The Moderator handled the meeting with skill, and at all times his ruling was duly respected. No one could witness the proceeding from day to day, without admiring the simplicity of the meeting and the good feeling that prevailed on every hand.

—Most of the members returned home that evening and during the night. In the evening there was preaching in the Tabernacle by Bro. Trout. We were not present, but learn that the interest was good. There were also some applicants for membership. A few were baptized during the Conference. We did not learn the number.

—In the evening we visited Bro. Hutchison, who was yet at the Sanitarium. We found him not as well as when we saw him before. In company with Bro. Sharp he left for his home at McPherson, Kans., that evening. We have since learned that he stood the trip quite well, reached his home in safety, and is gradually improving. It is to be hoped that he will soon be able to enter upon his ministerial duties again.

—We started home the next day. At Mendota we bade farewell to Bro. Miller and wife, not knowing whether we shall ever meet again. They went to Chicago, and from there will journey eastward, expecting to sail from New York the 19th. We reached home at 6:30 the same evening; found all well, and a pile of matter on our desk, awaiting our attention.

—To this report of the Annual Meeting we might add our opinion of the work done, but that is not necessary at this time, at least. Suffice it to say that some important work was accomplished, that the spirit of the meeting was commendable, and yet there is, as there always will be, room for improvement. J. H. M.



### PROGRESS OF PROTESTANTISM.

A LATE issue of the *Literary Digest* contains some interesting figures concerning the religious bodies of the world, and also gives some tables that are suggestive. The figures were gathered by a leading paper of Germany, and show that at this time Protestantism is in advance of Catholicism, Mohammedanism or the Greek Church, and is likely to so remain. In fact, Protestantism is destined, ere long, to rule the world. The extract referred to says:

The population of the earth is estimated at one and one-half thousand million, distributed as follows:

Europe.....	381,200,000
Africa.....	127,000,000
Asia.....	854,000,000
Australia.....	4,730,000
America.....	133,670,000

Total.....1,500,000,000

The leading religions are represented by the following figures:

Protestant Christians.....	200,700,000
Roman Catholic Christians.....	195,600,000
Greek Catholic Christians.....	105,000,000

Total Christians.....500,000,000

Jews.....	5,000,000
Mohammedans.....	180,000,000
Heathens.....	812,000,000

Total non-Christians.....1,000,000,000

According to these data one-third of the population of the earth is Christian. Especially notable is the fact that the Protestant church has, according to the estimate, outstripped the Roman Catholic by more than four millions; and yet the preponderance of Protestantism appears all the greater when viewed from other standpoints. Practically Protestantism exercises the controlling influence on the destinies of the leading nations of the earth. England, the Netherlands, the United States, and Germany, are predominantly Protestant lands. These Protestant countries, together with their colonies, control nearly one-half of the entire population of the globe. One-third of all Mohammedans are under Protestant English government. The Hinduism of Hither India is entirely under English dominion. The English educational system and literature are slowly but surely opening up a new world of thought for these people; and even the Buddhism of Borneo, Siam, and Tibet, and other countries, the German writer thinks, will not be able to hold its own against this onward march of Christian civilization. In the so-called great Buddhist countries, such as China and Japan, Buddhism is little more than an external decoration of public life, and not at all a spiritual power, controlling and directing the hearts and minds of the people; and its cloisters and monasteries are the seats of spiritual and moral starvation. In this way the conditions for a rapid spread of Christian principles are present in innumerable unchristian lands, and this onward march is being materially aided by the railroad, telegraph, and steamer.

### AGE AND CHARACTER OF EARLIEST GREEK MANUSCRIPTS.

MANY of our readers are interested in the discoveries made by excavation among the very ancient ruins of the East. Many of these ruins contain treasures of knowledge that are of great importance to the Bible student, and it is our intention to keep our readers posted on these things as much as our space will, from time to

time, permit. The following, by Prof. J. P. Mahaffy, recently appeared in the *Sunday School Times*, and contains information that will prove helpful to those who are interested in the line of discoveries and researches referred to. The article is long, but it is well worth a repeated reading:

In attempting to give a general survey of the kind of documentary evidence upon which our Greek books, and therefore our knowledge of Greek language and literature, depend, I must first seek what division or divisions this vast and complicated subject will admit. If we wish to call it by its official name, it is Greek paleography, and we had better sever it at once from the very kindred Egyptian and Latin paleographies, for, as the earliest Greek manuscripts we possess are often found together with Egyptian documents, written, not only on the same materials, but even on the same sheet, so the medieval monks, who copied for us many Greek books, were often men who wrote Latin, and even sometimes scratched or rubbed out a Greek text to write a Latin over it upon the same page. This is what they call a palimpsest.

There was a day when Greek paleography had its battle to fight; for about the year 1600 the Jesuit Huet, who found that a large number of charters and titles to property had been forged by the monks for their own advantage, began to suspect all so-called ancient manuscripts, and even went so far as to assert that all our Greek classics were forgeries of the Middle Ages. He must have had a very great idea of the genius of these obscure copyists, or a very small sense of literary excellence, when he thought them competent to compose Homer or Thucydides! Still, in those days Greek paleography had to seek for evidence that some of the extant manuscripts, especially of the Holy Scriptures, were older than the monks, and so beyond suspicion.

The task of paleography is now changed. We have ample evidence of antiquity; we rather seek so to distinguish the small peculiarities of ancient handwritings as to tell their age approximately when the writer has affixed no note of his own time. And this we can do with wonderful certainty, because almost every century has its own hand so distinctly that even the man who attempts to copy older fashions can easily be detected by his want of freedom. Years ago I was shown, in the great library at Naples, a manuscript of this kind, apparently of the tenth century. After a few minutes' examination, though I had never before seen such a thing, I told the librarian that it seemed to me a careful copy of an old hand by a laborious scribe of later date. He was surprised, but then showed me, what he had intended to conceal, a note at the end, dated 1450, showing that my guess was correct. This anecdote is quoted to show that the freedom of the hand, as well as the shape of the letters, must be carefully estimated by the paleographer. By using a good microscope, unsteadiness of lines will become apparent which escapes the naked eye; and this is now well known to those who have studied the detection of forgeries in criminal cases.

But to return to our division. It is very convenient, on account of a curious gap in our evidence about the first centuries B. C. and A. D., to divide our studies of Greek paleography into those of manuscripts before the Christian era and those after it. When we come to the second period, we shall naturally separate them into sacred and profane, the studies of the former being much more complete and satisfactory than those of the latter. As regards the gap, or want of manuscripts in our collections, affecting the

period, from say, 60 B. C. to 100 A. D., it is a mere accident, which may be—may, which will be—filled up gradually by further discoveries. The remaining charred rolls from Herculaneum, now lying in the museum of Naples, and only occasionally subjected, one by one, to the delicate process of unrolling, would give us additional specimens of that date; for though we have found there, books written long before the destruction of the town (70 A. D.), there must be others which were then quite recent, such as are the tracts of the philosopher Philodemus, about music and other subjects. For that Epicurean writer was not only alive at the time, but probably living in the very house where the library was found.

We turn, then, to the manuscripts of the time before Christ, premising that manuscripts differ from inscriptions in being on papyrus, parchment, or paper, while the latter are on stone, metal, or wood, and almost all cut in, not written on the surface. The crowd of inscriptions painted in red on the walls of the temples of Dakkeh and Kalabsch in Nubia, are an intermediate thing, but they are of little importance from a literary point of view, and are usually, and rightly, reckoned among inscriptions. So are the numerous accounts, etc., written on potsherds or fragments of limestone. We have thousands of them painted on such terra cotta or stone surface in Coptic or in Greek. But these also, both on account of the patinal and on account of their non-literary character, are commonly classed among inscriptions. But of manuscripts all our oldest are upon papyrus, of which the nature and manufacture has been often described. This excellent writing-material keeps forever in a dry climate, and can even be thoroughly soaked in water for a time without danger to the texture or the writing upon it, which recover again, when dried, their former condition.

Among the extant papyri in Egyptian writing, —hieroglyphic or hieratic,—we have some enormously old specimens of the "Book of the Dead," and even of moral treatises,—2000 B. C. is not an extravagant age to assign to the oldest of these wonderful books. In Greek, however, we have no manuscript older (for certain) than the Greek occupation of Egypt by Alexander,—say, then 330 B. C. From this time (approximately) we had only one document, the so-called "Imprecation of Artemisia," now preserved at Vienna, in which a forsaken woman invokes the vengeance of Oaerapis upon the man who has deserted her and her child. The lapidary character of the writing—that is to say, its likeness to much older inscriptions—decided the learned to place it in the fourth century B. C. But since the Petrie papyri from Gurob in the Fayyum came to light, which I had the privilege to decipher and publish, the whole case is altered. In that unique collection of fragments there are some stray pages of the Greek classics,—two or three from the "Phædo" and from the "Laches" of Plato, and one from the "Antiope" of Euripides, which were at once acknowledged as of the same early date as the "Imprecation." But these were book hands, very neat and small, and in capitals, not in the cursive hand of every-day business papers.

These very interesting book hands,—there are three of them, with small but distinct peculiarities in each,—are specimens of the type of Greek books prepared and sold by booksellers at and before 300 B. C. They are, as I have said, written in small and separate capitals, and are the ancient precursors, not only of our manuscripts of the Greek Bible, but of the printed books of the present day. For we know now that the cursive hand of the third century B. C. was very



different, almost as different as are our handwritings from a printed page.

Among the Petrie papyri were many fragments of private letters, petitions, complaints to officials, minutes of business, accounts,—all of which date from about the middle of this century (265-35 B. C.), which give us very complete evidence of the average writing, at least in Greek Egypt, at that day. And as the Greek population had come together from the four winds of the Hellenistic world, and represented the culture of every Greek city, from Athens and Sparta down to the remotest Greek or Macedonian colony, we have good reason to believe that in the rest of the Greek-speaking world, conditions of writing were not dissimilar. Even since the publication of the Petrie papyri, another great business paper has come to light, which I may here describe more closely, as it is the largest Greek papyrus ever yet found, as its date is the oldest of any business document we have, and as it has not yet been published; so that my readers will have the benefit of its novelty as well as its curiosity. In the course of this summer, Mr. Grenfell (of Queen's College, Oxford) and I, hope to publish it; then it will be the common property of all. But now it is still in our hands, undergoing, or, rather, making us undergo, the labor of piecing together the tattered scraps, guessing at the missing letters, supplying the gaps, and endeavoring to make a consistent and intelligible thing out of it. Had it come to us whole, the labor would not have been great; for the writing is in the large official cursive hands of the period just named, and, though it requires practice to make it out, and an ordinary Greek scholar from college would doubtless stare at it as hopeless, a few months' habit of reading the former Petrie papyri, or the autotypes of them, removes most of the difficulty.

The date was at first mistaken, as it required some conjecture to fill in missing letters. But now we know for certain that it was written out in the twenty-seventh year of King Ptolemy Philadelphus, the best known of the dynasty, and therefore dates from 258 B. C. The document, which is about forty-four feet long, was rolled up pretty tight, found by some native, doubtless in a jar in the Fayyum, and sold to Mr. Petrie. Unfortunately the roll, which was exceedingly dry and brittle, had been broken across in the middle, very likely in the struggle to secure it among the finders; for these people now know the money value of old papyri. So we have now a gap in the middle of each column,—there being seventy-two columns, side by side,—so that the reader, unrolling with the right hand, and rolling up with the left, could always have a column before him,—the writing being, of course, at right angles with the length, or across the roll from top to bottom. In two or three places this note is added, "Look outside;" and when you turn over the roll, you find on the back a sentence or two amplifying what is said in the text. The whole of it concerns the farming of taxes. This state device is now almost unknown in the civilized West. It was universal among the Hellenistic monarchies, and passed from them to the Romans, as my readers will know from many allusions in the New Testament. We have something not unlike it in the present concession of the Sultan to his European bondholders to levy some of the taxes in Turkey, in order to pay the interest on the money lent by them to the Sultan. But its real importance in old Egyptian days lay in the fact that the king was regarded as the real proprietor of all the lands in his kingdom, so that all private owners owed him a rent in kind from their produce. To estimate and to collect such a tax in wine,

oil, wheat, dates, figs, cattle, was an enormous affair; for, after discovering the amount and obtaining it, it had to be brought to market and sold, unless it could be stored (as wheat was) for the feeding of a garrison in the king's pay. Hence the crown fell into the habit of making a contract with a private person to receive a rent from him, and give him authority to claim, exact, and sell, all the produce of a certain district. This was the Greek *telones*, or buyer of taxes (at a public state auction), the *publicanus* of the Romans, a most unpopular and usually oppressive person, but necessary to the ancient monarchies, and liable to bankruptcy, as well as to the chance of making a large fortune by the profits which the state allowed him. How oppressive these imposts were in the age of which we are treating, will appear from the curious letters from two rival Syrian kings to Jews, quoted both by Josephus and in that excellent historical document, the first Book of Maccabees.

This is the condition of things elucidated by the new papyrus. But never yet have we had such minute detail about the management of this sort of tax. When Josephus tells us of his early namesake, who obtained from the third Ptolemy the farming of the taxes of Palestine, all he demands is authority to levy them, an armed force to support him, and all he undertakes is that he will send the king yearly at least so much money. The tax-farming in Egypt was only differently managed. In the first part of the papyrus, there appear to be regulations affecting the government officials and their relations to the tax farmers, and among these one seems plain,—no government official is, under any circumstances, to bid for or undertake the collecting of a tax. That must be done by private individuals. The state issues a notice that such a tax will be sold by auction on such a day. Perhaps, indeed, the price was fixed, but the state made choice between various applicants. This point is not clear. But when these people bid for the contract, they were by no means allowed to exact what they could above the rent they paid to the state. On the contrary, the whole process was watched and guarded, so that, in the first place, the state should not suffer; in the second, the *publicani* should not suffer; last, that the peasants should not be ruined. For this purpose the latter parts of the great papyrus give minute directions regarding the growing of wine and oil throughout the country. There is an accurate census in each district of the land under cultivation. The vines seem not limited in either direction. But as regards oil, the two plants which produced it, the sesame and the croton plant, must be sown in certain quantities. Even the seed is supplied, if necessary, by the state. The peasant is on no account to gather his crop or press his grapes without supervision. All the oil-presses are under the control of the *publicani*. The retail price to the local dealers in oil is fixed, as well as their profit. The whole thing is so minutely supervised that we can only suppose the peasant so burdened that any straining of his condition produced ruin, and so loss to the state.

But this curious document, which is here by no means exhausted, has already occupied us so long that I must postpone to another article the remainder of the pre-Christian Greek manuscripts.

Trinity College, Dublin, Ireland.

"BEFORE you blame people for being intensely interested in holiness, be sure you are intensely interested in what religion you profess. And if you have not a kind worthy intensity, get a better kind."

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Notice to the Brethren of the Western District of Pennsylvania.

THE new Mission Board of the Western District of Pennsylvania met at Somerset, May 18 and organized by electing Eld. W. G. Shrock, Berlin, Pa., Foreman, H. A. Stahl, Glade, Pa., Secretary, and Perry Blough, Hooversville, Pa., Treasurer. We also elected evangelists. Now we are ready to receive calls from isolated places in the District, as well as from new points in the Western District of Pennsylvania. Names of the other two members of the Board, are J. W. Meyers, Somerset, Pa., and P. U. Miller, Berlin, Pa.

The Board's desire is to make a success out of the work and in order to do so the brethren must work with us by giving some of their means that we can use in this great work of saving precious souls. And a very good way of collecting money for that purpose would be for each minister in our District to preach a missionary sermon once a year and after the sermon hold a collection for that purpose and send the collection to our treasurer. You can correspond with either member of the Board.

H. A. STAHL, Sec.

From Wolf Lake, Ind.

THE Blue River Church, Ind., having called Bro. Peter Stuckman, of Nappanee, Ind., to their assistance, he began preaching on the evening of May 11, and preached each evening until the evening of May 25, when we held our love feast. This was a very enjoyable meeting. Our ministerial help was strong, there being ten ministers present, not including our own. Bro. A. L. Wright, of North Manchester, Ind., officiated. Our house was crowded; the weather was quite pleasant. About one hundred and forty members communed.

Next morning, after song service, Bro. Peter Stuckman talked to the children, after which short addresses were given by each visiting minister.

Bro. Stuckman preached sixteen sermons while with us. As an immediate result four dear souls were converted and baptized into Christ and others, we know, were impressed who, it is to be hoped, will soon join our happy band.

Our meetings closed on Sunday night, May 26. Bro. Stuckman left us with the best of feelings and we feel that much good was done while he was with us, and that lasting impressions were made. May the Spirit of the Lord rest upon him and all the faithful workers for Christ!

May 18 we held a special council to make the necessary preparation for the love feast. All the business was disposed of in a Christian way. Our second council-meeting for 1895 convened June 1. Considerable business came before the meeting, which was disposed of, seemingly, with the best of feelings. Our fall love-feast will be held Nov. 2.

LEVI ZUMBRUN.

May 30.

Sacred Singing.

THINKING we might encourage other churches to become more interested with us in song service, we give a brief account of the closing exercises



of three classes which have been instructed by sister Maggie Bixler, at Ogan's Creek, and the two North Manchester churches. A joint session was held in the town church, North Manchester, on the evening of Sept. 28. The audience, comprising old and young, was large, and the evening was pleasantly spent in singing many of the beautiful songs in the Hymnal and new Sunday School Song Book. The singing was interspersed with short talks on the subject of sacred music. The first thought offered was, that sacred music belongs only to religious people, and none but they can sing it with the spirit and understanding. The unconverted man cannot sing understandingly, "We come to worship thee," "Nearer, my God, to thee," or "Jesus, lover of my soul," because the sentiment of the hymn is not practical in his life. We must enter into the spirit of song and feel what we sing that it may be acceptable service before God.

Singing is a privilege all may enjoy; and all who can ought to sing, whether scientific singers or not. It will not do for some one else to sing for us if we desire the blessings that come through song. Many might sing who do not if they would make the effort.

If God has not blessed us with a voice to sing, we may enjoy the song service by entering into the thought and sentiment of the hymn.

The influence and power of song was shown to be great over the soul. Instances were given of those who, through the power of song, were born into the kingdom of God. It often brings conviction and points the penitent soul to the blessed Savior at whose birth was sung the grandest of all songs. It leads the soul to communion with God. It is like the angel-whisperings of kind words to the troubled soul.

Song makes the school and home a pleasant and happy place and should be cultivated there more than it is. The mother should sing to the children and teach them to sing. Her song may be a voice to them in after-years, to save them from ruin.

Bro. J. C. Murray and wife were with us and spoke encouraging words in favor of song.

We feel our singing has proven to be a great benefit to us, and has given an inspiration and desire for the spirit of song, such as we have never had before. We regret that sister Maggie could not stay with us longer, but duty seems to call her to other churches. EMMA E. BOWMAN.

From the Round Mountain Church, Ark

ELD. WM. HARVEY came to us May 23, and next day we, including family, went to attend the feast in Madison County, May 25. Eld. Harvey did most of the preaching and he did it well. In the evening before the feast we baptized four. Three of them were our own children, aged respectively nine, eleven and fourteen years. The other one was a girl thirteen years of age. Our children all belong to the church now.

Thirty-four members communed. On Sunday morning we had two more applicants,—a husband and wife. The former was baptized, but the wife not being in good health, will be baptized later on. The members expressed themselves as having enjoyed the feast very much. On Monday, May 27, we returned home. Eld. Harvey preached several times while with us.

May 31 Eld. Harvey and I took the train for Indian Territory, to the Cimarron church, where we had meetings the same evening. The next day, June 1, we had church council. Considerable business, and some of it serious, was transacted, but all seemed to be satisfactorily adjusted. We had preaching the same evening, and next day, Sunday, we preached twice and baptized one

man. The order was good at the meetings. On Monday, June 3, we returned home.

SAMUEL WEIMER

Wymn Ark., June 5.

From Middletown, Pa.

MAY 22 Bro. D. M. Snavely and wife attended the Communion meeting at Mountville, Pa. After the morning services six sisters, several quite young, were baptized in a small creek near the meetinghouse, by Bro. H. E. Light. May these precious souls hold out faithful, and may their influence bring many of the young people, who were spectators at the water side, to come into the "ark of safety." The meeting was very largely attended, both by ministers and members from the surrounding districts. Eld. Jacob Hackman officiated at the Communion services. Brethren Isaac Kaller, Elias Lefever and Cyrus Gible spoke in the English language, the others mostly in German. CLARA D. SNAVELY

Middletown, Pa., May 28.

From Goodland, Kans

LAST Saturday wife and I went to Menlo, Thomas County, where we had meetings over Sunday with large crowds and attentive listeners. This is one of the points where I have been distributing aid, and I can say it has brought forth a field that is nearly ready for harvest.

The present prospect for a crop is better than it was one week ago. The hot winds at that time did much damage to the small grain, but the refreshing rains, which had fallen during the last five days, have been a great help to all vegetation. Since the rains there has been a decided change, and we now live in hope that we will raise our bread and seed, and that we will profit by what we have experienced. We do hope that our two years and six months of drouth has come to an end, and that, while the earth is blessed to yield her increase, we may have enough Godliness to be content, and thus our affliction may yet be great gain.

I wish to say that our little church is in love, and that we have had additions every year by baptism since our arrival here. Eight years ago, last February, I preached my first sermon in Kansas, and it was also the first by the Brethren in the County. Since then we increased to about forty-seven, but by and by death came and claimed some of our dear members. Then the long-continued drouth caused many to leave, until our church numbers only eighteen at present.

May God so order and direct all things that perishing souls may receive the Bread of Life in this western country! Think of six Counties, having a population of nearly 20,000 souls, with your unworthy servant as the only minister of the Brethren church! JOHN F. CLINE.

June 2

A Voice from the West.

ACCORDING to previous appointment the Ministerial Meeting of Southeastern Kansas and Northern Indian Territory met in the Scott Valley church, Coffey Co., Kans, May 7. Five topics were ably discussed, and many instructive points were presented, seemingly to the edification of all present.

May 8 the District Meeting convened at 9 A. M. Considerable business came before the meeting, but everything was disposed of in a Christian spirit, and the meeting adjourned before sunset.

Our District has twelve elders, and twenty-five ministers in the first and second degrees, and not one of them, to my knowledge, uses tobacco for

the gratification of the flesh. I believe only two or three use it for medical purposes.

The Brethren gave us many messages from the Volume of Eternal Truth before and during these meetings, and Bro. J. H. Neher remained with us over Sunday, and preached four sermons to large crowds of interested listeners. Thus another happy reunion of the Father's children of this District is among the things of the past.

May 18 we had a very pleasant church meeting. It was decided to hold our love feast Sept. 26, and it was further decided to begin a series of meetings Oct 26. Bro. Isaac Crist was selected by the church to do the preaching. At our regular appointment yesterday a husband and wife came forward, and were received among the faithful by being baptized into Christ. Three were added to our number by letter at our last council. The Lord bless his workers everywhere!

CHAS. M. YEABOUT.

Wes'phalia, Kans, June 3

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Oran, Ohio.—The Loramies church has again been made to rejoice in the return of two more prodigals to the fold, and one more applicant is to be received at our next meeting.—Jonathan Hoover, June 3

Modena, Mo.—Bro. Lewis M. Kob came to us May 30 and began a series of meetings. He preached five very interesting sermons to a well-filled house of attentive listeners. June 1 we met in council at 10 A. M. Everything passed off quietly. We decided to hold our Communion sometime in October.—Wm. Whitelaine, June 3

Chippewa Valley, Wis.—Our quarterly council occurred June 1. All business that came before the meeting was disposed of in a Christian-like way. We decided to hold our love feast sometime in September. We expect Bro. Franklin Myers, of Illinois, to commence a series of meetings at our meetinghouse June 11.—E. E. Joyce, Box 314, Durand, Wis.

Purchase Line, Pa.—The members of the Manor church had an enjoyable love feast on May 30. Some communed for the first time. Ministers from adjoining congregations were brethren J. W. Spicher, Abram Fyock and S. S. Blough. Bro. Fyock officiated. We expect to hold another love feast in the fall and hope more of our dear brethren and sisters will be present.—Liz. sis Fyock.

Middle Creek, Pa.—Bro. Silas Hoover, of Boynton, Pennsylvania, commenced a series of meetings at Pleasant Hill, in the Middle Creek congregation, May 5, and closed May 13. During the meeting four young persons united with the church. Bro. Hoover's sermons were well proportioned, giving saint and sinner his portion, so that all were made to meditate upon Scripture. The attendance and interest from beginning to the end were very good.—J. W. Wegley.

Boyle Church, O. T.—This little church is moving along quietly. We still have preaching and Sunday school each Sunday morning, and social meeting at 4 P. M. We have Bible meeting each Tuesday evening. We have arranged a roomy arbor in the grove near a brother's house, so we have a regular and also comfortable place for gatherings during the summer. May we have the prayers of the faithful! I am left alone here in the ministry. Being young in the work, I do not feel able to do justice to all. If there are any arrangements for free tract distribution, I would like to distribute a few doctrinal tracts, especially, here.—Emanuel J. Smith, June 6.



**Woolwine, Va.**—At the regular monthly meeting for June at the Smith River church, Patrick County, Bro. J. C. Beahm was advanced to the second degree of the ministry, and four were baptized;—three brethren and one sister. All were heads of families, two being husband and wife. Much work is needed to be done here in this congregation, as it is a border congregation and there is a large territory south of it. Eld. C. D. Hylton and Bro. Austin Hylton were with us, in addition to our own ministerial force.—*J. A. Hoover, June 4.*

**Eagle, Nebr.**—The Weeping Water church met in quarterly council May 25. All business was disposed of pleasantly. Two letters of membership were granted. Arrangements were made for our feast, which was held June 1. A goodly number were present. Bro. Moore, of Beatrice, officiated. Three were received into the church by baptism May 26,—a father and two daughters, and one old brother June 2. We have been blessed with good rains during the last week, which has greatly encouraged the people.—*Minis Horsh.*

**Custer, Mich.**—We, the Brethren of the Seger Ridge church, met in council June 1, to hear the annual visit reported. Everything passed off nicely. Some business came up, but was disposed of in love. Six letters of membership were read. Our membership is increasing rapidly. We expect to have our Communion Sept. 14 and 15. We would like to have some of the members from a distance be with us on that occasion, as we only have one minister. Our Sunday school is moving along nicely, with Bro. John Lair as Superintendent. We have a good attendance. We have preaching every Sunday night, and every first and second Sunday in each month, which we enjoy very much, as heretofore we had meeting only every four months.—*Israel Fisher, June 7.*

**McKee's Gap, Pa.**—The church at Duncansville, Blair Co., Pa., held their love feast in the Lameraville churchhouse, June 1. We had a very enjoyable feast. The weather was pleasant and we had a very good turnout at the meeting. Our elder, J. A. Sell, was away, attending Annual Meeting, representing Middle Pennsylvania on the Standing Committee. Bro. Jacob Korfz of Waynesboro, Pa., was in attendance, and did some preaching at the feast. Two weeks ago three young brethren were added to the church, and yesterday, at our regular appointment, another old father was added to the church by baptism, making four lately. Thus the good work goes on.—*D. S. Replogle, June 10.*

**Butte City, Montana.**—The GOSPEL MESSENGER is a welcome visitor at our home. We enjoy reading its pages. I think it is growing better all the time. After we are through reading the paper, I give it to my neighbors to read. Very few people here seem to know anything about our church. I have lived in Butte City for over two years, and have never seen a member here. I would like to know if there are any members living in Montana, and where they are located. I came here from Indiana, and have never seen a member since I left my old home. Surely, this is a large missionary field, as the city has a population of 35,000 souls. There are seventeen churches of different denominations. I would love to see our Brethren organize a church here. When we read of new members coming into the church at different places, we rejoice to know that the work of the Lord is still going on. We hope that those who enjoy church privileges will remember the isolated members.—*Mrs. A. P. Christman, 818 Kemper Ave., June 2.*

**Butten, N. Dak.**—May 18 we, the Brethren of this locality, met in church council for the first time. Bro. Samuel Burkhardt, our clerk, and Bro. Adam Miller, were here from the Cando locality. Thirty-two members assembled,—three ministers in the second degree and two visiting brethren. We organized a Sunday school and made preparations for the annual visit. The propriety of organizing a new congregation at this place was pleasantly discussed and deferred for final decision until June 29, when we hope to be authorized to organize.—*S. N. Everale.*

**Brighton, Ind.**—The Communion meeting of the English Prairie church, Ind., composed of a part of Michigan, was held June 1. It was indeed a pleasant feast. While the weather was unpleasantly warm, nevertheless the order and good behavior was all that could be expected. About one hundred and forty members communed. We had ample help in the ministerial work. Brethren Michael Shuttis and James Barton officiated. We have great reason to be thankful to our Heavenly Father for such grand privileges.—*John Long, June 4.*

**Maple Valley, Iowa.**—Bro. Jacob Delp, of Illinois, came to us May 11, and held forth the Word of Life until the evening of May 23. Two sisters, both from the vicinity of the Mammert schoolhouse, were baptized during the meetings, one having made application in February. On the evening of May 18 about seventy-five members of this and adjoining congregations, surrounded the tables of the Lord to engage in His holy ordinances. Ministers from abroad were brethren Jacob Delp, Daniel Dierdorf, Wm. Trostle and Tobias Myers. Bro. Delp officiated.—*Frank Lehman, Aurelia Iowa, June 3.*

**Mississinewa, Ind.**—Our love feast, held May 24, was one very enjoyable to the brethren and sisters at this place. We had expected, as announced, to have the presence of our brother, Joseph Spitzer, but we received a card from him, stating that, on account of sickness, he could not be present. We were blessed with the presence of brethren D. F. Hoover, Hiram Branson, Isaac Branson, Henry Longenecker, Abram Bowman, Levi Winklebleck and Moses Ornea. There were larger crowds than usual, and very good order prevailed. As has been customary for a few years, a children's meeting was held the following Sunday, and a collection for the missionary cause. Bro. Henry Longenecker staid with us over Sunday and gave the children a very interesting talk. The collection for the missionary cause amounted to \$13.34.—*Calvin W. Hooke, Stockport, Ind.*

**Massanutton, Va.**—Bro. J. B. F. Huffman and the writer were appointed by Eld. Spitzer, of our congregation, to visit Bro. William A. Britton, and others, that have located themselves in Orange County, Va., near Verdierville. All seem to be enjoying good health, with the exception of Bro. W. A. Britton who has been indisposed for several years. While not able to do any physical labor at present, he seemed to enjoy the spiritual interest very much. It would be well for some ministering brother to locate in the County and neighborhood where he resides, to preach for them. By so doing he thinks there can be some good accomplished. We held two meetings at a schoolhouse. Congregations are not large, but the interest manifested seems to be good. Land can be purchased at from two to fifteen dollars per acre. The quality is fairly good. The Narrow Gauge Railroad runs within about two miles of Bro. Britton's. For further information please address, William A. Britton, Verdierville, Orange Co., Va., or George S. T. Britton, Just, Orange County, Va.—*Martin Rothgeb.*

**Santa Fe church, Kans.**—Our love feast was held June 1. We had a splendid meeting. We had meeting for a few nights before the feast. Elders Bradley and Studebaker and our minister, Bro. Rufus Wyatt, of West Plains, were the ministers present. Two were baptized in the afternoon preceding the feast. We rejoice to see them come and be with us at the Lord's table. We hope to see many more come. Several visiting brethren and sisters were present from Scott County.—*Albert Shelton, Ulysses, Kans.*

**Egton, W. Va.**—This church met in council June 1. We had a pleasant council. Everything passed off pleasantly. We decided to hold our love feast Sept. 28. A series of meetings will begin two weeks before the feast by Bro. W. T. Sines. We received one by letter at this council, and at night Bro. John A. Arnold preached on close Communion. There were not very many present, on account of services in the Lutheran church in Egton at the same time. The next morning we met again for Sunday school, after which we had a sermon by Bro. John S. Fike. It was a grand lesson. In the afternoon we met at the Glade View church for Sunday school and preaching by Bro. Jonas Fike.—*Rachel Weimer.*

**Talent, Oregon.**—June 1 we had our love feast,—one to be long remembered. At 10 o'clock A. M. we had our council. The members being in love and union, we had a very pleasant council. One was added by letter. At 3 o'clock P. M. we had preaching. After services one dear old sister came out on the Lord's side and was baptized. In the evening twenty-six members surrounded the Lord's table. It was indeed a feast of love! Eld. G. W. Hoxie, of Williams, Josephine County, was present. Eld. David Brower officiated. We had the best of order. Next morning we had a very good social meeting; also preaching by D. M. Brower; at 2 o'clock a sermon by C. E. Newinger; at night by Eld. G. W. Hoxie. May the Good Lord bless the dear brethren and sisters in the whole Brotherhood!—*Susan Rhodes, June 4.*

**Moscow, Idaho.**—June 1 the church met in council, prior to our feast. The Brethren who had attended to the visit made the report. All were found to be in love and union, and thus the business of the council passed off in a Christian spirit. One precious soul was received by baptism, and three by letter. The mission cause was not forgotten. Subscription for General Mission, \$2; Home Mission, \$6.30; India Mission, \$1. The church held an election for two ministers. The lot fell on brethren J. U. G. Stiveron and Enoch Faw. They were duly installed into their office on Sunday morning, in the presence of a large audience. May the Lord abundantly bless them, that they may be the means of doing much good, here in this large field of labor! Our feast was truly a feast of love. Forty-two communed. The church here is in good working order.—*S. S. Barklow.*

**Elne River Ind.**—Bro. P. W. Stuckman commenced meetings at this place May 11, and continued until May 26, the time of our Communion. Our meetings, as well as our Communion, were unusually large, and a deep interest was taken. They were soul cheering and inspiring. As an immediate result of the meetings four were baptized. They were heads of families. Others were seriously counting the cost. We believe the seed sown will yet bring forth much fruit. Bro. Stuckman performed his part of the work ably. He is an earnest worker for the Lord. May the Lord abundantly reward him for his labors among us! We say to him, Come again. The church is in good working order at this time, for which we bless the good Lord.—*C. K. Zumbrun, June 1.*



**Ozawkie, Kans.**—The meeting in the Ozawkie church, Kansas, closed May 22, with twenty-four received by baptism, one applicant, three reclaimed and an excellent outlook for a gradual ingathering in the future. The members attended the services well, though they were busy on their farms. This should always be the case if a congregation wants to gain strength. The Lord can use us only as we yield ourselves to him. Fine rains. Praise the Lord!—*J. E. Young, June 3.*

**North Solomon, Kans.**—May 26 two young sisters were baptized, rejoicing in the blessed hope of walking in newness of life. One of the dear sisters is a mute. May 12 I was with the brethren of the Kansas Center church, in Rice County, where a dear mute brother came forward and was baptized. May we learn a great lesson here! When the deaf and speechless come out, praising their dear Savior, what will the Lord require of us, who are blessed with the sense of hearing and speaking? May we pause and think, watch and pray, that we may prove faithful until the end, when we will not only meet our mute brethren and sisters, but all those who have endured the cross until the end.—*Philip Lendis.*

**Knobnoster, Mo.**—To the churches of the Middle District of Missouri, and especially those who have inquired of me concerning series of meetings, I will say that I am entirely in the hands of the Mission Board of the Middle District of Missouri, to do mission work for one year, with permission by them to hold series of meetings in organized churches, when not engaged by the Board. All calls must be made to or through the Board. I further say to the isolated members, living in the District, who are desirous of having meetings, or have knowledge of calls for preaching, especially in new neighborhoods, they will please notify the Mission Board of the same by writing to M. S. Mohler, Cornelia, Mo., or John M. Mohler, Post Oak, Mo.—*Israel Cripe, June 3.*

**Somerset, Ind.**—The Wabash church met in quarterly council May 25, preparatory to the love feast June 15. The visiting brethren reported their annual visit to the members. A pleasant feature of this meeting was the love and union prevailing. One dear sister was recently added by baptism. Our esteemed elder, N. W. Cramrine, and family, are attending the Annual Conference; also several other members of this church. The Sunday school at this place has been very interesting and well attended. We think it would be appreciated by the school if the ministering brethren that attend our love feast would give a talk to the children about Jesus on Sunday morning before church services. The seed, thus sown in the hearts of the children, might bring forth bountifully.—*Kittie Hursh, June 2.*

**Anderson, Ind.**—We wish to inform our brethren and sisters, and especially all the readers of the MESSENGER, that Bro. H. C. Longenecker, of Yorkshire, Ohio, may now be addressed at 175 W. Twelfth Street, Anderson, Ind. Bro. Longenecker is an earnest worker for the Lord. Since his arrival, May 3, two have been made willing to accept Christ. Last Lord's Day they were buried with Christ by baptism. May the Lord ever bless the new convert! Our church here, is located about one mile southeast of the court-house, and one square from the East Lynn and Twenty-third Street car line. Our Sunday school is in a prosperous condition with an average attendance of about forty. Our elder, Bro. F. Fessler, is now attending Annual Meeting, to which place he was sent as a delegate from the Lower Fall Creek church. Our membership numbers about thirty-nine.—*S. A. Emswiler, June 3.*

**Washington, Kans.**—We were again made to rejoice. Two more precious souls made the good confession and were baptized yesterday.—*Byron Talhelm, June 3.*

**Pigeon River, Ind.**—The members of this church met in quarterly council May 25. All things passed off very pleasantly, in love and union. We decided to have our Communion meeting June 22.—*J. W. Fast.*

**Ozawkie, Kans.**—Bro. J. E. Young, of Beatrice, Nebr., came to us May 8, and began preaching the same evening and continued for two weeks, preaching with power. As a result twenty-four dear souls were baptized, two reclaimed, and there is still one applicant for baptism.—*Water Brunton, May 25.*

**Bethel, Nebr.**—Our love feast, held May 25, was an enjoyable meeting. About one hundred and twenty-five members surrounded the Lord's Table. On Saturday afternoon five letters of membership were read and one letter was granted. One dear sister was received by baptism.—*Elva R. Rhrock, Carlisle, Nebr.*

**Christiansburg, Va.**—There are a few members living in this (Montgomery) County. Bro. S. N. McCann came to us May 1, staying until May 20. He preached for us every night and part of the time during the day. By his efforts fourteen dear souls were made willing to forsake sin, and were baptized.—*John W. Peff, May 30.*

**Goshen, Ind.**—The Elkhart congregation held their love feast May 25, with about four hundred communicants, twelve or more in the ministry. Bro. W. R. Deeter officiated. The assembly numbered probably between six and seven hundred. The services were very impressive. We convened in quarterly council May 31, with good interest and harmony prevailing.—*Aaron I. Hess, June 4.*

**Lake Odessa, Mich.**—The members of the Sunfield church met in regular quarterly council on Saturday, June 1. A good deal of business came before the meeting, but all was disposed of with the best of feelings. We decided to hold our next love feast, the Lord willing, on Saturday, Oct. 5, commencing at ten A. M. We also decided to hold a series of meetings commencing Sept. 20.—*Wm. H. Saxton, June 1.*

**Worthington, Minn.**—In my last letter to the GOSPEL MESSENGER I meant to have my address *Worthington, Minn.*, instead of Washington, Minn. Correspondents will please note the correct address as given above. We are still receiving letters of inquiry about the country. The fine rains we are having, make everything look promising at this time. We are also encouraged in our spiritual work here. Our Sunday school is growing in numbers and interest. Husband has two appointments now to fill, and is Superintendent of our school. We need more workers here. We made our first visit to the Lakes last week, and enjoyed it very much.—*Lizzie Hilary, June 2.*

**Lewistown, Pa.**—We have had a glorious time in our congregation lately. Bro. J. M. Mohler has earnestly labored with us each evening for the past two weeks. June 30 we held our Communion services, previous to which four were added to the fold. On the following Sunday eight were baptized, and yesterday six more were led into the flowing stream. The meetings closed last evening with no abatement in the interest. The congregation was larger than on any previous evening, and since the last sermon was preached two more have made application for baptism. The interest is such that we are confident that more yet will soon have counted the cost. We have all been revived.—*Wm. Howe.*

**Clay Hill, Pa.**—Our love feast truly was a feast to the soul. Our ministerial help was ample. Bro. C. L. Pfontz, of Gettysburg, officiated, assisted by Bro. Samuel Petrie, of Virginia, and the ministering brethren from adjoining congregations. The large church was filled with brethren and sisters, and many were unable to commune. The weather was favorable, though extremely warm. One dear brother was baptized and enjoyed the services. Others, who formerly were with us, have been called to their long home to await the great Supper in the evening of the world.—*W. A. Anthony, June 3.*

**Greentown, Ind.**—Our last quarterly council passed off May 18, at the Greentown church. The business which came before the meeting was peaceably and harmoniously adjusted. Brethren Blickenstaff, David Neff and Bowser were with us. In the evening and Sunday morning Bro. Neff preached at Greentown, and Bro. Blickenstaff preached at the same time at the Plevna church, and also on Sunday evening, to large congregations. It was decided to hold our Communion services at the Greentown church Oct. 3, commencing at 10 o'clock A. M.—*A. J. Lantz, May 25.*

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**FISHER.**—In the Sugar Creek church, Tuscarawas Co., Ohio, Feb. 21, 1895, Rebecca, wife of Christian Fisher, aged 67 years, 5 months and 22 days. Mother Fisher met with many misfortunes. Some years ago she was thrown out of a spring-wagon and broke both of her limbs. After her recovery one of the limbs broke again, and she also fell down stairs and broke some of her ribs, besides other injuries. She suffered for many years. She was a member of the German Reformed church. Funeral by Mr. Loman and the writer, New Bedford, Ohio.

**FISHER.**—In the same church, April 3, 1895, of la grippe and dropsy, Christian Fisher, aged 77 years, 5 months and 17 days. He was the father of nine children, three of whom preceded him to the other world. Father and mother Fisher were laid side by side in the large cemetery at New Bedford, Ohio. Funeral by Mr. Lohman, of the Reformed church and the writer.

**DOTTS.**—In the same congregation, March 3, 1895, Drusilla Dotts, aged 85 years, 8 months and 27 days. She was the mother of eight children, three sons and five daughters, three of whom preceded her to the other world. Mother Dotts lived a married life for twenty-five years. Funeral by the writer at Ragersville, Ohio.

**HOCHSTETTLER.**—In the same church, March 21, 1895, Catharine, wife of Christian Hochstetler (nee Neff), aged 83 years, 6 months and 29 days. She was united in marriage in 1829. There were born to this union four children, one son and three daughters. One son and one daughter preceded her to the spirit world. Mother Hochstetler was a devoted Christian. Her exemplary life as a sister and mother in Israel, until her death, as well as the large concourse of people, testified to her Christian character. She was laid away in the large cemetery at New Bedford, Ohio. Funeral by the writer and Bro. S. J. Burger.

**BURGER.**—In the same church, April 6, 1895, Elizabeth, wife of Bro. Michael D. Burger, aged 64 years and 7 days. She was married July 21, 1891. She was baptized by the writer July 15, 1894. Funeral services by Bro. Reuben Shroyer and E. Shepherd.

**PENROD.**—In the same church, April 21, 1895, Catharine, wife of Solomon Penrod (nee Olinger), aged 90 years, 4 months and 9 days. She was born in Somerset County, Pa., Dec. 12, 1804, and moved to Ohio in her young days. Their union was blessed with eight children, five of whom are dead. Sister Penrod walked with her Master in a Christian life and character. Funeral by Bro. Joseph Hochstetler and the writer to a large congregation.

**MESSERLY.**—In the same church, April 24, 1895, Rudolph Messerly, aged 83 years, 5 months and two days. Funeral services by the writer, assisted by Mr. Snyder.

M. H. SHUTT.

**LEARN.**—In the Manor church, Pa., May 12, 1895, Emery Learn, son of Bro. Richard and sister Adelle Learn, aged 10 months and 18 days. Services at the home, from Rom. 6: 53, by brethren Joseph Holsopple and J. W. Fyock.

LIZZIE FYOCK.



**GORDON.**—In the Donnell's Creek church, Ohio, March 3, 1895, sister Mary Weaver Gordon. She was born in Shenandoah County, Va., May 3, 1803. She was a faithful member of the Brethren church for over fifty years, loved and honored by all who knew her. Funeral services by the Brethren. D. LEATHERMAN.

**BARE.**—In the Conestoga congregation, Lancaster Co., Pa., May 10, 1895, sister Mary Bare, aged about 56 years.

**TAYLOR.**—In the same congregation, May 10, 1895, Bro. John Taylor, Jr., aged about 52 years.

**ROLAND.**—In the same congregation, May 14, 1895, Bro. Levi Roland, aged about 73 years. Funeral occasions improved by the Brethren. I. W. TAYLOR.

**SWORD.**—At Chatham, Ill., May 27, 1895, G. W. Sword, aged 55 years and 3 months. JANE BALZ.

**MILLER.**—April 14, 1895, Charlie N., son of Bro. A. J. and sister Mollie C. Miller, aged 6 months and 3 days. A. A. MILLER.

**TONNEY.**—In the Four Mile congregation, Preble Co., Ohio, May 16, 1895, Harmon, son of Carey and Elizabeth Toney, aged 87 years, 2 months and 14 days. He was born in Franklin County, Va., came to Ohio in 1839, and was married to Fannie Kingery about 1837. He was the father of six children, three of whom and their mother, have preceded them to the spirit land. Three sons survive him. There were ten members of his father's family, and the others have all gone on before. He united with the church of the Brethren, or German Baptists, sixteen years ago last October, of which he lived a consistent member until his death. Funeral services by Eld. Jacob Rife and others. W. S. TONEY.

**BEUCHLY.**—In the Johnstown congregation, Pa., May 16, 1895, of chronic gastritis, Sarah, wife of Bro. David Beuchly, aged 56 years, 4 months and 9 days. Deceased was born in Quemahoning township, Somerset Co., Pa. She was the daughter of the late Mr. and Mrs. Joseph Zimmerman. She was one of a family of eleven children, and the first of them to be called home. Mrs. Beuchly is survived by her husband and three sons. She was a member of the Reformed church. Funeral services were conducted by Mr. F. K. Weitzel, assisted by Bro. Silas Blough, from Rev. 21:7, "He that overcometh shall inherit all things, and I will be his God and he shall be my son." Interment in the Grand View cemetery. A. J. STRAYER.

**MILLER.**—In the La Porte church, La Porte Co., Ind., of malignant cancer, sister Harriet A., wife of Eld. Thurston Miller, aged 58 years and 8 months. Funeral on Sunday, the 19th, in the South Portage church, St. Joseph Co., Ind., by Eld. Daniel Whitmer, assisted by other brethren from the words: "But thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57. The large assembly followed the remains to the Mt. Pleasant cemetery. RACHEL C. MERCHANT.

**ORR.**—In the Chippewa church, Summit Co., Ohio, May 21, 1895, Bro. T. B. Orr, aged 78 years. Deceased leaves a wife, two sons, three daughters, and fourteen grandchildren. When Bro. Orr was sorely stricken the elders of the church were summoned and he was anointed. After three weeks of suffering he bade adieu to this world and its cares, to try the realities of the better one. His end was approached peacefully and gloriously with a bright hope of rest in the heaven beyond this vale of tears. Deceased was a member of the church for about forty years. The remains were interred in the Barborton cemetery. Funeral services were conducted by the writer, assisted by a minister of Barborton. D. M. IRVIN.

**HOLLINGER.**—Near Abbottstown, Pa., May 29, 1895, Bro. Henry C. Hollinger, aged 49 years, 10 months and 28 days. He leaves

a bereaved wife and two daughters. Deceased was a faithful and consistent member of the church. Funeral services by brethren David H. Baker and John Brough. CHAS. L. BAKER.

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 June 20, at 10 A. M., Wooster church, Ohio, at Bro. A. L. Heestand's, 1 mile west of Smithville.  
 June 22 and 23, New Haven church, Mich.  
 June 22, Garrison, Iowa.  
 June 22, at 10 A. M., Green Spring church, Ohio.  
 June 22 and 23, at 10 A. M., Richland church Ohio.  
 June 22 and 23, Spring Creek church, Iowa.  
 June 22, at 2 P. M., Pigeon River church, Ind.  
 June 28, at 4 P. M., Rockton, Pa.  
 June 28 and 29, at 2 P. M., Silver Creek church Oglio Co., Ill.  
 June 29 and 30, at 2 P. M., Des Moines Valley church, Iowa.  
 June 29, at 4 P. M., Sheldon, Iowa.  
 June 29 and 30, Harlan church, Iowa.  
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MOUNT MORRIS, ILL., JUNE 25, 1895.

No. 26.

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At a series of meetings, recently held by Bro. D. H. Walker in the Bear Creek church, Ind., five united with the church by baptism.

BRO. E. EOMBAY EDWARDS, we learn, is spending some weeks among the churches in Ohio. He is an earnest advocate of foreign missions.

THE wife of Bro. Levi Trostle died at her home at Franklin Grove, Ill., last Tuesday morning. She had suffered long and patiently. She was one of the noblest of women.

THE Full Report of our late Annual Meeting is now under good headway. All of the copy is in the hands of the printers and the work will be brought out just as soon as possible. It will probably be the most readable and most interesting report that we have yet published. Our brethren at the Annual Meeting are learning to speak with more ease, and this enables the reporter to get their speeches in much better shape. Our people will find the publication interesting and should not fail to order it at once. Price, 25 cents, or \$2.50 per dozen.

THERE is more real sound Gospel in handshaking than most people think. If done in the right way, many souls may be saved by handshaking. To every minister we would say, after the meeting is closed, get out among the people and shake hands with them. Do not stand around the table or near the stand and spend all your time greeting the deacons and the other ministers. It is proper to greet them, but do not fail to reach the masses with the warm and earnest grasp of the hand. Give them a warm greeting. Make them feel that you have some regard for them. Especially shake hands with the young. They are the lambs of the flock and need special attention. Not only should the elder mingle with the people, but all the preachers and deacons should profit by and follow his example. A Christian who knows how to put his Christianity into handshaking is a power for good in the church.

BRO W. M. LION, of Washington, D. C., reports five accessions to the church by baptism June 13. He adds that others are expected to follow, and that the members feel much encouraged of late.

THIS year our spring feast will be held in the Silver Creek meetinghouse June 28, commencing at 2 P. M., and continuing until Sunday morning. As it is the last spring feast to be held in Northern Illinois, it is likely to be largely attended.

WRITING from his home at McPherson, Kans., June 15, Bro. Hutchison says: "I am gaining strength slowly; I am very weak yet, but the tendency is toward a restoration to health and strength by and by. The fever, together with the operation of the surgeons, left me with but a very small amount of physical force. I am still hopeful. Still pray for me!"

A FEW days ago it was reported that a number of missionaries in China had been massacred by a mob that had no respect for either life or property. But later reports indicate that none of the missionaries lost their lives, but that only their property was destroyed. It is fortunate that no lives were lost. As for the loss of property, the United States will probably demand that the Chinese Government make all losses good to the missionaries. Still it will greatly retard their work and may cause some of the more timid converts to return again to their heathen idols.

It would be very gratifying, as well as helpful to us, if those who write to this office for any purpose whatever would always give their name and address. We now have on our desk two very important letters that should be answered, but the writers very unwisely thought proper to withhold their addresses. They relate to church troubles concerning which the writers desire information through the MESSENGER, but the cases cited are of such a nature that we do not care to publish them, yet, had the writers given their addresses, we would take pleasure in responding privately. As it is, we cannot give these members the instructions concerning their duty in the instances to which they refer, and yet they both stand greatly in need of counsel.

FROM a communication, elsewhere in this issue, it will be seen that Bro. H. B. Brumbaugh, who attended to the MESSENGER business at Huntingdon, Pa., is now on a tour to the Old World and will not return for six months. This makes it necessary for us to say to our readers that no more business, pertaining to our office, should be sent to Huntingdon, but it all should be sent to Mount Morris, as there is no one at Huntingdon now to attend to it. Letters of business that go there by mistake will be remailed to Mount Morris, where all business hereafter will be attended to. After Bro. Brumbaugh returns from his trip it is his purpose to give more attention to the editorial department, and less to business. So we trust our patrons will keep this in mind and send no more business communications to the Huntingdon office.

BRO DAVID ROWLAND reports one recent accession to the Shannon church, Ill. The person was an aged lady, and now comes to spend the few remaining years of her life with the people of God.

BRO. A. W. AOSTIN, of Oklahoma, spent several days in the vicinity of the Mount just after the Annual Meeting. He preached in the Chapel last Sunday evening and started home the next morning. He speaks very encouragingly of his work in the part of the Southwest where he is located. Much of his labors are among the Indians, who take considerable interest in the religious services.

THE Brethren at Huntington, Ind., have published a neat little thirty-six page church directory for general circulation. It contains the regular preaching, Sunday school and prayer meeting announcements, a list of the church officers, a full list of the members, and also a brief account of the Brethren, and other matters of interest. It is a creditable little document for a local congregation.

EXCELLENT reports are coming in from the drought-stricken regions of the West. Good rains are reported to have fallen, and the prospects are that good crops may be realized from the seed planted. If the far West should be favored with an abundance of rain, suffering would be unknown among the people. The land is rich, easy to cultivate, and the climate pleasant. But the one thing essential is rain in abundance. This they have occasionally, and then it is that people are encouraged and renew their energies to make all possible out of the soil. What the coming years will bring forth cannot be predicted, but certainly the past has not been so promising. But by and by man will, in some way, conquer the obstacles on the plains; then they may blossom as the rose; but whether that will occur in the present generation, no one can now tell.

OUR Mission Board finds the MESSENGER one of the best preachers it can send into new fields. It does all the talking and the people have to do the listening, and as a rule it secures a respectful hearing. It does not stop on account of rain or cold weather, but fills its regular appointments every week the year through. It gives sermons, remarks, church news and responds to questions. Then, by looking over the pages of the paper, the Board can see just what kind of preaching is being done. Hence the Board has deemed it wise to send the paper into hundreds of families in mission fields, thinking thereby to enlighten and influence those seeking the Truth. These families hail the coming of the MESSENGER as a friend that can be trusted. One kind lady, in Tennessee, is so favorably impressed with the paper that she sends the Board a donation of \$3.00 for general missionary work, and writes that the paper must not be discontinued, and that she will pay for it after this. So it may be seen that the seed is falling in good ground, and will yield fruit to the honor and glory of God.



## ESSAYS

*Study to show yourself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of truth.*

### THE DREAM'S DESIGN.

BY GERTRAUDE A. FLORY

In a dream I saw my Savior  
With his pale face bending down,  
Waiting for his awful trial  
And the sharp and thorny crown.

Heart sore, everywhere I hastened  
To secure his swift release;  
But my efforts all proved fruitless,  
For his trial could not cease.

God had fixed the crucifixion  
To redeem the sin-lost world;  
Hence he could not stay the malice  
On his own Beloved hurled.

And because I could not help him  
On my face I fell and wept,  
Near where he, so patient standing,  
Sad and lone, his vigil kept.

Weeping thus, I waked and pondered  
What the dream's design could be.  
Like a flash of light from glory,  
Came the answer: "Tis for thee."

"If thy human heart can pity,  
Pain and sorrow strive to stay,  
Christ's divine heart, O, so tender,  
Can all sorrows feel to-day!"

"If for thee God's Son can suffer  
Scourging, sin and cruel death,  
Thou canst bear thy sorest anguish  
With thy first and latest breath."

*La Porte, Ind.*

### THE RELATION BETWEEN SPIRIT AND BODY.

BY J. S. MOHLER.

THIS is a very important relation, and should be well understood. Otherwise we may attach undue importance to the one or the other, and to the detriment of each, destroying the harmony between them, and cause suffering. Just where the connecting link between mind and matter exists, no mortal can tell. Just how the spirit passes over the link to move the body, is equally mysterious, but such are the facts. This relation is somewhat similar to that between master and servant; the spirit being Master, and the body its servant; but the master must be kind, and the servant be obedient. Each one has needs that the other can, and must, supply. In this respect their relation is mutual. If the voice of either is disregarded, suffering will ensue.

Spiritual scientists hold that the voice of the body is the voice of an impostor, and must be hushed. Materialists hold that the voice of the spirit is the voice of a deceiver and must be utterly ignored. The facts are that the spirit ministers to the body in a superior degree, and the body to the spirit in a lesser degree, thus preserving the right relation between the two.

For the spirit or mind to assume that the body is not hungry when the appetite calls for food, or, that the lungs are sound, when the consumptive's cough is eating his life away, or, that the stomach and liver are healthy when every symptom of dyspepsia is apparent, or that the limbs are whole when bones are broken, and that every voice of the body is only imaginary, is the silliest nonsense imaginable,—substituting a lie for the truth. Yet there are people in the world to-day, who teach that very doctrine,—that the ailments of the body are imaginary, and the way to get well, is to imagine you are not sick. In rare instances, the imagination may color the disease unduly, but seldom does the imagination range

outside its legitimate field to such an extent as to feign disease without cause.

When the body is hungry the spirit procures food; when cold, clothing; when sick, a remedy; when in danger, safety; thus providing for the welfare of its servant. "The Spirit also helpeth our infirmities." Rom. 8: 26. The body also comes to the rescue of the spirit. The spirit needs sustenance as well as the body, to support its life. The body, through its senses, conveys to the spirit objects for thought, meditation and reflection, in the sun, moon and stars above us. On the mountains and hills, valleys and plains, the trees, grass and flowers, the rivers and mighty oceans, and the numberless creatures on land, and in the sea, and man, the noblest of all. Take from the spirit every object of awakening thought, with nothing to feed upon, and it will wither and die for want of expansion.

Furthermore, in its relation to God, the spirit is helped by the body. The Spirit of God reaches our spirit through our material body. The body is baptized in material water, and the spirit is born again,—born of God, made new. The body receives material bread and wine, that the spirit within us may be strengthened. The body lays before the spirit the Bible, that the spirit may feed upon its rich pastures, thus serving its master with true fidelity.

### FAITH AND FAITHFULNESS.

BY C. H. BALSBAUGH.

*My Well-beloved in Christ:—*

OH how I love you and Effie, and all the saints, and the whole world,—with the very love that stained the cross with divine-human blood! Rom. 5: 6; John 15: 13. Sacrifice is the real test of love. How much does God love us? The cross is the answer. See Rom. 5: 8, 9, 10. How much do we love each other? How much do we love the sinful world for whom the God-man shed his blood? Alas, how meager are the evidences of our identification with Jesus! What an unwilling hearing we get when we plead for lost souls with the consuming zeal and infinite enthusiasm that compelled Duty to sacrifice Himself for daring, murderous rebels?

What a clutching of the idolized dollar when the divinely-pressed claims of the heathen are brought close to the consideration and conscience of the church! Is it a wonder that it breaks the hearts of those who are in perfect sympathy with Christ, and long for the consummation of His great purpose in the incarnation? If we would all love with God's love, there would not be a drone in the church. The Sunday school would be as sacred as the ministry. Infancy and childhood would be the supreme objects of prayer and effort in enlarging and perfecting the church. The smoke-pipe would be classed with the whisky bottle, and the laws of heredity and hygiene would be revered as the Holy Ghost recognized them in the generation and life of Jesus Christ. Luke 1: 35; 2: 52; 1 Cor 10: 31.

The church is a divine fact, but it is secondary. We live in the church, not by the church. We unite in a body because a common life pervades each individual. All work is expressive, not creative. There is no life for man but in the Man Christ Jesus. No one can give it to us but the Holy Ghost; and it is given only to faith. Just as no dead faith can produce Christian works, so no works can be Christian without the antecedent Christ-life, however minutely evangelical their form.

What a wonderful Christ we have, because He is out and out a Holy Ghost production! The Greek of Philpp. 2: 6, 7, clearly reveals the great

mystery that when He became incarnate He left His divinity with the Father, and became entirely dependent upon the Holy Spirit for his genesis, embryonic development, and every stage and circumstance and emergency of His life of humiliation. And we are Christians precisely so far as this sweet, blessed, unutterable mystery of mysteries is repeated in us. "Many called, few chosen."

"A peculiar people, zealous of good works." Miniatures of God, luminous representatives of His righteousness, holiness and love. Do not rest satisfied with any testimony short of Rom. 8: 16. Do not give ear to the current heresy that your obedience is the origin of life and the ground of hope. Millions believe that, and thus verify Gal. 5: 4. Verse 5 is the whole Gospel in a nutshell.

The papal church is essentially legal; and so are all who mistake the righteousness imputed for the righteousness exemplified. The one is the basis of divine acceptance, while the other is its certification. Too faithful we cannot be. Too much we cannot do; but Christ stands behind it all, as the Source, the Impulse, the Crown and Glory! Christianity is faith in Christ realized in the deepest consciousness, and expressed in symbol, and in the minutest details of life. But to substitute the expression for the basis in Christ from whom it proceeds by faith into visible form, is fatal.

Trust Jesus absolutely. Do not doubt the accessibility of faith to all that is implied in Col. 2: 9, 10. Do not feel as if you were making a venture, only be sure you are unreservedly His, and then,—Heb. 4: 16.

*Union Deposit, Pa.*

### WHAT THINK YE?

BY J. P. BOWMAN.

"What think ye of Christ? whose son is he?"—Matt. 22: 42.

THE above questions Jesus put to the Pharisees, and their answer so entangled them that they dared not to answer any more, neither did they ask any more questions of Jesus from that day forth.

"What think ye of Christ?" If the people of the present should attempt to answer this question in words, they would, perhaps, find themselves in as great a confusion as did those Pharisees.

"This people honoureth me with their lips, but their heart is far from me." Mark 7: 6. When we consider the present condition of Christendom, we think this scripture can be applied to the people of the present as well as to those to whom Jesus was speaking.

But this is not all. Luke 6: 46 says, "And why call ye me Lord, Lord, and do not the things which I say." We infer from the above scripture that we have no right to call Christ our Lord, if we do not the things which he has commanded us to do. We have plenty of people, called Christian people, in the world to-day, of whom Christ could very well demand, "Why call ye me, Lord, Lord," etc. Matt. 7: 21 says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Verse 22. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" Here we have a class of people spoken of who called Christ Lord, and it seems they were not justified in so doing. See verse 23. Actions show more than words can express. If we say we are for Christ, and our actions do not conform to what we say, we



are already condemned in our own hearts. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 37. What think ye? "He that loveth me not keepeth not my saying." John 14: 24. Let us take the converse of this, "He that keepeth not my sayings loveth me not." The greatest evidence we have that a man loves Christ is, when he delights to do his will.

What think ye, if a man say, I love Christ, but at the same time hateth his brother? See 1 John 4: 20. It is impossible for any one to be a child of God and not love his brother. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4: 16.

What think ye of the Lord's cause? Do we have his cause at heart above every other, or does it occupy the last room in our hearts? Let us hear what Jesus says! "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12: 30. Can we realize what it is to be with the Lord? Can we be with him if we do not carry out all the principles of the Gospel?

Can we gather with him and have our lights under a bushel? If we cannot adorn that profession which we have made, we cannot gather with the Lord. What think ye of the man who had delivered unto him one pound; and when his Lord came to reckon with him, he brings this one pound and presents it unto his Lord? Can we find any such characters in the world to-day? Would we have much trouble to find some in the church? "Woe to them that are at ease in Zion!"

How many are putting forth the best effort they know how to rightly apply the means which God has placed in their hands? What kind of an account shall we be able to present to our Lord when he comes to reckon with his servants? Can we say, Here Lord, thy pound hath gained ten? What think ye?

Vinsland, Tenn.

#### A PASTURE WITH A ROCK IN IT.

BY ANNIE TRUMBULL SLOSSON.

"No, I don't go away summers," said good old Aunt Abby. "Oh, yes, I know; most folks do, the best of folks,—ministers and all. And they tell me I'd ought to go; say it's refreshing and wakening and lifting and broadening. The church at the Hollow, and the one at the East road, and Mr. Edwards's, all shut up for three weeks at a time in warm weather; and we don't have any Sunday school at all in July and August."

"Mr. Edwards says he gets more strength of body and mind, more help for his work and points for his sermons, in his vacation at the seashore or the mountains than in all the year besides. I dare say. But I don't exactly see my way to going; there are things to see to here, and it costs something even at the cheapest places. And I've got a way of my own of having a vacation. I don't know but after all I'm lifted and broadened and strengthened as much, and get as many points out of it, as the rest with all their traveling. Maybe you'll smile when I tell you where I go, and what kind of a place it is. It's nothing in the world but a pasture with a rock in it."

"It isn't half a mile from my house, though I'm right in the busiest part of Factoryville, you know. You go down to the bobbin-mill, and then along north as far as Giles's store; then you turn to the left, and keep right straight ahead. And there 'tis,—a good bit of pasture land, and a big boulder nigh about the middle of it."

"I came upon it two years ago. I hadn't lived here long, and wasn't used to a big, bustling town like this; and when hot weather came I did just ache for fresh air and growing things and woody places."

"I went out one day, and walked and walked, trying to find big trees and bushes and such things. By and by I saw something green ahead, and 'twas this. I stopped at the rail fence, and looked over. Just at first it didn't seem very inviting when I thought of the woods at my old home, all dark and cool, with soft, wet moss for your feet to step on, and brooks running along; and I says to myself, but out loud, 'It's nothing in the world but a pasture with a rock in it.'

"Well, do you know I hadn't more than spoke those words than I seemed to see a wonderful meaning in them. I forgot all about the heat and the dusty road, and I crawled through the rails and went over to the boulder and sat down on the grass, and I began to think. 'Why,' I went on to myself, 'what's religion when you think of it, or come to that, what's heaven itself, any more than that,—a pasture with a rock in it? I began to love that place right then and there. I can't tell you what it's been to me, and all the thinking and help and brand new light I've found there. Points for sermons! Why it's just bristly with them. I find a fresh one every time I go, and I haven't near come to the end yet."

"Some days I'll be so tired I can't do a mortal thing but stretch myself full length out on the grass and keep still, and then'll come into my head that verse out of mother's favorite psalm—I guess 'twas your mother's too, 'tis most folks' mother's—about 'He maketh me to lie down in green pastures.' Deary me! I don't want a better sermon; and again I'll get to looking at the grass. There's red-top, and timothy, and a little herd's grass there, and it looks so pretty shaking in the wind. And I recollect how our Lord took notice of all such little things. 'If God so clothe the grass of the field,' you know; and, before I know it, that's led me off into the most comforting, beautiful thinking."

"And then there's the rock; I can't hardly talk much about that, but you know what I mean. 'Green fields beyond the swelling flood,' as mother used to sing, is all sightly and beautiful; but, after all, it's the Rock up there that's such a thing to lean on and look to. And down here in this world, too, lying down in green pastures and watching the grass, is nice and comforting in fair days; but come to storms and rough weather, a rock is what we want after all."

"I believe I get more points out of that boulder than I do out of the pasture. In a hot afternoon I get on the east side of it in the shade, and then I think of the 'man that shall be the shadow of a great rock in a weary land.' Sometimes there comes up a storm with such pouring rain, and I creep under the lee of that boulder, and keep safe and dry. And then I'm sure to get to thinking of the 'strong rock for a house of defence,' and of father's hymn,

'Rock of ages, cleft for me,  
Let me hide myself in thee.'

"Sometimes it's Moses hiding away in the rock to watch the Lord pass by; again it's the rod bringing water out of the rock; and lots of times it's about that tomb hewn out of a rock, that new sepulchre in a garden wherein was never man yet laid. Or by spells I think of David keeping his father's sheep, and leading them out in the pastures; or Isaac going out into the fields at eventide, and that beautiful story of the shepherds abiding in the fields around Bethlehem."

"But after all, I come back most times to the thing itself, just as it struck me the first time I ever saw it,—a pasture with a rock in it. So I

don't go away in warm weather, and I never expect to now. For I'm getting on in years, and there's plenty of things in my own little watering-place here, to last as long as I shall, for points to think about, and for strengthening and lifting and widening. It won't be long, at the most, before I go away for good some summer. I shall be satisfied when I wake up there; but I can't help hoping the place will be a little like a pasture, and I'm certain sure there'll be a Rock in it."—S. S. Times.

#### FLASHES FROM MY FORCE.

BY W. M. LYON.

"MAKE your sermon of such a nature that when once you are heard, they'll want to hear you again. Love is the main characteristic of a sermon. Never have a sermon without love in it. A sermon without love is a sermon without God."

The above I glean from an old letter written me from Bro. Stover, now in India. How true! I said "Amen" to it then; I still say it. I might add: If our lives are filled with the love and spirit of Christ, our sermons will be the same. No use to put a pump,—no matter how good it may be,—into a well that has gone dry. And it will not help the matter to give the pump stock a fresh coat of paint. But when we are really "filled with the spirit" and love of Jesus, we needn't worry much about the pump. Some very common, hard-looking old pumps work well and give forth abundant draughts of the purest water.

The one that fills the well can make the most ordinary-looking pump do effectual service. And fine-looking pumps sometimes give out very poor water. Don't forget: The well and the water are both greater than the pump. "Work out your own salvation." Philpp. 2: 12. This is the pump. It is quite important. But we must go to the next verse to find the well and the water! "GOD WHICH WORKETH IN YOU."

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AGAIN I quote from Bro. Stover: "Don't preach to drive, but to lead. Men will be led; and you can drive chickens,—but no speed is made at it."

Do all work by this rule? This will apply to the laity as well as the ministry. Bro. Stover has admitted that it is not absolutely impossible to "drive chickens." Well, how about driving sheep? Will that work any better? Christians are compared to sheep, and Christ and his ministers are represented as shepherds. Good shepherds do not undertake to drive; neither do sheep like to be driven.

Suppose I have a flock of sheep in a field where the pasture is poor. In an adjoining field I have plenty of good pasture. I conclude to transfer my flock to the good pasture, so I let down the fence and get behind the sheep, with rod in hand and dog by my side, and try the driving process. The fence is down low enough, the sheep are hungry and tired of gnawing the sod where they have been kept so long; the grass on the other side of the fence is high and tempting (the sheep had often reached through and nipped the blades) and here am I now, the shepherd (?), trying to get them through the gap, but they will not go. They run in every other direction rather than where I want them. What is the matter? They are poor, dumb sheep, simple and trustful enough to be led, yet not willing to be driven.

The good shepherd "callest his own sheep by name and leadeth them out" John 10: 3. He also "knows" his sheep. Verse 14. He seeks fresh pastures for them. Psa. 23: 2. He does not want to keep them forever grazing on the same spot.

But supposing the faithful shepherd desires to lead his flock into a better field of pasture. He



goes before, calling them to follow. But some don't want to leave the "old field." They see the fresh, tender grass on the other side, they see the shepherd over there among the rest of the flock as they are enjoying the change, yet there they stay. Now what is to be done? You say, "Let the shepherd now go and carry them." Well, that seems to be Gospel logic, but in this case you can hardly apply it. These sheep are sick,—diseased,—and yet they are strong enough to run,—to resist,—to kick. You can neither catch nor carry them conveniently.

There are many sheep of this kind. You can neither drive nor coax them out of the "old field." They see the fence is open, they hear the shepherd's voice calling them, they see the rich pastures, they don't thrive where they are, yet it is the "old field;" there, perhaps, they first saw the light and there they have determined to stay, even though they starve.

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IN GOSPEL MESSENGER, No. 20, p. 312, we get the idea that some believe that there are many among us who are actually too poor to give anything to the support of the Gospel. I must confess that I am not able to see how anybody can be so poor that he can not give at least one cent a week,—fifty cents a year,—if he is able to make anything at all. The woman who makes her living at the wash tub can do more than this, and support a family besides. I know a sister in this city who works for two dollars per month and always gives one-tenth, and she does not stop there, either, but gives much more than fifty cents a year in addition to her tithe. This same sister used to work for three dollars per month and boarded herself, too, and yet she always gave more than one tenth to the Lord. And be it remembered that she had no surplus to draw from,—had nothing except as she worked for it. I wish all who read this and think they are too poor to give to the Lord's work, might talk with this old sister and see how happy she is,—yes, and how rich!

Scattered here and there throughout the world are many like her. Ah, these rich poor people,—what a legacy is theirs! What a different life and experience have they from those who have money to spend for snuff, tobacco and other hurtful and vain things, and yet are too poor (?) to have anything for the Lord! "Be not deceived; God is not mocked." When self is crucified and Christ rules and reigns in our bodies, we will have no tobacco bills to pay. "Christ liveth in me" Gal. 2: 20. Ah, beloved, when this Scripture is fulfilled in us, no matter how poor we are, we'll have something for the Lord's treasury.

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"Thy will be done in earth as it is in heaven." It is easy to repeat this, but to be able to pray it means something. One thing sure, we can't really pray that till we know what this prayer means: "Thy will be done in me as I wish my brother to do it!"

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THAT other man (John 21: 21) causes so much trouble. That lesson was intended for us, as well as for Peter. "Follow thou me" Follow Christ and he will find something for the other man to do. Be true to yourself if you would prove true to the other man, and if you would be true to yourself, be true to Christ. Follow him, Peter and John will obtain a higher position on your account.

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It is a great thing to be wholly free from all forms of "will worship." Col. 2: 23. How many like Nadab and Abihu (Lev. 10: 1) are still offering their "strange fire" of will worship! They often take obstinacy and headiness for valor and

faithfulness; it is my will instead of THY will; it is man's form,—tradition of the fathers,—instead of the Divine will. Let us remember that God must originate and furnish the fire, as well as the incense and the censor. O, this will-worship! It still exists in thousands of forms,—forms of godliness, but no power. The man-made fire in worship will always call down from heaven the judgment fire upon the heads of its worshippers.

#### GOD IS LOVE.—1 Cor 13: 4-8 (Rev Ver.)

BY N. D. UNDERHILL.

His children are like him. Every one that is born of God, is endowed with his Spirit, and every soul that hath the Spirit of God, has a heart full of love for all of God's creatures, especially for his children. Christ says, "If ye love me keep my commandments." Again, "If a man love me, he will keep my words." Again he says, "This is my commandment, that ye love one another as I have loved you."

Since we can not please the Lord, nor receive his blessings, nor be of the number that he will own as his friends, when he comes to receive his own, except we do possess this greatest of virtues, and exercise it toward one another, it behooves us to look into this important matter and see whether we are endowed with this most necessary qualification, before it be too late.

Do we soon lose our patience, and say unkind words, act cross or sulky, or fretful, and thus grieve some of God's dear ones with whom we are permitted to associate? "Love suffereth long, and is kind"

Do we feel vexed because our neighbor has finer things than we? Or because our brother or sister receives more honor or notice than ourself? Or because they occupy a more exalted position, or exert a greater influence, or enjoy more of the good things of life than we do? "Love envieth not"

Do we set ourselves up to be somebody, telling of the good and great things that we have done, the wonders we have accomplished, and the large influence we have exerted, the important positions we have occupied, and the wondrous excellency we have attained to? Do we consider ourselves just a little higher or better than some one else? "Love vaunteth not itself, is not puffed up"

Do we act cold and distant, reserved and haughty toward some one who may possess less of worldly goods than ourselves, whose ideas or belief are not the same as our own, or one who may have slighted us? "Love doth not behave itself unkindly."

Do we seek to have our own way ("even Christ pleased not himself), to gain honor, praise, riches and pleasure for self? "Love seeketh not her own."

Do we lose our temper, become angry, and express disgust by look, word and act, when things do not suit us? "Love is not easily provoked"

Do we think that Mrs. A. is not just what she ought to be; that neighbor B. is not quite honest; Miss C. is bigoted; Mr. D. stingy; sister E. slothful; friend F. shiftless; Bro. G. narrow-minded; Bro. H. over zealous; sister I. too officious; friend J. rather shallow; Eld. K. too arbitrary, and deacon L. too lenient? Do we imagine that Bro. M's heart is not quite right, and that sister N. is not firm in the faith; that O. never was converted, that P. is just about to backslide, and that Q. is not what he claims to be? "Love thinketh no evil." Do we feel glad when some one falls into sin, because we predicted they would do so? Or, when some one has trouble, because they have not always done right? Or, when they lose the

love and confidence of friends, because they had possessed more of those good things than we? "Love rejoiceth not in iniquity but rejoiceth in the truth;" (God's "word is truth")

"Beareth all things." Whatever trouble or sorrow, or reproach or disappointment, or persecution may come, the spirit of Love is able to bear them.

"Believeth all things." The spirit of love does not doubt the honesty and integrity of its brother or sister, neither does it hasten to disbelieve the good intentions of its friend or neighbor. It is not skeptical.

"Hopeth all things." Love is always hopeful. It cheerfully looks forward to a time when things will be better than they are. It does not look back to the dark abyss of despair, and recount all the woes of the past, but looks up and thinks, "John will do better to-morrow." "Lizzie will be kinder when she grows older;" "Those who have fallen in temptation will overcome by and by, and all will be well." Love looks upon the bright and beautiful side,—the right side,—and reflects its beauty from its own lovely countenance. Love "endureth all things." The soul who is blessed with God's Holy Spirit can endure pain and loss and persecution, and come out of the fiery furnace of trial whiter than snow, pure, sweet, patient, tender, gentle, kind, loving, mild, calm, beautiful, radiant, glorious.

A great sage has said that "knowledge is power," but Paul says, "It shall vanish away," and that "love never faileth." Faith, hope, knowledge (education), the gift of oratory, worldly riches and worldly honor,—all are valueless compared to this one virtue,—"LOVE"

No matter how many good deeds and great achievements have been accomplished by you, they will not profit you anything when the Lord comes, if you do not possess this one virtue. No matter how great your sacrifice nor how constant your service, if you have not love, you are nothing. If you do not possess the spirit of the meek and lowly Savior, you cannot be his. "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

#### "IN THE HOLLOW OF HIS HAND."

BY LIZZIE MILLER.

HAVE you ever been situated so that the Lord seemed to be holding you close to him? Well, it has been my privilege to feel just that way.

While in Bremen, making ready to sail home to America a few years ago, I said, "O, if the Lord will only give me strength to cross the Atlantic, I will be so thankful to him," for my health was very poor, and the voyage home seemed like a great undertaking to both of us. Brother Hopf being in the room, heard what was said and replied, "Why, my dear sister, don't you know the Lord holds you in the hollow of his hand? To be sure he will take care of you and bring you safe home again." Those words caused me to think seriously for awhile and I asked myself, "Why be concerned?" The Lord promises to be with us, no matter where we are,—whether on land or sea.

Then think of being held in the hollow of the Almighty's hand! Why, how close! O, so near to him! We went aboard the great steamer with those words ringing in my ears, and, when the storm raged, and the ship rolled so that it was dangerous to walk around, I still thought of the nearness of the Lord and was as calm and unconcerned as a little child. I feared no evil. I trusted the Lord and had comfort in the thought of being near to him. O what a joy!

I learned then that, if we want to appreciate a favor from a friend to the fullest extent, we must



first need the favor. In like manner must we be in a suffering condition, in danger or distress, if we expect to feel the nearness of the Lord, for only then are we willing to give ourselves over to Him; and it is then we have sweet Communion with Him. All through the voyage this beautiful hymn was in my mind and I sang it to myself again and again:

"I leave it all with Jesus,  
For he knows  
How to steal the bitter  
From life's woes;  
How to gild the tear-drop  
With his smile,  
Make the desert garden  
Bliss awhile;  
When my weakness leaneth  
On his might, all seems light."

Yes, I needed the Lord, for truly I was weak and feeble. Since then he has restored me to health and now we go forth to do the work of the church and again cross the Atlantic Ocean. What our experience will be this time, no one but the Father above knows. We go in his name and as it has been said that "whatever we undertake in the name of the Lord is sure to have God's help behind it," we expect the Lord to be with us, for we know he will watch over, protect and keep us safe from dangers seen and unseen. We love home and friends dearly, but since the Lord's work must be looked after in foreign land, and husband is the one whom the church has asked to go, I willingly submit, asking the prayers of all, that we may be kept from harm and be brought in safety to the dear ones we leave behind. Farewell, and may the Lord be with you till we meet again!

Mt Morris, Ill.

#### WHO IS THE ROCK?

BY NOAH LONGANECKER

"Thou art Peter, and upon this rock I will build my church."—Matt. 16:18.

THIS text has been a bone of much contention between the Protestant and Catholic churches. There has been considerable contention as to what Christ meant by "this rock." There are three prominent views entertained on the text:

1. That by the "rock" Christ here means Peter.

2. That by "rock" Christ here means the confession of faith which Peter had made, namely, "Thou art the Christ, the Son of the living God."

3. That by "rock" Christ here means himself.

The second view has many advocates among the Protestants. Indeed this is the almost universal view among all Protestant churches.

The Catholic church universally contend for the first view. We firmly believe that the first view is the correct view. But we also firmly believe that the Catholic church has erroneously and fatally misapplied the text. Without any criticism on the second and third views, referred to above, or on the erroneous applications of the first view by the Catholic church, we will briefly give our reasons for entertaining the first view, accompanied by what we consider the proper or true application of the text. Peter speaks of the church of Christ as a "spiritual house," and of each member as a "living stone" in this spiritual house. Christ is the "living stone, the Rock of Ages,"—marginal reading,—the "tried stone," a precious corner stone, a sure foundation. The church is being built by Christ, the Architect, upon this "sure foundation. To the extent to which Christ dwells in each member, are they all "living stones." The Great Architect has wisely selected twelve apostles who would be firm, steadfast, and strong for defense, support, and refuge.

As such, they were not only stones, but rocks, or pillars, as well, in the "spiritual house." Christ prepared and used them first. Hence Paul speaks of the church of Christ as being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" Eph. 2:20.

In union with this we have the following: "And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb." Rev. 21:14. There is, then, a sense in which the church of Christ is built upon the twelve apostles. This is plain to all. Peter was one of the twelve. Therefore there is a sense in which the church is built on Peter. Paul speaks of Peter as a "pillar." Gal. 2:9 Peter was not the apostle's original name. Simon, his original name, means "a hearkening." But Christ added "Cephas," or "Peter," both meaning stone "a piece of a rock." Christ knowing Simon's firmness, stability, strength, in defense of the truth, and refuge for the feeble, could well call him "Cephas."

Now, since Peter was not only the first apostle chosen, but the first also to grasp hold of and adhere to the "sure foundation," by saying, "Thou art the Christ, the Son of the living God," and since he led off in "binding and loosing,"—see Acts 1:15-22; 2:14; 5:3-10; 11:1-18; 15:7,—may Christ not first say in Matt. 16:19, to Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven?"

But as the twelve assisted in this work may not Christ afterwards say to all, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven"? This seems plain and consistent. So Peter was first "called out" and settled down on the "sure foundation." He led off in the conversion of the three thousand on the Day of Pentecost, etc. Hence Christ may truly say to him, "Thou art Peter, and upon this rock will I build my church." Peter means rock. "This" refers to the thing last mentioned. Now read the text again, "Thou art Peter,—stone or rock,—and upon this rock I will build my church." So there is a sense in which the twelve apostles are foundation stones in God's spiritual house,—the church. In this sense we may say that saints, as lively stones, "are built upon the foundation of the apostles." Compare Eph. 2:20; Rev. 21:14. In this sense we understand that Peter is one of the foundation stones on which Christ is rearing his church.

O, the power of personal influence! Through the personal influence of Christ the apostles and others adhered to him. Through the personal influence of the twelve the three thousand souls were added unto them. When Luke says, "The Lord added to the church daily such as should be saved," it was through personal influence. In this sense, how beautiful the figure in 1 Pet. 2:5! "Ye also, as lively stones, are built up a spiritual house." Through the power of influence, each lively stone will be the means of some other lively stone being added to this spiritual house. So the work is going on and on and on. Oh, what a household of faith it will be when completed! Rev. 21 and 22 give us a bird's-eye view,—of the expression, for language fails us,—of the Christian church in her glorified state. Blessed be the Lord that he chose and called the apostle Peter! Blessed be God that "the twelve apostles of the Lamb" were chosen and called! And blessed be God that through the personal influence of some lively stone we have been chosen and called by God! *Hallelujah.*

A few words on the construction of the text may be in line here. Wilson translates it, "Thou

art a rock, and on this rock I will build my church." "Thou art Peter." "Petros in the Greek." "Upon this rock." "Petra in the Greek." We are told "Petros means a stone, or piece of rock, while Petra means mass or bed rock." And from the fact that Petra means more than Petros it is claimed that "Petra" or "rock," must refer to the profession of faith that Peter made in Christ. The construction of the text, and the general teaching of the Bible do not call for such a conclusion. We often refer to men with reference to their work; now using a title of less significance; then one of greater significance; according to the kind of work they do now and then. When Peter relied on Christ he was firm and strong. He was "Petros" then. But when he was converted from all self, then he was "Petra," a "pillar," one of the twelve foundation stones, steadfast, unmovable, firm, strong, and stable. If Peter was to be one of the twelve foundation stones on which the church was to be built,—and this is proven in the first part of this article,—then Christ must necessarily use a term to designate the fact. This he did in a plain, simple, and concise manner. The language is simply grand and elegant! We see no reason for joining issue with the Catholic church, if we but allow the text its plain and untrammeled meaning.

#### BENEVOLENCE.

A RUSSIAN soldier, one very cold night, kept duty between one sentry-box and another. A poor workman, moved with pity, took off his coat and lent it to the soldier to keep him warm; adding, that he should soon reach home, while the soldier would be exposed out of doors for the night. The cold was so intense that the soldier was found dead in the morning. Some time afterward the poor man was laid on his death-bed, and in a dream saw Jesus appear to him. "You have got my coat on," said he to the Savior. "Yes, it is the coat you lent me that cold night when I was on duty and you passed by. I was naked and you clothed me."

"NEARLY all the best people that we know are hurrying themselves to get through with some sort of task. They seem to be laboring under the conviction that a great deal depends on their finishing what they have taken in hand. Who shall say that this is not a noble view to take of life? The soul of duty is in it. Every man's work is, for him at least, supremely important. He may not slight it without forfeiting some part of his self-respect, and losing, to a certain extent, the favor of God. But let us not get too busy with our daily toils to remember that the end and design of it all is to make us perfect men! Mere activity of an aimless sort adds nothing to the dignity of the human spirit, but rather detracts from it. Do not the facts confirm this assertion?"

"THE ingrained selfishness of many people comes out fully in traveling on the railroad. We have seen a strong man deliberately monopolize a whole seat while ladies were standing; and we have seen ladies take possession of two seats, occupying one and piling up satchels, shawls, and lunch baskets on the other, while aged and infirm men could find no place to sit down. The surprise is that the authorities suffer such things to go on. Each traveler pays for just so much accommodation. To try to get more, especially at the expense of others who have paid the same fare, is a species of swindling. All conductors ought to be instructed to put a stop to such selfishness and sourliness."



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him as store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
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THE Supreme Court of Indiana has recently decided that a woman who voluntarily and knowingly chooses a drunkard for a husband cannot obtain a divorce. It is a just and righteous decision.

"GET into the habit of looking for the silver lining of the cloud, and when you have found it continue to look at it, rather than at the leaden gray in the middle. It will help you over many hard places."

A poor woman in New York city, who keeps a small fruit stand, gives regularly twenty-five dollars a year to the cause of missions,—and this, too, when her entire income is not over two hundred and fifty or three hundred dollars a year.

For all who are troubled over the mysteries of the Christian faith, Daniel Webster's pertinent reply to his interrogator may come with convincing force. "Can you understand the two-fold nature of Christ?" he was asked. "No," was the reply. "I should be ashamed to acknowledge him as my Savior if I could understand him. I need a superhuman Savior,—one so great and glorious that I cannot comprehend him."

AN exchange truthfully says: If you have a good home and are out of debt, don't fret and worry your life into the grave for the sake of making money. You have but one life to live and it is brief at best. Take a little pleasure and comfort as you go day by day and try to do a little good. A morbid, insatiable desire to possess the earth, to grab everything in sight, is at the foundation of more misery than almost any one thing.

THE *Rum's Horn*, of Chicago, some time ago, published a cut of a modern church festival, at which the Devil is in attendance. In their auctions, fishing ponds, and gambling schemes generally, he, with the fair damsels and dudes, is taking a conspicuous part. In course of the proceedings he is represented as saying to a friend (at such places he always has a fair delegation), that he didn't take much stock in religious doings as a rule, but that he always felt much interested in church festivals.

## SEARCH THE SCRIPTURES.

BY BOSIE S. MYERS.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—1 Peter 3: 15.

FROM the above text we gather the thought that the Christian's life should be a busy one. Entire obedience to God's law requires us not only to obey his commandments and ordinances,

but we are to be able to give a reason for our faith and practice. This knowledge can only be obtained through the Word of Inspiration. God has endowed every one of us with at least one talent, which it is our duty to improve. If we neglect this we are hiding the faculty that should be developed for usefulness in the world.

The idea is too prevalent that those who are set apart to labor in "word and doctrine" are the only ones that are called to give special attention to this work. It is true, Paul, while a prisoner at Rome, wrote to his spiritual son, a young minister of the Gospel, saying, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." Timothy had a noble calling and it was expected of him to edify and instruct those in his charge. To do this great work well he must "not neglect the gift that was in him," but must "give attendance to reading and to meditation." Although he had known the Holy Scripture from his youth, and perhaps possessed more than ordinary talents, yet, to meet the approval of God, the work of the ministry must be his chief concern and he must study hard to be prepared to meet the questions he might be called upon to explain.

Now what was necessary for the minister of primitive Christianity to do, to merit the commendation of God, is required of every faithful minister at this time. God required no impossibilities then, and he does not now; but he does now, as well as then, demand the best efforts of all who have accepted the holy calling.

With these ministerial duties, all are aware, are connected trials and discouragements, and very frequently the lack of better qualifications for the work is deplored. However, none need despond if he make use of all the privileges and advantages afforded him to improve the talents intrusted to his care, and seek the help the Lord has promised to give. He has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5.

But the Scripture which forms our subject does not confine the duty of being able to give a reason of our hope to the ministry alone, but to the believers in general. All are expected to prepare themselves to defend the cause of Truth. Then, is it not to be regretted that so few make the attempt and that it is oftentimes so poorly done? Too many, when going out into the world, conceal their religion and, like Peter, deny their Lord.

Would it not be a wise step for ministers, Sunday school teachers and all, to give more attention to the study of the sacred Word? It is "able to make us wise unto salvation." Let the Bible be the Book of books unto us, and let other literature receive our secondary consideration. The Word of God is the only safeguard to us in temptation. How successfully did our Savior defeat the tempter by always referring him to the Scriptures and how necessary it is to be armed with the same weapon of defense!

If, for six months, or a year, an account were kept how we make use of our time, we would, perhaps, be surprised if we were shown how little of it had been devoted to the study of God's Word. Let us not be deceived. God is keeping a record, not only for six months or a year, but of our entire life-time. At the day of judgment our accounts will be adjusted and a balance-sheet will be struck, and oh! how dreadful the thought should the record be "found wanting." Let us, then, embrace every opportunity for growing in grace and in the knowledge of God's Word, and let us make every possible effort to lead others in the way of salvation.

## NO MATTER WHERE WE STAND.

Upon the crowded field of life,  
With daily deed and word,  
We gather, in a mighty host,  
To glorify the Lord.

To glorify his gracious name,  
Our Savior and our King,  
And to fulfill our glorious task,  
Our noblest powers we bring.

And some are where the world looks on  
With wonder and delight,  
And some in dim, unnoticed nooks  
Are almost hid from sight.

Yet we are working, heart with heart,—  
We labor, hand with hand,  
And so we honor Jesus Christ  
No matter where we stand.

No matter though no friendly eye,  
Our humble tolling view;  
No matter though no loving voice  
Commend the work we do.

If only we the part fulfill,  
That Christ, our Lord, has given,  
Be ours the humblest place on earth,  
The lowest seat in heaven.

## PATIENCE.

BY ALICE B. SNYDER.

WEBSTER says patience is the suffering of affliction, pain, toil, calamity, provocation or other evil with a calm, untrifled temper. It is something a true Christian must be in possession of. It has been well said that patience is the making of the soul. When we meditate on our subject our mind goes back to our suffering Savior who endured so much for us, and that with patience and meekness. In all his trials and temptations we cannot find one instance of his showing any impatience. When Peter denied that he knew the Savior, he did not look at Peter and say, "I told you you would deny me," but his look was one of love that went to the heart. If Peter had been a man of patience, he would have thought twice before he denied the Savior. How careless and thoughtless we professing Christians are! I would that these words were seared on our hearts, that we must give an account for every vain and idle thought.

Patience strengthens the spirit, sweetens the temper, stifles anger, erases envy and subdues pride. She bridges the tongue and refrains the hand. It is something we must be in possession of if we wish to become a true Christian. If we are not in possession of patience we are not making the progress in divine life we should. Christ says, "In your patience possess ye your souls." We are to run our race with patience, forget that which is behind and press forward toward the mark for the prize of the high calling of God in Christ Jesus.

"Patience, O what grace divine,  
Sent from the power of God and love.  
Submissive to the Father's hand  
As through the wilds of life we rove."

We, as mothers, must be in possession of patience if we would bring our children up in the nurture and admonition of the Lord; but we should not neglect our duty in controlling our children, to get in possession of patience. We should be firm and rule with a gentle hand of authority those who come under our control. This is applicable to teachers and elders, as well as mothers.

As followers of Jesus Christ, let us bring forth fruit with patience. Paul says, "Tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed." Therefore let us go on in this Christian warfare and get possession of those things that pertain to our



personal salvation. We must be doers, not readers and hearers only, if we wish to inherit eternal life. We realize it is hard to overcome our fixed habits. Let us take heed to these beautiful lines and we will come out conquerors in the end:

"Over and over again,  
No matter which way I turn,  
I always find in the book of life  
Something that I must learn.  
I must take my turn at the mill  
To grind out the golden grain,  
I must work at my task with a resolute will  
Over and over again."

Robins, Iowa.

#### A VIPER IN THE BOSOM.

BY J S FLORE.

**HORRID thought!** The idea is repulsive to one's better nature. Who wants for a companion a person who chooses to harbor in his bosom a slimy serpent with its head every now and then popping out in sight? Its forked tongue and glaring eyes make you feel ill at ease. You want to get away. And get away you will, for more congenial associations. Yet you seem haunted with the thought, What could possess the person you have just left to want for a moment to retain such a companion in his bosom, to be warmed up by his own heart's pulsations? The naturally cold, slimy, unlovable thing! Away with it! Out with it! Crush its head! Trample it in the dust! Cast its carcass far away, out of sight, into the horrible pit to be burned!

O!h! envy, hatred, malice and ill will, what a vile serpent,—yea, a nest of vipers thou art! Who wants thee? Who can for a moment coddle, charm and nurse thee into active life? Who wants thee to share the life of a blood-bought soul? The human heart was not intended to shelter, warm up and give vitality to such an offspring of the "old serpent." Vexily, he is rightly named. Stealthily he finds an entrance and by his insidious wiles charms the spirit of peace, which may for awhile feebly flatter for escape, but alas! the poisonous breath is too deadly,—when once within the charmer's grasp,—to resist. Outside help must come, or the poor, enticed, deluded soul is lost. Is there a power that can rescue and save? The love of a blessed Savior, shed abroad in the heart, is the only antidote. Oh blessed contract, when the soul is freed from every moving viper,—from every sinful influence emanating from the old dragon, from every pulsation of the old man! When the human bosom has within the Holy Spirit, the dove with the olive branch of peace, shimmering in the glory of heavenly love. Then, and then only, is there a state of happiness.

Beloved associates,—kindred spirits,—our brethren and sisters, love to be in company, love to walk with us in heavenly places in Christ. Instead of a repelling influence going out from us, there is an atmosphere of attraction,—a magnetism that makes the heart burn within. It is always so when walking with Jesus.

No wonder Jesus said to the Jews, who were full of envy and malice, "Ye generation of vipers." The language, figuratively, is full of terrible meaning. It is a "generation" not extinct. How miserable must that person be who will covert, nurse and harbor those vile imps of Satan! No good can come from such companionship. There is no peace of mind in self or church, so long as they are kept alive. May the Lord so help us all that "Christ within" may always be powerful enough to "bruise the serpent's head!"

#### LEISURE HOUR NOTES.

BY B E. KESLER.

WHEN men go to the Bible to find Scripture to sustain some vain fancy, or whim, of their minds, they usually find just what they search for.

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When men pray God to teach them the right way to serve him, and, at the same time, are willing to set aside the plain teaching of the Bible, and accept in its stead the counsel of some particular friend (?) or favorite preacher, they usually go the way they wanted to go, and their conscience allows them to believe that the Lord teaches them to go that way.

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When people determine to go to a church because father or mother or brother or sister belongs to it; in short when they love their relatives better than Christ (Matt. 10:37), it is easy to find non-essentials in the Bible. Neither feet-washing, the Lord's Supper, the salutation, nor any other command, contrary to modern popular Christianity, disturbs the conscience in such cases. What a weak creature conscience is! How easily silenced when the individual determines to go his own way!

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The Bible shows that it is good to obey the voice of the Lord in all things (Micah 6:8), hence any system of religion that excludes any precept of Christ, lacks that much of being the system of religion established by him.

#### THE TALKING SUPERINTENDENT.

ONE of our enterprising Sunday school periodicals has stirred up quite a hornet's nest by making an energetic protest against the talking Superintendent. This type of Superintendent is one with which we are, most of us, too sadly familiar. To this ill-directed zeal and eloquence must be ascribed the ruin of more than one promising school, and the "poor dying rate" at which many others live. At the risk of provoking another swarm of hornets, we must express strong approval of our contemporary's protest.

A Superintendent's business is to superintend. This proposition is all but axiomatic, yet it is constantly disregarded and practically disbelieved by many a Superintendent. It is not the Superintendent's business to teach the lesson,—that is what the teachers are for; or to preach about the lesson,—that is the pastor's business; or to indulge in general oratory,—that is nobody's business in the Sunday school. The Superintendent who understands the nature of his office realizes that his duties are those of an executive. He is not chosen to do the work of the teachers, but to see that they do it. He will best do his duty by giving all his energies to executive work,—seeing that the scholars are properly graded, that suitable teachers are provided for each class, and that the business of the school is efficiently carried on. The Sunday school exists for the study of the Scriptures; the Superintendent exists that this study may be prosecuted with system and consequent progress.

The moment the Superintendent begins to talk, with any other purpose than to promote the efficiency of the work of the school in studying the Scriptures, he is going beyond his office and in great danger of making himself a nuisance, if not worse. A brief review of the lesson, in the form of questions, if skillfully done, will do good, and is capable of endless variety. An occasional address, of not more than five minutes, on some special topic connected with the lesson,

if the Superintendent really has something to say and knows how to say it, may not be a bad thing; yet even that is aside from his proper duties. But nothing can be more paralyzing to a school than a regular set speech or sermonette, every Sunday in the year, as a part of the closing exercises. Some Superintendents talk so well that their talking is always endurable, often enjoyable. Others are always prosy, long-winded, and dull. At its best, we may say of the speech that it has done no harm; at its worst, it is the death of the school.

The set speech is an accusation and a confession. It is an accusation as regards the teachers that they have taught the lesson so badly that their work needs to be supplemented by instruction from the desk. It is a confession as regards the speaker himself that he has done his work as Superintendent so poorly that some preaching must be done to make good the deficiency. If the teachers are incompetent, they should be replaced with teachers who are competent, and if the Superintendent cannot accomplish this, he is clearly unfit for his position. When he has accomplished it, may he not fairly assume that what he is about to say has already been said by the teachers,—not so well, of course, as he can say it, but still said in their imperfect way,—and spare his eloquence for a more suitable occasion?

The most efficient Superintendent we have ever known was a man who could not, or believed that he could not, make even a five-minute speech to the school; the worst we have ever known was his successor, a man who always talked and never knew when to stop. There are many gradations between these two extremes, but the former closely approached ideal excellence in the performance of the duties that properly belong to the Superintendent's office.—Selected by Peter Stauffer.

"We wonder if the man who would indulge in vice moderately and come out unharmed would stand in front of a loaded gun and shoot it off moderately and expect to be uninjured. We fear that in either case there would be an unexpected effect."

MOTHERS, are you as polite to your own precious ones as to other people?

#### The Gospel Messengers

Is the recognized organ of the German Baptist or Brethren's Church, and advocates the form of doctrine taught in the New Testament; and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost, or the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Sacrament of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, is binding upon all Christians.

It also advocates the Church's duty to support, financially and spiritually, those going to the Lord for the spread of the Gospel and to the conversion of sinners.

Finally, it is a vindicator of all that Christ and the apostles have revealed upon us, and aims, amid the conflicting theories and doctrines of modern Christianity, to point out grounds that all men, converts or non-converts, will occupy.

The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price, 15 cents per package; 40 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

ESTABLISHED 1853

## The Brethren's Publishing Co.

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H. B. BRUMBAUGH, Huntingdon, Pa., }  
J. H. MOORE, } Office Editor.  
JOSEPH AMICK, } Business Manager.

ADVISORY COMMITTEE  
Enoch Eby, Daniel Hays, W. R. Deeter.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to underline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid error and misunderstanding.

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Mount Morris, Ill., June 25, 1895.

SOME have intimated that we may possibly be induced to charge for death notices, as we now do for marriage notices. Our readers need have no fears of anything of that kind.

EISMARCK believes much in the influence of woman in her own home. He says his wife made a man of him. There are many other men who might truthfully say as much for their wives.

BROTHER Quinter's last sermon was preached from this text: "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Jas. 12: 5

It is said that in the great city of Toronto, Canada, not a car runs, not a cab is on the stand, not a saloon or store is open, not a paper is printed or sold, on Sunday. What a paradise for the weary! There one could seek rest one day in the week and find it. Why cannot business stop one day in the week and give the people a rest? But greed says, "No." Man cannot make enough money by laboring six days in the week!

THE following from one of our exchanges may prove helpful to some of our correspondents: "A correspondent of the *Christian Advocate* complains of that paper because it does not publish the disgusting gush in which correspondents of religious papers are apt to indulge when writing of their pet preachers. The editor reminds him that undue praise of a man does him a real injury, putting him at a disadvantage in many ways. Some men among us have been made ridiculous by such unwise friends, and some have even done their own gushing."

### TO THE OLD WORLD AGAIN.

SOME eighteen months ago the General Missionary Committee requested us to revisit the churches in Denmark and Sweden. The request was made in compliance with a decision of our Annual Meeting, requiring an elder to be sent from America to the Scandinavian churches at least every three years. At that time we (the

we here includes my faithful wife who goes with me), did not feel to give our consent, but when the Conference at Meyersdale, Pa., confirmed the request, we felt the path of duty open before us, and with the proviso that we might have a year at home before starting, we said, "The Lord willing, we will go." The year has passed away all too quickly, and now we are on our fourth journey to the Old World.

Owing to the importance of the work to be attended to, the Committee decided, early in the year, to send an elder with us, and Bro. Enoch Eby was chosen. The choice was confirmed by the Standing Committee. But Bro. Eby felt that he could not well go and then the lot fell upon Bro. C. Hope. Soon after a decision was reached that we should again cross the ocean, Bro. W. L. Bingaman, of Oerro Gordo, Ill., decided to go with us. In April last Bro. T. T. Myers, of Philadelphia, decided to accompany us, and a few weeks later Bro. H. B. Brumbaugh said he would join our little company. With us go also our missionaries to Asia Minor, Bro. G. J. Fercken, wife and two children, with sister Carrie Anderson, of Baltimore, who goes to her home in Sweden.

We go to Sweden and Denmark to revisit all the Scandinavian churches and give them such help in their work as they may need and as the Lord grants us ability to give. After spending some months in Northern Europe, we hope to revisit Asia Minor. We shall go there with much more than ordinary interest, since under God's providence, the church is opening up a mission among the Seven Churches of Asia. Bro. Fercken will reach Smyrna early in July and will at once enter upon his labors in the city where Polycarp, the disciple of the beloved apostle John, suffered martyrdom.

Continuing our journey eastward, we shall pass the old seaport town of Joppa and we have in mind a third visit to the Holy City. The brethren who go with us will make a somewhat extended tour of Palestine, while we remain in and make a special study of Jerusalem. From Palestine we go to Egypt, and here we shall separate, our brethren returning to their homes and we to go on to India, and if the Lord so will, land in America a year hence at San Francisco.

On the first part of our journey Bro. H. B. Brumbaugh will be the scribe, and will write an interesting series of letters for the MESSENGER. We shall also write occasionally, and, if we are spared, will begin a series of letters in the opening of the New Year, descriptive of the other side of the world.

We now refer to a subject upon which we would much prefer to be silent, but because of misapprehension on the part of some, we simply state it as a fact, that the Mission Board pays no part of our expenses on this journey. This, like all our tours in the Old World, will be made without expense to the church.

As we leave our home and country, we feel that we shall have the prayers of the church in our behalf, and we go, trusting in the Lord who is able to care for us and keep us.

Just before leaving Decatur, Ill., Bro. James A. Se'l handed us these lines, which shall be an evening prayer for us in our wandering:

"The day is ended, ere I sink to sleep,  
My weary spirit seeks repose in thee,  
Father, forgive my trespasses and keep  
This little life of mine.

"With loving-kindness curtain thou my bed,  
And cool in rest my weary pilgrim feet,  
Thy pardon be the pillow for my head,  
So shall my rest be sweet.

"At peace with all the world, dear Lord, and thee,  
No fears my soul's unwavering faith can shake,  
All's well whichever side the grave for me  
The morning light may break."

D. L. M.

### INSTALLATION SERVICES AGAIN.

In a former article we made some suggestions concerning installation services. We now wish to offer some additional remarks. In many localities it is customary to lay the charge before the newly-elected official in the usual way, and then ask him if he is willing to accept the office with its duties, as imposed upon him by the church. To this an affirmative response is generally given. He is then called upon the floor, and directed to stand where he may be properly received by the members present. He is then approached by the officiating elder, and asked to promise that he will both adopt and maintain the order of the church in his appearance. This promise is requested and responded to in a tone of voice that can generally be distinctly heard only a few yards away.

We believe there is a better and a more impressive way of proceeding in this part of the services. We would suggest that this question, of adopting and maintaining the order of the church in appearance, be presented to the official before he is called to the front to be received. It would enable the entire congregation to hear what is said on both sides, and would also give the official an opportunity to decline accepting these provisions if he feels inclined to do so. If he does not feel disposed to accept the office with all of its requirements, the congregation should know in what way, and for what reasons he refuses to accept. And if he does accept it, they will know his manner of accepting.

To thus proceed will make this part of the service more impressive, as well as more instructive, and it is altogether proper that all of our proceedings be thus conducted.

When delivering a charge our elders do not follow a printed form, and yet in the Minutes of the Annual Meeting there are forms designed as a guide to those who must prepare themselves to properly deliver a charge on these occasions. The charge for installing a minister in the second degree reads thus:

"Dear brother (calling his name), the church having called you into the first degree of the ministry, and on trial has confidence in your fidelity and integrity, now proposes to advance you into the second degree, and thereby your labors will be increased and your duties will become more onerous, and will require a greater sacrifice on your part. The church now authorizes you to appoint meetings for preaching, according to the general order of the Brethren, to administer the ordinance of baptism, and, in the absence of an elder, to take the counsel of the church on the admission of an applicant for baptism, to serve the communion in the absence of any elder, or at his or their request, if present; to solemnize the rite of marriage according to the laws of the State and the usages of the church. In brief, to perform all the duties of an ordained elder, except that you have no authority to install officers in the church, neither by giving a charge, as I am now doing, nor by laying on hands in ordaining a brother into the full degree of the ministry. You have also no authority to preside in the council-meetings of the church in which official members of the church are to be dealt with. You have no authority to go into the acknowledged territory of any organized church to make appointments for preaching, unless called by the elder or council of said church. It is an assumption of authority for an ordained elder to do so. But let it be understood that while the church now invests you with these rights and privileges, she still holds you to the apostolical injunction,



'Ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble' (1 Peter 5:5), and will hold you amenable to her counsels; and if you manifest an arbitrary self-will and domineering spirit, the same authority which now gives you these privileges, will, if need requires it, suspend you, and take from you all the authority she now gives you."

The brother should rise to his feet, and be asked to promise to conform to the general order of the Brotherhood in dress and all matters of non-conformity to the world, and whether he accepts this position, and whether he will submit himself; and if he answers in the affirmative, the church should again receive him, as at first, with hand and kiss.—*Classified Minutes, page 107.*

From this it is to be inferred that the minister is to rise to his feet and make his pledge before he is called to the front to be received. We next quote the form given, containing the charge to be delivered when elders are to be ordained:

"Dear Brother A. B., the church having called you to the ministry of the Word, and, on trial, found you faithful in your calling, now proposes to advance you to the full ministry by ordaining you an elder, or bishop, by the laying on of hands by the presbytery. In ordaining you an elder, the church gives you all the right and authority belonging to the ministry, such as preaching in council-meetings in which official members are tried, at home or abroad, if you are called to do so, in District or Annual Meetings: to give the charge to deacons, or ministers, and install them into their respective offices. In short, the church now invests you with all the rights and authority belonging to the eldership, you being equal with all the elders; this phrase nevertheless in the apostolic injunction, 'Ye younger, submit yourselves to the elder,' still applies to you; and should you manifest an arbitrary, self-willed and domineering spirit, the church will hold you subject to her counsels, and suspend you, and take from you all the authority she now gives you, and again reduce you to the laity, or even expel you from membership, if necessary.

"It will be your duty to faithfully preach the Word, and to care for the wants of all the membership, being yourself an example to the church in all holiness and purity of heart, walking in all the commandments and ordinances of the Lord blameless. It will be your duty, in all the affairs of the church, to counsel with your official brethren and with the church; taking the oversight not by constraint, but willingly; not for filthy lucre, but of a ready mind, and in no way to lord it over God's heritage. The church will not allow you to depart from the order of the general Brotherhood in faith and practice; but will hold you to the faith and practice of the Scriptures as defined by the Brethren in Annual Meeting assembled.

"Now, dear brother A. B., do you willingly accept the position into which the church now proposes to put you? And do you, in good faith, without any mental reservation, accept and adopt all the order and practice of the general Brotherhood, in all her peculiarities, plainness of dress, and non-conformity to the world? And do you promise to unite your labors, with all your faithful brethren, everywhere, to observe and enforce all the faith and practice of the general Brotherhood?"

The elders will now lay hands on the brother, and pray, and the church will then receive him in the usual order, by the right hand of fellowship, and kiss of love. And it will be the duty of the church to honor and respect the brother in the office of bishop, according to the apostolic instruction, and to aid him in observing all the faith and order of the general Brotherhood.—*Classified Minutes, page 119.*

We call special attention to these extracts from the Minutes, believing that they contain evidence in support of what we have suggested in regard to requiring all questions to be answered, and all promises made, before the official is invited forward to be received. J. H. M.

#### THE ASIA MINOR MISSION.

Our readers are already aware of the action of the late Annual Meeting in approving of Bro. G. J. Fercken as a missionary to the Old World. He and his wife are sent by the General Mission Board to open up a mission in Asia Minor. He will probably locate in Smyrna, the site of one of the Seven Churches of Asia, and endeavor to re-establish primitive Christianity in the localities where the apostles once preached and planted churches. Many of these churches grew to great

strength, and some of them were marked by a high degree of holiness, but in course of time fell into apostasy. To rekindle the flame, or plant anew the pure seed, is the great commission entrusted to our brother and his wife. He seems eminently qualified for the work, as he is able to preach and give instructions in at least four languages, including the Greek and Arabic.

The prayers of the Brotherhood will go with them, for our people are most assuredly interested in a mission that again carries the Gospel to the localities from whence it came. Those who have read Bro. Miller's book on "The Seven Churches of Asia" will doubtless feel a deep concern for the work that Bro. Fercken and his wife have undertaken, and since they have now started to their far-away field of labor, thousands will doubtless contribute liberally to its support. All contributions should be sent to the General Mission Board. Bro. Fercken promises to let our readers hear from him now and then. In the meantime we should not neglect to pray for our missions, both at home and abroad. J. H. M.

#### SOMETHING GOOD IN STORE.

From what is said by Bro. Miller, in another article in this issue, it will be seen that there are a number of good things in store for our readers. Bro. H. B. Brumbaugh is to send us interesting letters from the Old World for six months. It is his intention to visit Germany, Switzerland, Russia, Italy, Asia Minor, Palestine and Egypt. His interesting style of writing will make attractive and instructive reading.

After completing his work in Denmark and Sweden, Bro. Miller will continue his trip around the world, and by the time Bro. Brumbaugh is through with his series of letters, will give our readers probably the most interesting series of articles that have yet come from his gifted pen. After leaving Egypt, from which point Bro. H. B. Brumbaugh returns home, Bro. Miller and wife expect to visit India, Japan and possibly China, Australia and some of the noted islands of the Pacific. Surely a series of letters concerning these far-away countries will be of great interest to thousands.

In addition to this feast of good things, we have decided to enlarge the MESSENGER and dress it up in new type, and yet not increase the subscription price. This we shall do in the course of a few months, thus giving our readers one of the largest and best papers, for the price, in this country. The price will remain, as heretofore, \$1.50 per annum, and fifty-two issues a year.

These inducements, properly placed before the people by our agents, ought to enable them to secure a few thousand new subscribers with ease. The price of the paper from now to the end of the year is 75 cents. Or, if new subscribers desire to commence with the first letter that Bro. Brumbaugh sends from the Old World, which will be near the middle of July, their subscriptions to the end of the year may be taken at 60 cents. Now, here is a chance for our agents to do a good work, and gather in thousands of new names. Every member who does not take the paper should be solicited to do so, and hundreds of those who do not belong to the church would subscribe if told of the good things we have in contemplation for our patrons. Let there be a vigorous movement all along the line, and we shall see what may be accomplished. J. H. M.

#### OUTSIDE CATCHES.

(Continued)

THIS is our second day on the Annual Meeting grounds, and the weather has been so exceedingly warm, that we were compelled to spend a good part of the day in our room, trying to keep cool, though the grounds are fairly well shaded. All over the grounds under the trees could be seen groups of people which were generally composed of friends who had met here from different parts of the Brotherhood, extending from Tennessee in the South to California in the West.

Of course, after the greetings are over and the welfare of the families is ascertained, religious subjects are opened and discussed, and it is in these meetings and discussions that we learn something of the latitude of the theology of the Brethren church and the variety in our Biblical interpretations. And that, too, on some of the basical principles of the church. And these interpretations are not only held, but preached and practiced in some of the local churches. We have reference to such subjects as conversion, regeneration, the office of the Holy Spirit,—when and how secured, the anointing and design of it,—who may administer, divine election, restoration and universal salvation. Then, too, some tendencies in Christian Science or faith healing, and even our aged and prominent elders resort to these places for the healing of physical diseases, for the accomplishment of which they are prayed for and pray with men, and then turn around and condemn their code of religion in toto. If this is not latitudinarianism, what is? And notwithstanding all this seeming looseness in many things, we have those among us who strongly oppose Bible schools or anything that looks towards what is popularly called theology, or a systematic and intelligent study of the Bible,—the very thing that we, above all others, need, to unify us on the doctrines of the Bible.

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At the forenoon service Bro. Trout preached a very practical sermon on "Be doing." This kind of preaching is reasonable and all of our preachers ought to do more of it in their home churches. We suppose that there is considerable preaching done on the "doing" side, but in some cases there are wrong interpretations made, and the doing is largely confined to the practices of the church in attending to the ordinances, just as if this was the doing of religion instead of being the means to prepare us for the doing. The Christ-life was a life of active doing to those with whom he came in contact. Our conversion and covenanting with Christ only brings us into the field when the work is to be done, and the services of the church are the means that gives us the disposition and possibilities of doing work for him, just as the men who labor for us must be fed that they may have the essential strength to do the labor we want done.

There is too much talk about doing the commandments and too little doing them. "Go work in my vineyard" is a significant command that does not have the practical interpretation that its importance demands. Some men are full of zeal, but too much of it is utilized in picking at the faults of others, for the purpose of destroying their power and influence for good. We want a zeal that will cause us to do as we have it set forth in the first part of the sixth chapter of Galatians. We want more zeal to save and less to destroy.



But, then, these meetings and personal disquisitions are good for us in more ways than one. They enable us to know each other, and as we thus become acquainted, we learn the grounds on which our differences are founded, and as they are discussed they have a modifying and unifying effect on both parties.

While walking to and fro over the grounds we caught a number of thoughts and suggestions that, when materialized, will be helpful to the work. The good heaven is evidently in the tub of meal, and is gradually doing its work. Let patience have her perfect work and the good work is bound to go forward, no matter how much and how hard the pulling back may be. What we want is unification, but we want it on Bible principles, and the very best thing we can do is to stand fairly and squarely on the Bible. If on this we have accepted wrong interpretations, the very best thing we can do is to lay them aside and accept the better. We can afford to do this much better than to try to bend the truth to fit our practice.

A dangerous dogma is held by advice of our brethren, that whatever the church agrees upon, is right by virtue of this agreement, even though it should be contrary to the letter and spirit of the Truth. We say it is a dangerous doctrine because through this supposed power of the church the Catholics have changed from immersion to sprinkling in the ordinance of baptism. And on the same grounds they make it right to persecute and destroy those of different faith and practice. The Lord has delegated no power to the church outside of his truth. This, and this alone, is the power of God unto salvation, and the adding to it is as bad as the taking from it.

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In one of our walks to-day, a brother of considerable experience in church work said he wanted us to do all we could, in having the work to be done at Annual Meeting more generally distributed, remarking that there were brethren present who were on the Standing Committee and also on the Tract Examining Committee, and, of course, could not act on both, thus leaving a vacancy in one of the places, while there were numbers of brethren present who were quite able to fill the place. This is a matter that should be considered. There is too much concentration and duplication in this kind of work, and if not guarded against, will cause dissatisfaction and loss of confidence, and, as a result, cut off the needed supplies. This is very natural, and it ought not to take wise men long to see it. Churches and Districts that are entirely ignored in the disposition of church work, will soon learn to ignore the work in which they receive no recognition. We name this because it was suggested and because we think it important that care should be exercised in these things.

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Further on we met, as we thought, an aged brother,—but who was, as we afterwards learned, a member of the River Brethren,—who was almost blind. He said that he had consulted a large number of physicians but none of them could do him any good. He was now on his way to Chicago, to try what the notable faith doctor there could do for him, and he asked that we pray for him that his faith might not fail him. Is it not strange what antics men do play in the name of religion? But you say there is nothing so strange about that case, as

as he was no member of the Brethren church. Well, perhaps not, but only yesterday we met an aged elder of our own church,—and of the strictest of the sect,—who had been at this same place for the same purpose,—to be healed. Now there is just this about it,—either the Lord does heal sinners, or this doctor is a child of God, or the whole thing is a miserable fraud. Some say that in such cases the virtue does not come as a result of the prayers of the physician, but from the faith and prayers of those who desire to be healed. If this is so, why go to Chicago to exercise faith and prayer? We name this because of the apparent inconsistencies there are in such religious incongruities. We believe that the Lord has power to heal us of our physical diseases, and does do so in some cases, but why not take the Lord's way for having it brought about?

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While in a shady place, trying to keep cool,—for the day is exceedingly warm,—a brother came and took a seat at our side who possessed what is generally called a simple faith. He believed without reasoning out the how. He simply believed that God could do all things and therefore will fulfill all the promises made. You say, "Why, we all believe this." We wish we did—but we do not. We only believe in part,—and that, too, the part that suits us best. The text we had of this man's simple faith is illustrated by this: "The liberal soul shall be made fat, and he that watereth shall be watered also himself." He believed it and through his own practice had found it to be true. How many of us believe this, and have found it to be true in the practicing? It is really astonishing how many of the promises made, we say, by our practice, that we do not believe! We like the idea of an intelligent faith, but when it becomes so intelligent that we refuse to believe anything which we cannot reason out, we seek more than the Lord intended we should know. Do you know that the Lord trusts us a great deal more than we trust him? It is a fact and it would be well for us if we could know this more fully.

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A noticeable feature on the grounds was the number of large people present. In mentioning this to one of them, he very pleasantly remarked, "What is wrong with you lean men? Do you know?" He then said: "You don't take the Bible rule for it. Don't you know it says: 'The liberal soul shall be made fat'?" He seemed to be one of those good, overflowing, lovable kind of men who always spread sunshine around them, and while we were sure of the physical fatness, we had no doubt of the soul fatness. Yes, dear reader, soul fatness, as a rule, gives physical energy, health and peace. God's blessings give happiness all around and all over. When men are soul-well and have an unswerving faith in God's promises, the chances are for a healthy physical body.

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The home life of the membership, as seen in the associations here, is expressive, and shows not only a developed Christian sociability, but considerable culture, especially that kind that is essential to sweet home life in its humble and more Christian forms. A more social people cannot be found anywhere. The restraints of style and formalism are laid aside and the usual forms of introduction are not considered essential to an acquaintance. It is enough to know that we are

brethren and of the same family. Hence the familiarity with which we meet. Formal introductions are all right and proper, but Christians should not fret themselves away from each other because there is no opportunity of receiving a formal introduction. We are glad of the real Christian culture that is growing among us. This is the legitimate outgrowth of a Christian education, such as is now being nurtured in our own schools and colleges, and is no inconsiderable factor in a thorough and practical education. "Study to show thyself approved," admits of a larger interpretation than some give to it. To conduct ourselves in a coarse, rude and boorish manner is not at all commendable, neither is rudishness. A good, common sense medium is the safe ground for good people to occupy.

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There is no reason why our good brethren and sisters should not take with them, when traveling, a whisk broom or brush, and shake and brush off the accumulated dust from their clothes and footwear. We cannot all wear fine clothes, but we can have clean ones, and neatly made and fitted to our persons. This is not pride,—only common decency, and we are glad to see so much of this neatness and cleanliness among our people at this meeting.

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What impressions do you think our meetings are making on the citizens of the place, and others? is asked of us. Of course this is a little hard to get—and we don't wonder that there are those who are anxious to know, because our usefulness in a community depends largely on the impression we make,—and we, as members, ought not to forget that we are to be living epistles for the truth and its power over the soul. We have appreciated this wish of our people, and, at times, make it a point to circulate among the crowds for the purpose of getting this status of us, and while we have heard some rather amusing things said about us, we are glad to say that as far as we have been able to determine, we are getting all the respect and consideration that we deserve or could reasonably expect. Of course some discuss our peculiarities and we do not wonder at it, because there are some very peculiar things to be seen that are not at all essential to our being a "peculiar people" for God. There is a peculiarity about some people that makes them conspicuous in the eyes of those around and about, not because they are peculiar religiously, so much as peculiar in oddity and lack of good taste. Then we have those who are the very acme of neatness, consistency and good taste. And we are glad that we can say this for the aged ones as well as for the young. And then, their conversation and deportment is as neat and clean as their persons. Such are lights that shine wherever they go. They are living epistles for the truth and the right.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Report of Donations for Building of a Meeting-house in Denver, Colo.

C. E. CRAIG, West Cairo, Ohio, \$1; ———, Leipsic, Ohio, \$1; sister Puterbaugh, Waitina—



burg, Pa., 50 cents; Rebecca Kniesly, Waitinsburg, Pa., 50 cents; F. A. Vaniman, McPherson, Kans., 25 cents; D. Driver, Lima, Ohio, 50 cents; B. Driver, Lima, Ohio, 50 cents; H. Vore, Lima, Ohio, \$1; Minnie Vore, Lima, Ohio, \$1; Pearl Vore, Lima, Ohio, 25 cents; Oland Vore, Lima, Ohio, 25 cents; Mary Driver, Lima, Ohio, \$1; sister Snider, Lima, Ohio, \$1; Lizz'e Driver, Lima, Ohio, 50 cents; Alice Miller, Lima, Ohio, 25 cents; Pine Creek church, Ind., \$1.05; D. Clemm, Walkerton, Ind., 25 cents; sister D Steel, North Liberty, Ind., \$1; George Steel, North Liberty, Ind., 30 cents; Samuel Good, North Liberty, Ind., \$1; Sugar Creek church, Ohio, \$16.45; sister Birely, \$1; Nathan Vore, Lima, Ohio, 25 cents; Lib. Miller, Monticello, Ohio, 40 cents; Dan Miller, Monticello, Ohio, 25 cents; sister Leedy, Lima, Ohio, 50 cents; a brother, Lima, Ohio, 25 cents; Sol Driver and sister, 50 cents; Samuel Miller, Cairo, Ohio, \$5; David Early, Lima, Ohio, 25 cents; Ella Driver, Lima, Ohio, 20 cents; a sister, Lima, Ohio, \$7; a brother, Lima, Ohio, \$1.80; unknown, 20 cents. JENNIE BRUBAKER.

Longmont, Colo., June 1.

From Belleville, Kans.

ON the morning of May 25 the writer and several others started, by private conveyance, to the love feast at Washington, Kans., a distance of nearly forty miles, arriving at the place of meeting about 3 o'clock in the afternoon. We rejoiced with the good brethren and sisters of that congregation that they now have a meetinghouse of their own, where they can have their Sunday school as well as preaching every Sunday. We enjoyed ourselves very much while with them. We met many friends and relatives, formed new acquaintances, and heard many good things from the brethren who dealt out the Bread of Life to us. We do commend the young brethren and sisters of that place, for they all seem to have a work to do. They do not stand back while the older ones bear the burden at their love feast meeting. This is right. We should all be workers; there should be no drones in the church.

June 9 we had another good sermon by our elder. It was short but good.

We are having fine rains at this time. Up to a week ago we had dry weather, and things looked very discouraging, but the "Lord works in a mysterious way his wonders to perform," for just when things were looking very dark and the drouth began to be quite serious, the Lord had compassion, and sent the rain. "The Lord is good to all and his tender mercies are over all his works." Our church here is still moving on nicely. We have Sunday school and preaching every Sunday. LOUISA J. WILLIAMS.

At Work for the Master.

HAVING accepted the oversight of the Berrien church, we attended their feast June 8, and gladly report a pleasant meeting, and the work, in general, is prosperous. On reaching the place of meeting at 3 P. M., we found eight young people awaiting baptism. A number more were not far from the kingdom. A husband and wife came forward at the last meeting, Sunday night. The feast was well attended and the best of order prevailed. Quite a number of members and ministers from surrounding congregations manifested their interest in the work by their presence and encouraging words. Six from Bro. Roosa's former home drove fifty miles, evidencing no little interest in Bro. Roosa and his work.

This is a great help in building up weak and isolated churches. These visits were highly appreciated and we commend these faithful ones

for their tokens of love. It will be remembered by many that the Mission Board was instructed at last District Meeting to locate ministers at mission points instead of paying so much railroad fare. This was the right thing to do and it is gratifying to hear of good results so soon. Brother and sister Roosa located in the Berrien church in January and are supported by the Board. He gives all of his time to the work of the Master and much of hers is taken up in visiting and inviting souls to Jesus. Her influence and work in the Sunday school are having a telling effect among the young people. From what we could learn while there, their work is greatly appreciated by the people, and we are hopeful for good results in the future. The field is a large one, and the members much scattered. Let every one in the District help by their money and prayers. The Board is endeavoring to carry out the wish of the District Meeting, and we fondly hope that every church will respond to the call for money. The amount asked for (15 cents per member) is small, but if each member complies with the request, the work can go nobly onward. It is expected the church will hold a series of meetings after harvest and another love feast, both of which the members look forward to with much anxiety. May the little band be greatly increased both in numbers and Christian graces, in our earnest prayer. I. D. PARKER.

Elkhart, Ind., June 10.

From Harrod, Ohio.

THE members of the Lafayette church were made to rejoice on Sunday, June 9, when one precious soul expressed a desire to unite with the people of God. After the customary rules were laid down to the applicant, the greater part of the congregation went to the water, where baptism was to be administered by Bro. Charley Wilkins. When we arrived at the water, we found a large number of people there. We learned that the Disciples were engaging in baptism at the time and place also. We waited quietly at the water's edge until they were through. Then, while the by-standers were looking on, Bro. Wilkins proceeded to baptize the applicant by trine immersion.

The writer never heard of an event of this kind before. After several had been baptized by single immersion, as referred to, one was baptized by trine immersion, in presence of those who had witnessed the first baptism.

We hope it may set some to reading and thinking, and that good results will follow.

G. A. SNIDER.

From the Amwell Church, New Jersey.

JUNE 8, at 2 P. M., the Amwell Brethren church met in quarterly council. A goodly number of brethren and sisters were present to transact such business as might come before the meeting. A number of matters of interest came before the council and were amicably adjusted.

After the regular business meeting, an election was held for a minister of the Gospel. This meeting had been announced some time previous, and we trust and believe that the members had been very prayerful concerning the matter.

After the vote had been taken, it was announced that Bro. Ira C. Holsopple had been elected to the sacred office of the ministry. Bro. Ira had been a regular attendant at this church a few years ago, but during the past year has been a student at Juniata College, located at Huntingdon, Pa. He was thought by all who knew him to be an exemplary young brother, and to possess the elements of much usefulness

to the church. We trust such may be the case. He is a brother in the flesh of the present pastor, —Bro. F. F. Holsopple.

Now, as the election has been held, and the brother is called to the ministry, would it not be well for the church to pause a moment and ask herself, "Is this all I have to do? Is my work completed?" Would it not be well for this church and for every church in the Brotherhood to ask the question, "What can I do toward supplying the church of Jesus Christ with an able and efficient ministry?" There are many ways to assist a young minister in making himself useful.

One week previous to the council, this church held a love feast. It was the privilege of the writer to be present at this meeting, as well as at the council. After the preparatory sermon one young sister was baptized.

At this meeting some were present at the table of the Lord who had not been there for a number of years. Why they absented themselves for so long a time is, I suppose, a matter best known to themselves. It is not the best thing to remain away from the house of the Lord, but when such has been the case, it is best to return to the fold.

The meeting, we believe, was much enjoyed by all who were present, and I trust all feel inclined to strive to do more effective and aggressive work for the Master, than ever before.

The various departments of church-work at this place seem to be moving along in an encouraging way. While the number of active workers is not so large, much zeal and love is manifested for the Master's cause.

We pray God's choicest blessing to attend the labors of this and every church in the Brotherhood. During the present summer all mail matter addressed to Sergeantsville, New Jersey, will reach us in safety. AMOS H. HAINES.

Sergeantsville, N. J., June 11.

Christ Shall Shine Upon Thee.

"Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."—Eph. 5: 14.

WHEN we stepped into the large tabernacle at Decatur, Ill., Saturday evening, June 1, we were surprised to see how beautifully the interior was decorated with bright green leaves overhead, but upon closer inspection we saw that the decoration consisted of the lower branches of trees which the "park authorities" did not wish to destroy, so they simply fitted the roof closely around the body of the trees, leaving the lower branches below the roof, and shut away from the life-giving rays of the sun, while the higher branches, that were above the roof, were undisturbed and still spread out to the unobstructed influence of the warm rays of the sun. When we first beheld these lower branches, they were already looking pale and sickly, and day after day we observed them grow more sickly and pale, until we noticed some of the leaves curl up, turn black and dead, and we wondered how long the strongest leaves would retain their green color and live, being shut away from the sun by so large a roof, with nothing to sustain life but the dim side lights and the electric lights at night. It was evident that they were slowly but surely dying, and unless the roof is soon removed, so they can again come under the reviving influence of the sun, they will die.

While I mused on these things, I fell to wondering how long a Christian could retain the appearance and life of a Christian, shut away from the influence of the church and Jesus Christ.



We sometimes feel strong, as did Peter at one time, and so sure that we will never deny our Master, but it seems to me we may grow pale and sickly and perhaps die, by letting the great "roof" of the world be built between us and the sunlight of God's truth.

We may let this great roof be built between us and Christ, and so slowly grow pale, sickly and perhaps die, before we realize our condition, so subtle is the kingdom of the world in substituting false lights, and skillfully blinding our eyes by their false glare.

We may get into this condition and still be "branches" of the "vine," but,—sad, sad thought,—lower branches, dying branches, and dead branches! O what will become of them!

O Lord, help us to see our true condition, and if the roof of worldism is between us and the sunlight of thy Truth, help us to speedily remove it before we become so dead that we can no more be renewed again by repentance. "And this is the message which we have heard from him, and announce unto you that God is Light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie; and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus, his Son, cleanseth us from all sin." 1 John 1:5-7. (R V) MARY KINDELL DIOKEY.

Peru, Ind.

From Slater, Mo.

I CAME to the Clear Creek church June 5, to assist in a series of meetings which began June 1, and closed June 14, with three additions by baptism. One applicant is to be baptized in the near future. In addition to this Bro. Ellenberger (a minister) and his wife handed in their letters, to be read at the next council-meeting. The above church held their love feast June 8, with a large crowd of spectators present. The dark cloud which hung over the Clear Creek church so long, is being dispelled by the light of the Gospel. Seemingly the church has bright prospects for the future. June 14 we held a meeting especially for the benefit of the members, pressing the need of giving to the mission cause, and impressing upon them the principles of non-conformity to the world, as well as the duty of officials and laity. This meeting seemed to be of special interest to the members.

I think it would be good frequently to lay before the members the duties of the officials as well as the laity, that all may know the relation they sustain to one another, and to the church.

From here I go to Montgomery County, Mo., north of the Missouri River. ISRAEL CRIPE.

June 15.

From Forgy, Ohio.

MAY 21 the members of the Donnel's Creek church, Ohio, with members from other places, enjoyed a very pleasant Communion in their churchhouse in New Carlisle. The order was the very best and attendance was large. A number of the citizens were present and gave marked attention. I think it a very good thing to have such meetings right in town where people that have no way to go to church can see and hear the doctrine as it is recorded in the Gospel. This is the second Communion held in New Carlisle, as before last year our house was too small; but since we have the new one I hope the feasts will be held there annually for generations to come.

Brethren I. J. Rosenberger, and Daniel Snell, of Indiana, did most of the preaching. Bro. Snell officiated.

Wife and Edward and I returned from Illinois a few days ago. We spent last Sunday with the dear Brethren at Pleasant Hill church, Ill., where we have two sisters in the flesh as well as in the church.

As for Annual Meeting, I shall not say much. It was a pleasant and good meeting. I trust it will do us all good. It is not more decisions that we need, but let every brother and sister live more to the honor and glory of God, and we will not need to add many articles to our minutes. It is not a larger amount, but adhering to what we have, that we most need. Is it right to obey God? We all say, Yes. Is it right to obey our Brotherhood? We say, Yes. Then let us do so.

We arrived at Decatur on the morning of May 30 and the same morning the arduous labors commenced and continued for over one week. I hope that in the future all parties, having business with the Standing Committee, will be there in good time and not crowd them so hard the last day and night of the meeting. I feel for those that have the hard labor to perform. We stopped at a love feast in the Palestine church, Ohio, on our return from Annual Meeting. One was baptized in the Donnel's Creek church last Sunday.

June 14.

HENRY FRANTZ

### The Covering

IN GOSPEL MESSENGER, No. 23, page 360, upper right hand corner, is a note to which I desire to call attention, not in the spirit of criticism, but in love for a principle, held sacred by many of our dear brethren and sisters, but too much disregarded by some, and imperfectly understood by others.

The principle alluded to is, that the common bonnet, worn for protection from the weather, does not constitute the religious covering alluded to by Paul in 1 Cor. 11. Many argue that if removing the hat will uncover the man's head, that retaining the bonnet will cover the woman's and the logic is sound. But taking the position that a special covering is alluded to, we notice that Paul says, "Let her be covered" (German, "cover herself" 1 Cor. 11:6, while he does not say (as many seem to think) that the man shall uncover his head, but that he "ought not to cover his head," verse 7.

Looking at the disorder that existed in the Corinthian church, it is not at all incredible to my mind that some men should have adopted the prayer-covering and some women neglected it. Paul showing the impropriety of the man and the propriety of the woman doing so, confirms me in the belief.

As to who the preacher was and what he believes, I know not. I do not by any means favor the retention of the hat at funerals, or any other religious meeting, but discountenance it from the standpoints, (1) that it could not be observed without following "fashion," which is a monster evil spoken against in many places in the Bible. (2) Because it is not in harmony with the common rules of propriety and order.

Ankney, Iowa.

SAMUEL BOWSER.

From Rock Creek Church, Colo.

Our love feast was held last Saturday. Six members were present,—all but one sister, who was sick. Although but few, we had a good feast. But it made us feel lonely to see the vacant seats at the Lord's table.

One dear sister has gone home to heaven after many years of suffering patiently borne, and one of our ministers, Bro. A. O. Snowberger, has left us. The day our brother was to take his leave

from us for Annual Meeting he was called home to attend his father's funeral at Holyoke, Colo. He was away from home thirty miles, preaching. After the services he went home with some of his friends and found a telegram awaiting him, telling of his father's death that day, Sunday. He reached home in time for the funeral on Tuesday following. We were sorry to have our brother leave us but he hoped to attend college, where he could better prepare himself in the great and glorious work for the Master. At our last quarterly council the streaming eyes and choking voices told more plainly than words the regard felt for him who for more than four years has given the best of himself to the cause here, and while his actual labors among us will cease for awhile we hope not for all time. We trust the results of his labors and his fine Christian example will long be felt in this community. Our brother has done his work and gone, and the prayers of a united and happy little band of members and fellow-ministers follow him. We desire to publicly testify our gratitude to our Heavenly Father for what He has done for us through our brother. We need ministerial help. Who will come?

The recent showers have put new life into all vegetation and all nature seems trying to excel, and the birds in their songs and the grand old Rookies, with their green dresses and white caps on, look very pretty, and especially when the last rays of the setting sun are lingering on the highest peaks, 'tis beautiful beyond description. Crops of all kinds are looking fine. The hay crop is unusually good at this season. Soon we will hear the hum of the mowers, but how many will consider the Giver?

Our Sunday school improves in interest and attendance. We believe a good foundation has been laid for a grand work here and the future looks bright for our little church. Our hearts are always made glad when any of the Brethren come. Any one with asthma or any bronchial trouble will find relief here. P. HEILMAN.

Monte Vista, Colo., June 13

From Los Angeles, Cal.

THIS city presents a wonderful and an inviting field for truth—divine and unassailable truth; and in the hands of persevering, consecrated persons like John and Peter and Nathanael, many who now believe on Jesus might be led to believe in him. But "mission work by spurts," or sowing seed here a little and there a little, and leaving it with no one to irrigate (1 Cor. 3:6), must result in no increase.

In pitching the tent, an unoccupied field is, perhaps, the most suitable,—a place where no other has laid a foundation. Rom. 15:20.

No spirit of restlessness must possess the missionary. He will not, if properly set apart and equipped, consider time limitation. To be thinking about a time to quit the effort while he is busy at work is sure to undermine the very structure he is aiming to build, because those who are considering the truth, also consider the permanency of their future worship and Christian association, and if the missionary is restless, those who desire to obey the truth feel unwilling to be left without some "helps" after their start heavenward. As a people, we seem to have a willing mind to attempt missionary lines, but the lesson of perseverance is very imperfectly fixed yet. If Paul in bonds at Rome could hire a house and for two whole years preach the kingdom of God, and teach those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him (Acts 28:31), what ought a devoted, house-



to-house minister, out of Neroan bonds, do in a city where the lines are so open!

My calling takes me into many families in this wonderful city, called, but by chance, "City of the Angels;" and it affords me pleasure to say that not a few of them are kind, sociable, ready to reason on Divine Truth, and learn of the Master; but the men who can lead them out must be Holy-Ghosted throughout. I mean by this, all that the term implies. He that hath undersanding, let him understand it. No principle need be abandoned, no truth need be bruised or broken, no element of the realm of salvation need be marred to gather many people here. If it be not done, it is because the qualified agents have not yet been found, or if found, not sent; for wisdom cannot be cut with a sword and yet do her work. The missionary can not be made by man; but God can make one out of him who is willing to be made. Let him who can read learn how the Lord makes missionaries, then let the churches, like the church at Philippi, be forward to attend to the needs of the missionary, not with a scant supply for a few weeks' work, but with all needful things even for two whole years.

Again, city missionary work and country missionary work cannot be run on the same line. After our people have spent many thousands of dollars experimenting, they will learn that the policy which succeeds in the country cannot be applied in cities. And though it may seem peculiar, one has to live in a city but a short time until this difference becomes quite apparent; and as the great majority do not live in cities, it may be a long time before the majority will be brought to see just what is needed in city work. Gladly would I outline the needs if I could do so without harrowing the feelings of the weak, or bringing upon myself the mistaken conclusions of the uninformed. There is a heavenly course along which this good work can be carried on. That a people, plain in appearance from the divine work wrought in the heart, can be brought out and banded together is without doubt in my mind, for the proof is here. One need only go over a city like this, open his eyes and see.

M. M. EHELMAN.

Los Angeles, Cal.

### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

#### Love Feasts.

Sept. 7 and 8, at 11 A. M., Nora Springs, Iowa.  
Aug. 31, at 2 P. M., Ogan's Creek church, Ind.  
Sept. 26, at 4 P. M., Tippecanoe church, Ind.  
Sept. 14 and 15, at 2 P. M., Sugar Ridge church, Mich.  
Oct. 26, at 2 P. M., Fredonia church, Kans.  
Sept. 26, at 2 P. M., Arcadia church, Arcadia, Hamilton Co., Ind.  
Oct. 4, at 4 P. M., Stoney Creek church, four miles east of Noblesville, Hamilton Co., Ind.  
June 29 and 30, at 4 P. M., Chapman Creek church, Clay Center, Kans.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Truro, Iowa.—We held our love feast at the Fourth River church June 7. We were glad to have so many with us around the Lord's table. Ministering brethren from a distance were brethren J. D. Haughtelin, Joseph L. Myers, L. M. Kob, John P. Bailey and Michael Myers. Our meetings lasted over Sunday. We have had some beautiful rains which make things look encouraging in this part of the country.—W. G. Caskey, June 10.

Clarkson, Okla.—The members of the Paradise Prairie church met in regular quarterly council Saturday, June 8, where the business pertaining to the welfare of the church was considered and disposed of in a satisfactory way. Since my last report this church has received one member by baptism and two by letter.—J. C. Neher, June 10.

Rutten, N. Dak.—Brethren E. Eby, from Booth, Reno Co., Kans. and S. F. Sanger, of Bridgewater, Va., came to us June 9 and preached three soul-cheering sermons which were highly appreciated by all that heard them. Then the time of parting came and it made us sad to think that in this life we may never meet again. But we have a strong hope that we shall meet again on the fertile plains of bright glory, where sad partings come no more. We hope the Brethren will continue to come and give us encouragement in our new field of life and labor.—L. H. Beigh, June 11.

Sterling, Ohio.—The Chippewa congregation today enjoyed a very pleasant Communion. At 10 A. M. the people began gathering in from a number of the surrounding congregations, as of yore, until the house was well filled. Enough of our adjoining ministers were also present to hold forth the Word of Life to the people. In the afternoon the church held a choice for deacons. Brethren Urias Rzyer, M. O. Lichtenwalter, H. M. Hoff and Jacob Miller were chosen and duly installed. We had the pleasure of receiving one into the church by baptism at our preparation council. Thus the good work still moves on and we are hopeful. Sister Irvin is still very low and desires an interest in the prayers of the faithful.—James Murray, June 13.

Laurel City, Pa.—The love feast at this place was held June 9. The weather was fine. Interest and attendance were very good and all present seemed to enjoy the services of the day, consisting of services in the morning, children's meeting in the afternoon, followed by the preparatory services and ordinances. Ministering Brethren present were J. D. Longanecker and A. S. Houtenstein. Bro. C. H. Balsebaugh was also present and assisted quite acceptably at the children's meeting—a work which he much enjoys and is also well adapted to. This was the largest children's meeting ever held at this place and the little folks sang quite well. There were about one hundred members at the Communion services. Bro. J. D. Longanecker officiated. There is an applicant for baptism at this time, in the person of an old lady past eighty-six years of age.—T. F. Imier, June 15.

Elkhart Valley, Ind.—Our feast, held June 12, was largely attended and on the whole was a very enjoyable meeting. We regretted that quite a number of members were kept away because of sickness and others could not commune for want of room. Just before the Communion an aged father, who had long waited for the troubling of the water, was received into fellowship. On last evening about twenty met at the home of Bro. Barthel in the city, and held services in the interest of a few very aged pilgrims. Twelve communed. Bro. A. H. Puterbaugh led the service. Seven of the number are aged 63, 66, 66, 76, 77, 86 and 87 years, respectively. All seemed very happy to have another opportunity of following Jesus in the ordinances of his house. It was a great pleasure, indeed, to all present, to see these worthy veterans of the cross so happy in the love of Jesus, and faithful in keeping his Word, as they are drawing near the other shore. Let their example be an incentive to those who are now in the heat of the battle, to fight "the good fight" nobly to the end.—I. D. Parker, June 14.

Carlisle, Ark.—We are glad to say our brethren do not forget us out in the cold world. God's children love to meet in a strange land. Brethren H. R. Taylor, of Deep River, Iowa, Bro. Frank Gilbert and wife, from Yellow Creek, Ill., and brethren James Thomas and W. J. Thomas, from Ames, Iowa, are here on a general look at the country. They will visit the prairie and timber lands and also go over a part of the Ozark mountains. We feel glad to have such brethren here to encourage us on our pilgrimage to the heavenly land.—James H. Larkins, June 15.

Jonathan Creek, Ohio.—The members of the Jonathan Creek church held their Communion June 8, with an unusually large attendance. It was held at the Greenwood house, about eight miles from the main body of the church. There were a number of converts who participated in the feast for the first time. Ministers present were, E. Horn, S. Orr and Q. Leckrone. The doctrine was ably defended, and lasting impressions were made. This church has had a fair ingathering within the last year. Several were restored to fellowship with the saints.—Benjamin Leckrone.

North Fork Church, Ind.—June 13 was the day for our quarterly council-meeting. Our elder, D. C. Campbell, of Colfax, Ind., came the day before, and that evening gave us a good sermon on the subject of "Honoring God," 1 Sam. 2: 80. The church being fairly represented, we were all strongly admonished to our duties by Bro. Campbell, after which the business before the meeting was transacted, we hope, in a satisfactory manner and to the honor and glory of God. We appointed our Communion meeting for Saturday, September 23, at 2 P. M., at the Pyrmont house. Our Sunday school is progressing finely under the superintendency of Bro. John Deal. Bro. Henry Frantz, of Forgy, Ohio, is to preach for us again this coming winter.—J. W. Vetter, June 13.

Ridge Church, Pa.—Our love feast, held June 6 and 7, was a grand reunion to our congregation. The attendance was very large, and excellent order and interest prevailed. Brethren Wm. A. Anthony, Jacob Saider and John Stamy did the preaching, which was greatly appreciated, not only by the church but the people generally. Four were baptized. Bro. Anthony addressed the large crowd at the water, which was a scene of unusual interest. Two were in the bloom of youth, and a husband and wife were from the Lutheran church. Others are almost persuaded, and, we hope, will soon make the wise choice and labor with us. Brethren Hosfeld and Garnea were forwarded to the second degree of the ministry and the wife of Bro. Henry Etter was installed. Sister Hoch was anointed. All this made a busy forenoon.—Wealthy A. Burkholder, June 8.

Monk Hope, Okla.—We have preaching at the Mt. Hope church every second and fourth Sunday in each month and preaching every Sunday night, and an evergreen Sunday school under the leadership of Bro. E. L. Brubaker; also social meeting every Thursday night. The country and the people are much revived by the late rains of June 9 and since, for which we feel to thank the Giver of all things, from whom all blessings flow. June 8 Bro. George Landis, accompanied by Bro. August Decker and a number of brethren and sisters, went to Waterloo, Okla., where Bro. Landis preached three soul-cheering sermons. The bread and water of life were dealt out freely and both saint and sinner received their portion. If it is the Lord's will, Bro. Landis will preach there again the second Sunday in July. We believe that much good can be done at this place if the people were once awakened.—Rosa Decker, June 14.



**Molamora, Ohio.**—At our recent council we appointed our love feast for Sept. 14 and 15 commencing at 10 o'clock A. M.—*Perry A. Arnold.*

**Markleysburgh, Pa.**—Our quarterly council convened June 8, preparatory to our love feast, June 15. We were made to rejoice when two persons, —husband and wife,—presented themselves as applicants for baptism.—*M. J. Weller.*

**Canton, Ohio.**—The brethren and sisters of this congregation held their Communion meeting on the evening of June 8. About two hundred and twenty-five members communed. Quite a number of the members from the adjoining churches were present.—*Gso. S. Grim, Louisville, Ohio, June 10.*

**Seneca, Ohio.**—The Seneca church held a Communion meeting at the residence of Bro. Snively, near New Washington, June 8. Ministers present from a distance were Eld. S. M. Loose, Simon Garber and Peter Helfer. Since our last report, one was added to the church by letter.—*Floy Walker, Bloomville, Ohio, June 10.*

**Knightly, Va.**—The members of the Middle River church, Augusta Co., met in quarterly council May 25 and disposed of all business in an agreeable manner. A part of the work was to consider the importance of aiding the western sufferers. Solicitors were appointed and their efforts resulted in raising forty-five dollars. May it be the means of doing much good!—*J. F. Miller.*

**Rock Run, Ind.**—Our meetings began one week previous to our love feast and were conducted by our elder, I. L. Berkey, with three additions by baptism. On Wednesday evening, May 29, we held our love feast. Bro. Amey Paterbaugh officiated. Brethren Wm. Deeter, A. Neff, Wm. Neff and C. Shrock were present with us. We had a pleasant meeting, there being three hundred and thirty communicants.—*R. W. Davenport.*

**Under the Bushel.**—In the MESSENGER of May 28 a brother says he has all of his MESSENGERS boxed up for eight years. This seems like putting the light under a bushel. I have been taking it for five years, and when I have read them I give them to the poor who are not able to pay for the paper. Thus the MESSENGERS keep on preaching the glad tidings of salvation as long as they hang together, so as to be read. The reader can judge which is the best plan.—*J. H. Slusher, Falcon, Va.*

**Pierson, Iowa.**—The members of the Kingsley church held their love feast May 25 and 26. The visiting ministers were brethren Jacob Delp, of Illinois; also brethren John Early and David Miller, of adjoining churches. On Sunday morning we had children's meeting. Bro. Wm. Trottie was advanced to the second degree of the ministry. On the following Saturday we met with the church at Galva, in council, at which time Bro. Joe Penrod was elected to the deacon's office, and Bro. Harry Wingert to the office of minister.—*D. T. Dierdorff, June 8.*

**Connersville, Ind.**—The members of the Four Mile church met in quarterly council at Four Mile house, Union Co., Ind., June 8. Considerable business came before the meeting, but all was disposed of with a Christian spirit. Eld. Enoch Browner, of Virginia, was with us, and gave us a good council. He also preached twice for us at the Four Mile house June 9. We decided to hold our love feast Sept. 26, at 10:30 A. M., at the Whitewater house, near Connersville, Ind. We shall make an effort to procure the services of Bro. W. S. Toney, to conduct a series of meetings, in connection with our feast.—*S. W. Payton, June 11.*

**Pleasant View, Tenn.**—May 26 we received three young sisters into the church by confession and baptism. They were baptized near Bell's school-house. These are the first that have been received in this arm of the church for quite a while.—*P. ter Miller.*

**Frederic, Iowa.**—June 1 the Monroe County church met in regular quarterly council. All business passed off pleasantly. Bro. John Follis was elected delegate to District Meeting. We decided to have our love feast Oct. 25. We are having an interesting Sunday school. We use the *Brethren's Quarterlies*. Bro. Willis Rodabaugh is our Superintendent.—*Emma Funk.*

**Brighton, Mo.**—Bro. Wine, of Bolivar, came to us May 26, and preached in the Baptist church at eleven o'clock to a large and attentive congregation from Acts 3: 22. It was quite an interesting meeting. At the close of the meeting one man requested Bro. Wine to preach on the ordinances, as believed by the Brethren, so, on the fourth Sunday of this month, he will preach on some of these points. I had several tracts which the brethren sent me to distribute. Everybody wanted one, but I did not have one-fourth enough to go around the congregation. My health is much better here than it was in Nebraska. We are well pleased with the climate.—*John Heaston, June 4.*

**Snake Spring Valley, Pa.**—Brethren W. J. Swigart, and Brice Sell, also several ministering brethren from adjoining congregations, were with us during our annual love feast June 8. It was an occasion of much rejoicing. Two precious souls were received into the church by baptism, to walk in newness of life. An election was held on the above date, which resulted as follows: Brethren Solomon Hershberger and Daniel M. Vanhorn were called to the ministry. Brethren Herman Guyer, Samuel Beeler, George A. Snyder, Philip Wyles, Andrew Snowberger and Joseph Snyder, to the office of deacon. We trust the grace and mercy of God may be over all for good!—*J. F. Snyder, Foreman, Pa.*

**Accident, Md.**—Bro. D. H. Walker, of Somerset County, Pa., commenced a very interesting series of meetings in the Bear Creek congregation June 1, and labored earnestly for the cause of our Master. Our council, preparatory to our Communion, was held June 3. The spirit of love and union seemed to prevail. Bro. James W. Beeghly was advanced to the second degree of the ministry. One letter of membership was granted. Bro. Walker continued the meetings until our love feast, which occurred June 8 and 9. It was indeed an enjoyable meeting. Eld. Walker officiated. Five precious souls were buried with Christ by baptism, we trust to walk in newness of life. May the Lord abundantly bless our dear brother in all his labors!—*Mary M. Biddinger, June 11.*

**Berkeley, W. Va.**—We held our love feast June 1, at our meetinghouse at Van Clievesville. It was one of the most enjoyable meetings we ever had. We were sorry that so many of our members were absent, but were glad that a goodly number of brethren and sisters from adjoining churches were with us. The ministering brethren were Peter Brown, John Bennett, Eld. Jacob Weller, John Otto and — Heller, of Maryland. The latter did the preaching; Bro. Brown officiated. Our aged brother, Eld. O. Castle, of Brownsville, Md., was also with us, but since he was paralyzed he does not preach any more. A few weeks ago we received two by baptism, and we also have one applicant, to be baptized in a few days. There are good prospects for more soon.—*John Brindle, June 10.*

**Jasper City, Mo.**—The members of the Dry Fork church met in regular quarterly council Saturday, May 11. Everything that came before the meeting passed off pleasantly. Nine members were added to the church by letter,—five of whom were not present at the council. Our Sunday school is progressing nicely, with my father, Samuel Duncan, as Superintendent. We decided to hold a series of meetings in October. Bro. W. H. Miller, of Adrian, Mo., is to do the preaching. We pray that the good work may still continue!—*Harrah Duncan, Lamar, Mo., May 29.*

**New Hope, Tenn.**—Eld. David R. Richards, of Madison County, Ind., accompanied by Bro. Nathan Stinson, of the same place, came to us June 1. Bro. Richards preached six soul-cheering sermons which we greatly appreciated, for it has been nearly two years since we have had any preaching. There were no accessions, but there are some that are counting the cost. The little band of members here live about thirty miles east of the Mobile and Ohio R. R., and ministering brethren going south over that road can get off at Martin, Tenn., and come to McKenzie, or they can come over the Louisville and Nashville R. R., from Louisville Ky., to the last named place where they will be met by some of the brethren, if they will inform the writer. All favors of that kind will be greatly appreciated, for we need all the preaching we can get. Brethren, remember us!—*A. W. Osen, Lankford, Carroll Co., Tenn., June 11.*

**Chapman Creek, Kans.**—Our love feast, held June 1 and 2, was truly a feast to the soul. After examination services we held a choice for one minister and two deacons. Bro. C. O. Brown was chosen to the ministry, and brethren Isaac Kauffman and Harvey Brown for deacons. They were installed into their office immediately. Then about 120 members surrounded the tables of the Lord. This was the largest representation of members we ever had to commune together at this place. Ministers from other congregations were brethren C. H. Brown, George Manon, A. Shatto, William Phillippi and — Gauby. Bro. Manon officiated. On Sunday morning we convened for children's meeting. After some addresses by the brethren, we had a very able discourse by Bro. Manon. Just as we were closing a very pleasant meeting of good things for the soul, the good Lord blessed us with a heavy rain, which was very much needed, as we had no rain of any consequence for almost seven weeks.—*J. S. Baumbaugh, Moonlight, Kans., June 10.*

**Baltimore, Md.**—A few weeks since, Mrs. Cemp was baptized in Woodberry, on Tuesday, about noon. Wednesday evening following, her husband (accompanied by Bro. Quinlan) called on Bro. Smith and requested baptism, stating he could not rest until he was received into the fold. Not wishing to delay, he was buried with Christ by baptism about 9 o'clock that night, and returned home rejoicing. This is the third person baptized in the night at Woodberry, since last fall. Bro. Cemp and wife live in the city, where we hope to have a house of worship in a few years. We are now very earnestly working to that end. Our prospects are growing brighter every day, and we are much encouraged in our work. We have over three hundred dollars subscribed towards our prospective building already. We were much encouraged at Annual Meeting last week by hearing our dear sisters, Lizzie Howe and Alice Boone, from Chicago, relating their experience in City Missions. Truly, the harvest is great, but the reapers are few in our large cities. May God send us true, devoted Christians, to help save souls in the cities!—*J. S. Geiser, June 11.*



## MATRIMONIAL.

"What therefore God hath joined together,  
let not man put asunder."

**HOLSINGER.—WAMPLER.**—By the undersigned, at the residence of B. O. John Wyne, near Lintner, Ill., May 30 1894. Bro. J. Frank Holsinger, of Broadway, Va., and sister Rebecca S. Wampler, of Lintner, Ill.  
M. J. McCLEURE

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**McCULLOUGH.**—In the Whitehorn church, Hawkins Co., Tenn. May 19 1895. Bro. John McCullough, aged 63 years, 4 months and 19 days. He was married to Rachel Ellen Thompson, July 8 1866. Three daughters were born to them. He joined the church of the Brethren Feb. 26 1866, and was elected to the deacon's office in 1886. A wife and two grown daughters are left. Bro. McCullough was one of those living epistles, known and read by all. He was held in high esteem. His was truly the preacher's home. He was ever ready to help in every time of need and was, indeed, a friend to all.  
P. M. CORRELL.

**YOST.**—In the South Bend congregation, Ind., March 24 1895. Bro. John Y. st, aged 58 years. Services by the writer.

**RESE.**—In the St. Joseph Valley congregation, May 12, 1895. Bro. Alex. Reese, aged 58 years. Text, "Be ye also ready."

**STRETCH.**—In the Pokagan church, Mich. (near Dowaglar) May 21, 1895, sister Jane Stretch, wife of B. O. William Stretch, aged 51 years and 1 month.

H. W. KRIG-BAUM.

**ARMSTRONG.**—In the Deep River congregation, Poweshkeg Co., Iowa June 5, 1895, Eva Pauline, infant daughter of friend A. W. and Emma F. (two g), aged 3 months and 24 days. Funeral services by the writer, from Mark 5: 35. After clause.

ISAAC BARNHIZER.

**RONK.**—In the Olathe church, Johnson Co., Kan., June 2, 1895 infant son of Bro. Henry and sister Frances Ronk, aged 2 months and two days. Funeral services by H. F. Crist and G. E. Wise, from Mark 10: 14.  
H. F. CRIST.

**BRUMBAUGH.**—In the Fair View congregation, Blair Co., Pa., May 7, 1895 sister Nancy Jane Brumbaugh, aged 30 years, 4 months and 12 days. Funeral services from Matt. 24: 44, by Eld. G. W. Brumbaugh and the writer.

**HOLLINGER.**—In the same church, May 16, 1895. Bro. Joseph H. Hollinger, aged 63 years, 11 months and several days. He was a deacon in the church for a long time. Funeral by brethren Josiah B. Brumbaugh and G. W. Brumbaugh.

**ACKER.**—In the same church, May 13, 1895, sister Margaret Acker, aged 74 years, 2 months and 12 days. Funeral by the same brethren.  
JOSEPH S. SNOWBERGER.

**MURRAY.**—At the residence of Mrs. Spooner, near Rockaway, Ohio, June 2, 1895, sister Rebecca Murray, aged about 78 years. Funeral services were conducted at the Rock Run church, by Eld. S. A. Walker. The deceased died among strangers, but was kindly cared for during her long sickness.  
FLOY WALKER.

**HORNER.**—At the residence of her daughter, Mrs. Frances Shaffer, near Falls City, Neb., May 24, 1895, Mrs. Catharine Horner, aged 82 years, 4 months and 10 days. Her maiden name was Forney. She was a member of a family of nine children. She was born in Somerset County, Pa., Jan. 14, 1813; was married to Michael Horner March 2, 1834. This union was blessed with six children—five sons and one daughter. Her husband and two sons preceded her to the spirit world. Funeral services conducted by J. H. Burnworth.  
Geo. W. FRICK.

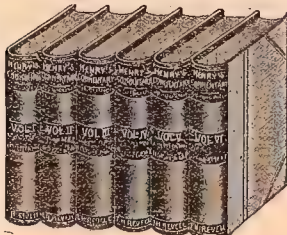
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June 28 and 29, at 2 P. M., Silver Creek church, Ogle Co., Ill.  
June 29 and 30, at 2 P. M., Des Moines Valley church, Iowa.  
June 29, at 4 P. M., Sheldon, Iowa.  
June 30 and 30, Harlan church, Iowa.  
Aug. 30, at 5 P. M., St. Joseph church, Ind.  
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., JULY 2, 1895.

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BRO. ANDREW HUTCHISON writes that he is still slowly improving.

SISTER ELLA ROOSE, of Buchanan, Mich., reports four additions to the church at that place, June 22.

UNTIL further notice Bro. J. F. Neher should be addressed at North Manchester, Indiana, instead of Lordsburg, Cal.

WE need more preachers who are neither afraid nor ashamed to preach the doctrine set forth in the New Testament.

BRO J. G. ROYER returned from Iowa, last week. He reports a very pleasant sojourn among the Brethren in several churches.

SINCE the last report, four have been added to the membership of the Fairview church, Iowa,—two by baptism and two by letter.

BRO N. R. BAKER, who has been spending a few years at Chesterfield, South Carolina, should now be addressed at Harrod, Ohio.

BRO ENOCH EBY is spending some days with the Brethren at Waddam's Grove, Ill. This was his home before moving to Booth, Kans.

EVERYBODY who reads the Fall Report this year can not help being interested. It is much fuller, in some respects, than former reports.

THE Fall Report is now all in type, and inside of a few days we shall have the work ready to mail. None of our readers should be without this publication.

OUR missionaries in India can make good use of some two cent postage stamps if sent to them, a few at a time, in letters. Address, "Mission of the Brethren," Bulsar, India.

BRO. DANIEL VANIMAN and wife have been visiting in Southern Illinois since the Annual Meeting. They return to their home at McPherson, Kans., about the first of July.

BRO. JOSEPH HOLDER, of Anderson, Ind., prefers to conduct series of meetings before the cold weather begins. The churches desiring his services should at once confer with him.

BRO S. N. McCANN writes us that all his time for the next twelve months is now engaged, and that it is therefore needless for any church, not already on his list, to seek his services in a series of meetings.

OUR aged brother, John Metzger, writes us that he enjoyed the late Annual Meeting very much. He returns to Lordsburg, Cal, this week, where he, as well as his son John W., should hereafter be addressed.

BRO J. O. LAEMAN went direct from the Annual Meeting to North Dakota, where he spent several days. He returned last week, saying that he had a most enjoyable trip. He reports the members, as well as the country, in a prosperous and encouraging condition.

BRO I. N. H. BEAHM is engaged for a few series of meetings at different points in this congregation, to commence Sept. 6 and continue nearly two months. He will open the work at the Silver Creek house and probably close in the College Chapel.

THIS year the Old Order Brethren held their Annual Meeting at Roanoke, Va. The meeting is said to have been well attended and pleasantly conducted. We have not been informed concerning the character of the work done. The business proper lasted but one day, and the Conference closed on Tuesday evening.

THE Minutes of the late Annual Meeting are now printed, and all orders received to date have been filled. District clerks that have not yet sent in their orders should do so at the earliest possible date. Enough (at the rate of two cents per copy) should be ordered to place one copy in each family where there are members. Single copies will be mailed for five cents each.

THE Brethren in Baltimore, Md., seem to be full of zeal, and are determined, in course of time to have a house of worship. Their field is gradually widening and already there is work enough in the city to keep an energetic minister constantly employed. We trust the time is not far distant when we shall have a large, well-equipped church in the heart of the city.

THE time is approaching when we must commence work on the Almanac for 1896. We shall have space for considerable interesting reading matter, and now suggest that those who think of preparing something for this publication will let us hear from them at an early date. All matter should be prepared with great care, as we aim to have the contents of the Almanac first class in every respect.

JUST as the ocean vessel "Paris" was ready to leave the pier at New York, June 19, Bro. D. L. Miller hastily penned the following:

"I have only time to say good-bye and God bless you all. We are all well and are ready to sail. We go trusting in God."

This is all we are likely to hear from any of the company until a letter reaches us from the Old World.

ARE you telling everybody about the interesting letters from nearly all parts of the Old World that we are going to have in the MESSENGER, and that the paper can be had from the middle of July to the end of the year for only sixty cents? Are you telling them that the paper is to be enlarged and otherwise improved, and that they ought to subscribe for it by all means? Do these things and you will succeed in getting thousands of people, who are not now reading it, to take the paper.

WE wish to say, once for all, that if any of our patrons order anything from this office, and do not receive just what they order, they will please notify us at once. We are here to do business, and aim to do what is fair and honorable, but mistakes will now and then happen in spite of all our care, and when they do occur, we are always ready to rectify them when notified. Please bear this in mind and advise us of any mistakes that chance to occur, and we will see that they are corrected.

HEREAFTER the short items that have been appearing on this page will be found on the inside editorial pages. This page is to be given up to a different class of editorial matter. This is a part of the improvement agreed upon by the Directors of the Brethren's Publishing Co., when they met at Decatur. The change will doubtless be appreciated, and from now on the first page of the MESSENGER will prove exceedingly attractive and instructive to a wide circle of readers. To prepare the matter will give us some additional work, especially during the absence of the two editors, who are now on a trip to the Old World.

DURING their travels brethren Miller, Brumbaugh, Myers, Hops and Bingham, should be addressed at "London England, Ludgate Circus, care of Thomas Cook & Son." This is to be their permanent address. All letters thus addressed will be forwarded to the parties in whatever part of the world they may chance to be. Do not fail to place five cents postage on each envelope, and see to it that no letter weighs over one-half ounce. These brethren are far away from home and friends, and will appreciate short, interesting letters by the score. But don't forget the five cents postage. Bro. G. J. Fercken may be addressed at Smyrna, Asia Minor. It also requires five cents postage to carry a letter to that place.

W. D. POWELL, writing to the *Christian Advocate* from Mexico, says: "I have sold more than 2,000 Gospels and Testaments during the past month. The Catholics have condemned the Bibles published in New York; so I have secured thousands of Bibles, Testaments and Gospels published in London and Madrid. The Bibles and Testaments have the sanction and authority of the Romish hierarchy. The priests are non-plussed and do not know how to hinder my work." The contents of both Bibles are the same, and that is what makes it bad for the Romish priests. They do not want their people in Mexico to read the Bible at all.



## ESSAYS

"Ready to show (thysell approve) that we, a worm, are that modest and so adorned, rightly dividing the Word of Truth."

### "THE HANDWRITING ON THE WALL."

[Gospel Hymns, No. 5, No. 114.]

At the feast of Belshazzar and a thousand of his lords,  
While they drank from golden vessels, as the Book of Truth records—

In the night, as they revelled in the royal palace hall,  
They were seized with consternation, 'twas the Hand upon the wall!

#### CHORUS.

'Tis the hand of God on the wall!  
'Tis the hand of God on the wall!  
Shall the record be "found wanting!"  
Or shall it be "found trusting!"  
While that hand is writing on the wall?

See the brave captive, Daniel, as he stood before the throng,  
And rebuked the haughty monarch, for his mighty deeds of wrong;

As he read out the writing—'twas the doom of one and all,  
For the kingdom now was finished—said the hand upon the wall!

See the faith, zeal and courage, that would dare to do the right,  
Which the Spirit gave to Daniel—this the secret of his might  
In his home in Judea, or a captive in the hall,  
He understood the writing of his God upon the wall!

So our deeds are recorded—there's a hand that's writing now;  
Sinner, give your heart to Jesus,—to his royal mandates bow;

For the day is approaching - it must come to one and all,  
When the sinner's condemnation will be written on the wall!

### THE WOMAN'S HEAD-WEAR.

BY L. W. TEETER

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array."—1 Tim. 2:8, 9.

PAUL's language here implies (1) that the men in the church were slack in praying; that they indulged in evil works, defiling their hands; that they gave way to wrath; and that they were unsettled in faith. It implies (2) that the women in the church dressed themselves in immodest apparel; that they were too forward; that they lacked sobriety,—they acted as if unsound in mind; and that they indulged in vainly ornamenting their bodies.

All this Paul admonishes against as improper, and unbecoming the humble followers of the meek and lowly Son of God.

It should be noticed in the foregoing that the men were as remiss, and as guilty of evils, as were the women. The only difference is that they indulged, respectively, in the evils peculiar to their sex. The men in one class of evils, and the women in quite another class.

Present observation shows a marked similarity of traits and misgivings among men and women,—now as then. Men, as a rule, are given to many evils. Women, as a rule, are not given to so many evils; but in a few, they, as well as men, carry them to great extremes. One of these is extravagant, vain and unbecoming dressing and ornamenting of their bodies.

The chief perplexity which most involves the women, especially of America, in the matter of dress, is, as to how they shall arrange and dress the head.

This perplexity arises from the fact that women have made themselves slaves to the tyrant of worldly fashion. They must always know what is the latest style, get it and wear it. If they do not, they will be rejected as out of style, and be

laughed at. This is a galling yoke of bondage, without promise of a bit of rest. They must continually keep posted as to the latest styles, at their own expense. They must lay aside their last now-out-of-style head-wear at their own loss. They must get a new one without any assurance as to how long they may wear it, and pay for it themselves.

There being no end to the changes of fashion, there is also no end to this bondage, hence no future rest to anticipate.

#### HOW MAY WOMEN ESCAPE THIS CRUEL SLAVERY?

They may be liberated at once, if they will come unto Jesus; if they will take upon them his easy yoke; if they will learn of him; if they will walk by his rule; if they will obey his law of liberty, they shall then surely find rest to their souls. Jesus will give them his spirit. This will make them humble. They will no more want to follow the foolish fashions of the world. Indeed, they will now hate them. They will want to follow God, and walk with Jesus. They will "have the mind of Christ," hence will no more mind "high things" but condescend to men of low estate." Their rule for dressing will be no more worldly style, but Gospel principles, such as plainness, modesty, neatness, economy, non-conformity to the world and conformity to Christ.

#### THE PLAIN BONNET IS THE MOST MODEST AND BECOMING HEAD GEAR FOR ALL WOMEN, BUT ESPECIALLY FOR WOMEN PROFESSING GODLINESS.

We are asked to give reasons why our sisters are required to wear the bonnet. We give the following:

1. It is the most consistent head garment, with all Gospel principles.
  - (a) It is the most humble in appearance.
  - (b) It is the most modest and simple.
  - (c) It can be made by any ordinary seamstress.
  - (d) It can be made the cheapest, and be worn the longest.
  - (e) It is best adapted to all kinds of weather. It is the best protection against rain, snow, wind, sun and dust, and in heat can as easily be removed as any other.
  - (f) It is best suited to the prayer-veil, or covering, which all sisters should wear on their heads in all religious services. It is the best protection of the prayer-veil to keep it from soiling.
  - (g) The bonnet becomes the woman as the hat becomes the man. It distinguishes her from the man, while the hat does not, always.
2. The Gospel teaches that God's children should not be conformed to this world, but should be transformed from it. Therefore all should be uniformed; i. e., in the main, be dressed alike like a flock of sheep, like the branches of the grape vine, and like the angels in heaven are represented. Therefore the bonnet has been adopted, by common consent, as the uniform head-garment upon which all classes could unite. The poor can come up to it, and the rich can come down to it.

#### OBJECTIONS AGAINST WEARING THE BONNET ANSWERED.

It is said that the bonnet is too warm in the summer. The same may be said of the hat. It is too cold in the winter. Those who say the bonnet is too warm to wear in warm weather, destroy the force of their objection by wearing the hat in cold weather; hence there is nothing in this objection.

Again, the same class of objectors who say that the bonnet is too warm to be worn in hot weather when they go out in society, are seen diligently wearing a good large sun-bonnet, while they

are hard at work about the house, in the doorway, in the garden, and when they go shopping, etc. Notice the inconsistency of these objectors. If the bonnet is too warm to wear in hot weather, why wear it when one is naturally overheated by work? It is adding heat to heat.

We have often observed that women, who, as a rule, wear the hat in society, often wear the bonnet to common gatherings, but would under no circumstances wear the bonnet on occasions of special and great gatherings. How must this difference be accounted for? How shall the foregoing inconsistencies be explained? The naughty and stubborn fact, kept in the background and unexpressed, at last will out. It is because they want to dress to please men, and follow the vain fashions of the world. This is the sum total.

In conclusion I will say that the modest bonnet, as usually worn by the sisters of the Brethren church, has become quite a distinguishing mark upon them. On many occasions their peculiar head-dress has arrested the attention of the best classes of society, whereupon a conversation followed concerning the church. Such would not have been the result, had they been dressed in worldly fashions.

Sisters should guard against all vain display or ornamentation upon their bonnets. Such manifestations appear disgusting to one who knows the sincere and humble character of their religion. It is a public exhibition of vanity, which their own profession totally condemns.

Hagerstown, Ind.

### FAITH AND WORKS.

BY THEODORE L. OUTLER, D.D., IN THE "INDEPENDENT"

MR GLADSTONE has declared that our social fabric in this country is seriously endangered by the prevalence of loose and easy divorces of the marriage relation, and Dr. Dike and his excellent society are reiterating the same solemn warning. But there is another sort of Heaven ordained wedlock that is suffering from too easy and frequent divorce. It is the union of faith and works. The Apostle James in his day entered his vehement protest against the false teaching of those who would put asunder what God himself had joined together. Faith without works he declares to be dead—a mere spiritual mammy. "Show me thy faith without thy works, and I will show thee my faith by my works." He directs all the artillery of his stalwart common sense and his stern, conscientious principle against this unholy divorce; and for the third time he declares that "as the body without the spirit is dead, so faith without works is dead also."

The charm and power of that early Apostolic Church consisted in that very thing—the beautiful combination of the religion of the heart and the religion of the life. Faith in the crucified Christ and regeneration by the Holy Spirit were the roots of true piety, striking down deep and with a subterranean grip twining into the Rock of Ages. Above the surface towered up the goodly trunk of Christian living, with all its boughs laden with "the fruits of the Spirit." Those primitive Christians combined faith and action, and aroused the pagan world with a double watchword. It was not enough to believe on the Lord Jesus Christ; the commission was "As ye go, preach Christ." It was not enough to love him in the heart; the whole life was an embodiment and outflow of love. The church was not only to be sound in heart, but active in limb and sinew also. It was to be ever a militant church, contending earnestly for the truth delivered to the saints; a courageous church, standing fast for



the Gospel through fire and flood; a devout church, praying without ceasing; a busy church, "buying all opportunities" to save souls; a patient church, enduring hardness with all long suffering; a sympathetic church, bearing one another's burdens, and a conquering church, pushing out right and left to evangelize all nations. Its model men were men of faith and action; its model women plied the needle for the poor at Joppa or carried gospels in their satchel on long, dangerous journeyings to Rome. Through that Apostolic Iliad the great Apostle flies, like a flaming torch all ablaze with a self-consuming zeal. At Lystra rebuking those who would pay him divine honors; at Jerusalem confronting enraged Pharisees and bigots on the castle stairs; at Cesarea startling King Agrippa on his throne, and making the guilty Felix tremble; at Rome preaching the reviled Gospel in his own hired house and in Nero's palace, Paul is everywhere a splendid combination of *creed* and *conduct*, of an inward Christ-faith flowering out in a heroic service that tinged the cheeks of our modern piety with a blush of shame. Paul's faith had force in its ten fingers and might in its right arm.

The example of those early Christians is a perpetual rebuke both of those who indulge in cheap and shallow sneers at creeds and of those who couple orthodoxy of creed with heterodoxy of daily practice. Christianity is primarily a thing of the heart. Can a bitter fountain send forth sweet waters? "As a man thinketh in his heart, so is he." The divine Author of Christianity planted the regeneration of the heart at the very entrance door of the Christian life. "Except a man be born anew he cannot see the kingdom of God." In every one of us there is such a thing as a controlling disposition, taste, and habit of mind that lies behind and beneath all conduct. It is the source of conduct; it determines character. Regeneration is a radical change *right there*; the new birth is the beginning of a new style of thinking, deciding, choosing and loving. In order to receive this spiritual new birth, Christ told the inquiring Nicodemus that he must "believe on the Son of God"; and Paul declared to another anxious inquirer, "believe on the Lord Jesus Christ, and thou shalt be saved." No healthy tree can exist without a healthy root,—much less with no root at all. A heart-faith in the Lord Jesus Christ is that very root; and, like the root of yonder cherry tree, it is invisible to the eye. What we do see of that cherry tree is the trunk and the boughs, the May blossoms and the July fruit. Neither root nor trunk is of the least value without the other.

Christianity therefore is more than a heart-faith; it is a *life*. If the root of a tree be feeble, and the soil shallow, the tree is dwarfed and barren. The deeper and the stronger the heart-faith in Jesus Christ the more vigorous commonly is the Christian for all the purposes for which the Holy Spirit makes Christians. The real test of my fruit-trees in yonder garden is their capacity to bear fruit. So the real test of heart-faith is found in character and in daily conduct. The heart is invisible; no human eye can explore it. We know too little of our own hearts; and every one of us carries within him more or less of what may be called unexplored territory. The "issues" of the heart reveal to us its real character, and furnish to the world their only means of rightly judging it.

The outside world knows but little and cares still less about the inward emotions of us who call ourselves Christians. Vitally important as a sound creed is to us, the world cares very little about our creeds and our confessions of faith. But it looks, with the sharp eyes of a lynx, at our daily lives. People outside of the church hear us

talk about our faith in Jesus Christ; they hear us sing about it very sweetly and pray about it very devoutly; but their common sense echoes what the Bible declares, that "*faith without works is dead*." From them, too, comes the protest against all attempts to divorce faith from works; for to the whole outside world it is a matter of vital importance that Christianity should not become bankrupt or Christians become pious shams. It is clean, godly living that the world looks for; it is more clean, Christly living that this sinful world is suffering for the want of; it is only such living that can bring happy dying when the Master "calls the roll."

Brethren and sisters of the flock, let it be burned into our hearts that there is no such thing as love to Christ unless we are striving to keep his commandments. A creed as sound as that of the Synod of Dordrecht, or the Westminster Assembly cannot save us, or help us save the world unless it becomes a *life*. Faith without good works is dead! Hard work, too, as well as good works. Toils they may be; struggles and self-denials they may be; they may consume many a life, as the oil in the temple lamps consumed itself in shedding light. But, oh, will there not be rest enough for these bodies in the grave, and "rest" of sinless activities for our souls quite enough up yonder?

Brooklyn, N. Y.

#### AT EASE IN ZION.

BY J. E. BLOUGH.

"Woe to them that are at ease in Zion."—Amos 6: 1.

From this text we infer that in the prophet's time there were those who were indolent and inactive in the cause they had espoused. They were censured for putting far away the evil day, for lying upon beds of ivory, for stretching themselves on their couches, for drinking wine in bowls, etc., but they were not grieved for the affliction of Joseph.

I fear, were the prophet living in our age, he would have reasons to deplore the same state of affairs. It is an undeniable fact that there is a feeling of security and a state of inactivity in many of Christ's professed followers to-day, that is a great barrier to the advancement of the church. Many, apparently, think that having their names on the church roll insures them a pass through the portals of glory, and a right to the "tree of life." They are not interested in the affairs of the church. They do not frequent her courts. When the weather is favorable, everything else suitable, and the distance not too great, they attend her services. We are often chagrined to see the attendance at the sanctuary services prevented by a little mud, rain or snow, that would gladly be braved if there were a sum of money at stake. How do you think God looks upon such inconsistencies?

When business is to be transacted in the church, they say, "I have no business there; I will not go." They prefer to stay at home and make money. In Sunday schools and prayer meetings they are rarely seen. Some even go so far as to talk disrespectfully of these nurseries of the church and thus discourage the attendance of their children and others.

When they are solicited to give of their abundance (some of which was made while their brethren attended to their Master's business) for the maintenance of some unfortunate poor member, or to help to defray the expenses of an evangelist who has just closed a successful meeting, or to help send the Gospel to benighted nations, they speak discouragingly of the work. Here are some of the excuses that are made: "I have no

money with me to-day;" "If he had managed better, he would need no help;" "Our home preachers could have held this meeting just as well," leaving us to infer that they could have done this work without assistance. In regard to missionary money there are various excuses. Some don't believe in missions, others are afraid their money will be misused, while still others argue that if the heathen are not taught the Gospel, they are not responsible, and so will be saved without obedience. Well, the heathen may not be held accountable; but who would undertake to say that we are not? All nations are to be taught.

It is a cause for regret to see how indifferent some are about partaking of the emblems of Christ's broken body and shed blood. Communion seems to have no attractions for them. They seem to have forgotten the language of Christ, where he says, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." John 6: 53. By staying from the Lord's table they deprive themselves of that which is calculated to strengthen and build up the children of God. Not much wonder, then, that such members, with shame, excuse themselves, when asked to give thanks at some brother's table, or to lead in prayer in Sunday school or prayer meeting. They have no practice and therefore feel an embarrassment.

Many, too, go to meeting and take no part in the singing. How burdensome it is for the poor preacher, when he must do the preaching, the praying, and most of the singing, while a large proportion of the members do not open their mouths from the beginning to the close of the service! "Is any merry? let him sing psalms." Jas. 5: 13.

"Woe to them that are at ease in Zion." When will all become concerned for the prosperity of the church, as well as for their own soul's salvation? Remember, it is commanded, "Go work to-day in my vineyard." Matt. 21: 28. The Lord has no use for idlers in his church. "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matt. 25: 30. Think of the misuse of time, talents and money, that if properly utilized, might be the means of saving thousands, who to-day are groping their way in heathen darkness. Brethren and sisters, how long will we remain "at ease in Zion?" How long will we fold our arms while millions are starving for the Bread of Life? Let us awake from our sleep and lethargy, and resolve to work for the Master! If every brother and sister in our beloved Brotherhood would do what he could, a work unequalled in modern times could be accomplished. Within a comparatively short time our church would be known in every County in the Union. Remember what Christ said of a certain woman: "She hath done what she could." That will never be said of worldly, miserly church members. Let us awake and be in earnest, for the night is fast approaching wherein no man can work!

Manassas, Va.

#### CITY MISSION WORK.

BY F. R. KELTNER

THE object to be attained in city work is the same as in rural districts,—that of saving souls, but the essentials to success may, and in many respects do differ widely. In city work there is a constant and active denominational rivalry. This must be constantly guarded and the church's interests protected. Modern Christianity among these rival churches has resorted to many means and methods to allure and to amuse, in order to



keep up appearances, and to supply the ever-increasing demand made on the church treasury. "Primitive Christianity" must be practiced without compromise, for wherever God's Word is preached and lived out in its purity, it is sure of bearing fruit. In cities each church brings the best talent together in order to protect its own interests in this spirit of rivalry. The Brethren should place men there who are able to defend, and are willing to live out God's plain, self-denying Word.

I mention one mistaken idea concerning mission work in cities. It is argued that there is more pride, and hence it requires more of an effort to plant the Brethren's doctrine in cities than elsewhere. This, in my experience, is an error. In every city there are men and women anxious to return "to the old paths," and God gives grace for cross-bearing in city, as well as in country. Acts 10:35.

Among the essentials to city work, I mention the following:

1. One of the first things essential is an assurance of *permanence* to the work. The impression must be made upon the minds of the people that we have come to stay. Thinking men and women are not willing to take hold of a work, and give it their encouragement, unless they can be assured of the fact that they can make it a permanent church home. With this may be mentioned a churchhouse, in a central location, with regular appointments every Sunday, and these appointments filled without fail.

2. A ministering brother should be located and fully supported in his work. Because of the already mentioned surroundings, city work will result in failure unless a brother can devote his entire time to his work. The question in the mind of such a brother will not be, How may I be able to occupy all this time? but rather it will be, How may I be able to accomplish the much that is to be done?

3. He should be a brother of considerable experience in church work. There is a work that the young may do, and they *only* can do it in the progress of the truth; and further, every opportunity should be given them to develop and bring out their abilities. But no mission board can afford to place men of inexperience into such an important position, and run the risk of them being able to operate and control a work of so much magnitude. The results of a lack of ability are altogether too serious.

4. He should be a brother sound in the faith, not only being willing to "preach the Word," but willing to *live out* in every particular the doctrine of the church. Mission Boards can not guard this point too closely. If brethren are not exemplary in this particular at home, in old, organized churches, where they have the influence and encouragement of faithful brethren and sisters all around them, they are emphatically not safe brethren to place in city missions. If they can not stand when there are brethren all around them, it is safe to conclude they will not stand alone. This, in my opinion, is the climax of importance in city work.

What is true of the brother is equally true of his wife. We can not afford to place brethren in this important calling whose wives are not consecrated in life and work to the church's best interests. In many instances her work antedates his in importance. Hence she should be a model of piety, and a living epistle of the Brethren's faith and practice.

*Sterling, Ill.*

No books are so legible as the lives of men; no characters so plain as their moral conduct.

## CLOSE COMMUNION—WHY?

BY N D UNDERHILL

THE question has arisen among us, *Why* should we exclude from the Communion table all other Christians, though many of them are earnestly trying to serve the same Lord with a pure heart and single purpose, according to the light that is given them? Some even agree with us in all matters of doctrine, save this. They, having been always taught that close Communion was selfish and wrong, and that it encouraged disobedience to our Lord's admonition found in Matt. 7:1, still feel that we are too arbitrary in regard to this matter. Let us look at it together, dear friends, through the eyes of one who was for seventeen years an open communionist, but now is with the Brethren, one in Christ.

First, the idea that close Communion signifies selfishness is a mistake. The writer has not found a more *unselfish* class of people than are the Brethren, who endeavor to follow our blessed Master in all things. It is written that "even Christ pleased not Himself." Even so, *we who are Christ's* seek not to please *ourselves* in this matter, but seek to do our dear Lord's will, and to guide others into the *one true way* which shall lead them to life everlasting. *It is not our pleasure* to exclude from the Lord's table any dear soul who would love and serve him. Nay; we would far rather take him kindly and gently by the hand and lead him through the liquid grave up to eternal life and bliss, where he may have a right to all heavenly benefits. (See R. v. 22:14.) Nor do we seek to judge any soul; but it is our sin to keep ourselves, as God's dear children, "pure and unspotted from the world." It is the world, not God's children, that we wish to exclude. We would have this our *keepsake*, which Jesus gave us to commemorate His great sacrifice for man, kept *sofly* in the care of his faithful ones. This, our emblem of our dear Lord's death, is precious to those who *love* him, and we would not have it robbed of its beauty and value,—yes, of its distinguishing features,—as it has been in all the popular denominations where the worldly are admitted. This ordinance is emblematic of the Savior's *incomparable* love to us. It points back to his suffering and crucifixion for us, and forward to his glorious reign when we shall sit with him in our Father's house, and our Heavenly Father will save. At that glorious gathering none but the *true children of God* will be admitted. Please read 1 Cor. 6:9, 10. If our Communion here be emblematic of our love feast there—of the marriage supper of the Lamb—we can not admit to its service such as must be excluded there. If it be emblematic of the last meal that He ate with His disciples before His suffering we can not admit any save His *true disciples* (Judas, one of the twelve, we think, was excluded from the Communion. See John 13:27, 30. But if he was not, the Communion did him no good, for he was not saved). The party that sat with Jesus at that last supper was not an indiscriminate collection of every kind that *professed* to love God. The proud Pharisees claimed to be zealous and godly, but they were not there.

But, say some dear ones, you class us all as fornicators, idolaters, adulterers, effeminate, self-abusers, thieves, covetous, drunkards, revilers and extortioners when you exclude *all* save your own denomination: yet there are many upright Christian people, honestly trying to serve the Lord, in other denominations. Now this is where the unhappy misunderstanding begins. Paul says, "If any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a

one no not to eat." 1 Cor. 5:11. Hence we *must* exclude these if we would obey the Gospel, and if any such are in our own Brotherhood, we would surely exclude them, even as Paul says: "Therefore put away from yourselves that wicked person." Verse 13. But while we do visit and admonish our own members, we may not go out into *other* denominations and instruct them. If we would admit members of other denominations, we would have to admit *all*. Yet we know that the popular organizations of the present time do admit and retain in their membership persons who are guilty of at least some of the sins mentioned. They not only admit and retain them without repentance, but *encourage* them in their sin.

For instance, they encourage the sin of fornication or adultery by allowing their members to have more than one living companion. How common this is in the popular denominations! Jesus says, "Whosoever shall put away his wife (except for fornication) and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery." But modern ministers will not only permit but uphold this sin, even themselves performing the ceremony which makes them adulterers. But the Scripture says, "With such a one, no not to eat." Paul says, "The wife is bound by the law as long as her husband liveth." 1 Cor. 7:39. We, therefore, consider it *our duty* to use our influence against the sin of fornication, as well as all other sins. We condemn divorce and promiscuous remarriage, and we cannot admit such to the Lord's table (which would be contrary to His Word) unless they repent. God cannot admit them to the marriage supper of the Lamb unless they repent. But if they will repent—turn from the evil of their way, and obey the Lord,—we will *gladly* receive them in His name and He will receive them at the end, for He says, "He that cometh unto me I will in no wise cast out;" and "*Whosoever will may come*."

But, say some, how can you decide who is worthy to partake without judging them? Paul says, "Do not ye judge them that are within?" "Do ye not know that the saints shall judge the world? and if the world be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" "I speak to your shame. Is it so that there is not a wise man among you? no, not one that shall be able to judge between his brethren?" Christ says, "By their fruits ye shall know them." And yet we do not judge them in the sense that the word is used in Matt. 7:1. The word "judge" has two meanings. The one is discrimination, discernment. This is the sense in which Christians may and *should* judge. They *ought* to discern or discriminate between good and evil. Otherwise how shall we choose the good and abhor the evil? How shall we "prove all things; hold fast to that which is good;" and "abstain from all appearance of evil," if not by exercising our own reason or judgment? The other meaning of the word "judge" is condemnation, or sentence. This we have no right and no desire to exercise. The jury decides whether a man is guilty or not, but the judge pronounces sentence. Even so Christ's disciples may decide between right and wrong, but the Just Judge will sentence or condemn the guilty at the last day. So we do not condemn *any* soul, but in a *spirit of love* we do teach and admonish precious souls for whom our dear Savior died, in order that they may not enter into condemnation.

It is not because we feel that we are better than they, that we would exclude *any* from the Communion, but because *we love* those precious souls



for whom Christ died, and would have them repent (even as we also did repent) and come in an acceptable manner to the Lord, that they might be saved.

Paul says, "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11: 27, 29. Therefore he says (verse 28), "Let a man examine himself, and so let him eat of that bread, and drink of that cup." "For if we would judge ourselves, we should not be judged." So now do we. We admonish men to *examine themselves*, and if they only will do so, taking God's Word as their rule, they will repent and turn from the evil way, obey the Lord and present themselves in a holy and acceptable manner to Him (Rom. 12: 1, 2) and there will be no need of the church having to exclude them from the Lord's table.

And if some are leading godly lives though connected with such organizations as do uphold an unholily practice, what saith the Lord to you? "Be ye not unqually yoked together with unbelievers." "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18. Please read also 1 Cor. 6: 15-20; also 10: 12, 16, 21.

Now, dearly beloved, think not that this is written to condemn any, but rather consider. If we have a dear little child, or a precious brother who, because of ignorance, or blindness, or thoughtlessness, or inattention, or for any other reason, is going toward an open fire, into which he must soon fall, unless he turn, ought not we to warn him against the danger? How would it seem to just say indifferently, "Oh, let him look out for himself; I'm not responsible for him. If he fall, it will be his own lookout, not mine." It was wicked Cain who said, "Am I my brother's keeper?" But because we love all the dear ones for whom Christ died, we would warn and admonish them not to partake of the Communion unworthily lest they enter into condemnation. Even our own members are so warned and so admonished, if any be envious or angry or rebellious, or have any evil thoughts in their hearts. Thus many an unkind feeling, many sinful thoughts and much trouble and unhappiness is put away from God's children when they realize how that Christ died for us, and prayed that we might "all be one," "all speak the same thing," and "all be of one mind." So let us who love Him come out from the world and unite ourselves to His faithful ones, all accept the same Word as our rule of faith and practice, and all be joined together in love, in harmony, in peace, in obedience to Him who gave Himself for us.

We can not consistently invite members of other denominations to commune at the Lord's table with us, when many of them continually do the same things for which our own members would be excluded. I have dwelt upon only one of the many sins tolerated by the popular denominations, but condemned by the Word of God. Dear ones, let me exhort you to examine this matter in the light of God's Word, with a pure heart, without prejudice, and may our dear Father who so loved the world that He gave His own innocent Son for our redemption, guide you into all truth, and accept you in heaven!

"The flame of sorrow burns up some hearts while others it purifies."

## THE CAUSE OF NO GREATER ACTIVITY IN THE CHURCHES.

BY J. E. YOUNG.

It is better to look for the cause than to be constantly looking at the effect. If we correct the former we need not be worried about the latter. I believe the cause of inactivity, as above stated, is too general and common. We are not utilizing the forces and powers we have at our command. The greatest power we have at our command is *thought*. A thoughtful shepherd will be arranging to get the greatest returns from his flock. This he will do not only by feeding them well and caring for the diseased ones, but by having them bear fruit. John 15: 4, 5. Each branch ought to bear some fruit.

Many congregations have forces and powers in the ministry, deacons and laity that would become very helpful if some one would direct them. A very good way to bear fruit is to look up places where mission Sunday schools can be started. Have these schools in the afternoon of the day, then all can attend the central point of labor in the congregation in the forenoon. Many members of the church will be very glad to work in such missions if some one urges and leads. Then let this be the meaning of every Sunday school.—"The Sunday school is a department of the church of Christ, in which the Word of Christ is taught for the purpose of bringing souls to Christ and building up souls in Christ."

Many Sunday schools are crippled by teaching opinions. Opinions have an element of doubt. The Word of Christ admits of no doubt. I know of a congregation of about fifty members that in one week arranged to start four mission schools. I heard of another of between two and three hundred members, with an average of more than a dozen ministers the year round, and there was a community not more than seven miles from their central place of work in which they have no Sunday school or preaching. May the Lord make us look around about us and see where we can do something. *Then let us do it with our might.*

## THE DEPARTURE.

SELECTED FROM THE LIGHTHOUSE BY EMMA L. BOWMAN

"ONCE God's people were a plain people in dress, but where are they drifting? Peter said, 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be that hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.' 1 Peter 3: 3, 4. There was a time when, on entering the church, God's people could be distinguished from the world by their plain dress and the absence of gold or costly dress (however, these were not the principal distinguishing features about them. They were noticed as much for their meek bearing and gentle deportment) but now rings and fine feathers, and all kinds of gewgaws, are more numerous on church members than on any one else. Many times the minister's wife is the most stylish of all. And many times the minister is dressed more foppish than any of his congregation. . . . When God's people had such power in olden times, boldness of heart was preached, as a necessary attainment, by every Christian, not only that they might enter heaven, (for without holiness no man shall see the Lord), but that it was necessary in order to live a godly life, and be the means of bringing souls to God.

"Whenever you put yourself in the hands of a fashionable dressmaker; whenever you put your-

self in the hands of the fashionable tailor; whenever you put yourself in the hands of the average barber, you say, in so many words, that you are willing for the world to dictate as to how you shall spend the Lord's money, dictate as to how you shall adorn your person, dictate as to who shall be the judge in these matters,—God or the world.

"Look at them in all our cities! See the steeples of pride and gaudy architecture, more vain and earthly than all the theatres and palaces of earth! O all these the sanctuaries of Jesus Christ who was born in a stable, whose disciples were chosen out of this world, despised and rejected of men, whose kingdom is not of earth, pilgrims and strangers on earth? O what a lie on its face! There never was so stupendous and palpable a fraud as the imposition on mankind of these rich, worldly societies for churches of Jesus Christ! . . . Churches, so-called, turned into theaters and preachers into clowns! Playhouses where big actors and little actors perform, graded all the way down from a Talmage to the muscled dude with gold glasses and fob, monthing a patent sermon over velvet and damask, from a softened brain to carnal hearts that could not endure the truth! O all these churches of Christ? With their donkey shows, lotteries, gambling, fun and frolic, vanity fairs, and full of covetousness and all idolatry?"

When a boy stubs his toe, and utters a sudden cry of pain, he is generally the recipient of more or less sympathy from his companions. But if he should insist on exhibiting the wounded member for days and weeks as a plea for special consideration, he would become a laughing-stock. What is true among boys is also true among older people. The spontaneous and instinctive compassion which is almost universally felt for those that fall into trouble, suffers a sensible shrinkage and abatement if too large or too steady a draft be made upon it. It is the height of folly for any man to be always assailing the public ear with the tale of his woes. Whoever is guilty of this practice soon falls into general contempt. That is a perfectly sound and healthy human instinct which requires us to keep our troubles, for the most part, to ourselves. It is possible for us to tire even our best friends by a selfish garrulity concerning our personal misfortunes. Other folks have their own burdens. Why should we require them to carry ours also?

"The temptation, when away from home, to neglect the study of God's Word, is common. Many Christians, it is to be feared, forget to carry their Bible with them, and not a few, in the excitement of novel surroundings and pursuits, scarcely read the Word at all. Others read to satisfy their consciences, and the psalm or chapter is like a dose of medicine which must be disposed of. Undoubtedly they feel the better for the act but it is not because they have found sweetness in meditation on divine truth, but because they felt free to give themselves to the things in which they are really interested. It might be well for many professed Christians to ask themselves why they read the Bible."

"A promise made should be kept, no matter how hard it may be to keep it. 'I forgot,' one says, as if forgetting it were much less a sin than deliberately breaking it. We have no right to forget any promise we make to another. If we can not trust our memory, we should make note of our promises and engagements on paper, and then keep them scrupulously on the very minute."



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### Committee:

E. Eby, Chairman, Booth, Kans.  
D. L. Miller, Vice-Chairman and Treasurer, Mt. Morris, Ill.  
S. F. Sanger, Bridgewater, Va.  
S. R. Zug, Mastersville, Pa.  
S. W. Hoover, Dayton, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
Galen B. Royer, Sec. Mt. Morris, Ill.

### THE MASTER'S QUESTIONS.

"If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will my Father honour."—John 12:26.

Have ye looked for sheep in the desert,  
For those who have missed their way?  
Have ye been in the wild waste places,  
Where the lost and wandering stray?  
Have ye trodden the lonely highway,  
The foul and the darksome street?  
It may be ye'd see in the gloaming  
The print of My wounded feet.

Have ye folded home to your bosom  
The trembling, neglected lamb,  
And taught to the little, lost one  
The sound of the Shepherd's name?  
Have ye searched for the poor and needy,  
With no clothing, no home, no bread?  
The Son of Man was among them—  
He had nowhere to lay His head.

Have ye carried the living water  
To the parched and thirsty soul?  
Have ye said to the sick and wounded,  
"Christ Jesus maketh thee whole?"  
Have ye told My fainting children  
Of the strength of the Father's hand?  
Have ye guided the tottering footsteps  
To the shore of the "golden land"?

Have ye stood by the sad and weary,  
To smooth the pillow of death,  
To comfort the sorrow-stricken,  
And strengthen the feeble faith?  
And have ye felt, when the glory  
Has streamed through the open door  
And fitted across the shadows,  
That I had been there before?

Have ye wept with the broken-hearted  
In their agony of woe?  
Ye might hear Me whispering beside you,  
"Tis the pathway I often go!"  
My brethren, My friends, My disciples,  
Can ye dare to follow Me?  
Then, wherever the Master dwelleth,  
There shall the servant be.

—World-Wide Missions.

### MISSION RECEIPTS FOR MAY, 1895.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

#### HOME AND EUROPEAN FUND.

(Used only for Mission in U. S., Denmark and Sweden.)

**Pennsylvania.**—Tulpehocken church, \$3.20; Johnstown church \$36; Fairview church, of Middle Creek congregation, \$7.75; a brother and sister, Scalp Level, \$5; Abram H. Cassel, Harleysville, \$4.50; Quinter Kephart, Altoona, 78 cents; total, .....\$ 57 23  
**Illinois.**—Chicago church, \$15.50; West Otter Creek church, \$2.75; total, .....\$ 18 25  
**Indiana.**—Sarah J. Miller, Goshen, 50 cents; Mrs. Amanda Kenega, Topeka, \$2;

Four Mile church, \$5; Harrison County church, \$2.65; Emery and Laura Miller, Gobleville, \$2; total, .....\$ 12 15

**Maryland.**—Charles F. Asherman, Elberton, \$3.50; Beaver Creek church, \$3; three sisters, Welsh Run church, \$3.29; total, .....\$ 8 79

**Virginia.**—Cook's Creek church, \$7.30; total, .....\$ 7 30

**Kansas.**—Pleasant View church, \$5.60; A. E. Miller, McLouth, 50 cents; total, .....\$ 6 10

**Tennessee.**—Kaob Creek church, \$2.50; Sue M. Young, Emberville, \$3; total, .....\$ 5 50

**Florida.**—G. W. King, Woodley, \$5; total, .....\$ 5 00

**Iowa.**—Sheldon church, 75 cents; Catharine Markley, Cedar Falls, \$3; total, .....\$ 2 75

**California.**—Tropico church, \$2.40; total, .....\$ 2 40

**Marriage Notices.**—D. M. Olick, 50 cents; J. W. Gish, 50 cents; Lemuel Leckrone, 50 cents; W. G. Schrock, 50 cents; total, .....\$ 2 00

**Ohio.**—Loramies church, \$1.63; total, .....\$ 1 63

**Oklahoma Territory.**—Some members near Crescent City, 56 cents; total, .....\$ 56

**Minnesota.**—Z mri Garwood, Atkinson, 50 cents; total, .....\$ 50

**Nebraska.**—Mary Lenger, Pickrell, 25 cents; total, .....\$ 25

Total, .....\$130 41

#### MISSIONARY AND TRACT FUND.

(Used for either Mission or Tract Work as needed by the Committee.)

**Ohio.**—R ime church, \$12.63; total, .....\$ 12 63

#### BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts)

**Illinois.**—Shannon church, 75 cents; West Otter Creek church, \$2.88; total, .....\$ 3 63

**Pennsylvania.**—Tulpehocken church, \$3.20; total, .....\$ 3 20

**California.**—Tropico church, \$1.65; total, .....\$ 1 65

**Kansas.**—Newton church, 38 cents; total, .....\$ 38

Total, .....\$ 8 86

#### ASIA MINOR MISSIONARY FUND.

(To be used in the Proposed Mission in Asia Minor.)

**Virginia.**—Dove L. Sable, King William O. H., \$1; total, .....\$ 1 00

#### WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more effectual work and have the advantages of a permanent house. The Committee proposes to build as soon as sufficient funds are raised. Donations marked thus (\*) are in response to sister Ella Williams's proposition.)

**Maryland.**—Welsh Run church, \$11.10; Antietam church, \$10; Beaver Creek church, \$25.80; Jennie Statffer, \$5; Back Creek church, \$1.25; Hagerstown church, \$2; four sisters of Manor church, \$5; total, .....\$ 60 15

**Pennsylvania.**—Mrs. Kate Price, Pottstown, \$10; Sister's Benevolent Sewing Society, of Walnut Grove church, \$10; Catharine Mohler, Mechanicsburg, \$5; total, .....\$ 25 00

**Kansas.**—Unknown, \$1; total, .....\$ 1 00

**Indiana.**—, Laconia, \$1; total, .....\$ 1 00

**Tennessee.**—Sue V. Bowman, Johnson City, 25 cents; total, .....\$ 25

Total, .....\$ 87 40

#### INDIA MISSION FUND.

(Used only for the Mission in India.)

**Pennsylvania.**—Johnstown church, \$36; a brother and sister, Mastersville, \$2; Quinter Kephart, Altoona, \$1; total, .....\$ 39 00

**Indiana.**—J. E. Green, Honey Creek, 25 cents; Walnut Level church, \$4.50; Lower Fall Creek church, \$1.54; Mrs. G. W. Myers, Laconia, \$5; Eel River church, \$8.20; Lou B. Rohrer, Walnut church, \$1; Blue Creek church, \$1.75; total, .....\$ 25 24

**Illinois.**—G. E. Weaver and wife, Mt. Morris, \$3.75; Sisters' Sewing Circle, Mt. Morris, \$12; total, .....\$ 15 75

**Ohio.**—Lower Stillwater church, \$7; total, .....\$ 7 00

**Kansas.**—A sister, McPherson, \$1; Geo. A. Fishburn, Overbrook, \$5; total, .....\$ 6 00

**Iowa.**—Pleasant Hill church, \$1.50; total, .....\$ 1 50

**Tennessee.**—Sue V. Bowman, Johnson City, \$1.25; total, .....\$ 1 25

**North Dakota.**—Ira C. Rhodes, Sanborn, 50 cents; total, .....\$ 50

**Nebraska.**—J. E. Young and wife, Beatrice, 50 cents; total, .....\$ 50

Total, .....\$ 96 74

#### SUMMARY.

Home and European Fund, .....\$130 41

Mission and Tract Fund, .....\$ 12 63

Tract Fund, .....\$ 8 86

Asia Minor Fund, .....\$ 1 00

Washington City Meetinghouse Fund, .....\$ 87 40

India Fund, .....\$ 96 74

Interest from Home and European Mission Endowment Notes, .....\$ 32 20

Interest from Tract Endowment Notes, .....\$ 48 19

Interest from Tract Endowment Loans, .....\$ 51 00

Total Receipts, .....\$468 43

Total number of tracts sent out during the month, —27,894.

### DIARY LEAVES.

BY W. B. STOVER.

Balsar, May 5, 1895.

TWENTY-TWO years ago I wrote in my little diary: "Monday. This was a nice day, we ran bear footed. I was helping papa to plant trees. To-day I was seven years old."

Twenty-nine years! May the Lord help me to be more dead to the present life and more alive to the life to come! Amen!

I spent most of the day in reading, meditation and prayer. We had our little Sunday school in our own house to-day for the first time. We had two classes. I had my class of native boys on the up-stairs veranda, and what I could not make them understand, an older boy interpreted. So we got on very well. We sang some hymns in English, and some in Gujarati. In English I lead and the boys fall in as best they can, but in Gujarati one of the larger boys sings a line alone, then all sing as he did, words and tune. This is lining it to edification, for we only had one book.

In the evening I preached on what I regard as the key-note to the life of Christ. John 15: 11.

We nearly always get the MESSENGER just in time so that we may glean its pages on Sunday. I hope it is as much appreciated by all our dear members as it is by us. I trust if I write down my thoughts to-day no one will call me presumptuous.

1. Why not charge ten cents for insertion of death notices in GOSPEL MESSENGER to the same end that a charge is made for marriage notices?

2. How shall we best get ready for that meeting in 1900? Give all possible this year to the Lord's work. Give more next year, double if you can. And double it each year till the eventful year comes! But by all means, do not limit



yourself to the same next year as you give this, for you need to grow in the grace of giving as well as in other graces. Any boy over twelve years old can give a dollar this year if he tries real hard. And thus giving more and more each year, we will not be impoverished in 1900, but only know how to give!

And as to sending missionaries,—double it each year! Last year three. This year six. To send less than four this year, is to make no improvement over last, and unless we give more and do more, and pray more, and love more, and sacrifice more this year than last, next year than this, can it be truthfully said of us that we are growing in grace? And please do not lay by your dollar to give then; give it now, and give others then.

3 I always did believe that the anointing was for both spiritual and bodily healing. My father believed it. My wife's father believed it. I ever read it so. I will not condemn those who can be used in that capacity, because I may not have the required faith. Neither will I condemn one who can not believe it as I do. My believing or not believing does not change an already established truth. Yet, however dear may have been my opinion, I pray always that I may follow the light, whether I like it or not.

Two words are used for *anoint*,—*Aleipho* is the common, natural word, and *Chrio* is the more sacred one. Both are translated to *anoint*. The former is found in Matt. 6:17; Mark 6:13; 16:1; Luke 7:38-46; John 11:2; 12:3; James 5:14. The latter is used in Luke 4:18; Acts 4:27; 10:38; 2 Cor. 1:21; Heb. 1:9.

4. The best way of taking care of young converts is by giving them plenty to do. Get them Christian work of some kind, and set them to reading the best books on missions. Get them to do things because they want to, and not because they have to. In other words, help them to want to. I remember once having asked Bro. Royer and Bro. Sharp about going to a place questionable. Neither of them told me whether I should or should not go. Both said, "Think it over prayerfully and tell us your decision." I decided not to go. They then praised me. How I should have longed to go had they said, "No sir, you must not go; you dare not go. If you go, there will be trouble." Such is human nature, and we do well to take advantage of it.

May 7.

The rajah of Dharampore is visiting in Bulsar now, and we were introduced to him to-day. And with all the honor of his petty excellency I would rather be myself than a dozen rajahs. His state is about the size of a large county, but if he is won for Christ, the little state may prove a great power.

May 9.

At three this afternoon our Gujarati study began to be difficult, for we had been invited to a wedding, and the time was near at hand for us to go. The carriage was to come at four. A Parsee gentleman offered us the use of his carriage for the occasion, if we would take his children with us. At five o'clock we walked to the carriage and then were soon off to see a Hindoo wedding. What will it be like? The first is a procession,—the bridegroom going to the house of the bride, where the ceremony takes place. Through many little narrow streets, we were quickly driven to where a Parsee gentleman lives, there to see the bridegroom pass. The rajah was invited, and many others, for this is the wedding of children of some well-to-do Hindoos. Presently some children and women passed, carrying little flags on the end of long bamboo poles. Then a horseman with two large drums on horseback, while to each drum were folds of cloth at-

tached, red, yellow and white, hanging half way to the ground. On these drums the rider beat incessantly. Then came the elephant. Rajahs have elephants, and the rajah of Dharampore loaned this one for the occasion. He was covered over with fine cloth. On his head in front hung two silver, moon-shaped plates with silver bangles. Below these the trunk was painted a rich green, and the sides of the trunk and the big ears were painted in various colors. The little elephant followed, alike beautified, and carrying in a covered square on his back two small boys.

Then came the rajah's horses, twenty or more, which, with their riders, were trapped out with colors all about them,—red, yellow, green, purple, scarlet, white, gold and silver. These well-fed steeds seemed to want to step to the time of the drums, as they went prancing along, one behind the other.

Next came four or five four-year old boys on as many horses. A man led the horses. A man held the boys on. Which were adorned more,—boys or horses,—I cannot say. The horses were almost entirely covered over with silver-like trappings, which kept tinkling as they went on. The boys wore green or blue with jeweled, crown-shaped caps.

Three sides of a square, covered with paper flowers, was carried above the heads of many men. In the midst of this, at the open fourth side rode the little ten-year-old boy who was to be married. His horse was richly dressed and so was he. He had on a golden coat and golden hat, and by either side of him walked a man with feather brush in hand, whose continual care it was to brush any dust from the shining coat, and to straighten any disarranged ribbon or tassel. Another man led the horse, and yet another walked by the side, bearing high over the lad a beautiful dazzling umbrella with long handle.

There were two Mohammedan bands, specially supplied with drums and fifes. Their particular merit seemed to be long-windedness. And there were several royal personages with their royal garments on in their royal carriages. They saluted us heartily as they passed by.

The end of it all was a native between two large drums riding on a camel. The drums were draped as the others were, and the man beat one and then the other, the different key of both being the only thing to break the monotony of his dub, dub, dub, for his "dubs" were at regular intervals, and apparently did not require much skill. Then we repaired to our own home.

But as we were passing along we noticed some lights burning across the street to our left, and hundreds of people there. My friend suggested to me that we had not seen the wedding yet, so we came over there. Here was the home of the future wife, a twelve-year-old girl. To this place the procession had been advancing slowly. A little square just in front of the bride's house, was covered by a cloth dome supported by four bamboo poles. The floor was the street with carpet on it. This special place was about five feet square and six feet high. Awnings covered the whole street for about 150 feet distance. That length of the street was also carpeted, and on this carpet the invited guests sat. Some carpet at one end was of many colors. This was reserved for special friends. Here I saw some who had taken lower seats given higher ones, and others, who had taken higher seats, removed altogether. The higher is in honor only, for it is all on the carpet on the ground.

Then I saw the little gold-clad bridegroom lifted from his silver-clad horse, and taken into the little square under the little dome. There he sat and sat and sat. I wondered how he felt, and what he was thinking about. He seemed not

much concerned, being only passive in the matter in hand. Presently a red curtain was held up diagonally across the interior of the little square under the little dome, and the girl was brought in and placed on the other side of the curtain. There she sat, poor thing, and the two had the curtain between them. The girl had a flower garland on her head, much like little Catholic girls often wear on Easter Day.

All the while there was considerable noise, as everybody had the liberty to talk. The Brahmin priests surrounded the little couple in the little square and alternately repeated for about fifteen minutes Sanscrit sentences which neither they nor any one else understood very well. The fathers of the children wore long white coats, and everybody had on his best. Parsees and Musselmans and Hindoos and Christians were there. Presently the band, a little distance to one side, struck up "God save the Queen," and all the Brahmin priests made a rush toward it away from the ceremony, some falling over the sitting guests. Then the little dark-complected, richly adorned couple sat facing each other under the little dome. The priests were gone. The curtain was gone. The ceremony was over.

Men came with coconuts and flowers to give to the guests. As we went away they gave us a coconut, and we did not wait for a banquet. We saw the proceedings from one side of the street, and one would almost think that all Bulsar had come to the wedding. How my heart would beat could I now preach to such large assemblies in their own tongue!

We stayed no longer, but we were told that the ceremony would be repeated at midnight, and that all the men's guests must be housed and fed for several days.

An Indian wedding is an expensive affair, and in consequence of it, many a debt becomes an heirloom, handed from father to son, who, one after the other, are not able to be extricated from it. O, that we may be used that the glad tidings of great joy may speedily be given to many thousands who have not yet learned of the Christ!

"No man has come to true greatness who has not felt in some degree that life belongs to his race, and that what God has given him he has given him to be used for mankind."

### The Gospel Messenger

It is a recognized organ of the German, Baptist or Brethren's church, and advocates the free doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It represents the New Testament as the only infallible rule of faith and action, and maintains that Faith toward God, Repentance from dead sins, Regeneration of the heart and mind, baptism by Trine Immersion, and the laying on of hands unto the reception of the Holy Ghost, are the only means of adoption into the household of God,—the Christian Church.

It maintains that Feet-washing, as taught in John 13, both by example and precept of Jesus, should be observed in the church.

It holds the Lord's Supper, instituted by Christ and as universally observed by all Christians, to be the feast of the new Covenant, and, in consequence, the Communion, should be taken in the evening or after sunset on the first day.

It holds the observance of the Holy Kiss, or Kiss of Charity, as binding on all members of Christ.

It holds that all carnal pleasures are contrary to the spirit and self-denial, and that the only religion is that of Jesus Christ.

It holds the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the individual Christian.

It holds the Christian duty of Anointing the Sick with Oil, in the Name of the Lord Jesus Christ, as binding upon all Christians.

It holds that the Church's duty to support Missionary and Tract Societies, and to promote the spread of the Gospel and for the conversion of sinners.

In short, it is a manifesto of all that Christ and the apostles have enjoined upon us, and maintains the conflicting theories and doctrines of modern Christianity, as being ground that must be cleared to be true Christianity.

"The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price, 15 cents per package; 40 cents per hundred.



ADVISORY COMMITTEE  
Enoch Eby, Daniel Hays, W. R. Decter.

We are rapidly developing into a missionary people. A few years ago it was deemed wise to establish a mission among the Danes in Denmark. Bro. C. Hope was intrusted with the work, and gave several years earnest labor to the undertaking. He succeeded in building up sev-



eral churches. The interest spread into Sweden where there are also congregations of Brethren having earnest ministers and members.

Last year we sent our first missionaries to India. They are now located, have entered upon their work with a zeal worthy of the great cause for which they are laboring, and in course of time we may expect to hear of the fruits of their mission. Three missionaries in a great country like India may seem insignificant, but no work should be considered insignificant when God is with it to direct it and give it life and support.

We are just now opening up a mission among the Seven Churches of Asia, a locality in which the Protestants have not undertaken to establish aggressive missions. The prevailing religion here is that of the Greek church. This church still retains the apostolic form of trine immersion, though in many other respects she has greatly degenerated. It is our prayer that the outcome of this mission may be good!

It will thus be seen that our mission points now extend more than half round the globe; but we need more, and will have them by and by. In course of time we hope to hear of members locating in Jerusalem, the coming metropolis of the millennium kingdom. In Africa there are opportunities for opening up missions on the plan adopted by our forefathers who first settled in America. Ten months ago we thought we would soon have a mission point in Australia; that, however, did not materialize, but we hope to soon hear of some one entering that field. Japan is another promising country for missions. The whole country is open for aggressive Christian work. In addition to the missionaries we already have, we need a score or more who have the means and the zeal to enter new fields and establish and open up missions on their own responsibility, and yet work in harmony with the councils of the church. Any young preacher, who is in the second degree of the ministry, has a right to enter Australia, Japan, Africa or any other land, preach the Gospel, baptize those that believe and demand admission into the church, and when a sufficient number have been gathered to constitute a congregation, he can call for an elder to come and organize them. And should he prove to be the right man he will be ordained to the eldership, and may continue to establish churches and place them in a working condition.

On this plan were scores of early churches planted in America, and the same line of work may still be continued if the men who have the means to support themselves will undertake it. There is an opening here for hundreds of strong young men, not only in foreign fields, but also in some of the unoccupied districts of the United States. What better use can a young man make of his means and talents than to plant churches in localities where the people are without the influence of the pure Gospel? J. H. M.

#### ANNUAL MEETING NOTES.

As we have said before, much of the work of our Annual Meeting is a duplication and reduplication of former decisions. This is because our people have not learned to act and make decisions on general principles, but want directions for the application of decisions made, that fully and clearly cover all the different cases that can arise under the principle on which decisions have been made. This is especially true in regard to

the dress question, going to law, and subjects of a similar character. Unless this is stopped, and our people are made to apply principles fairly laid down, work of this kind will continue to increase instead of getting less. In fact, there can be no end to it, as new issues, customs and combinations are continually arising.

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At these meetings, a large percentage of our young people meet, and the acquaintances and associations thus made are not only pleasant and enjoyable but they are profitable in more ways than one, both socially and religiously. Another pleasant feature about them is,—they are lasting. Social and Christian ties bind us together, and this binding and union draws out our sympathies in such a way as to make it possible to live for each other's good, and thus practically exemplify the religion of Christ. A religion that perpetuates itself in form and profession, may do for a name, but it is poor stuff for souls longing for the higher and better life. Christ's life was a sacrifice for every other life, and this is the life we want to permeate the hearts and souls of our young people. To have this their lives must come in contact, not only with this life, but with each other. The social feature of our meeting does this, and, in this way, is helpful in developing practical Christianity among us.

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Sheep's clothing on a sheep is all right, but bad, when worn by wolves,—we mean bad for the sheep. At all of our large meetings we have a few of such wolves. Some don the form and garment because of restraint,—others because they wish to be popular in this fold,—looking to gain a position or to accomplish some selfish purpose. They have an ambition to stand in positions for which neither nature, art nor grace has fitted them. Hence, they resort to deception. They claim exceeding great zeal for the promotion of the cause or the purity of aim, while in their heart of hearts they are waiting for an opportunity of giving a death blow to a peer, who is such by merit. Poor human nature! How low, how degraded thou canst become!

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And now the meeting is over, and the time for parting has come. And as we think of the shortness of the time, the distance traveled, the money paid and the sacrifices made, the thought comes: Why all this? Does it pay? To give the whys would be a big undertaking, as perhaps very few would have the same answer to give. There are many reasons for attending such meetings, and the fact that all the going is largely voluntary on the part of those who go, shows that there must be sufficient reasons for going, at least in the minds of those who go. As to "Does it pay?" that depends altogether on the will and purpose of those who go. The paying depends on what the individual gets from the investment made. It may, by him, be considered gain and, at the same time, be to him, great loss. The loss and gain in life, sometimes, is very hard to determine. David once said, "All these things are against me," while God said they were all in his favor. What the gain has been, to individuals, in attending Annual Meetings, depends on what they went for and what they got while there. If they received an inspiration to a better life their gain is above computation in currency. Dollars and cents have no value when compared with the salvation of the soul.

There are a great many things which we do religiously that don't pay in coin or current notes. Real value does not consist in these things. It is true they have representative value. But the summation of it all cannot give that which the soul needs, so that money spent in attending meetings of this kind, though we may not be able to see it, may be to us great gain, and we trust that, at least a large part of the money spent in attending our late Annual Meeting will produce a good harvest.

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An evening ride homeward through Indiana made an impression on our mind such as we seldom experience while traveling. There was a quiet calmness, and a darkness in the lengthening shadows that were unusually impressive. The scenery was not varied and changing as we have it among the mountains, hills and valleys, but the large expanse of country that spread out before us on either side, with the gentle undulations and clumps of trees, made the view all the more interesting and inviting. Just what line of thought was developed we cannot say. Indeed it seemed to us we did not think at all. We just took it in as we do sometimes when we are thirsty and come to the cooling fountain as it gushes forth from among the rocks,—a feeling that you can receive and enjoy, but have no words to describe it,—a sensation that lulls and satisfies, without our seeking the cause whence it comes,—a peculiar feeling that comes to people between the evening and the eve,—when it is neither light nor dark. Very pleasing thoughts were about being born, but suddenly aborted by a very singular sign which we noticed on a door near the depot, as we were halting for a stop. It was this way:

"Lafe's,	Lafe's,
	Come in,
Lafe's	Deviln."

At first we were puzzled for an interpretation, but, after some thought, we made it this way: In the house a saloon was kept. The proprietor was Lafe Deviln. Then placing a true interpretation on the sign, the liquor kept inside represented the devil, and as it belonged to Lafe, therefore the sign was appropriate and significant, when we read it, "Lafe's Deviln." And as we ran along eastward, the thought came to us time and again,—no deception in that sign. It means just what it says, for, most surely, the devil is always found in the saloon. And if the true sign were always placed on the door, it would be: "The devil in,—the way to hell."

O, what a pity it is that things are not always called by their right names! If we were to have placed on our foreheads a sign for that which is within, what do you think it would be? No, many of us have placed before us placards that are base imitations of the real, or that which is within. Our signs are what we would like to have people believe we are, but God sees us just as we are, and after all, it is with him we have to do.

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And now we are home again and close our "catchings,"—not that we gathered them all, but we have given you some of them as they came under our observation. We fondly hope that our being together will be helpful as individuals, and also helpful to the cause to which we have given our hands and set our seals for life and for death, and may we all be faithful until the Master calls!

H. B. B.



# QUESTIONS' DEPARTMENT.

Please explain 1 Tim. 5: 24. "Some men's sins are open beforehand, going before to judgment; and some men they follow after." Has the apostle reference to the general judgment, or to the judgment of the church at the present time?  
GEO. MYERS.

REFERENCE is here made to the judgment of the church concerning the fitness of men to be ordained to the eldership. In verse 22 Timothy is told to lay hands suddenly, or hastily, on no man. The church must have time to judge of the fitness of men. Some men's sins or mistakes are discovered, or made known soon, that they may be judged and corrected, others are slow to manifest themselves, and for that reason undue haste should not be made.

(1) What does the church hold as the best arguments against allowing the sisters to break bread in the Communion service? Is the usual assertion that "women had no part in breaking the body of the Savior" a sufficient reason? Was his body broken at all? (2) How do you construe Matthew 26: 18 and 19 so as to deny that the Lord's Supper is not at least a memorial of the passover?

BARBARA M. HANAWALT.

1. We cannot say that we have ever heard a very satisfactory reason given. We think there is nothing in the assertion that women had nothing to do in breaking the body of the Savior. For that matter, none of the apostles had a hand in the crucifixion. The body of Jesus was broken when it was pierced.

2. It was on the beginning of the 14th day of Nisan, just after sundown, that Jesus sent his disciples to prepare the passover; that is, make a contract for the lamb that it might be killed the next evening and be prepared for eating. This the apostles did, and then arranged a supper. To this supper came Jesus and the disciples an hour or two later. The next day he expired on the cross about the time the lamb was to be killed. Jesus instructed his disciples to prepare for the eating of the passover, but he did not eat of it with them, nor is it likely that the disciples ate it on that occasion. Jesus had instituted the Lord's Supper about twenty hours before the Jews killed the passover.

A church assembled in council and, during the business and the deliberations of said council, a grave charge was revealed against a brother. The brother, being present, denied the charge and demanded to know the informer. The opposite side not being present, the church was divided as to whether the informer should or should not be made known then and there. The minister in charge and moderator of the meeting ruled that under the existing state of affairs the informer should not be made known until both parties were duly notified and they come together for a hearing. Was his ruling right or wrong?  
JASPER BARNTHOUSE.

We prefer to be very slow about answering questions of this nature. But as a rule no one should be allowed to bring a grave charge against another in the presence of the congregation. Charges of this kind should be handed to the elder, whose duty it is to have the accused duly notified of the charge against him, and he should then be notified to appear at the council, prepared to meet his accuser face to face.

Did Jesus eat the Jewish passover the night of his betrayal? John 18: 28. Please give a clear reply. J. PORTER.

See our reply to a similar question above. In John 18: 28 it is said that the Jews went not into the hall of judgment, lest they should be defiled, but that they might eat the passover. This was about ten hours after the Lord's Supper was instituted, and the passover yet in the future, thus showing that Jesus on that occasion did not eat the passover. In that year, A. D. 30, the passover fell on Friday, April 7, but Jesus ate

his last supper with his disciples on Thursday, April 6. He expired on the cross about the time of killing the legal passover.

During worship should sisters have on the prayer-covering in addition to the bonnet, or is the bonnet sufficient?  
A SISTER.

The bonnet is not considered a prayer-covering among our people. If a sister wears her prayer-covering, as instructed, she should remove her bonnet during worship and then she will appear in a condition for prayer.

A committee of three brethren are appointed by the congregation to look after and purchase seats for a meeting-house already built. Now, is it right for members, outside of the committee, to use their influence in persuading said committee, or part of it, to seat said house according to their notion?  
A BROTHER.

When the church appoints a committee to do a work of that kind, we presume any member is at liberty to talk to the committee respecting his ideas of seating the house, and there is no way of preventing him from using his influence, however injudicious it may seem. The better way is to appoint a committee that will not be unduly influenced, and then instruct them just what to do, and there will be no occasion for any one trying to persuade them. This advice must apply in a general way. Churches in council usually have judgment enough to settle matters of this class without much advice from us.

In order to defray expenses, a church decides to levy a tax upon her members according to their wealth. Can a penalty be attached so as to enforce such a decision without conflicting with the general order of the Brotherhood?  
DANIEL FARNSTOCK.

This is a very fair method of raising money to defray church expenses,—the method used by the church at Mt Morris for years,—but no penalty can be attached to it. If one will not pay his proportion, the church will have to bear with him, especially so, if he is a liberal giver of his own free will. But if he is abundantly able to give towards the church expenses, and yet gives nothing, or so little as to be out of all reason, a charge should be brought against him for covetousness and he should be dealt with accordingly. Any man of means, who will live in, and enjoy the benefits of the church year after year, and yet give nothing to help defray the expenses of the church, is not only ungrateful, but has very little of the grace of God in his heart. The Lord loveth a cheerful giver, but one who does not give at all has no claim upon the love of God.

Would an elder be justified in sending a brother to visit a member who had violated some rule of the church or Gospel, to notify him that his case would be before the church, when that brother was known not to be in sympathy with the rule of the church, and hence not in sympathy with the action that the church would take in his or her case?  
A READER.

As a rule, exemplary members should be sent on such visits, and yet there are times when this rule may be set aside with good results. An elder once sent a sister who was not fully in sympathy with our order of plainness, to labor with some young sisters who were wearing things unbecoming members. It had a good effect on both parties. In matters of this kind elders should exercise wisdom. They ought to know who can accomplish the most good, and these are the persons that should be sent.  
J. H. M.

## YOUR CHURCH PAPER.

BISHOP KENDRIX gives six reasons which are certainly good ones, why the church paper should be found in the homes of every church member.

We hope ministers and our readers will see the force of them and see that the MESSENGER gets into every family connected with their particular congregation. Here are the reasons:

(1) "Because there is a church." (2) "Because a church paper measures and develops the intelligence of the members." (3) "Because it makes a reading church." (4) "Because it makes a working church." (5) "Because it helps to cultivate personal piety." (6) "Because it helps to develop church loyalty."

AN educated Hindoo was once asked what, in modern missionary effort, made him fear most for the stability of his own religion. He replied, "We do not greatly fear your schools; we need not send our children. We do not fear your books; we need not read them. We do not fear your preaching; we need not listen. But we do fear your doctors and your women; for your doctors are winning our hearts, and your women are winning our homes. And when our hearts and homes are won, what is left of us?" So says the *Reformed Messenger*.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Our church news solicited for this Department. If you have and a good feeling, send a report of it, so that others may rejoice with you. In giving give name of church, County and State. Be brief. Notes of State board be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

## Through the South.

A SMALL company of brethren who had had the pleasure of attending the Annual Meeting, spent a week or more in Alabama and Mississippi immediately afterward. Surely the general effect upon those who attend these meetings is to give them better and wider views of the Christian life, and cement their affections for the Brotherhood. If they are attended with the proper purpose they develop charity, forgiveness and Christian love. There was less buying and selling, and less excursion taking during the meeting than for many years. But a large number left the grounds on Thursday, after the session was ended, for various parts other than their own homes. Among the number who took advantage of the cheap rates from Decatur was our party of eleven or twelve.

As soon as we passed the Ohio River the country gave evidence of an abundant rainfall. Through Central Mississippi and Alabama we found the general character of the country and quality of the soil to be much the same as in Central Illinois. But the improvements are much inferior, and in many instances the land has been poorly cultivated.

We understand that land sells very much cheaper here than in the Northern States. About 150 miles from Mobile we came to the pine region, which is said to be one of the most healthful districts of the United States. This is only a part of the great pine region which extends all the way around the coast from Virginia to Texas. At this point it is comparatively undeveloped, land being very cheap. In fact there is much government land to be had yet. It seems that emigration in its westward flight has missed this portion of the South, and thousands of square miles are yet undeveloped.

Having become accustomed during the last three years to the verdureless lands of the east coast, I was agreeably surprised to find the gently undulating country covered with a luxuriant growth of grass, which supports thousands of cattle and sheep the year round with little or no



other feed. Mobile has the heaviest rainfall east of the Rocky Mountains. Drouths are unknown in Southern Alabama and Mississippi.

The extension of the Brethren church throughout the West during the last twenty-five years has been remarkable, and the missionary work done throughout the States of the Western Plains by means of emigration, is unrivalled in results in the history of the church; yet in ten of the Southern States the Brethren are comparatively unknown. The states of South Carolina, Georgia and Alabama have no organized church. We see no reason why there should not be almost as great results within the next twenty-five years in the South, as there has been in the West. There can surely be no more effective and economical way of doing missionary work, and we believe it should be encouraged. There is no doubt but that those who are seeking good homes can find them in the South, cheap and desirable. There should be some central point chosen, from which the missionary work may emanate; or better yet, a number of such places. Colonies could be formed and churches established in a short time.

I believe the church has not been devoting enough attention to establishing churches among the negroes. These can be reached much easier by locating among them than by sending missionaries several hundred miles.

We believe that there will soon be a general emigration from the North and West to the South. Surely the Brethren will not be last to see their advantages and thereby do a great work for the church. Many things might be said in favor of the climate, soil, its adaptation to fruits, vegetables, stock, and even grain, but space and propriety forbid.

All who went were well pleased with their trip, the people and the country, and surprised at the possibilities for development. N. R. BAKER.

Harrod, Ohio, June 18.

#### Sounding out the Word in Los Angeles, Cal

By direction of the California Missionary Committee, a tent was purchased and pitched on Gladys Avenue, and on June 3 Eld. J. S. Mohler began work therein and continued thirteen days. Sunday evenings were given up to Bible readings, conducted by the writer, and the regular Sunday school was held at 10 A. M. each Lord's Day.

The attendance throughout was good, both on the part of the members and others. Bro. Mohler did well his preaching. The singing and praying and reading were edifying, and while there was no visible increase, we trust piety and goodness were enlarged to the glory of God.

Two weeks' work does seem exceedingly short where years could be profitably spent in awakening and leading to higher attainments.

We are not called, not authorized, to blame or chide any one for these "spurts" in city work. Doubtless mission managers, preachers, and all others, labor according to their best understanding and abilities, and patience must make up for all disappointments, continuing, however, in earnest prayer that distance between beginnings in such work and the endings may gloriously grow wider and wider.

The people are here, and the ears of not all of them have "waxed dull." The open doors are here, and there is no disposition manifest to close them. The population of the city has increased 30,000 in five years, and there are scores of new neighborhoods open to earnest, consecrated, persevering work. By pitching a tent, conducting a Bible School three nights each week for one year, using charts, blackboards, maps, outlines and other helps, I have no doubt many may be

brought to Jesus. When some purse-blessed soul, with a warm heart for Jesus and souls of men, will furnish the means for a tent, a teacher and the necessary supplies will be found, and that plan of city mission work will be demonstrated. The Lord will be implored and importuned to provide all necessary means. Let us pray!

M. M. ESHELMAN.

326 East Fourth Street, Los Angeles, Cal.

#### Hudson Happenings.

We can boast of a special favor conferred upon us, by the presence of brethren D. Hays, of Virginia, J. E. Hilkey, of Kansas, and J. R. Gish, of missionary fame. They came to us June 8, a time we had looked forward to, for weeks, as a time of refreshing, as our love feasts always are. We never will forget the good and wholesome talks by those brethren, who seemed to have special messages for us. The occasion was made the more enjoyable by the presence of sister Reed and son, and sister Ebert, from West Virginia, who had attended the great Conference at Decatur. They came to us to enjoy a visit and partake with us at the Lord's Table. Bro. D. Hays administered. The exercises were the best. The large audience observed true Christian decorum, which always adds to the enjoyment of religious services.

Sunday morning we had Sunday school and a talk by Bro. Hays to the school, preaching at 11, by Bro. Hilkey, and in the evening, by Bro. Hays. Bro. Hilkey intending to remain another week, appointments were made for each evening for him. Good congregations assembled from time to time, and many good and wholesome messages were delivered by Bro. Hilkey, who had an excellent talk in store for the Sunday school children, which they appreciated much. In the evening came the last and the best, and yet the most sorrowful, because it was the farewell.

Thus one of the most enjoyable seasons of our life is among the things of the past. We start out with new prospects, trusting that it is going to be better and better farther on.

THOS. D. LYON.

#### Hudson, Ill.

From Shoals, Ind.

I WAS handed a few copies of your excellent paper by one of your congregation, Bro. Henry Tranter. Since this I like its Gospel so much I have myself become a subscriber. It does my heart good to read the fearless defense of the Truth in these days of paid preachers and sham churches and hypocrisy.

But I want to say a few things in friendly criticism of the good Bro. Weaver's sermon in your June 18 number, on the "Christian Cross." Text: "If any man will come after me, let him deny himself and take up his cross and follow me." It seems to me that better and more clear views of this text would be brought out by taking up the thoughts in the order suggested by the text. "Let him deny himself," first. This act or preparation includes all, it seems to me, of the heart or inner preparation for Christian life. It includes all the fight with our selfish natures, our flesh, or covetousness, our worldly lusts and love of gain and property. It substitutes the love of Christ and humanity instead of selfishness. Having done this, which is no part of taking up the cross, we are ready then for that work, which, to my mind, is in no sense an inward warfare with self, for that is over. The will and purposes of the heart are changed by the act of self-denial,—in short, conversion.

Instead of having two kinds of crosses,—one within and the other against the wicked world without,—we have only now to take up the cross of Christ, which is the work of doing good to others, fighting to reclaim humanity from the bondage of ignorance and sin. The self-denial having made the heart and conscience right with God, the cross of Christ becomes a pleasurable duty, and with the short prayer of our Lord, "Thy will be done on earth as it is done in heaven," we can follow our Master, and the heaviest cross, as counted by the world, will become a "yoke easy" and "burden light" to the life that reflects the image and glorious character of Christ, who followed truth and right and goodness, never flinching to death, which he also conquered. The Christian cross is an outward warfare for Christ. N. H. MOTSINGER.

June 19.

#### Off for Asia Minor.

Writing from New York, two days before sailing, Bro. Fercken says:

"I have been on Long Island, some forty miles east of Brooklyn, among former parishioners, whose proffered hospitality was gratefully accepted. While there I visited, and perhaps for the last time, the little grave of my darling boy, and third child, who passed into glory four years ago. Sunday morning I attended services in the Methodist Episcopal church. The sermon was on the text, 'Unto the pure all things are pure.' In the evening, in another M. E. church, I preached to a mixed and very attentive congregation on 'Non-conformity.' It must have been generally enjoyed, for there were many loud 'Amen's' and 'Praise the Lord' sent from the four corners of the room. But to say only and not do is the responsible and dangerous position of many Christians.

"One of the greatest fads here is bicycle riding. In the country it has become a craze. Think of the farmers and fishermen of Long Island, their wives and daughters, tearing down the dusty roads on the bewitching wheel! But the funniest of it all is, that the bicycle was the text of many sermons in New York City yesterday. The newspapers were full of them to-day,—I mean full of those bicycle sermons. . . . What prostitution of the pulpit! What a degradation of the Christian ministry!

"I returned from Long Island this morning. At 1 P. M. my dear wife and children arrived from the South. They are very well and happy, and well disposed to undertake the long journey. We are at the Smith & McNeil Hotel, just one block from the pier of the American Line. From our window we can behold the 'Paris,' which seems to be impatiently awaiting us. What an imposing mass of human skill and workmanship! "Bro. and sister Miller will be here to-morrow. What a pleasure it will be to see their faces again!

"To all the brethren and sisters, known and unknown, we send our best love and sincerest greetings. We need their constant prayers. G. J. FERCKEN."

New York, June 17.

From Maxwell, Iowa.

THE council of the Indian Creek church, preparatory to the love feast, was held June 11, Eld. R. F. McConne presiding. All business was disposed of pleasantly. Several members were reported in an unhealthy condition, spiritually, on account of which a special prayer meeting was arranged for, to be held June 13. At this meeting one was reclaimed and his companion received by baptism.



Our love feast, June 15, was a very pleasant one. Ministers from a distance were Jas. Thomass, of Prairie City, John Weber, of Dallas Center, — Bowser and J. K. Goughnour, from Des Moines Valley. Eld. Bowser officiated. L. D. Minear was chosen to the deacon's office and A. W. Flora advanced to the second degree of the ministry.

Shortly before the Communion services another made application for admission into the church, giving another occasion for rejoicing among the saints. Instead of Sunday school on Sunday, we had a children's meeting. Eld. S. C. Miller gave the children a good talk. Our large crowd was much increased just at noon, much disorder existing. This changed the minds of many in regard to feeding the multitude.

G. W. GIBSON.

June 17.

#### Mission Work in Baltimore

YEARS ago by reading the Word of God I became convinced that I ought to be baptized for the remission of sins. I reasoned over the method that should be used in my case and after much consideration I came to the conclusion that if there is a *right way* and other ways that are *not of right*, Jesus being our example, would use the right way. I therefore concluded that the Dunkers used the same way of going into the water and being baptized and coming out of the water that Jesus used, and I determined to go that way and was so baptized.

I lived at that time about twenty-five miles away from the place where I was to be baptized. There was no one to say a word in favor of the baptism. I concluded to do what was right, so I rode on horseback twenty-five miles to the residence of Bro. Jacob Trostle, who lived at that time in the Eastern District of Maryland, now at Hope, Dickinson Co., Kans. The result was, a council of members was held and I was baptized the next day and went back to my home, twenty-five miles from the influence of the church, without having had an opportunity to be more fully instructed in all those things which Jesus taught. I was a member of the church, yet without its good influence. But under these circumstances I thank a kind and merciful God that I still remained loyal to the doctrine of the church. I felt a desire to do some good, and as opportunity offered I tried to teach the doctrine as far as I understood it and I believe the word of the Lord did good.

As the years passed by, one day a lady came to my office wearing a bonnet. I said to myself, "She must be a Dunker or Quaker." I asked her and she said she was a Dunker. I told her that I had been baptized into the Dunker church, so she told the news to some members, and brethren came to see me, asked me a number of questions and received my answers, and they invited me to their Bible class, at that time led by Bro. James Quinlan. I found him active in the work, trying hard to do some good. I accepted the invitation of the brethren to join the Bible class and was afterward asked to serve as their leader.

After this Bro. Quinlan decided to go to South Baltimore and commence a Boys' School, which increased, and after a time girls were added. The Bible class at Woodberry, now within the limits of Baltimore, still continued to improve and to increase in numbers, and at one of our meetings, at sister Snider's house, Bro. David Little said Benson's Hall could be rented by the year and the members agreed that he should rent it. So Benson's Hall was rented and our Bible class was changed into a Sunday school and Bro. Lewis Harman was elected Superintendent. At this

time we had preaching by the ministering brethren from a distance, every four weeks. The second year, I believe about 1893, I was elected Superintendent and Bro. Harman, Assistant.

Before going to the council I heard through Bro. Henry of a Mr. Rogers that might give us a lot, so Bro. Henry, Bro. D. Little and myself went in search of Mr. Rogers. We did not find him the first day. The second day I continued the search alone and found Mr. Rogers and he agreed to give a lot to the Brethren for a house of the Lord. So I went before the council of the mother church and requested the formation of a committee to take into consideration the whole subject. The committee was formed, they accepted the lot presented by Mr. Rogers and built a churchhouse, which is now within the limits of Baltimore City, Md.

Providence permitting, we hope to build another. The last time I was Superintendent of the school was in 1893. Since that time Bro. Larkins has been Superintendent, except for a few weeks.

For whatever success we have had and all the good that has been done, let all the praise and honor be given to Him who is the Giver of every good and perfect gift. And it was through His good providence the sister was brought to my office, wearing a Dunker bonnet, which was the means of bringing me into the good influence of the Dunker church. JOSHUA S. DORSEY.

813 North Howard Street, Baltimore, Md., June 19

#### Death of Eld. Jacob A. Yost.

IN the Oak Grove church, St. Clair Co., Mo., June 12, 1895, of spinal disease, Eld. Jacob A. Yost, aged fifty-nine years, eight months and twenty days. He was married to sister Susannah Wagoner in 1856. He united with the church when young. In 1871 he was called to the ministry and in 1893 was ordained elder. By his death the church has lost a faithful worker. His seat at church was never vacant without a just cause, and he will be greatly missed, especially in council. Although his suffering for many months has been severe, he bore it all with patience, fully realizing that his time to depart this life had come and he was ready to go. He called for the elders and was anointed in the name of the Lord. He leaves a wife and ten children,—four sons and six daughters. Four daughters are members of the Brethren church and one son is a preacher in the Old Order church. May the blessings of God rest upon the bereaved family and may they all so live that when death comes they will be prepared to meet their dear one in that bright world above, where there are no partings. Funeral services by the Brethren, from Job 14: 14

E. W. TRACY.

From Baltimore, Md.

ELD. S. N. MCCANN arrived Saturday evening, June 15, remained a few days and preached five good, instructive and soul-inspiring sermons. After preaching Sunday morning two were received by letter from Monocacy church. Sunday evening Bro. McCann gave us a talk in the Young People's Meeting on "Non-swearings," which was highly appreciated. Since Jan. 6 we have been blessed with interesting and profitable comments on subjects relating to "Evidences of Christianity" and "Bible Doctrine" in the Young People's Meeting, and in July we take up the life of Paul in four divisions, and thus we are encouraged in studying God's Word.

During his stay Bro. McCann visited as many of the members as he could, leaving but a few unvisited for want of time. Thursday evening

he left for Westminster, Md. Bro. McCann seems as a father to us here in Baltimore, he having started a Bible class in Woodberry in 1884 and since, at different times, has labored faithfully to enlarge the borders of Zion in this city. It is gratifying to note that his labors have not been in vain.

We have a house of worship out in the suburbs of Woodberry, where we have preaching every Sunday evening, and also on every alternate Sunday morning; a very interesting Sunday school, of which one of our home ministers, Bro. S. O. Lurkins, is Superintendent, and the Young Peoples' Meeting, which convenes an hour before preaching each Sunday evening; also a Wednesday night Bible class, conducted by Bro. Joseph Ellis, which meets at the homes of different members in the city proper, where we have very encouraging prospects for a house of worship in the near future. Pray God to bless and direct the laborers in this and all cities. J. S. GEISER, June 22.

#### The Debate.

THE reader will probably remember that about last September a short report from the Highland church was published in the GOSPEL MESSENGER, stating, among other things, that a debate had been expected here among us between Eld. G. W. Stambaugh and Eld. A. Adams, representing respectively the Brethren and the Soul-Sleepers; but for stated reasons it was postponed. So this spring arrangements were made to have the discussion held the latter part of May. Eld. Stambaugh came to us on the 24th and Eld. Adams also came about the same time.

Then agreeable arrangements were made so that the debate commenced on the Monday morning following.

The propositions for debate were,

1. That man is wholly mortal; that is, there is no immortal soul in him. Eld. A. affirms, Eld. S. denies.

2. That Christ's kingdom (Dan. 2: 44), is wholly in the future. Eld. A. affirms, Eld. S. denies.

3. That baptism by trine immersion is the apostolic mode, as taught in Matt. 18: 19

4. That feet-washing, as taught in John 13: 14-15, is binding upon all the disciples of Jesus. In the last two propositions Eld. S. affirms and Eld. A. denies.

Eld. Adams furnished a large tent and the Brethren furnished seats. The speakers were timed to thirty minutes each by a Moderator. They were to have two speeches each, in forenoon and afternoon respectively, on each subject. But on account of Bro. Stambaugh's preaching each evening and debating in the daytime, he became so hoarse by Wednesday noon that they agreed to put it off until next day noon, when the debate continued, and closed next day (Friday), by cutting down the last session to two hours.

During the entire debate the best of order prevailed and lasting impressions were made on some by Bro. Stambaugh's reasoning on the Scriptures, "because he preached unto them Jesus and the resurrection." Acts 17: 18

Now we read of "strange" things in the Word of God. For example, "For thou bringest certain strange things to our ears: we would know therefore what these things mean." Acts 17: 20.

This discussion undoubtedly brought out some of these things, and we believe to the "glory of God the Father."

Mr. Adams teaches,

1. That man dies and goes down to earth, just like the brute creation, and that all persons who die in Christ Jesus shall come forth to meet the Lord at his second coming and be with him for-



ever; but that those who die in their sins shall never be resurrected; hence he (Adams) attempts to explain away that place of "torment," or future punishment altogether.

2 That our Jesus never had any existence before his birth by the virgin Mary. We suppose Mr. A. has neglected to study well the first chapter of St. John.

3. Of the Holy Ghost, Mr. A. says, He is no Person at all, but is merely an influence of our Heavenly Father over mankind.

4. Mr. A. teaches and practices baptism by backward single immersion in the name of the Lord Jesus only, Acts 2:38. He could not get over Matt. 28:19, so he explained it away, by saying it is an addition,—that Jesus never spoke those words. He takes out of his way the entire tenth chapter of St. John. He goes around the fourteenth chapter; also tears out 1 John 5:7 Read 2 Tim. 4:3

But we believe "the time" now is, that "they heap to themselves teachers (the people) having itching ears." The "take heed what ye hear," of Mark 4:24 and the "Take heed, therefore, how ye hear," in Luke 8:18, should find a welcome in each and every heart, and be stamped there with the indelible love of God.

Again we find in James 1:19, the words, "Be swift to hear," etc., and we are duly warned by the above, *what*, and *how* to hear, and next, turning to James 1:22, we find that we are not only to be hearers, but *doers* of the Word.

At the close of the debate Mr. Adams announced that he has had fifteen public discussions, and that Bro. Stambaugh had treated him the most gentlemanly of any except one. Although Mr. A. taught some strange doctrines, in an able manner, he was on the wrong side; he did not have the Word to back him. Bro. S. promptly met, and put to flight all his stale arguments by using the "Sword of the Spirit."

On Saturday following was the time set for our quarterly council, but on account of a heavy rain, none scarcely came out, so it was agreed to come together on Monday. Eld. J. Y. Heckler was also with us in council. All business was disposed of in an orderly manner, and we trust to the honor and glory of God.

MARSHALL COLEBANK

Farm, Neb., June 14

Notes by the Way.

YESTERDAY was our quarterly council at Donnell's Creek, Ohio. Besides other business of importance, which was all disposed of to the best interest of the cause of Christ, we trust, was the appointing of our love feast for Oct. 26, commencing at 10 A. M., which probably will be the first service in the new house which we are now erecting at Donnell's Creek. The next District Meeting of Southern Ohio will also be held here, the Lord willing. On account of some affliction of one of my limbs, Bro. Trout kindly agreed to go to a mission point of Southern Ohio to-day in my place, where likely some will be restored to membership. He will also deliver one sermon to-night to the colored people at Frankfort, Ohio. If health permits, we will be with the committee at Flora, Ind., June 25, after which we may sojourn a few weeks in North Dakota. It is necessary that we go somewhere for our health, as much labor is before us, health permitting.

HENRY FRANTZ

Ferry, Ohio, June 20.

"NOTHING can be more painful to the feelings of a minister when he comes to water his flock than to find that many of them are not at the well."

## Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

### Love Feasts.

Oct. 5 and 6, at 10 A. M., Pine Creek, Ill.  
Sept. 28, at 4 P. M., at Gravelton house, Nappanee, Ind.  
Oct. 8, at 4 P. M., Yellow Creek church, Elkhart County, Ind.  
Aug. 31, at 2 o'clock, Ogan's Creek, Ind.  
Oct. 26, at 4 P. M., Berrien church, Mich.

## Notes from Our Correspondents.

'As cold water to a thirsty soul, so is good news from a far country.'

Lebanon Church, Oregon.—We have had no news to communicate to the MESSENGER for a long while. We now feel to break the silence by saying that last winter one was added by baptism, another this spring and on last Sunday our elder led three more into the water and we have three applicants to be added the coming Sunday. The Lord be praised!—A. H. Baltimore, Spicer, Oregon June 17.

Haslet, Tex.—Bro. K. G. Tennyson, of Weatherford, Tex., came to us the second Sunday in June and preached two very interesting discourses. There has been quite an interest manifested here. We have a union Sunday school with an enrollment of about sixty. Ministering brethren traveling on the Santa Fe R. R. should remember the little band of workers at Haslet Station.—F. K. Bowman, Saginaw, Tex.

Middle Creek Church, Iowa.—Our love feast, now in the past, was attended by several brethren and sisters from a distance. Ministering brethren from neighboring churches were brethren John Gable, Isaac Barnhizer, I. Follis, C. Brower, P. Brower and Willis Ridabough. Bro. C. Brower officiated. The brethren gave us the Word of God in simplicity and purity, and we hope it will long be remembered. Brethren P. Brower and C. Brower talked to the children.—S. P. Miller, New Sharon, Iowa, June 20.

North Manchester, Ind.—Our quarterly meeting was held June 13. We are glad to note that love, peace and harmony prevailed. Considerable business came before the meeting and was disposed of, we believe, satisfactorily to all. Our Communion meeting will be held Saturday, Sept. 28, beginning at 10 A. M. The church petitioned Annual Meeting through District Meeting for a grant to locate a college in our flourishing little city, said college to be conducted by the Brethren. The spring and summer have so far been exceedingly dry and warm.—D. C. Cripe.

My Hymn Book.—At the late Annual Meeting at Decatur, Ill., on Wednesday afternoon, while at the song services at the tabernacle, before the Standing Committee came in, we were singing and a brother, sitting back of me asked for my hymn book. I gave it to him and forgot all about it. I did not know him and it was the last I saw of it. I would like very much to have it, as I have carried it for about twenty-one years. I want it not so much for the value of it, but for quite a number of references I have marked in it. I respectfully ask the brother having the book to please send it to me by mail. If he will let me know, I will send him enough stamps to send it. My name and address is stamped in it with purple rubber stamp, as follows: J. E. Dafler, Johnsville, Montgomery Co., Ohio. My present address is Brookville, Ohio.—J. E. Dafler.

Summit, Ind.—The love feast of the Summit church, June 8, was very largely attended. At night the audience was so great that the house was hardly ample to accommodate half that came, and the order was good. Only two ministering brethren from a distance were there. Our dear Bro. H. L. Fadely, who presences for us once a month, conducted the Communion services. Bro. C. Eiler preached a very interesting sermon on Sunday. We had a good meeting and one more season of rejoicing—Lizzi's Holts, New Cumberland, Ind., June 20.

Gypsum, Kans.—Our love feast in the Abilene church is past. It was a feast to the soul. Between eighty and ninety members surrounded the tables of the Lord. Two were added to the church by baptism at the feast and two a short time before, and three were restored since our last report, so you see the spirit of the Lord is at work. Ministers present from adjoining churches were brethren Hauv's and Forney, from Obaman Creek church. On Sunday evening after the feast some of the brethren and sisters drove a distance of twenty four miles and held a private love feast for the benefit of a few afflicted members. They report an enjoyable time.—John I. Manon, June 20.

Panther Creek, Iowa.—The Lord wonderfully blessed the church here during the Panther Creek love feast, and more especially during the few meetings which followed. Bro. J. G. Royer, of Mt. Morris, Ill., consented to remain with us for a season, and his efficient labors of love in dispensing in public the Word of Life, and his fatherly counsel privately from house to house, under the blessing of God, was such that caused many tears of joy among saints, and caused, no doubt, angels to rejoice at reconciliations that were made and mutual heart-felt confessions that will cement our hearts closer and inspire higher attainments in the divine life.—D. E. Brubaker, June 20.

Cerro Gordo, Ill.—Our Annual Meeting is now in the past. I hope we all felt we had a good meeting. As for myself, I enjoyed the meeting very much. It was a feasting time for me, long to be remembered. June 9 myself and wife started for Maryville, Mo., to visit a daughter and family of mother's. We came to Cerro Gordo the 18th and are now making arrangements to start for California the 24th. The Lord willing, we hope to get to Lordsburg, Cal., the 28th. My daughter, Mary Kuns, will accompany us. My son, John W. Metzger, and wife, will start July 4. They will go the Northern route. The weather is very pleasant. We had good rains here since the Annual Meeting. Crops look promising. Farewell to all.—John Metzger, June 20.

Sterling, Kans.—June 3 wife and I started to visit some of the members in Indian Territory, or New Oklahoma, and to be present at an organization of a church, which took effect on the 6th. Elders present were G. Sudabaker and F. Bradley. All business that is necessary to organize was transacted with the best of feeling. Bro. W. Bosserman was elected to the ministry. Brethren P. S. Hartman, Ginder and Beard are the deacons. Bro. D. A. Gordon, Treasurer, sisters Hattie Hartman and Sarah Beard, solicitors, and Bro. W. Hartman, Clerk. Name of church, Pleasant Plains. Bro. G. Sudabaker has charge of the church. They expect, the Lord willing, to hold their first feast August 3 with a series of meetings in connection with feast. While the brethren were there they preached seven sermons which were gladly received. We predict a bright future for this little church, for they organized with forty loyal members. May God's richest blessings be with them!—L. E. Fahrney, June 20.



**Notice.**—Any one knowing the full address of Bro. Oliver M. Thornberg, of Muncie, Ind., will please send same to the writer.—*A. W. Oren, Lankford, Carroll Co., Tenn.*

**Sevastopol, Ind.**—The brethren at Beaver Dam met in quarterly council June 9. Our love feast is to be held Oct. 2, at 10 A. M., at the Beaver Dam church. Bro. Samuel Leckrone preached an interesting sermon on Sunday.—*I. E. Warren, June 18.*

**Kearney, Md.**—The members of the Pine Grove church met in council Saturday, June 15. All business was, we trust, harmoniously transacted in the fear of God. There were about forty members present and many expressed themselves as being benefited by being there. We decided to hold our love feast on Aug. 31 and Sept. 1. A series of meetings will be held the week prior to the love feast, beginning Aug. 24. A cordial invitation is extended to all the dear brethren and sisters, and especially to the ministering brethren.—*I. O. Thompson.*

**Helzer, Kans.**—The Walnut Valley church met in quarterly council. Gal. 6 was read by Bro. Dickey, of McPherson. The business of the meeting was then elected upon. The above-named brother was elected moderator of the meeting. The church decided to hold a love feast Sept. 7 and 8. As there are some of the brethren going to leave this part of the West, and one of them being Bro. Edgar Williams, one of our deacons, the church decided to elect another one. Bro. Alva Kintner was chosen. We also decided to hold a harvest meeting the first Saturday in August.—*Leonard Clapper, June 15.*

**Verdigris, Kans.**—The Verdigris church met in council June 10. As there was business to come before the meeting that required the help of an adjoining elder, Bro. Chas. M. Yearout was called upon to assist. Bro. Yearout moderated the meeting. The business that came before the meeting was disposed of, we trust, in the spirit of the Master. We decided to hold two series of meetings this fall, to be conducted by the home ministry. We further decided that, on the first Sunday of each month, a collection would be taken up for the home mission. This we think a commendable move. We will hold a love feast Sept. 20.—*Jas. A. Stouder, June 16.*

**Woodland Church, Ill.**—Our quarterly council was held May 29. All business was disposed of in a satisfactory way and preparation was made for our love feast, which was held June 13 and 14. Quite a number of members were present who were visiting here from Annual Meeting. Although it was very warm and dusty, we had a large crowd,—so many members that we could not find room to seat them all around the Lord's table, for which we were very sorry. A number of ministering brethren were with us and we had good speaking. One was received by baptism since our last report. Our series of meetings will be held in September.—*Lydia Walter.*

**Accident, Md.**—Bro. D. H. Walker, of Somerset County, Pa., began a series of meetings in the Bear Creek congregation on Saturday evening, June 1, preaching on Sunday morning and continuing each evening during the following week. On Saturday, the 8th, five precious souls united with the church. At 3 P. M., the time appointed for our love feast services to commence, the people began to assemble until a large congregation had gathered,—many more than could gain admittance. The meeting passed off very pleasantly. Brethren W. T. Sines, I. P. Thompson, Moses Fike and J. Guthrie were the ministering brethren present from adjoining congregations.—*S. A. Miller, June 14.*

**Round Mountain, Ark.**—On last Saturday I went to Hantaville, Madison Co., and preached in the evening and on Sunday morning. In the afternoon I went to Locust Mount, where we have regular meeting, and met with the brethren and sisters the same evening. The next morning I baptized two more in that community and then returned home. Distance traveled, seventy miles.—*Samuel Weimer, Wyman, Ark., June 14.*

**Livville Creek Church, Va.**—June 14 was held the regular quarterly council of the Brethren at the above-named place. The attendance was good and the spirit of kindness and love seemed to characterize the meeting throughout. Much important business was presented for disposal, which was very carefully and thoughtfully considered. Many earnest, touching exhortations to duty were given, and we trust they were received in a like spirit. The work of the meeting was closed by the joyful reception of one dear brother who returned to walk with the people of God, and two sisters who decided to put on the Lord Jesus by baptism.—*D. W. Crist, Timberville, Va., June 15.*

**Chippewa Valley, Wis.**—According to previous arrangements our dear Bro. Franklin Myers, of Illinois, came to us to hold a series of meetings. After he preached five soul cheering sermons, we, with him, concluded it would be better to postpone the meetings until in September. As a result of the short stay with us one dear sister, a worthy lady, made the good choice and was immediately baptized. Our dear brother goes from here to the Irvin Creek congregation, and from there to Barron. We do hope that he may be able to come again. I find since he is gone that the people around Rock Falls were disappointed that he could not preach a few times here in Rock Falls, as we have a house here open to all evangelical denominations. The house is offered and the people desire preaching.—*J. A. Baker, June 17.*

**Williamstown, Ohio.**—The Eagle Creek church, Hancock Co., Ohio, met in council June 8, preparatory to holding our lovefeast. June 15 our Communion was held. About 150 communed, there being seven different churches represented. There was a very large attendance of spectators present and the order was good, thus showing that they had respect for our people, for which we thank them. Bro. Samuel Driver, of Sagar Creek, officiated. Sunday morning we met at the church for morning worship and breakfast, and had Sunday school at 9 o'clock, which was well attended. After this brethren Snyder and Wilkens addressed the school. At 10:30 we met for preaching with our large house full. We listened to the Word preached by brethren Ikemerry and Byerly.—*John Bushong, Williams-town, Ohio, June 17.*

**Baltimore, Md.**—By the request of the General Missionary and Tract Committee I have come to this city to take sister Carrie Andersen's place in the mission work. Surely the harvest is great, and I have never before felt the need of so much prayer and advice of God's chosen children as I now do. When we learn that there is preaching in these large cities only every four, six or eight weeks, we are compelled to find out where those are who have been chosen to fulfill Matt. 28: 19, 20, and Mark 16: 15. Oh that we might be up and doing! Bro. S. N. McCann, of Bridgewater, Va., has been a few days with the Brethren of Woodberry and Baltimore, and preached some soul-stirring sermons from 1 Cor. 8: 13; Eph. 4: 32; and 2 Cor. 5: 1, so that we believe and know it was good for him to be here. We need more such meetings.—*Ella Roffensberger, 213 West Franklin Street, Baltimore, Md.*

**Tippecanoe Church, Ind.**—Last Sunday, June 16, four dear souls confessed Christ and were baptized into church fellowship. May others follow! They were all heads of families. Our Sunday school is flourishing nicely, with Bro. Ira Mack as Superintendent, and a corps of efficient teachers, all discharging their duties well.—*Daniel Rothberger, June 18.*

**Cleveland, Kans.**—We met in council June 2. All business was disposed of in a Christian spirit. We decided to hold a love feast in the vicinity of New Murdock, Sept. 28. We do not feel very worthy, but we need to be remembered and especially desire that our neighbor congregations would remember us. I am alone in the ministry now, since Bro. Samuel moved to Iowa. My district for work embraces Kingman County, thirty-six miles long and twenty-four miles wide.—*J. J. Bosser, June 17.*

**Silver Creek, Ohio.**—June 8 the brethren of the above-named church met in regular quarterly council. The members were well represented. Business passed off pleasantly and to the satisfaction of all. Preparation was also made for our coming feast, which occurred June 15. We expected Bro. Parker, of Indiana, to be with us. We were somewhat disappointed when we learned he could not be with us on account of sickness. Nevertheless our disappointment was turned into joy to think that there are still some willing to serve the Lord. There was one soul made willing to turn in with the people of God. Our Communion was well attended both by members and outsiders. There was the best of attention given to our evening services. Bro. Perry McKinney, of Metamora, Ohio, officiated. May the seed which was sown bring forth a bounteous harvest.—*A. A. Throck, Pioneer, Ohio, June 18.*

**Yellow River Church, Ind.**—The members of this church met in quarterly council May 31, and transacted a large amount of business. At this meeting the members came out expressly to work for the cause of Christ; and of all the meetings of this kind that we ever attended, this one showed the greatest desire to help to upbuild Zion. The members had laid self away and permitted Christ to reign supreme. We appointed our harvest meeting to be held on Sunday, July 28, in Bro. Wm. Hoff's grove, one mile south of the church. Eld. J. H. Sellers, Bro. Isaiah Price and the writer attended Annual Meeting from this congregation. On June 14 we held our love feast,—one which will long be remembered. We had a number of ministering brethren from other congregations and they gave us good instruction from the Word of God. Surely did we all appreciate their farewell addresses the morning following the feast. Our beloved elder is getting well up in years, but he is to be commended for his zeal for his Master's cause. 1 Tim. 5: 17. May we, as younger members of the church, ever remember and obey 1 Peter 5: 5.—*John E. Joseph, Bourbon, Ind., June 17.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**PARKER—MYERS.**—At the residence of the bride's parents, near Tarr Station, Pa., June 12, 1895, by the undersigned, Mr. Jacob E. Parker and sister Emma Myers, both of Westmoreland County, Pa. *H. S. MYERS.*

**YODER—STROHM.**—At the residence of the bride's parents, near Harlan, Iowa, May 30, 1895, by the undersigned, Bro. J. J. Yoder and sister Sadie Strohm. *S. J. MILLER.*

**ZINN—KING.**—At the residence of and by the writer, at Avilla, Mo., June 3, 1895, Mr. Zenas H. Zinn and Miss Lenora King, both of Jasper County, Mo. *JOHN K. SHIVELY.*



→ **FALLEN ASLEEP** ←

"Blessed are the dead which die in the Lord."

**NEWCOMER**—In the Cando church, Tower Co., N. Dak., June 5, 1895, of whooping-cough and lung fever, Mabel Marie, infant daughter of Bro. George and sister Sarah Newcomer, aged 1 year, 2 months and 14 days. Though Mabel was a bright little jewel in the family circle, she was only born on earth to bloom in heaven. Funeral services in Cando, in the Methodist church, by Bro. John McLean, of B'jru Hills, S. Dak. Burial in the Brethren's new burial ground, nine miles west. **ANNA R. BURKHART.**

**SNELL**—Near Ghard, Ill., June 9, 1895, Anna Snell, aged 53 years, 5 months and 16 days. She was born in Miami County, Ohio, and united with the German Baptist church about the year 1872. She has been a faithful and consistent member. She was married to John Huber Jan. 11, 1859. They removed from Ohio to Macoupin County, Ill., March, 1875, where they made their home. In the year 1883 her husband died, leaving her the care of six children that were born to them, who are all living at or near her home. Funeral services by Bro. M. J. McClure. **C. C. GIBSON.**

**EBY**—In the Yellow Creek church Ill., June 13, 1895, Lyman, son of Bro. D. B. and sister Hannah Eby, aged 9 years, 1 month and 25 days. But a few days ago, little Lyman was well and hearty, with the brightest of prospects before him for future usefulness, but he was taken with that dread disease, scarlet fever, and passed away after being sick but two or three days. Funeral services conducted by Bro. Jacob Wilmore, assisted by Bro. Henry Martin, from Luke 8:53. **L. E. KELTNER.**

**HELTON**—In the Salomonte church, Ind., June 6, 1895, Leander T. Helton, aged 34 years, 8 months and 13 days. He was united in marriage with Rosa Bell Weston Nov. 31, 1887. He leaves a wife and two children. Funeral services conducted at Lancaster, in the Salomonte congregation, by E. D. Noah Fisher. **D. H. SNOWBERGER.**

**SHANK**—Near Cuba, Putnam Co., Ohio, June 9, 1895, from a third stroke of paralysis, Michael R. Shank, aged 75 years, 1 month and 7 days. He was born near Waynesboro, Pa., and came to Putnam County, Ohio, about the year 1836. On April 17, 1889, he was joined in wedlock to Elizabeth, daughter of Daniel Bare. To this union were born four sons and three daughters, all of whom were present at his death and burial. He united with the German Baptist church a number of years ago, in which faith he lived a model Christian life, being a good citizen and neighbor. Funeral services were conducted at his late residence, by brethren John and Daniel Prowant, after which his remains were laid to rest in the Cuba cemetery. **D. R. PROWANT.**

**MILLER**—In the Sugar Creek church, Allen Co., Ohio, May 14, 1895, of croup, Oscar Thomas Miller, aged 4 years, 8 months and 4 days. He was the son of Bro. George and sister Elizabeth Miller. Dear Oscar was the baby of the family, a patient little boy, and will be greatly missed. Funeral services by Bro. David Weaver and Eld. Samuel Driver. **MARY C. BYERLY.**

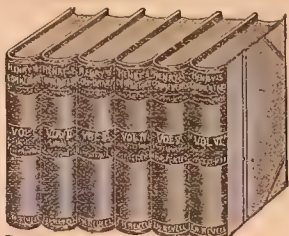
**WELLER**—June 13, 1895, sister Jennie, wife of friend Henry Weller, aged 37 years, 3 months and 19 days. Sister Jennie united with the church of the German Baptist Brethren Oct. 15, 1893, and lived a devoted Christian life up to the time of her death. She leaves a husband and nine children. Interment in the New Enterprise cemetery. Funeral services by Bro. David Swihart, from Rev. 3:15. **JOSEPH JOHN.**

**SNYDER**—In the Brooklyn church, Iowa, June 12, 1895, sister Mary Jane, wife of Eld. J. S. Snyder, aged 56 years, 4 months and 10 days. On May 19, at church, sister Snyder was taken with a severe attack of

stomach trouble. Medical aid was called at once, but she continued to grow worse. Our dear sister bore her afflictions with great patience. She was a model sister in love. She leaves a husband and one son. Services from 1 Thess. 4:14, 15, by the writer and home ministers. **G. W. HOFWOOD.**

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### LOVE FEASTS.

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Sept. 7 and 8, Seneca church, W. Va.  
Sept. 14, at 2 P. M., Huntington church, Ind.

A Letter from Mrs. Martha Kesler,  
Wife of Deacon Wm. Kesler,  
of Cando, N. Dak.

CANDO, N. DAK., May 31, 1895.  
MR. MAX BASS,  
Chicago, Ill.:—

Dear Sir:—As you like to hear from our country I will write you a line or two. We are having the finest rains, which make the crops look beautiful, although we had some frost which a little damaged the garden truck, but did not kill much. The grain looks as well as it can and the grass is wonderfully nutritious. Some are breaking, with their horses nothing to eat except grass, and it is claimed that in the winter horses do better out on the dry grass than on hay. I have seen horses myself out on the prairie in February and March when the snow was from two to four inches deep, pawing the snow off the grass, with scarcely any hay and no grain being fed to them, and they came out this spring, ready to do their part of the work. I know that cows do much better than they do in the East; we do not need to feed as long here as they do there. When I look out over the prairie with nothing to stop my view except men and boys on their plows, riding along without anything to bother them, and then think of our many friends and relatives in the East, with so much hard work to do, I wish they could realize that there is such a country as this. We regret one thing and that is that we did not come out here when we were younger, although we have one consolation, and that is on account of our children. Some of them have already taken claims (homestead) and I think the others will, as they get old enough. Everybody seems happy and in good spirits in view of the prospect of the future. I must close; this leaves all well and we still remain as ever.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

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PRINCE KHILKOR, a very rich Russian nobleman, has found a very profitable way of making good use of his great wealth to the joy and comfort of the needy. He has divided up his immense estate among his peasant tenants, reserving only a few acres for himself. He employs his time cultivating his small farm and teaching those around him. He is said to be happy, and is enjoying life better than ever before; at least he is doing a good work that will cause him to be remembered among the poor for generations to come.

A PRESBYTERIAN church in Chicago is having trouble on account of the Boys' Military Brigade organization. The elders of the church, with the Sunday school Superintendent, and other prominent ones, hold that military drill is contrary to the teachings of the New Testament, and that nothing of the kind must be tolerated in connection with their religious services. They are right. He who understands the teachings of Jesus should know that he was a man of peace, opposed to the use of carnal weapons, that his kingdom is not of this world, and that his servants will neither fight nor learn the art of war. Every church in the land should set its face firmly against this sinful innovation.

"In the group of pyramids at Dashur a lot of golden relics were found several years ago. Now further discoveries have been made at this place, surpassing in worth and value the former finds. The recent finds have all been placed in the museum at Gizeh, and number 5,520 pieces. Among them are some beautiful gold ornaments, inlaid with a mosaic of precious stone, of a workmanship now unknown to jewelers. Rather remarkable it is that in a crown made of golden leaves are to be found six regular Maltese crosses. Then there were found also rich necklaces in gold and pearls, inlaid with precious stone, ornamented tiger claws, etc. As appears from the inscriptions, these ornaments belonged to the princesses Ita and Kummit, who lived in the reign of Pharaoh Amenemhat of the twelfth dynasty, about 2400 B. C."

FOR once President Harper has been completely floored in a way that no one was looking for. At a recent Baptist Congress in Detroit, says the *Cynosure*, President Harper, of the Chicago University, and President Andrews, of Brown University, advocated the Higher Criticism, saying that the last twenty-seven chapters of Isaiah were written by some other man. Prof. Howard Osgood, of Rochester, replied, by reading a criticism on Isaiah, in almost the same language as was used by Prof. Harper. He then exclaimed after a long pause: "The author of this criticism was Thomas Paine." The effect was wonderful and caused a sensation such as is seldom seen in a religious assembly. It would then seem that Dr. Harper and a few others of note are teaching the very thing concerning Isaiah that was taught by the infidel Paine years ago.

THESE are yet dark places in the world, and revolting crimes are committed. Of some of these crimes the *Independent* says: "We look with horror on the pictures left us by Assyrian and Egyptian conquerors, of prisoners' hands and feet cut off, their bodies impaled, and their heads nailed up against the city walls, forgetful that just such things may happen nowadays within a few hundred miles of the world's great capitals. A telegram from Tangier reported the other day that four loads of human heads were being brought to Fez, to show the Sultan that people were really punished for the last revolt. The telegram in the *London Times* says that the "heads were in bad condition when they reached Rabat, and were resalted at that place, the work being done by Jews under compulsion of the government." It was pictured deeds, no worse than this, which led Gutamid to declare that the old Assyrians were the *schrecklichste* of all nations."

THE *Pittsburg Christian Advocate* is right in maintaining that some reform should be made in our funeral services, but we can not agree with it in its suggestion that preaching should be entirely dispensed with. Funeral services, however, should be brief and impressive. At no time ought the exercises continue over one hour. Then the abuses that follow these services should be entirely done away with. We refer in particular to the feasting. In places it is customary to prepare a great dinner at the expense of the bereft and invite everybody to the meal. We have heard of places where even cigars were passed. If a poor man loses his wife he is expected to have prepared a great feast and invite all his neighbors to come and eat at his expense. It may require years for him to save money enough to pay the grocery bills, but the people do not think of that. We can see no reasons for such a custom, especially among a Christian people. It is one of the vain customs that ought to come to a speedy end. Our Brethren should be the first ones to put a check to it. It is unreasonable, unjust and very inappropriate. The death of a near relative should furnish no occasion for making a feast. It is the time of mourning and not of feasting. Help your friends to bury their dead, and when the funeral is over

invite them to your homes for dinner. Instead of feasting at the expense of the bereft, let them enjoy your hospitality. It will lighten their burden and help bind up the broken heart.

In his published defense of self-murder, a short time ago, Robert Ingersoll maintained that when life becomes burdensome one has a right to put an end to his existence in whatever way he sees proper. His teaching on this subject is bearing fruit to his shame. At least two have lately committed self-murder, being prompted to do so by the influence that Mr. Ingersoll's teaching had upon their minds. One of them left this note:

"Being unable to bear life's miseries any longer, I have determined to end my life, and to take my dearly beloved companion with me. Colonel Ingersoll is right in his views and lectures, and is, in my opinion, the most sensible man of the century."

He then killed his wife and next himself. In the murder of his wife he committed a crime against the State. As Mr. Ingersoll's teaching incites to murder, he becomes, in a large measure, a party to the crimes thus committed and is therefore a dangerous character to be at large, teaching a doctrine that not only prompts men to take their own lives, but also the lives of others, who have a right to live and ought to be permitted to enjoy the good of life.

Is Mars inhabited? It is about as large as the earth, revolves on its axis like the earth, and in other respects resembles our globe. Well, nobody knows. By use of our large telescopes we can see many lines crossing parts of the planet in every direction. Some think these are artificial canals. Camille Flammarion, the French astronomer, has studied Mars for more than fifty years; and he has his doubts about it being the abode of living beings. At least he finds no proof in support of the theory that it is inhabited. But he has this to say of the planet: "The recent observations of Mars made at the observatory erected in Arizona by Mr. Lowell, for the purpose of the special study of the star, do not surprise astronomers, since they only confirm what has been concluded of the surface of this curious planet for more than a hundred years. What these American observations have rendered more clear is that the circulation of atmospheric vapors is not affected there as here by the evaporation of seas, clouds and rivers, bearing water again to the ocean. Mars has few showers, few clouds,—no storms, no hurricanes, no tempests, no cyclones. The watery vapor, generally invisible, is condensed into snow in winter about the polar regions, and the continents remain dry. Summer comes and the snows melt and disappear in a gigantic overflow, that fills the canals and lakes that empty themselves across the continents by way of the small seas with which they connect. Summer passes, and the snows collect anew about the poles." But this one thing we do know: There is a land beyond the stars, the "home of the soul," the dwelling place of the angels, that is peopled by myriads of sensitive and intelligent beings who are ready to welcome the righteous to their celestial abode.



## ESSAYS

### "THE BEAUTIFUL CITY."

We read of a beautiful city,  
(The half of its glories untold);  
How its walls are all of jasper,  
Its streets of the purest gold.  
Where no sin ever enters, or sorrow,  
No sickness, no death, or decay;  
Where the blood-washed saints of all ages,  
Sing praises through endless day.  
Where no light of the sun is needed,  
To shine in the mansions above;  
For we read from the sacred pages  
That "the Lamb is the light thereof."  
And we read of its beautiful gates of pearl,  
Of its twelve foundations rare,  
And we pray, when life is over,  
We may have an entrance there.  
Oh, God! though the way be thorny,  
The path our feet shall tread;  
May we press onward and upward,  
Remembering thou hast said:  
"I will never leave nor forsake thee,  
But will be thy guide and stay;"  
And though other friends prove faithless,  
He'll go with us all the way.

### GETTING READY TO WORK FOR GOD.

BY A. O. WIEAND.

#### I. HOW TO BEGIN

Look the field over: the work is appalling—  
we are nothing: God is all: He is Lord of the harvest: His is the work and He must do it,—partly through us. Then begin by giving yourself wholly to Him—heart, mind, soul, strength (Mark 12: 30); leave not an hoof behind (Ex. 10: 26, and context). Let it be complete, but *let it also be definite*; take an inventory of all there is of you, write it down on paper, weigh it all fully, count the cost, then make an assignment of it all to the Lord—complete, definite, irrevocable—and *count it done, and done forever.* (Rom. 12: 1, 2; Rom. 6: 10, 11). Renew your vows of consecration every morning and hour of the day, if need be: never for a moment permit yourself to doubt it. Hath not the Master himself said, "Him that cometh to me I will in no wise cast out." If therefore you have come, "a living sacrifice," in the very best way you know how, He has not cast you out, but has accepted the sacrifice and is well pleased. When you have thus yielded perfect obedience, then it is that "God worketh in you to will and to do of his good pleasure." While we do not give up our wills, we work our own pleasure, not God's, therefore He cannot work in us unhindered. The least vestige of self-will hinders His working in us.

#### II. GUIDANCE.

Now then, if the will is wholly surrendered, when God's will is ours, we can say, "Lo I come to do thy will, O God," and "I came not to do mine own will but the will of Him that sent me," then we may confidently expect and pray for guidance. And we will be guided just as far as we trust. God usually leads step by step, one at a time. We must trust Him, must in faith take the one step he shows, live up to the light we now have and then we shall have more.

Prov. 3: 5, 6 is true to-day. "In all thy ways acknowledge him and he shall direct thy paths." Prove it true for yourself. When your way is hedged up and you cannot see what to do next, still "trust in the Lord and wait patiently for the Lord;" for "they that wait upon the Lord shall

renew their strength; they shall mount up with wings like eagles; they shall run, and not be weary; they shall walk and not faint." "Wait, I say, on the Lord." Meanwhile plead Isaiah 42: 16, and 43: 1, 2, and study up the subject of "Guidance" in the Bible. God will guide us just as fully as we trust him.

There are, it has been said, four ways in which he shows us what we are to do, what is his will concerning us.

*First*, by the Bible. And where there are plain directions regarding our duty, in the Bible, we need not look for anything more.

*Second*, God speaks to us through our own judgments, as enlightened by His Word, or, in other words, by common sense.

*Third*, through providential circumstances.

*Fourth*, through the promptings of the Holy Ghost dwelling within us.

These four cannot contradict each other. God will not tell us one thing in one way and another thing in another way. "There may be two or three or four messengers, but there can be but one message;" e. g., some people have thought that they were prompted by the Spirit to do things the Bible condemns, or something contrary to common sense. We must try the spirits—by the other three messengers. If all harmonize, well; if not, wait.

#### III. HELP.

Matt. 28: 20; 2 Cor. 9: 8; Philipp 4: 19. But if we are fully guided by God, we are now where God has placed us, and the work immediately before us is the work he wants us to do. No matter how trivial or how unpleasant, or how hard and impossible. The very fact that God has sent us is proof enough that we must do it; for God never sends us on unimportant business. He never sends a man to build a tabernacle without furnishing the material. He never sends a soldier to fight a battle for which he is not able, but He equips and armors and strengthens and helps. We get all the help we need, no more, no less. That is God's economy. "My God shall supply all your need." "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." When we feel weak in ourselves then are we strong indeed; for then the power of Christ shall rest upon us.

But God's help *supplements*, and does not *supplant* our own efforts. We must help ourselves—use the help God has already given us in our own resources and talents; we must use judiciously all the help we can get from friends and books. That is our part, and God won't do that.

Now then we must prepare ourselves by *study* and *training*. It is our business to place ourselves under the very best circumstances and advantages, which, under God's guidance, it is possible for us to attain, and then ask Him to help us make the most of our time and opportunities.

The surest way to gain a thorough-going knowledge of the Bible is to have a definite set time—say an hour before breakfast—in which to study prayerfully the Bible—at first hand—not a commentary or anything else. Jesus said of the Holy Ghost, the Spirit of Truth, "He shall lead you into all truth." He, then, is the only true teacher, and any truth not carried home to the heart and made living by Him, is of little or no avail in soul-saving. This time may be spent, sometimes in reading ten or twelve chapters, and sometimes in studying closely five or eight verses. Better vary. Or, again, take some subject and hunt up all the Bible says upon it. It is an excellent plan to concentrate much of this Bible

study upon the Sunday school lessons, and master them as you go.

#### IV. AS TO OUTLINES.

Always stick close to the Bible. Take your outlines wholly from the Word of God. Never put a point into the outline that is not in the text in the Bible. Resolve never to strain any scripture into an unnatural meaning or a false application, or one not intended.

Spurgeon takes a text from Psalms 16: 11, and makes this simple outline for a sermon: (1) A Guide,—*"Thou;"* (2) A Traveler,—*"me;"* (3) The Way,—*"The Path of Life;"* (4) The End,—*"Life."* And the remainder of the verse describes that life. Similarly, almost any verse, or two or three verses, may be used. Most sermons are not half full enough of the Bible. I have heard some, from brethren too, which scarcely referred to the Bible after the text was read. But if we crowd our talks full of the Bible, we need not fear error, and then, too, we can claim the promise in Isaiah 55: 9, 10, 11. It is not our word that will do good, but God's Word it is that is trenchant, "quick and powerful and sharper than any two-edged sword."

And if we do our very best to give the people only Bible, and that most appropriate at the time, we can unload all responsibility, as to results, upon God. And so if we make an apparent failure, we will not be crushed by it, or downcast about it, for we have been fore-armed and have committed all to the Lord, and He'll take care of it.

Madisonburg, Ohio.

#### GOD IN CHRIST: CHRIST IN US.

BY C. H. BALSBAUGH.

My Dear Brother:—

I GREET you with Rom. 6: 22 and 8: 2 as the answer to the questions contained in your letter of 21st inst. What you say about the relation of intellect to the heart is true, and yet it does not in the least militate against the point in my former letter to which you take exception. I am perfectly satisfied, and so are you, that the sun shines as brightly at midnight as in mid-day, although my eyes have no evidence of the fact. Who can rest in the Incarnation of Christ with more perfect repose than Paul? It was his one enthralling entrancing theme always and everywhere. And yet he declares, "Without controversy, great is the mystery of Godliness: God was manifest in the flesh." 1 Tim. 3: 16. "God so loved the world." "SO LOVED." "SO." John 3: 16. This we believe, and in it we find perfect peace and rest. And yet it is "past finding out." It "passeth knowledge." Rom. 11: 33; Eph. 3: 19.

All anterior religions sought to satisfy the intellect. Christianity is a revelation expressly for the heart. I know that God is, and that Christ is His Incarnation; but I cannot comprehend Him. My heart knows with a deeper insight, and this is Life Eternal. John 17: 3. A child trusts before it knows rationally. "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Matt. 18: 3. Therefore I repeat my former assertion: Perfect rest for the heart, where all is nebulous to the intellect. "What I do thou knowest not now." John 13: 7. Trust. A fuller disclosure awaits us. "Thou shalt know hereafter." But every new apocalypse will bring fresh mysteries. Jesus is the revelation of the Father; and "in Him dwelleth all the fulness of the Godhead bodily." Col. 2: 9. Forever revealing, forever concealing. "God alone can comprehend God." The finite will never compass the Infinite. "Forever re-



joining in hope of the Glory of God." This is the Glory of Christianity; that it offers the same incomprehensible mystery to the child as to the philosopher, as the ground and substance of salvation. The sage knows much, and the illiterate washerwoman little, comparatively; but the plodding slave of the tub is as safe and happy as the most renowned theologian. Paul was caught up into the Third Heavens, into Paradise, and heard the unutterable. And yet he said, "Now we see through a glass darkly: now I know in part." 1 Cor. 13: 12. Christianity postulates a fact which the child-heart can fully receive, and enjoy the peace of God which passeth all understanding; but which neither angels nor men can master with the reason. 1 Pet. 1: 12; Rom. 11: 34.

To your closing query I reply: Yes, emphatically yes, we do and must know now that we are saved. A poor religion, indeed, that leaves us in doubt as to our reconciliation with God until we hear it from the lips of the Eternal Judge in the last day. I know, and am persuaded, is the language of faith. 2 Tim. 1: 12. Faith and fear cannot co-exist. Christ and doubt can never have fellowship. He that doubteth is damned, even in so small a matter as partaking a mouthful of food. Rom. 14: 23. Where is there room for doubt in the matter of salvation, when God Himself is our Propitiation, and His veracity our ground of assurance? 1 John 2: 2, and Rom. 8: 33, 34. Our faith accepts all this, because it is the product of the Holy Ghost, and embraces the whole Christ, in His Divine-human Person, and in all His offices. 1 Cor. 12: 3 and Eph. 3: 17.

Miracles for evidence are not necessarily continuous. But Christianity is essentially miraculous. Without the supernatural there can be no Christ, no Resurrection, no Pentecost, no conversion. Every Christian is an Incarnation of God, by faith in Christ. Salvation is not objective but subjective; not going to Heaven but fitted for it. The centuries have not excluded Mark 16: 17, 18, from Christianity; but unbelief, faith in forms, and rationalizing of faith, have excluded the supernatural from the centuries. We inherit a dense, deadening accumulation of theoretical speculation, which answers to the solemn interrogation of Christ. Luke 18: 8. "Only believe," is large enough to repeat the blessed mystery of Luke 1: 35, and the joyous expression of John 14: 15.

Union Deposit, Pa

# THE THEOLOGICAL PEN-KNIFE.

BY C. S. HOFF.

"And it came to pass that when Jehudi had read three or four leaves, he cut it with the pen knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth."—Jer. 36: 23.

We often hear people say that this is right or that is right and this is not necessary or that is not necessary, regardless of what the Bible says of it. But every time we hear anybody rejecting any portion of the Bible it calls our minds back to king Jehoiakim who cut out what did not suit him, even to the whole of the prophecy, and burned it. But with the experience of Jehoiakim to profit by, and in the face of the curse pronounced upon him in Jer. 36: 29-31, some people of to-day are doing the same thing. If not literally, they are virtually doing it. Whenever any person says by word or action that this or that is not necessary, when it is commanded or advised in the Bible, he is virtually cutting it out and burning it. The following are a few of the things that whosoever believes in them or any one of them, is virtually cutting out the suffixed verses:

1. Universalism. Matt. 7: 21; 25: 41-46.

2. Fore-ordination or predestination. Acts 10: 34, 35; 1 Peter 1: 17; Col. 3: 25; Rom. 2: 11.
  3. Forgiving of sins before baptism. Acts 2: 38; 22: 16.
  4. Faith alone is necessary. James 2: 17, 26; Matt. 26: 20.
  5. The backward action in baptism. Rom. 6: 5.
  6. Infant baptism. Acts 2: 38, 41; 18: 8; 22: 16.
  7. Sprinkling. Col. 2: 12; Rom. 6: 4.
  8. Single immersion. Matt. 28: 19.
  9. Bread and wine the Lord's supper. Matt. 26: 26; Mark 14: 22.
  10. The Lord's supper at noon. Matt. 26: 20; Mark 14: 17; John 13: 30.
  11. Open Communion. 1 Cor. 11: 17-21.
  12. Feet-washing not necessary. John 13: 14-17; 1 Tim. 5: 10.
  13. Wearing of jewelry or costly apparel. 1 Tim. 2: 9; 1 Peter 3: 3.
  14. Divorce. Matt. 5: 32; 19: 9; Rom. 7: 2, 3; 1 Cor. 7: 10, 11.
  15. Secret societies. 2 Cor. 6: 14, 15.
  16. The salutation of the holy kiss a mere custom of the apostolic age. Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Peter 5: 14.
  17. The hair the only covering needed. 1 Cor. 11: 4-7, 13-15.
  18. Taking of oaths. Matt. 5: 33-37; James 5: 12.
  19. No need to anoint the sick. Mark 6: 13; James 5: 14.
  20. Going to law. 1 Cor. 6: 1, 6, 7; Matt. 5: 40.
  21. Going to war. 2 Cor. 10: 4; John 18: 36; Rev. 13: 10; Matt. 26: 51, 52.
  22. God is not a Spirit. John 4: 24.
  23. A man can live without sin. 1 John 1: 8.
  24. Disobedience. Acts 3: 22; Rev. 22: 14.
- To find the consequences of this, turn to Rev. 22: 18, 19.

Burr Oak, Kans.

## WHITHER ARE WE DRIFTING?

BY CHAS. M. YEAROUT.

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me."—Ezek. 3: 17; 33: 7.

"WATCHMAN, what of the night? What are the signs of the dawning? Whither is the course of the old ship Zion tending? The answer comes. The tendency is unmistakably worldward. The old paths are in many places being lost sight of. Many of the faithful watchmen are beholding the unfavorable signs with anxiety and dread. I have for some time been impressed with the necessity of sounding a warning voice,—more so than ever before, since visiting some of our city churches, and conversing with certain watchmen, and seeing the disregard of some of the principles of God's blessed Word.

The following problems presented themselves to me:

1. Can we maintain our non-conformity principles successfully in city work?
2. Can we draw a line somewhere that will dispense with those peculiarities that are complained of as retarding the success of the city work?

The above questions involve long-established principles of the church.

The question of importance is, Are those principles right,—are they founded upon eternal Truth? If not, then they should be dispensed with universally. If those principles are right, and necessary in one place, they are right and necessary in all other places. Has the church labored under a mistake all these years in main-

taining the principle of non-conformity to the world? If so, then the Holy Spirit has not led her, but if she has been right in maintaining the principle of non-conformity to the world, then the Holy Spirit has led her, and all that treat the subject of non-conformity lightly, and do not maintain it, nor live up to it, are wrong, and led by another spirit. For the same spirit will produce the same fruit in one hundred that it does in ten, and the same in ten thousand that it does in one hundred. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. "Let us walk by the same rule, let us mind the same thing." Philipp. 3: 16; 1: 27; 2: 2; Rom. 12: 16.

What saith Eternal Truth on the principle of non-conformity? "Be ye not conformed to this world." Rom. 12: 2. "Lay apart all filthiness, and superfluity of naughtiness." Jas. 1: 21. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6: 17; Rev. 18: 4.

"Not with plaited hair, or gold, or pearls, or costly array." 1 Tim. 2: 9; 1 Peter 3: 3. "As obedient children, not fashioning yourselves according to the former lusts, of your ignorance." 1 Peter 1: 14.

From the above gems from the Fountain of Eternal Truth, as well as many others that might be brought forth, I conclude the church has been guided all these years by the Holy Spirit, who is to lead us into all truth, and is evidently right. But what of this new dividing line? Its roots are "the lust of the flesh, the lust of the eye, and the pride of life." 1 John 2: 16. Its branches are division, and the consequent evil following (Matt. 12: 25; Luke 11: 17). This new line is manifesting itself very prominently in certain places. There are centers where these seeds of disloyalty are being sown, and their ruinous effects are being felt far and wide.

"Watchman, what of the night?" What are the signs of promise?

Again, what of those peculiarities? Are they of men, or from God? If we are not to be conformed to this world, then we certainly will be peculiar,—odd to the world in appearance and action. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2: 9. The "I Am," the eternal God, hath called his chosen people, a peculiar people. Why, then, dispense with this God-given principle in the cities, or elsewhere? O well, many good people would join the church were it not for these peculiarities. So they would. But what then? This would produce just the opposite of God's design in establishing a church in the world. The church was established for a home for God's people while on this earth. And in order to become a member of the church, the body of Christ in reality, he or she must come out from the world and be separate, and be not conformed to the world. "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world, is the enemy of God." Jas. 4: 4; 1 John 2: 15.

The very compromising of these heaven-born principles, would admit the world into the church with her worldly principles, which are at enmity with God. They might be taken into the church, but can never be taken into the kingdom of the eternal God in opposition to those eternal principles of truth and right. So, why not leave them in the world until they are ready to leave the



world, and be governed by the counsels of heaven, as revealed in the New Testament? When the church conforms to the maxims and fashionable paraphernalia of the world, she is thus converted to the world, and thereby loses her power to convert the world to Christ.

I notice this new line discards the prayer-covering, as observed and maintained by the church ever since she had an existence. Has the church been in error all these years in advocating the covering as a Gospel principle? Or has the Holy Spirit led them to observe this? We observe that most of those who oppose the covering in prayer and prophecy (1 Cor. 11:3-5) are inclined after the things of this world. I heard of a sister who had a vision or revelation, and in that it was revealed that the Greek did not require an artificial covering. Balaam, too, had a revelation from God to do that which God had forbidden and he followed it, and that to his own destruction.

The Greek word used to represent the artificial covering is, "*kalupto*," "to cover with a thing," or, "to put over, as a covering," etc. See Liddell and Scott. "*Peribleion*" from "*periballo*," "to throw around," etc.; is the Greek word used to represent the natural or hair covering. "The putting away of the woman's head covering is a modern departure. It prevailed among the primitive Christians." See "Owe's Primitive Christianity," Page 139. Writings of Tertullian, 1, pp, 195, etc.; 2, pp, 154-180. This covering is one of the peculiarities of the church of Christ. Pride and worldly vanities have driven it out, and these worldly elements are pressing hard to drive it from our beloved Brotherhood. Shall they do it? "Watchman, what of the night?" What are the signs of promise on these long-established Gospel principles? Shall worldliness and the gaudy butterflies of fashion prevail?

These sacred principles can and will be maintained in the cities, and everywhere else if the watchmen are true and faithful to the Master in their calling as ministers of the Gospel. The unfaithfulness of the ministry is largely responsible for pride and worldliness entering the church, the sacred abode of God's children.

There is a grave responsibility resting upon the ministry as watchmen in the vineyard of the Lord. "If the watchmen see the sword [enemy] coming and blow not the trumpet, and the people be not warned; if the sword [enemy] come, and take any person [captive] from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Ezek. 33: 6. But if the watchman faithfully warn the people of the approaching danger, and they refuse to hear or act accordingly, they shall perish in their sins, but their blood and guilt will rest upon their own heads. The watchman has done his duty, he has warned them of the danger, therefore he is clear.

There is a strong plea being made for broader views and more liberality. We can accomplish a greater amount of good by being more liberal in our views. Broadening our views so as to accept of the whole Truth, as revealed in Jesus Christ, is all right, but the broadening process must stop where God in his eternal Word of Truth stops. Liberality is a Christian characteristic; that is, we should be liberal in donating of our means towards the spread of the glorious Gospel of salvation, liberal in giving our time and talents for the furtherance of the cause of Christ, liberal in accepting of the Truth wherever found; but there our liberality should cease. The liberality that goes beyond this, and compromises the principles of Truth, is liberal in that which does not belong to man. No man has

the right to compromise the principles of Truth under any circumstances or conditions,—no, not to get a thousand into the church.

The plan of salvation is founded upon Truth and established by immutable law, and is as unchangeable as God himself. And he that is so liberal in compromising it, does not compromise it, for it is beyond his power or right to do so; he is simply playing a game of gross deception, and those thus deceived are no better than the non-professor or the worldling. Christ called his people out of the world, and these broad, liberal views cannot reverse the edicts of Jehovah, by trying to get the world into the church.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 18, 19. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." John 17: 14-17. Pride and the gaudy fashions of the world are marks of the apostate church. R.v. 18: 12, 16; 17: 4. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4; 2 Cor. 6: 17; Isa. 52: 11. How any truly converted Christian can plead for a spirit of compromise with the world, in opposition to the plain, positive declarations of God, is more than I can understand.

Watchman, what are the signs of the approaching enemy? Have you warned the army of the Lord, and prepared them for the mighty conflict? My brother, are you standing at your post, equipped with the whole armor of God, ready to meet the enemy with a well-disciplined band of brethren and sisters, in whom there is no compromising with the world? We should have faithful, uncompromising men in every city, town, and village, who, without fear or dread, will preach and contend for non-conformity to the world, and the prayer-covering. We can maintain them everywhere if our ministers will preach them, and contend for them as Gospel principles, enjoined upon the followers of the lowly Lamb of God. How many souls in the cities are waiting for the Bread of eternal life? They are starving upon liberalism and worldliness combined. O ye faithful ministers of God, go and occupy the cities for the Lord, and don't forget, what is acceptable and pleasing to God in the rural districts is acceptable and pleasing to him in the cities, and vice versa.

There are three deceptive or false principles that lead to these departures. They were the direct cause of the fall of Adam and Eve in the Garden of Eden. They were presented to Christ in his temptation in the wilderness: "When the woman saw that the tree was good for food." The lust of the flesh was manifested in prompting the gratification of the carnal appetite. "And that it was pleasant to the eyes." The "lust of the eyes," the fleshly vision feasted upon the forbidden fruit, "And a tree to be desired to make one wise." "The pride of life." She saw, she lusted, desired. Result: "She took of the fruit thereof, and did eat." Gen. 3: 6.

When the devil presented his temptation to Christ, he said: "Command that these stones be made bread," and gratify your carnal appetite. Christ refused. Again: "Cast thyself down" (from the high pinnacle of the temple), and thus gratify the fleshly vision. Christ again refused. Again, from an exceeding high mountain he "sheweth him the kingdoms of the world, and the glory of them; and said, All these things will I give thee, if thou wilt fall down and worship me." "The pride of life" is here rejected by

Christ with the condition upon which the offer was made. See Matt. 4: 3-9.

There is nothing in a temptation to cause us to err or do wrong, unless we lust after, and desire the evil presented by the tempter. "But every man is tempted, when he is drawn away of his own lust, and enticed." "Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished bringeth forth death." James 1: 14, 15. Those who lust after the things of the world, see the world with their worldly garbs, and their plumes, dead birds, hair curled and frizzed, gaudy show, and ornaments of every description, and observe they are good to gratify the natural inclinations, and carnal desires.

The lust of the flesh is the creator of this inclination and desire. And they are beautiful and pleasing to the fleshly vision,—the lust of the eyes. And they are calculated to elevate one in the esteem and admiration of the world. The pride of life is the prompter. Result: The non-conformity principles of the Gospel are discarded, and this tendency to evil is gratified, and worldliness in the church is the product. Pride and humility cannot dwell together; they are antagonistic the one to the other.

Westphalia, Kans.

"CANST THOU BY SEARCHING FIND OUT GOD?"—Job 11: 17.

BY D. H. WEAVER.

SCIENCE has been plying the spade of investigation to the unsearchable mysteries in nature, if haply she might unearth from some nook or corner of nature's wild domain, a starting-point from which to trace the great cause of all things. She has had little difficulty in analyzing all matter, and compounding all substances, but the life principles that are transmitted, through all organic substances, animate or inanimate, have been too subtle, for her supple fingers, and too transparent for her searching eye. The deeper she goes, the more mysteries envelop her, and the more she struggles under the weight of her own discoveries.

Science has discovered the fossil remains of once living creatures so small, it is said, that forty thousand millions are contained in one cubic inch. We are told that "the sands of the great Sahara, in Africa, are an ocean bed of fossil shells that were once inhabited by living beings. One class of these living creatures, fully endowed with all the organs and faculties of perfect animal life, is so small that eight million could live in the hollow shell of a grain of mustard seed." But science, with all her discoveries, has not been able to account for the origin of one life germ that has been transmitted to all these numberless millions of living creatures. She has been searching to find out God, without acknowledging him, and she searches in vain, for "who by searching can find out God unto perfection?"

There is a line in nature, drawn by nature's God, over which we cannot pass. But if we will stop there and acknowledge a supreme intelligence, with wisdom and power unlimited, we will find the solution to that perplexing problem, the origin of life, so far as it will ever be solved by man in his present state of existence. Go where we may, traverse as we will the great labyrinths of nature, we are surrounded and developed with mysteries that declare to us that "great is the Lord, and his greatness is unsearchable." Go with me, you lovers of nature and its grandeur, to yonder Rocky Mountain range; climb with me from mountain to mountain, each one rising above the other, until we have reached the summit of the Snowy Range, whose hoary peaks, covered



with a mantle of eternal snow, pierce the clouds to an altitude of fourteen thousand feet above the level of the sea; stand upon the summit of Long's Peak, cast your eyes to the south, and if your sight is good, you will be able to see a distance of three hundred miles, and still plainly discern the outlines of that vast mountain range. Turn to the north, and you will see three hundred miles in that direction, and make out the dim outline of the same range. Look to the west, and you will see range after range, with their peaks dotted with snow, for hundreds of miles. They are but crystallized waves upon a molten sea of fire, cooled into solidity by the breath of God. What mighty convulsions of nature, what pent-up forces beneath the earth's thin crust, thus heaved them up, and held them there until stiffened by the process of cooling? Science will tell us it was the law of gravitation, but what is the law of gravitation? Again it answers, "The attraction that all atoms of matter have for each other." Then I ask, "Who enacted the law of gravitation, and enforced it by magnetizing all atoms of matter?" and the voice of science is hushed; she has come to the line over which she may not pass; and a voice from the pent-up fires beneath our feet and a voice from the solidified waves upon the earth's crust take up the answer to my question and in unmistakable language declare, "The omnipotent God of the universe, whose judgments are unsearchable, and whose ways are past finding out."

And now let us go down and take the west bound train, that whirls us through these mountains, over lofty summits, along winding streams, through deep, dark gorges, over the great American Desert, over the Sierra Nevada Range, on to the Golden Gate. Here let us take train for the famous Big Trees of California,—leviathans they are of the vegetable kingdom. Let us select one as a specimen. Here is one four hundred feet high, and forty feet in diameter. Throughout this giant monster of vegetation, from the deepest root to the highest branch and twig, run cavities or pores, corresponding to veins in the human body, through which a thin liquid fluid we call sap, arises from the earth to the very highest twig of the tree. What unseen power forces all these tons of sap to a height of four hundred feet, throughout that immense natural tank? Not gravitation, for that is exerting its force in the opposite direction; not suction, or atmospheric pressure, for that will only lift water thirty-five feet; besides, in that case a force equal to the weight of the atmosphere would be necessary to remove the atmosphere from the pores. Here we have again come to the line over which science cannot step, and for answer we listen to the voice of the deep mysteries of nature, in unison with the revealed Word, which again declares, "We cannot by searching find out God unto perfection."

Thus we might go on in the investigation of the thousands of nature's mysteries upon land and in sea, from earth to sky, and we find the same line running through all, over which we cannot go.

There are mysteries in a raindrop that man cannot solve. Why should it have power to divide the ray of a sunbeam into its prime colors and produce the rainbow? There are mysteries in the grass that is growing beneath our feet, too deep for human reasoning and too subtle for human research.

When we come to the line between nature's laws and the power that enacted and enforces them, we may as well drop the burden of our thoughts upon the unmistakable truth that we cannot by searching find out God unto perfection. We may as well rest our case in the hands that compressed the atoms that filled eternal, bound-

less space into a million worlds, and flung them spinning upon their orbits; in the hands of him who kindled the eternal fires of day and feeds them throughout the eternal ages; the pressure of whose hand holds the atoms of the world together, and guides the myriads of planets in their trackless paths, whose breath cooled the earth's crust, and the pressure of whose foot compressed the earth, at its opposite ends, and heaved up the mighty mountains; who gave life to the microbe, as well as the mastodon; and who is ever preserving, upholding, and guiding all he has made; whose watchful care will not let a sparrow fall to the ground without his notice.

We may as well cease our struggles to unravel the mysteries. God has hidden from us that which, if revealed, might only be beyond our comprehension. We may as well turn our thoughts in the direction of the purpose of our being, study to know ourselves, why we are here, and how to live that we may best fulfill the purpose of our being here; learn to know what we owe to that Power that gave us existence, and to that Love that redeemed us; learn how to live, so that, when the king of terrors strikes his blow, we may know how to die.

True wisdom looks beyond nature and her laws, to a power applied and controlled by intelligence. Let us be wise and look to that Power as the source of all our blessings.

Longmont, Colo.

#### WHOLE TRUTHS AND HALF TRUTHS.

BY M. M. ESHELMAN.

To say that water contains oxygen, is a half truth about water. To say it contains oxygen and hydrogen is the whole truth as to the elements which constitute water.

To have recorded that Peter denied the Savior would have been a half truth; but to record that "he denied with an oath" was the whole truth.

To have sent down the ages the fact that Moses was a brilliant leader and lawgiver, without noticing his failure to sanctify God at Meribah-Kadesh, would have been a half truth.

Saul crowned king, is a half truth; add to this his faithlessness and ignominious death and you have the whole truth of his life.

The joys and pleasures of the Christian are half truths of his life; the griefs, sorrows, trials are the other half.

The reports of accessions to the church are but half of the truth; the conflicts, difficulties, oppositions and contradictions are the other half.

The accounts of good done in schools are half of the whole truth; the evils, which are not published, are the other half.

The witness who tells only part of what he knows, does not tell the whole truth. The effects of half truths are quite different from the effects of whole truths.

To say John went to the saloon, is a half truth full of mischief; but to say he went to the saloon and on *past* it, is the whole truth and does no harm to John.

To preach and advocate that "except a man be born of . . . the Spirit, he cannot enter the kingdom of God," is only a half truth; but to maintain that a man cannot enter unless "born of water and of the Spirit," is the whole truth. The whole truth puts a man to the kingdom's entrance; and more, it puts him *into* the kingdom.

Believing on Jesus, is a half truth; but believing that he came in the flesh to condemn sin in the flesh, is the whole truth.

Few are able to bear the whole Truth. The self-made sunshine of partiality is pretty certain to hold up a string of half truths and count them

for good, just as the misled religionist counts the beads of his superstition and thinks himself happy.

Half truths win temporary triumphs, but in the end leave the triumpher naked and destitute.

Neither men nor churches nor assemblies ought to deal in half truths. To do so is to sow seeds that will grow thorns for future piercing. Prudence will tell the whole truth, and come out full of honor and greatness. Half truths are falsehoods; whole truths are gems and diadems in ultimate crowns.

#### MISSIONARY WORK IN SUNDAY SCHOOLS.

BY FANNY MORROW.

A MISSIONARY spirit, or the influence which leads men and women to sacrifice home, country, money and friends—all that makes life desirable—to carry the glad news of salvation to the perishing, to raise the standard of human life in heathen lands, is eminently a Christian spirit. You see nothing like it among infidels, though they may boast of their broad, liberal views, and speak of the narrow-minded sentiments held by Christians. We wonder, sometimes, why they never show their broad, liberal views by their actions, in doing some deeds of a broad, liberal nature to benefit mankind. So far as we have ever learned, their wonderfully wise talk, concerning the universal brotherhood of man, is only a theory which, when reduced to practice, narrows down to a very small circle.

Men sometimes risk their lives in adventure, such as the exploration of the Arctic regions, but in such risks there is generally a reward offered by some government or society desiring to add to the interests of science; or by an ambitious spirit seeking fame. The human mind though stored with all possible intellectual powers, or enriched with the most gifted genius, can never attain the heights of a true missionary spirit unless touched with the fire of that love which reaches from the great heart of the Eternal Father down to the open, obedient heart of his dear children here on earth; and thus being filled with a spirit of love divine, they can count all things else of but small importance if they may only lead Souls to the fountain of cleansing and so save them from the grasp of the great enemy.

Missionary work, as connected with Sunday schools, is an organized field well worthy of notice. Every penny gathered into our Sunday school treasury is hallowed by prayer and is used to spread the Gospel influence. The same Spirit that animates the hearts of our missionaries who cross the ocean to heathen lands, causes our Sunday school teachers to see in each boy and girl in their classes a soul for whom Christ died, and to feel a longing desire to lead them into the narrow path that leads them to eternal happiness.

May the great Author of life and love inspire more hearts to work in his vineyard, to deny themselves of everything that hinders the good work, and to remember and aid those who are weaker than themselves. Surely there can be no higher calling than to be a worker with God in saving souls from perishing.

Ottawa, Kans.

"Wrong acts and improper words and tempers do not always imply bad hearts. Before passing judgment we should know something of the motives and surroundings of the individuals on trial. If this is impossible, then we should at least be as ready to attribute their shortcomings and imperfections to weakness as to sin. This is 'the charity that thinketh no evil.'"



## Missionary and Tract Work Department.

"Upon the first day of the week, el every one of you lay by him in store as God hath prospered him, hat there be no gatherings when I come."—1 Cor. 16: 2.

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
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THE present is the age of the women and the children. At no previous time have their interests been so carefully considered.

THE success achieved by woman in the higher education is one of the marvels of the age. In every department they have made their mark.

IN Chicago, while there is one baker to every seventy families, and one grocer to every eighty-nine families, there is a liquor-saloon to every thirty-five families.

It is said that a minister recently stopped suddenly in his sermon and sang a hymn. "If the members of the choir are to do the talking," he explained, "they certainly will permit me to do the singing." And then things in the neighborhood of the organ became more quiet.

THE vast stride that has been made in the circulation of the Scriptures and evangelical literature may be estimated from the report that more Bibles have been printed and circulated in the past twelve months than were produced in all the years previous to 1890. Portions of the Scriptures are now provided for nearly all the races on the globe.

AN announcement comes from President Bashford, of the Ohio Wesleyan University, stating that the faculty has decided to ask all their students to discontinue the use of tobacco beginning next fall; if any come who use tobacco, partnership will necessarily be dissolved. When schools have to begin ruling tobacco chewers out, it is high time that the churches commence some earnest work along that line.

THE London Missionary Society's *Chronicle* for April gives an account of the "Christian interests in the island of Madagascar," and states that there are 2,000 Protestant churches, with more than 300,000 adherents. More than 1,300 of these churches are connected with the London Missionary Society, and have 280,000 adherents and 60,000 church members; 803 congregations are in the central province of Imerina, where Christian work was begun in 1810.

"INVESTIGATIONS into the rapidity of the circulation of the blood in the human body have brought out the fact that if a man could retain one individual blood corpuscle coursing for eighty-four years through his body, it would have traveled about 6,050,880 miles. Assuming that the heart beats sixty-nine times in a minute, blood travels at the speed of 207 yards in a minute, or seven miles an hour, making 168 miles a day and 61,320 miles in a year," or a distance much greater than twice around the globe. Surely man is wonderfully made.

## THE STEPMOTHER.

[By Katharine Tyle, in the Independent.]

Oh, Mother Toll, stepmother, true and sweet,  
Lead in the narrow path my wandering feet,

And though I miss the milder joys of life,  
Teach me to gild my heart for noble strife.

While I was still a wayward, fretful child,  
How thou didst lure me to thy bosom mild;

With what quaint quips and with what jocund ways  
Thou didst beguile me in those far off days,

Holding a mask before thy solemn face,  
And hiding years beneath a youthful grace.

Now drop thy mask; I know thee as thou art,  
Grave and severe, teaching the harder part,

With worn and knotted hands, and weary eyes,  
Yet thou alone canst teach where heaven lies.

## A DREAM OF PUBLIC WOMEN.

BY SADIE BRALLIER NOFFSINGER.

"DEAR heart!" sighed Silas Simpkins' wife. "Will there never be an end to this hurry-flurry of kitchen drudgery?"

And she took the last mould of bread from the heated stove, wiped the sweat from her forehead and flung herself upon the kitchen lounge, because she felt too weary to make another step.

Mrs. Simpkins had often felt within herself the possibility of attaining to something which she considered greater than household work. But with five children to manage and three farm-hands to cook for, together with the manifold duties which only the farmer's wife knows anything about, poor Rachel Simpkins could find no time to take part in the various benevolent societies, or discuss the social questions of the day; which activities held a number of her female acquaintances in such high esteem. She yearned to become distinguished in some reform movement or benevolent enterprise; and by fostering this desire she suffered herself to gradually grow irritable, and finally to openly rebel against what she termed her "yoke of bondage."

"To think of the friends of my girlhood," she sighed afresh, "how they all outshine me now, though at one time I could keep step with the best of them! There was Jennie Grant, she is Mrs. Rev. Randolph Brewster now; and Ruth Gardner, who was always below me in the class, —she is Mrs. Ashmore, and President of Rebekah's Club, —the very club that I have set my heart on! If I could only find time to discuss some social questions and enter politics a little! But Rachel Simpkins, —the very name breathes, —" the eyelids closed and the arm fell heavily at her side.

"Pat neglect of household duties beneath that name," the King was saying in a solemn tone to the Recording angel.

The Recording Angel made some heavy marks with jet black ink and then pronounced the next name, "Ophelia Barnes." The owner of this name was one of the managers of the Woman's Protest Club. Mrs. Simpkins knew her well.

"Neglect of household duties," repeated the King in the same grave voice.

Again the Recording Angel made the jet black marks and read: "Ruth Ashmore." "Neglect of household duties," said the King.

Just then another person, on whom was written "Guardian Angel," in golden letters, knelt and pleaded with the King that Ruth had been so busy making garments for the poor all day.

"Her own children shivered while she did it," rebuked the King, "and he that provides not for his own house is worse than an infidel. Her object was the praise of men, and she has her reward." His voice was not unkind but full of sorrow and decision.

"Abigail Newton," the Recording Angel said. Mrs. Simpkins had often heard this lady spoken of as an indefatigable lecturer on the suffrage platform. "Neglect of household duties," declared the King.

"Orpah Nelson," was the next name called. "That woman," replied the King, "is Secretary of the Society for the Fallen. Yet she refused to write a letter of forgiveness to a repentant sister, though she begged it off with tears. Write, Neglect of duty, beneath that name."

"Jennie Brewster." This lady was President of the "Woman's Relief Corps, trustee of Dorcas Hospital, and a profound writer on "The Equality of Sex" subject; besides being the wife of the most aristocratic and distinguished clergyman the locality afforded. "Neglect of household duties," said the King; and this time his voice was so sad and full of pain that the words could scarcely be discerned. "Of all this list of transgressors, her position was the most sacred one. Ah me! How many marks these are!"

He then summoned another person upon whose forehead was written, "Holy Messenger," and he said to him: "Go back to yonder earth and tell the clamoring women there that no duty is so high as the duty of the home! Tell them that every tear the housewife sheds is a jewel in the royal diadem, and every prayer she utters, a poem which entrances angels and moves the heart of God. Other missions there are for her to fill, but the duties of the home stand first and highest."

The messenger departed and the King demanded of the Recording Angel to proceed.

"Rachel —" It was not the voice of the Recording Angel which awakened the terrified woman, but that of Silas Simpkins. "Rachel, wake up! you have been dreaming, dear."

She clung about her husband's neck and sobbed: "Perhaps I have. But no matter, when the Master comes, he will not find me at the Rebekah's Club, nor the Woman's Protest Club, nor at any suffrage meeting. I had rather he would find me washing little frocks, or baking bread, or churning butter, even if my sleeves were rolled up to the elbows. Oh Silas! If I have never been a worthy housewife yet, I shall be now and henceforth!"

And at least one home was made better for Rachel Simpkins' dream of public women.

Johnstown, Pa.

## CHRISTIAN LIBERALITY.

BY A. G. CROSSWHITE.

A FEW years ago Bro. W. A. Sherfy and I were delegates from the Pleasant Valley (Tennessee) church to District Meeting. On the way there our conversation turned to the subject of mission work and the general awakening needed.

Ours was one of the largest and wealthiest churches in the Valley, and we concluded that we could safely pledge ourselves for *ten dollars* if the spirit ran high. Said amount was a little more than both of our purses contained. Liberty was hardly given for contributions until Bro. S. arose and said, "I will give as much as any one individually, and our church more." Bro. D. S., a deacon from another congregation, came walking up and laid a crisp *ten-dollar* bill on the table, saying, as he did so, "I promised the Lord one-tenth the proceeds of a certain amount of nursery stock for missionary purposes and here it is." The result was electrical and many purse strings were loosened and remain so to this day.

The Lord has never condemned the act of giving to a good cause, but the manner of giving. At Capernaum (Matthew 17: 24, etc.) the tax-







## The Gospel Messenger

A Weekly Paper for the Brethren

The Brethren's Publishing Co.

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goods, on order from where you receive them.

Entered at the Postoffice at Mount Morris, Ill., as second-class  
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Mount Morris, Ill., July 9, 1895.

ELEVEN accessions are reported as the result of  
a short series of meetings in the Sandy church,  
Ohio.

BRO. ELMER WOMBOLD reports six accessions  
to the West Dayton, Ohio, church, since June 2  
—one by baptism and five by letter.

THE Brethren at Meriden, Kans., will dedi-  
cate their new house of worship Sunday morning,  
Aug. 11. Bro. S. Z. Sharp is to preach the dedi-  
catory sermon.

BRO J. C. MURRAY, accompanied by his wife,  
of Lanark, Ill., has been spending a few weeks  
at Neppanee, Ind., his former home, trying to  
improve his health. He has not been in good  
health for some months.

THE ocean vessel, "Paris," on which our breth-  
ren sailed from New York, reached Southampton,  
England, in seven days. From this we infer that  
the brethren made a safe voyage. We hope to  
have some news from them for the next issue.

BRO. W. B. SZEL is engaged in holding meet-  
ings in the Cherokee Strip, now a part of Okla-  
homa. The meetings are held in a tent, which  
can be moved from one point to another with  
ease. He reports good interest and fair pros-  
pects. When last heard from he was at Batch-  
elder, Okla.

FROM the Annual Meeting Bro. Tobias S. Fike,  
of West Virginia, came to the Milledgeville church,  
Ill., where he held a series of meetings that re-  
sulted in eight accessions to the church by con-  
fession and baptism. Bro. J. G. Royer was with  
the church over last Sunday, and found the mem-  
bers in a very encouraging condition.

ALL orders for the Fall Report will likely be  
filled before this issue reaches our patrons. The  
work comes out in excellent shape, and will prove  
interesting to those who have ordered it. We  
can still fill orders. Price, 25 cents, or \$2.50 per  
dozen. The publication is some larger than the  
Report of the Conference for 1894. We think  
it the best report of the Annual Meeting that we  
have yet brought out.

BRO DAVID P. WELCH writes that, by confes-  
sion and baptism, an aged man and wife recently  
united with the Flat Rock church, N. C.

BRO. J. C. LAHMAN is spending some days  
with the members of the Forest church, Wis.  
He has charge of the congregation, and is there  
to look after the spiritual interests of the little  
flock.

BRO. JOHN ZUCK, of Clarence, Iowa, writes us  
that Bro. Jesse Rafston, came from the Annual  
Meeting to that place and gave them some very  
interesting meetings. Two were received by bap-  
tism Sunday, June 23. The church seems to be in  
a hopeful condition.

BRO. HUTCHISON writes us, July 1, that while  
he is far from being well, he is gradually improv-  
ing in health, and is regaining his appetite. The  
cut made by the surgeon is almost completely  
healed, though his side is still quite sore, and he  
is very weak.

ONE of our readers, writing from the Ocon River  
church, Iowa, says that a very destructive hail-  
storm visited that part of the State Sunday eve-  
ning, June 23, doing great damage to the growing  
crops and breaking hundreds of window lights.  
Some of the hailstones measured twelve inches in  
circumference.

MEMBERS still send us obituary and other no-  
tices, accompanied by the request that the paper  
containing such notices should be sent to parties  
they name. We must again say that these re-  
quests are never complied with for the reason  
that it is not practicable to do so. Those who  
send us such notices should wait until they see  
them in print, then write us to send copies of  
the paper to their friends, being sure to name the  
issue desired, and also certain to enclose two  
cents for each copy ordered.

THE *Christian Cynosure* says: "The growth  
of secret societies in this country during the last  
quarter of a century has been marvelous. There  
is scarcely anything now that is not under their  
control. It is conceded to be in vain to seek any  
office of honor or employment without becoming  
identified with one or more of these secret associ-  
ations. It seems to us that the church is to  
blame for this condition of affairs. If its minis-  
try and membership had been faithful in testify-  
ing against this evil, it could not have flourished  
so extensively, if at all."

THE *Memphis Christian Advocate* has a sensi-  
ble way of commenting on paying off church  
debts by means of ice-cream festivals, etc. It  
says: "The most effectual way to pay a church  
debt, or to meet current expenses, is to do it.  
Let the amount needed be apportioned to the  
membership according to the ability of each. If  
any member refuses or declines to do his part,  
then let the rest assume it without dispute or  
contention, and pay it, not by suppers or indirect  
methods, but pay right out. Pay the money  
without letting it go through an ice-cream  
freezer."

IN the *Juvenile Quarterly*, for the second  
quarter, page 34, review of lesson four, will be  
found a blunder for which we can offer no excuse.  
It says, "Preparations are made and the pass-  
over feast is observed by Jesus and his disciples,  
after which he instituted the Lord's Supper."  
We can not account for such an error finding its  
way into this *Quarterly*. In fact, Jesus did not  
eat the passover that year. He instituted the  
Lord's Supper twenty-four hours before the time  
for eating the passover. We thank our brethren  
for calling our attention to the error, and we now  
hasten to make this correction.

LAST week Bro. John W. Metzger and wife  
left Cerro Gordo, Ill., for Lordeburg, Cal. They  
go by the Northern route, expecting to visit Salt  
Lake City and San Francisco during the trip.

BRO. JACOB WITMORE closed his meetings at  
Waddam's Grove, Ill., last Sunday. We under-  
stand that the services were interesting and in-  
structive, and that during the meetings several  
united with the church.

IN our Annual Meeting Notes, some weeks  
ago, we gave a table showing the amount of do-  
nations per member for the General Missionary  
work in several States. We are now informed  
that several States were not reported by us, and  
we are asked to state why certain States were  
omitted in our report. We wish to state that  
we gave the list as it was presented before the  
public at the meeting, and now the Secretary,  
Galen B. Royer, informs us that he is not in  
possession of the necessary information concern-  
ing the membership, to give a reliable report re-  
specting the amount donated per member by all  
the States, but that he reported the condition in  
just enough States, especially the older ones,  
to put our people to thinking along that line.  
While the table is not complete, still it contains  
enough to give our people to understand that, as  
a body, we are not coming up to the standard of  
giving as we should.

WE are in receipt of a long letter from Bro.  
P. B. Wertz, of Thomasville, Ga. He is very  
much pleased with the thought that so many of  
our people are looking for homes in the South,  
and earnestly hopes that some of them will find  
their way to Thomasville, which, by the way, is in  
a fine section of country in the southern part  
of Georgia. He speaks of a class of Baptists that  
are very numerous in that part of the State.  
They practice feet-washing as a religious rite  
much like the Brethren, and in some other re-  
spects harmonize quite well with our people.  
He has been distributing the MESSENGER among  
them, and they are much pleased with the doc-  
trine it sets forth. He thinks earnest work  
among them by a minister of ability might result  
in great good. At least it will be well to send  
him plenty of good tracts to distribute. We hope  
to hear of some of our ministers giving consid-  
erable attention to missionary work in that part  
of the South ere long.

OUR love feast at the Silver Creek house, last  
Friday evening, June 23, was very largely attend-  
ed. A number of visiting members were with  
us, and greatly assisted in making the feast enjoy-  
able. Several visiting ministers attended the  
meeting and rendered valuable service in preach-  
ing the Word. Though every part of the house  
was filled with tables, still there were many more  
members present than could be accommodated.  
While this is always to be regretted, yet there  
are times when it seems unavoidable. Bro. John  
P. Eisenbise officiated. His manner of presiding  
at a feast is both impressive and instructive.  
While he does not seem to make undue haste,  
still he keeps the exercises moving and serves  
a large number of members in a very brief time.  
Bro. Enoch Eby was at the meeting the next day,  
and preached a very acceptable sermon. He had  
intended to be at the feast, but missed connec-  
tion at Forreton, and did not reach the Mount  
until too late for the evening services. On Fri-  
day, just after the examination services, a large  
assembly gathered at the water side, near the  
meetinghouse, to witness a baptismal scene. A  
young man was baptized. We felt that we had  
a good meeting, and our people were greatly ben-  
efited.



From here Bro. Enoch Eby went to Pine Creek, Ill., where he remained over Sunday, intending to go from there to the Mineral Creek church, Mo., where he is to meet brethren Joseph Amick and M. J. McClure to engage in some committee work.

WE understand that Bro. I. J. Rosenberger commenced a series of meetings in Decatur, Ill., last Sunday morning. Since the Annual Meeting several have been baptized and a number of others are expected to follow. From this it would seem that our Conference at Decatur was a success, even as a missionary effort. If the work there is wisely handled it may be possible to build up a church in the city.

#### OUR SUNDAY SCHOOL LESSONS.

NEXT Sunday, July 7, five hundred or more Sunday schools in the Brotherhood will commence the study of an interesting series of lessons selected from the Old Testament. One year ago we completed a course of instruction that led from the creation to the crossing of the Red Sea by the children of Israel on their departure from the land of Egypt under the leadership of Moses. This was shortly after celebrating the first passover. We now take up the history of Israel, where we then left off, and will follow it until the close of the present year.

Our first lesson is the Ten Commandments. These were given Moses on the top of Mount Sinai about 1491 years before the birth of Christ, and remained in force until they were disannulled, or nailed to the cross by the death of Christ. The giving of the law occurred fifty days after the passover, and corresponds with Pentecost in the point of time. From the giving of the Ten Commandments we shall follow the people of Israel in their long and painful wanderings through the wilderness, across the Jordan and into the promised Canaan. By the middle of December we will reach the times of Jonathan and David, about 1062 B. C. Here our lessons, in the Old Testament, will cease for the time being, and we shall then enter upon another course of New Testament studies.

Our people can not afford to neglect these well-planned courses of study. They relate to God's dealings with his people in a manner that will prove helpful to any one who will study them with care. With a few there is more or less indifference in regard to the Old Testament Scriptures. This ought not to be. The Old Testament is our schoolmaster to bring us to Christ, and we should study it with great diligence, for the more we know concerning it, the better will we be prepared to understand the New Testament.

J. H. M.

#### THOUGHT LIFE.

Though we may all walk, talk and be somewhat similar in the ordinary conditions of life, yet our living and manner of being is very different. Some of us live largely in the realm of thought; others, of action, and still others, it would be difficult to determine where they live, or whether they live at all. The active life would seem to be the most real and useful life. Yet without the necessary thought there is not much in action. A machine acts, but only by the direction and under the control of thought. A man acting without thought is less effective and may be more dangerous than the action of a machine. And yet we have much of this kind of

action in the world. And as a result we have the friction, the rubbings and the collisions that are so detrimental to the peace, happiness and prosperity of the world.

Men act but don't think. Hence such action is uncontrolled by intelligence, and therefore ineffective, and in many cases detrimental to the well-being of society. An excuse for much of the evil done by our fellows is, "I didn't think." Now, rational beings have no right to act without thinking. To do this is as dangerous as to discharge firearms at random. There is no intention of good in the act, and there may be much harm. So it is with every act performed, behind which there is no intelligent thinking. God has given us the possibilities for thinking and it is always more or less criminal to act without using these possibilities.

It is often said that "we can think as we please if we don't think too loud." This means, if we don't express our thoughts loud enough to be heard by those around us. This is wrong for two reasons. First, God knows our thoughts, though we neither utter nor act them out. And, as a man thinketh, so is he; and as he is, so God holds him accountable. Therefore man, morally and spiritually, is not at liberty of thinking as he pleases, without being taken to account for it. Again, thinking is a large part of a man's life. And as we are accountable for the life given us, we cannot live it as we please without doing violence both to ourselves and the one who gave it. We may please to entertain and act out good thoughts because such are the true elements of right living.

And again, our thinking has so much to do with our active living that it is of the greatest importance to us that we place around our thinking a most vigilant watching. If it is true that "as a man thinks, so is he," how very soon our thinking makes us the very thing that we don't want to be! We may think wrong without acting out the wrong, but good acts and deeds are always preceded by good thoughts.

It is a truth, we think, that our thought life is greater and farther reaching than our life of action. This is true, first, because thought is the base of all action; and, second, because we, as a rule, have more time for thought than action. It is our food and drink. And when we cease to think, the world has no use for us. There is nothing that affords us so much real ease, peace and satisfaction as the time we spend in right thinking. Our time for acting is limited and circumscribed by our circumstances and surroundings, but there is no possible position or place that we can conceive of in which we cannot think. With David, it was while in his bed, hemmed about by the darkness, that he meditated, and he says, "My meditations were sweet." All other sources of enjoyment were cut away from him, and yet he had peace and joy in his own thoughts. It is a time of soul communion that is always present, even in the presence of enemies. It is then that we sometimes experience that closeness that makes us cry out: "My cup runneth over; surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever."

It is by thinking that we review the mercies received and enjoyed, and thus we are enabled, in a small way, to appreciate what the Lord has been doing for us. The most of us experience and enjoy too little of the thought life which may

be made to us so rich in blessings when directed in the right way. As the acting life develops and enlarges on us, the thought-life proportionately decreases until finally our life becomes all action and no thought. So it was with the king whose "thoughts troubled him." He lived a life of feasting, gaiety and pleasure so fully and completely that for him there was no time for thinking until the message came through the invisible and out short the whirling rounds of carnal pleasure and forced a sin-bondaged soul to think. And then how sad were the thoughts that, like a raging storm, burst in upon a soul, hitherto closed to the voice of wisdom, that would gladly bring tidings of peace and hope! All thoughts are not messages of love and peace. They come as unwelcome guests and would gladly be driven from our doors, could we do so. But when the door is once shattered and broken from its hinges, our power of resistance is overcome and we are compelled to entertain the thoughts that our actions have made.

How much better it is for us to have our thoughts make our actions than to have our actions determine our thoughts! It is thought, careful thinking, that directs in wisdom's ways. Thinking is talking, communing with the soul, and considering its highest and best interests. And the more of this kind of thinking we do, the better are our opportunities for pursuing a course that will enlarge our stores of food for thought.

The complaint all through the Bible is that people would not think. The Lord saith of Israel: "My people doth not consider;" "Ye will not come to me that ye might have life." And the saddest dirge of all is by the Christ over Jerusalem: "O Jerusalem, Jerusalem, how oft would I have gathered you as a hen gathereth her brood under her wings, but ye would not." They would not think,—they would not consider,—and therefore they would not come. As a horse rusheth into the battle, so men and women rush into death and destruction unprepared.

In locating these thoughts, don't confine the subjects to the reeling drunkard, the brain maddened with liquor, or the vagrant, steeped in crime. Such ones, of course, don't think. But it may be the farmer, the merchant, the day-laborer, or even it may be you, dear reader, who are not in the realm of the thought life. You may be the one who does not consider. Of you it may be said, "And he would not." Or perhaps it may be said of you, as you turn from side to side when your pillow refuses the sweet boon of sleep, "And his thoughts troubled him." This man's thoughts brought trouble, not because he had been thinking along right lines, but because his actions had been wrong, because he did not stop to think and be led by the dictates of reason.

We all have within us a monitor that will direct us aright, lead us in safe ways, if we would only stop long enough to hear and think. Soul, soul, how is it with thee? If the call—the last call—should come to-day—to-night—is it well with thee? We are so busy from early morning till late at night, attending to our daily work; harvest will soon be upon us, when there will be push and rush from Monday morning till Saturday evening. How little time for thinking! Be careful, be watchful, lest the handwriting on the wall find us where we should not be. After all, the thought life—the soul life—should be our day star and the ultimatum of our work and hope. Let us think on these things.

H. B. D.



### QUERISTS' DEPARTMENT.

What is to be done with deacons who will not attend regular services themselves, and persuade others to do likewise?  
D. A. H.

No church should have that kind of deacons. If she can not reform them she would better get rid of them, as deacons, and elect in their places others who are in sympathy with the church, and will labor earnestly for the cause. No church can prosper where the deacons are indifferent. They are the most important force in the church, and should be of the very best material the congregation can afford.

Can a few members make void and set aside the proceedings of a regular council, especially in cases of trespass against the church, without first calling a committee of elders and investigating and ascertaining whether or not the business was properly done?  
O. A. K.

All questions of this character should be submitted to elders who have some knowledge of the case referred to. It would be an easy matter to answer the face of the query, but there are doubtless underlying considerations which we do not understand.

(1) Did female eat of the Jewish Passover? (2) Was the manner of observing it ever changed from the original way? If so, when, where, why and what was the change made?  
J. W. CHAMBERS.

1. Josephus says women were permitted to eat of the passover. According to Luke 2:41, it would seem that Mary, the mother of Jesus, was in the habit of attending the feast at Jerusalem every year.

2. It seems that no marked change was made in the manner of celebrating the passover. A few minor changes occurred as the centuries went by. In the beginning the lamb was selected on the 10th of the month, but at the time of Christ, it could be procured as late as the beginning of the fourteenth. Luke 22:7-9. From this we infer that Jesus, on the beginning of the fourteenth day of Nisan, sent two disciples into Jerusalem to select the lamb, and arrange for the passover, which was to be killed the next day about three P. M. There were no cups at the original feast, but in later years as many as four cups of wine were added. For more information on this subject we refer our readers to Smith's Bible Dictionary, article Passover.

Is it a common thing among our Brethren to hold that there will be a final restoration of all things; that is, that all will be saved after they have been punished according to their works?  
SALEM BEERY.

This is known as the "Final Restoration" doctrine. It is not common among the Brethren, though a few of them hold to it, and now and then one is found injudicious enough to preach it. It is a dangerous doctrine to believe and a much more dangerous one to preach. Our Annual Conference forbids the preaching of the doctrine.

Please explain Mark 13:14 where it speaks about the "abomination of desolation spoken of by Daniel the prophet," referring to Dan. 9:27.  
H. M. BARKDOLL.

By "abomination of desolation" is meant the Roman army. Luke (21:20) explains it thus: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This army, in the year 70, captured and destroyed Jerusalem, including the temple, and led the Jews into captivity. From this terrible disaster the city has never recovered, and the Jews still remain a wandering people, exiled from their own beloved land. The temple was never rebuilt.

It is generally known that the ministers in cities form Ministerial Associations. Is it right for our ministering brethren to join such an association?  
A READER.

We know but little concerning these associations. If their object in meeting once a week is to pursue some line of study in the Scripture, the languages, or Ecclesiastical History, as some of them do, there might be some reason for our ministers meeting with them in order to enjoy the culture resulting from coming in contact with the better class of minds. Possibly the association goes still further, and undertakes to regulate certain religious appointments in a way that our people could not consistently endorse, and for that reason, if no other, it would be proper for our city preachers not to belong to the Association. There is, however, one rule that should govern our members in all matters of this kind: They should never attach themselves to an association or company, either for secular or literary purposes, that in any manner jeopardizes the rules and regulations of the Brethren church. As a religious body we hold that the popular churches are not teaching that form of doctrine delivered unto the churches by Christ and the apostles, and that it is our duty, not only to teach this doctrine, but to practice it, and this we can not do to advantage by becoming members of associations requiring the sacrificing of accepted principles. This does not mean, however, that we should not treat other ministers with becoming courtesy. A true minister not only wants to be a man of great zeal and firmness, but he should possess the highest possible order of courtesy. By so doing he will be the better able to work for the interest of his own people, and, at the same time, command the respect of others.

Please explain 1 Cor. 14:34, 35, which reads thus: "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." Does this mean that women are permitted to speak in prayer meeting?  
A SISTER.

Most assuredly does this Scripture not prohibit women from speaking in prayer meeting, or any other gathering, where speaking does not subject them to undue criticism on the account of their sex. Paul further says, in 1 Cor. 11:5, "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Prophesying, in this instance, means to speak to edification, and this sisters can do in prayer meeting most effectually. From Acts 21:9 we learn that Philip, the evangelist, "had four daughters, virgins, which did prophesy." They exercised their gift of speaking and teaching in a way that was becoming holy women. The verses quoted by our querist teach that women should not make themselves too important in assemblies given up to controversy, and where they would be under the necessity of contending with men in sustaining the views they might advance. Such questions as the women had for these gatherings were to be presented through their husbands, or otherwise through men. Paul's aim was that women should not become the leaders in church-work, nor should they attempt to usurp any authority over the man.

J. H. M.

### THE SEVENTH DAY.

MR. H. B. TRISTRAM, in a recent issue of the *Sunday School Times* offers some interesting observations concerning the command: "Remember the Sabbath day to keep it holy." He says:

"It has often been assumed, from the account in Genesis of the creation, that the Sabbath was a primeval command, given to men from the first. But, before the exodus, there is no evidence of Sabbath observance. Whether the command was coeval with man, or first instituted in the wilderness, it is beyond dispute that the subdivision of time into seven days was by no means peculiar to the Hebrews. The number seven had a sacred and mystic signification among the ancients universally. We find this in the oldest Assyrian records, in such expressions as 'knotted with seven knots,' as a magic formula, and in a song on the holy number seven; and amongst the earliest deciphered of Assyrian records, by George Smith, in 1869, was a religious calendar, in which every month was divided into four weeks, and the seventh days are marked out as those on which it was forbidden to do certain work. The division of the lunar month into four quarters might naturally suggest itself from the phases of the moon, and ought to be kept distinct from the question of the sanctity of one-seventh part of time. The division into weeks was certainly no novelty; it was held among the Egyptians, and probably, therefore, this division of time was familiar to the Israelites. The Romans adopted from Egypt the division of time into weeks about the time of the Christian era. Dion Cassius states definitely that it was from Egypt that the empire derived it, and that it was universal. This fact must have not a little facilitated the progress of Christianity, and the recognition of one-seventh part of time, as consecrated to religious service. The division has also been recognized by Mohammedans, who keep the sixth day, instead of the first or seventh, still recognizing the Mosaic command, though not hedging it about with the same prohibition of labor which is accepted by Jew and Christian. In the Far East the Buddhists of Japan divided their time into periods of five days, but have recently adopted our division, and made the Sunday an official holiday.

### THE SILENT METHOD.

A MICHIGAN preacher has devised, and is using, it is said, with great success, a method of preaching which he quite appropriately calls "Silent Evangelism." The one who adopts this manner of warning, instructing and inviting persons to receive Christ Jesus and his salvation, carries a card-case in which are messages neatly printed and suited to almost all classes and conditions. A man, for instance, is seen with evidences of dissipation, and mental, moral, and physical degradation all about him. The man of silent evangelism approaches the poor fellow, and probably without saying a word places in his hand a card on which is printed:

MY BROTHER, does the world seem dark? If your friends are few and you are in want or struggling with some great sin, my heart goes out to you in sympathy.

### DON'T BE CAST DOWN.

Look to Jesus, who "came into the world to save sinners." He is your friend. Whatever your past may be, if you forsake your sin and come to Him, He will save you and help you to lead a pure and happy life. Seek Him to-day. I will remember you and pray for you.

Jesus said,—and he meant it,—“Him that cometh to me I will in no wise cast out.” John 6:37.

This method of preaching, it is claimed, enables every man or woman, boy or girl, who desires to do so, to proclaim effectively the Word, and to do this to all classes and conditions at all times and in all places. The one who puts the



card in the hand of a lost man or woman may never hear from it, may never in this world know the result, but God knows what has been done and the effort that has been made. He has heard the prayer that is offered, silent though it be, and he will take care of the result.

Here is another card that might be handed to the millions with the very best of result:

We should less need to put restraint on our doing if we were to put more restraint on our thinking. Many a man compliments himself on his resistance of certain evil desires. It would be a greater commitment to say that he had so refused to indulge their first beginnings in voluntary thought that the desires themselves never got headway. No one knows, until he makes a test of it, how much of his mischievous thinking is the result of voluntary, deliberate choosing as an excusable form of self indulgence.

Who knows the amount of good that might come from such efforts? There are hundreds of ways of reaching the hearts of the people, and this is one not hitherto thought of by most people.

#### SELECTED NOTES.

As was generally expected, the barber shops in St. Louis respected the new law last Sunday and remained closed. The union barbers kept a close watch on the hotel shops and all went well, we are pleased to say, to the credit of St. Louis. On and after July 1, a like law will be in force in Illinois, and there, the same as in Missouri, the union barbers, over 10,000 strong, urged the measure, which was introduced by a Chicago man, while the Missouri law was fathered by Hon. Richard Lancaster, of this city. This reform is looked upon with great satisfaction by law-abiding people and friends to laboring classes, who are entitled to the needed rest on the Sabbath day, as wisely provided by God and man.

—I FIND one of the best ways to study the Scriptures is to study topically. Merely reading the Bible is no use at all without we study it thoroughly and hunt it through for some great truth. I have carried this Bible with me a good many years. It is worth more to me than all the Bibles in this place, and I will tell you why; because I have so many passages marked in it; and if I am called upon to speak at any time, I am ready. I have these little words in the margin, and they are a sermon to me. Whether I speak about faith, hope, charity, assurance, or any subject whatever, it all comes back to me. Every child of God ought to be like a soldier, and always hold himself in readiness; but we can not be ready if we do not study the Bible.—D. L. Moody.

—PREACHERS should make their best efforts during the hottest weather, on the principle that the most pains should be taken with people who undergo most inconvenience in order to attend the church services.

—Do not desert the church as the days grow warm. The church building may be hot, but it is a good deal hotter for the speaker than for the listener, and if the preacher can stand preaching with the thermometer at 95, his congregation certainly ought to be able to endure listening.

"In the Argentine Republic the former Russian punishment is adhered to and the drunkard is sentenced to sweep the streets for eight days. The liquor seller is the sufferer in Denmark, where he must provide carriages for all intoxicated persons to be taken to their homes."

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for Sale Department. If you have and a good meeting, send a report of it, so that others may rejoice with you. Send your name of church, County and State. Be brief. Name of paper would be as soon as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will send supplements.

#### Royal Grumba.

—You can not induce an eagle to descend by offering him a stone rather than a rabbit. Neither can you entice the Holy Spirit to come into your heart when it is as cold as an iceberg.

—Carbolic acid is an excellent antiseptic and disinfectant, but mixed with meal for the human appetite is very unsatisfactory. So are human opinions mixed with divine principles miserable "stuff."

—The "government shall be upon his shoulders,"—so says Isaiah (9:6) concerning the government of Jesus, the anointed. Any church government, not on his "shoulders" must work incalculable misery and mischief. The shoulder is midway between the head and the heart. A government with all head or intellect is sure to be harsh and rigorous,—full of "legality." A government with all heart is certain to be soft and pliable, permitting sin rather than burning it out. Let us have shoulder government, and charity and justice will win, and Jesus will be greatly honored.

—A neglected ministry is no better than a pampered, hireling ministry that cares not so much for the health of the flock as the amount of wool assigned it. A supported ministry has the element of weakness,—indolence; but an assisted ministry carries with it work both for the helper and the minister. The Gospel is as imperative for an assisted ministry as it is for a ministry itself. 2 Cor. 8:9.

—Sickness is a great modifier,—a wonderful leveler in life; it puts one on his back so that he can look straight up into heaven.

—A preacher may add "numbers" to his flock by "butting" other denominations, or by such comparisons wherein "his side" comes off victorious in a contest of words, but what kind of creatures would they be? Like preacher, like people. The apostles gained thousands, who were worthy of fellowship, by preaching Jesus crucified, as well as Jesus glorified. A little boasting in the pulpit is no better than a great deal of bad living out of it.

—Brevity never lost much in business or religion. Short and clear gets into place much better than a sea of words and much roaring. He who uses simple words in preaching and avoids making his hearers weary, is far up in the scale of usefulness. He is loved and honored.

M. M. KESHELMAN.

#### A Pleasant Trip.

MAY 23, at 8:20 A. M., was set for our party to start from Lordsburg, Cal., to Annual Meeting. The evening before the Santa Fe Company had set off one of their conveniently arranged tourists' cars, and at an early hour the members and their friends began to gather at the depot. A long journey like this is usually preceded with a good deal of preparation. Trunks, lunch baskets, boxes, etc., are brought into requisition. Soon after eight o'clock the train came and our car was coupled on and we passed out. Our party consisted of thirty-six persons, nearly all members. No strangers were admitted and our surroundings were all that could be wished for. The plain and

peculiar appearance of our party attracted a good deal of attention along the way. Every evening we would mingle our voices in hymning God's praise and, kneeling in prayer, committed ourselves into his care and we felt secure for the night. In the morning again, after many miles had been passed over, we joined in prayer and praise to him who had so kindly protected us. The fourth day wife and I stopped off at Topeka, Kans., to visit friends a few days, then came to Annual Meeting. We are now at North Manchester, Ind., wife's former home, where for a little while we expect to sojourn. J. F. NEHER.

From Washington, D. C.

BRO. LYON, of the Brethren mission church, of this national capital city, is meeting with great favor with its citizens. Those who appreciate clear-cut Gospel preaching are gathering there in increasing numbers and manifesting an interest that bespeaks much for the future of this work. As an immediate result, five have been added to the church. May God give us more consecrated men like him, who have the courage of their convictions, and preach the Truth in its entirety; a full, rounded out Gospel! Some of us feel a commendable pride in having a church home where Baal worshippers cannot enter. This fact alone ought to draw every anti-secretist, seeking a church, into this fold of the Great Shepherd.

HATTIE EUNICE POWERS.

June 25.

#### Doing Good to Others.

"For ye have the poor with you always, and whenever ye will ye may do them good."—Mark 14: 7.

"WHENSOEVER ye will" means much to us if we pray for the Holy Spirit to apply to our hearts its full meaning, and this is true of every Scripture. We know that it is more blessed to give than to receive, but this should not be the only incentive to giving, for we should consider it a duty. We can do a great deal of good by improving every opportunity that comes in our way, but if the opportunities do not come and we are active in Christ's service we can find them.

At no time did my heart ache for poor children as it did on last Sunday evening at our children's meeting. While the children were singing I saw a little girl on the walk in front of the church. When I asked her to come in, the smiles left her cheerful face, and the eagerness with which she watched the children through the door changed to disappointment, and she told me her mamma couldn't send her because she hadn't clothes fit to wear. During the rest of the meeting I gave more thought to the little girl outside than to the children who were enjoying the meeting. I found this same child on the street on Saturday and invited her to come to Sunday school, but she offered the same excuse. The mother would like to send the children, but is unable to do so. There are five children in the family and the father, having been sick with typhoid fever nearly all winter, was not able to support them and now they are among the worthy destitute.

Such as these we find every day which, by helping, we can bring into the sanctuary and service of the Lord. Will not the brethren and sisters in Iowa open their hearts and help us to care for the needy; for thereby we can administer to Jesus himself (Matt. 10: 42), as well as gladden hearts and save souls. Any clothes or shoes or money sent to our address will be thankfully received and carefully appropriated to that end.

Some may think they have nothing to spare for this mission of mercy and love. If we have no money to give, let us deny ourselves of some of the



luxuries of life. A certain man who saw a child on the street half clothed went home and felt condemned to see the pictures hanging on the wall of his house. He immediately sold them and used the money for clothing many destitute children. May God help us to do good to the poor; for whosoever shall give a cup of cold water in the name of a disciple, he shall in no wise lose his reward.

IDA W. HOFF.

1606 E. Lyon St., Des Moines, Iowa.

#### Report of Ministerial Meeting of Middle District of Missouri.

##### TOPICS were discussed as follows:

1. "What are the best Methods for Ministers to use to Make Evangelistic Work more successful?"

The smaller part of the work is to get persons willing to join the church. The great work is to so teach and indoctrinate them that, when converted to the church, they are converted to Christ.

Too much persuading and too little teaching is the dangerous tendency, resulting in partial conversions, in which there is but slight remove from the world towards Christ, making unsatisfactory and inharmonious membership, if not troublesome and dangerous.

Persons joining the church under excitement are poorly prepared to hold out long. There are anti-gospel means for getting people into the church, — excitement, over-persuasion, pathetic, frightful stories, "All who are saved, stand up," "All who want to be saved, stand up," etc. Thus the people are moved by all kinds of arts in which the Gospel has no part. Persons converted (?) by such means usually have a little to do with the Gospel in later life, as the Gospel had to do with their conversion. Paul taught the people before they came into the church. After they were in he appealed to them, urged and exhorted them.

The questions we ask members before we receive them into the church should be publicly taught the people before asking them to join the church. We should have them grounded and taught so that they will be established when they come into the church. It is unfortunate for persons not to know what is required in Christian life until after they have entered upon the work.

Ministers sometimes fall unconsciously into habits that spoil the effect of their work. They should be corrected by some one who can do it, but with care to avoid offense or discouragement.

It sometimes occurs that the physical man gets aroused and the congregation has a display of muscular energy that does not edify, but that may destroy solemnity and the sense of worship, and be offensive.

Paul adapted himself to the people, — used the highest order of tact, but not to the sacrifice of principle.

To remove error and plant truth in its stead, requires skill, courage and perseverance. Too vigorous and severe attacks may drive away the people, instead of their wrong ideas, and leave the minister without a hearing. Caution, that avoids presenting the full Truth in plain terms and insisting upon it, may win members unindoctrinated and practically unconverted.

Men claim the right of opinion, and along this line set up their own standard of Christian life and character, independent of the Gospel. The absolute authority of the Gospel must be established in the minds of the people.

We should use reason, rather than attack; love, rather than the spirit of combativeness, presenting the Truth with power and removing error with gentleness. There are methods calculated to hold the people until they can be convinced of the Truth and converted.

Reasonable sociability and interest, shaking hands, etc., by the minister, is of advantage. It may be overdone, giving appearance of insincerity; wrongly done, passing some to get to others.

If arrangements can be made with the people where a meeting is to be held to take it upon themselves to keep order, it relieves the evangelist of an unpleasant and embarrassing duty. He has enough to do to preach the Word. But in any event, order must be maintained. It need be, let it be plainly understood by the people that the civil law proposes to keep order at religious meetings, and that it will do so in the case present.

2. "How can We best Impress Individual Responsibility upon the Members of the Church?"

If the work is rightly done when people become members of the church, it is not hard afterwards to make them workers.

Imperfect knowledge of duty is often the cause of inactivity and apparent indifference. In public preaching, teach the people their duty to God, the church, the world and self; press home individual responsibility in all these relations.

We are epistles known and read of all men. If our lives read right we help the cause; if wrong, we hinder and may mislead many.

Can a man be a stumbling-block, keeping some out of the church, and himself be admitted into heaven?

Convicts in penitentiaries wear striped clothes. They lay these aside when they gain their liberty. They do not want to wear them. They represent shame and disgrace. Convicts of Satan should lay aside the garments, showing their thralldom under pride and fashion, when they become free men in Christ. It is not honorable for the followers of Christ to wear clothing representing pride, sin and condemnation.

We cannot be untrue to the church and at the same time be loyal to Christ. The church is the bride of Christ. Can we wrong a man's wife and not wrong the man?

When we enter the church we are bought with a price and not our own to do our own will.

The church is our mother, God is our Father. It is not for us, as obedient children, to say what we shall do. Father and mother say this.

How to get all the members interested in the work of the church is a difficult question. A spirit of love pervading the church is indispensable. This warms up all, inspires interest and makes the work easy. Get members into line who hinder love. Union and harmony are the conditions of Christian love. To maintain these, strict Gospel discipline must be administered. Confusion destroys interest, deadens love and stops work.

A Sunday school teacher said, "Since I am teaching my class, for some reason I am more interested in all the work of the church." Nothing else develops interest like personally engaging in the work. The church's work should be distributed through the membership. Get them to do it and they will be interested in a way nothing else will secure. Work neglected destroys interest.

It is a mistake to think that important work for Christ is necessarily public in character. While public work promotes the cause of Christ, its sphere is the private life.

3. "How can we Make Sunday Schools More Profitable?"

The Sunday school is the nursery of the church. Here are planted ideas that will grow up into principles of life and character. The church of the future is provided for in the Sunday school of to-day.

The work of the Sunday school teacher for the future church and for eternity is of such impor-

tance that he should thoroughly prepare to meet his class.

Open Sunday school on time and close on time. Punctuality, with prompt and regular attendance of officers and teachers, is most important.

Let parents lead the way. Their interest will awaken children's interest and encourage the teachers. By right parental support a successful Sunday school can be held in any neighborhood.

The teacher should be careful in his relation to the children, not only when in class, but wherever he may meet them. He should have them feel that he is their particular friend.

More encouragement should be given the Sunday school by the church in council-meetings. Let the minister refer to the Sunday school lesson in his sermon, draw ideas from it, make the work a love matter in the church.

A leading feature of a remarkably successful Sunday school was its fine song service. Good singing draws, inspires life and does good.

4. "How can We best do Church Work so as to Preserve the Unity of the Spirit in the Bonds of Peace?"

Adhere to Gospel principles, to the order of the church, to the decisions of Annual Meeting. Without variation stand with the Brotherhood on all questions. It works out well. Anything else will not.

In adjusting difficulties impartiality absolutely must be observed, knowing "no man after the flesh." Otherwise dissatisfaction will result, with danger of division of the church, if the case is important.

It is important on all questions to show respect to the mind and feelings of every member, giving opportunity for full and free expression, and in view of it all, guide the work. Time is well spent allowing members to relieve their minds on questions of interest to the church.

In church council avoid show of excitement, ill feeling and the spirit of controversy. It develops a bad state of feeling in the members. "A soft answer turneth away wrath." Let questions, however serious, be dealt with in calm tones of voice and in the spirit of love and peace, which is wholesome for the church.

In case a member must come before the church for misconduct, pay him a kind, loving visit beforehand, talk the matter over freely, reason with him, gain his sympathies and confidence and he will come before the church in much better state of mind. By this means difficult cases often become easy of adjustment.

5. "What are the Duties of the Wives of the Church Officials in Church Work?"

The wives of official brethren are installed into office, with their husbands, not to perform the functions of office, but as help-mates in the work. They are expected to lead the work among the sisters at Communion, meetings in the service of feet-washing; also at baptism, etc.

Woman's superior intuition is of great value in deciding questions of perplexity in the church, as elsewhere. A prudent wife can help guide her husband's work as no other can. Official brethren should consult with their wives in reference to their work.

The Gospel names the qualities of character desirable in the wives of bishops and deacons (1 Tim. 3: 11), but does not specify that there are duties and privileges belonging to them that do not belong also to other Christian women.

6. "How Shall We Proceed in the Home Mission, so as to Awaken Greater Interest in the Work?"

By home mission we understand the mission work of the District. The churches should be educated to more activity in mission work by frequent mission sermons. We are inconsistent. If we have something better than any one else, we



should let the people know it. It takes money to do this. A minister may attend to the wants of his home congregation and support his family at the same time, but when he enters the mission field he cannot do this. We want to set men apart for this work, to give it their time and attention, and support them in it. Without this we cannot expect the work to be pushed.

We need men and money. We have the men, if we could get them to the work, and we have plenty of money, if it would be paid for that purpose. Brethren have money for other things but are too poor to give to the Lord. We get scared when we talk of sending men into the mission field and paying them, but are not scared at the money spent for luxury, vanity and lust. If the money uselessly spent in this way were put into the Lord's treasury, instead of cents and dollars it would be hundreds of dollars. Any man who uses tobacco is not too poor to pay for missionary work.

When a work is begun at a point, it should be followed up and cared for. It is useless to plant and not cultivate.

7. "Define the Power of the Church Councils, According to the Gospel, in Matters of Expediency."

From Matt. 16:19; 18:18; John 20:23, we learn that the church has authority to conduct the work of the church and to protect its interests.

From 1 Cor. 8:9-13, we learn that some things which in themselves are lawful, may be so used that the weak are misled thereby and destroyed.

Where Christ is silent the church is the highest authority. This position is taken by Annual Meeting, "Revised Minutes," p. 31, Art. 4, 1893, where it is decided that "All questions to which there is no direct Scripture applying, shall be decided according to the spirit and meaning of the Scriptures, and that decision shall be the rule of all the churches for such cases as the decisions cover," etc.

The rule in the local congregation is to consult and be guided by the Scriptures and the decisions of Annual Meeting. And where both are silent, then the judgment of the congregation is authority over the individual member. "In the multitude of counsellors there is safety." Prov. 11:14  
LEVI MOHLER.

From Mountain Home, Idaho.

THE MESSENGER is still our only preacher here, and is a very welcome visitor. I read them over and then give them to others to read, as I don't allow such a good paper to be destroyed. At this point we have no church of the Brethren. In all Idaho there is only one organized church of the Brethren, and that is near the northwest corner of the State. In this, Southern Idaho, we have some few members who are scattered around in different towns.

I think this part of Idaho would be a grand field for home missionary work, but in this State we have to irrigate if we want a good crop. And so it is in the missionary work. It needs a good man, sound in the faith,—one that will take hold of the work in earnest and stick to it at least two years, and by that time he may have several organized churches in these parts in good working order for the Master. But if necessary, he should remain at his post longer and feed and water the lambs, and God will give the increase, as all of our isolated brethren and sisters would gladly welcome such a move. There are many precious souls here in Idaho that never knew of our faith and practice, but would gladly accept it if they had the opportunity; and one soul saved in Idaho, means as much as one saved in the Eastern States. So, brethren, I pray that we may

soon send missionaries all over our isolated States. To do good home missionary work we should have one good man in every County; then if we had that much accomplished just think what a bountiful harvest we would have each year, of souls who are now perishing! We surely have not done our whole duty, and who will be responsible in the judgment?

As a general rule the home mission does not work out very far from the main body in this State, as the branch is near the northwest corner of the State and never gets this far south. The Methodists have their missionaries in almost every County, and why should not the Brethren make a good move in this direction? Our Counties here are as large as some of the Eastern States, and if we could have one missionary for every two Counties here in the West and have him to continue his work for several years, there would be many thousand to one hundred now, taking passage in the Gospel ship.

I notice in the MESSENGER nearly every week, that some of our old brethren and sisters that we once knew are passing over the river and going to their reward, and we, too, who are in the evening of our lives, will soon pass away, and if we have our work done, and well done, it matters not when the Master calls us home.

D. P. KEEFER.

June 25.

From Cushing, Okla.

IN your short editorial item concerning my visit to your place, I believe you have drawn too much on inference, or misunderstanding. I tried to present things favorable to induce some of our brethren to come to the frontier and help us in this field. I spoke of the way to gain an influence over the Indians, so we could reach them after awhile, *i. e.*, by treating them right in dealing, etc. I also spoke of trying to learn their language. I certainly did not mean to be understood that they were interested in our religious services. I have been with the Indians considerable, and they are often at my house, and seem to be interested in the singing by the family, but they have not attended public worship yet.

I have had great desires for us, as a church, to get one monument of our zeal and sacrifice in this Indian country, but I have just about given it up. The Catholic church have come here now, and propose to put up a churchhouse and an Indian school right close to us, in the little town where we had some lots given us for church purposes. At the great day of judgment we will not be judged so much as to our empty forms as we will be to our good works and sacrifice for the advancement of the cause of Christ.

The honest truth is, I am getting tired of a claim that does not go back but a few hundred years. As Bro. Balsbaugh says, we want to become *Christed*. Since my visit up North I have come to this conclusion, that if we put ourselves, as a church, on the balances, against the requirements of the Gospel and the "Go ye," in Matt. 28:19, we certainly will be found wanting. I get letters like this sometimes: "Better to wear out than to rust out." Now that is good, so long as it is some other brother out West, or in India, or down South, but it will not apply to some of our rich churches that have from six to a dozen ministers who even send off to get another minister to come in and hold a series of meetings for them, instead of sending some of their number to help in Macedonia. We ought to learn wisdom from others that send their very best ministers out to start their churches in these new countries and thus get the advantage.

I draw this conclusion, after a careful observation, that there is more time and money wasted

to pattern after each other in fine houses and in fixing up like others, etc., than there is in following or patterning after Jesus, or in trying to know and do his will. Pride has made considerable headway during the last twenty years. Many changes have come over the church, as well as other people. Question: Are they all for the best?

Mission work is of God in all of its forms. May God awaken us to see what we can do in every direction!

A. W. AUSTIN.

June 25.

### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

#### Love Feasts.

- Sept. 7, at 10 A. M., Quinter church, Quinter, Kans.
- Sept. 28, Cornell church, Cornell, Ill. A series of meetings one week previous.
- Sept. 28, at 2 P. M., North Fork church, Pyrmont, Ind.
- Sept. 28, at 2 P. M., Clear Creek, Huntington Co., Ind.
- Oct. 5, at 10 A. M., Mohican church, Ohio.
- Oct. 5, at 2 P. M., Roann, Ind.
- Oct. 5, at 3 P. M., Alleghany congregation, Grant Co., W. Va.
- Oct. 26, at 4 P. M., Hollowtown, Ohio.
- Nov. 1, at 10 A. M., Oakley church, Ill.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Cornell Church, Ill.—Our church, under the care of Eld. Menno Stauffer, met in regular quarterly council-meeting June 22. Everything passed off harmoniously. The church decided to hold a love feast Sept. 28; also decided to hold a week's meeting, commencing Sept. 21 and continuing over the feast. We hope the adjoining ministers and members will not forget us at this feast, as we need their assistance very much. Don't forget to pray for us at Cornell.—N. S. Dale, June 24.

Canon City, Colo.—We are home again and glad to be here after an absence of four months. We visited the people of Roan and Kimball Creek near De Beque, where we found some precious souls who are deeply interested in the Truth. They would welcome a minister in their midst should any consecrated brother wish to locate where the Lord has work for him to do; precious souls to be saved, hungry lambs to be fed, weary ones to lead to the water of life. There is no minister or church of any denomination within twenty miles of that place; there is work for the Lord's true disciples, and we long to see the opportunity improved. There are also some who are quite friendly toward us in Grand Valley. While there, our hearts were comforted and revived by a visit from our dear Bro. Winger and daughter Sarah, of Overland (near Denver), Colo. We gladly heard the Word from him one night at Grand Junction. We are informed that some in and near Canon City are longing for the Truth. As we came home by the Narrow Gauge Route, up through the beautiful Black Canon of the Gunnison, nineteen miles long, and over that wonderful Marshall Pass, we wished that many of God's dear children might behold these grand and glorious works of God's mighty hand; especially those whose sorrows, cares, troubles and trials are great. No tongue can express, no pen portray, the beatific magnificence of God's wondrous works in these mountains. My correspondents will please address me at Canon City. —Nancy D. Underhill, June 27.



**Prairie View Church, Mo.**—The Brethren at Prairie View greatly enjoyed a few sermons from Joseph Holsopple, of Indiana, Pa. He had been to Annual Meeting and came to St. Martin's to visit his two sons, W. W., and H. L. Holsopple.—*Bertha Kring, St. Martin's, Mo., June 25.*

**Barred, Ohio.**—The Lafayette church met in council May 18. The business was disposed of in a very pleasant manner. The main object of the meeting was to call a brother to the ministry. The lot fell on our much esteemed young brother, G. A. Snider. Bro. Snider is a young brother of promise, with a prospect of a bright future.—*C. L. Wilkins.*

**Warrensburg, Mo.**—We met in quarterly council June 13. Arrangements were made for holding our first harvest love feast, which occurred June 15, beginning at 4 o'clock P. M. It was a most enjoyable meeting. Our Sunday school is in an encouraging condition, at present, under the superintendence of Bro. G. K. Funderburg.—*Allice Roop, June 17.*

**Masontown, Pa.**—The George's Creek congregation held their Communion and love feast June 8 and 9, which was an enjoyable occasion to all who participated in the services. About one hundred communed. Bro. Lowery, of Somerset, Pa., was with us and officiated. One was received into the church by baptism on Saturday, in time for the feast. We expect to baptize another one in the Mount Union branch, near Morgantown, W. Va., in the near future.—*Alpheus DeBolt, June 21.*

**Sterling, Ill.**—Our feast of June 15 and 16 passed off pleasantly and we have reason to believe profitably. Our brethren from adjoining congregations cheered us by their presence. The ministerial help was ample. On Sunday we held three meetings, including a children's meeting in the afternoon, which was well attended and exceedingly interesting. Our Sunday school is growing in interest as well as in numbers.—*P. R. Kellner.*

**Quemahoning, Pa.**—The members came together June 9 to commemorate the sufferings and death of our Savior. On the day of feast one was reclaimed, and Saturday evening before one was baptized. Bro. Jeremiah Thomas, of West Virginia, came to us on the 4th, and held meetings with us until the 12th. He also officiated at the feast, and was assisted in the preaching services by brethren Knevel, A. W. Myers, George Hanawalt, S. Darr, Theophilus Heiple, Franklin Diez and Albert Berkley.—*J. S. Zimmerman.*

**McPherson, Kans.**—This is to say that I am still improving,—can now begin to walk about the house a little. And I wish furthermore to express my most sincere thanks to all who contributed anything toward meeting my necessities. Your gifts were timely, because they came in a time of need, and therefore were highly appreciated. I now hope to be able to work for the Lord again after awhile, but it will require some time at the very best that can be expected. I have great faith in the prayers of the saints.—*A. Hutchison, June 24.*

**South Beatrice, Nebr.**—This church met in quarterly council June 15. All things passed off in good order. Our Sunday school has been interesting this summer, with good attendance. Bro. Philip Moore preached for us last Sunday; also Monday and Tuesday evenings. Three came out on the Lord's side and were baptized. A goodly number of us had just returned from Annual Meeting. How glad and thankful we were to meet so many of our dear brethren and sisters, as this was the first Annual Meeting that the writer ever had the privilege of attending.—*Lydia Dell, Hamilton, Nebr., June 20.*

**Middle Creek, Pa.**—Bro. Silas Hoover, of Boynton, Pa., commenced a series of meetings at Kimmel's church, in Middle Creek congregation, Monday evening, June 10, and closed Sunday evening, June 16. On Sunday two young men united with the church. How pleasant it is to see the young remember their Creator in their youthful days! May they ever prove faithful! The meetings were well attended and marked attention was given to the Word preached.—*G. M. Dickey, Lavansville, Somerset Co., Pa., June 22.*

**Burbank, Ohio.**—Yesterday was our regular preaching day. We had a large congregation and good attention. Bro. Tobias Hoover, of Chatham Centre, Ohio, did the preaching. His theme was "Sin, and How to Get Pardon." After preaching our hearts were gladdened to see two more souls added to the church by confession and baptism. The one was a school teacher, the other a minister. Our Communion is set for Oct. 5. We have decided to have a series of meetings to begin about Nov. 9, when we expect to have Bro. Isaiah Rairigh, of Woodland, Mich., present to help us.—*Silas Weidman, June 24.*

**Belleville, Kans.**—Notice is hereby given to all those who were here at the District Meeting of Northwestern District of Kansas and Northern Colorado, and gave money for the purpose of sending Bro. Flora's child to sister Lizzie Hilary, of Worthington, Minn., that they can have their money back by addressing sister E. E. Riddlebarger, Rydal, Kans., or the undersigned, at Belleville, Kans. The child was not sent, on account of some misunderstanding. Each one knows what he gave, and if the money is not called for by Sept. 1 the church has decided to send it to the Mission Board of this District.—*Louisa J. Williams, June 24.*

**Libertyville, Iowa.**—Our Communion meeting of June 7, held at Pleasant Hill house, passed off pleasantly. Only a few members from a distance and only one minister outside of our own church were present, yet we had an enjoyable feast. One was baptized next day after the feast. June 22 the members met in regular quarterly council at the old church and decided to hold a feast at the old church Sept. 18 and to have a series of meetings after the Communion, home ministers to do the preaching. Our monthly meetings in Fairfield are growing both in interest and attendance.—*D. A. Wolf, June 24.*

**New Philadelphia, Ohio.**—The Mt. Zion church, Tuscarawas Co., Ohio, held their love feast June 15. The weather was pleasant. About fifty communed and there was a large crowd of spectators present, but the best of order prevailed. Ministers from abroad were brethren Noah Longanecker, Reuben Shroyer and Aaron Shively. Bro. Longanecker officiated. On Sunday morning we held a choice for two deacons, and as there were three voted for and two were a tie, the church concluded to accept all three and they were duly installed, after which Bro. Shroyer preached to a full house. The feast was one long to be remembered.—*F. Whitehair.*

**New York.**—Being called by the Brotherhood to do important work, I commit my family to the care and comfort of the Brethren. I feel to thank those who wrote them encouraging letters, or gave them other comforts in the past, and I hope some will show the same favors to them again. Remember also your servant in earnest prayer, that all needed grace may be given him from hour to hour to do all the Lord's will and nothing of his own, in your first and oldest foreign mission field. May God bless our dear Brotherhood and all her work, and increase it a thousand times!—*C. Hope, June 19.*

**Fine Creek Church, Ill.**—June 20 was our quarterly council. There was not a great deal of business before the meeting. The importance of doing more in support of general mission work was considered at some length, and resulted in appointing two solicitors, instead of one, with the aim of increasing our gifts to that noble purpose. Also a project was put on foot to make our place for baptizing more suitable for that purpose. I think this subject is worthy our consideration because of its too general neglect.—*John Heckman.*

**Vermillion Church, Kans.**—To-day we enjoyed the second regular quarterly council for this year. The business of the meeting passed off very pleasantly. Our elder, William Davis, of Morrill, Kans., and Eld. A. Van Dyke, of Sabetha, Kans., being present, added much to the interest of the meeting and encouragement of the church. We hoped that the pastoral visit would be made at this time, but pressing obligations hindered. We hope that the increasing desire on the part of the members of the church, for the pastoral visit to be made in accordance with the decision of Annual Meeting, will cause a marked change along that line for 1895.—*L. H. Eby, Summerfield, Kans., June 22.*

### Literary and Miscellaneous.

Books mentioned in this department may be ordered from this office.

"Christ and His Friends;" a series of revival sermons by Louis Albert Banks, D. D., pastor Hansom Place M. E. church, Brooklyn, N. Y. Cloth, 12mo, 382 pp. Gilt top, \$1.50. New York, London and Toronto: Funk & Wagnalls Company.

If a tree is to be judged by its fruits, these sermons, by the pastor of perhaps the largest church in Methodism, are to be adjudged a success. One of the most marked revivals attended their delivery, resulting in hundreds of conversions. The volume contains the entire series of thirty-one sermons, the texts for all of them being taken in St. John's Gospel. Like all successful revival discourses, these are simple, direct, devoid of rhetorical artifice, abounding in illustrations and incidents, and glowing with spiritual fervor. Another characteristic is their brevity, their delivery taking, we judge, about twenty minutes each on an average. They are of the very first class of such discourses. Free from extravagance and fancifulism, in perfect good taste, dwelling upon the essentials of religious faith, their power has not been lost in transference to the printed page, and as a book of general devotional reading, the collection is to be highly commended.

"Thoughts for the Occasion;" E. B. Treat, publisher, 5 Cooper Union, N. Y. Cloth, \$1.75. Every minister, teacher and writer has often wished for a book containing suitable thoughts for public occasions. Here is a work that will prove helpful to hundreds seeking assistance along this line. While the ideas presented may not always be such as most of our people can use to advantage, still the line of reading is of that character calculated to suggest a train of thought that will prove a great aid to anyone having to prepare matter for the public.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**BROWN.**—At his home, in Indiana, April 17, 1895, Bro. David Brown, aged 78 years and 21 days. He was married to Miss Mary Cook May 27, 1839. To this union ten children were born, five of whom preceded him to the spirit world, and five, together with the aged widow, survive him. He joined the German Baptist Brethren church Feb. 6, 1880, and lived a devoted Christian thereafter. He was a brother of the late Eld. Jacob Brown, of Williams County, Ohio. The funeral occurred on Friday, at the church near his home and was largely attended. Services by D. A. Workman, assisted by H. H. Brallier, of Piercetown, after which his remains were laid to rest in the lot he had prepared, there to await the resurrection morn. *D. A. WORKMAN.*

**STRETCH.**—In the Lexington church, Highland Co., Ohio, sister Mary Stretch, aged 85 years, 11 months and 9 days. She died a faithful member of the Brethren church. Funeral by Bro. Allen Ockerman, assisted by D. S. Ferguson, from Job 5:26. *ALLEN OCKERMAN.*



**FINNEY.**—In Ft. Wayne, Ind., June 18, 1895, Lawrence Ervin Finney, aged 45 years and 11 days. Funeral sermon, from Heb. 9:27, by Bro. Leonard Hirt, assisted by the writer. J. ANNER.

**BETS.**—At the Deaconess Hospital, Dayton, Ohio, June 12, 1895, Jacob E. Betz, aged 31 years, 8 months and 14 days. He was bedfast for fifteen months with hip-joint disease a good part of the time, with a heavy weight hanging to his limb. He bore it patiently. He made all arrangements for his own funeral, which took place at the Fairview church, conducted by the writer, from John 14:1, 2.

**HECKMAN.**—In the Salem church, Ohio, June 13, 1895, of heart trouble, Bro. Samuel Heckman, aged 60 years, 2 months and 18 days. He was plowing corn all day, went to bed in usual health, and fifteen minutes later was in eternity. He leaves a wife (sister Anna) and ten children, five of whom are members. Text, 2 Tim. 4:6-9. Improved by the home ministry.

**WARNER.**—Near Salem, Ohio, June 14, 1895, George Stanley Warner, infant son of friend Albert and Sarah Warner, aged 3 months and 24 days. Funeral conducted by Eld. Jesse Kinsey. JOHN H. BRUMBAUGH.

## PROGRAMS.

### Ministerial Meeting of Northern Iowa.

THE following is the program of the Ministerial Meeting to be held at the Franklin church, four and one-half miles northeast of Leon, Decatur Co., Iowa, Sept. 26, at 9 A. M. District Meeting will be on the 27th, Communion services the 28th, commencing at 4 P. M. Delegates and others coming over Narrow Gauge R. R. should stop at Leon, noon train, Sept. 25. Those from the east over C. B. & Q. should stop at Smith'siding, same day and time.

Address of welcome, William J. Stout.

1. "How can all Church Members be Made More Alive to the Work of the Church?"—John Gable, James Giotfely.
2. "How Should the Sunday school be Conducted to Obtain the Best Results?"—H. A. Whistler, Hiram Berkman.
3. "What is the True Signification of the Prayer-covering as Set Forth in 1 Cor. 11:5, 6?"—Abraham Wolf, John Bailey.
4. "How May we Best Manifest the Unity of the Spirit and of the Faith?"—M. Myers, Peter Brower.
5. "The Power of the Ministry, and How May the Improperly In and out of the Stand be Best Corrected?"—S. P. Miller, A. Sanger.
6. "How can we Induce our Members to Improve their Talents in Speaking on and Discussing Biblical Topics?"—John Folles, W. W. Folger.
7. "How can we Best Bring up our Children in the Nurture of the Lord?" Eph. 6:4."—Sam. Brower, Martin Replogle.

FRANK GABLER,  
J. W. MOORE,  
L. M. KOB, } Committee.

### Ministerial Meeting for the Middle District of Indiana.

THE following is the program of the Ministerial Meeting to be held at Mexico, Ind., Oct. 9 and 10, 1895.

FIRST DAY.

Organization.

"What Relation ought the Ministers Sustain to the Elders, and the Elders to the Ministers in Church Work?"—David Neff, Daniel Snell.

AFTERNOON.

"What are the Essentials to a Successful Series of Meetings; (1) as Pertaining to the Church; (2) to the Ministry; (3) to the Unconverted?"—David Dilling, Noah Fisher.

"The Call of the Home Mission Board for Men to go into the Field, and their Obliga-

tion to the Call."—M. L. Hahn, Frank Fish-er.

SECOND DAY.

"What Measure could we Adopt by which People could be Awakened to a Deeper Interest in Sunday School Work?"—A. L. Wright, Ellis Brubaker.

The Make-up of the Christian in Sociability, in Liberty and Kindness."—Joseph Spitzer, O. C. Ellis.

AFTERNOON.

"Why is it that so Many of our Children Seek Church Homes Outside of Our Own, and What Should we Do, as Individuals, and as a Church, to Counteract this Influence?"—Samuel Leckrone, David Niccum.

Electing of Committee on Program for 1896. G. B. HEETER, Clerk.

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Vol. 33, Old Series.

MOUNT MORRIS, ILL., JULY 16, 1895.

No. 29.

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To the world Jesus brought the Gospel of peace. But this is not altogether an age, or even a year of peace in the world. For months a war has been going on in Cuba. The natives are struggling for liberty and Spain is endeavoring to put down the rebellion. We have no way of forecasting the end, but the war is cruel and the suffering great, especially among the Spanish troops. France is also engaged in a war with the people of Madagascar. The climate is also playing havoc with the French troops there. And now comes the news that Turkey is about to have a conflict with Bulgaria. Thus there are wars and rumors of wars. By and by the end will come, when one great battle will settle the question of war for 1,000 years. Then the Prince of Peace will reign, and there will be no war.

M. M. BAGHDASARON, of Urmí, Persia, writes an interesting letter to the *Christian Evangelist*, in which he states that Persia is the next great field to be entered by the missionaries. It is a large section of country of 555,000 square miles, and about 10,000,000 inhabitants, lying some distance east of Palestine, and north of the Persian Gulf. The western part is well watered by the Euphrates and Tigris, two noted Bible streams. Much of the country is a desert, but the well-watered portions are exceedingly fertile, and when properly cultivated produce an abundance of both grain and fruit. The hot weather lasts from May until November, and on the account of bad government the country is in a wretched condition. Persia is the cradle of the human race. It was in the southern part that the Garden of Eden was probably located. Here lived Abraham before he emigrated west to the land of Canaan. Here were located the great cities of Babylon and Nineveh, and here at one time flourished the greatest empire in the world. The inhabitants vied with those of Egypt in the advanced stage of civilization and arts. For centuries Persia was the center of learning, and exerted a wide influence over all other kingdoms and people of the earth. It is also here that most of the clay tablets are dug from the ancient ruins, bringing to light vast stores of information concerning the early periods of mankind. Surely it would be inspiring to con-

duct missions in a land so noted in sacred and profane history, but on every hand missionaries will meet with opposition and obstacles hard to overcome.

SOME interesting excavations are being made at the foot of the volcano Agua, in Central America, where a buried city similar to Pompeii has been discovered. At a depth of fourteen to eighteen feet human skeletons over six feet long have been unearthed, together with flint instruments, pottery, glassware and jewels. At no distant day it is to be hoped the ruins of Central America will tell an interesting story of a prehistoric race of intelligent people who once inhabited this Western Continent.

NEW YORK and Kansas City have Mayors this year who seem determined to enforce Sunday laws. Every saloon in both places has been closed. Even the side doors, with few exceptions, have been kept locked. The police have been given their orders, and the law is being executed. For years leading dailies have maintained that it would be impossible to enforce prohibition in large cities, even on Sundays, but in these two instances we have it demonstrated that it can be done if the right men stand at the helm. And what is true in the political world, may be proved equally true in the church. If we have the right kind of housekeepers in charge of the congregation, every Gospel principle can be carried out to the honor and glory of God, and the good of humanity. We have too many people in the church who maintain that this, that, and the other Gospel demand cannot be enforced for the simple reason that popular sentiment is against it. We need shepherds of the flock who will be governed by the Gospel, and not by the cravings of sin.

WHEN Jesus told Peter to feed his sheep and also the lambs, he did not mean that the sacred desk should be turned into a whipping post. The Master at one time used a cord with which to drive hypocrites from his temple, but he never placed that or any other whipping cord in the hands of his ministers. In all departments of culture and training we need to do more feeding and less whipping. The managers of our public schools have found it necessary to employ teachers who can manage the children without resorting to the use of the rod as often as it was thought necessary in former years. Experience has taught them that it requires teachers of special ability to govern a school without the rod. Hence a better class of teachers are coming to the front to fill this demand. As a result, we are having better teachers and better schools. Our preachers need to do some careful thinking along this line. We need ministers who know just how to feed the mind and soul, in order to develop the man. Such preachers always have been in demand, and always will be. We need more of them. Members often do wrong because they are not taught better, and because they do not have encouragement to do better. We need to approach such people kindly and prudently. They need to be fed, and led into something that

is better. Here is a wonderful field opening up for the feeders of the flock who want to prepare themselves for that kind of work in the Master's vineyard. Just how to feed and care for the weak ones, is the great problem of the church, and hundreds of ministers who can practically solve it are in great demand.

WHEN the Jews, concerning the death of Jesus, said to Pilate, "His blood be on us, and on our children," they assumed a debt that they will never be able to cancel. A few years later their beloved city was destroyed, and they were driven into exile. They are still without a permanent home. And even in this day of advanced civilization they are persecuted. In Germany a congress was recently held to oppose them. The congress has decided that Jews must be excluded from the legal, medical and educational professions, from the army and press, and from all public schools. They are not to own any land or property, or do any business in German names. This is exclusion completely. Still the Jew lives; in places he prospers, and as a race they stand aloof from all others. The hand of God is with them, though they are suffering and will continue to endure all manner of privation until they will confess the name of Jesus and accept him as their Savior.

## TOMB OF MARY AND LAZARUS.

IN a recent issue of the Journal of the German Palestine Society (Vol. 17, No. 3), Professor Gelzer, of Jena, says the *Literary Digest*, discusses an interesting tombstone discovered at Cesarea, in Palestine, and first published in the *Revue Biblique*, published at Jerusalem. The article in question is, however, based on a new squeeze. The inscription reads: "Monument belonging to (or dedicated to) Mary and Lazarus." The language is Greek, and the inscription dates from the fourth or fifth century. The original editors, the Dominicans of Jerusalem, thought that it was merely a monument of two persons by the names of Mary and Lazarus. Gelzer, however, is of the opinion that the Biblical persons of these names were intended, especially also in view of the fact that Mary's name precedes that of Lazarus. He draws attention to the fact that in the second half of the fourth and first half of the fifth centuries the discovery of Apostles' and Prophets' tombs was "a flourishing and manifestly also a lucrative branch of industry." At that period it was claimed that the bodies of Joseph, Samuel, Zachariah, John the Baptist, and other Biblical men were found, and many of these pseudo-relics were transported to the capital city of Christendom, Constantinople. It is not impossible that at this period also the pretended remains of the sister and brother from Bethany were transported to Cesarea, which in the ante-Constantinian period, i. e., down to 451, was the metropolitan center of the church in Palestine. And here probably rest the remains of one who had the experience of dying twice.



## THE PREACHER'S VACATION.

(Selected.)

THE old man went to meeting for the day was bright and fair,  
Tho' his limbs were very totterin' and 'twas hard to travel  
there;  
But he hungered for the Gospel, so he trudged the weary  
way  
On the road so rough and dusty 'neath the summer's burn-  
ing ray.

By and by he reached the building, to his soul a holy place;  
Then he paused and wiped the sweat drops off his thin and  
wrinkled face.  
But he looked around bewildered, for the old bell did not toll;  
And the doors were shut and bolted, and he did not see a  
soul.

So he leaned upon his crutches, and he said, "What does it  
mean?"  
And he looked this way and that, till it seemed almost a  
dream.  
He had walked the dusty highway and he breathed a heavy  
sigh,—  
Just to go once more to meeting ere the summons came to  
die.

But he saw a little notice tacked upon the meeting door,  
And he limped along to read it, and he read it o'er and o'er.  
Then he wiped his dusty glasses, and he read it o'er again  
Till his limbs began to tremble and his eyes began to pain.

As the old man read the notice, how it made his spirit burn,—  
"Pastor absent on vacation,—church is closed till his return."  
Then he staggered slowly backward, and he sat him down to  
think,  
For his soul was stirred within him till he thought his heart  
would sink.

So he mused along and wondered, to himself soliloquized,—  
"I have lived to almost eighty, and was never so surprised,  
As I read that oddest notice stickin' on the meetin' door,—  
'Pastor absent on vacation,'—never heard the like before.

"Why, when I first joined the meetin', very many years ago  
Preachers traveled on the circuit in the heat and through the  
snow;  
If they got their clothes and victuals ('twas but little cash  
they got).  
They said nothing 'bout vacation, but were happy in their  
lot.

Would the farmer leave his cattle, or the shepherd leave his  
sheep?  
Who would give them care and shelter, and provide them  
food to eat?  
So it strikes me very sing'lar, when a man of holy hands  
Thinks he needs to have vacation, and forsakes his tender  
lambs.

Did St. Paul get such a notion? did a Webster or a Knox?  
Did they, in the heat of summer, turn away their needy  
flocks?  
Did they shut their meetinghouse, just go and lounge about?  
Why, they knew that if they did, Satan certainly would  
shout.

Do the taverns close their doors just to take a little rest?  
Why, 'twould be the height of nonsense, for their trade  
would be distressed.

Did you ever know it happen or hear anybody tell,  
Satan takin' a vacation, shuttin' up the doors of hell?  
"And shall preachers of the Gospel pack their trunks and go  
away,  
Leavin' saints and dyin' sinners get along as best they may?  
Are the souls of saints and sinners valued less than settlin'  
beer?  
Or do preachers tire quicker than the rest of mortals here?

"Why it is I cannot answer, but my feelings they are  
stirred.  
Here I've dragged my totterin' footsteps for to hear the Gos-  
pel Word;  
But the preacher is a travellin' and the meetin' house is closed;  
I confess its very hard indeed, tryin' to keep composed.  
"Tell me when I tread the valley and go up the shining  
height,  
Will I hear no angels singing, will I see no gleaming light?  
Will the golden harps be silent? Will I meet no welcome  
there?  
Why, the thought is most distressing; 'twould be more than  
I could bear.

"Tell me, when I reach the city, over on the other shore,  
Will I find a little notice tacked upon the golden door,  
Tellin' me 'mid dreadful silence, writ in words that cut and  
burn,  
'Jesus absent on vacation, heaven closed till his return?'"

## THE TRANSFIGURATION OF CHRIST.

BY NOAH LONGANECKER.

THE transfiguration of Christ is one of the most beautiful and instructive lessons in the Bible. The disciples of Christ trusted in him as the promised Messiah, the King of the Jews, the one who should redeem Israel. But of late Christ had taught them that he must be crucified, and rise again the third day. And as they believed his kingdom to be a temporal kingdom, they were somewhat baffled in their hopes. Peter even rebuked him for making such a declaration. It was a mystery how a crucified man should or could be their Redeemer and Savior. A cloud of darkness and despondency was hanging over their minds. To give his disciples a more correct knowledge of the nature of his spiritual kingdom, and to give them a glimpse of the glory of his kingdom beyond the cross, it was necessary that he should appear in his glorified form, and hence the necessity of being transfigured before them.

"*Trans.* A Latin preposition, used in English as a prefix, signifying *over, beyond, through, on the other side*. Hence, in a moral sense, it denotes a complete change; as to *transform*"—*Webster*. This glorious change was supernatural. In the last verse of Matt. 16, Christ said, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Now we read in the verse following, "And after six days." It seems reasonable that Peter, James and John may have been those who would not taste of death till they saw the Son of man coming in his kingdom. At least they saw him glorified in his kingdom. When any being appeared from the glory world, to commune with man on this earth, he assumed the form of man. When one of this earth would appear in the glory world, to commune with those spiritual beings, he must assume their form and appearance. While the three saw Christ in his mortal, debased, and weak state, in his human nature, it was necessary that they also see him in his glorified state, that they might testify of the reward of his labor in being crowned with immortality, glory and power. While they had a view of the human, they also had a glimpse of the divine. Such a glimpse they had on the mount.

We wish to draw a few truths from this transfiguration scene.

1. It teaches the immortality of the soul; the reality of the world of spirits. None who give credence to this scene on the mount can doubt the reality of a future state. Moses had been dead 1,400 years or more. Elijah had been translated about 900 years. But here they appeared in glory, Moses in his resurrected body, but gloriously changed; Elijah in his translated body, but also in a glorified state. It seems that the last vestige of the soul-sleeping doctrine must vanish when we ascend the Mount of Transfiguration.

2. It teaches the resurrection and the translation of the body. The resurrection of the body is exemplified in the appearance of Moses. The translation of the body is exemplified in the appearance of Elijah. Christ is to judge the quick and the dead. "We shall not all sleep, but we shall all be changed." From this lesson we draw the inference that the bodies of the glorified saints are the same, whether they had died or whether they had been translated. Moses and Elias spake to

Christ concerning his decease which he should accomplish at Jerusalem. But while he should be put to death through the weakness of the flesh, the three had a glimpse what his appearance would be after his resurrection and ascension.

How understandingly could Paul write, "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

3. It teaches the doctrine of future recognition. Here we see through a glass darkly, and know in part; but there we shall know as we are known. Even reason would teach us that we will not know less then than now. Peter had never seen Moses and Elias in the flesh, but still he recognized them in their glorified state. What a consoling thought to those who love one another! Dives recognized Abraham and Lazarus, and yet he probably never had seen Abraham in the flesh. "Will we know one another over there?" is not an unsolved problem.

4. It teaches what our future state will be. Of Christ's appearance on the mount we have the following: "His face did shine as the sun, and his raiment was white as the light. His raiment became shining, exceeding white as snow; so as no fuller on earth can white them. His raiment was white and glistening." When we know what Christ's glorified state is, we also know what ours will be. "Who shall change our vile body, that it may be fashioned like unto his glorious body." "We know that, when he shall appear, we shall be like him; for we shall see him as he is." As the firstfruit is, so will the harvest be. God's people have a foretaste of heaven on earth. So also they have a fore-glimpse of their future state.

When we view Christ, as described in Isa. 53, we wonder how such a person could be the Messiah, the Redeemer, our Savior. But when we take a glimpse of him on the mount, our doubts are removed. What a change! What a complete and glorious change! What a consoling thought to such weak, defiled, and corruptible beings as we are! Well might Job exclaim, "All the days of my appointed time will I wait, till my change come." But, says one, Job came to that conclusion by considering the reprobation of nature. Much more, then, should we patiently wait till our change come, when we view the transfiguration scene. While this scene opened the eyes of the three as to the nature of their King, and his glorious kingdom beyond the cross, so it is a beacon light to all weary pilgrims. The scene throws new light on all promises of the future. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

5. It teaches what the reward of God's people of all ages will be. Moses' labors and afflictions were humiliating, long and severe, but "he had respect unto the recompense of the reward." Elias had severe labor and fiery trials, but now he is crowned with immortal glory. And while Isaiah 53 gives a humiliating view of Christ's nativity, it also declares that "He shall see of the travail of his soul, and shall be satisfied." Even of Christ it is said, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Well did Christ say, "Ought not Christ to have suffered these things, and to enter into his glory?"

With reference to the reward of God's people Paul says, "Knowing in yourselves that ye have in heaven a better and an enduring substance, cast not away therefore your confidence, which hath great recompense of reward." Ours is the hope of a future reward, but the favored three



had a glimpse of the reality of that hope of reward.

6. It teaches the interest that the heavenly throng take in Christ's work of redeeming fallen humanity. Moses and Elias "spoke to Christ of his decease which he should accomplish at Jerusalem." The atonement on the cross is the central theme of the church of God in all ages. God's creative work is great. And while he rested on the day following his creative work, and set apart said day for sacred purposes, Christ and his people kept sacred the day following the completion of his redemptive work; and in honor to God for this crowning work of redemption, the Psalmist may well say, "This is the day which the Lord hath made; we will rejoice and be glad in it." Psa. 118: 24. And we may truly say, God's people follow the example of Christ and his primitive disciples. They still rejoice and are glad in this holy day of sacred rest.

7. But ere we dismiss our subject let us hear what God has to say to the favored three. "THIS IS MY BELOVED SON: HEAR HIM." "Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." This language implies that *then* they *should* tell it. Having twice heard God's testimony relative to his Son, Peter could truly say, "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which shall not hear that prophet, shall be destroyed from among the people."

#### A LETTER TO A YOUNG CHRISTIAN.

BY A. O. WIEAND.

I AM so glad for your love of the Master and his people and his cause; glad that you take up the work of helping to encourage others (Gal. 6: 2). You must always expect this as part of your mission, according to God's plan of putting us always in the place—if we let him—for which nature has best fitted us. And where is there a higher or more glorious mission? Where a more delicate or more responsible one? Then get ready for it. But how? First of all, get rid of your own burdens, every one. Christ in the garden bore them all. "Surely he hath borne our griefs and carried our sorrows . . . the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53: 4-5). So then, and because he has already borne them, we may cast our burden on the Lord and He will sustain us (Psa. 55: 22, etc.) We may say, with Longfellow, in "The Bridge":

"And my heart was hot and restless  
And my life was full of care,  
And the burden laid upon me  
Seemed greater than I could bear;

"But now it has fallen from me  
And lies buried in the sea;  
And only the sorrow of others  
Throws its shadows over me."

But oh! how impotent we feel, and really are! Our only hope is to be God's instruments—let Him do the work, we being clay. And He takes us in charge just as soon as we take hands off of ourselves, forever and irrevocably—to let Him have His own way with us. Ask Him to help you prepare, and believe it. 1 John 5: 14, 15. Ask Him to help you do, and believe it. Ask Him to send you work, then do it as fast as it comes, by His grace. And God will bless and multiply and magnify your work, and give it wings and scatter seeds of it over the world that you cannot be aware of until the final "harvest home."

You think, "we ought to feel our nothingness to some extent;" but you don't say how far. But then, too, we must feel, with it, our *almightiness* also, or we'll never do much. With God's help we can do the impossible. We ought, indeed, to feel our weakness before God as of ourselves, so that we crucify ourselves, die daily. But then, in Christ, clothed with his righteousness, and wisdom, and power, and sanctification, and redemption, we must feel confident to do marvelous things.

Here I think you fail oftener than anywhere. You think yourself so utterly unworthy and short-coming, and then, looking into others' lives you see them deeper in sin, less zealous, less aspiring and then you are apt to become disheartened with the progress of church work. Now, then, discouragement is the besetting sin of earnest souls. And God can't use a discouraged soul. He selects the hopeful one. When was Jesus discouraged? and He could see to the heart of every sinful man. God is not disheartened with our slow progress in the Christ-life, but ever patient and merciful towards us, forgiving us "seventy times seven" sins a day, if repented of.

As to your question about plain dressing,—I never had any doubts on this question; and as I see more and more deeply into the nature of things, the conviction grows upon me more and more, that this matter of plain, peculiar, and uniform dressing is one of our most vital peculiar doctrines.

1. We stand almost alone on it.
2. It is explicitly commanded.
3. This point is assailed oftener and most violently.
4. Here our own members prove unfaithful oftenest.
5. It binds us together in union and love more than we know or believe.
6. It helps us reach the poor, which popular church pride repels and casts out.
7. It saves our time and money for beautifying the "hidden man of the heart," our true adornment.
8. It helps us to be "all brethren" and not one greater than another.
9. It puts the basis for excellency and prestige upon true, innate worth of character, and not on the clothes we wear. Did you ever stop to think how much people depend upon their clothes to make a favorable impression? And what a false veneer it is!
10. And what most people never think of, or are too fashion-blinded to see, is, that plain dressing is emphatically the most beautiful, and absolutely the only artistic dress. Did ever any artist dream so wildly as to drape his statue or painted figure with ruffles and bustles and puffs? The human form is the most beautiful earthly object conceivable; it has been the artist's dream and delight ever since artists were born, and will be for time to come. But alas, how sadly heartless, modern fashion has deformed it! Only plain dressing displays it.
11. Plain dressing is a very strong armor of protection for purity. "Loud" dressing inflames lust. Plain dressing promotes health and comfort.
12. Depend upon it, the world, as it grows better and wiser, will come to our position. It can not fail, for we stand upon eternal Truth, upon the authority of God's Word. Men and women are already growing towards it. The richest and most sensible women are almost always plain. Think of the dress-reform societies. Savages are fondest of dress and jewelry display. "As women take up benevolent and mission work they invariably shed their finery as if by magic," says Dio Lewis.

Perhaps the safest and surest, and best way to help on this work in our church, would be for some of our most devoted, consecrated and sensible sisters to take the matter under serious thought as to how to improve our dressing as to plainness, simplicity, neatness, health, comfort and attractiveness. If we wish to hold our own or to spread plain dressing we must make it attractive. It is our bounden duty, then, to be neat and tasteful.

Madisonburgh, Ohio.

#### THE GOSPEL POSTURE IN PRAYER IS KNEELING; NOT STANDING ON THE FEET.

BY L. W. TEETER.

SINCE there is a disposition in popular Christendom to stand upon the feet during prayer, instead of bowing upon the knees, we are sometimes asked the question, "Is it according to the Gospel to stand upon the feet during prayer?" Following we give the result of our investigation of the subject.

#### NEW TESTAMENT EXAMPLES OF POSTURE IN PRAYER.

1. Example of Christ. "And he went a little farther, and fell on his face and prayed," etc. Matt. 26: 39. "And he went forward a little, and fell on the ground and prayed," etc. Mark 14: 35. "And he was withdrawn from them about a stone's cast, and kneeled down and prayed." . . . "And when he rose up from prayer," etc. Luke 22: 41, 45.

That the bodily posture of Christ in this instance of prayer, was that of kneeling, is very conclusive. In fact, the kneeling posture is the only one that agrees with the language of the three evangelists cited above. (1) The language of Luke justifies the kneeling posture, in clear terms. (2) Matthew's statement, that Christ "fell on his face," is strictly consistent with the kneeling posture; and to fall on the face, *i. e.*, bring the face near, or even to touch the ground, would be very natural in kneeling, whilst being engaged in very earnest and soul-distressed prayer. (3) The statement of Mark, that Jesus "fell on the ground," is in good harmony with (a) falling "on his face," as Matthew gives it, and, (b) with kneeling, as Luke states it.

2. Example of "Stephen, a man full of faith and the Holy Ghost" "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." Acts 7: 30.

3. Example of Peter, one of the twelve apostles, at the home and bedside of Dorcas. "Peter put them all forth, and kneeled down and prayed," etc. Acts 9: 40.

4. Examples of Paul, the apostle (1) when parting from the elders at Miletus. "And when he had thus spoken, he kneeled down, and prayed with them all." Acts 20: 36. (2) When parting from certain disciples at Tyre. "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed." Acts 21: 5.

#### PAUL ENFORCES THE PRINCIPLE OF PRAYER IN HIS TEACHING, BY ALLUSION TO THE KNEELING POSTURE

1. In his letter to the Romans he teaches them that they should not be judges of each other, but that they are all amenable to Christ, the Judge of all men, and that to him they should pay their devotions now. As his ground testimony, he quotes from the prophet Isaiah, a prophecy now being fulfilled, saying, "For it is written, As I live, saith the Lord, every knee shall bow to me,



and every tongue shall confess to God." Rom. 14: 11.

2. To express his sincere devotions to Christ in behalf of all men, including the Ephesians, he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ." Eph. 3: 14

3. To show the relation of all men to Christ, since his great exaltation above all men, he says to the Philippians, "That at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord," etc. Philpp. 2: 10, 11.

THE KNEELING POSTURE IS THE MOST CONSISTENT WITH ALL THE PRINCIPLES AND TEACHINGS OF THE NEW TESTAMENT SCRIPTURES.

1. The fact that Christ humbled himself, laying aside perfect glory in heaven, and taking upon him a body of human flesh, and assuming the form of a servant, all for man's sake, and knowing that it would not result in any profit to himself, makes it highly appropriate for man, who is to receive all the blessings, to bow to him, kneeling in prayer.

2. It is most consistent with the doctrine of humility and simplicity, as illustrated and taught by Christ. When his disciples were inclined to exaltation, Jesus set a little child in their midst and said, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18: 4. He taught them again, at another time, of the result of self-exaltation and true humility, saying, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23: 12.

THE POSTURE OF STANDING ON THE FEET IN PRAYER NOT WARRANTED BY THE NEW TESTAMENT SCRIPTURES.

The advocates of this posture in prayer generally refer to Mark 11: 25, as a support of it, viz., "When ye stand praying," etc. But a careful investigation of the context shows that the word translated "stand," in that text does not allude to bodily posture. The reader will observe carefully the chief line of thought in the discourse of Jesus at this place. It is this: Jesus is now teaching the disciples to have faith in God. He takes occasion to do it from the circumstance of the cursing of the fig tree, the evening before. As they were now passing near it in the morning, "Peter calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away. And Jesus answering, saith unto them, Have faith in God."

Notice further, that in the next verse Jesus teaches them how *strong* their faith must be in God; and how *firmly* they must be established in that faith,—grounded so deeply as to have no doubt in their hearts. He illustrates that thought as follows: "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." (Verse 23). Notice again that in the next verse (24) Jesus states his general conclusion in reference to all the prayers of the disciples, for *anything they might desire*. He says, "What things soever ye desire, believe that ye receive them, and ye shall have them." The main thought is now completed without verse 25. But now he adds a new thought in verse 25, viz., to *forgive, if they had ought against any one*. Therefore, the most consistent sense of the word "stand" in the text is that of *being in a proper condition to pray acceptably to God; to be grounded and established in their faith in God; without doubt, as explained before*. This thought

of forgiving others when they prayed was evidently added that their prayers might not be hindered, and that God might forgive them.

From this it is clear that, no matter how well grounded or established they might be in faith, when they would pray, if they would fail to forgive men their trespasses, God would not forgive them their trespasses, if they would even pray him to do so.

Again it will be seen that verse 25 does not need the word "stand" in it, to add the new thought,—that of forgiveness. It would have been complete to say like this: "And when ye pray forgive." But now Jesus associates with the thought of forgiveness the thought of being *established in faith, having no doubt; standing fast while they were praying, and looking for an answer from God to their prayers*. He does this by the simple use of the word "stand" (Greek, *stekete*, the form used here).

Following is a number of texts in which is found the same word (*stekete*) having in general the same sense as that in Mark 11: 25, translated "stand;" even the same form of it.

1. 1 Cor. 16: 13. "Watch ye, **STAND** fast in the faith, quit you like men, be strong."

2. Gal. 5: 1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

3. Philpp. 1: 27. "Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye **STAND** fast in one spirit with one mind, striving together for the faith of the Gospel."

4. Philpp. 4: 1. "Therefore my brethren dearly beloved and longed for, my joy and crown, so **STAND** fast in the Lord."

5. 1 Thess. 3: 8 "For now we live, if ye **STAND** fast in the Lord."

6. 2 Thess. 2: 15. "Therefore brethren, **STAND** fast, and hold the traditions which ye have been taught, whether by word or our epistle."

In the preceding six passages the word "stand" is translated from the same Greek word as that from which it is translated in Mark 11: 25. It will be seen that in neither of the foregoing six cases is there the least allusion to the posture of the body. Yet that sense of "stand" in Mark 11: 25 is used by some, in support of the standing posture in prayer. But it can easily be seen upon a comparison of the sense of "stand," in the six cases cited, with the sense of "stand," already explained in Mark 11: 25, that the sense of the latter is the same. Therefore the conclusion is clear, that "stand," in Mark 11: 25, does not allude to bodily posture in prayer. But, on the other hand, it is clear that the sense of "stand," in Mark 11: 25, is to be *fixed, established in faith, standing fast in doctrine*.

THE STANDING POSTURE WAS ASSUMED BY MEN WHOSE PRAYERS WERE REJECTED.

1. When Jesus instructed his disciples how to pray, he also told them what they should not do when they prayed. He says, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." Matt. 6: 5.

2. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, say-

ing, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18: 10-14.

Among the cases here alluded to neither one received the approval of the Lord. It further appears that the standing posture was an appropriate accompaniment with those who exalted themselves. Such examples are therefore not a safe guide for the Christian to imitate in prayer. But some one may say, Was not the publican justified? He was "standing" when he prayed. Notice, Jesus does not justify him fully, but he says he was "justified *rather* than the other," i. e., compared with the proud and selfish Pharisee, the publican's deportment and prayer service was the better. However, no one who is a member of Christ's church would be justified to take the example of a publican,—one outside the church,—as a guide to the proper posture in prayer.

#### CONCLUSION.

*The bowing, or falling posture in worship is used in heaven. It should be so in earth.* John saw "the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power," etc. Now since Jesus has instructed us to pray, "Thy will be done in earth as it is in heaven" (Matt. 6: 10), we should by all means conform to that posture in prayer which is most clearly in harmony with his Word and Spirit, regardless of worldly customs and inclinations.

#### THE SAFE GROUND ARGUMENT.

Kneeling or bowing upon the knees in prayer is never called in question, by good men especially, as an inappropriate, doubtful, immodest or dangerous posture in which to approach God in prayer. Kneeling is the humblest posture one can assume, in which he can at the same time also exercise vocally in prayer. Lying prostrate on the face would be most humble, but in such a posture one could not exercise vocally, hence the kneeling posture in prayer is safe.

Hagerstown, Ind.

#### DUTIES OF CHURCH MEMBERS TOWARDS THEIR ELDERS AND MINISTERS.

BY DAVID SNYDER.

1. It is the will and appointment of the Lord Jesus Christ, the King and Head of his church, that the members behave toward their elders and ministers as his ministers who come in his name, bear his commands, transact his business. They deserve to be treated in every respect in a manner that corresponds with their high and sacred office. In a subordinate sense the elders and ministers are ambassadors for Christ and are to be received and esteemed in a way that corresponds with the authority and glory of him who commissions them. Whoever slights, insults, or neglects them in the discharge of their official duties, disobey, disrespects, and despises their divine Master, and he will keenly resent all the injuries that are offered them. No earthly government will allow its messengers to be rejected and insulted with impunity; much less will the Lord his ministers.

Those members who entertain low thoughts of the elder's office, who speak contemptuously of their elders, who excite a spirit of resistance to their counsels, admonitions and reproofs, who endeavor to lessen that just reverence to which, for their work's sake and on their Master's behalf,



they are entitled, not only despise them, but him that sent them; and for such conduct will incur the great displeasure of Christ. "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Luke 10: 16. The Apostle Paul instructs the Thessalonian brethren in his first epistle, 5: 12, 13, "And we beseech you, brethren, to know them that labor among you and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake, and be at peace among yourselves." Now let us come to particulars. The duty of members towards the elders and ministers in charge includes:

1. Submission to their just and scriptural authority. It is readily admitted that the unscriptural "dominion of the priesthood is the root whence arose the whole system of Papal tyranny; which, springing up like a tree of poison in the garden of the Lord, withered by its shadow and blighted by its influence almost every plant and flower of genuine Christianity." It is a matter of regret as it is of surprise that a jealousy, ceaseless in its inspirations, should exist against the Bishop (I use the term indiscriminately) and be maintained by subordinates in office. There is authority belonging to the elders or bishops (the bishops or overseers are the same as the elders, the former name suggesting the functions of their office, the latter, their age and dignity, personally), "for office without authority is a 'solecism,'—that is, an absurdity." "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." Heb. 13: 7. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account that they may do it with joy, and not with grief." Heb. 13: 17. "They addicted themselves to the ministry of the saints, that ye submit yourselves to such." 1 Cor. 16: 15, 16. These are inspired injunctions and enjoin obedience and submission on members to their elders in charge. We should treat the elders with honor, esteem and love. Paul instructs Timothy, "Let the elders that rule well be counted worthy of double honor." 1 Tim. 5: 17. "Rebuke not an elder, but intreat him as a father." 1 Tim. 5: 1.

"Love is practical. It breathes kind words and lives in kind deeds. Where an elder is properly esteemed and loved there will be the greatest deference for his opinion, the most delicate attention to his comfort, and a scrupulous respect for his character. We know some elders treated as if they deserved nothing but kicks and blows. Oh, we are so rude and uncourteous! Instead of this, on our part, as members, great interest should manifest itself in promoting the elder's happiness and usefulness. When he is sick, visit him; when he is in trouble, sympathize with him; when he is absent from home, take an interest in his and his family's welfare; when he returns, greet him with a smile; at the close of his labors on the Lord's Day, let the deacons and leading members gather round him and not suffer him to retire from the scene of his public labors without the reward of some token of their approbation. If it be only one friendly pressure of the hand, let him see that his prayers and sermons and solicitude render him dear to the hearts of his flock.

Another duty we owe to our elders and ministers is attendance upon their ministrations. This attendance should be constant, not occasional. We give unspeakable pain to our ministers by the irregularity of our visits to the house of God. A little inclemency of weather or the slightest indisposition of body is too likely to render our places vacant.

Another duty is earnest prayer for our elders and ministers; yes, all the members should earnestly pray for their ministers, for the increase of their intellectual attainments, for their spiritual qualifications and ministerial success. We should pray for them in our private approaches to the throne of grace, and when we gather around the family altar, and thus teach our servants and our children to respect and love the ministers of the Gospel. Reasons both numerous and cogent enforce this duty. It is enjoined by divine authority. It is due to the arduous nature of their employment. The ministerial office is no bed of down or of roses, on which the indolent may repose with careless indifference or uninterrupted slumbers. Far, very far from it. Cares of oppressive weights and anxieties, which can be known only by experience, labors of a mental kind, almost too strong and incessant for the powers of mind to sustain, fall to the minister's lot and demand the prayerful sympathy of all the members. And as another claim for the prayers of the membership, we might urge the consideration of their own interest, which is identified with all the minister's efforts. The ministers—I mean the true ministers—are to the members what God makes them and no more; and God is willing to make ministers almost what they ask. A regard for their own spiritual profit, if nothing else, should induce the members to bear their ministers much on their hearts before the throne of grace. Prayer is a means of assisting the minister that is within the reach of every individual member. They who can do nothing more can pray. Let us all pray for the ministers. The sick can pray. The poor can pray. The timid can pray. All can pour their supplications and gratitude and praises into the ear of Jehovah, and entreat him still to encourage the souls of his servants. Prayer, if it be sincere, always increases our affections for its object. Prayer is the best extinguisher of enmity and the best fuel for the flame of love. If the members who occupy their time in heaping blame upon the ministers, would devote that time to prayer for their ministers and themselves, they would have far less reason for censure.

We should encourage our unconverted friends and neighbors to attend our meetings. "Let us go up to the house of the Lord" is an invitation we should often address to the people of the world. To invite those who never hear the Gospel to listen to the joyful sound, is an effort worthy of an angel. Shall sinners invite one another to idleness—to the brothel, the theater, the saloon—and Christians not attempt to draw them to the house of God?

The members should have a most delicate and tender regard for the minister's reputation. The minister's reputation is the lock of his strength, and if once this be sacrificed he is, like Samson, shorn of his hair, a poor, feeble, faltering creature, the pity of his friends and the derision of his enemies. I would not have bad ministers screened nor would I have good ministers maligned. When a preacher of righteousness has stood in the way of sinners and walked in the counsel of the ungodly, he should never again open his lips in the great congregation until his repentance is as public as his sin. But while his reputation is unsullied the members should preserve it with as much care against the tongue of the slanderer as they would his life against the hand of the assassin. The members should be thoroughly alive to the importance of the minister's reputation. They should neither expect him to be perfect nor hunt after his imperfections until they are piled up mountain high, "and then go for him." We should not let the minister's imperfections be the subject of our "corner" conversation. If we talk of his faults in derision, who will speak of

his excellencies with admiration? We should not look at him with suspicion, but repose an honorable confidence in his character. We should not make him an offender for a word. We should not refuse him that charity and candor and judgment which would be granted to every one else. We should not magnify indiscretions into immoralities. We should not exact from him that absolute perfection which in our own case we find to be unattainable.

We should defend him against the groundless attacks of others. We should never hear him spoken of with undeserved reproach without indignantly repelling the shafts of calumny. We should express our firm and dignified displeasure against the wit that would make the minister ridiculous, the scorner that would render him contemptible, and the defamer that would brand him as immoral.

Brethren and sisters, we that are guilty, let us repent, and do our first work, lest we be denied the reward promised to humble faithfulness, of eating of the "tree of life in the paradise of God."

Ashland, Ohio.

### IMPERIAL PHAROAH NOTHING BUT "DRIED FISH."

MODERN irreverence of the "high and mighty" has never been more strikingly illustrated than recently in the custom-house of Cairo, Egypt. We quote from *The Christian Herald*:

"Brugsch Bey, the famous explorer of the tombs of ancient Egypt, who discovered the mummy believed to be that of the Pharaoh who oppressed the Israelites, recently found another mummy, on the coffin of which was the royal cartouche, indicating that the body was that of one of the Pharaohs. He was delighted with his discovery and with great care packed it up for conveyance to Cairo. On arriving at the railroad station he was directed to have his 'luggage' put in the luggage-van. The Bey was concerned about its safety and insisted on its going in the car with him. The officials consented on condition that the fare was paid as for a living passenger. Brugsch Bey accordingly paid Pharaoh's fare, and the mummy went in the passenger coach. At the custom-house of Cairo a new difficulty arose. The custom officers demanded duty. The Bey explained that the package was the mummy of a Pharaoh and that no duty could be levied upon it. The officers were convinced that it might be made dutiable under some category, and they searched their lists for a suitable class. Finally, they decided to charge for it as dried fish, on which a duty is imposed. The Bey scorned to contend about the small charge involved, and the mummy having been weighed and the duty paid, the dead body of Pharaoh entered the capital of Egypt as a package of dried fish. With such contempt did they treat the body of a potentate who in his lifetime doubtless received the homage of all who came into his presence. In his case with startling force were the words of the prophet fulfilled, that the terrible ones shall be despised and shall become as chaff." (Isa. 29: 6).

"MAN's most important duties are always in the present. But the most important influences affecting man are always out of the past or of the future. Man can never act in the light of the present alone. He must be influenced by what has been and what is to be. Yet he can never speak or act in the light of past or future except in the immediate present. The present hour is the central point of man's conduct, but the past and the future are in the circumference of his action. He must take in the sweep of memory and of possibility in order to know what to do now, but now is his only time to do anything."



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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### A PRAYER FOR THE CHILDREN.

SELECTED BY LILLIE LIDAY.

FATHER, guide them, gently guide them,  
In the happy morn of life,  
Keep their spirit's pure and spotless,  
Keep them free from toll and strife;  
Heavenly Father, guide them  
In the early dawn of life.

Father, guide them, gently guide them  
In the burning noon-day heat,  
When the path of life grows weary,  
And bleeding are the tired feet;  
Heavenly Father, lead them  
By the calm, still waters sweet.

Father, guide them, gently guide them  
When the tide of life ebbs low,  
When the trembling footsteps falter,  
And the locks of silver grow,  
Blessed Father, oh, receive them  
Where sorrow none shall know.

### FAMILY WORSHIP AT MR. LYMAN'S.

SELECTED BY MARY STOVER

We gathered after breakfast in the parlor, or sitting-room they call it, for the Lyman's have no best room that is too good for their own daily use. The September morning was just damp enough to warrant the flame of a few kindlings in the grate. Little Mary chose her seat on the floor, between Emily, the hired girl, and the fire. Seven-year-old Ned stood beside his father's chair, with his father's arm around him. The aspect of the circle was not specially solemn, but it was altogether pleasant. An air of anticipation, as if they expected to enjoy the service, was noticeable for its contrast to the uninterested resignation with which children so often go through the formality of family prayers.

"Well, mamma," said Mr. Lyman, after all were in place, "what did we read about yesterday morning?"

"How Christ cleansed the poor leper, and cured the centurion's servant," replied Mrs. Lyman.

"And someone else," interposed little Mary.

"What was that?" said her father.

"About the woman—that was real sick—and when Jesus came in—and took hold of her hand—he made her well—right off—and she got the dinner," was the reply, scann'd off with deliberate earnestness.

"Well, Bessie," said her father, "you may tell us about the leper." And Bessie, a little hesitant because of the company, briefly told, in her own words, what a dreadful disease it was, and how the poor man was healed by the Savior. Then Ned, in his turn, gave the story of the centurion, an officer "who told his soldiers to go just where he had a mind to."

The reading of the last half of the chapter, the eighth of Matthew followed. The children were as attentive as if it were the bed-time story. As he went along, Mr. Lyman explained the harder words and obscurer expressions, bringing out here and there, with little touches of comment, the lesson of the incidents narrated; Mrs. Lyman dropped now and then a suggestion as to meaning or application; Emily and the children interposed whatever questions occurred to them, Mary's sometimes being slightly irrelevant; and Mr. Lyman closed with a little incident of army experience, illustrative of faith in God in times of peril. This was followed by three stanzas of "Sweet Hour of Prayer," Mrs. Lyman leading at the organ, and the children joining heartily in the singing. Then came Mr. Lyman's prayer,—brief and free from much-worn phrases,—reverent and fervent in adoration, but almost conversational in expression, thankful for home mercies, and especially for the Savior, of whose works of love they had just been reading, not forgetting the needy world, but chiefly concerned with family wants. That Emily escaped with such slight injury in her fall the day before; that Johnny might not for a moment forget to be true to the right amid the temptations of his school associations that day; that they were having such a pleasant visit with the friends who had come to see them; that the Blakes, over the way, who had just lost their baby, might find comfort in looking to the Lord, and that this sorrow might win the father from his intemperate life; that the Sunday school passed off so pleasantly the day before,—each formed the subject of petition or thanksgiving. All joined in the Lord's Prayer in closing.

The whole service charmed me by its naturalness, its heartiness, and its freshness. I told Mr. Lyman as much, as we leisurely walked down to the bank that morning, and that it had given me some bits that I should try to work up at home. "But I shall not expect to make it as interesting as you do," I added, "for you evidently have a special knack for it."

"Thank you," he replied, with a smile; "but you are mistaken, I think, if you suppose that I have any more talent in this line than most people. The secret of the 'knack' in this case,—as in many matters, I suspect, where knack gets the credit,—is preparation. When we began housekeeping we fell into the routine of family worship,—a chapter each day, in inexorable order, with a book-mark to keep the place, lest we should forget which chapter we read the previous morning, and a prayer which went the usual round of stereotyped petition. We were not heartless in it by any means, though it seems almost heartless now, as I look back on it and think how much more heart we might have put in it. But as the children grew up to an age when they ought to take some interest in it, I woke with a sort of start one day, to the fact of what a listless, unnutritious exercise it was to them. I saw that Johnny's thoughts were generally somewhere else, and that *amen* brought a welcome release to the body that had not been able to wander with them. One night we talked it over, my wife and I, after we went to bed. It seemed to us that family worship ought to be made more interesting to little folks than it was to us when we were children, and than it had been to our children. And, little by little, we have felt our way into our present method.

First, I determined to see what I could do to make our Scripture reading more interesting. I decided that it was just as well worth while to 'prepare' for the chapter I read at family prayers as for the lesson I taught at Sunday school. At first it seemed impossible to do this seven

times in a week; and for awhile I made floundering work of it, until I hit upon my present practice. I keep my Bible on my desk at the bank, and I find enough snatches of leisure in the busiest day, by looking out for them, even if none of them are more than two minutes long, to familiarize myself with the portion to be read the next morning. Then, as I go to and from my meals, I turn it over in my mind. If there are points that I am not clear upon, I take down my commentary for a few minutes after supper or before breakfast, and pore myself. I keep an eye out during the day for any incident that may illustrate any part of it for the children, or try to recall some fact from my reading or past experience that may serve the same purpose. I am busier than most men, but I have no difficulty, by watching my opportunities, in finding time for all this. And the difference in the relish with which I take up the Bible at family worship, after such preparation, is more than any one can imagine who has not tried it. To have the Word near me, as the reserve topic of thought in the intervals of business, I find a great gain also. It keeps me in just the spiritual atmosphere that I need; and time and again has it happened that the truth in the chapter for the day has come to me in some exigency of temptation, or some opportunity for Christian service, as if God had spoken it for that very hour. I feel as if I could not afford to get along in the old way at all. Besides, if it were not for some such plan as this, I should be apt to let the months slip by with almost no systematic study of the Bible whatever. Mrs. Lyman does much the same thing during the day, as she has opportunity, and she selects beforehand the hymn that we shall sing. Sometimes we sing the tunes the children have learned in Sunday school; but more often the good old church tunes that wear so well and that the children quickly learn to love full as much as the galloping Sunday school music. I wish they were used in Sunday school more than they are."

"Do you read the Bible right through in course?" I asked.

"Oh, no, I should almost think of taking a hotel bill of fare in course at dinner, day by day, until I had finished it. We are reading the gospels in course now; but I shall hardly think it worth while, on the children's account, to go through the epistles in that way. I have thought of taking up the Old Testament history by and by; reading the portions they could grasp, and threading together, what I skip, in a few words of my own, as we go along.

"I find it quickens their interest greatly to question them briefly on what we read the day before, especially to let them put the story into their own words. It is twice as much their own then as it was before. But I guard especially against tiring them with long exercises. We never sing more than two or three stanzas, and never read a whole chapter. Indeed, we pay very little attention to those arbitrary divisions anyway,—as if any one could expect to find the natural stopping places in a story by measuring it off by the yard."

"Nevertheless," I protested, "all this preparation must take a good deal of time, and more than some busy men could find for it, I think."

"It pays to take the time, and it is easier to find it than any one supposes till he tries. I have occasion to go to the grocery to-night; if I have no special topic on my mind as I walk, my thoughts are chasing about in all sorts of idle speculations, without even the advantage of a healthy rest for the brain. It is easy, and better every way, to train them to run on some pleasant but hopeful errand like this. I have concluded that it is little short of irreverence to rush into



the presence of God in prayer without some consideration beforehand of what I am to say to him. While I am dressing in the morning, or hoeing in the garden, or filling the furnace, as the case may be, I run over in my mind the appropriate subjects for thanksgiving and supplication that day. I often say to myself, as I kneel down, 'Now do not let me utter a word that I do not feel.' I dread to get into a rut of phrases, where a prayer may run smoothly with so little heart in it."

Just then we reached the bank, and the conversation closed. But the more I think about it the more it seems to me that Mr. Lyman is nearer right in this matter than most of us.

Bulsar, India.

## MOTHER.

BY D. H. WEAVER.

"Treat me not to leave thee, or to turn from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1:16.

HERE is one of the most beautiful as well as the most lovely pictures in all the story of the Old Testament. Here are a mother-in-law and daughters-in-law with a mother's and daughter's affection, around whom circumstances had entwined a fate that seemed to necessitate a separation for life. Naomi had been a sojourner in the land of Moab ten years or more. She had gone there a "stranger in a strange land." Its people were not her people. Their gods were not hers. For the sake of an earthly sustenance she had severed the ties of kindred. That those who were nearest to her might reap an earthly benefit she tore herself from the endearing scenes of childhood, flung aside the loving associations of youth, and buried in a grave of separation the delightful memories of maidenhood, and turned her back upon all earthly associations save those of her own little family. And now, after her self-exile of ten years, after she had been bereft of husband and sons, and all earthly ties that bind her to that land are broken, save those that bind her to Orpah and Ruth, with a loving heart she once more turns her face toward the land of her nativity. Perhaps there is some one there who will supply her meager wants the few remaining days earth shall claim her existence, then furnish her a grave in her own land. The story of Naomi is but the old picture in the mother's gallery,—but the old story of a mother's sacrifice for her own.

That she may not be a burden to those she loves, that they may enjoy the association of, and be provided for by their own kindred, she is willing to tear herself from their embraces and go back to form anew the associations of days long gone by.

Oh, the depth of a mother's love! Oh, the value of a mother's sacrifice! But how often it is unappreciated! What a revolting spectacle when children's actions tell plainly as words could that the old mother, whose life has been a living, loving sacrifice for them, is no longer wanted. To them she has outlived her usefulness. They cannot help showing their impatience to see her get out of the way. They think she has nothing to live for, and she has become a burden they are anxious to throw off. But we are glad such cases are very much in the minority, and we turn from them in eagerness, and wonder at the depravity of human nature, glad to know there are more grateful hearts, more tender, filial affections, and more loving dispositions.

Oh, that children would show more respect for mother! Common courtesy calls for profound respect from children to parents, but gratitude demands of every child, young or old, the most lov-

ing regards, the most tender care, and the most affectionate compliances with every wish of the mother whose whole life has been a sacrifice for them.

We may, in part, but we never can in full, pay the debt of gratitude we owe to a devoted mother. There is no earthly devotion like that of a mother. There is no sacrifice she will not make, there is no privation she will not endure, there is no inconvenience she will not undergo, no affliction she is not willing to suffer for the sake of her family. While we slept she watched over us; while we played she toiled for us. Children, be kind, be gentle, be affectionate to mother. You can if you will, throw sunshine into her life, you can in part repay her for her toil, privation, and suffering. It ought not to seem a sacrifice to you.

But what you do you will have to do quickly. There is no time for procrastination. Those lines that are beginning to mark her cheeks and brow, those silver threads that are beginning to streak her hair, are all messengers to tell you that you will not have long time to show your gratitude to mother. When she is gone, regrets will ill supply the place of gratitude. Flowers on her coffin and tears shed over her grave will be poor returns for the loving sacrifice she has made for you.

Shall I tell you how you can best fill her life with sunshine and her heart with joy? Then I will say, By filling your own life with the light of Jesus and your own heart with the love of God. If she has gone over the river, then the best tribute to her memory will be your life consecrated to the cause of Christianity.

Mother has always been your best friend. In infancy she kissed the hurt place well and rocked you into unconsciousness of all your griefs. In youth she was balm to all your wounded feelings, and it was she that unraveled the tangled thread of all your vexations. It was her hand that guided you over the pitfalls of sin and staid you from the snares of vice. No fonder memories come back to me, in hours of silent reflection, than the loving caresses of my dear mother, and if heaven held no other attractions and offered no other inducements, it were worth a life of service here, only once more to meet and embrace my mother.

If there is one earthly affection that never dies, it is that of a mother, and if there is one memory that defies time and space, it is the scenes of childhood, associated with home and mother. To the wanderer of earth it is the beacon of recollection, and whether traversing the frozen snows of Lapland or the burning sands of the Sahara, whether exploring the Alhambra or penetrating the African jungle, in moments of solitary reflection there must come to him, floating upon the wings of memory, the fond recollection of home and mother, making a resting place for the weary mind, as the olive tree to Noah's dove, drawing it away from the desolating scenes of his surroundings, and directing it towards his eternal goal, a home in heaven.

John Randolph said the only thing that prevented him from becoming an atheist was the early recollections of his devoted mother when she took his little hands in hers and taught him to say, "Our Father in heaven." All honor to the Christian mother.

Let us turn the other side of the picture. Two young women, brides they were of a few days, or years at most, were doomed to don the widow's weeds and mourn for lost husbands. They had taken the vows of constancy to their husbands, promised to share their sorrows and joys, to walk side by side with them through life, and, no doubt, through their short wedded life they kept their vows sacredly. But now they are released

from all the promises they had made to their husbands. They are free to return to their own people, to again take their place in their own families, and claim the protection of their own kindred. But the love they had plighted to their departed husbands is not dead. It is of that immortal quality that never dies. Death has no power to cool its ardor. Though the object of its adoration has taken his departure forever, it still seeks to bestow its devotion upon the nearest to its love, by the ties of nature,—the mother.

Naomi, though penniless, is determined to go back to the land of her birth. The hour of departing is at hand. For their earthly interest it is best they part,—best that Orpah and Ruth go back to their own kindred, Naomi to her own people. But that deathless love clings to the object nearest its affection. Through the pleadings of Naomi, Orpah turns back, but Ruth, the emblem of constancy, the criterion of all filial affection, with unswerving devotion, clings to Naomi and cries out, "Treat me not to leave thee or turn from following after thee," etc.

History fails to record another instance of filial devotion to eclipse this. The story of Ruth has been recorded in the Bible, that it may find its way down through the ages, to the end of time, and be read by, or told to, millions yet unborn, as the one pathetic story of Old Testament History.

Christ is represented as the bridegroom of the church. We have only to look a little farther, just beyond the marriage supper of the Lamb, to see him the husband of his bride, the church. Will we be as faithful to his memory, and as devoted to his cause, as Ruth was faithful to the memory of her departed husband, and devoted to his interests? The church may represent our spiritual mother. Will we be as faithful in our obligations and duties to her, as Ruth was to her mother-in-law?

Sinner, have you decided to make the same resolve Ruth made? Then delay no longer. Time is carrying you by its ever-onward flow. The billows of eternity's ocean are rolling up at your feet. The breakers will soon be flinging their white spray over you, but you cannot stop. Naomi has set her face toward the Holy City. You must make haste to follow like Ruth, or, like Orpah, be left behind.

Longmont, Colo.

## The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's Church, and advocates the form of doctrine taught in the New Testament and stands in a relation to apostolic and primitive Christianity.

It recognizes the plain command, as the only infallible rule of faith and conduct, and maintains that Faith in Jesus Christ, Baptism, and the Lord's Supper are the only means of grace, and that the Holy Spirit is the source of all spiritual gifts, and that the Church is the body of Christ, and that the Kingdom of God is the Kingdom of the Living.

It is a free and independent paper, and is not connected with any political party, and is not controlled by any individual or corporation.

It is published weekly, except on Sundays and public holidays, and is sent free of charge to all subscribers, and is also sent free of charge to all members of the Church.

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## The Gospel Messenger.

A Weekly Paper for the Christian Worker.

The Brethren's Publishing Co.

D. L. MILLER, Mount Morris, Ill., } Editors.  
H. B. BRUMBAUGH, Huntingdon, Pa., }  
J. H. MOORE, } Office Editor.  
JOSEPH AMICK, } Business Manager.

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Enoch Eby, Daniel Hays, W. R. Deeter.

Communications for publication should be legibly written with blue ink on one side of the paper. Do not attempt to interline or to use double space; most ought to accept this.

Anonymous communications will not be published.

Do not mix personal matters with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but we do not expect you to attend to our correspondence.

The Messenger is printed each week at all churches. It is sold by the carrier or sent by mail. The price must be paid in advance to the publisher. It is sold by the carrier or sent by mail. The price must be paid in advance to the publisher.

Do not send any personal checks or drafts on interior banks, unless you are sure they will be cashed. Do not send any money by mail.

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BRO. J. O. BEARM, of Lowry, Va., has been selected by the General Mission Board, to engage in missionary work in Florida. He enters upon his work sometime during the coming fall.

BRO. J. E. YOUNG recently closed a series of meetings in the South Waterloo church, Iowa, with eight accessions. The congregation seems to be greatly encouraged; its numbers near 300 members.

BRO. H. O. EARLY writes us that his time for holding series of meetings is fully engaged for the next twelve months, and that it will not be convenient for him to confer with churches in regard to further arrangements.

THE Pleasant Valley church, Va., numbers three hundred and eighty-eight members, four having been added since the District Meeting. The members conduct five regular Sunday schools, and seem to be thoroughly alive to the work entrusted to them.

To talk to one of his short-comings is to help him to overcome them and assist in making him better, but to talk to others about his faults is to do him a great injustice, and may be the means of destroying him. God never intended Christians to do that kind of work.

BRO M. M. SHEERICK writes that one was received into the church by baptism at Cedar Rapids, Iowa, Saturday, July 6 and that on the evening of the same day a very enjoyable feast was held at the Dry Creek church in the country. The meeting was largely attended.

ONE of our earnest mothers in the South says, "If Bro. Baileigh's 'Glimpses of Jesus' had been placed in my hands, in the beginning of my maternal life, I believe my sons and daughters would now be the better for it." It will do any parent good to study this excellent book. Price, \$1.00

THIS seems to be the grasshopper year in parts of the country, at least. In some sections of Indiana, Colorado and other States, the grasshoppers are moving in great bodies and destroying every green thing before them. In places whole fields of hay have been destroyed. The damage done to growing crops is immense.

THERE are a few members living near Rome, Ga., some at Atlanta, two at Thomasville and a few in other parts of the State. Bro. Luther Petry preaches regularly at Rome, and also at other points. Aside from that, very little preaching by our people is done in that part of the South. We ought to have a few good missionaries in every State in the South.

BRO J. O. LAHMAN has just returned from his mission to Richland County, Wisconsin. His going direct from the Annual Meeting to North Dakota, in response to the request of the General Mission Board, had delayed his trip to Wisconsin a few weeks. He reports a pleasant visit among the members, though it had been sixteen years since he visited the place last.

The statement is made by the "First Day Adventists" that Eld. D. M. Canright, the author of "Adventism Refuted in a Nutshell," although renouncing the "Seventh Day Adventists," is still holding to the "First Day Adventists." Is it true that Eld. Canright is still an Adventist?

E. L. SMITH.

Eld. D. M. Canright is now connected with the Baptist church, and is preaching for them. In his excellent book, which ought to be widely read, this charge, with many others, is ably refuted. The work may be ordered from this office. Price, \$1.00.

THE first of July a good law went into effect in Illinois, requiring that all barber shops in the State should be closed on Sundays. This is another step in the right direction and will give the barbers an opportunity to enjoy one day's rest each week.

THE churches that are not arranging for a series of meetings the coming fall are making a mistake. By all means prepare for sowing the good seed and gathering in the harvest. Then do not depend too much on the evangelists that have been at that kind of work for years. They have their hands full. There are scores of other ministers who can do just as good work. Perhaps some of your home ministers will serve your purpose, especially if they receive the needed encouragement.

We are in receipt of letters from some of the brethren since their arrival in Europe. They report a voyage with varied experiences, but were all in good health and full of hope. Brethren Miller and Fercken were the only ones who did not suffer with seasickness. In next issue Bro. H. B. Brumbaugh will commence his series of letters from the lands beyond the sea. All those wishing to write him should address him at "London, England, Indgate Circus, care of Thos. Cook and Sons." His mail will be forwarded to him from London.

BRO. D. A. SHIRK, of Herington, Kans., writes this sad news:

"Our community was called upon to pay their last respects to Bro. and sister Hope's little daughter, Esther, who died suddenly June 30. Also sister Hope's father, J. C. Nettson, died July 1. Sister Hope desires the prayers of God's people for herself, family, and Bro. Christian Hope (who has gone to Europe) in their bereavement. Little Esther was a bright gem in the family circle."

We deeply sympathize with our brother, sister, and their family in this very sad bereavement. It is made additionally sad on account of Bro. Hope's absence in Denmark. When loved ones separate, even for a short time only, they have no assurance of meeting again in this world, but to the faithful and trusting there is a coming meeting where kindred and friends can meet to part no more.

## SECRET SOCIETIES.

THERE are several reasons why a Christian should not be unequally yoked together with unbelievers, and even others, in secret societies, such as Freemasons, Odd Fellows, etc.

These institutions are not founded on strictly Gospel principles. They require neither the faith nor the practice of the Gospel. One can be a member of either organization without even believing in the Founder of Christianity. We do not mean to say that there is no good in the institutions, but we do wish to affirm that the conduct required of the members of these societies is not what the Scriptures demand upon the part of those who are to inherit eternal life. It is therefore not safe, nor is it even proper, that a Christian should be connected with such societies. His regular association, in an organization, with men whose belief and practice are not necessarily controlled by the teachings of Christ and the apostles, must prove a positive injury to his spiritual condition.

Since these societies are not of themselves Christian bodies, it follows that all the money spent to support them, by professing Christians, is robbing the church of Jesus Christ of that much aid, which could be otherwise placed to a much better use. Every dollar spent by professing Christians to support the lodge, is just

FAITH in Christ is sure to accept what Christ has taught.

ALL orders for the Fall Report are now filled. We can still fill other orders. Price, 25 cents, or \$2.50 per dozen.

Do not fail to read the poem in this issue, headed, "The Preacher's Vacation." It contains an important lesson.

BRO J. J. YODER, of Conway, Kans., has located at Monitor, same State, and should be addressed accordingly.

WRITING from Moore's Store, Va., Bro. D. P. Wine says that since his last report six have united with the church by baptism at that place.

A SPECIAL District Meeting is to be held in Forest Park, Ottawa, Kans., Aug. 16, for the purpose of making arrangements for the Annual Meeting of 1896

BRO H. FORNEY of Milford, Ind., has his heart set on the Australian mission field, and hopes to some day be able to preach the pure Gospel in that far-away island.

ARE any of our readers preparing some interesting matter for the Almanac for 1896? We hope to have the assistance of many in collecting that which will make the publication valuable to all of our patrons.

HERE is a good answer. Dr. A. T. Pierson was asked, "Can a person belonging to a secret society be a consistent Christian?" He said in reply: "Jesus Christ satisfied me so well that I want nothing else."

WRITING from the Green Tree church, Pa., Bro. Jacob Z. Gottwals says that our young brother, Jay G. Francis, of that place, was recently installed into the ministry. The charge was given by Bro. J. P. Hetrick.

BRO. JOHN HECKMAN writes that the members of the Pine Creek church, Ill., had a good meeting July 4. At the close of the service a collection was taken up and will be turned for the General Missionary Committee.

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that much taken from the support of Christianity. It is not right, nor is it even wise, to thus rob the churches in order to maintain societies that can not do the work entrusted to the Christian church.

The time required to attend the lodge meetings, and to perform the duties otherwise pertaining to secret societies, should be spent in the interest of Christianity. Men will neglect prayer meetings and regular religious services, but will not, if they can possibly avoid it, absent themselves from the lodge. It is not just that Christians should deprive the church and their families of their time and thus give it to other institutions which are in no manner helpful to the cause of Christ.

The church of Christ needs the influence of all her members. Every member has an influence more or less. For Christian men to unite with secret societies is to throw just that much influence on the side of the lodge and withdraw it from the church.

These are some of the reasons why professing Christians should not attach themselves to secret organizations. The church is in need of the money that her members can spare for charitable purposes. Her work requires their spare time, and most assuredly she should have the entire support of all their influence. If all the money, time, talent and influence that are now employed in support of secret societies by those who are members of the different churches, could be withdrawn and given solely to the cause of Christianity, the churches would at once experience a revival in their work never before enjoyed.

If secret societies must exist, let them be sustained alone by those who are not members of any of the churches. As it is, these societies are simply draining the churches of her money and men, and in course of time will so weaken them that the churches will find it difficult to exist at all, unless they are to be supported almost wholly by the women. The Brethren have acted wisely in taking a stand against all secret societies, and making membership in them a test of fellowship. We should continue to hold fast to this doctrine, and maintain it on every hand. We can not afford to have our members unequally yoked together with members of secret organizations when there are so many reasons for standing aloof from them.

J. H. M.

#### THE FOURTH.

THE Fourth of July is past with all of its joys and sorrows. We say sorrows, because a few hundred people on that day were maimed for life, a thousand or more met with accidents less serious, while a number lost their lives. The day is kept in memory of an event that has proved a blessing to the world as well as a blessing to Christianity. It was on that day, one hundred and nineteen years ago, that this nation of religious liberty was born, and has since demonstrated to mankind that people are capable of ruling themselves.

Our free country has become the home of the oppressed of every land, and is now exerting an influence in the world that will likely lead to almost universal religious liberties in the various kingdoms of the earth. Had it not been for the United States there is no telling what might have been the condition of the world to-day. It is therefore but fitting that the Fourth of July

should be a commemorative day, kept in honor of the important event, the memory of which it is designed to perpetuate.

But it is to be regretted that the day is becoming greatly abused. It seems to have lost its impressiveness and has been given over to war-like demonstrations, well calculated to instill the spirit of war into the minds of the youth of the land. Instead of the people assembling to worship God, as they should, and thank him for the liberties they now enjoy, they spend their time and money to satisfy that which is unbecoming a grateful people.

It is further to be regretted that religious people do not lend their influence against all of these war-like demonstrations. This is a period of peace, and ours should forever be the land of peace, as it now is the home of the free, and it is, therefore, but becoming that everything that is done on a day, so pre-eminently important, should be in the interest of a higher order of civilization and religious culture.

J. H. M.

#### SOMETHING FOR SISTERS TO DO.

WE want for publication a number of short, well-written letters from the sisters, in answer to this question:

How can the sisters arrange their household duties so as to get the most spiritual enjoyment from Sunday privileges?

None of these letters must contain over two hundred words, and should be written with pen and ink, on one side of the paper only, and be accompanied by the writer's name and address. The letters must reach our desk not later than August 1, so that they can appear in one issue shortly afterwards. Sisters, here is a chance for a number of you to say something that will do good. Let us have your very best thoughts. We want these letters short and to the point.

#### WINE FOR THE STOMACH'S SAKE.

Will you please explain through the MESSENGER how I am to understand, and what is the meaning of 1 Tim. 5:23,—“Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities?”

I was once merely a teetotaler, but now I am in the church and am very much against the use of liquor and strong drinks, but I am often opposed by others as being wrong. They uphold liquors as being a good thing when used moderately. I want to know if we, as followers of Jesus Christ, have a right to advocate the use of liquors, or do we think a true follower of Christ will advocate liquors as a good thing? And have we the right, as Christian people, to sign our names in order that saloon-keepers may secure license to sell the deadly poison?

Now I am taught in the good Book to abstain from all appearances of evil, and to keep my body a fit temple for the indwelling of Christ. How can I,—if I would do as my opponent says,—drink a little wine for my stomach's sake?

M. M.

In the verse named, Paul wrote Timothy, a young elder of promise, to “Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.” From this we would infer that Timothy was not only in ill health, but was also a total abstainer from the use of wine for any purpose. Probably his only drink was water,—a good example for any man to follow,—and the condition of his stomach was such as to render a little wine, as medicine, advisable. In the country where the young elder at that time lived the water is not considered healthful, and into some stomachs can not be taken with any comfort whatever. Timothy doubtless was suffering from the use of this water, and was disposed to continue to suffer rather

than to sacrifice what he considered principle. It was therefore no more than natural that Paul, his spiritual father, should give him a little medicinal advice, in order that his body might be kept in a better condition for the great work intrusted to him. In this instance Paul did not recommend wine as a beverage, but as a medicine, and only a “little” of it at that, and then only for the stomach's sake of an afflicted person. The wine recommended was probably light wine, containing only a small per cent of alcohol. There is nothing in this Scripture to justify the use of wine as a beverage.

Our brother is right in taking a firm stand against the use of intoxicants of every grade. We would that all of our people could be induced to set their faces like steel against this, the greatest evil of our land.

But under no circumstances should a brother sign a petition for a request to grant a license. We do not believe any Christian can sign such a petition, and in most congregations in our Brotherhood such an act would be made a test of fellowship, and should be so regarded in all the churches. This is one of the questions on which we dare give no uncertain sound.

Concerning our brother drinking a little wine for his stomach's sake, we have this to say: No man can claim Gospel authority for drinking wine when there is nothing the matter with his stomach. In Paul's day a little wine may have been the best known remedy for a weak stomach, but in this age our physicians know of remedies far better than any of the wines now sold in the markets. Let our brother, and all others of like convictions, adhere to their total abstinence habits, and if they need medicine go to some physician who can prescribe something superior to the adulterated wines of to-day. We have no Paul here to prescribe a little wine for the disordered stomach of an over-worked preacher, and if he were here, we are sure that he would not recommend that now in common use by those who drink only to gratify a depraved appetite.

J. H. M.

#### HOW TO RAISE POLITE CHILDREN.

In the *Rural New Yorker* Aunt Rachel tells the secret of raising polite children. The lesson deserves the attention of all parents. We commend it to every thoughtful father and mother:

A short time since, writes Aunt Hannah, I visited at a house where the family consisted of grandparents, parent and several small children.

I was struck with the uncommonly quiet and orderly behavior of the latter. They were quietly busy without being boisterous. They did not interrupt their parents while they were talking, and if they were spoken to about their deportment they at once gave heed to what was said. The visitor's handbags remained unmolested, nor were their wraps tried on, as is often the case. It was a continual pleasure to see the youngsters' amiable activity.

In thinking of the subject afterwards, I concluded that the children were so well-bred because they were always spoken to gently and kindly by their parents. It was said that the old grandfather, nearing eighty years of age, had never been known to speak harshly to or to scold one of the grandchildren whom he loved. If he spoke to them they were respectful and obedient; they were treated as ladies and gentlemen and behaved as such. The kind word and the reward for it went together. Why can not all parents see the matter in this light and act accordingly?



## SELECTED NOTES.

—No preaching is effective that does not move men to action, and men will not move without feeling, no matter how much they are enlightened. To save the people, therefore, preaching must be directed to their hearts as well as to their heads.

—The pope is deploring the fact that the contributions known as "Peter's Pence" are decreasing in amount from year to year. His infallibility desires consultation as to methods for increasing the influx of this important part of the papal revenue.

—Dr. Hufeland, the celebrated physician, is reported to have said, "It is bad that people have to cough when something wrong gets into the throat; but if they had to cough for every wrong thing that comes out of the throat, there would be no end of coughing."

—According to the report of the War Department, seventy-seven per cent of the young men drafted into the Russian army can neither read nor write. It is said that only two out of a hundred women in that country can read and write. Russia is clearly the most illiterate country in the world.

—The hands of female mummies found in the tombs of Egypt are literally covered with rings, in many instances there being from two to six on every finger. In some cases these ornaments are composed wholly of gold, but in others, which probably represent all that is left of some poor man's wife or daughter, the rings are brass, glass or pottery ware.

—Ambition to excel as a preacher is fully justified. But if the ambition to excel is mixed with a desire to shine as a star, the preacher is tempted to "switch off" in the wrong direction and to give his time to study that does not edify. The preacher's business is to give himself to the study of the Gospel. Only by so doing can he make of himself "a workman that needeth not to be ashamed."

—It is a deplorable fact that the nations that lead the world in the consumption of alcoholic liquors are the three Protestant nations, Germany, Great Britain and the United States. Germany heads the list with a consumption of thirty-three gallons per head. Great Britain follows with thirty; and the United States ranks next with sixteen gallons per head. How powerfully it must tend to counteract the teachings of our foreign missionaries, when those whom they try to save know that the nations most under the influence of Christianity send out the most liquor to ruin the bodies and souls of men. Bishop Foster says there are 240,000 *Christian saloons* in the United States, because it is by consent of the Christian churches that they exist.

—The so-called sky-scraper of Chicago, of which so much has been made because of its attaining a height of perhaps 210 feet, was anticipated 2,250 years before Christ, at Babylon, in Babylonia, by a temple constructed as a tower of solid masonry in eight stages, of which the topmost was the shrine, used also as an observatory. The top story of this marvellous structure was 80 feet long by 70 feet broad, and 50 feet high. The top of the seventh story, which formed the base of the topmost structure, was 250 feet above the foundation, making an elevation of 300 feet for the whole structure. It was from such temple shrines, lifted from 200 to 300 feet into the air, that the originators of astronomical science studied the nightly sky. And it was probably to this class of the learned that the "wise men," who came to see the infant Jesus, belonged.

—When a man says, "Business is business and charity is charity," the chances are that he has a very short list of charitable objects, and seldom opens his hand for their relief. The boast of adherence to business principle, and the hint of good deeds, are but subterfuges to cover up a stingy disposition.

—The following, clipped from the *Christian Advocate*, contains a hint worthy of attention: "A few weeks ago we enjoyed the hospitality of one of the pleasantest country homes in Middle Tennessee. Among the guests were a venerable couple whose ages are not far below the line of threescore and ten. It was a source of unmixed delight to us to notice the dignified deference which the husband showed to the wife, and the exquisite courtesy with which she received his attentions. If they had been lovers of twenty-one they could not have been more courteous to one another. Nor was there anything strained or exaggerated in their politeness. It was as simple, as quiet, as moderate as the best breeding could make it. Is there anything more beautiful in this disordered world than such a sight?"

—The school war still continues in Manitoba. The history of the case in brief is as follows: Before 1890 each denomination had its own schools. These schools were found to be inefficient and the government of Manitoba established public schools like ours. The Roman Catholics made a great ado, and succeeded in getting their case before the Dominion Parliament. That body suggests to the government of Manitoba the propriety of a return to the old method of parochial schools supported by public funds. This suggestion the government of Manitoba has refused to carry out. Manitoba has a population of about 200,000, of which number it is reported only one-tenth are Roman Catholics, who have the same rights as in our country to establish their own schools. Rome tries to control the school system of every country, and when she fails, at once calls for a division of the public school funds.

—The Jewish colonies in Argentina are making remarkable progress towards independence, and such a large measure of success—financial, social and agricultural—as will prove once for all to the world that the poor and oppressed of our Russian brethren only need opportunity to thrive as agriculturists and benefit the world as well as themselves. The crop of wheat, which, last year, at the same period, was spread over about 17,500 acres, extends this year over 58,000 acres; and, notwithstanding the continued fall in the price of wheat, the produce is valued at about £60,000. The colonists are, in addition to this acreage, working some thousands of acres, which they are sowing with maize. In spite of the difficulties under which the colonists still labor—the fact, for instance, that having no mills, they have to buy flour at double the ridiculously low price they obtain for their wheat—they are gradually extinguishing their indebtedness to the Association. It is believed that in a period of not more than twelve years each colonist will be able to entirely discharge his liabilities for land, money grants, etc., and will become absolute proprietor of his land, free from all debt. The Direction of the Association at Buenos Ayres hope soon to get over the milling difficulty above alluded to, which would be a great gain in many ways to the colonists. Great progress is being made, with the assistance of the Alliance Israelite, in the establishment of schools. On the whole, the annual report of the Association shows how eminently adapted are our Russian co-religionists to become successful agricultural colonists.—*Jewish World*.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

## Notes from the Second District of West Virginia.

Our Sunday school at the Antioch church meets every Sunday morning. Two of our young brethren are Superintendents and a fair number attenders. But still there is room for others and some old folks are not as attentive as they should be. Eld. John Friedly, from Ritchie County, W. Va., paid us a visit in May and preached twice for us. We were all glad to have him with us. He is quite old, but enjoys good health and can get around quite well. He is one of the old fathers in Israel, a strong advocate of primitive Christianity. We look for him again this fall. You are welcome, Bro. John, and we hail your coming with joy.

Last Sunday (June 23), at one of our outside appointments, the writer preached to a crowded house of attentive hearers on the subject of baptism. After preaching, while instructing an applicant for membership, I made the following remarks: "The Brethren in Annual Council have thought it good to advise all members to quit the use of tobacco in case they use it. Money had better be spent in missionary work." After dismissing the assembly a man said: "All you said was right, except what you said on tobacco. When I get up in the morning and have no tobacco, then I'm cross and I would go twenty miles for tobacco." "Is it not a pity that such is the case? A man will go twenty miles for tobacco and can't go three miles to church. May the time come, and soon, too, when we shall have less for tobacco and more for missions."

We have had one of the severest droughts for the time of year that we have ever seen. Some of our neighbors are plowing up their meadows and drilling them in corn to make feed for stock. The good Lord has been giving us some good rain recently and things are looking quite different. Vegetation is doing well at this writing.

Some of the secret societies are making a very strong effort here to increase their numbers. How strange it is that men will offer themselves to be caught in such snares, and spend their time and talents, as well as means, to advocate such a cause. Stop and think how much is given for secret orders. How much for missionary work? *How much FOR CHRIST? "What think ye?"* "For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." Eccl. 12: 14. Z. ANNON.

Thornton, W. Va., June 30.

## From the Tuscarawas Church, Ohio.

We are gliding along smoothly in love and union, putting forth our best efforts to advance the cause of our blessed Master in this our field of labor. We, to some degree, enjoy the pleasantness the Psalmist of old experienced as set forth in the following language that the Psalmist made use of: "Behold, how good and pleasant it is for brethren to dwell together in unity." On Sunday, June 9, we were made to rejoice to see one more precious soul give his heart to God. We are confident there are others near the kingdom.

June 22 our Communion meeting occurred. The weather was fine and the attendance large. We cannot remember of attending a meeting of the kind anywhere, of a more solemn nature. Surely God's Spirit was with us. The order was



excellent and good attention was given to the preaching of the Word. Eld. Edward Loomis officiated. On Sunday morning by nine o'clock a large congregation convened. Brethren S. B. Stuckey, Charles Kinsley, Noah Longanecker, Samuel Sprinkle, D. J. Yutzey, Samuel Friend and Edward Hang addressed the congregation upon Sunday school work. Many grand thoughts were brought out. Not a few eyes were filled with tears while the brethren so feelingly and eloquently spoke forth the sentiments of their hearts, which, we believe, were filled with the Spirit of Christ.

After the Sunday school services were completed Bro. Loomis delivered a most excellent sermon. His remarks were directed more especially to the old fathers and mothers in Israel. Sceldom do we see, at a meeting, so many present whose heads are silvered over with gray, as were seen at this meeting. God bless the old soldiers and give them a happy end! The influence of this meeting will tell wonders in time to come. May we all be found faithful and at last meet in heaven!

REUBEN SHROYER.

Pierce, Ohio.

From Middletown, Ind.

THE Upper Fall Creek church met in regular quarterly council June 22, with much business to attend to. Eld. Lewis W. Teeter, of Hagers-town, Ind., was with us and gave us some encouraging talks which we all appreciated very much. We are glad to have such brethren come to us. A sister who had wandered away, came back to the church. The church decided to call two brethren to the ministry, and the lot fell on brethren L. L. Teeter and Joseph, son of Eld. D. F. Hoover. Bro. Teeter was duly installed. Bro. Hoover was not present, but we hope he will accept the call and be installed in the near future. May the Lord abundantly bless them, that they may be the means of doing much good!

The church decided to hold their fall Communion Oct. 25, at 10:30 A. M. The meeting closed with much sadness to the members upon learning that our respected brother, L. L. Teeter, who had just been called to the ministry, asked for a letter of membership, as he changes location to the Buck Creek congregation. What is our loss is their gain.

Our Sunday school is progressing nicely. We use the *Brethren's Quarterly*. We think it the best. We have just introduced the Brethren's Sunday School Song Book. It contains excellent music. We would advise all our Sunday schools to try them. Sunday, June 23, was our regular meeting and just as the hour for preaching came, Bro. H. C. Longanecker, of Anderson, came in and preached us an able sermon on missionary work. He also preached Sunday night from Isa. 40:22. We much appreciate such sermons. Come again.

H. L. FADELY.

Honey Creek, Ind.

From Elk Lick, Pa.

By request of the committee that was appointed by Annual Meeting to work with the churches of Western Pennsylvania, we consented to take charge of the church at Elk Lick, and we moved our family here Nov. 1, 1894, and since that time we have been trying to labor with them, both publicly and privately, to restore union and love, and to lovingly persuade them to return to the long-cherished Gospel principles of simplicity, plainness and non-conformity of life and apparel; and while we met with considerable encouragement in our work, many seemed undecided, so much so that it was feared that we might be greatly crippled in our labors of bringing many

into the church that might long since have been saved if the church had been in proper working order.

June 16 we began a series of meetings. Bro. Jos. A. Long, of York, Pa., did the preaching. The meeting continued until the 30th. Bro. Long wielded the Sword of the Spirit with great power. Four were added by baptism and there was a general work of reconstruction among the brethren and sisters. It was not brought about by any excitement, but our dear brother showed to us by unanswerable argument that our hands were tied and we never could convert our children and our friends while we, who profess to be the followers of the meek and lowly Lamb of God, were decorating our bodies after the foolish fashions of the world. Some of our dear sisters who started into the meetings with their hats on, laid them aside and came with their prayer-coverings. Others said, "We see our mistake and we are going to change." May the Lord help them all to keep their vows!

We are greatly encouraged and humbly pray that the time may speedily come when the Elk Lick church may be a model church, "showing all good fidelity; that we may adorn the doctrine of God our Savior in all things." Titus 2:10.

W. A. GAUNT.

Elk Lick, Pa., July 1.

From Georgia.

As friends of long years are kindly sending me the *MESSENGER*, I desire to thank them, and to say how much I enjoy their weekly visits. The Annual Meeting notes were so vividly and pleasantly written, and so great a range of moral and social themes were covered that all who read them feel much interested. The last number, July 2, spoke of the South as a probable coming field of effort for the Brethren, and any desiring true information in regard to this region, can communicate with Luther Petry, Means Street, Atlanta, Ga.; Matthias Nead or Peter Reed, Limestone, Washington Co., Tenn., members and ministers of the Brethren church. Friend Petry has, for the past two years, been preaching regularly once a month to a few brethren and one sister, near Rome, Ga. Any one wishing to correspond with those who have settled there, can address Daniel D. Arnold, Rome, Ga., or Edmund Bashor, Wilkins, Floyd Co., Ga.

The *MESSENGERS* sent me are read by a circle of friends near Smyrna, Ga., and all are pleased and approve of the social and other features advocated. Many are realizing that the Gospel is really and truly a message of peace, good-will and universal fraternity. We are following with much interest your traveling and missionary brethren, D. L. Miller, Fercken, and others, and eagerly look for the letters they will write for the *MESSENGER*. Depressed as times are all over our land, we feel that good, moral, industrious people can and will give tone and hope to Christian hearts, and that the blessings of our common Father and of Mother Earth will never fail nor forsake those who faithfully and humbly put their trust in them.

T. F. JEFFRIES.

Smyrna, Cobb Co., Ga.

From Turkey Creek Church, Okla.

Our elder, W. B. Sell, came to us June 14, to be present at our quarterly council, which was held on the 15th, and we then had meetings until the 23rd. On the 22nd we had a love feast, which was indeed a feast to the soul. Bro. Sell delivered eleven soul-cheering sermons. He did not shun to declare the whole counsel of God. He preached a number of doctrinal sermons, which seemingly stirred up some. We had a fair

attendance, considering the dark nights. We also had the very best of order.

We held our meetings in a tent, in friend Snyder's grove. There were no additions by baptism, but we think that good impressions were made. During the meetings five letters of membership were handed in. From here Bro. Sell went fourteen miles east to where Bro. A. K. Sell (his son) and other members live, and held a week's meetings with them, which were well attended and good interest was manifested. The meetings closed last night.

MARGARET E. ANGLEMYER.

New Ponca, Okla., July 1.

From Ryot, Pa.

JUNE 8 the members of the Dunning's Creek church met in regular quarterly council at the Holsinger church. The meeting was well attended. Bro. Hiram Musselman and Bro. David Hilderbrand were with us, for the purpose of ordaining an elder, Bro. J. B. Miller. The scene was new to a good many present. All the business that came before the meeting was disposed of in a Christian-like manner.

We also had meeting on Friday night, Saturday night, and three appointments on Sunday. We have two Sunday schools in our congregation,—one at the Point church, with Bro. George Miller, Superintendent, and one at the Holsinger church, with Bro. O. S. Carle, Superintendent. We have church every two weeks at the Holsinger church, and every two weeks at the Point church, and every four weeks at the Rock Lick schoolhouse. We have three ministers in our congregation; namely, J. B. Miller, Levi Rogers, and Geo. Miller, who was only elected last fall.

June 21 was a day set for the purpose of caring for the graves of the old Mock graveyard. The day was rainy and disagreeable, but, considering the weather, the crowd was large. About sixty-five persons were present. All the graves in the yard, known and unknown, were cared for. We also decided at our council-meeting to plaster the ceiling of the Holsinger church and also do some painting, which will commence soon.

MARY E. ROGERS.

From Worthington, Minn.

Two weeks ago Bro. Martin Ogg, of Lime Springs, Iowa, came among us to look at the country. He was highly pleased with the appearance of everything and he desires to make this his home in the near future. He also thinks that others will come with him. I never saw a finer prospect for a bountiful harvest than we have here at this time. The hay crop will be very large.

June 22 husband and I went to Sheldon, Iowa, to attend the council-meeting. We had a very pleasant meeting there. We handed in our church letters, as that is the nearest church to us. So now we all belong to the Sheldon church. Sunday, June 23, husband commenced meetings there and continued until the 29th, at which time was the love feast. We enjoyed the meetings very much. We formed many new acquaintances and met some dear brethren and sisters we had not seen for many years.

Sunday afternoon husband was called upon to anoint an afflicted sister. She seemed to feel much better after the anointing. We pray God's blessing still to rest upon her. We know there is power in God's Word when it is obeyed rightly. I fear many look upon it too lightly, and hence do not realize the blessing.

July 1 we started home, a distance of forty miles. It was a tiresome ride, but there were



many beautiful things to look upon and some not so beautiful. We passed over a section of country that had been visited by a terrible storm some time ago. Only one person was killed, but much property was destroyed. We reached our home about sunset and we were pleased with the thought of being at home again.

LIZZIE HILARY.

July 2.

#### Ocean News.

New York Harbor, June 19.

PROMPTLY at 11 A. M. our steamer, "Paris," left the pier of the International Navigation Company (American Line), foot of Vesey Street. Thousands stood on the dock at the parting moment. Tears were shed, kisses exchanged, hands and handkerchiefs waved. This is a life of short acquaintances and long separations.

"Friend after friend departs,  
Who has not lost a friend?"

My family,—composed of wife, two children and myself,—with Bro. Hope and Sister Carrie Anderson, are second-class passengers. Our cabins are neat and commodious, our berths soft and comfortable, our table wonderfully rich in provisions, and the passengers unusually decent and well behaved for second class passengers. The sky is clear and the sea unruffled; the atmosphere clear and temperate; and were not the sea treacherous and the future uncertain we would confidently bespeak a safe landing on the other side. We trust God, however, and that is all we can do. Meanwhile, "they that go down to the sea in ships, there see the works of the Lord and his wonders in the deep."

Bro. and sister D. L. Miller, brethren H. B. Brumbaugh, W. L. Bingham and T. T. Myers are not with us. They are first-class passengers. But they are among the humble, meek-spirited ones of earth, and thus come and visit us sometimes. They can come to us, but we cannot go to them. We very much enjoy their visits.

1 P. M. Wife and children are very sea-sick. It is their first unpleasant experience of the kind. They have gone to bed—often a good place for the discomforts of life!

Thursday, June 20.

We all spent a pleasant, comfortable night; slept well and sound. Another beautiful, perfect day added to the trip. The children are up and well, running and playing with other children on the deck. But wife is still sick, and prefers being confined to her narrow upper berth. She finds great relief in sleep and fasting.

Sister Anderson is doing good missionary work, distributing our tracts among the passengers of the ship. Her plain dress, so becoming to our sisters, inspires confidence and commands respect. Her tracts are accepted, read, oftentimes followed with words of appreciation or commendation. Will not our church do all she can to be better known before the twentieth century dawns upon us? Let us try, and not be "weary in well doing."

Friday, June 21.

A more perfect day we could not wish for. Truly God is with us, answering the prayers of our friends at home. We have already seen two ships in the distance. Such events on board a steamer always break the monotony of sky and sea, and suggest new topics for conversation. Some bold or seemingly bold passengers wish for a storm, the appearance of a whale, the approach of an iceberg, and other such exciting encounters. But we, who are not at all in the habit of seeking present enjoyment, excitement and safety in glorious scenes to be praised!

Saturday, June 22.—9 P. M.

This has been a very stormy day—cloud, wind, rain and heavy seas. Two-thirds of the passengers have not put in their appearance, preferring their berths to the awful sight of the angry ocean. We have been too much "rocked in the cradle of the deep" to enjoy sitting on the comfortable chairs of the deck. The steamer is still rocking, but we are safe and secure in the "hollow of His hand."

Sunday, June 23.

This has been as stormy a day as yesterday, hence very disagreeable. There was Divine service at 10:30 in the first-class "saloon," to which all passengers were invited. But all did not avail themselves of the invitation, owing, I presume, to much seasickness, and mostly to indifference. Some 200 persons, however, were present. Captain Watkins read the Episcopal service; but there was no sermon delivered. A fine organ in the loft led the singing of such familiar hymns as "Nearer, my God, to Thee," "Art Thou Weary?" and others. During that cold, formal service, read all through in a sitting posture, we thought of home, our friends, our much missed services at the Mount; and secret prayer went up to the throne of God in behalf of all those whom we missed to-day.

Monday, June 24.

A most perfect day! Wife is on deck for the first time since we sailed. We have already traveled 2,082 miles. We shall not reach Southampton to-morrow night, as anticipated, the storm having much impeded the progress of our steamer. Evangelist Needham and a Rev. Mr. Stearns conducted services on our deck this morning and evening. Their talks were greatly enjoyed.

Tuesday, June 25.

Fine. Saw a sailing ship at 9:30 A. M. and whales and porpoises in the afternoon.

Wednesday, June 26.

"Land! land! land!" What must have been Columbus's feelings when he heard these words from the fore-mast top of his ship? Imagine, dear reader, what our feelings are,—feelings of joy, love and deep gratitude to our Heavenly Father who has led us so far through the perils of the deep seas. "Praise the Lord, O my soul, and all that is within me praise his holy name."

We shall soon land in Southampton, to board the other steamer which is to take us to Havre.

We have often thought how our voyage on the ocean symbolizes the great voyage of life. May we, as we do to-day, safely reach our home!

Safe home, safe home in port!  
Rent cordage, shattered deck,  
Torn sails, provisions short,  
And only not a wreck;  
But oh! the joy upon that shore  
To tell our voyage perils o'er!

G. J. FEROKEN.

From Monitor, Kansas.

The members of the Monitor church met in quarterly council June 22. Members were all present with the exception of a few living along the outskirts of the district. Our elder, Bro. Henry Brubaker, from McPherson, presided. Also Eld. Dickey, from McPherson, was present. Church decided to hold a love feast the evening of October 5, and arranged for a series of meetings by Bro. C. H. Brown, of Abilene, Kans., to be held in November.

An election for a minister and a deacon was held. The lot fell upon Bro. Moses Mishler for minister, and Bro. William Ardinger for deacon. They are both heads of families, young and full of zeal, and we pray, may continue to prove them-

selves worthy workmen in the vineyard of the Lord. 'Tis true the minister finds often much to try him, much to oppose him, enemies without and fears within. Yet there is everything to encourage him. God is his helper. The divine Word gives abundant directions, the Holy Spirit will impart every necessary influence and gift. Angels are interested in the work. Holy brethren and sisters are around and near him to lift up his hands and pray blessings upon him, and in Jesus, the head of the church, there is an unfailing fountain of comfort and power. J. J. YODER.

July 3.

#### Special District Meeting.

A SPECIAL meeting will be held Aug. 16, at 10 o'clock A. M. in Forest Park, Ottawa, Kans. The meeting will be for the purpose of electing a committee on location and arrangements for the next Annual Meeting, to be held in Northeastern Kansas. All churches in the District are requested to represent by delegates (two preferred). Inasmuch as the Southeastern District of Kansas joined our District in the call for the Annual Meeting, we extend the liberty to all the churches of their District to be represented at the above meeting. By order of officers of last District Meeting.

I. H. CRIST, Sec.

Gardner, Kans.

#### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

#### Love Feasts.

- Oct. 2 and 3, at 1 P. M., Shannon Ill.
- Sept. 27, at 10 A. M., Mineral Creek church, Johnson Co., Mo.
- Sept. 14 and 15, Cheyenne church, at Bro. Henry Fry's, 9 miles north and one mile east of Atwood, Kansas. Ministering brethren are earnestly requested to be with us.
- Sept. 22, at 10 A. M., Portage church, Ohio.
- Sept. 6, at 5 P. M., Damascus, Ore.
- Aug. 31, at 11 A. M., Crooked Creek church, Washington Co., Iowa.
- Sept. 26, at 4 P. M., Bremen church, Ind.
- Sept. 1, at 3:30 P. M., Horner house, Johnstown church, Pa.
- Oct. 6, at 3 P. M., Walnut Grove house, Johnstown, Pa.
- Sept. 6, at 3 P. M., Milmlie church, Platt Co., Ill.
- Sept. 18, Libertyville church, Jefferson Co., Iowa.
- Oct. 19, at 2 P. M., Osage church, Kansas. A series of meetings to commence two weeks before.
- Sept. 28, at 4 P. M., Union church, Marshall Co., Ind.
- Sept. 1, at 4 P. M., Union church, 5 miles west of Plymouth, Ind.
- Oct. 26, at 2 P. M., Middle Fork church, Clinton Co., Ind.
- Nov. 1 and 2, Sugar Creek church, Ill.

#### District Meetings.

- Sept. 11 to 14, Ministerial and District Meeting, Salem church, Ore.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Unshing, Okla.—We arrived at our home from Annual Meeting and our visit in Northern Illinois, June 20. On the 22nd we went to the Oak Grove church and found one sister ready to unite with the people of God. This church is situated in a good, prosperous country, and the little band of faithful members will welcome any workers among them. I have the oversight of these two churches and would be glad for help. Both want to build a house of worship and are very poor yet in this new country. There is plenty of work here. (Contd.—A. W. Austin, July 2)



**Johnstown, Pa.**—Our quarterly council was held June 27. Much business was presented and disposed of, all in the best of Christian spirit, which made a very pleasant meeting and we hope a profitable one. One sister was baptized and one brother reclaimed. We decided to hold two love feasts this fall as follows: At the Horner house, Sept. 1, and at Walnut Grove house, Oct. 6.—*J. B. Noffsinger, July 1.*

**Elkhart, Ind.**—The regular quarterly council of the Elkhart Valley church was held in the city churchhouse June 29, in the afternoon. Attendance, interest and spirit of the meeting were good. It was decided to raise our quota for mission work and to hold harvest meeting on Saturday, Aug. 10. We will elect more church officers at next regular meeting.—*I. D. Parker, July 4.*

**Brighton, Ind.**—The English Prairie church, La Grange Co., Ind., held her quarterly council-meeting Saturday, June 29. Considerable business came before the council. The members agreed to have a harvest meeting, Aug. 11, preaching on Saturday evening, Sunday forenoon and afternoon. An invitation is extended to the other churches to be with us. Our Sunday school is in a fair condition and meets every Sunday.—*John Long, July 1.*

**Dunlap, Kans.**—The Cottonwood church met in quarterly council June 15. All business was disposed of in a satisfactory manner. Sunday, June 30, three precious young souls,—two brethren and one sister,—were baptized into Christ. We will spend our Fourth of July in celebrating our freedom from sin, in Bro. Burnett's grove. We decided at last council to hold a special council July 15 to make arrangements for our love feast, which will be held about Sept. 7.—*Mary F. Eldrege, July 1.*

**Harian Church, Iowa.**—This church held her Communion meeting on the evening of June 29. About forty-two members communed. Ministers present were elders Robert Badger, J. W. Diehl and Joseph L. Myers. Bro. Robert Badger officiated and he also did the greater part of the preaching, as he had not been with us for about six years. He remarked that it was quite likely that this might be his last time that he would be permitted to enjoy such a meeting with us. He gave us good and wholesome instructions to live faithful until the end.—*C. H. Strohm.*

**Sandy Church, Ohio.**—Our love feast, held June 4, at the Freeburg house of worship, was a very enjoyable one. After services three dear young lambs came forward and made application to be received into the fold of Christ. Bro. John F. Kahler, of Louisville, Ohio, held a few meetings prior to the feast, also continuing till Sunday evening. As a result of his labors, eleven precious souls were received into church fellowship. We give God the praise, and pray that His Spirit may continue to strive with the children of men. May the Lord abundantly bless our brother for his labor of love among us!—*Ella Weaver, June 29.*

**Cerro Gordo, Ill.**—July 4 the church here met in quarterly council. The membership was well represented and all the business that came before the meeting was disposed of in a seemingly satisfactory way and, we hope, to the honor and glory of God. Bro. I. J. Rosenberger was with us at this meeting, giving us some good counsel. He is at this time conducting a series of meetings in the City of Decatur. What the result of this meeting will be is unknown to us, but while he is thus laboring in the good cause we should not forget these meetings in our prayers, for the prayer of a righteous man availeth much.—*J. M. Shively, July 4.*

**Clear Creek Church, Mo.**—We held our love feast June 8 with twenty-seven members present and six visiting members from Walnut Creek church. Bro. Israel Cripe officiated, assisted by Br. Raak and Bro. Joseph Brubaker. We felt spiritually revived. We held one week's meeting before our love feast and received three by baptism. Bro. W. S. Ellenberger, of Malta Bend, handed in his letter for himself and wife, and we received one after the feast by baptism. God is crowning our labor with success. Blessed be his name!—*Frank A. R. Broxer, Little Rock, Mo., June 29.*

**Pleasant View Church, Kans.**—I attended the love feast in the Pleasant View church, Reno Co., Kans., May 11. That is where our Old People's Home in Kansas is located. I visited the Home several days and can say it is a home we need not be ashamed of. I found it a pleasant home indeed. All seemed to be cheerful and happy. I enjoyed the association of all that were there very much. Bro. and sister Schieler have charge of the Home at this time and they appear to try to make things pleasant for all. They appear as one common family both in time of family worship and at the table, at meals. There was liberty given. I thought that was as it should be.—*C. Imbler, July 3.*

**Union Church, Marshal Co., Ind.**—Our church met in quarterly council Saturday, June 22. Considerable business came before the meeting and was disposed of satisfactorily to all. Our annual harvest meeting was appointed for Saturday, Aug. 3, to begin at 10:30 A. M. and last all day. A hearty invitation is extended to all. Our series of meetings was arranged for the last of November and the services of Bro. John Feithouse, from Elkhart, Ind., were engaged. The "Brethren's Sunday School Song Book" seems to meet the approval of both young and old in our congregation. Again we wish to announce our love feast, which will be held Sept. 27, at 4 P. M.—*Laura Appleman, Plymouth, Ind., July 1.*

**Pleasant Valley Church, Va.**—The church at this place is moving so slowly. Four have been added since the District Meeting, making our congregation number three hundred and eighty-eight. We have five organized Sunday schools in the bounds of the church, with an average enrollment of forty pupils to the school, all conducted entirely by brethren and sisters. Bro. J. W. Eller, our evangelist for the First District of Virginia, preached at our church on the evening of the 26th. He was on his way to Carroll County, this State, and Surry County, North Carolina. He goes on his first mission tour by order of the District Mission Board. May God be with him and bless his work to the saving of many precious souls.—*R. T. Akers, Alum Ridge, Va., June 29.*

**Moriden, Kans.**—We will dedicate the new house, just built here, Sunday, Aug. 11, at 11 o'clock. Eld. S. Z. Sharp, of McPherson, Kans., will officiate. We will also hold a love feast Sunday evening, commencing at 5 P. M. There are only a few Brethren here,—about twelve,—but with outside help we have been able to put up a very comfortable house. The house is 30x40, kitchen 10x10 and entrance 8x8. Total cost, except lot, will be about \$1,200. We, or most of us, now belong to the Ozarkie congregation. Bro. J. A. Root will be our elder. The house will be deeded to the German Baptist Brethren; also a house and lot which will be for a resident speaker. We are looking for a brother than can do good work and we will make it to his interest to come here. If you know of any one, let us know. We have fair prospects if we can get a good speaker that will preach the Word.—*J. W. Mosier, July 1.*

**Richland Church, Ohio.**—June 22 and 23, the time appointed for our love feast, came and is now past. Brethren Heistand, Garber, Moherman, Worst and others from adjoining churches were with us. After forenoon services an election was held for ministers. Brethren Richard Whistler and Levi Fichtner were chosen and immediately installed. On Sunday morning, after short addresses by the brethren to our Sunday school, we had a very able discourse by Bro. Heistand. But there is a sad thought with all that we enjoyed when we think of those who were with us at our former feasts who will be with us no more. We feel sad at the remembrance of our dear brethren who have died. Then we only fully appreciate their labor of love among us, and miss them.—*Anna Brindle, June 30.*

**Arcadia, Nebr.**—The members of the Muddy Valley church met at the writer's house for quarterly council June 29, but by the delay of our elder, G. W. Stambaugh, the council was postponed to July 1. Brethren McCrea and O. Johns preached on the 29th, at 2 o'clock P. M., and also at 7 in the evening. Bro. Stambaugh being present on Sunday, he preached three sermons,—at ten o'clock in our grove, at 1 o'clock at the school-house, to a crowded house, and at 7 in the evening. Bro. Stambaugh is an able speaker. He can get the attention of the people and is well liked. He is requested to come back. Since we reported last, four have been received by letter. Our council passed off in love. Bro. McCrea and the writer were chosen as delegates to the District Meeting. The crops are looking very prosperous. We feel that God is going to bless Nebraska this year with abundance.—*D. M. Ross, July 6.*

**Goon River Church, Iowa.**—We met in quarterly council June 14, prior to our feast. Our elder, Bro. Harvey Eikenberry, was with us and also brethren James Thomas, from Prairie City, Iowa, Alfred Reeves, from Olney County, Iowa, and L. S. Snyder, from Eagle Grove, Iowa. We held an election for deacons on Saturday of our feast, in the afternoon. The lot fell upon Bro. N. G. Reeves, our Sunday school Superintendent, who was duly installed Sunday forenoon. The church chose Bro. O. J. Beaver to hold a series of meetings prior to our love feast, but he met with an accident, his team running away and throwing him and wife from the buggy, disabling them so he could not come. We then wrote to Bro. James Thomas to conduct our series of meetings. He preached the Word with power. Two young girls came out on the Lord's side and were buried with him in baptism.—*Mary C. Hixson, Cornwith, Iowa, July 1.*

**Wyandot Church, Ohio.**—We met in council May 23. There has not been such a good council here for many years. The brethren report everything in love and union. Our love feast occurred June 15 and 16, and was a feast for the hungry soul. Some communed for the first time. On the 14th two were baptized, man and wife. On the day of the feast two were received by letter. Fifty members surrounded the table of the Lord. This was the largest representation of members we have had to commune together for a long time. Ministers from other congregations were brethren S. Garber, James Deary, Joseph Robinson, S. M. Loowe, S. A. Walker, and J. B. Light. Bro. Light officiated. Sunday morning Sunday school was opened in its usual manner. The school recited the lesson, as much as we had time for; then Bro. Deary gave the school a pleasant talk and asked a few questions. We have a very good school this summer.—*Alverty Buxton, Upper Sandusky, Ohio.*



**North Solomon Church, Kans.**—In quarterly council on Saturday, June 22, we decided to hold a love feast on Saturday and Sunday, August 31 and Sept. 1, commencing at 5 o'clock P. M. Brethren and sisters of adjoining churches are cordially invited to be with us, and especially the ministering brethren.—*P. Landis, Osborne, Kans.*

**Whitesville, Mo.**—Our little church is still moving along. We still have preaching every fourth Sunday by Bro. Jesse Shamberger, from Honey Creek, Mo. We had church yesterday and are glad to say that two were willing to go with us,—one by baptism and one by letter. Bro. Shamberger goes from here to Darlington, Mo., to assist in some church work.—*Mollis Taylor, June 24.*

**Garrison Church, Iowa.**—Our love feast was June 22. We had a good meeting, seemingly enjoyed by all present. We are sorry to report no accessions, but the good seed has been sown and we hope some, at least, fell on good ground. There were several churches represented at our meeting, viz., Iowa River, Grundy, Waterloo and Dry Creek. Bro. Royer, of Mt. Morris, Ill., officiated. Come again, brethren and sisters.—*Rachel C. Christy, Garrison, Iowa, June 25.*

**Boana, Ind.**—The spiritual health of the church at present is fair. We have preaching every Lord's Day, and at four different points in the District where the Brethren hold meetings. We also have Sunday school at three different places, superintended by the Brethren. Our official force consists of two elders, four ministers and seven deacons. At our May council the church decided to hold our Communion meeting Oct. 5, at 2 P. M. One more was baptized on day of council.—*Joseph John, June 26.*

**Waddam's Grove, Ill.**—Bro. Jacob Witmore, of McPherson, Kans., came to us June 8, previous to our feast, which was June 11 and 12. Ministering brethren from abroad at the feast were Jacob Richard, of Pennsylvania, D. L. Forney, of Pine Creek, Ill., and P. Eisenbise, of Morrill, Kans. Our meetings were continued by Bro. Witmore until June 30. He preached every evening during his stay, with the exception of one, which was filled by our former elder, Bro. Enoch Eby. His sermons were mostly doctrinal and ably handled. To us they were a feast of good things, far surpassing the dainties of any temporal feast, and we feel truly grateful to our brother for his labor of love among us. While the attendance was good, and there were many earnest listeners, only two had moral courage enough to step out from the ranks of sin and unite with the church.—*Lizzie Moore, Nora, Ill., July 2.*

**Spring Creek, Iowa.**—Our love feast which was held June 22 and 23, is now a joy of the past. It was very largely attended by adjoining congregations. The ministering brethren from a distance were our elder, Bro. Harvey Eikenberry, and Bro. John Shank, of Greene; brethren W. Lichty and M. Bueghly, of Waterloo, Bro. J. Broadwater, of Minnesota, Bro. Wm. Eisenbise, of Mt. Carroll, Ill., and Bro. Wm. Albright, of the Franklin County church. These brethren held forth the Word with great power and understanding. After Sunday school Bro. Albright delivered a very instructive address to the children. Sunday afternoon an election was held for ministering brethren; the lot fell on brethren Harvey Gillam and Frank Wolf. These brethren desire the earnest prayers of all God's people, that they may be strengthened and built up in the work before them. The church at this place is much encouraged, with bright prospects for the future.—*Nellie G. Beaver, Fredericksburgh, Iowa, June 20.*

**Oak Grove Church, I. T.**—Eld. A. W. Austin, wife and three young sisters, of Channing, came to us June 23 and gave us two soul-cheering meetings. Three young sisters added much to the meeting with their beautiful singing. We were pleased to see how they let their lights shine. One more dear sister put on Christ by baptism, we hope to walk in newness of life. We have appointed July 20 for our quarterly council. Brethren Austin and Appleman are to be with us and hold several weeks' meetings. We hope others will come and help in the good work. We have organized Bible meetings. Our home minister, Bro. L. Betts, is pushing the good work along.—*Hannah R. Rowe, Davenport, I. T., June 25.*

**Oakley, Ill.**—The Oakley church met in quarterly council to-day. After some very strong admonitions by our elder to all, in regard to our duties, the following business was transacted. Eight were received by letter. Arrangements were also made for a series of meetings, to be held by Bro. Granville Nevinger, of Beecher City, Ill., to commence the evening of Oct. 18. Our Communion meeting was appointed for Nov. 1, at 10 A. M. We also decided to have a social meeting, which will begin in the near future.—*D. J. Blickenstaff, June 27.*

**Knapp, Wis.**—Bro. Franklin Myers came here the 18th and began meetings the same evening, and continued every night until the 28th, preaching twice on Sunday, making twelve sermons in all. His preaching was to our hungry souls as the manna from heaven was to the Israelites. He spoke in the spirit and with power. As a result of the meetings deep impressions were made on a great many and he is warmly invited back again. Bro. Myers goes to Menomonie Junction and from there to Barron County. May God bless him in his work!—*John Stockman, June 20.*

### Literary and Miscellaneous.

Books mentioned in this department may be ordered from this office.

"Self-Culture," a magazine of knowledge, devoted to the interest of the Home University League. Monthly, 64 pages, price \$2.00 per annum. The Werner Company, publishers, Chicago. This is one of the very best magazines coming to our desk. We prize it highly, and only regret that we can not spare the time to read all the excellent articles it contains from month to month. Sample copy, 20 cents.

"The Treasury of Religious Thought" for July looks forward, according to custom, to a "Timely Occasion" a month ahead, this month to "Emancipation Day" (Aug. 1) which is considered in a historical statement as to emancipation, and an eloquent paper on Frederick Douglass, by Rev. Jenkin Lloyd Jones, of Chicago; the article being illustrated and having a foremost place. The frontispiece is a beautiful likeness of Rev. O. P. Gifford, of Buffalo, author of the initial sermon, whose new church is shown in a handsome picture. There are also sketches of sermons by Rev. Thomas Heath, of Plymouth, England, Rev. Z. A. Space, and Rev. Drs. Talmage and Parkhurst. A fully illustrated article on Educational Work in Alaska is by Rev. D. J. McMillan, D. D.; and there is a striking article by Rev. D. G. Wylie, D. D., on the Armenian Massacre. There are articles on Butler and his Analogy, by Rev. J. S. Gilbert; the Old Testament in the Light of the New, by Prof. G. H. Schodde, Ph. D.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**NYSWANER.**—In the Ten Mile congregation, Pa., June 22, 1895, of paralysis of four years standing, John Nyswaner, aged 11 years and 6 days. Funeral services held at the house by the undersigned. Bible reading.—"Man's Destiny: and the Promises to the Children of God," after which the body was laid away in the Highland cemetery. Peace to his ashes. JOHN WISE.

**COOK.**—At her home, in Mason, Mich., May 31, 1895, of consumption, sister Nancy Cook, aged 27 years. She was a great sufferer for almost thirteen months, but bore it with Christian patience. She leaves a husband and three children. Deceased was baptized last July by Eld. Benjamin Fraykole, and later was anointed. Funeral services by Mr. Brackley. AMANDA NEWMAN.

**TROSTLE.**—At her home, in Franklin Grove, Ill., June 18, 1895, after a lingering illness from cancer, sister Isabella Catherine, wife of Bro. Levi Trostle, aged 63 years, 11 months and 15 days. Sister Trostle's maiden name was Spangler. She was born in Adams County, Pa., and was married to Bro. Levi Trostle Aug. 16, 1852. The following September they came to Illinois, and soon after located on a farm in Ogle County, about six miles north of Franklin Grove. Here they lived and prospered and built up a happy Christian home until 1891, when they moved to this village, expecting to spend the remainder of their days, whether few or many, in the less active duties of life. She was a patient sufferer for more than a year, and did what was in her power to prepare herself for the change that she fully realized was awaiting her. She was baptized in 1833 and lived a devoted Christian life all these years. Her place in the sanctuary was seldom vacant when it was in her power to be there. We believe she will be richly rewarded for her faithfulness. She was the mother of eight children, two of whom having preceded her, and both having met violent deaths by being thrown from buggies,—their first-born in his infancy, and Percy a few years ago, in the full vigor of manhood and usefulness to the church, met a similar fate in the State of Kansas. She was a companion to her husband in the full sense of the word, ever encouraging him in his work for the Master. Truly a mother in Israel has passed away,—one whom we all loved and respected for her many excellent qualities of mind and heart. The funeral was conducted by Bro. Joseph Amick, of Mt. Morris, assisted by Bro. P. R. Keltner, of Sterling. D. B. SENTER.

**SNIDER.**—In the La Fayette congregation, Allen Co., Ohio, June 17, 1895, George N. Snider, aged 94 years, 9 months and 14 days. The deceased was born in Bedford County, Pa., and with his parents moved to Perry County, Ohio, in 1805. August 25, 1825 he was united in marriage to Rhoda, daughter of Eld. Elijah Schofield, and with her he united with the Brethren church in 1830. In the church he served as deacon some thirty years. In October, 1874, they moved to Allen County, Ohio. This union was blessed with nine children,—three boys and six girls, two of the latter having preceded them to the spirit world. Nearly sixty-six years of his life were spent with his companion, who departed this life four years and two months previous to his death. Funeral services were conducted by Bro. Jacob Dillver, assisted by brethren David Byerly and N. R. Baker, from the text, "If a man die shall he live again?" Job 14:14. G. A. SNIDER.

**BURGET.**—In the Clover Creek church, Blair Co., Pa., Bro. Jacob H. Burget, aged 43 years and 19 days. He was an invalid for many years, and a member of the church for 28 years. He leaves an aged father and mother, one brother and one sister. Funeral services conducted by brethren J. B. and G. W. Brumbaugh, from John 11:11.

**NOOSSAUM.**—In the same church, June 20, 1895, sister Barbara Noossaum, aged 77 years, 10 months and 13 days. She was a devoted sister in the church for many years. She leaves two daughters. Funeral services conducted by brethren A. B. Burget and T. B. Maddocks, from Heb. 2:16.

**BURGET.**—In the same church, June 17, 1895, sister Mary, wife of friend Isaac Burget, aged 59 years, 8 months and 28 days. She was an invalid for about thirty years. Funeral services conducted by Eld. G. W. Brumbaugh and Eld. T. B. Maddocks, from Heb. 4:9. J. G. MOCK.

**BARNHIZER.**—At Mt. Morris, Ill., June 30, 1895, sister Bertha Florence Barnhizer, daughter of Bro. S. W. and sister Lizzie Barnhizer, aged 17 years, 8 months and 16 days. Sister Bertha was a member of the Brethren church for about eighteen months. During the short time she was a member she greatly enjoyed attending the services, more especially the young people's prayer meetings. At her own request, she was anointed by the brethren some time before her death. Although a great sufferer from disease, her faith in Christ was steadfast to the end. She did what she could and has gone to her reward.

**BOWMAN.**—In the Prairie View congregation, Morgan Co., Mo., June 23, 1895, Fannie Belle, youngest daughter of Eld. David and sister Susan Bowman, aged 14 years and 2 days. Little Fannie was very peculiarly afflicted. Early in the winter an abscess formed on her brain and since that time she had been afflicted with paralysis. The funeral discourse was delivered by Bro. Josiah Lehman, assisted by Bro. W. W. Holsoepel and Daniel Kauffman, of the Mennonite church. Text, 1 Cor. 13:12. Interment in the Prairie View cemetery. A crowded house of sympathizing friends witnessed the last rites. BERTHA KRING.



**HIATT.**—Near Gas City, Ind., June 15, 1895, of brain trouble, Jacob, son of William and Jemima Hiatt, aged 68 years, 1 month and 14 days. He was born in Highland County, Ohio, removed with his parents to Indiana in the year 1835, and Oct. 26, 1848 was united in marriage to Olive Ann Lamb, who preceded him to the spirit land May 17, 1856, leaving him with two small children. Deceased was again united in marriage to Crissa Ann Winters, in Grant County, Ind., Sept. 27, 1868. This union was blessed with three children. He was baptized into the German Baptist church in 1859, of which church he was a faithful member and a zealous worker the remainder of his life. He was a most kind and indulgent father, an honored and highly respected citizen and beloved by all who knew him. He leaves a widow, two sons and three daughters. Funeral discourse at the home, by the writer, from Gal. 6:7, 8, after which his body was quietly laid to rest in the cemetery at Gas City. **ISAIAH J. HOWARD.**

**BAER.**—In the Clear Creek congregation, Huntington Co., Ind., June 29, 1895, Abraham Baer, aged 67 years. He leaves a wife and six children. Funeral services conducted by Dorsey Hoogden. **D. HOOGEN.**

**ALBERT.**—In the Upper Conewago congregation, Pa., June 21, 1895, sister Mary Ann, wife of friend John Albert, aged 51 years, 6 months and 27 days. She had a desire to be anointed, which was administered shortly before her death. Funeral services by Bro. David H. Baker, assisted by Bro. John Brough, from John 17:1, "The hour is come!" **CHAS. L. BAKER.**

**SHOEMAKER.**—Near Auburn, Ill., June 16, 1895, after a short illness, Bro. Daniel Shoemaker, aged 78 years, 8 months and 14 days. He was staying with his son-in-law, Mr. Jonas Beechly. Funeral services were conducted by Eld. Conrad Fitz. **B. H. HARNLY.**

**GARMAN.**—Near Keuka, Fla., May 2, 1895, Magdalena Garman (nee Stookey), daughter of Abraham and Eve Stookey, aged 74 years, 11 months and 19 days. She was born in Ross County, Ohio, and was joined in marriage to John H. Garman Nov. 7, 1839. Five children, four sons and one daughter, were born to them. They joined the German Baptists in the fall of 1842. About the year 1878 her health began to fail, and thinking her end was drawing close and wishing to obey all the commands of the Lord, she called the elders and was anointed, after which the Lord raised her up to enjoy better health. About the year 1887 she, with her husband, went to Florida to live with their son Ira, their only child living, the other children having died many years before. Her health seemed to improve in that genial climate till the fall of 1891, when her health began again to fail, and she thought her time on earth would soon close. In order to obey all the commands of the Lord and set a good example, she wanted to be anointed. Brethren Huichison and Neher were called and a number of members, and she was anointed in the name of the Lord, and she was blessed with some better health for a short time, but was fully resigned to the will of the Lord. She did not seem to have any care on her mind of an earthly nature, and in her afflictions she never missed meeting but one Sunday. That evening she wanted to go, to see the graveyard. I took her in the buggy, and she selected the location where she wanted to be buried. She said she wanted to be dressed in white and a white shroud. While sitting on her rocking-chair her spirit took its flight to the paradise of God. She is not dead but sleepeth. Funeral by Bro. E. J. Neher, from Rev. 14:13. Her remains were then taken to the Union graveyard, near Keuka, after singing and prayer. Although Magdalena Garman, with her husband, passed through many trials, troubles and temptations from Nov. 7, 1839 to May 2, 1895, through all this long period she never gave her husband a cross or angry word nor a sour look. **J. H. GARMAN.**

**MILLER.**—Near Bradford, Ohio, May 30, 1895, sister Sallie Miller, aged 66 years, 11 months and 15 days. She was married to Abraham Miller, December, 1844. To this union were born ten children, three of which preceded her to the spirit world. Her disease was a slow form of paralysis, commencing three years before her death, and gradually getting worse until one year before her death, she could neither walk nor talk to be understood, only yes and no. Her mind seemed unimpaired to the last. Her husband and seven children remain. She was anointed about nineteen months before her death. Funeral services by brethren B. F. Honeyman and Tobias Kreider, assisted by the writer, from 2 Tim. 4:6-8. **S. D. ROYER.**

**HOSTETLER.**—At Devil's Lake, N. Dak., of heart trouble, sister Ida, wife of Daniel S. Hostetler, aged 20 years. Sister Hostetler was a member of the Mennonite church. She was one of our number that emigrated from Indiana to North Dakota, this spring. In the evening of April 5 we arrived here and on the morning of June 5 her sorrowing companion started back to Indiana with her remains, where her parents and friends met them. **FRANCES MILLER.**

**WIMER.**—April 17, 1895, Olla Brubaker Wimer, aged 25 years, 1 month and 13 days. She was born in Huntington County, Ind., and at the age of twenty-one years gave her hand in marriage to Noah Wimer Dec. 24, 1891. About Nov. 4, 1894, she became afflicted and continued to grow more feeble; and having a desire to prepare for the home beyond, she was baptized and received into the church March 27, 1895. After she was baptized she expressed much joy to know of her acceptance with Christ. Strong in faith, leaning on the Savior's breast, she breathed her life out sweetly there. Funeral at the church in Vernon, by the Brethren, from Mark 14:18. **I. J. HOWARD.**

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### Of Interest to Home Seekers.

FOR several years the undersigned was connected with the Territorial Bureau of Immigration in Dakota, compiling crop and weather statistics, and while thus engaged visited every part of it to secure information as to the desirable localities. This information has served me well in locating the Brethren Colonies in the right sections. The Red River Valley, the Devil's Lake District, and the Turtle Mountain country have never had a general failure of crops, which cannot be said of other portions of the State where the soil is different and the rainfall lighter. North Dakota is a large State, and conditions differ in the various localities, each having its distinct peculiarities. The western and southwestern portions of the State are devoted to live stock, the rainfall not being sufficient to insure crops, while the eastern part with enough rainfall is noted for wonderful yields of grain; the wheat, oats, barley and rye having no superior. The wheat that took the first prize in the New Orleans Exposition, in competition with the whole world, was grown in the Turtle Mountain country, and "No. 1 Hard" from the Red River Valley, led 2,500 samples of wheat from all parts of the country, analyzed by the chemist of the National Department of Agriculture, as possessing all the requisites of a perfect food. "No. 1 Hard" is the best wheat in the world and it grows in Northern Minnesota and North Dakota, the Red River Valley being the center of the famous hard wheat district.

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The outlook for a heavy yield of all kinds of crops is most promising, and there will be a large demand for harvesters and threshers. Brethren and others who are desirous of in-

vestigating our territory with a view of finding homes should go there about harvest and threshing time and help out our farmers, and in that way pay their traveling and other expenses, which they can easily do, for harvest wages are usually very good.

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Vol. 33, Old Series.

MOUNT MORRIS, ILL., JULY 23, 1895.

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ONE of our readers writes that he tried some of the antidotes for the tobacco habit with no beneficial results. So two years ago he just quit the use of the weed and that was the end of it. This is probably the better way,—just quit and stay quit.

CONSIDERABLE uneasiness still exists concerning the Armenian difficulty. Thousands of Christians were massacred last year, and it is feared that 20,000 more may meet a similar fate before the end of the present year if the powers do not deal more rigorously with Turkey. There is no language adequate to picture the horrible condition of these unfortunate Armenians at this time. They suffer in almost every conceivable way, and some of the horrors are too revolting to print. It is reported that 500 young men are willing to be sacrificed by the Turks, in order to arouse the sympathies of the European governments that they may come to the aid of the suffering people. What the powers may yet do is uncertain, but the blood of these thousands cry out for the protection of those now living and enduring the horrors of a persecution that seems to know no limit.

MR. INGERSOLL is ridiculing the idea of the ascension of Jesus, asking, "To what place did he go when he ascended?" He says he could not have gone to even the closest fixed star, for that is over thirty-one billion miles distant, and even though he had traveled with the speed of light, 180,000 miles per second, it would take him over five thousand years to make the trip. Now, such talk as this is worse than nonsense. Had Jesus on his upward journey traveled with the speed of light, he would have passed billions of miles beyond the first fixed star before the close of the third day. Any school-boy who knows how to multiply and divide can refute Mr. Ingersoll's reckless statement. But we have some clear revelation along this line that will be helpful to Bible readers. In Daniel 9: 23, the angel talks with Daniel, telling him that at the beginning of his prayer the command came, and now he had reached him. The prayer of Daniel could not

have lasted longer than thirty minutes, and if the angel, by the command of God, started from heaven at that time, and reached Daniel before the close of his prayer (see verse 21), it follows that only a half hour is required for a celestial being to pass from heaven to earth, or *vice versa*. We care not what the distance may be, if Gabriel could make the journey one way in thirty minutes, Jesus could pass the other way in the same length of time.

SOME of the Seventh Day Adventists are suffering what they consider persecution in Tennessee, on account of their views and practices relating to the observance of the Sabbath, and working on Sunday. They hold that Saturday is the true Sabbath now in force, and on that day assemble and enjoy their religious services. Against this there is no law in any of the States. But they work on Sunday, carrying on the usual line of labor and business the same as we do on week days. This is a plain violation of the laws of Tennessee, for which a number of them have been arrested, fined and imprisoned. The court seems to sympathize with them in their suffering, but, said the judge, the law is there, and he could not do otherwise than enforce it. It is unfortunate that these people, or any one else, should have to go to jail on account of their religious convictions, but it would be difficult to frame a law that would exempt them, and at the same time not also let the regular Sabbath breaker go free. But if the shepherds of the flocks were as careful about enforcing the plain teachings of the Gospel as this judge was about executing the laws of Tennessee, there would be fewer hypocrites and covetous persons connected with the church.

WHEN a religious body is endeavoring to teach and maintain important reforms in the face of great opposition upon the part of the public, it is gratifying to have the leaders of thought come to the front and vindicate their course. For years our people have taught that it is not right for professing Christians to follow the vain and ever changing fashions of the world in their attire. We have maintained that these fashions are not only unscriptural, but that they are unhealthful, extravagant and harmful in other ways. There is no better informed woman on this question than Miss Frances Willard. In one of her recent speeches at the World's W. O. T. U. in London, she made the following, timely criticism upon fashion merchants and female devotees: "The Parisian dressmaker, in collusion with the manufacturers of cloth and without doubt receiving a heavy commission from them, determines that the sheep-like millions of women who wear the European costume shall put aside the garments for which they have already paid and which are in large part serviceable, and shall expend their money for a new material and cut, in order that these bright business men may put money into their purses. The whole scheme is one of the most deadly tyrannies the world has ever seen, and one of the most senseless. It is founded on the shrewdness of the manufacturer and the ignorance of the patron."

Job, who lived 1,500 years before the time of Christ, had some knowledge of the conditions at the place on the earth's surface known as the North Pole, for concerning it he says: "He stretcheth out the north over the empty place." Job 26: 7. For centuries men have tried to reach the point to see what may be found, but within 500 miles of it is as close as they have ever been able to get. At this time several expeditions are either struggling in the cold, uninhabited region, on the way to the North Pole, or else have perished among the snow mountains or the icebergs. But now a Frenchman, M. Andree, proposes to reach the Pole by means of an immense balloon, capable of carrying three men, a good supply of provisions and other things needful for the undertaking, including a camera. He is to start from Spitzbergen in July, 1896, and carry sufficient gas to hover in the air for thirty days. He hopes to pass over the Pole, take views of the surroundings, make important observations and land in Alaska. It is to be hoped that he may be successful, but the chances are against him. Scores of brave men who have attempted to reach the Pole, now lie buried in the snow. Men will make daring ventures in the interest of science and for fame, and yet neglect the one thing needful,—preparation for the life beyond the grave.

MRS. ELIZABETH CADY STANTON, though nearly eighty years old, is hard at work on what is to be known as the "Woman's Bible." She clips from the Sacred Record the parts relating to woman, and comments upon them with a good deal of freedom, endeavoring to show that she has not received due consideration upon the part of man. From what we have been able to gather from the press, so far, it is to be feared that Mrs. Stanton has very little reverence for the Bible. The place assigned woman by the inspired writers is in keeping with her nature and aspirations, but the treatment she has generally received has been no credit to man, who by nature, as well as in keeping with revelation, stands at the head of the family. In many nations the history of woman is shocking to the cultured mind. In and through the Bible is woman's only hope of a better condition. No one can read that record without being favorably impressed with the consideration given the holy and consecrated woman. The New Testament abounds in references highly commending woman, her work, influence and position in society. And as the result of the doctrine thus set forth, woman in most Christian lands is receiving the attention and means of development in keeping with her greatest possibilities. She ought not to expect to stand at the head of man, for it was never so intended by the Creator, but she should be content to stand by his side, and enter with him into all the duties and privileges belonging to the race. Woman's nature places her at the man's side, entitled to his care and protection, while, on the other hand, she is to keep pace with him, to inspire and aid him with her devotion and keener insight into many of the realities of life. What would the world be without the woman? Then, what would the woman do without the man?



## TWO VIEWS

### TWO VIEWS

BY N. R. BAKER.

I stood before a mansion fair,  
With pillars tall, of marble rare,  
The yard with many a flower ablow,  
The windows' thousand lights aglow.

I seem to see within the hall,  
The gilded paintings on the walls,  
The costly furniture upon  
A carpet soft as elder down,  
The mirrors flash their myriad rays  
And make the parlors gleam and blaze,  
The table laden with the food,  
The servants who in waiting stood.  
All seemed combined to lighten care.  
"Ah! happiness," I said, "is there."

I stood before a cabin low  
With little room for flowers to grow.  
Between the logs the brittle clay  
Had fallen in great heaps away.  
The roof turned neither sun nor rain  
And both streamed through the broken pane.

I seem to look within and see  
How all is void of luxury.  
The table scarcely holds a fare  
For half that soon must gather there.  
The locks are broken from the door,  
And tattered carpets hide the floor.  
No costly mirrors there impart  
Their light to costly works of art.  
I heard the creak of broken chair  
"Ah, misery," I said, "is there."

\*\*\*

I walked within the mansion fair  
And saw a mother sitting there,  
And on the couch before her lay  
A little body naught but clay.  
She sat while rocking to and fro  
With clasped hands and head bowed low.  
And ever and anon there came  
A burst of tears, a child's sweet name.  
With "Oh God, can it, can it be  
My child is taken away from me?  
Oh, had I died instead of him!  
My life was so wrapped up in him,  
And yet I knew it, knew it not,  
Prized not the jewel I had got,  
And often left him for the world,  
With which my giddy brain was whirled,  
And knew not that I loved him so  
Until I felt this awful blow,  
Until I saw him lie a corpse,—  
Oh God, such anguish and remorse!"  
I brushed a sympathetic tear.  
"Ah misery," I said, "is here."

I walked within the cabin low.  
A mother rocked there to and fro,  
And sang a gentle lullaby,  
And let her dark and love-lit eye  
Be rested on her baby boy,  
And heard him crooning in his joy,  
And said with love in every note,  
With merry chuckle at his throat,  
"O baby, baby, do you hear?  
Your papa now is coming near,  
And he has work again to-day,  
Steady work and steady pay,  
And soon our clothes will better be,  
And food be plenty soon, you see,  
And then your dimples will grow deep,  
And then I'll pinch your chubby feet.  
Go to sleep now, never fear."  
"Ah, happiness," said I, "is here."

### FALLING IN LINE.

BY J. A. LONG.

THERE has, perhaps, been no time since God had a people on earth, when in some portion of the world there was not a manifest indifference upon the part of that people, concerning the prescribed regulations governing them. In the distant ages of the prophets the most bitter lamentations arose

because of a back-sliding Israel; it was so in the days of the apostles, when the church seemed to be getting on the backguard; even Jesus wept over the doomed city, when impending ruin hung, like a cloud of black darkness, over the sin-alumbering, pleasure-loving populace; but when Israel turned to God, the prophets rejoiced; and the exultant disciples rushed to Christ with the message, when they had succeeded in tearing from men the veil of blinding error, and the rays of divine light were admitted into the secret chambers of the soul.

And while our age is not free from the sin of spiritual degeneracy, why should not our tears flow, and prayers arise in behalf of those who are falling away, and our shouts of praise be heard when righteousness triumphs over sin? This has been our frequent experience, and suggests the title to this offering. But recently we were thrown into a mingled feeling of sorrow and delight. It became our lot to labor in the well-known Salisbury church, Somerset Co., Pa. We spent the half of the sweet month of June, that most delightful of all seasons, when vernal beauty blends with summer glory; but aside from the natural beauties surrounding the place, we were not at first so favorably impressed, owing to a lack of spirituality on the part of some, and also indifference to the regulations of our beloved Brotherhood.

However, when we learned that this church had passed through a peculiar experience of varied and sometimes questionable leadership, and for a while with no pastor at all, we ceased to be any longer amazed, but set to work, by the inductive plan, to draw the children of God from mere formality, and nominal Christianity, and place them upon a higher plane of divine life, that through a more thoroughly consecrated life, they might drink deeper of the wells of righteousness. We grieve to learn in our field work that so many of our dear members recognize the church, in its governmental aspect, as a terror, instead of a protection. This occurs where church is held up before the people as church and not as the body of Christ; it is no wonder under these circumstances that they see only church in the regulations and fail to see Jesus in the church and back of it, pushing forward the ways and means of shaping men for the divine work. Thus they grasp the shadow and lose sight of the substance. "For this cause some are sickly and some sleep."

We had, in our experience at Salisbury, an abundant reason to rejoice, when, as a visible result of our meetings, four honest persons (heads of families) were admitted by baptism and two by later, all openly declaring themselves for Christ, and the plain and simple practices of the church; also quite a number of members came falling into line, declaring themselves crucified with Christ, surrendering their claims on the world and its follies, and adorning themselves as becomes those professing godliness.

Although this church has been on the back-ground, the present indications are that the day is not far distant when it will take its place among the loyal working churches and, with a consecrated membership and devoted leadership, there is in and about it material to make it one of the most powerful and influential congregations in the Brotherhood. Having secured the services of Bro. W. A. Gannt as pastor, they have taken the first step toward success; and, by a united effort, it must win the day. May God bless the church and our brother in his arduous work, and make him an efficient workman in accomplishing great and lasting good!

York, Pa.

## A TRIP TO ANNUAL MEETING FORTY YEARS AGO; WITH A SERMON.

FROM ELDER JOHN KLINE'S DIARY.

(The following is from the "Life and Labors of Elder John Kline," furnished me by the editor of his Diary. The work will be published probably within the next year. The extract will serve to show the character of the work and the way of going to and from Annual Meeting over forty years ago.—*David Hays*)

1854. Start to the Annual Meeting on Monday, May 22. Tuesday, 23, get to Cumberland, where Bro. E. K. Beachley meets me and takes me to his house. Attend a love feast at the meetinghouse, near Bro. Beachley's. Wednesday, 24, get to Bro. Daniel Lichty's and stay all night. Thursday, 25, get to Jacob Moyers's, near Somerset, Pa., and stay all night. Friday, 26, attend a union meeting at the Middle Creek meetinghouse. Stay all night at Bro. Jacob Miller's. Saturday, 27, we have meeting near Bro. David Lichty's. I spoke from Acts 10:34, 35, "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him."

It required a miracle to convince Peter that any besides Jews were to be favored with the Gospel of our Lord. But a man of his stamp, hard to be convinced, is not likely to be imposed upon by false appearances, nor deceived by false or flattering promises. Just such a man Jesus needed, and just such a man Jesus chose to be foreman in his little band of apostles. But when all doubts were removed from his mind, his faith became a part of himself; its roots branched out into every part of his nature. Well could Jesus say of such a faith, a faith that could stand the test of fire, "Upon this rock will I build my church." Such faith ever has been, and ever will be, the foundation on which his church stands.

Peter now sees clearly that the Gentiles are "fellow heirs with the Jews, and of the household of faith." "God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted of him." Male or female, bond or free, poor or rich, simple or wise,—none are shut out of the fold on account of race, color, age, sex, or condition. This is what Peter was taught by his vision; and this is what he means in the text.

But while God is thus impartial and gracious we must not forget that his acceptance of us depends upon our acceptance of him. Notice: "He that feareth God and worketh righteousness is accepted of him."

Let us speak here a little on the fear of God. A little misunderstanding here may be productive of serious harm. John gives us the key to the truth: "Perfect love casteth out fear." This is the key that unlocks the door of God's mercy. Our lack of love is our only just cause for fear. The cause is in us,—not in Him,—for God is love." The guilty child fears the eye of a loving Father; but the obedient, humble child never does. The son of a king whose words may make a nation tremble, may play on the lap of his father with perfect freedom and fondness, and feel no fear. We who are parents know all about the pleasure derived from this intimacy with our confiding and innocent children. Our Heavenly Father stands in the same relation to his children. It is only because Moses was defiled with sin that he was forbidden to draw near the burning bush. It was sin that made that same meek man fear and quake in the divine presence some years later on the Holy Mount. Ah! sinner, your sin and your love of sin is the only cause why you should fear to approach God. And this should lead you to fear him in the very depths



of your soul, for it is written, "He that believeth not the Son [does not accept the only way whereby he may get rid of sin], shall not see life, but the wrath of God abideth on him." The wrath of God, like the wrath of the storm, like the wrath of the waves of the sea, like the wrath of fire, is only to be feared by those who are exposed to it. Careless sinners should tremble before it. Careless Christians should tremble lest it overtake them.

But fear and trembling will not save any one. When a great city is on fire, and the surges of flames are consuming all before them, neither fear nor the agony of dread will save any one. What will save? Flight, flight will save, but even that must be to a place of safety. Whither can the sinner flee from the wrath of God? To the outstretched arms of mercy in Christ Jesus. Under a heavy load of sin, with the spirit of true penitence in his heart, the awakened sinner, like the Philippian jailer, calls out, "What must I do to be saved?" Cornelius was awakened from his sleep in sin, and not knowing what better to do, he fasted and prayed and gave alms. He desired with all his heart to do something that would please the Lord. These were his first steps in a life of righteousness. And very good steps they were, and, under the circumstances, highly pleasing to God. But in the clearer light of Gospel day, we now see that they were a little out of place, and the Lord sent Peter to Cornelius to order his steps aright in the way of salvation, and to impart unto him a more perfect knowledge of the way of life in Jesus Christ. We notice here that water baptism was not postponed. "And Peter commanded them to be baptized." Peter was not backward in preaching the doctrine of baptism for the remission of sins. This is the outward, visible act by which the child of God is born into the visible kingdom of God. "Except a man be born of water and of the Spirit he can not enter into the kingdom of God."

"In every nation, he that feareth God and worketh righteousness is accepted of him." We should guard one point in this passage, "*Worketh righteousness*." Men's works of righteousness under the law go for nothing. "For by the deeds of the law shall no flesh be justified." "There is none that doeth good, no, not one," says the prophet. "God hath included all under sin that he might have mercy upon all." "If a man keep the whole law, and yet offends in one point, he is guilty of all." This means something like this: If a bridge across a wide and deep river be supported by ten strong piers, so long as they all stand firm, the bridge is safe. But let one of them be washed away, the bridge is as useless for the time being as if they had all been carried off by the flood. Your field may have a very good fence all around it, but if you carelessly leave a single gap open, your crop is in about the same danger as if it had no fence to guard it at all. And more: the spirit that would destroy or break a single pier under the bridge, would destroy the whole bridge; and the spirit that would destroy a single panel of your fence, would destroy your whole fence. The mind and spirit of the sinner is what makes sin abominable to God. Hence Paul says, "The carnal mind is enmity against God." "So then, they that are in the flesh can not please God." But the true child of God is "not in the flesh, but in the Spirit, if it be so that the Spirit of God dwells in him."

What, then, are we to understand by "worketh righteousness" in the text? I answer that it is doing just what God has commanded the sinner to do. "Believe in the Lord Jesus Christ." "Repent and be baptized for the remission of sins." "Walk in all the commandments and ordinances of the Lord (not of the law) blameless," Ah,

dear, unconverted sinner, here is quite enough for you or anyone else to do. But if you have a willing mind, Jesus and the Holy Spirit will help you. The Holy Spirit will give you a new heart, and create within you a new nature, a spiritual nature that loves the ways and works of God. "For that which is born of the Spirit is spirit."

The reading of God's Word, which is now so unpleasant to you, will be your delight; and you will be able to sing of the Lord and his house with the post:

"I love thy gates, I love thy road;  
The church adorned with grace  
Stands like a palace built for God,  
To show his milder face."

You will then have the "peace that passeth all understanding," and you shall find rest unto your soul in Christ Jesus our Lord.

Sunday, May 28, love feast at Fahrney's. Christian Schmucker is ordained to the full work of the Gospel ministry. Monday, 29, start at 3 o'clock in the morning, and get to Johnstown, Pa., twenty-three miles, by 9 o'clock. Take the train by Pittsburgh on to Alliance, Ohio, and from there I walk to Bro. James Riles' and stay all night. Tuesday, 30, love feast at David Sommers's. An election is held. Bro. David Boyer is elected speaker, and Daniel Newcomer and David Sommers, deacons. Wednesday, 31, I return to Alliance, take cars to Lewistown, and walk from there to Bro. David Royer's. Thursday, June 1, love feast at Bro. Joseph Royer's, nine miles north of Canton, and stay all night at Bro. Jonathan Gance's, (Gaine's?). Friday, 2, get into Bro. Jacob Kurtz's carryall and go through Camden and Massillon to his house, where I stay all night; Saturday, June 3, through Wooster, Pittsburg, Jerome, and stay all night at Bro. Nathan Stern's.

Sunday, 4, come to place of meeting. Breakfast in the shed. Six persons baptized. Monday, 5, form committees, and begin to take in queries. Stay all night on the ground. Tuesday, 6, begin the discussion of questions. Get through with the slave question by noon. All night on the grounds. Wednesday, 7, get through with business by 11 o'clock; and after singing and prayer the meeting breaks up in, I hope, tolerably good feelings.

(On his homeward way Bro. Kline attended several love feasts, and other meetings, preaching as he went, and arrived home safe on Thursday, June 15, after an absence of over three weeks.)

#### IN THE THIRD HEAVEN.

BY C. H. BALSBAUGH.

To an aged sister deprived of sight:—

THE Holy Ghost delights in paradoxes. No inspired writer was fuller of them than Paul. He was dead and alive at the same time. Gal. 2:20. He was "unknown, and yet well known; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing yet possessing all things." 2 Cor. 6:9, 10. He was even staggered at his own identity. He did not know whether he was out of the body or in the body. Of such an one he would glory, yet of himself he would not glory. 2 Cor. 12:1-5. It is just like Paul, and for that matter just what every individual experience should be, according to its measure. It is the record of a genuine Christian realization "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

Such exaltations are as much for you as for Paul. Although you are blind you may have "visions and revelations of the Lord." 2 Cor. 12:

1. "We look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. This includes all those "unspeakable words" and indescribable scenes which Paul declares "it is not lawful for a man to utter." 2 Cor. 12:4. There is not a soul whose "life is hid with Christ in God," but has its spiritual trances. I would not give a farthing for a religion that did not lift me above the seen and temporal.

Ours is emphatically a Holy Ghost dispensation. His office is to "glorify Jesus," to reveal His infinite fulness to faith, and "show us things to come." John 16:13, 14, 15. A soul without spiritual visions has never had a Pentecost. Jesus Christ gave us a religion that brings God and man into the closest possible conjunction and communion. If we want to know how close is the fellowship which the Holy Ghost establishes between God and the soul, we have simply to contemplate the mystery of godliness in the incarnation of Christ. 1 Tim. 3:16. That is the redemption of humanity, and nothing short of that. Where this divine indwelling is not repeated, there is no salvation. "I in them, and THOU IN ME," John 17:23. It would be very strange if such persons would not see visions, and dream dreams, and prophesy. Acts 2:17, 18.

Although you are blind, you are always standing before the mirror of 2 Cor. 3:18, "beholding the glory of the Lord, and are changed into the same image from glory to glory, by the Spirit of the Lord." Is not this as wonderful as Paul's explorations in the Third Heaven? If we be risen with Christ, what is more natural than these upper world Apocalypses? Col. 3:1, 2. That we know so little about these things, only reveals how little we know of Christ. Let us live worthy of our Divine Lineage. May you have fresh revelations of Jesus every day; and may he say to you constantly as he said to Nathanael, "Thou shalt see greater things than these." John 1:50.

#### "THINGS ABOVE."

[The following was read by Eld. P. S. Myers before the Bible Normal School, in Los Angeles, Cal., just before leaving for Annual Conference.—M. M. E.]

God is a Spirit. Man could not approach or comprehend him if he were spirit only; but his eternal form is goodness, because all good comes from him. He was never veiled in flesh; but made known to man through every form or agency from which man could receive good. Therefore, while man did live upon God's bounty he did not have it in God's flesh. Man's food was then the external of God, for of every tree, save one, he might eat; and so long as he ate not of that one tree his perpetuity should exist. But in violating law, perpetuity ceased. Man assumes another external which was limited, because mixed with Satan's external, hence God's goodness in the earthly was withdrawn until the time should come for his triumph.

After sin entered, man's dominion became a limited monarchy, and from this he secured his food, which food had in it the seeds of death.

Then God became to man a veiled Spirit, clothing himself in moral law,—good, with evil as a penalty, hence rewards and punishments. His Word was in flesh, but had not become flesh. It was embryonic. For ages man's eternal life food was flesh,—expectancy, the seed of the woman.

In this process of development, the divine in the human had to subsist largely on the internal of God's goodness until the complete came. In this developing process the evidences of motherhood leave embryonic stages, and life is manifested in sacrifices and oblations. Here God began to



clothe himself with externals (which were all goodness), wherein were the germs of life eternal. Man ate flesh, but in that flesh were the germs of death. "Your fathers did eat manna and are dead," said Jesus.

The full time of deliverance came, a Son was born, and the Word became flesh. The externals of God were exchanged for *Word in flesh*. Man started with one remove from angels, fell to the lowest plane of the earthly, and thus, by gradual development in God's goodness, by means of externals, he was raised up in hope, and Deity stooped down in pity until both met in Jesus, the Christ.

Eternal life was only prospective in the earthly. But hope was swallowed up in reality, for this reality is the eternal Logos. Now as the human part of the Logos is limited, so there must be something which retains the human, or flesh must be left in something. Life consists in what is said or done. Though absent from the body, the works which Christ did in the flesh remain; for "he that heareth my words and doeth them," or acteth them, is like a wise man. The effect of mind-food or spiritual manna, is action, therefore the divinely-human results in action.

So the disciple of Jesus, in acting the divinely-human, comes in contact with the life-eternal; because the externals of Christ are co-eternal with him, and only through Christ could the eternal Logos give eternal life forms. Hence in the precepts, commands and ordinances of Christ, in which he left his divine nature, we can eat his flesh, and drink his blood by repeating, in faith, the acts of Jesus. The food elements for soul and spirit are abundant for all; but starvation or death follows the refusal to eat the Divine dainties.

#### CHRIST OUR REDEEMER.

*A Sermon Preached by Quincy Leckrone at the Ashland Church, Ohio, May 27, 1895.*

Text, Gal. 3:13. "Christ hath redeemed us."

BEFORE the Christian dispensation we were under the law, which to keep was to us a burden, a curse, grievous in many respects and fruitless farther than the good resulting from material obedience. When Christ came to the earth he took away the curse. He took upon himself the fulfilling of the law, being made a curse for us. He redeemed us; that is, he brought us from a state of danger to a state of safety.

To enjoy the benefits of this redemption does not imply that all must first be sinners before they can be redeemed. If it did, then the youth who had been brought up by pious parents in the nurture and admonition of the Lord must, when he publicly confesses Christ and unites with the church, renounce his early training and condemn his religious instructors for not having brought him up aright. But we read in God's Word that if we bring up a child in the way he should go, when he becomes old he will not depart from it. Now, when this child has been brought up, he comes asking admission into the church, we receive him and then we publish that a sinner has turned from the error of his way, from darkness unto light. Are we not wrong in so doing? Do we not cast a sad reflection upon that saintly father and pious mother? Has their teaching been wrong? Ah no, Christ's redemption touched just such. They need no conversion (turning around in their course). They need no repentance (deep sorrow for the sinfulness of their past way), but they are already upon the highway of holiness, going toward the celestial city, the New Jerusalem. It is true, they are surrounded with sin, the way is not smooth and it is beset with dangers.

They make progress toward the celestial city with difficulty.

Now when they accept Christ and are received into the church, they come under the influence of his redemption, they step from the common highway into the King's highway. They are now within the confines of the city, the kingdom of God in the world. They have now taken possession of Christ's offered redemption. The way is now paved. There are lamps to guide them. Guardian angels, ministers from God, hover round them. They have been redeemed, brought from danger to safety. Christ hath redeemed them. But there are others who have not been brought up in the way they should go. They need conversion in order to be benefited by Christ's redemption. They have followed the ways of sin. They need repentance.

Christ hath redeemed all; that is, he stands a willing refuge with the conditions upon which all can be saved.

There is but one kind of redemption that saves. There is, however, a false assumption substituted by men for Gospel redemption, but it does not save.

To illustrate—I see a man who has fallen from the deck into the ocean, I see him struggling, about to perish; I plunge into the water and bring him safe to shore. I have redeemed him, I am his redeemer; but this is not Gospel redemption. Instead of doing this, I throw out to him the life-line and call to him to lay hold. He obeys, and I bring him safe to shore. I have redeemed him, I am his redeemer. Had he not heeded my call I still would have stood as his redeemer with redemption for him.

In this way Christ is our Redeemer, whether we heed his call or not. He stands upon the shores of eternity with redemption for us.

Yes, he hath redeemed us, but how? In God's own appointed way and not according to how we think it ought to be; neither have we the right to attempt to change that way.

Let us draw the picture of an Oriental king who found among the archives of his palace the outline of what was to be a famous painting. He called the artists of his kingdom and offered them a rich reward if they would produce the painting, but one after another of those famous men gave up the task; but after a while there came a man unknown to all. He undertook the work. High titled painters frowned contempt upon him, but he labored on until, upon a certain day, he announced that the work would be completed and unveiled. The king calls together all his subjects, and at the appointed hour the veil is parted and the king, with one hand pointing to the picture and the other beckoning to the people, said, "Behold, the finished work!" All the people rose and shouted, "Crown him, he hath nobly wrought it."

When every means had failed, when the work of Moses, Samuel, Saul and Gideon, and many others, stood as outlines of God's great salvation, and no one seemed able to complete it, the royal proclamation had gone through heaven and earth, but not one was found able or worthy to take up the work. Then there came One, a Babe in Bethlehem, unknown to all the earth. He began the great task, and through persecutions, trials and sorrows persevered until the eventful day when he said, "It is finished." All creation answered; the sun refused to shine; the earth quaked; the tombs were opened and the dead came forth to witness the great transaction. It is finished! What is finished? The plan of redemption; and God said of him who finished it, "This is my beloved Son: hear ye him." It is not now our privilege to change that plan; Heaven, God and the angels have sanctioned it.

Christ hath redeemed us, but when we come to examine just how, we are lost in the beauty of the atoning mystery. He hath redeemed us all,—not only the present but the future and past generations. When he descended from the cross and preached to the spirits which were in prison he proclaimed to them the glad tidings of his redemption, and no doubt there arose, from every quarter of that paradise prison, the glad refrain, "Lo here comes the Christ, he that redeems us;" and passing through he lead captivity captive, and sweeping on to the pearly gates of the city, he became the first-fruits of them that slept.

Christ hath redeemed us, how? Let me illustrate. When a great building was on fire and a dozen men had climbed out upon the dome, the multitude stood below, ringing their hands in despair. The firemen hoisted ladders of rescue, but they were too short. One brave man mounted, carrying with him another ladder, but when he places it upon the other there was yet a space between. From the multitude a groan of sorrow is heard, but when the fireman mounts still higher, and, standing upon the last round, places the ladder upon his shoulders, its top reaches the dome, and then he shouts, "Come down across my body." The multitude stand breathless while one by one the perishing are rescued.

Jesus our Savior, when all other hopes had failed to span the chasm between man and salvation, took up the cross and, standing between earth and heaven, said, "I am the way," "come unto me." Oh he hath redeemed us! Will we not follow him? To mansions in the brighter world he bids us. Shall we not go to swell the everlasting chorus, "Christ hath redeemed us?"

#### THREE IN ONE AND ONE IN THREE, ILLUSTRATED AND EXPLAINED.

BY S. N. MCANN.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

Just how there can be "but one God, the Father of whom are all things and who in him; and one Lord Jesus Christ, by whom are all things and we by him" (1 Cor. 8:6), and one Spirit by whom we, though many, become one body, seems a mystery. How the three can be one and yet three, and how the many can be one and yet many, is a paradox that is more apparent in respect to the three being one and the one three, than the many one and the one many.

"God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." John 4: 9, 10. We can clearly see in this reference two separate Persons of the Godhead; viz., the Father as acting, and sending Christ the Son. If they do not stand separate, each from the others, there could be no sending, for there could be no one to send. "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the express image of his person, and upholding all things by the Word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3. Christ could not be the identical Person with the Father and at the same time be "the express image of his person," or at the same time sit "down on the right hand of the Majesty on high."

When Jesus was in the garden he said, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."



Matt. 26:39. If Christ and the Father were identical, Christ could not pray to his Father, and there could be no such a thing as submitting his will to his Father's will, for there could be no two wills if they were but one in person. Jesus said, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16: 7, 8. It would be impossible for Christ to send a Comforter if there were none to send. Here we clearly have the sender and the one sent, which could not be if they were identical. The Holy Ghost is here spoken of as a Person separate and distinct from Christ, not identical any more than the man and his wife are identical even when they are one in the sense that God intended them to be one. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26. Here we have a clear distinction between the Father and the Holy Ghost, showing that they are not the same Person, but that they are separate persons. Hence we clearly see that though these three are one, they are also three, distinct and separate in person as well as in office and in name.

We see the three in Christ's baptism, Christ coming up out of the water, the Holy Spirit descending from heaven, and God saying, "Thou art my beloved Son in whom I am well pleased." Mark 1: 10-12.

How these three, the Father, the Son, and the Holy Ghost, are one, is made clear by Christ, if we will only hear him. "I and my Father are one," (John 10: 30), because "I seek not mine own will, but the will of the Father which hath sent me." John 5: 30. "For I came down from heaven, not to do mine own will, but the will of him that sent me." John 6: 38.

Christ doing not his own will but his Father's will made them one, not in person, not in office, not in name, but one perfectly united in work. My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God." John 7: 16, 17. "I have kept my Father's commandments and abide in his love." John 15: 10. Hence "I and my Father are one."

The office of the Holy Ghost was to comfort to teach, and to bring all things to the minds of the apostles whatsoever Jesus had said unto them. Jesus had given nothing but his Father's will, the Holy Ghost brought nothing more, hence "these three are one,"—one united in the grand work of man's redemption. Christ explains that they are one, the same as the apostles were one. John 17: 11. The apostles were not one in person, but they were one in uniting upon the will of the Father. Christ further explains that the oneness of the Trinity is just like the oneness of the children of God,—all one because Christ is in each of us and God in Christ; hence "one as they are one." John 17: 21-23. Christ did not his own will but his Father's, so if we are his we do not do our own wills but God's will.

That these three are one, is made clear in the commission when Christ said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. In baptism by trine immersion we have these three in one and the one in three,—three actions and one baptism or one baptism in three actions. We can say these three are one, but if we would perform baptism by single immersion we would have to say this one is one, and not these three are one.

The Word teaches that the Father and the Son should be honored alike. "All men should hon-

or the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." John 5: 23. Every one who believes and is baptized in the name of the Father, and of the Son, and of the Holy Ghost does honor alike the Son and the Father as well the Holy Ghost. Every man who is thus baptized can truly say, THESE THREE ARE ONE; but if baptized in any other way he will be compelled to ignore the three Persons in the Godhead, or at least make their personality a matter of question. We believe that there is a Father separate in person, in office and in name, from the Son or the Holy Ghost; that there is a Son, Jesus Christ, the Lord, separate from the Father, or the Holy Ghost, in person, office, and name; that there is a Holy Ghost separate in person, office and name, from the Father and Son. These three are one in the same sense that God's children are one, in much the same sense that the husband and the wife are one.

We believe that there are three actions in every Gospel baptism, and that these three are one, or constitute one baptism.

Bridgewater, Va.

#### OBEEDIENCE THE ONLY ABIDING PEACE.

BY I. N. CROSSWAIT.

THE first obedience is that to be rendered to parents: the next is to the laws of the land and, lastly, to the laws of God. I must say, in the outset, that those children who are brought up to strict obedience to their parents are not likely ever to become disobedient to the laws of the land; at least, obedience from love is an unfailing safeguard to insure them against becoming law-breakers. To raise up a child in disobedience is a sure way to prevent abiding peace; on the other hand, it will insure torment and remorse, not only to children, but a parent, that can enjoy life while the offspring given him are wending their way to destruction in the surest way known, must be in darkness! We feel that all such are objects of the greatest pity. If they were only, in so doing, making misery here, it would not be so bad; but they are on the sure road to eternal torment. O that all could see the terrible consequences liable to result from raising children without obedience to parents. They are liable to become the most disgraceful of lawbreakers and thus cause the church to be censured for showing a bad example. And the censure against such training would be just because we are positively required to bring up our children in true obedience.

Has our allwise Father required of us what we cannot do? The trouble is that many parents are too late about taking in hand the ruling. The child is often spoiled ere there is an effort made to train to obedience. Sometimes those who profess godliness will spoil them beyond the possibility of government, ere they think them old enough to govern. Then it is a hard task to bring about true, loving obedience. Such neglect is sure to bring the most bitter remorse. There is no escape from such result.

Now, I would ask, in all seriousness, What are the Brethren's children being raised for? Some, we are glad to know, are being brought up to a sense of duty, and are likely to be (at least) good and honest citizens; others, to become true pillars in the church and thereby honor their parents. But, alas! there are some who bid fair to become vile in all that disobedience leads to, viz, everything that is disgraceful and low, thereby dishonoring their parents in a way to bring the most bitter sorrow and remorse. O that God would

cause all parents to see the terrible consequences of raising children in disobedience ere it is eternally too late! I now leave it with you, readers,—it is a theme so revolting to contemplate. I think, sometimes, that the regions of dark despair are much like a family of disobedient children.

Oysterville, Wash.

#### A NARROW ESCAPE.

BY D. F. STOUTER.

"And I am escaped with the skin of my teeth."—Job 19: 20.

THIS peculiar expression of Job may not make much impression upon us under ordinary circumstances, but I acknowledge it has been doubly impressed on me under the following circumstances.

How true the expression that "things may come home to you!" A few days ago I preached the funeral of a friend who died very suddenly returning from town. My text included the words, "Whereas ye know not what is on the morrow." The following day I endeavored to impress the thought upon the congregation, not thinking that on the morrow I should have such a striking illustration.

I am now in my rocking-chair suffering considerably from a fall under the following circumstances: My tenant was busy hauling hay and I being anxious to help him hooked two young horses to the mower and started to do some mowing. On my way around the field the horses became frightened and started to run down a hill. At the first plunge they threw me forward in the direction of the cutting bar, and as my eyes fell upon the fast motion of the knives the thought came to me, Surely this is the reaper of death for me; but fortunately, with a great effort, I recovered and remained on the machine, holding with all my power to the lines, only to realize my fruitless effort to bring under control runaway horses. This case was an exception to James 3: 8. The horses, while running with all possible force, made a short turn and threw me violently to the ground the distance of about twelve feet. Falling on my head, I was unconscious for awhile. The thought and first expression was, "I have only escaped by the skin of my teeth;" and now that God has so directed his providence as to save me from a horrible death, I have decided for the future of my life to be more consecrated to his service and have indelibly inscribed on my Christian banner, "Nearer, my God, to Thee, nearer to Thee."

Renovola, Md., July 11.

#### IF CHRIST SHOULD COME THIS SUMMER.

BY J. E. YOUNG.

How would he find me? With my talent wrapped in the napkin of ambition, pride, intemperance, selfishness, unbelief, worldly wisdom, sectarianism, etc? Or would it be on the counter of righteousness ready to be weighed? "We were not all to be apostles, but we ought to be epistles," with pages open to be read of all. Let there be no lines of deception or policy. He will be displeased with them. Men will read them.

How would he find the lambs? Dwarfed and shaggy, or "ready to be offered?" Shepherds, are you leading to the living water, or to the stagnant pool, feeding on dry, mouldy fodder, or fresh, green pasture, leading in a rut or on the "King's highway"? We would not be dealing so much with the flesh and loaves and fishes if we believed He is to be here.



## Missionary and Tract Work Department.

"Upon the first day of the week, if every one of you lay by him in store as God hath prospered him, but there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### Committee:

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,  
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NEVER be rude to a child. By and by the man will remember the incivility shown the boy.

SEVERAL of these items are clipped from the *Brethren's Missionary Visitor*. They will prove interesting reading.

AN old woman in Illinois sends to the Mission Board \$10, the profits of a whole winter's work, selling pies and cakes in the village.

A YOUNG man in a certain city of Pennsylvania, receiving \$1 100 salary, planned with his wife to support a missionary at \$600, necessitating removal from a most pleasant part of the city to a place where rent was cheaper.

THERE are 90,000 Parsees in India, of whom 80,000 are in the Bombay Presidency. They occupy a high position in the community. No special Christian work has ever been done among them, and there are only eleven Christian converts from the Parsees.

A TYPEWRITER in New York learns of the need, begins to patiently save from her small earnings, which she quietly sends to India. Over 1,000 souls rejoice in the light because of her sacrifice and more than \$10,000 is given by others as a result of her self-denial.

THE income of all the missionary societies of the world is about \$14,000,000 yearly. The American Congress recently approved of an expenditure of \$14,040,000 for three battleships and twelve torpedoes. This shows the energy with which the nations are battling for the King of kings.

IN British India there are something like 500,000 blind people. How are they to get the Word of God? Well, Mr. Knowles, a missionary, has invented an alphabet for them, in which 87 of the languages spoken in this peninsula are printed. It is proposed to found an institute at Bangalore, where the blind will be taught to read.

A NUMBER of students from the different schools went out canvassing during the summer and some of them took tracts for distribution as they went from house to house. That is trying to serve the Lord while making some money to go on with the school work. We have been pleased with the results thus far reported, and take pleasure in sending to any student, while canvassing, or to any member, while engaged in similar work, tracts free of charge. While working for this life, use every opportunity to point people to a Higher Life. Address, Brethren's General Missionary Committee, Mt. Morris, Ill.

A MISSIONARY at Point Barrow receives mail but once a year, and it sometimes occurs that the ice pack prevents the revenue cutter from getting so far north, so that letters are nearly two years old when they reach their destination.

THE Methodists have published a summary report of last winter's revivals in their denomination. According to this report, there have been 367,650 conversions and 255,150 accessions, a decrease of 91,350 conversions and 71,100 accessions in comparison with the previous year.

THE District Board of Michigan ordered 1000 "Brethren or Dankers" and 1000 "Path of Life," to begin operations in a city in their territory. The way that they go at their work indicates that they believe in success for the Lord and are doing their part toward it.

IN Japan the Buddhist and Shinto priests find it necessary to use "Western methods" against the rapid increase of Christianity. They have established "Societies of Buddhist Endeavor," which advocate much of the philanthropy of the New Testament, and even employ "Buddhist Bible women."

THESE two pages are intended largely for matter pertaining to the missionary interest, and it would therefore be well for those, who are especially concerned about this class of work, to contribute to this department. Short, interesting and well-written articles, as well as appropriate and pointed items are always welcomed.

DR GORDON'S church in Boston last year gave \$10,000 for foreign missions, of which a servant girl gave \$50, a shop girl, \$100 one woman, living in one room of a tenement, \$700. The latter said: "How could I meet my Savior if I gave \$300 and lived on the other \$700 myself?" Are we spending more on ourselves than on our Lord?

A FEW years ago Bro. Winklebleck was the only member in Hartford City, Indiana. Through his efforts others came there, and some who were in the city accepted the faith of the Brethren, until there is quite a strong church in the city. Bro. Winklebleck works at his business during the week but somehow or other he has found time along with it to do some excellent city mission work. Lately he secured a large number of doctrinal tracts and had little girls distribute them from house to house. As a result, great interest is manifested in the church. May much good result from the efforts made!

### UNAWARES.

[Selected by David E. Lehman]

The following production was read at one of the recent morning Chapman prayer meetings, and is published by request.

They said, 'The Master is coming  
To honor the town to-day,  
And none can tell at what house or home  
The Master will choose to stay."  
And I thought, while my heart beat wildly,  
What if he should come to mine?  
How would I strive to entertain  
And honor the Guest Divine!  
And straight I turned to toiling  
To make my home more neat;  
I swept and polished and garished,  
And decked it with blossoms sweet;  
I was troubled for fear the Master  
Might come ere my task was done,  
And I hastened and worked the faster,  
And watched the hurrying sun.  
But right in the midst of my duties  
A woman came to my door;  
She had come to tell me her sorrows,  
And my comfort and aid to implore.

And I said: "I cannot listen,  
Nor help you any to-day;  
I have greater things to attend to,"  
And the pleader turned away.

But soon there came another—  
A cripple, thin, pale, and gray—  
And said, "O, let me stop and rest  
Awhile in your home, I pray!  
I have traveled far since morning,  
I am hungry and faint and weak,  
My heart is full of misery,  
And comfort and help I seek."

And I said: "I am grieved and sorry,  
But I cannot keep you to-day;  
I look for a great and noble Guest,"  
And the cripple went away.  
And the day wore onward swiftly,  
And my task was nearly done,  
And a prayer was ever in my heart  
That the Master to me might come.

And I thought I would spring to meet Him,  
And serve Him with utmost care,  
When a little child stood by me,  
With a face so sweet and fair;  
Sweet, but with marks of tear-drops,  
And his clothes were tattered and old;  
A finger was bruised and bleeding,  
And his little bare feet were cold.

And I said, "I am sorry for you;  
You are sorely in need of care,  
But I cannot stop to give it,  
You must hasten elsewhere."  
And at the words a shadow  
Swept o'er his blue-veined brow;  
"Someone will feed and clothe you, dear,  
But I am too busy now."

At last the day was ended,  
And my toll was over and done;  
My house was swept and garished,  
And I watched in the dusk alone;  
Watched, but no footfall sounded,  
No one paused at my gate,  
No one entered my cottage door;  
I could only pray and wait.

I waited till night had deepened,  
And the Master had not come.  
"He has entered some other door," I cried,  
"And gladdened some other home!"  
My labor had been for nothing,  
And I bowed my head and wept;  
My heart was sore with longing,  
Yet, spite of it all, I slept.

Then the Master stood before me,  
And his face was grave and fair;  
"Three times to-day I came to your door  
And craved your pity and care;  
Three times you sent me onward  
Unhelped and comforted,  
And the blessing you might have had was lost,  
And your chance to serve has fled."

"O Lord, dear Lord, forgive me!  
How could I know it was Thee?"  
My very soul was ashamed and bowed  
In the depths of humility.  
And he said: "The sin is pardoned,  
But the blessing is lost to thee;  
For comforting not the least of Mine,  
Ye have failed to comfort Me."

### MOTHERS, LEAD THE WAY.

BY SUSIE TEETER.

IN reading the admonitions given to mothers, through the GOSPEL MESSENGER, an incident of real life is very forcibly impressed upon my mind. Mamma, with some of the younger children, goes to the forest to pick blackberries. After picking quite awhile, mamma avails herself of the opportunity of a rest, on the trunk of a fallen tree. Casting her eyes in the direction of quite a dense looking place, she sees beyond some fine specimens of berries. Calling to the children she points in the direction of the berries, expecting them to grasp eagerly the opportunity of filling their little buckets; but to her surprise they do not go in that direction. Inquiring the reason, Jehnait very promptly replies, "We are afraid to go through that dark place; IT LOOKS SNARY!"



Mamma says no more, but after finishing her rest, she replaces her bonnet, and makes directly for the coveted berries. Turning suddenly, she finds all three of the children close behind her. Thinking to reprove them for their lack of courage, she says, "Why, children! I thought you were afraid to come here." "Well, mamma," said ready Maude, "we are not afraid to follow where you lead the way." Mamma looked amazed for an instant and then turned to her work, but her thoughts were no more rapid than her fingers, for they, too, were contending with thorns.

I was made to think, What a sermon here for us as mothers! "Not afraid to follow where you lead the way." How many of us are faithfully leading the way through "snaky places," remembering that our examples will stand out as apples of gold in pictures of silver, long after our bodies have mouldered back to mother earth?

Are not all the good kings of ancient days ascribed to pious, holy mothers? Does Paul, in referring to Timothy's piety, not trace it back as far as to his grandmother? Dear mothers, is there not a great responsibility resting on us? Does not the future prosperity of the church rest on our sons and daughters, even though some may now be in their cradles? What will the issue be? Are we sufficiently wide awake to lead the coming army through the dark and "snaky-looking" places without getting our feet trampled in his coils? God grant us more grace! If Bro. Balbaugh's "Glimpses of Jesus" had been placed in my hands in the beginning of my maternal life, I believe my sons and daughters would now be the better for it. Mothers! Fathers! secure a copy of "Glimpses of Jesus" and encourage your sons and daughters to read it. It will do them good here and hereafter.

Hawthorne, Fla.

#### TRAINING OF CHILDREN VIA FAMILY ALTAR.

BY SALEM BERRY.

Not long since, while working in my cornfield, my children came out and were sitting in the field at different places. The thought came to me, as I am cultivating this corn that it may yield a harvest, so must these children be nurtured and trained that they may bring forth a harvest in Christ's kingdom. And, certainly, on the children depends the future of the church. How necessary, then, to erect a family altar, that the children may often hear their parents pray for them! We should let them know that we are interested in their future welfare. Only those who have had the experience of keeping up the family altar know the benefit derived therefrom.

Even when unmarried, while homesteading on the frontier, we experienced this. While our bodies were often tired from hard labor, it was refreshing to the soul to read God's Word and have sweet communion with him. And since we have a family, what a grand privilege to study God's Word evening and morning and offer up our humble petitions! And our prayers are that every family in the Brotherhood might know the benefit of a family altar. "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." *Psa. 55: 17.* Let the work begin at home and it will soon be manifested in the church.

McCune, Kans.

#### SUNDAY SCHOOL AND THE FUTURE CHURCH.

BY THURSTON MILLER.

It is as certain that our children are the future church, as that time shall continue. Then it is

evident that the future character of the church will be determined by the characters of the individuals that shall compose it. And their characters are dependent on the kind and quality of the seed or elements, planted in their minds and hearts during childhood and youth. It is said: "The child is father to the man." But the child has another father whose duty it is to shape the character of the man that the child is father to.

Now if the above reasoning is correct it is plain that the present membership of the church is largely responsible for what shall be the latter's future character. Therefore the church of the present should employ every reasonable means that will tend to the development of proper character for the church of the future,—and among the different means that may be utilized I believe the Sunday school stands at the head of the list.

The question, "How can we Make the Sunday School more Profitable to the Church?" was presented for discussion by the committee on program for the late Ministerial Meeting of Northern Indiana, and proved to be an interesting subject at that time, and I think may be made equally so through the MESSENGER.

The reader will notice that the admission is made in the above question that the Sunday school is not yielding as much profit to the church, as it may or should be made to yield. Therefore it seeks to know how this can be done.

In order to answer the question in that form, it would be necessary to find and point out the defects, or hindering causes, and suggest remedies, which the writer in the present article does not design to do. But he thinks a little change in the form of the question with a proper answer to the latter will secure the end desired.

We put the question as follows: "How can the Sunday school be made most profitable to the church?" By emphasizing the last word in the query you will get the full meaning. Agreeing that the Sunday school to some degree is profitable to the church, we desire to know how it can be made to yield the most profit. With that object before us, I suggest:

First, that the Sunday school must be regarded as an institution of the church,—for her use and ultimate benefit,—a means to an end, the end being the proper Gospel instruction and training of the children of the present time, to become wise and intelligent members of the future church. And as a means to that end the Sunday school ought to be made a veritable nursery, affording only the purest and most wholesome nourishment for the growth and development of strong Christian character, in which the true Gospel of salvation is so firmly fixed that nothing in the future can change it.

As an institution of the church, the Sunday school should be organized by the church and maintained by her authority. No matter how many schools are within the bounds of the organized local church, each should be organized by, and retained under the general supervision of the church, in order to receive encouragement from, and to be responsible to that body. By this I mean that the officers and teachers of the Sunday school be appointed by the church, and to make this the order of a special church council for that purpose, would, I think, give added strength to the school.

Second, the officers and teachers should all be members of the church,—not merely nominal, but representative members, who are in full accord with the entire doctrine of the church, including the gospel of self-denial, and the gospel of non-conformity to the world, and who will express their love for these principles by their appearance before the school.

The question has been asked: "Why cannot good members of other denominations teach in our Sunday schools?" This I would answer: "Because good members of other denominations, would be a hindrance rather than a profit to the church, as their teachings, and personal examples would certainly be in harmony with those of the denominations to which they belong. Remember the question is: "How can the Sunday school be made most profitable to the church?"

Third, *literature*. Here the Bible should have first place. The profitable use of "lesson leaves," whether "international" or "union," is doubtful. There should be nothing used that has a shadow of compromise about it. Let the lessons be read from the pages of God's Book direct. Make the literature of the church also the literature of the Sunday school.

As a help for Superintendents and teachers, I think Bro. Teeter's Commentary heads the list, it being in full harmony with the interpretations held by the Brotherhood. The *Young Disciple*, and GOSPEL MESSENGER afford excellent reading for the larger pupils, but a paper better adapted to the understanding of the little ones, issued by our publishing company, is the pressing need now in that direction. [This want is now fully supplied in the weekly illustrated *Children at Work*. Send for sample.—Ed.]

Then, too, every school may have what is called the "infant class," composed of little folks who should be taught from primer lessons, composed of Scripture stories, made plain by very simple language compiled and issued also by our brethren.

Fourth, *singing*. This should be made one of the principal exercises in the Sunday school, and should receive due attention and proper encouragement from all who feel interested in the welfare of the young. Heretofore we have suffered a great inconvenience from the want of suitable music and songs, so that if anything appropriate was used, we had to go from home to get it. Now that should not be. Our songs and music, as well as other literature, should be our own. Although the Brethren's Hymnal is a most excellent collection of hymns and music for ordinary congregational singing, it lacks adaptation to the use of Sunday schools. But now the new Sunday School Song Book fully applies the present need in that line. I speak in this way about singing, because it is well known that suitable Sunday school songs have a greater influence in favor of the church, when the book containing them is a publication of our own church.

Thus organized and maintained, and its influence utilized, I verily believe the Sunday school can be made the most potent element of profit to the church, because, as a kind of *kindergarten* to the church, it starts our children in a course, that, if carefully guarded, fits them to take our places, and to become strong pillars in the church of the future.

La Porte, Ind.

"THE better you are, the more you are inclined to believe other people to be good and kind. This is one of the ways in which 'charity covereth the multitude of sins.' On the other hand, the worse you are, the more you are inclined to believe, without evidence, other people to be dishonest and vicious; and on this principle is based the declaration that 'with what judgment ye judge ye shall be judged.' When people hear you, in an off hand way, pronouncing other people false, wicked, and untrustworthy, they instinctively conclude that you are yourself that kind of a man!"



# The Gospel Messenger.

A Weekly Paper Published for the Brethren.

## The Brethren's Publishing Co.

D. L. MILLER, Mount Morris, Ill., }  
H. B. BRUMBAUGH, Huntingdon, Pa., } Editors.  
J. H. MOORE, Office Editor.  
JOSEPH AMICK, Business Manager.

### ADVISORY COMMITTEE.

Enoch Eby, Daniel Hays, W. R. Deeter.

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Mount Morris, Ill., July 23, 1895.

Two brethren were recently elected to the ministry in Louisiana.

SELLING pews in a church is making merchandise of the house of God.

THERE is no use in trying to keep Satan out of a heart that is not fully occupied by Christ.

BRO. CALEB CORRELL should be addressed at York, Pa., Charles St., instead of Waynesborough, Pa.

BRO JACOB WITMORE, of McPherson, Kans., is booked for a series of meetings at Yellow Creek, Ill., in September.

YOUR Office Editor was with the Brethren at Shannon over last Sunday. We found them thoroughly interested in their meetings and Sunday school work.

BRO. I. M. GIBSON recently held a few meetings in the M. E. church, Secor, Ill., within the bounds of the Panther Creek church. Two were received by baptism.

BRO. J. F. BRITTON, of Bristol, Va., informs us that he is just recovering from a very severe attack of the malarial fever. We trust he will soon be able for duty.

BRO. S. N. MCCANN expects to spend Sunday, Aug. 11, with the Brethren in Chicago. He is to commence a series of meetings at South English, Iowa, seven days later.

A CONTINUED dronth in parts of Northern Illinois, lasting for some months, was broken last Sunday evening by a heavy rain. Everything now looks promising.

BRO. S. CLICK, of Nevada, Mo., is now at Healing Springs, Va. He thinks some of settling in that part of the State. He reports interesting meetings and many calls for preaching.

WRITING from Ozawie, Kans., Bro. J. A. Root says that on the 10th inst., four,—two husbands and their wives,—were baptized, making twenty-nine baptized at that place since May 1.

BRO. P. S. MYERS and wife, of Los Angeles, Cal., are spending the summer months in the East. They are now at McVeytown, Pa. They have in contemplation a visit to a number of the churches.

BRO. J. S. MOHLER, who has been engaged in the mission work in California for nearly one year, will soon return to his home in Kansas. After August 1 he should be addressed at Morrill, Kans.

SISTER E. J. ONKST, of the Logan church, Ohio, who occasionally does some good writing for the MESSENGER, fell on the 10th inst., and broke her right wrist, from which she suffers much.

BRO. M. W. ROYER, of Cordova, Md., says, During services in the Baptist church, at that place, June 30, lightning struck the building, killing a young man who happened to be in the shed outside, and also two horses.

SOME one who writes for publication, on both sides of the paper, and gives neither his post-office or his name, wants us to inform him where and how he can procure a minister's half-fare permit on the railroad. Let him ask his station agent. But, hereafter, when writing, he should not forget to give his full address.

ELSEWHERE Bro. D. F. Stoffer, of Benevola, Md., tells us how he "escaped with the skin of his teeth." It was indeed a narrow escape. While reading the communication it occurred to us that our brother can handle the Sword of the Spirit with more ease and skill than he can manage a span of young horses.

ON another page of this issue, Bro. C. D. Hylton has an excellent style of arranging news. We recommend the style to those who find it necessary to have more than one paragraph in their reports. If the paragraphs are condensed much news may be thus crowded into a small space. While this method is good, still the short "Notes from our Correspondents" are preferable.

BRO. WM. LANDIS writes that Bro. I. J. Rosenberger closed his series of meetings at Decatur, Ill., last Sunday afternoon. Six were baptized in the Sangamon river in the presence of hundreds of spectators, making fourteen additions since the beginning of the Annual Meeting. There are now twenty members in the city. Bro. Landis's communication reached us too late for this issue. It will appear next week.

IN this issue, under the head of "Standing Announcements" will be found notices of all feasts, sent us, to occur before the middle of September. If you do not find a notice of your feast there, send it to us at once and we will publish it along with the rest of the Standing Notices of feasts to be held before the middle of September; notices of the feasts to be held after the middle of September will appear about the middle of August.

FOR the information of all, we will state that all of the Sunday School Lesson Helps, published at this office, are prepared by members, selected with a view of their fitness for the work intrusted to them. We do not publish one Sunday School Help not prepared by the Brethren. We are steadily improving our Sunday school literature, and expect to make still greater improvements the coming year. So far as we can learn, these helps are giving excellent satisfaction, and are being widely used by our people. The increased demand for them is very encouraging, and shows that the Brethren know how to appreciate a good thing.

### ON THE SEA.

ON 'Sunday morning, June 23, 1895, those of the passengers on the "Paris" who were well enough, assembled in the large dining-hall for morning worship. The sea was rough and many were confined to their rooms by seasickness. Amidst the surging waves we sang:

"Eternal Father! strong to save,  
Whose arm hath bound the restless wave,  
Who bidd'st the mighty ocean deep  
Its own appointed limits keep!  
O hear us when we cry to thee  
For those in perils in the sea.

O Christ! Whose voice the waters heard  
And hushed their raging at thy word,  
Who walked'st on the foaming deep  
And calm amidst its rage didst sleep;  
And give, for wild confusion, peace;  
O hear us when we cry to Thee  
For those in peril on the sea.

Most Holy Spirit! Who didst brood  
Upon the chaos dark and rude,  
And bid its angry torment cease,  
And give, for wild confusion, peace,  
O hear us when we cry to thee  
For those in peril on the sea.

O Trinity of love and power!  
Our brethren shield in danger's hour;  
From rock and tempest, fire and foe,  
Protect them where'er they go;  
Thus evermore shall rise to thee  
Glad hymns of praise from land and sea."

D. L. M.

### THE ELECTING OF CHURCH OFFICERS.

The reading of your editorial, on Installation Services, brought to my mind what I have often thought concerning the electing of church officers. I regard this as the most important work we are called upon to perform, and I see it so differently done in the churches I have visited in our District of Western Maryland. I have been present in some of our churches, where the elder read what Paul says concerning the qualifications of church officers, carefully instructed the members concerning these qualifications, and then urged them to pray God to assist them in casting their votes. After that there was a special season of prayer. Then the elders present went to themselves, and the members came before them, one at a time, and cast their votes. The one receiving the highest vote was declared elected. This is the way I think elections ought to be conducted.

But I have been present in other churches where they have no special prayer. Nothing is said concerning the qualifications of the officers to be elected before the vote is taken, but the choice is held, and then after the election the Scripture relating to the qualifications is read. I hope you will give us an article on this subject, for we certainly ought to see alike concerning this important work. J. BRINDLE.

POSSIBLY our brother did not intend his letter for publication, but it refers to some things in a way that will help to impress what we may have to suggest. The Brethren in Maryland and elsewhere, who read what the Scriptures say concerning the qualifications of church officers, and then comment on the same, followed by a season of prayer, before the members cast their votes, act wisely, and are to be commended for their Gospel way of proceeding. In Acts 6: 1-6 we have an account of the first regular election held by the church after the members had received the promised Holy Spirit. In this instance the qualifications of the men desired to serve tables were carefully given before the election was entered into. The disciples were told to select "seven men of honest report, full of the Holy Ghost and wisdom." Before a vote was cast the members knew just what kind of men were needed.

Paul left Titus in Crete, that he might set in order the things wanting and ordain elders in every city. Titus 1: 5. He then wrote him just what kind of men to ordain to the eldership. And in his letter to Timothy (1 Tim. 3: 1-13), he gives the qualifications of both the elders and



deacons, including their wives. It is to be presumed that, wherever these ministers installed church officers, they carefully instructed the members before holding an election, concerning the kind of men that had to be selected to fill the responsible positions. And we have strong reasons for concluding that in the apostolic age no church went into an election for the purpose of selecting church officers without first having clearly set before the members the qualifications demanded in the men to be chosen.

This is the method adopted here in Northern Illinois, and we are pleased to learn that it is being adopted in many other States. Under no circumstances should members in church councils be asked to cast their votes for a church official without first being carefully instructed concerning the Scriptural qualifications of that official. In the New Testament the Holy Ghost tells us just what kind of men are wanted to preach the Gospel, to perform the duties of deacons and to preside over the churches as housekeepers, and it is our privilege, as well as our duty, to study these qualifications with great care, to be certain that we understand them, then pray the Lord to help us to find and vote for the men coming up to the requirements.

J. H. M.

#### THE ALMANAC FOR 1896.

THE time is here when arrangements must be completed for the Brethren's Almanac for 1896. This Almanac has been in existence among the Brethren so long that most of them would feel loth to give it up. It is probably the most widely read single publication that we send out; hence the importance of making the contents such as will prove both interesting and instructive.

Its pages are open for the best reading matter that we can procure, such as biographical sketches of leading brethren and sisters, history of congregations; brief articles on the doctrines or aims of the church, church work, the missionary cause, the Sunday school and prayer meeting departments, educational interests, works of charity, family and domestic remedies, or anything else adapted to the nature of the work. Those who feel themselves able to prepare productions of this character will forward the same to us at an early date. Everything sent us should be well prepared and put in good shape.

The Ministerial List is of great importance, and needs some corrections. Those knowing of errors in the list will please inform us of them as soon as possible. The names of ministers who are dead, should be removed, and those newly elected should be entered. All changes should be noted so the list may come out as correct as practicable.

We also suggest that the time and place of the next Annual Meeting be given, with such arrangements as may be determined on by the Committee of Arrangements by Sept. 15. It might also be well to announce such District Meetings as will be held in 1896.

We trust our readers will feel free to send us such matter as they would like to see in the Almanac. In this way they can be very helpful to us. Whatever you have, or intend to prepare, send it by Aug. 15, so we can assign it a place. The sooner the matter is sent the better.

Those wishing to procure advertising space will please write us for terms. Remember that the Almanac is a splendid advertising medium.

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL—No. 1.

##### PREPARATION.

In everything we do in life, the first thing is preparation. And in some things this means much; in fact, it is the thing of importance. It was God who could make worlds, replenish and inhabit them out of nothing. But this cannot be said of that which he made.

Our present trip was not one of great preparation, and yet we had a house to set in order. And this is one of the things we all should do before going on long journeys that are incident to the dangers of land and sea. It is true, we can not run away from danger, but we may place ourselves in conditions that are attended with more dangers than attend the ordinary conditions of life. And so we felt in this case, and tried to prepare accordingly. Health, comfort and safety are things that we should provide for if we would have a pleasant and successful journey.

One of the things that add to our peace and enjoyment, when away from home and loved ones, is the consciousness that we have the sympathy, good wishes and prayers of our home people. This assurance we took with us, and as we think back to the evening and morning before our departure, of the prayers and good wishes, we feel much encouraged and are made the more fully to commit our ways to the Lord who careth for us.

##### OUR DEPARTURE.

Only those who have had the experience,—know what it means to have a pleasant home, surrounded by all that is essential to a happy living, to make a trip of months in a foreign land and among strangers, where you will be subject to the inconveniences, hardships and dangers that naturally belong to such travel,—can realize what it is thus to take the parting hand. Feelings come to us that we cannot endure without giving them expression; and, indeed, few of us appreciate the blessings of home life, surrounded and permeated with Christian influences and advantages, until we get away from them. But we had an object in view, and to accomplish that, we were willing to make the anticipated sacrifice.

The dreams of our maturer years have been to visit foreign lands, and especially the lands of the Bible, that we might see God in the countries where he was seen by his people of old, and where he walked and talked with them as a father talks with his children. In this way we hoped not only to confirm our own faith, but receive some possibilities of more fully confirming this faith in the lives of others.

##### FROM HUNTINGDON TO NEW YORK.

On Wednesday morning, June 18, we said farewell to the loved ones at home. We shall not attempt to describe our feelings on giving the parting hand, but to us it was the experience of our life. But soon, very soon, we were borne away from the pleasant scenes of home life, and we began to realize that we were indeed leaving home. As we passed down through the Juniata Valley, the wheat fields were waving with heavy crops, coloring for harvest time, giving every indication for a larger yield and a more bountiful supply of the needful for life. The thought came to us, All this will be harvested and gathered in the barns and granaries before we will again see our native land. (And, surely, we have a goodly land,—

all that was promised to Israel of old, and more, because of the conveniences outside of the productions of the earth. Are we not indeed the Israel of God? We, at least, have their blessings, and should be better than they.

##### AN AFTERNOON IN NEW YORK.

This is the metropolis of America, and a great city it is! Among its inhabitants we have shown all the conditions of human life, from those that have, and try to enjoy all that wealth and position can give, down through all the possible conditions, to what seems to us to be the lowest. Perhaps, however, not the very lowest, as we may see farther on. But to see, in the richest of American cities, in among the myriads of rumshope and saloons, women passing to and fro with sacks on their backs, dripping with the offal, as found in the truck and refuse barrels by the sidewalk, is bad enough, we assure you, for an enlightened land and Christian city. And yet, we saw all this and much more. What a work here for the Christian, and what golden opportunities for exhibiting the Christ life!

The business part of the city consists of walls of brick and stone, streets of stone cobble, running cars and conveyances of all descriptions. All is hustle, push and business. The homes of the people who have such luxuries, are suburban, and we are glad to know that there is room on the outside where people can see the world as God made it, and breathe the pure fresh air, so essential to life and human well-being.

But the hour appointed for starting on our voyage is coming, and we go to the ship to see our place of abode during the voyage.

##### OUR FINAL DEPARTURE.

Among those who came to see us off were our own son, on his return home from Harvard; Eld. J. F. Oller and wife, of Waynesborough, Pa.; his son and wife, of New York City; Eld. J. T. Myers and son, of Green Tree, Pa.; sister Geiger, of Philadelphia, and sister Lear, of Illinois. Our company leaving was Bro. D. L. Miller and wife, T. T. Myers, W. L. Bingaman, C. Hope and G. J. Fereken and family. The calls made, and the parting, took place in the ship parlors, where hundreds had come to take leave of friends who were taking ship to go on a sea voyage to foreign lands. The largeness of the trip and the seeming dangers that attend travel on the ocean, make the parting the more impressive, and, in some cases, sad. It is, for the time being, a cutting loose from all possibilities of communication from the outside world, and to the voyagers the great ship becomes a little world of itself. We were glad for the last visit of these dear ones, and fully appreciated heart-felt good wishes and prayers for our safety, and well-being during our tour, and safe return home again. Like the Apostle Paul, we thanked God and took courage, fully believing that the Lord will care for us.

##### THE SHIP "PARIS."

A number of our friends requested that we should tell all about the ship in which we sailed, and our voyage across the ocean. This we gladly do, though it may not prove interesting to all. Of such as are not interested we ask indulgence.

The ship "Paris," of itself, is a floating palace 560 feet long, 63 feet wide, and 42 feet (four stories) high. Figures alone give a very inadequate idea of its size. If you are living in the country, measure off, by fence panels, the number of feet



in length and width, and then think of a vessel covering the plat of ground thus measured; or if in town, think of a square and a half, including the street and the alleys, and you will have some idea of the size of the floating palace in which we live while crossing the ocean. Think of fifteen hundred men, women and children living for a week or more all in one house, and yet have plenty of room to walk, eat, sleep and enjoy all the conveniences of a well-ordered home. All this, and much more,—the "more" we need not explain,—we have in the "Paris."

In the two upper stories, two thirds of the front part is where the first cabin passengers live and sleep. The most costly state-rooms are on the deck or upper floor, costing from \$150.00 to \$600.00 for a single trip. This constitutes suites of three rooms,—bed-room, sitting-room and private lavatory. There are forty of these rooms, and they are occupied by persons who have plenty of money to spend without getting value in return. The next floor are the parlors, libraries and living-rooms generally. These are all finished in hard wood with stained glass sky-lights, and decorations of the most costly kinds. The furniture is the best upholstered, and the floors covered with the best of Brussels carpet. The library has a choice selection of 900 volumes of sufficient variety to suit all tastes. All these rooms are about eighteen feet above water line, and are nicely lighted,—sunshine by day and electricity by night. On the next floor, downward, are the dining halls. In these are found all that the decorative art can give. They are as inviting as can be found in the best hotels, either of America or Europe. The first class dining saloon has a seating capacity for 420 persons at one time. In these are served three meals each day,—breakfast at 8:30 in the morning, lunch at 1 o'clock P. M., and dinner at 6:30 P. M. At all these meals, everything that can tempt the appetite is offered. But the evening dinner is the full meal of the day, consisting of from twelve to fourteen separate courses, and continues one hour and ten minutes. Of course you don't need to take them all, but to get what you want, you have to wait as each course comes in turn. The estates consist of all the productions of land and sea, and of endless variety. Corresponding with these floors, in the back end of the ship, are the second class passengers, with a dining-room 27x40 feet, and a seating capacity for 150 persons. These rooms are also nicely furnished and the meals quite good enough for anybody, though with some less style. These sleeping rooms are good and comfortable, but the class of passengers is not quite so desirable,—not because of their being poor, but, morally, they seem to be of a lower grade,—that is, there is among this class more of the immoral element. But among them are also found some of the best Christian men and women. Between the two classes there is a division line. Over this the first class are permitted to go at pleasure, but the second class are not allowed to cross to the first, without permission.

On the floor below this are the steerage passengers, some 800 in number. Their accommodations are not so good, neither in eating nor sleeping, having hard bunks made soft by their own blankets and such bedding as the passengers take with them. The deck, on which first and second class passengers spend most of their time, is 100 yards long and about twelve feet wide. Two

thirds belongs to the first cabin and the balance to the second cabin.

The ship is run by nine boilers of over 3,000 horse power each, consuming each day, over 300 tons of coal. It is one of the two largest ships that have been made, and is one of the wonders of modern times,—a floating village, having all the conveniences and privileges of a pleasant home life, when seasickness is off.

In our next, we will have something to say about our sea home and how we live. H. B. B.

#### QUERISTS' DEPARTMENT.

What was the life and character of Judas Iscariot before he was chosen as an apostle? JOHN ARNOLD.

Concerning his life and character, before embracing Christianity, we know absolutely nothing.

Who was Theophilus mentioned in Luke 1:3 and Acts 1:17? JOHN ARNOLD.

The name Theophilus is Greek and means "one who loves God, and is loved by him." He is mentioned only in the two citations named by our querist. Concerning the person thus addressed by Luke, we have no knowledge whatever. He probably was a Gentile seeking information concerning the way of salvation, and to him Luke addressed his two letters.

"Wherefore I say unto you, All manner of sin shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. 12:31. What is blasphemy against the Holy Ghost? A BROTHER.

In this instance it means to attribute to Satan the work performed by Jesus through the Holy Spirit. He who witnesses the work of the Spirit, and then accuses the devil of being the cause or instigator, sins against the Holy Ghost. It is needful that people exercise great care of how and what they say concerning occurrences even at this time, for the Holy Spirit is still at work among the children of men.

Is it right for the Brethren, in granting the use of their churchhouse to others for funerals, to allow them to bring in organs, fiddles or horns, etc. for use on that occasion? N. W.

Certainly not. Our people earnestly protest against the use of horns, fiddles, etc., in the house of God, and they should not be humiliated by seeing such things in a place held so sacred.

Is it according to the Gospel for members to play checkers or dice? A. M.

No Christian can afford to waste his precious time in that way. Possibly checkers and dice playing may not be as bad as card playing, but it is on the same road and leads to similar results.

Please explain what you understand by Matt. 5:19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." It appears here as if men might be saved by breaking some commandments. A SISTER.

To be counted "least in the kingdom of heaven" is to be excluded from its benefits altogether. He who is "least" in this respect would be barren and unfruitful, and, of course, not entitled to any of the rewards in store for the truly faithful. If any one is to be excluded from the school-room it is the disobedient boy who always remains at the foot of the class. Those who render themselves least, as viewed from the kingdom standpoint, belong to the same order of beings, and must stand the consequences.

Please explain Mark 16:17, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take

up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." K. Y.

The signs here referred to did follow the apostles, were placed upon record in the New Testament by some of them and others, and now this testimony still follows us as proof of the divinity of Christ, the divine origin and truthfulness of the Christian religion, the authenticity of the Scriptures; and what more do we want? Looking at the teaching in this sense these signs do follow, and will continue to follow just as long as the New Testament exists.

Please explain what Paul means in 1 Cor. 10:2, where he speaks of the children of Israel being baptized unto Moses in the cloud and in the sea? It is said they passed over dry shod. Nothing is said of the mode. And again, in Psa. 77:17, it is stated that the clouds poured out water. S. P. FLICKINGER.

While passing through the Red Sea the children of Israel were surrounded by two walls of water. Above them was the cloud, resting perhaps on the water. Thus overwhelmed they are said to have been baptized. Baptize means to cover up, and they were completely concealed. The water alone would have concealed them. The cloud above covering them as it did, would also have concealed them. So Paul called it a baptism in the cloud and in the sea. The thought set forth in the figure is immersion. The path through the sea was "dry land" (Ex. 14:29). No water from the cloud fell upon Israel while going through the sea, but when they had all reached the shore the clouds may have "poured out water" (Psa. 77:17) upon the Egyptians, and this, in connection with the waters coming together, the lightning and thunder, so confused them that not one could escape, however near the shore. See also what is said about the Lord looking "unto the host of the Egyptians through the pillar of fire and of the cloud." Ex. 14:24.

Please explain Luke 14:26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." NANNIE HARMAN.

We are here taught to hate and turn from everything or anything that stands in opposition to Christ. Christ must be first and foremost. One who cannot turn his back against his kindred, in case of necessity, is not worthy of Christ and his blessings. It farther means to count all else as nothing, compared with the love and regard the Christian should have for Jesus. It, however, does not mean that we should cease to love our kindred, or cease to perform the duties we owe to them. All these we can do and yet love Jesus supremely and serve him faithfully. But should the time come when we must decide between Christ and kindred, then kindred must be forsaken. The test is a severe one, and yet it will be insisted upon. J. H. M.

#### DISPENSATION

"Write what I have seen, as I heard it unto the church."

Brother's report, to the Department. Is your name and address given in the report? Is it that which you report with you in every case? If not, please send a letter to the Department. If you have a letter to the Department, please send it to the Department. If you have a letter to the Department, please send it to the Department.

#### Love Star Notes.

Since my last note we have attended two Societies, one in May, in the Pleasant Valley church, Clay County, Iowa, in company with my wife and little boy and Miss A. Wheeler, not only with



inter in North Texas. The meeting was well attended and interest good, and the order commendable. As is almost always the case in this country, but few members,—fourteen,—communed. This church has been reduced by emigration, while some had too much love for the things of this life.

The Nocona church held one of those enjoyable feasts June 1, with fifteen communicants. Some of our members were not permitted to attend the meetings for various reasons. Our membership is very much scattered.

Last Saturday we met in quarterly council. One was received by letter. Part of the business was preparatory to District Meeting. Two papers are sent to the meeting. We represent by one delegate in the person of Eld. A. Molsbee. Our next feast will be Sept. 28. The District Mission Board will meet July 27, it being the last meeting before District Meeting. All business for the year should be in the hands of the Secretary not later than the 25th.

We are having an abundance of rain now, about eleven inches having fallen inside of five weeks. The prospects now are for the largest corn crop ever raised in this country, and most of it is assured unless some disaster befalls it, but wheat was a failure and oats nearly so. This is the most rain I ever saw in Texas at this time in the year, and I have been here five and one-half years.

A. J. WINE.

Nocona, Texas, July 8.

## Bible School.

THERE will be a Bible school held in the Methodist church in Girard, Ill., commencing August 14, at 8 P. M., to continue until the 24th. There will be four Bible classes each day,—two in the forenoon and two in the afternoon, and preaching in the evening. The work will be adapted to all classes of Christian workers, and we welcome all who are interested in the study of the Bible to be present and take advantage of the opportunity. The school will be under the direction of Bro. E. S. Young, of North Manchester, Ind., assisted by Chas. Gibson, of Girard, Ill. For further information address the Committee of Arrangements, at Girard, Ill.

J. Z. BECATOLD,  
C. O. GIBSON, } Committee.  
DR. SIMMONS,

## Biography of Eld. J. S. Snowberger.

It has been desired on the part of his friends that a brief sketch of the life and labors of the above-named elder be given to the readers of the MESSENGER.

Eld. John S. Snowberger was born in Bedford County, Pa., Jan. 5, 1825. He was the oldest son of Eld. Andrew and sister Sarah Snowberger, and was reared to manhood on the same farm on which he was born. He united with the church at the age of eighteen years. At the age of twenty-four years he was united in the bonds of holy matrimony to Susan Clapper, Oct. 24, 1849. To them were born ten children,—eight daughters and two sons, all of whom are now living and grown to womanhood and manhood.

In 1855 he moved with his then small family to Carroll County, Ind., into what is known as the Bachelor's Run church, where he lived for several years, during which time he was called to the deacon's office.

In the winter of 1858-9 he bought a farm in White County, five miles south of Monticello, and directly began moving to it. This portion of the country was then a mission point of the above-named church, and elders Isaac Dissenber-

ry, Abram Flora, Hiel Hamilton and John Shively were the ministers that filled appointments in the mission at that time.

Shortly after Eld. Snowberger moved to White County, it was agreed by the above church to organize the little band of members into a separate organization and it was agreed to give it the same name as that of the county-seat,—Monticello. Shortly after, this little church held an election for a minister and the subject of this sketch was chosen and installed into his office. He then began his early ministry under the leadership and instruction of the above-named brethren, and from time to time, as he made full proof of his work, he was forwarded and ordained to the full ministry; hence, as his talents improved, his field of labor also enlarged and he spent much of his time in advancing the interest and enlarging the membership of the then new organization. Among his co-laborers in this church were elders Adam Young, Joseph Amick, John G. Royer and Andrew S. Culp. With them and other younger ones, he labored for the advancement of his Master's cause in this church until the spring of 1880. Having thus spent much of his time, and meeting with misfortune, he had to sell his home at a sacrifice, to satisfy his creditors.

He then turned his course westward, and for a period of six years lived and labored in the Beaver Creek church, in York County, Nebr., thence moving to Eastern Colorado, where he and a little band of members organized themselves into what is now called Good Hope church. He also had the oversight of Sidney and Fairview churches, in Nebraska, and Fairview and Cheyenne churches in Kansas. He also was missionary of a territory, comprising an area of about two hundred miles square. This he had to travel over mostly by private conveyance, and it was while on his last mission tour that he contracted the sickness that ended his life work here. He died May 25, 1895, aged seventy years, four months and twenty days.

He was poor in this world's goods, but, as many of the kind letters of condolence to the bereaved widow and family say, was rich in the grace of his God.

Funeral services were held in the M. E. church of Holyoke, and conducted by our dear brother, Albion C. Daggett, of the Denver mission. Text, 2 Tim. 4: 7, 8.

A. C. SNOWBERGER.

## From Egton, W. Va.

ON the evening of June 27 we met for social meeting. We had a good meeting. We had several subjects but the grandest of all was the subject on Bible Be's. One can learn a grand lesson from these Be's. On the evening of the 28th Bro. S. N. McCann, from Bridgewater, Va., came into our midst and preached for us, and on the following evening he gave us another good sermon. The next morning he preached another able sermon at the Glade View house, and at night friend John Slabaugh preached another reply sermon on the Lord's Supper. There were not many present on the account of a heavy rain. On the following evening Bro. McCann preached for us at the Brookside church, from Matt. 5: 8. From there he went to other fields of labor.

There were several other brethren and sisters here from a distance. Their presence is always welcome among us.

On July 4 we met again for social meeting, and on the morning of the 7th we met for Sunday school at 9 A. M., and at 10:30 we had preaching by brethren A. L. Cook and Moses Fike, and at night brethren Jonas and Tobias Fike preached a reply sermon to friend Slabaugh on the Lord's Supper, which makes the fifth one,

and every sermon lasted from one to two hours. This sermon will be the last one for the present. The brethren handled the Word well.

RACHEL WEIMER.

From Loraine, Ill.

ON the evening of June 25, while our neighbor, James R. Nutt, and his daughter, and her uncle were in the harvest field, cutting wheat, a storm came up. Mr. Nutt told the girl, who had been driving the reaper, to go and get the canvas to cover the reaper. It was one hundred feet away. The girl was returning when the lightning struck her and killed her instantly. Her father and uncle did not see the girl fall, but on looking up and seeing only smoke near the canvas, they ran immediately to her lifeless body and found her clothes on fire.

Lucy was born Nov. 27, 1881. She was fourteen years, eight months and two days old. Her funeral was conducted by the writer, in the Disciple church. Half of the people could not get into the church.

I will also state that I am again confined to the house with my old cancerous sore on my back, that has at previous times come near costing my life. It was painful me when at Annual Meeting, and has been spreading deeper and wider ever since. Although new points are still opening, yet the doctor thinks that he will soon arrest its progress.

H. W. STRICKLER.

July 10.

From Georgia.

I AM glad to read the good news from the pen of so many that give reports of the good work that is going on in the different parts of the church. If it is hard work here in the South to get people to think for themselves, and to accept Christ on the plan of the Gospel, yet we feel that some good is done here. June 23 I went to Butts County, Ga., where Bro. Wrightman preached a few sermons, and distributed some tracts and MESSENGERS, and the result was one was baptized, and the prospects are that a few more are counting the cost; and the people appear very anxious to learn the Truth. And I was happily surprised to find the people in that locality so well posted in the order of the Brethren. In conversing with them I found that they understood our position on the Gospel principles much better than in some places where they have been hearing more preaching than at this place, and I am glad to say that they express themselves well satisfied, and pleased that there is still a people in the world that is willing to take the Gospel for its guide.

We are still holding forth the Word at the mission point near Rome, Ga., with good results, considering the circumstances under which we are laboring. Therefore we are not discouraged, believing that God will eventually bless our labors.

We ask an interest in the prayers of all God's children.

LUTHER PETRE.

Means St., Atlanta, Ga., July 8.

## Casualties of the Fourth.

THE accidents occurring in the efforts of the people to celebrate the Fourth of July are usually sad. This year they seem to have been more serious than common. Some of the casualties were the following:

1. THE BRISTOL HORROR. At Bristol, Indiana, the bridge at that place was densely crowded with a large crowd gazing at some expert swimmers and divers. Without a moment's warning the bridge went down. It was said to have been a



most shocking sight. The dead and wounded reached above seventy.

2. At La Salle, Ill., the people had collected 6,000 in mass in the evening. Fireworks were the chief attraction. A bomb rocket was sent up, but after going a short distance it fell and exploded, setting fire to a large quantity of fireworks, which exploded with terrific force. A general panic followed. Teams ran away and the injured were reported to be over one hundred, and a number of buildings adjoining caught fire.

3. At Boston there was a parade with which the secret order, known as the A. P. A's, was connected. There were in the procession some orange colors. At this the Catholics took offense and a riot followed, resulting in the death of a number. The bruised and wounded were men, women and children.

4. At Winigan, Mo., the parachute failed to open and the aeronaut fell to the ground, his body mashed into pulp.

5. The last reports make Chicago Fourth of July deaths number ten. In the foregoing report we have not taken into account the amount of money spent uselessly, nor the crimes committed.

Are these not good reasons for our brethren laboring against our members going to such idle places? We are to avoid every appearance of evil; but it appears to us these are the evils themselves. The custom of the Brethren, in places, of celebrating the Fourth of July with preaching services deserves encouragement.

I. J. ROSENBERGER.

From Truro, Iowa.

BRO. MICHAEL MYERS was with us at the South River church July 4 and preached from John 18:36,—"My kingdom is not of this world." Our souls were well fed for one hour and then a long table was spread in the grove and all present enjoyed a good dinner. At three o'clock the congregation was called together by singing, and Bro. Myers continued his talk from the same text.

We are glad that we can enjoy such days in the service of the Lord. July 5 Bro. Myers and the writer visited sister Black, who has been sick for some time,—confined to her bed. We should always remember the sick in our prayers.

The MESSENGER is a welcome visitor in our family. There is only one family in our congregation that does not take the MESSENGER and they are going to take it in a short time. We think it should be in every family in the Brotherhood, for we get several sermons a week and can hear from the churches all over the land. We read it with great pleasure.

W. G. CASKEY.

July 6.

Contributions for Cannon Branch Meeting-house, Prince Williams Co, Pa

THE following amounts have been received, all from Pennsylvania:

P. J. Blough, Hooversville, \$5; Eld. G. S. Raligh, Johnstown, \$5; collected by Bro. Hiram Lehman, Geistown, the following: H. Lehman and wife, \$2; Eld. Jacob Holsapple and wife, Geistown, \$2.50; J. C. Knaevel, Rummel, \$1; Hiram A. Weaver, Hillsborough, \$1; Joseph Grush, Rummel, \$1; Josiah Blough, Scalp Level, \$1; Jonas A. Weaver, Scalp Level, \$2; Noah J. Hoffman, Geistown, \$1; A. S. Hoffman, Scalp Level, \$1; Isaac D. Shaffer, Scalp Level, \$1; Samuel Knaevel, Rummel, \$1; Josiah D. Fry, Geistown, 50 cents; Stephen Stutzman, Johnstown, \$1; A. W. Myers, Johnstown, \$1; Peter Hoffman, Scalp Level, \$1; Daniel Hoffman, Scalp Level, \$1; Jacob A. Weaver, Scalp Level, \$1; John M. Harshberger,

Johnstown, \$1; Jacob Mineely, Johnstown, \$1; G. W. Wisnager, Johnstown, 75 cents; J. E. Foust, Scalp Level, 50 cents; Jacob Biebes, Hooversville, \$2; Henry Hostedler, Geistown, \$1; L. J. Lehman, Geistown, 25 cents; Clara E. Lohman, Geistown, 25 cents; Samuel Hoffman, Scalp Level, \$5; J. F. Ream, Scalp Level, 25 cents; Samuel Weaver, Scalp Level, \$1.

Bro. I. K. Harley has received the following: D. G. Hendricks, Chester, \$10; Jacob Gotwals, Ledrachsaville, \$5; Susan Zigler, Rührersburg, \$1.

Many thanks to all the donors. The Lord will reward you.

J. E. BLOUGH.

Manassas, Va.

From Virginia.

—At a recent church-council held at the Brick church, Floyd Co., Va., it was decided, after examination, to take down the present building (as it needed much repairing), and build a new house at the same place. The building committee hopes to have the new house ready for our love feast in October.

—June 9 we received into our congregation, by baptism, three persons,—a husband and wife and an afflicted man. He was the first of a large family to unite with any church. Many gathered around the water's side, expecting him to die while the rite was being performed, as the physicians had said he must soon die. After baptism he remarked, "Now I have laid an example for the rest of the family." Next day he closed his eyes in death.

—The Brethren in this (Floyd) County have undertaken a number of new points to preach at during the season, both in Pulaski and Patrick Counties. We are glad to know the people are embracing the doctrine of the Bible as taught by the Brethren in these new places, and some are being added to the church. A solemn thought to me is, How shall we care for these isolated lambs, take care of our own flocks and support our families under our present system?

—Our District evangelist, Eld. J. W. Eller, is now laboring in some of our Southern territory, in the northern part of North Carolina. On his way he told us the work did not suit an old man. But the evangelist should be a man who is able to ride horseback, walk over the mountains, sleep in the open air, and eat what is set before him. Experience is a wonderful teacher.

C. D. HYLTON.

From Alton, W. Va.

I LEFT Bridgewater June 8 and reached this place July 2, visiting and preaching a few sermons in the Greenmount and Linville Creek congregations. I preached on the night of the 10th to a small congregation in Bro. Wm. Lyon's house, Washington City, where I found Bro. Lyon in good spirits, but greatly deploring their lack of a churchhouse, and earnestly longing to see the time come when they will have a churchhouse in the city. I stopped a few days with Bro. D. S. Wolf, at Collington, Prince George Co., Md., fifteen miles southeast of Washington, and preached a few sermons in his house, and baptized his oldest son.

I visited the Brethren in Baltimore and tried to hold up Jesus and him crucified to them. I find plenty of zeal manifest in all the work here, but not enough union. The Young People's Meeting seems to be the right work in the right place, for nothing can avail more than work, earnest work, for every one, especially for the young. The greatest need in these meetings is more of united sympathy from those who are not active members in the meetings. We pray

that all may manifest more of the spirit that regards others as better than themselves.

The Brethren here seem to all be looking forward to the time when they shall have a house of worship somewhere in the main part of the city. The donations made to the "Young People's Home Mission Fund" are all made to that end, and I learn that they are getting quite a good deal of substantial encouragement.

I preached a few sermons for the Brethren in Westminster, Md., and though the evenings were warm they gave us a good audience and an attentive hearing.

We next visited Eld. George W. Leatherman's congregation, Mineral Co., W. Va., also Eld. Isaac W. Abernathy's congregation, and then spent a few days in the Egion congregation, Preston Co., W. Va. The Egion congregation has as much sign of real earnest life as one finds in any congregation. The brethren here have been conducting a Young People's Meeting for nearly three years. They call it the Young People's Social Meeting for Bible work. These meetings are conducted specially by the young members of the congregation. All are made welcome, but the work is designed for the young. The outgrowth of these meetings is five earnest, active Sunday schools. These Sunday schools are partly supplied with officers and teachers from the Maple Spring church, the home of their social meetings. These young people not only go but they go to work in the Sunday school. They know how to work because they have been at work.

The great need of our Brotherhood is some means of putting some work into every member's hands.

We are now with our parents, where we expect to remain for a month or more.

S. N. McCANN.

July 4.

McPherson Notes.

THE MESSENGER readers would like to know the condition of Eld. Andrew Hutchinson, and since it would not be prudent for him to exert himself much, I write to inform his many anxious friends that while he is improving very slowly, it is still an improvement, and his progress is steady and gradual. The case is a peculiar one and we have been watching it with great interest. As yet he is not able to walk out of the house nor sit up more than a few hours at a time. This may seem slow progress, yet we can see a steady improvement each week, but it will be many weeks before he ought to go into active service again.

Last Monday we had our council-meeting. Everything was transacted in love and in harmony with the principles of our church. We decided to hold a love feast in October.

A number of our teachers being obliged to remain in McPherson this summer, they consented to conduct a summer school. They are doing excellent work.

Prof. Arnold will soon have his book completed,—"The Ministry of Christ." It will be a great help to our brethren who conduct Bible normals, and the time will soon be here when we will use only our own lesson helps in our schools.

Just now we are having an abundance of rain in Kansas. About fifteen inches of rain fell during the last four weeks. Oats, potatoes and fruit are very plenty, and many praises are due to our Heavenly Father.

S. Z. SHARP.

"JOSEPH COOK expresses it as his opinion that not enough 'topless heaven and bottomless hell' is preached in the pulpits to-day."



## Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

## Love Feasts.

Aug. 31, at 11 A. M., Crooked Creek, Iowa.  
 Aug. 31, at 2 P. M., Ogan's Creek, Ind.  
 Aug. 31 and Sept. 1, at 4 P. M., Maple Grove church Wis.  
 Sept. 1, at 3:30 P. M., Horner house, Johnstown, Pa.  
 Sept. 6, at 3 P. M., Milmine church, Ill.  
 Sept. 6, at 5 P. M., Damascus, Oregon.  
 Sept. 7, at 10 A. M., Quinter, Kans.  
 Sept. 7, at 11 A. M., Nora Springs, Iowa.  
 Sept. 7, at 4 P. M., Bethel church, Sawyer Co., Kans.  
 Sept. 8, at 3:30 P. M., Spiesville house, Quemahoning church, Somerset Co., Pa.  
 Sept. 14, at 2 P. M., Sugar Ridge, Mich.  
 Sept. 14, Cheyenne church, at Bro. Henry Fry's, 9 miles north and one mile east of Atwood, Kans.  
 Sept. 19, at the Montgomery church, Indiana Co., Pa.  
 Sept. 24, at 2 o'clock P. M., at Oak Grove church, Johnson Co., Iowa, one and a half miles north and west of Iowa Junction, and two miles south and west of Hillsiding.  
 Sept. 28, at 2 P. M., North Fork, Ind.  
 Sept. 28, at 2:30 P. M., Maple Glen church, Somerset Co., Pa.  
 Sept. 28, at 3 P. M., Nocona Church, Texas.  
 Sept. 28 and 29 at 10 A. M., Sabetha church, Nemaha Co., Kans.  
 Sept. 28 and 29, Cole Creek congregation, Fulton Co., Ill.  
 Meetings one week previous.  
 Oct. 4, at 4 P. M., Salem church, Marshall and Stark Counties, Ind., two and one-half miles west of Burr Oak, Ind., on the Nickel Plate R. R.  
 Oct. 5, at 10 A. M., Bethel church, Thayer Co., Nebr.  
 Oct. 5, at 3 P. M., Monitor, Kans.  
 Oct. 5, Talent, Oregon.  
 Oct. 25, two and one-half miles east of Middletown, Upper Fall Creek church, Ind.  
 Nov. 2, at 2 P. M., Peabody, Kans.

## District Meetings.

Sept. 11 to 14, District and Ministerial Meetings, Salem, Oregon.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Forest Church, Wis.**—Bro. J. O. Labman, of Mount Morris, Ill., came to us June 29, commenced preaching in the Brethren meetinghouse and continued until July 7. Meanwhile he gave us three talks on Bible Lands, which were very impressive. All the meetings were very well attended and good attention was given to the Word preached. One dear sister who has been afflicted for several years called for the elders of the church and was anointed in the name of the Lord, which was a very solemn scene. While there were no accessions to the church, some are counting the cost and the church is much revived.—*Emma Shepherd, Ash Ridge, Wis.*

**Pigeon Creek Church, Ill.**—June 22 we had a very pleasant feast. Bro. J. H. Baker, from Leesburg, Fulton Co., Ill., and Bro. J. R. Gish were with us. Bro. Baker officiated. We had children's meeting on Sunday morning at 10 A. M. and preaching at 11 A. M.; also preaching in the evening. Thus ended another of our pleasant meetings. We left no appointments for the future. On account of my throat trouble, we are thinking seriously of changing our location. We would like for some good ministering brother to move in here to preach. I will sell out my business (furniture and undertaking) to a brother very reasonably, to get some one to take charge of our little flock. A minister of industrious habits could hold a good trade here, as the people have the utmost confidence in the Brethren.—*Samuel Henry, Lason, Ill.*

**South Bend Church, Ind.**—This church met in council the 6th. All the business of the meeting was transacted with the best of feeling and was much enjoyed. Our Communion, which had been announced for Sept. 26, was changed to the 26th.—*Isaac Whitmer, Sumption Prairie, Ind.*

**Rogue River Valley Church, Oregon.**—We had our quarterly council the 6th. Much business came before the meeting but was disposed of in love and union. We elected two delegates to the District Meeting to be held in the Salem church, in September. We appointed our Communion, to be held here Oct. 5. A cordial invitation is extended to all members, especially ministers. On yesterday, the 7th, we had a very large crowd present. Dr. D. M. Brower made a very good reply to a pamphlet published by an infidel against the prophecies of the Bible. The attention was excellent.—*Susan M. Rhodes, Talent, Oregon, July 8.*

**Peabody, Kans.**—July 6 this church met in quarterly council. Everything passed off in good order. Brethren J. B. Shirk and Daniel Vaniman were present to assist in the work. We held a choice for a deacon and the lot fell on Bro. Daniel Yost, the husband of the writer. We ask an interest in the prayers of God's people, that we may be faithful in the discharge of our duties. Bro. J. A. Thomas was also advanced to the second degree of the ministry. Both were duly installed in their offices. We also decided to hold a love feast Nov. 2, commencing at two o'clock. Bro. C. H. Brown is expected to be with us, to commence a series of meetings Oct. 19, to continue over the love feast. A hearty invitation is extended to all to be with us.—*Katie Yost, July 12.*

**Greenwood Church, Mo.**—We usually have preaching at our church on the Fourth of July. This year, however, our meeting was quite small, as it was a rainy day. I could not attend, as I have been laid up with a lame back for the last three weeks. I have missed two preaching services and three Sunday school services, but the GOSPEL MESSENGER, which is always a welcome visitor, comes regularly to our home. Its pages are eagerly read, from which we glean much for thought and encouragement. Our love feast, June 1, was one long to be remembered. Nearly all the members in our church communed, and the greater part of the members from the Osborn church were also present. Also Bro. Abram Tyson, from Douglas County. I do not remember of ever seeing all the ministers and members in such good earnest as they were at this meeting, which made it an interesting and profitable meeting. Praise the Lord!—*J. J. Trusel, Fruitfield, Mo.*

**Cameron, Idaho.**—On June 26 brethren S. S. Barklow and J. U. G. Stiverson, accompanied by five brethren and sisters, came to our neighborhood, a distance of thirty miles from Moscow, and remained with us until July 1. Bro. Barklow, having preached here in May, created a desire among the people to come out again and give good attention. While here he preached five sermons. The house was well filled and a number remained outside June 30 on account of there not being room inside for them. We feel that there was a good impression made upon the people, as some said they were going to begin reading the Scriptures now. We are thankful to God who has put it into the hearts of our Fraternity to send us the help that we have received through our dear brother. While there were no accessions, yet the few isolated members here,—nine in number,—were greatly benefited by the abundance of spiritual food supplied.—*Enoch Ewe, July 8.*

**Greene Church, Iowa.**—Our church met in quarterly July 4 and decided to have our fall love feast Oct. 19 and 20, preaching to commence Friday evening. We expect Bro. William Eisenbie to be with us at that time. Our quarterly council will be Oct. 17. We decided to send two delegates to District Meeting.—*J. D. Shook and Jacob Kingery.—Lonie Aurdand.*

**Elkhart, Iowa.**—June 29 and 30 the members of the Des Moines Valley church met to commemorate the sufferings and death of our Savior. Quite a number of brethren from adjoining churches cheered us by their presence. The weather was pleasant, attendance good, and the best of order prevailed. We had a very enjoyable meeting, and we hope one long to be remembered. May the blessings of God rest upon the Brotherhood in all her labor!—*Sara Goughnour, July 10.*

**Pernello, Va.**—Three more were added to the church here recently. Thus the good work goes on and there is rejoicing in the camp of the saints, for we feel that the good Lord is greatly blessing the church and rewarding the efforts and answering the prayers of his people. We have many things to be thankful for, and feel much encouraged at the prospect before us. We want to secure the services of our District evangelist in a series of meetings this fall, if necessary arrangements can be made. We have a good churchhouse with twenty-six members, but are not organized.—*B. E. Kesler.*

**Big Creek Church, Cushing, Okla.**—We had our love feast May 11 in an arbor in the grove where we had plenty of shade. Sixty-two surrounded the table to partake of the Lord's Supper. Bro. Brubaker, from Mount Hope, Okla., officiated. Bro. Grigo, from Paradise Prairie church, was with us and gave us some good service. Brethren, come again. The best of order prevailed. The saints were made to rejoice in Christ and the spectators were made to search the Scriptures. This is the first feast that has occurred in this part of the Territory. We returned to the arbor on Sunday morning, had preaching at 11 A. M. and song service at three in the evening; then preaching at night. We feel that there can be much good done here if we had a few more good speakers. Land is very cheap here at present. Corn is in roasting-ears. We have the best prospects we have ever had in the Territory for a large crop, and we bless the dear Lord for it. Any brother contemplating coming South where the climate is mild, may address as below.—*A. G. Fillmore, July 5.*

**Bethel Church, Kans.**—As we are but few in number, on account of so many going to the Strip, we are still doing the best we can with only one minister. We have four regular appointments every first, second, third and fourth Sundays, and every fifth Sunday there is an extra call. On the fifth Sunday of June Bro. Brubaker had to go to Mingona to preach, as an aged man and his wife wanted to hear the Brethren preach and were willing to come over twenty miles, and Bro. Brubaker went about the same distance. Now, on the second Sunday of August, we must drop one of our regular appointments and go the distance of about thirty-five miles to give them a few meetings. Those two old people slept in their carriage one night, so as not to miss the meeting. Now, dear brethren, when there are five or six preachers sitting behind the table who only preach once in from two to six weeks, think of what one man must do! Pray for us. We have appointed a love feast for Sept. 7 and 8 and heartily invite all to be with us that can be.—*J. H. Miller, Sawyer, Pratt Co., Kans., July 10.*



**Farmer, Ohio.**—The members of the Lick Creek church, near Bryan, met in quarterly council June 29 and were made to rejoice when informed there was one dear sister to be received into the church by baptism, which was attended to. The church decided to hold a series of meetings, beginning Oct. 19, and close with a love feast. Eld. J. C. Witmore is expected to conduct the meetings.—*Christian Krabill, June 29.*

**Barr Oak, Kans.**—The brethren and sisters of the Barr Oak church met in council last Saturday. The business all passed off smoothly. We organized a Sisters' Benevolent Society, also started a Young Folks' Social Prayer Meeting. The young folks of this church are just becoming aroused to the sense of their duty, and they all seem to be zealous of the good cause. May the Lord bless us and add to our number!—*C. S. Hoff, July 4.*

**Fremont, Ohio.**—July 7 we were again made to rejoice that we were once more permitted to assemble together to worship God. We are in an isolated condition, where there once was a thriving church, but for a number of years there has been very little preaching done, as there are but few members residing near the church. The meeting was very encouraging. Bro. Simon Garber, of this place, preached from Heb. 12:1, 2. We hope that in the future more attention will be given to this church. It is situated about six miles northwest of Fremont. Pray for us, dear brethren, and we will pray also.—*Vada Aldstadt, 713 Hayes Avenue, July 8.*

**South Waterloo, Iowa.**—We had Bro. J. E. Young, of Beatrice, Nebr., commence a series of meetings for us on the evening of June 8, which he continued until June 23. Bro. Young expounded the Gospel to us in its purity and simplicity, and it fell upon well-cultivated ground and willing minds, and as an immediate fruit to God's name eight precious young souls were made to leave the world and accept Christ. Our Communion services were held on the evening of June 15. There were about two hundred and seventy-five participants at the Lord's table. We believe that the brethren and sisters were much built up by these meetings. Our Sunday school is doing good work under the superintendency of Bro. J. W. Miller. The average attendance for the second quarter was two hundred and fifty-five and verses committed, 5,744.—*J. H. Fike.*

**Maple Grove Church, Wis.**—The council of the Maple Grove church was held July 6, Eld. S. H. Baker presiding. All business was disposed of, we hope and pray, to the honor and glory of God and the salvation of souls. We decided to hold our love feast Aug. 31, commencing at 4 o'clock P. M. A cordial invitation is extended to all, and especially ministering brethren, to be with us. There ought to be a full representation of all the churches here in Wisconsin this fall, especially ministers. In meeting together we become better informed as to the wants and needs of the churches here, and become better prepared to meet the many calls here in Wisconsin for preaching the Word; and, if in order, I would suggest that in some one of the churches we have a Ministerial Meeting for that purpose, in connection with a love feast. Let due notice be given and then let one and all make a special effort to be there. What think ye, brethren editors, would it be in harmony with the principles of the general Brotherhood?—*T. D. Van Buren, July 8.*

[We suggest that this question be submitted to the Ministerial Meeting of Northern Illinois and Wisconsin, which convenes at Yellow Creek, Ill., Sept. 4.—Ed.]

**Edna Mills, Ind.**—We held our quarterly church meeting June 27. Two members were granted letters. Our harvest meeting will be on Sunday, August 4, services both forenoon and afternoon. Our Communion will be Oct. 26, at 2 P. M. The usual invitation is given. We have three Sunday schools in this congregation each Sunday. We have preaching every Sunday.—*John E. Metzger, June 30.*

**Cloverdale, Ohio.**—Portage church met in quarterly council June 29. All business was disposed of pleasantly and satisfactory to all present. Bro. E. Bombay Edwards was with us over Sunday and gave us some talks on missionary work in India. Two boys were baptized on Sunday. We expect Bro. Henry Frantz to commence a series of meetings Sept. 12 in our central house. Love feast, Sept. 22, at 10 A. M.—*J. B. Kyser.*

**Chippewa Valley Church, Wis.**—Bro. Franklin Myers, of Mt. Carroll, Ill., came to us June 12 and remained until the 16th, preaching in all five sermons. He baptized one dear sister who had for some time been counting the cost. It being a very busy season here, Bro. Myers closed the meetings and went to Irvin Creek church, but he promised to be with us again in the fall, when we hope to have some good meetings.—*E. E. Joyce, Durand, Wis., June 28.*

**Barron Church, Wis.**—The members of this church met in quarterly council Saturday, June 29, and transacted a large amount of business. We have our new churchhouse completed, all but plastering. The church accepted the work as being well done, but the committee is retained until the house is finished. We want to plaster after harvest if we can raise the means. July 2 Bro. Frank Myers, of Mt. Carroll, Ill., commenced meetings in our new churchhouse. We celebrated the Fourth in public worship and song services. On Sunday, the 7th, three precious souls came out on the Lord's side and were buried with Christ by baptism. In the afternoon we had song service and there were about two hundred and fifty persons present. We think the Brethren have a strong foothold at this place. If we can only get our house finished we think we can hold the fort. We also organized a Sunday school at our council meeting and elected Bro. Alex. Miller as Superintendent. Monday evening, July 8, Bro. Myers preached his farewell sermon and left for other fields of labor. Our prayers go with him.—*Malinda Williams, July 9.*

**Sheldon, Iowa.**—June 22 we met in council preparatory to our love feast June 29. Bro. O. S. Hilary and wife, who recently moved into the bounds of the Sheldon congregation, though some forty miles from the meetinghouse, were with us during the intervening week, visiting and giving us meetings. Their presence among us did us much good. Saturday evening some forty-nine members surrounded the tables of the Lord and enjoyed some of the blessings of earth and heaven, which only such services can give. Sunday morning, in the children's service, Bro. O. S. Hilary, sister Martha Hilary and Bro. Charles Maust each gave us talks, interesting alike to both old and young. At eleven o'clock Bro. Alfred Reeves, of Spencer, preached to a full house. Fourteen have been added to the church here the past year, twelve by letter and two by baptism. The field is widening and more help is needed. Brethren, think of the isolated when you sit, three to ten behind the table, with equally that many before you, good, faithful, young brethren that could be called to work and sent forth into the field. Those desiring good homes and wish-

ing to make themselves useful to the Master, could not well find a better place than Northwestern Iowa. May God prosper his work!—*J. E. Rolston, July 5.*

### Literary and Miscellaneous.

Books mentioned in this department may be ordered from this office.

A NEW book on "Practical Christian Sociology," by Rev. Wilbur F. Crafts, Ph. D., is to be issued by the Funk and Wagnalls Company, New York, about the middle of August. It contains a special series of lectures delivered by Mr. Crafts before Princeton Theological Seminary, in February, 1895. Much of what the author says is of the nature of expert testimony, the value of which is enhanced by the history of the witness whose life work has been identified with questions of reform. Joseph Cook has written the Introduction, and contributed therein a biographical sketch of the author, showing how well qualified he is both by his continuous work, extensive travel in our own country and abroad, observation and experience, to make these lectures an authoritative and strategic discussion of Practical Christian Sociology, fairly representing the attitude of conservative evangelical Christians, of to-day, toward current social problems. He treats Practical Christian Sociology from the standpoints of the church, the family, and education, capital and labor, and citizenship. In an appendix is given the following supplementary matter: "Biblical Index and Hints on Bible Sociology," "Chronological Data of Progress," "Letter of Hon. Carroll D. Wright on Divorce," "Notes of Purity in Life and in Art," "Easy Lessons in Christian Doctrine," etc. The volume will contain about 550 twelve pages, and the price is set at \$1.50.

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**BOWMAN—HUNSBERGER.**—At the residence of the bride's parents, No. 1451 N. Seventeenth Street, June 5, 1895, by the undersigned, Bro. William Harvey Bowman and sister Sadie May Hunsberger, both of Philadelphia, Pa.  
G. N. FALKENSTEIN.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**ROUDABUSH.**—In the Dunning's Creek church, Bedford Co., Pa., Jacob H. Roudabush, aged 2 years, 2 months and 26 days. Funeral services by brethren Levi Rogers and George H. Miller.  
MARY E. ROGERS.

**ALLENBAUGH.**—At the residence of her daughter, Mrs. Brown, five miles northwest of Springfield, Green Co., Mo., May 29, 1895, sister Mary Allenbaugh, aged 72 years, 2 months and 11 days. She united with the Brethren church many years ago and has been a consistent member ever since. She had only been in Missouri a few weeks when she died. Funeral services were conducted by Bro. George Barnhart, from Rev. 14:12, 13.  
HATTIE E. RENROD.

**WINE.**—In the Pleasant Valley, church, Va., June 14, 1895, sister Lydia, wife of Christian Wine, aged 60 years, 4 months and 2 days. Funeral at the Summit church, by Bro. J. W. Click.  
DANIEL MILLER.

**GRIFFITH.**—In the Jacob's Creek congregation, Westmoreland Co., Pa., friend Francis Griffith, aged 64 years, 4 months and 11 days. Funeral discourse in the Mt. Joy meetinghouse, by the writer.  
D. D. HORNER.

**CLAAR.**—In the New Enterprise church, Bedford Co., Pa., June 15, 1895, sister Eliza, wife of John M. Claar, aged 69 years, 11 months and 1 day. Funeral services by elders D. T. Detweiler and C. L. Buck, in the Claar church, from Rev. 2:10.

**REPLOGLE.**—In the New Enterprise church, Bedford Co., Pa., June 19, 1895, Harry S., son of sister Nancy Replogle (widow) aged 18 years, 10 months and 6 days. Funeral services by elders George S. Myers and C. L. Buck, from Psalms 90:12.  
H. A. BUCK.

**STUART.**—In the Indian Creek congregation, Westmoreland Co., Pa., June 12, 1895, friend Matthew Stuart. Funeral discourse in the M. E. church, in the Borough of Donegal, by the writer.  
D. D. HORNER.

**ZEDAKER.**—In the Ten Mile congregation, Washington Co., Pa., May 26, 1895, of rheumatism of the heart, Mary Elizabeth, daughter of friend Jack and sister Elizabeth Zedaker, aged 12 years, 10 months and 16 days. Funeral services at the house, from Isa. 40:6-8, and 1 Pet. 1:24, 25 after which the body was laid to rest in the Washington cemetery.  
JOHN WISE.



**WALKER.**—In the Liberty congregation, Adams Co., Ill., July 2, 1895, sister Mary Ann Walker, aged 70 years, 3 months and 23 days. Sister Walker was born in Cape Girardeau County, Missouri. Her maiden name was Hendricks, daughter of John Hendricks, second son of Eld. John Hendricks, of Kentucky. Her parents moved to Adams County, Ill., October, 1831. She was married to James Walker Aug. 27, 1847. This union was blessed with six children, all of whom have preceded her to the spirit world. She, with her husband, united with the Brethren church in 1855. Sister Walker had very poor health for several years. Two years ago she had a stroke of paralysis, followed by another in eighteen months. She had the third stroke last May, which left her helpless and without power of speech. She lingered for eight weeks in that condition, until the night of July 2, when her spirit took its flight to God who gave it. Funeral services were conducted by Bro. Wm. R. Lerley, from 1 Thess. 4:14-18.

ROBERT B. CARR.

**ORR.**—In the Jonathan's Creek congregation, Ohio, June 23, 1895, after a lingering illness of several months, sister Elizabeth Orr, aged 50 years, 9 months and 6 days. She was the mother of nine children, all living. She had been a member of the Brethren church for about sixteen years, being baptized by Eld. D. N. Workman. Funeral by the writer, in the Presbyterian church, at Fairmount, Licking Co., Ohio.

W. F. ENGLAND.

**COBER.**—In the Brother's Valley church, Somerset Co., Pa., June 27, 1895, sister Mary Cober, aged 83 years, 7 months and 21 days. She was married to Samuel Cober in 1831. This union was blessed with seven children, five sons and two daughters, two of whom preceded her to the spirit world. Funeral services by the writer and M. Weyant.

WILLIAM G. SCHROCK.

**NEDROW.**—In the Indian Creek congregation, Westmoreland Co., Pa., June 16, 1895, Jennie Etta, infant daughter of Bro. John M. and sister Mary A. Nedrow, aged 1 year, 3 months and 29 days. Funeral services from Matt. 24:44, by Bro. Jeremiah Foust.

ALICE NEDROW.

**FERGUSON.**—Near Pennsylvania, Pa., June 25, 1895, sister Catherine Ferguson (nee Fletcher), aged 63 years and 5 days. Services by the writer.

H. S. MYERS.

**KAUB.**—In the bounds of the English Prairie church, Ind., June 30, 1895, sister Alzira Kaub (nee George), aged 77 years, 7 months and 19 days. She was born in Belmont County, Ohio, and was married to Martin Kaub, Aug. 26, 1840. This union was blessed with ten children. Her husband and eight children have preceded her to the spirit world. Funeral occasion improved by Eld. Samuel Phileas.

JOHN LONG.

**PRICE.**—At his home, 13 East Johnson Street, Germantown, Philadelphia, Pa., June 17, 1895, very suddenly, of heart disease, Bro. William W. Price, in the 72nd year of his age. He was one of the oldest members of the Price family, so well known for many years in the eastern part of the Brotherhood. He was a member of the Germantown Brethren church, president of its Board of Trustees, well known and much respected. Funeral conducted by the writer, assisted by Eld. F. P. Cassel.

G. N. FALKENSTEIN.

**EATINGER.**—In La Grange County, Ind., June 18, 1895, Lewis EATINGER, aged 72 years, 2 months and 4 days. He was born in Portage County, Ohio, and was united in marriage to Eliza Dunbar about the year 1845. She preceded him to the spirit land in 1872. There were born to this union three sons. They emigrated to La Grange County, Ind., in 1852, where they resided until death. Funeral occasion improved by Eld. Samuel Phileas.

JOHN LONG.

**LIEBHART.**—In the Upper Fall Creek church, Ind., June 30, 1895, after nine days' illness, John Liebhart, aged 80 years, 10

months and 9 days. He lived in the Old Country several years, then moved to America. He died in Middletown, leaving a wife and five children. A son and daughter preceded him to the grave. His wife and two daughters are faithful members of the church. He, like many, put off the one thing needful. Bro. D. F. Hoover preached the funeral.

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### Announcements.

#### DISTRICT MEETINGS.

Sept. 11 to 14, District and Ministerial Meetings, Salem, Oregon.

#### LOVE FEASTS.

Aug. 20, at 5 P. M., St. Joseph church, Ind.  
Aug. 31, at 11 A. M., Crooked Creek, Iowa.  
Aug. 31, at 2 P. M., Ogan's Creek, Ind.  
Aug. 31 and Sept. 1, at 1 P. M., Maple Grove church, Wis.  
Sept. 1, at 4:30 P. M., Horner House, Johnstown, Pa.  
Sept. 6, at 7 P. M., Damascus, Oregon.  
Sept. 6, at 7 P. M., Moline church, Ill.  
Sept. 7, at 10 A. M., Nora Springs, Iowa.  
Sept. 7, at 10 A. M., Quinter, Kans.  
Sept. 7, at 1 P. M., Bethel church, Sawyer, Pratt Co., Kans.  
Sept. 7 and 8, Seneca church, W. Va.  
Sept. 8, at 8:30 P. M., Sipesville house, Quenahoning church, Somerset Co., Pa.  
Sept. 14, at 2 P. M., Saur Ridge, Mich.  
Sept. 14, at 2 P. M., Huntington church, Ind.  
Sept. 14, Cheyenne church, at Bro. Henry Fry's, 3 miles north and 1 mile east of Atwood, Kans.

### An Acknowledgment from the Red River Valley.

Mrs. MARIA L. SWIHART, the estimable wife of Bro. George Swihart, formerly of Illion, Marshall County, Indiana, who last spring joined the colonies of Brethren in North Dakota, writes as follows:

MAYVILLE, N. D., June 27, 1895.

Mr. MAX BASS,  
210 South Clark St., Chicago, Ill.

Dear Sir:—After waiting so long a time, I will now try to write you. First, I will say that we are all well, and so far have found the country, climate and products as you represented it; indeed it far surpasses our expectation. I am forty-nine years old, and yet never saw such rapid growth in vegetation. To-day the wind is quite cool, but the ground is very warm.

At present the growing crop is charming, and promises to be the heaviest crop yet harvested in this part. However, it is true, we had some unpleasant and disagreeable weather, since we came here, two days especially (sand storms) but it lasted only one day; then followed by such pure and strengthening atmosphere, that we very soon forgot that we had undergone a "dust-bizzard," as they call them. The people are very frank, to tell us that this is the worst spring they ever experienced here.

One thing I can truly say is, that I regret that we did not know of this fine country and come here, when we located in Indiana fourteen years ago. People who came here then have fine farms, beautiful groves and buildings and everything else needed. It was almost incredible when you told us of the long days and so much light and sunshine, nevertheless, we find it all true; our poultry is doing well, everything seems to work favorable, for which we feel to thank the Giver of all good.

I wish you success in bringing out double or treble the number of people next spring to settle this beautiful plain. I will now close.

As ever,

MARIA L. SWIHART.

Brethren desirous of obtaining reliable information about the resources of North Dakota, its soil, climate, opportunities to get either

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Cando.....Traill County  
Cando.....Towner County  
Ruten.....Ramsey County  
Grand Harbor.....Ramsey County  
York.....Benson County

The post-office addresses of ministers are as follows:

Amos B. Peters.....Cando, N. Dak.  
Silas N. Eversole.....Ruten, N. Dak.  
Geo. W. Stong.....Crary, N. Dak.  
J. W. Hartsock.....Grand Harbor, N. Dak.  
Geo. Swihart.....Mayville, N. Dak.  
Geo. Stryker.....Mayville, N. Dak.  
Levi B. Miller.....Clifford, N. Dak.

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Aug. 20,

to Southern Alabama, where several brethren have already purchased land, and with others that contemplate locating at that point, hope to organize a church and school at an early day. All parties interested should avail themselves of the extremely low rate offered and join this excursion. Tickets limited to 30 days. Stop over privileges granted going and coming at any point south of the Ohio River. Excursion personally conducted by one or more brethren. For further information address: L. H. FUNK, Mt. Morris, Ill.



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# THE GOSPEL MESSENGER.

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Vol. 33, Old Series.

MOUNT MORRIS, ILL., JULY 30, 1895.

No. 31.

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THE July issue of the *Review of Reviews* contains a remarkable article, well illustrated, concerning discoveries made in Yucatan, by Dr. le Plongeon, who, with his scholarly wife, has spent twelve years studying the ruins of that country. Yucatan is about six hundred and fifty miles directly south of New Orleans, two hundred miles square, quite level, and elevated only slightly above the level of the sea. Its entire surface is covered with a well-nigh impenetrable forest. Yet beneath the large trees are to be found some of the most remarkable ruins of ancient cities on the Western Continent, if not in the world.

Of these ancient cities in ruins already discovered, there are not less than sixty. They show a high order of civilization and arts, reaching far beyond any known history of this country. The grand stone temples, monuments, statues and large buildings in great numbers, indicate that, hundreds of years before the discovery of America, here lived a race of cultured people that had carried the arts and sciences to a high degree of proficiency. Dr. Plongeon is of the opinion that they were in communication with the people of Egypt, for he finds a great similarity between the two countries in many of the ruins and sculpturings on the walls of the ancient temples. The affinity in language he regards as significant. He finds no traces of Christianity, but on every hand are symbols identical with those of India, Egypt and other eastern countries.

He claims to have mastered the language sculptured on the monuments, and contained in a few of the preserved parchments,—a thing never before accomplished,—and is now prepared to tell the story of this wonderful people, who, long before the time of Columbus, builded great cities and constructed magnificent temples, which, though in ruins, and surrounded by the almost impenetrable forest, are still the wonder of the traveler.

The doctor's interesting discoveries have probably excited his imagination and led him to

conclusions that are not warranted. In Yucatan he seems to see the cradle of the human race, the home of Adam, the tragedy of the two brothers, Cain and Abel, the origin of the symbols and mysteries of the East, and the land from which all ancient knowledge came. In this respect the article is considerably overdrawn and must be read with a good deal of allowance.

IN some parts of the country a new trick to defraud the unsuspecting farmer is being practiced. Two well-appearing men paint a sign on a farmer's fence and give him a few dollars to guarantee them that no one else be permitted to paint a sign over theirs. The farmer is asked to sign a receipt, acknowledging the payment of the money, in order that they can return the same to their employers. The receipt that he signs turns out to be a promissory note for two hundred or five hundred dollars. Of course the farmer and everybody else denounces the men who play such tricks. From a religious standpoint unsuspecting people are encouraging even worse deceptions. They listen to the sermons delivered by false teachers, accept their false doctrine, and even pay them for it, not thinking that a great account is going to appear against them in the judgment. It pays people to watch in religious matters as well as in secular affairs.

THE Church Census, a large volume of about eight hundred pages, with colored maps, etc., has been issued by the government. It proves an interesting document to those seeking reliable information concerning the churches in the United States. There are 143 distinct denominations besides numerous small independent bodies. The total communicants of all denominations number 20,612,806, of which 6,210,000, or less than one-third, are Roman Catholics. The Methodist number 4,600,000; the Baptists, 3,725,000. These two denominations combined outnumber the Catholics nearly 2,000,000. In the United States there are 14,362,806 more Protestants than Catholics. There are 143,520 places of worship, with a seating capacity for 43,564,863 persons. These houses of worship are valued at \$679,630,139. There are 111,036 regular ministers,—one minister to each 550 persons in the Union. If every man, woman and child should go to church next Sunday, nineteen millions would not be able to find seats. By filling all the aisles with chairs and benches, and the parents holding several million children on their laps, they might all be possibly accommodated. Still, there would be over 31,000 ministers who would have no place to preach.

IN a late issue of the *Sunday School Times*, Professor Dr. Herman V. Hilprecht gives his second article, with illustrations, concerning recent excavations in the vicinity of Babylon. The imposing ruins, to which he gave special attention, was in the form of an immense mound, standing over one hundred feet above the surrounding plain, while the foundation of the structure lay sixty feet below the level. A shaft was sunk and the platform of the first king of Ur, who built here some 2,800 B. C., was reached.

Yet far below this ruins were found. Numerous brick were unearthed, containing the name of the great Sargon, who lived and flourished 3800 B. C. He is said to have extended his powerful empire westward to the shores of the Mediterranean Sea. The writer says the bottom of the foundation has not yet been reached, but it must be evident that the immense building was in existence at least 4000 B. C., making it at this time only about one hundred years less than six thousand years old. From these ruins about thirty thousand cuneiform tablets have been recovered. They contain all kinds of information, and, when fully translated, will enable us to understand more of the people who lived in, and even far beyond, the time of Abraham. What wonderful and interesting stories these unearthed cities will yet tell to the coming generations!

DR DOWIE, the faith-healer of Chicago, is receiving considerable notoriety of late. During the last six weeks he has been arrested and brought before the courts a number of times. The juries generally disagreed, thus leaving the doctor triumphant. Still the arrests continue. Last Sunday morning an officer with a warrant went to the place of meeting for the purpose of arresting Mr. Dowie, but as he was then in the pulpit, and not wishing to make a disturbance during the services, sent the doctor word that at the conclusion of his discourse he should come to the end of the building, where the officer was, and be arrested quietly without producing any excitement. On receiving this message he called to prayer, kneeling, and pleaded with the Lord for help and protection in this hour of trial. He then arose and explained to the audience that an officer was present to arrest him, but he did not propose to go into a corner to be arrested, and that if the authorities wanted him they would have to come and take him from the sacred stand. Amid great confusion and intense excitement the officer went into the stand, read his warrant, and in the presence of more than one thousand people arrested the doctor and took him to the Police Station. Later in the day he was bailed out. What the outcome of these proceedings may be can not yet be determined. It is claimed that Mr. Dowie is conducting hospitals without license, while the doctor claims that he is doing nothing of the kind. The authorities seem determined that the gentleman must go or take out license, while Mr. Dowie seems equally determined to stay and run his business to suit himself. We are not prepared to express an opinion just yet concerning the venerable gentleman's course, but we are watching the proceedings, and may say more later on.

THE Trustees of the Young People's Society of Christian Endeavor, at their recent great meeting in Boston, petitioned the Queen of England to use her great influence and authority in helping the perishing Christians in Armenia and elsewhere, who are receiving such ill treatment from the Turks. The same petition is sent to the President of the United States.



## FORGET SELF, BLESS OTHERS—THE RULE OF HAPPINESS.

BY NANNIE BLAIN UNDERHILL.

CEASE, vain one, to think of self;  
Turn thy thoughts to something else:  
Think of the good that you may do;  
Others have their sorrows too.

Loved ones, neighbors, children dear—  
Greet them with a word of cheer:  
Chase away their downcast sigh—  
Live for others till you die.

Look not at your darkening sky:  
Time's too precious—pass it by:  
Some poor soul is weary, sad;  
Haste to make his dear heart glad.

One's in trouble, sorrow, pain;  
Comfort him in Jesus' name.  
Some are hungry, give them food;  
Some are weary, share their load;

Some discouraged, smile on them;  
Patience, kindness to all men.  
Live for others—live and love;  
God cares for you, look above.

## THY WILL BE DONE.

BY JENNIE CALHOUN BAKER.

"Sirke, Thou the Master, we Thy keys,  
The anthem of the destinies!  
The minor of thy loftier strain,  
Our hearts shall breathe the old refrain  
"Thy will be done."

THERE are two kinds of submission. One is brought about by wisdom and love; the other is a sullen yielding to the inevitable, caused by a knowledge of our weakness and inability to cope with the power by which we are controlled. The former may be called a loving obedience, the latter a rebellious submission.

God claims from all His children a willing obedience to His will in all things, and this is what all who pray, "Thy will be done," should give. Such is seldom given, however, especially when our nearest and dearest friends are taken from us by death. 'Tis hard to say, in all sincerity, "Thy will be done," with an intense, strong, struggling heart beside a stone-dead father. Not long since, I stood beside an open grave and saw all that was left us of a dear, earthly parent placed therein. To me then there came a something that could not be called submission, and yet 'twas a yielding. And so, I doubt not, it is with all at such times. No one who truly believes in "Our Father" and the many mansions He has prepared for those who love Him, would willingly recall their loved ones. Knowing from what sufferings and turmoil they have escaped, and hoping for their glorious future, one feels supremely that "God knoweth best." And yet there is at times a questioning as to whether things might not have been different, a wonder why "one was taken and the other left."

Words are so easily written, so quickly spoken, but to feel them and to accept them within the heart is a different matter. It is to the elect few who have washed their robes white and pure in the blood of the Lamb, and are sacrificed wholly to Him, that are given the power and love to sing:

"What though in lonely grief I sigh  
For friends beloved, no longer nigh,  
Submit still would I reply,  
"Thy will be done!"

All of us, no doubt, desire a more loving submission to God's will, but find, with Paul, that

although "the spirit is willing, the flesh is weak." From the time of man's first disobedience and God's curse following immediately after, life has been found full of difficulty. Not only has man been compelled to earn his bread by the sweat of his face, but the thorns and briers about his pathway bring from his heart drops of blood. Philosophers and poets, princes and peasants, capitalists and laborers, all strive to find a way to make life easier. Some labor to ease their own burdens, others to ease the burdens of those about them (and the latter, by so doing, find their own lightened). These efforts are of little avail, as the burden is suited to the back, and man's only comment on his failure is, "Life is much the same to all and its trials must be borne by all." This would no doubt be true, were there no higher power, but acknowledging this, we find that, "God, in cursing, gives us better gifts than men in benediction."

"God says, 'sweat for foreheads,' men say 'crowns';  
And so we are crowned,  
Aye, gnashed by some tormenting circle of steel  
Which snaps with a secret spring."

God pitied man in his fallen estate, and so, in His infinite mercy, planned a way for his redemption by giving His only Son to dwell awhile on this sin-cursed earth. He brought to us relief; for now we have but to cast our burdens upon the Lord, commit our ways into His hands, and our souls shall live. It is all so simple, and yet how long it takes many of us to find the way! It is only a yielding; it is just saying with our lives and souls, "Thy will be done," and allowing God to perform His will through us and by us, that relieves us from all care and responsibility.

"But," I hear some one say, "this trust does not keep away troubles; look at Mrs. A. If ever there was a Christian, she is one, yet look at her many troubles." Yes, look at them if you will, for she does not. Go and talk with her and you hear nothing of care, but all about her many blessings and God's great blessings to her. You may not be able to see how many blessings, but *they are there* and are as real to her as are your farms and houses, your money and notes to you.

Having learned, both by experience and observation, that God's will being done, then cometh joy, peace and love into the soul and dwelleth there, it should certainly awaken in each one's heart a desire to know what that will is. To urge us onward in the study of this will is given the promise, "He that doeth the will of God abideth forever."

At the death of most men, we find that they have left behind them a written paper in which they state their desires as to the disposition of their property, etc. This paper is called a will. When God took upon Himself the burden of humanity in the person of His well-beloved Son, He also took upon Himself the curse of fallen humanity,—death. Before the time came when the inestimable Lamb of God was to be offered as a propitiation for the sins of the world, He delivered to twelve chosen friends, during the three years of His ministry, the entire will of God in precept and example. He, as the first-born of the Father, full of grace and truth, did God's will wholly, not lacking in the smallest point; thus showing us what the Father would have us to do. Besides this living example, He poured into the ears of the faithful ones the desires of the Father and the promises given to all His children who would fulfill those desires. After the crucifixion of the Holy One of Israel, the Spirit constrained four divinely-appointed followers to write the Father's will and the Son's life. In John 6: 39, 40, we find the Father's will as to our future, "That every one who seeth the Son and believeth on Him, may have everlasting life."

Having thus so gracious a promise given us, everyone who loves wisdom will surely strive to learn God's will. Having fully accepted the Bible as God's will to man, we need to examine it closely.

In the book of Holy Writ are two wills or testaments. When men die, leaving two wills, the one of latest date is the only one that is legally binding. Just so with God's wills. When the Lord chose Israel from among all nations as His own peculiar people, He needed to make known to them His will. But knowing their inability, in their blindness, brought on by servitude, to understand the great Offering which He in His wonderful goodness designed for the redemption of humanity, He commanded an offering of animals. This law led up to and was typical of the Lamb of God, who was in the fullness of time to be slain for the sins of the whole world. Israel transgressed again and again, were punished and forgiven many times, until the Father "knowing that the time had now come," sent into the world His Son, to deliver a new will, by believing and fulfilling which, not only the Jew was saved, but "That whosoever believeth on him should have everlasting life." We then have taught to do with the Old Testament except to use it in understanding the New more thoroughly.

Heartily entering into the desire to learn God's will and also to do it, Paul's advice to the Romans will be found useful to us: "Be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

After having climbed to wisdom's height by finding out God's will, which is the fullness of all knowledge, it becometh us, if we desire to be good sons, to do all we can to carry out that will. Christ, the eldest son, set us the example. "I seek not my own will, but the will of the Father which hath sent me." And again, "My meat is to do the will of Him that sent me." On Christ, also, as the first-born, was placed the work of doing away with the old will. "He taketh away the first that He may establish the second."

In Paul's letter to the Ephesians, he tells us how God would have us do His will; "Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart." Performing God's will in this way, Christ will not count us as servants, but, "Whoever shall do the will of God, the same is my brother, and my sister, and mother." What a glorious privilege for those of obscure birth, who long for fame;—a Prince for a brother,—the King of the whole world and countless other worlds for Father!

Taking Christ as an example in following God's will, we find that, first of all, He gave Himself. This is what we must do. First of all, yield ourselves wholly to God, for we are His and not our own. "He hath bought us with a price." Then, having yielded our lives into His hands, we will gladly say, "None of self and all of Thee." Our entire lives will be dedicated to the serving of others, but we are not giving, not sacrificing; we are "Only a broken vessel, fit for the Master's use."

By doing all we can do, by reason of the flesh, we will find much of God's will still left undone by us. Striving earnestly and praying,—

"Renew my will from day to day;  
Blend it with thine and take away  
All now that makes it hard to say  
"Thy will be done!"

We shall find the burden growing lighter and our sorrows less real, until, by and by, thy will shall be done everywhere and it will be, "on earth as in heaven."



"And so, whate'er His love sees good to send,  
I'll trust it's best,—because He knows the end."  
Everett, Pa.

## THE LAYING ON OF HANDS

BY I. J. ROSENBERGER.

*Bro. Rosenberger:*—Recently I had a conversation with a Campbellite who says we are in error about the imposition of hands. He says that it was a miraculous gift to the apostles and they only had power to delegate it to a second party, but the second party had no power to delegate it to a third party. Is his reasoning correct? A full exposition of the subject from you, through the GOSPEL MESSENGER, will be thankfully received.

LLOYD WILT.

The laying on of hands was done by the apostles with three distinct objects:

1. *Laying on of hands was the divinely-appointed means for divine or miraculous healing.* "They shall lay hands on the sick and they shall recover." Mark 16: 18. "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them, and healed them." Luke 4: 40. "And it came to pass, that the father of Pablus lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him." Acts 28: 8. See Matt. 8: 15; 9: 18; Mark 5: 23; 6: 5. Miracles have ceased; hence this kind of laying on of hands is unauthorized.

2. *Hands were laid upon those who were set apart for a special work.* In the early history of the Acts of the Apostles there were men needed for special works of charity. Of them it is said: "Whom they set before the apostles: and when they prayed, they laid their hands upon them." Acts 6: 6. Again, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13: 2, 3. As men are needed for special work in the church now, as then, this kind of laying on of hands is authorized and practiced now. This kind of laying on of hands was in vogue under former dispensations, even in the days of the patriarchs. See Gen. 48; Num. 27: 23.

3. *The laying on of hands, by which the penitent receives the Holy Ghost, or is born of the Spirit, follows baptism.* In Acts 8 we have related the preaching of Philip and his baptism of the Samaritans. But the work was not yet complete, for Luke says, "As yet the Holy Ghost was fallen upon none of them, only they were baptized in the name of the Lord Jesus." They were simply baptized, born of water; they yet lacked the second change, the birth of the Spirit. "Then laid they their hands on them and they received the Holy Ghost." If their birth or conversion was not complete without prayer and the laying on of hands, conversion, or the new birth, is incomplete to-day without prayer and the laying on of hands. Hence laying on of hands is a duty now. Laying on of hands in prayer, by which the Lord grants the gift of the Holy Ghost, is not a miracle. It, like baptism, is a means of grace. A parallel of Acts 8 is seen in the rebaptism of those "certain disciples" in Acts 19. In Heb. 6 we have a catalogue of the first principles of the doctrine of Christ,—the principles of induction, repentance, birth, the doctrine of baptism and the laying on of hands, etc. Here the laying on of hands is enumerated in the list of the services of conversion, hence is a part of the divine system. Besides I know of no church which, in their ordinations, do not use laying on of hands, as found in Acts 6 and 13. Why, then, is not the laying on of hands found in Acts 8 and 19 of equal force? When Paul says, "Lay hands suddenly on no man," is it not clear, at least by

implication, that there was a laying on of hands handed down?

The first laying on of hands, given by Christ in Mark 16: 18 was followed by miracles, but the second and third laying on of hands are a means of grace, hence are not performed with any promise of miraculous results, therefore the statement of your Campbellite friend is unfounded.

## TEKEL.

BY E. D. MESSIMORE.

"Thou art weighed in the balances, and art found wanting."  
—Dan. 5: 27.

BELSHAZZAR, the proud, haughty and idolatrous king of Babylon, elated with the pride of self-esteem and the gratification of personal ambition, gave a feast in his royal palace. One thousand of his lords were there by special invitation; also his princes, chief captains, astrologers and others. It was indeed a royal—though impious—feast, graced with the presence of his noblest officials, served with all the talent and skill of his most ingenious subjects, and sumptuous in every detail which wealth and power could supply. The varied colors of gaudy, Oriental dress, the flashing of jewels, the glitter of polished armor, the clinking ring of the numerous metal winecups and vessels, and the jest, laughter, and songs of revelry lent to the feast a show of regal splendor which perhaps had never before been equalled in magnificence, or surpassed in the number and quality of its guests.

Flattery and servile homage were bestowed upon the king until his heart was gladdened with pride and exalted with a supercilious estimation of his importance and power. The fate of his father was forgotten, and he and his guests traduced and villified the name of the Most High God by praising and worshipping the mute and inglorious idols of their own handiwork. To give still more prominence to these idols and further malign the true and living God, he ordered the sacred vessels, which had been used in the temple, to be brought in, and, in the height of his idolatrous folly, desecrated and polluted them by filling them with wine and quaffing their contents to the honor of the idols. And thus, as this sacrilegious revelry was at its height, and in the midst of bacchanalian song and jest and laughter, his ambition, fired with the false flattery and praise of his distinguished guests, and his soul filled with impious and unholy thoughts, he glanced toward the wall, and beholds the fingers of an invisible hand tracing in letters of fire those strange words, "Mene, Mene, Tekel, Upharsin."

A guilty terror of fearful import comes over him, and a sense of horror thrills his soul. As he gazes on these strange and unknown words he realizes that in their hidden meaning is a fearful, impending doom, a punishment whose infliction will be severe and merciless. His once proud form quivers and shakes beneath the influence of their terrible mystery. His haughty and imperious air is changed into a piteous cowering of abject fright and helplessness. Every line and muscle of his face is distorted and fixed, while his eyes are riveted on the words with an unearthly gaze, born of the deepest horror, and his voice trembles with the emotions of intense terror. "O woe, bitter agony of woe. Come, ye astrologers and wise men, and interpret this writing. Come with your boasted wisdom and pretended knowledge of occult arts. Come with your divinations, your incantations, your magic and sorcery. Call on these gods and exhaust every possible means within your power to unravel the mystery. One-third of my kingdom will I give

to him who will translate these words whose mysterious power has enveloped my soul in the agony of woe and dire distress." But he plead in vain. His wise men and sooth-sayers were dumbfounded, and, with all their wisdom and skill in magic and sorcery, were unable to interpret a single word.

And now comes the queen and reminds him of the prophet Daniel, and begs that he may be sent for. The inspired and holy prophet is summoned, and as he stands before the king, a solemn silence falls over the vast assemblage, and in the hushed stillness his voice sounds clear and distinct as he reads the doom pronounced by an outraged and avenging God upon the wicked and idolatrous king. And though the king was true to his promise and gave Daniel the offered reward, yet the fist of God's judgment had gone forth, and ere another sun had risen, the once great kingdom of Belshazzar was overthrown and he was numbered with the slain.

The fate of Belshazzar should serve as a warning to all who defy God and refuse to serve him. And in his end and doom and we see an example of the irrevocable decrees of God and a type of the last great day of judgment, when we must all stand before the bar of heaven's court and be weighed in God's balance. We have many modern imitators of Belshazzar, and, while they have not the highly wealth or power which he had, yet, as individuals, they are in open rebellion against God, worshipping the idols of wealth, pleasure, secrecy, fashion and vice, and revelling in the gilded luxuries of wickedness and sin. God demands of man not only obedience to His laws, but commands us to praise and worship His holy name. Moreover, He is a jealous God, and if we knowingly and willfully turn from Him and devote our whole time and talents to worldly pleasures and honors, putting self and selfish motives above the duty, esteem and praise we owe Him, we become imitators of Belshazzar and, as such, are under the condemnation of God. And though the Lord is merciful and long-suffering, yet, sooner or later, the fist of His divine judgment will be executed, and who can conceive the fearful misery and unspeakable agony of the doomed soul? Oh, the bitter woe and agony, the supreme horror and despair of the sinner in the fatal hour when the "Tekel" of God's judgment is pronounced against him!

*Tekel!* Oh, fatal word whose meaning is fraught with eternal woe! Oh, solemn word of awful import, which, in the great day of judgment will sound the death-knell of condemnation upon the sinner who, through life, reveled and feasted in sin and ungodliness, and defamed and desecrated the sacred house of God by impious feasts and wanton revelings! Oh, mighty word of power, in which a just and outraged God will decree eternal vengeance upon the unrepentant, idolatrous and rebellious sinner! "*Tekel!*" "*Tekel!*" God grant that the awful meaning of this doleful word may ever confront the soul and prick the conscience of the sinner, until he fully realizes the sorrow and woe, the agony and despair of that poor soul who will be so unhappy as to have the "*Tekel!*" of God's judgment pronounced against him. May it echo and re-echo among the corridors of the soul in all its gloomy terror, until the burden of sin becomes unbearable and the penitent sinner cries to God, "What must I do to be saved?" And as the echo of his prayer fades away, there will spring into his darkened soul the light of hope, and of eternal life through the atoning blood and saving grace of Jesus Christ.

O God, we bless thee for the gift of Thy Son Jesus, in whom whosoever will may find salvation and pardon for their sin-sick, sin-cursed souls.



And when the shackles of sin are broken and the new life, with its sweet, tender and loving influences of heavenly inspiration and Christliness are revealed and enjoyed, the fires of faith will burn anew, and the hope of a glorious immortality will lead onward and upward until the soul will feast and revel in the joyful duty of praising and worshipping God in spirit and in truth. Oh, the happiness of the true Christian's soul! Blessed by the Father, loved by the Son, guided and comforted by the Spirit, he goes forward serving the Savior and willingly obeying His commands; and, in the performance of each known Christian duty, so lives that God's balance will find him nothing wanting, and in the last great day of judgment, instead of the dread "Tekel," will be heard the voice of Jesus in welcome approval, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

#### VACATION TALKS OF '95—No. 1.

BY J. G. ROYER.

##### The Science of Morality.—Its Relation to Other Studies.

MUCH is said about science. The term is used by some who have a very vague and imperfect idea of its meaning and scope. As here used, science means the systematic treatment of any object of study. Thus used, it becomes necessary to find the basis upon which the different kinds of science rest.

Those to which the name is more commonly applied, are the sciences which treat of facts and the laws which govern them. These sciences deal with facts of the past, the future and the present. Geology shows the state of the earth long ages in the past, and astronomy, of the heavens. If the astronomer takes the pains to make the calculation, he can also foretell the position of the planets at any time in the future. To these sciences one material object is as important as another, provided it explains the workings of a general law. The insect, the reptile, the particle of dust in the air, or anything else may become an object of study. Very few persons know how much the frog has contributed to the knowledge of the world. The web of its foot, so thin and transparent that under the microscope the blood may not only be seen to move, but is also perceived to be more than a mere fluid; and the change in the blood when the web is inflamed has taught more about the nature of inflammation than had ever been known before.

The twitching of a dead frog's leg led to the discovery of galvanism. "What has been learned from the frog in relation to the nervous system," says Prof. Everett, "would almost require a book to describe it." Let the boy who is tempted to throw a stone at the frog think of all this, and ask himself whether he will be likely ever to do so much good as frogs have done.

There is another class of sciences which treat of the means by which certain desirable ends may be reached. Health is a most desirable thing, and we have the science of hygiene furnishing us the methods by which the health of the individual body may be preserved. The science of political economy sets forth the conditions upon which the health and prosperity of the State depend.

Then there is still another kind of science which shows the ends that are desirable. This is the science of morality, or moral science. If a young man wishes to succeed in business, he must undergo a course of training and discipline that will fit him for success. He should diligent-

ly seek out the best methods by which to reach success. He has a right to do so. It is his privilege to do so. He may have a strong desire for wealth, and apply both body and mind to its acquisition. But he must do it honorably and honestly. The science of morality insists upon these, and does not allow him to sacrifice them for anything else. He may not stoop to fraud of any sort.

So, while one class of sciences deals with facts and another class deals with means, *moral sciences* has to do with the *ends* themselves. It is the science which treats of living in such a manner as to make life worth living.

#### THE OLD AND NEW COVENANT, THE JEWISH SABBATH AND THE OLD LAW.

BY JOHN HARBENBARGER.

"For Christ is the end of the law for righteousness to every one that believeth."—Rom. 10:4.

ALL the law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself." Matt. 22:37-40. On these two commandments, Christ says, hang all the law and the prophets. It is claimed by those who hold to portions of the old law that the Gospel was preached to Abraham in connection with the old covenant and the Sabbath law. Let us examine the covenant and promises and Gospel to Abraham. See Gal. 3:8-29. The covenant of Abraham is not the new covenant nor the Gospel. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." But this does not make Abraham's covenant the Gospel; it is not a promise of the Gospel that God will be a God to the seed of believers in Christ as he was to the seed of Abraham. This was preached to Abraham prophetically.

The Savior has drawn a line betwixt the two,—the old and the new,—by a positive declaration, "The law and the prophets were until John; since that time the kingdom of God is preached." Luke 16:16. All that feared God became much concerned about it, and they did not continue under the law and the old covenant, but were pressing with vigor into the new, or were receiving the doctrine of it. Moses' law was given to govern God's people under the old dispensation. The dispensation having passed away, the obligation to obey the old law passed away with it. We cannot become disciples of Christ by practicing portions of the old covenant and the old law, in connection with the new, thus blending law and Gospel together, from the fact that the new covenant, or Gospel, is a perfect law, hence there was nothing left out that the Lord intended should be contained in it. It is clear that God gave the seventh day Sabbath to the children of Israel, but it cannot be proved by the Bible that the Gentiles had any part in it or that they were brought under any obligations by virtue of it.

The Jewish Sabbath was not kept holy by merely abstaining from servile work, but by doing the Lord's service. See Num. 28:9, 10. This was the service of the Lord, to be done on that day, which if they failed to do they failed to keep it holy; and were we to undertake to keep this day holy in the sense in which the Jews were to keep it holy, could we possibly do this without the things that made it holy? And since it is agreed that the New Testament was given by inspiration and that God did not leave out anything he wants us to observe, and as he has not commanded us to observe the Jewish Sabbath, it therefore follows that he does not want us to engage in that service.

We remember that the disciples of Christ

were commanded not to neglect the assembling of themselves together, and that the first day of the week is recorded as being the preferred day, this being the day in which Christ triumphed over death and secured eternal freedom for those who become his disciples and continue in his Word, therefore such cannot remain with the law of Moses. On this day the disciples came together to break bread. Acts 20:7.

It is altogether reasonable that God will be pleased with us when we follow the example of Christ and the apostles, and it has become a universal practice. The law of our land requires us to abstain from servile labor on that day, the first day of the week, and as this harmonizes with the Gospel, we therefore cheerfully submit to it.

It is, however, claimed that Paul preached to the Jews on their Sabbath day. We admit that to the unbelieving Jews, such as were zealous of the law, he did, because that day offered a good opportunity to preach the Gospel to them. We also find those who remonstrate against Sunday keeping, as it is called, preaching to our public on this day, because of its opportunities. They, of course, use it just as Paul made use of the Jewish Sabbath, to teach and instruct them with reference to the doctrine of Christ and the new covenant; but there is not one word in the New Testament about the disciples preferring the seventh Jewish day as a day on which to assemble, to hear any of their brethren preach. We care not what may be said in favor of the Jewish Sabbath, it is certain that it was incorporated in the law of Moses with all else that this law contains, in connection with the judgments as detailed in Ex. 21, 22, 23 and 24. See Heb. 8:6-13. Thus a new covenant, distinct from the old one, is declared to be the one under which the Christian church exists, as also explained in Gal. 4:21-31. When we claim the observance of the Jewish Sabbath, a duty upon the disciple of Christ, we are certainly laying claim to the law of Moses, and when we teach the law of Moses we are in opposition to Christ. To any Bible student this is clear as the light of heaven. The requirements of the new law or Gospel are only imposed upon those who hear the Gospel, and not on those who did not live to hear it. The old law was only enjoined upon those who lived in its day and the new is now binding under the Gospel dispensation.

It is strange that persons who exhibit a large degree of ability make themselves ignorant of what is known to be but good common sense. To admit two distinct laws and two distinct dispensations and then mix the two together would be a reflection upon God and would in this sense reflect upon His Son, by whom the Gospel or new covenant was brought to light, hence, the longer we advocate the necessity of the disciple of Christ complying with the law of Moses, the deeper we are sinking ourselves into the pit of inconsistency. To be called a disciple of Christ, implies not only to have learned some things of Christ, but to learn the doctrine of salvation and to have submitted in all things to his teachings.

We will conclude with the following: Prove by the Bible that Christ is not a perfect Savior, and that his Gospel is imperfect, and that the Lord left out of the Gospel something that he wants us to observe, and that the Gospel is not the new covenant, and that the covenant given at Mt. Sinai is now in force.

Jeffersonville, Ill.

"MANY mourn for their sins who do not repent of them, they weep for them but continue in them."



**MANY IN ONE AND ONE IN MANY, ILLUSTRATED AND EXPLAINED.**

BY S. N. McCANN.

**In Two Parts.—Part Two.**

"But now are they many members, yet but one body."—1 Cor. 12: 20

The idea seems very prevalent that there may be many bodies and each one of those bodies be the one body and Christ the head. The Word does clearly teach that there are many members in the mystical body of Christ but it does not teach that there are many bodies in that one body. Were it not for the fact that men try to harmonize existing circumstances with the Word, and make a great effort to make the Word conform to the circumstances, instead of using every lawful means to conform the circumstances to the Word, there would not be a single effort made to prove that many bodies make one body. Christ uses a number of parables and figures, all of which go to prove that there are many members in the one body, and not many bodies in the one body.

He compares the one body to a sheepfold and every individual member of that one body as entering into the sheep-fold by the one door, which is Christ. Any member that would climb up some other way is a thief and a robber. There is but "one fold and one shepherd" and every sheep, not every organization, hears his voice. John 10: 1-16

Christ illustrates the unity of the one body by representing himself as a vine and each individual member as a branch of the vine. It is not each denomination that makes a branch but it is the individual member that is a branch, hence Jesus says, "If a man abide not in me, he is cast forth as a branch, and is withered." John 15: 6.

We are all brought into ONE BODY by ONE SPIRIT. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12: 13. Is the Bible wrong in picturing God's people as being moved by one Spirit and as being joined together into one body, or is the divided state of Christianity wrong? Was Christ wrong when he prayed that his children might all be one even as he and his Father are one, or are we disloyal to him whenever we have not this union? John 17: 21-23. Was Christ wrong when he said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," or did he mean that we could make the way broad and the gate wide by starting a new creed whenever we want a little more liberty? Matt. 7: 13. Did Paul mean that to preach a perversion of the Gospel would curse him, or an angel, but would hurt no one else if they only change to suit them, or for convenience? Gal. 1: 6-8. Did Paul mean that persons who perverted the Word of God at Ephesus were more to be feared than persons who changed it at other places, or did he mean to say, If you just believe a thing to be right it is right? Acts 20: 28-32.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4. Does the Word of God really mean that such a condition as this will come, or does it simply mean that the men who does not believe that all denominations are right is narrow-minded,—only an old fogey? "Is Christ divided? Is Christ's real body divided? Is the bride, the Lamb's wife" divided? Can Christendom be divided up into factions and each fac-

tion be right? If every way is right, if every faction is doing God's will, the moral man is right, the sinner is right, and black is white and white is black.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Could this exhortation exist in the divided state of Christendom and yet each division be right? Rom. 16: 17. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." 2 Thess. 3: 6. Could this be done if there was not a church, a body, with Christ as head, Christ as Lord, and Christ as Master. The Gospel teaches that "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 4-6.

We must believe that God has a people who not only obey the letter of his Word but also the spirit of it, a people who are one body, a people who not only say, "Lord, Lord," but who do the things that Jesus bids them to do. Matt. 7: 21. Every child of God is searching for that one body, is being led by the one Lord, is guided by that one Spirit into that one faith. The true child of God is tied to no doctrine, creed, or denomination so close that he will reject the Word, or refuse to be led nearer to Christ if the way opens. Every honest man believes that he is nearer to Christ where he stands than he would be elsewhere, else he is lukewarm.

I believe the Dunker church to be nearer right than anything else I know. If the way would open and I would see a people living nearer to Christ than we are living and I would refuse to go to that people I would be a hypocrite. Christendom can never unite by dropping God's Word or any part of it, but God's true children will come to his Word.

It would be a happy thing if denominations could unite upon the Word of God, but to unite by dropping the letter, we will lose the Spirit and stand condemned in God's sight. May we never be found fighting the good that any order or denomination may be doing, lest we fight against God. May we never seek to tear down what others are seeking to build up, but let us preach the Word, the plain Word of God, the literal word of the New Covenant, with spirit and with power. If preaching the Word of God brings opposers, remember that you are no better than the apostles; remember that Christ has told us that these things would be so. May we put on the whole armor of God and go forth to fight the enemy of all righteousness.

Bridgewater, Va.

**REMARKABLE DISCOVERIES IN EGYPT.**

PROFESSOR E. HULL, LL. D., F. R. S., late Director-General of the Geological Survey, of Ireland, took the chair the other day at the Midsummer Meeting of the Victoria Institute, in London, England. After the election of various home, American, and Colonial members, Major-General Tulloch, C. B., O. M. G., gave an account of that part of Egypt in which he lately carried out a British War Office survey with a view to the defense of the Suez Canal in disturbed times; the land surveyed included that portion of Egypt through which the route of the Exodus was said to have lain.

In describing the present state of the land he pointed out that the conformation of the country had somewhat altered since that period, 3,400 years ago, but what especially came under his notice was the action of a gale of wind which

had stopped all his survey work on the borders of Lake Menzaleh; in a few hours the east wind actually carried the waters of the lake beyond the horizon, leaving all sailing vessels resting on the bed of the lake. So unique an event was not recorded by any modern traveller, though in his paper on the "Route of the Exodus," read before the Victoria Institute four years ago, M. Naville had pointed out that it was not an impossibility, for history had recorded that the wind had in the past century produced such a phenomenon at the Geneva end of the lake of that name. An interesting discussion ensued, and it was pointed out that, wherever the passage of the Israelites took place, yet the possibility of water being influenced by wind to so great an extent was demonstrated.

As regards the exact spot at which the crossing took place, General Tulloch, as a military man, enumerated the various points to be considered, and the results of various investigations, and all these supported the opinion Dr. Naville had given in his address published in the twenty-sixth volume of the Institute's *Transactions*. In speaking of that portion of the Canal between the Bitter Lakes and Suez, General Tulloch pointed out that the old bed of the Red Sea was only found to be filled in by deep sand. Referring to the battle of Tel-el Kebir, he said that he expected that digging there would reveal the old city of Memphis, that the land of Goshen extended thence in a north-east direction, for he found the sand covering to a depth of twelve and fourteen feet the most beautiful soil for cultivation, once probably tilled by the Israelites. An interesting discussion was commenced by Dr. Lowy and Canon Girdlestone, and continued by others.

The Chairman pointed out that General Tulloch's opinion that the Red Sea at one time extended into the Mediterranean was confirmed by the geological survey he had made. After the discussion, Captain Petrie, the Hon. Secretary, read two interesting communications in regard to the intercourse of nations in early times, showing that there was not only evidence of the existence of a land trade 3,000 years ago from India westward, but also of trade by sea between the ports of India and Oeylon and Alexandria, by way of the Red Sea. During the meeting a vase with an archaic Chinese inscription was exhibited. It had been found with a mummy in a tomb discovered by Dr. Reichardt, an archaeologist long resident in Egypt, and three archaeological friends.

**WILL SOMEBODY ANSWER?**—The Congregationalist says a preacher in Maine propounds a query that is peculiar, pertinent and perplexing. The question is this: "At a paid lecture the people go away from the sale disgusted because 'all the seats but those miserable pews at the rear end are taken,' and the following Sunday night at the preaching service, or the prayer meeting, those six or eight back pews, which were so undesirable on a week day, are all filled, and those very desirable front seats are empty, notwithstanding the polite request of pastor and of usher to the people to come and occupy them. Why is it that folks are so bashful on Sunday, and afraid to attract attention, but lose their reticence at a concert or paid lecture?"

"HOPE is a duty. Despair is a sin. There is a bright side and a dark side to life itself, and to every event in life. We can choose our point of view, it is not forced upon us. We should always recognize and be grateful for the light that is, and thus honor God, help others, and be glad ourselves."



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### Committee:

E. Ely, Chairman, Booth, Kas.  
D. L. Miller, Vice Chairman and Treasurer, Mt. Morris, Ill.  
S. F. Sanger, Bridgewater, Va.  
S. R. Zug, Maconsvill, Pa.  
L. M. Fraut, Pleasant Hill, Ohio.

Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to:

THE GEN'L MISS. AND TRACT COM.,  
Galen B. Royer, Sec. Mt. Morris, Ill.

### THE WEB OF LIFE.

BY MRS. E. J. ONKST.

[This is dedicated to a dear friend, who, on the death of her husband, was overwhelmed in affliction and sorrow. She writes me to give her one word of consolation. Many years before she spoke words of comfort to me while my heart was bleeding from a similar bereavement. From a web I was then weaving in the loom, she made a beautiful comparison of life, illustrating it by the variegated colors and shade of the cloth I was weaving.]

LIFE'S web of tears we all must weave.  
Bless'd Saviour, forbid that we should grieve;  
The fruit that sweet consolation yields  
Leads us to bright Elysian fields.

Oh checkered web what colors there!  
Let not one thread be dark despair;  
But let the warp be filled with trust,  
And claim the promise now we must.

Let not one murmur tarnish there,  
And may bright threads mingle everywhere;  
For Jesus says there'll be no pain,  
If that bright world we only gain.

When we behold a Father's hand,  
'Tis then we weave a purple strand,—  
A royal cloth. Ah, few can tell  
Just why it is we weave so well.

The Everlasting Arm's beneath us now,  
In our great grief we humbly bow;  
We still go on, the shuttle flies,  
He hears us now 'mid tears and sighs.

The Saviour's love is still the same  
As when he called us first by name;  
'Tis now our web shows threads of gold,  
When in his book our names are enrolled.

Dear Lord, the web is in the loom,  
We will not fill it up with gloom;  
But let our faith fill every space,  
Then he'll sustain us by his grace.

We'll fill our web with colors pure,  
It will be wove ere long, I'm sure.  
No sorrow then; our Lord will say,  
My staff will comfort by the way.

Our webs are very near complete,  
We soon shall walk the golden street;  
There is no night there,—all is light,  
Our faith will then be lost in sight.

### MISSION RECEIPTS FOR JUNE, 1895.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month if any, will appear in connection with next monthly report. Usually, amounts mailed after the 15th of a month appear in the following month's report.

### HOME AND EUROPEAN FUND

(Used only for Missions in U. S., Denmark and Sweden.)

Annual Meeting. Two-thirds of collection, \$244 08  
Marriage Notices.—M. J. McClure, 50 cents; S. J. Miller, 50 cents; H. S. Myers, 50 cents; J. K. Shively, 50 cents; total, \$2 00

Miscellaneous.—G. W. Ballard, \$1; Send the Light, \$1; free contributions at Decatur, \$8 72; by free will, \$1; unknown, 25 cents; Children's Mission, \$5 83; collected by D. M. Olick, \$1 05; total, \$16 85

Maryland.—Frederick City church, \$5; Broad Run church, \$13; total, \$17 00

Illinois.—Pleasant Hill church, \$7 55; Chase, Watona, Astoria, 50 cents; Isaac Hendricks, Cerro Gordo, 50 cents; a brother and sister, Hudson, \$25; Silver Creek church, \$13 12; Dan'l Barrick, Byron, \$1; total, \$47 67

Ohio.—Upper Still Water church, \$7 35; Lick Creek church, \$8; Eliz King, Paulding, 50 cents; Mercer church, \$2 25; total, \$18 10

Nebraska.—South Lincoln church, \$2 60; Jacob Dell, Holmesville, 50 cents; total, \$3 10

Pennsylvania.—Geo. S. Rowland, Mountville, \$10; Spring Run church, \$5 11; a brother and sister, Soap Level, \$2; Grove District of Middle Creek church, \$9 09; York Sunday school, \$9 22; total, \$35 42

Indiana.—Wau't church, \$5 30; total, \$5 30

Virginia.—Greenmount church, \$6 50; Ballie Maples, Mt. Olive, 52 cents; Mollie Goshenour, St. Luke, 52 cents; Francis Wakeman, Fisher Hill, 50 cents; J. J. Goshenour, St. Luke, 52 cents; Kate Goshenour, St. Luke, 52 cents; Wm. Richard, Mantertown, \$1; John B. Zimmerman, \$5; total, \$15 08

Iowa.—English River church, \$10 37; D. A. Mulca Valley church, \$7 21; South Waterloo church, \$20; Thomas Hecker, Hubbard, 50 cents; total, \$38 08

Alabama.—The Parson family, Swearingin, \$2; total, \$2 00

Missouri.—Nannie Hardman, Idumea, 45 cents; Deepwater church, \$2 40; total, \$2 85

Kansas.—Pleasant Grove church, \$1; Sarah Fisher Estate, \$350; a sister, Fairport, 25 cents; total, \$251 25

Arkansas.—G. R. Hornback, Hammett, \$3 50; Jonas Hersey, De Witt, 50 cents; total, \$4 00

Michigan.—Sunfield church, \$1 80; total, \$1 80

New Jersey.—Amwell church, \$11 54; total, \$11 54

North Carolina.—Mill Creek church, \$3 20; total, \$3 20

Idaho.—Moscow church, \$2; total, \$2 00

Total, \$721 32

### MISSIONARY AND TRACT FUND.

(Used for either Mission or Tract Work as needed by the Committee.)

Virginia.—Greenmount church, 25 cents; total, \$25

### BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts.)

Annual Meeting.—One-third of collection, \$122 04

Illinois.—Eliz. Witwer, Chicago, 50 cents; Wm. Wingerd, Lenark, 50 cents; total, \$1 00

Iowa.—Wagon Valley church, \$2; English River church, \$1 50; total, \$3 50

Pennsylvania.—A sister, Philadelphia, 50 cents; total, \$50

Nebraska.—C. W. Price, Beatrice, \$1; total, \$1 00

Total, \$128 04

### ASIA MINOR MISSIONARY FUND.

(To be used in the Proposed Mission in Asia Minor.)

Illinois.—D. L. Miller, Mt. Morris, \$9; total, \$9 00

Michigan.—F. B. Myers, Mt. Pleasant, 25 cents; a sister, Waynesborough, 60 cents; total, \$75

Total, \$9 75

### WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more effectual work and have the advantages of a permanent home. The Committee proposes to build as soon as sufficient funds are raised. Donations, marked thus (\*) are in response to sister Ella Williams' proposition.)

Michigan.—Thornapple S. S., \$5; total, \$5 00

Virginia.—Elk Run church, \$5; Greenmount church, 25 cents; total, \$5 25

Indiana.—Mission meeting, Monticello, \$4; Emma Shull, Flora, 85 cents; a brother, \$2; total, \$6 35

Miscellaneous.—A lover of city missions, \$1; total, \$1 00

Illinois.—Emma Strickfaden, Beacon, \$5; Emma Kindig, Rosauke, 50 cents; a sister, Auburn, \$5; Upton Miller and wife, Mt. Morris, \$2; total, \$12 50

Ohio.—Sister Garst, Dayton, \$1; Vada Aldstadt, Fremont, \$1; a brother and wife, Bradford, \$5; total, \$7 00

Pennsylvania.—George S. Rowland, Mountville, \$10; D. H. Miller and wife, Oakville, \$5 25; Mary Bowers, Oakville, \$2; Rock Creek church, \$18 55; collected at District Meeting of Southern Pennsylvania, \$1 94; Dry Valley Sunday school, \$4; total, \$44 74

Kansas.—M. S. Buckman and wife, Monitor, \$5; —, Oancy, 26 cents; Battle Wine, Herington, \$1; total, \$6 26

Iowa.—Few members near North English, 80 cents; John Dinner, Ivester, \$5; J. S. Good, Robins, \$2; total, \$7 80

California.—A brother and sister, Tropico, \$5; Isaac Naff estate, \$18; total, \$23 00

Maryland.—Manor church, \$31 35; Alice Otto, \$5; Hagerstown church, 65 cents; Beaver Creek congregation, \$1 75; Welsh Run church, \$2; Antistam congregation, \$14 10; Edith Newcomer, \$5; S. K. Saylor, \$5; J. F. Oiler, \$5; Jacob Kutz, \$5; total, \$74 85

Total, \$193 75

### INDIA MISSION FUND.

(Used only for the Mission in India.)

Michigan.—Three members of New Haven church, \$1; total, \$1 00

Indiana.—Mississinewa church, \$8 50; Burnett's Creek Sunday school, \$2 28; Landisville church, \$2 13; Bethel church, \$5; a sister, Syracuse, \$25; Pipe Creek church, \$14 75; total, \$57 66

Pennsylvania.—Samuel Reed, Progress, \$2; Geo. S. Rowland, Mountville, \$10; Mary Harshbarger, Foreman, \$2; Ephratah Sunday school, \$7 06; total, \$21 06

Illinois.—Eliz. Witwer, Chicago, \$1; Mary A. Brubaker, Virden, \$1; Daniel Barrick, Byron, \$1; total, \$3 00

Virginia.—Bridgewater S. S., \$4 60; total, \$4 60

Ohio.—Stone Lick Sunday school, \$1 80; Poplar Ridge church, \$12; Lick Creek church, \$5; Silver Creek church, \$4 61; Lafayette church, \$7 22; Van Wert church, \$1; Sugar Ridge church,







**D. L. MILLER**, Mount Morris, Ill., }  
**H. B. BRUMBAUGH**, Huntingdon, Pa., } Editors.  
**J. H. MOORE**, }  
**JOSEPH AMICK**, } Office Editor.  
 Business Manager.

ADVISORY COMMITTEE.  
 Enoch Eby, Daniel Hays, W. R. Deeter.

Entered at the Post-office at Mount Morris, Ill., as second-class matter.  
 Mount Morris, Ill., July 30, 1896.

ONE was baptized in the Silver Creek church, last Tuesday afternoon.

BRO JAMES R. GISH writes us this time from Yorkville, Ill. He is probably in Chicago this week.

EIGHT were recently received into the Portage church, Ind., by baptism. Two other applicants are to be baptized later on.

Do you want to know how to procure a copy of Bro. Balbaugh's book free? Then read our special offer on page 495.

THE feast in the Clear Creek church, Huntingdon Co., Ind., is changed from Sept 28 to Aug. 24, commencing at 2 P. M.

ANY person may do a good work by marking the most important articles in a paper, and mailing the same to some one who is likely to be benefited by that class of reading.

SEE our special offer on page 495. Read it; then show it to everybody you see. Let every member in the church read it. It is too important to be neglected, even for one day.

BRO GEO. L. STUDEBAKER writes us that one was baptized at Williamsport, Ind., July 14. This is a mission point in the western part of the Southern District of that State.

WE occasionally admit to our columns a reply to an article, when the author of the reply confines himself to the subject treated, and does not attempt to discuss the man who wrote the article.

OUR readers should send no more business matter, connected with this office, to Huntingdon, Pa. Remember that Bro. Brumbaugh is away, and all communications sent to that office have to be sent to Mt. Morris before the business can be attended to. This causes delays, expenses and some perplexities. THE MESSENGER is printed and mailed at Mt. Morris and here it is that all the business belonging to the office is transacted.

BRO G. J. FERCKEN, under date of July 6, writes us from Marseilles, France, stating that he and his family were in good health, and would sail that evening for Smyrna, Asia Minor. They have probably reached their destination ere this.

THOSE who send us papers, with the articles marked, to which they wish to call our attention, have our thanks at all times. We, however, give little or no attention to papers containing no marked articles.

BRO. J. H. MILLER writes us that this has been the driest season known in Middle Indiana for sixty years. But since the Lord has so abundantly blessed them in the past, he thinks the people have no reason to complain even in this year of grace.

ONE of our agents orders fifty copies of Bro. Balbaugh's "Glimpses of Jesus," he having taken orders for that number in a short time. Scores of other agents might do equally as well if they would make the attempt. Write us for special terms to agents.

NAMES, for sixty cents each, for the paper from the middle of July to the end of the year, are coming in encouragingly. In a few more days, all the back numbers will be exhausted. But we now make another offer for the names gathered after this date. See our special and very important offer on page 495.

BRO J. H. MILLER, of Goshen, Ind., examined the Almanac with care and sends us a number of corrections for the ministerial list. Let others, in all parts of the Brotherhood, do likewise, and the list for 1896 will appear practically correct. Corrections should be written on paper separate and apart from all other business.

SOME one who does not give his name, and sends no money, orders fifteen cents worth of Sunday school reward cards. Persons who write to this office should know that no orders can be filled where the name and address are not given, and, furthermore, that the cash should always accompany these small orders.

THE Brethren at Mt. Etna, Iowa, say that "with the help of God" they propose to keep their Sunday school going all next winter. That is the way to say it. "With the help of God" every Sunday school can be continued through the entire year. God will help those who trust him and will try to help themselves.

BRO ROSS HALTERMAN, of Maysville, Mo., says many brethren write him for a description of the country, but do not send stamps to pay the postage. He thinks they have a fine country, cheap land, fine climate, good crops, etc., and the best place in the world for preachers to do good. Those who write him, or any one else, about the country, should not fail to enclose plenty of stamps. We hope to hear of some preacher locating in that part of the State.

ONE of our earnest workers, who visits many of the churches, has this to say concerning the MESSENGER:

"THE GOSPEL MESSENGER seems to find a warm place in all of our Brethren's houses in this (eastern) part of our Brotherhood. However, I hear many complaints about the articles and essays being entirely too lengthy. Please see to it that the articles do not get so long. Short essays will be read, while long ones will be neglected."

The suggestion is a good one, and it is to be hoped that we may all profit by it. We learn from various sources that the longer articles in the MESSENGER are not read as they should be.

WE wish all of those who write for the MESSENGER knew how anxious our readers are for short articles,—articles that will not exceed one thousand words. Short, well-written articles, and plenty of them, are the life of the paper.

H. R. HOLSINGER, who now resides in California, in his letters to the *Evangelist*, occasionally gives some real sensible advice. He recently wrote: "I do not like the habit many of the brethren have fallen into, of the use of the term 'Rev.' It sounds so silly to me. I do wish we could avoid vain and useless habits among us. I do not suppose it is sinful, but it is so vain and trifling and unnecessary."

CHRISTIANS should never violate the law if they can consistently avoid it. Some one has violated the postal law by pasting a newspaper clipping on the back of a postal card, and mailing it to this office. He saved one cent, but violated the law. A one-cent stamp, attached to the card, would have avoided this. We can write or print on these cards, but dare not add to, or take from them. It is just so with the Gospel. We must use it as it has been given to us by the sacred writers. We can add nothing, and surely we dare take nothing from it.

At a special members' meeting last Monday evening, Bro. James M. Neff was advanced to the second degree of the ministry. For nearly one year he has been with us as one of our proof-readers, and doing other important literary work. We would have been pleased to have retained him in our service, but it seems that this climate does not prove beneficial to his weak physical condition, so he has arranged to go South, and will spend the coming winter in Alabama, where the Brethren contemplate the locating of a colony. At this writing he and his wife are with their people at Covington, Ohio. Our best wishes go with them.

#### THE ENDEAVOR MOVEMENT.

THE Christian Endeavor movement among the young people, is full of interest and great possibilities. It foreshadows a condition in the moral and religious world, that is likely to prove disastrous to church doctrine and denomination lines, as well as denominational claims. In fourteen years it has grown from one society of fifty-six members to over two millions, and will soon be able to girdle the globe with its numerous societies. This is a marvelous growth. At a recent convention in Boston, fifty thousand delegates are said to have been present. It filled the old, historic city with a life and spirit never before witnessed.

For years the popular denominations have been pleading for a union of all religious people on a basis satisfactory to all and repulsive to none. This is just the state of affairs that this new movement is destined to bring about. But the old denominational lines will be obliterated, and doctrines, rites and ceremonies relegated to the past. It is a movement that is getting beyond the control of the churches, and will soon be in a condition to operate independent of any or all of them. Viewed from a popular religious standpoint, we believe the movement to be a good one, and that it will accomplish grand results in the interest of social, moral and educational conditions. But it will soon play havoc with the various denominations and their doctrines. Ordinances will cut no figure, whatever, in the eyes of this movement.

Nothing like the Christian Endeavor move-



ment has been seen since the days of the Crusaders. And while it is not expedient that our young members should become identified with the work—for the tendency will be to lead them away from the ordinances of the Gospel—still we believe that the results will be good in the end. If it does not completely wipe out a score or more of the popular churches, it may succeed in teaching them the importance as well as the necessity of having more religion in their services, and not so much semi-religious entertainment.

While watching this movement, and studying the probable outcome, it may be well for the Brethren to begin to look about and see if we cannot find something useful for our young members to do in the interest of the church. We require of them that they take no part in the Endeavor, or in other similar societies, still their busy minds and hands should have something to do. There is much for them to do in Sunday schools, prayer-meetings, Bible readings, young people's meetings and in our song services. In these lines of usefulness let us encourage and counsel them that they may make themselves useful, grow strong in the spirit and remain constantly in touch with and under the influence of the church. Our young members are the hope of the church. They not only need spiritual food and careful training, but they need encouragement in every department of usefulness. Let us help them, and keep in touch with them while we can.

J. H. M.

#### TRAINING THE CHILDREN.

In this age of Sunday schools, more attention is given to the religious education of children than in former centuries, and yet child-training is nothing like what it should be. It was the wise man who said, "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22: 6. In that little word "train" there is a world of meaning. It embraces everything that pertains to culture, education, teaching and development. Wrapped up in every little babe are grand possibilities if only loving hearts, strong hands and skilled brains can be employed to encourage and direct the growth of the little creature. This training should commence with the parents and end with the preacher.

Wise parents will see that their child is not unduly exposed to evil influences. In its presence they will guard their own conversation and their own conduct. They know that unkind words, impolite conduct and unholy ways will make on the child's soul impressions hard to eradicate. Here it is that most parents make the serious mistakes that prove fatal to their children's destiny. They talk unkindly in the presence of their children, and yet expect their little ones to always talk as becometh those who have received the best of training. In the presence of their own families they are always impolite, and at times rude, and then wonder why their children are not as gentle, polite and kind as those in some other families. Religion, with them, is only a secondary matter. Their home-life is all bustle and business, and then they lament because their children are not religiously inclined, or because they are impolite, or because they do not possess in their make-up the nobler qualities that should be found in well-trained children.

Never will children be properly trained, until parents realize the importance of keeping constantly before them the ideal man and the ideal

woman for their models. To us it is often a wonder that children are as good as they are. Most of them are exposed to improper influences from the cradle until they reach the years of maturity. The unkind words they hear, and the improper conduct that they see from day to day, is almost enough to poison the mind of an angel. The children of this land are to be pitied rather than to be censured.

Next to the work of parents comes the training received in the public schools, and also in the Sunday schools. The moral influence of the former is not what it should be, nor is the latter up to the proper standard. The parents who are unconcerned about the kind of teachers that preside over the public school are blind to the best interests of their children. Nor can they afford to be unmindful of the influence that Sunday school teachers, and others, are exerting over the minds of their offspring. If the proper training has been received in the home, there is little danger of being led astray. But if parents depend wholly upon Sunday school teachers, and others, to bring up their children in the nurture and admonition of the Lord, they may rest assured that all the finer parts of the training will be omitted. However faithful and efficient Sunday school teachers are, they can never do the work entrusted, by the Divine Mind, to the parents.

In the development of child-character, the part the minister plays, is pre-eminently important. He needs to carry with him, at all times, the very image of Jesus, for every child should be taught to look upon the minister as the man of God, and we be unto that child if the minister's conduct is such, or his home training is so directed, as to cause the child to lose all confidence in preachers. The preacher is the feeder of the lambs, as well as the sheep. To neglect the former is to pave the way for destroying his own flock. It is one of the duties he dare not neglect.

If possible, the minister should know every child in his congregation, and treat each one with all due respect. He should teach the parents to train their children in the way they should go. He should also instruct the Sunday school teachers concerning their higher duties as the moulders of the young souls; then he should see that the needs of the little ones are supplied from the sacred desk. It is an ungrateful minister who will feed the older ones Sunday after Sunday, and yet not give even a little morsel now and then to the lambs of the flock. The Master noticed the children while he was upon the earth, and just before his departure he told Peter to feed the lambs. The same charge has been transmitted to every minister of the Gospel, but we fear that many are not performing their duty in this respect as they should.

Concerning every child it may be said: "Of such is the kingdom of heaven." The kingdom is theirs. By virtue of the atonement they are born heirs to the heavenly inheritance. How important it then is that the development of every child be so directed as to fit it for its inheritance! To this end should all parents, teachers and preachers labor. And while it is the imperative duty of parents to employ all the means placed in their hands for the proper training of their children, still it is also required of each minister, especially those in charge of congregations, to see that both parents and teachers are wisely instructed and encouraged in this very important and far-reaching line of duty.

J. H. M.

#### BRUMBAUGH'S TRAVELS IN FOREIGN LANDS.

Number Two.

##### OUR HOME ON THE OCEAN.

BEFORE we speak of our people, as we lived together on the voyage, we will first look at the conditions provided for our physical safety. While traveling on land, if there be accidents and collisions, whatever hurt befalls us, comes suddenly, and in whatever condition the catastrophe leaves us, we are made to feel that, at least, the cause is over. But not so on the sea, as the saddest part of it may follow in being cast into its merciless waves. To meet exigencies of this kind we were provided with twenty life-boats, capable of saving, for the time being, in ordinary storm, from fifty to seventy-five persons each. As we looked at these boats we were made to think of how many are now sailing over the sea of life without the life-boat that the Lord is so willing to provide for us, upon our asking. And how much more careful provisions we are constantly making to save our physical bodies from destruction than we are for our souls! To travel, or make the voyage of life without Christ, our life-boat, is a thousand times more dangerous than to pass over the seas without the boats that always accompany the ship. How many are sure of having this boat as a refuge for the soul?

In making a summation of our voyagers we noticed a number of distinct classes of passengers. First, we name those who were on business projects. They were men of fixed purposes and had their hearts and minds on but one thing. They were centered. Their eating, sleeping and living were all subordinated to this one thing. And their conversation was a true index to the purposes within. They think business, talk business and do business, and therefore, in business, are a success. A second class we noticed was the pleasure-seekers, full of means, occupying the choice state-rooms and having a determination to have a general good time. And for this there were the possibilities, especially in eating, drinking and smoking. From morning till night they were pursuing their life's object, and we suppose they were successful, except when under the reign of seasickness, and so comes a break to all our joys.

Then we had, in our family, the Christian, whose delights and whose hopes were in the Lord. And this was best of all. On the ship were, seemingly, many good Christian men and women, and our associations together were enjoyable indeed. During the voyage we had daily Bible readings, which were open to all who wished to take a part in them. Subjects of general interest were discussed, such as, "How to Glorify God in all Things," "The Spiritual Outlook for the Jew. Will he Return to Jerusalem and then Accept the Messiah as a Nation, and if so, When?" "The Millennium Dispensation and the Personal Coming of Christ." We are glad to say that, though our class consisted of Episcopalians, Presbyterians, Baptists and Dunkers, on these subjects there was a very general agreement, although it was said by one of our number, that, of the ministers of the State church, or Episcopal, not perhaps over five per cent believed in the personal coming of Christ. He was surprised when he was told that, of the Dunker ministry, at least ninety-five per cent



accepted and preached this doctrine. As to when this time shall come and how it shall be ushered in, a difference of opinion obtained. But we were glad to know that the doctrines of the Bible, as held by us, are accepted as orthodox very generally, by all the different churches. Though the active ministers were largely in the first cabin, a number of meetings were held by them, in the second cabin, and a general good feeling was apparent among all the church people. Among the ministry were five of our own church, which made it the more enjoyable to us.

The deck services were somewhat mixed. Little groups were all around, some playing cards, some pitching quoit, some singing songs and some preaching and praying, all at the same time, and all in a space of sixty feet wide by perhaps one hundred long. But the saddest sight of all was an old man whose head was gray from the frost of years, who, though he said that he was a Christian, had no Christ, and though he said he believed there was a God of some kind, seemed to know not who. His soul was bitter against Christianity, and so he spoke out right in the meetings. For this old man, our soul was made to weep. His life seemed so dark, and we were made to wonder why. Our fears are that he has been wronged by hollow and hypocritical Christians, as he was so bitter against preaching and religious services that to him it was unendurable. When the light of Christianity is turned to darkness, how dark is that darkness! And how many souls are thus made bitter against the Christ, our loving Savior. Of course, Christianity is not responsible for embittering the souls of men, but false professors are. How is it with us? Are we living the Christ-life, and thus living this divine life into the lives of others? So we must do daily,—everywhere, if we be in Christ and he in us.

The other, and the last class we name, may be called the ungodly. This class, we are glad to say, was not large, as there were only a few, comparatively, that had no respect for God and his religion. Among the ministers on board were Dr. Stearns, of Philadelphia, and George O. Needham, of Northfield, both very pleasant Christian gentlemen who added much to the religious enjoyments of the voyage.

#### A SUNSET ON SEA.

A sea voyage, as a rule, is rather monotonous, as far as seeing goes, as the changes, outside of the storm, waves and the occasional fogs are few. And yet when they do come they are all the more admired. We have seen many grand sights, but none have been so gloriously grand to us as the sunset on the sea, of Wednesday evening, June 26. The wind had laid,—there was a calm,—scarcely a ripple on the bosom of the great deep. On the western horizon was a bank of clouds, and as the sun sank slowly behind them, they colored into crimson and gold. And the sun, just before dropping behind them, fringed them with a halo of golden light that was beautiful beyond the power of word painting. As we looked towards the sun over the sea of glass, for so it appeared, there seemed to be a clearly cut pathway of deep bronzed golden light that led into the very portals of glory. It looked as if the very gates of heaven were opening to usher into its bosom the glorious light of day for rest and sleep. On the surface of the water passed a slight breeze, so softly that only a trembling was

made. And as the last rays of light played upon these light undulations the whole mass became a checkered golden bronze that afforded delight to the eye and joy to the soul. Hundreds, with reverence and in awe, witnessed the evening of evenings on the sea, and lifted up their souls in audible praise to Him who made it all. It was said by those who had often crossed the ocean, that never before had they seen a sunset on the deep so grand. The thought came to us: If such be some of the scenes made by light on land and sea, what will heaven be, lighted up with the glory of God and his Christ? The city of our God, walled with precious stones, with jeweled and diamond gates, with streets of pure gold, and God himself the light thereof,—surely there are glorious things in store for the good.

#### FROM SOUTHAMPTON TO LONDON.

Early on Thursday morning we were awakened for breakfast, the last meal to be taken in our ship Paris home, the landing having been at midnight, too late to go ashore. And then a hasty getting of satchels, grips, etc., and we were once more on solid ground in the city of Southampton, ready to take the train for the great metropolis of the world, the city of London. As we set our feet on this foreign shore there were things about us that made us feel that we were really in the "Old World," so called.

The first thing we noticed was the difference in the railroad coaches. They are not so large as ours, are divided into three apartments, giving four single seats to each apartment. Of these coaches there are three classes, plainly lettered on the outside, "First Class," "Second Class," "Third Class." The first class are expensively upholstered and correspond to our parlor cars. The second class are as comfortable as our regular day cars. And the third class are still more cheaply made and correspond to our "excursion" coaches. In the fares there is a considerable difference,—more than the difference in comfort would suggest, or justify. The entrance is at the side and the conductor takes the tickets at the station, from the windows or door. The engines are smaller than ours, but run quite as rapidly, and, even more so.

The ride from Southampton was a delightful one, through an old, but well-tilled farming country. We were impressed with the economy apparent everywhere,—every foot of ground is cultivated, even up to the bed of the railroads, in which are patches of vegetables, potatoes, etc. The fences are all of hedge and the roads are only wide enough for vehicles to pass. Hay, oats and barley are the chief crops grown. The hay harvest was in full season, and all along could be seen men and women busy at it. The hay is put on stacks and then covered with canvas. The farming is very neatly done,—plowed ground, as level and smooth as our gardens. The country had an old look about it, the houses and stables and everything wears an old appearance, many of the houses being thatched with straw.

The farms here are different from the farms of our own country, as they are not land-owners, but renters under the landlords of England. They are lords indeed, and lord over their farmers in a way that would in no way suit the American people. The farmers here do the labor and raise the food for the English lords who use the substance thus obtained with lavish hand. Some

of them live in stately mansions in the country, surrounded by homes for the peasantry, a little after the fashion of the Southern slavery system in days gone by, but most of them live in the cities. Landed estates here seldom change hands, as the titles are chiefly perpetual, being handed down from father to son for hundreds of years, and will so continue unless radical changes take place in the form of the government. But we are now coming to the suburbs of the great city, and we close our first ride through the country homes of England.

In our next we will give some glimpses of the City of London. H. B. B.

#### REVIVAL PREACHING.

A RECENT issue of the *Christian Standard* contains an article on revival preaching that may be well for our people to read. We believe that the most of our evangelists, who travel from one congregation to another, holding series of meetings, are reasonably discreet in the language they employ before the public, but we have heard of a few who now and then shock the finer sensibilities of the average Christian. By such this article may be read with profit. In fact it will be found good reading for any preacher:

"That there is a very great difference between the preaching usually heard in what is generally called a revival meeting, and that which the regular minister delivers to the congregation, as each first day returns, is well known to all. That there ought to be a difference may be admitted. But that the difference ought to be so great as it frequently is, may well be questioned. In the excitement of a protracted meeting, brethren will tolerate in a revival preacher what would not be endured for a moment in their own minister, and would condemn a stranger in an occasional sermon. Many professional revivalists take advantage of this fact, and with impunity, before men and women of culture, utter language that is most shocking. Even in the excitement of a successful meeting, much that is said by some traveling evangelists is felt by many of the best brethren to be beyond endurance. But it is endured rather than they should become liable to be charged with hindering the good work of turning the people to the Lord. But many feel that we are paying too great a price for the results that seem large when you do nothing more than count the numbers added in the meeting.

"We greatly rejoice in the reports of large numbers being turned to the Lord, especially when it is known that the preacher is one who moves on a high plane and gives to those within the church, as well as to those that are without, lofty views of the church of Jesus Christ, and right conceptions of Christian living. But when it is known that the preacher is one that draws a crowd of all sorts and conditions by utterances that would scarcely be worthy of a seller of cheap jewelry on the corner of the street, on the Fourth of July, it is rather different. Some time since, a preacher in the middle of a sermon, that contained much that was good and effective, gave vent to most offensive words in reply to a voice from the audience. At the close of the sermon, a sister who had been going from door to door with printed slips of paper, announcing the meeting, accosted the preacher as he left the pulpit, assuring him that she was done inviting the people to hear him,—that his language was now beyond what she was prepared to endure. She was not willing to pay such a price for what must necessarily be a hurtful success, whatever the num-



bers added might be. We might enforce the thought we have in mind by repeating some of the disgusting things that are at times given out to attract the thoughtless and the depraved of taste, but the language would not become these pages, even though repeated to be condemned.

"It is reported that two leading brethren, being shocked by the sayings of a revivalist at the beginning of his meeting, warned him to be more careful in his speech, but as the attendance was enlarged and converts appeared, the same brethren withdrew their warning, telling the speaker that he might stand on his head in the pulpit if he saw fit, provided he succeeded in gathering in the people. This may not be exactly according to the facts, but it serves to illustrate the facts. Brethren will consent in the hope of success to what they must know has a deteriorating effect upon the church, and discounts its influence on the best people. It is no doubt true that outrageous utterances from the pulpit will draw many who are not in the habit of attending church, but does this fact justify such utterances? We do not believe it. The tone of the church must not be lowered. Many of our wise brethren feel that the wrong against the cause of Christ, of which we here complain, needs heroic treatment."

From Anderson, Ind.

BRO. H. C. LONGNECKER may now be addressed at No. 39 South Noble Street, instead of 175 W. Twelfth Street, Anderson, Ind., as heretofore. His aim in coming here was to help us to build up the cause of our great Master, which he labored earnestly to do since here.

Any members, who must make a living by working at their trades, and think of changing their location, are hereby informed that this city is blessed with a great many factories in which men can get employment and make a support for themselves and families, and thus aid us in building up the cause of Christ. We have now a good little church in the city, which is not yet finished, but, we trust, will be in the near future, as we are laboring to that end.

We have preaching in the city each second and fourth Sunday, at 10:30 A. M., and each Lord's Day evening, and Sunday school at 9:30 A. M. We invite one and all to come and assist.

S. A. Emswiler.

July 15.

From St. Joseph, Mo.

I WOULD like to say a few words in the interest of the little band which was organized two years ago. We then had fifteen members, some united since, and some were added by letter, and we were greatly encouraged, but some have moved, two died, and some were led away by worldliness.

We need a resident minister, as we have had no meetings since our love feast last September. Quite a number are inquiring about the doctrine of the Brethren, and, were an effort made, I believe a permanent church might be established in St. Joseph. If this should come to the notice of one of our ministering brethren who could make his living at some trade, there would be some grand chances to speak for Jesus, and there is no field which needs him more.

I am anxious for something to be done, for

there are many in this city who have never heard the Gospel as we interpret it, and how can they hear without a teacher? And if there is nothing better offered, the people, as a matter of course, will accept what they hear. JENNIE GREENE.

27th & Delaware Sts., St. Joseph, Mo., June 28.

From Cerro Gordo, Ill.

BRO. I. J. ROSENBERGER closed a two weeks' meeting last night in Decatur. After the afternoon services yesterday six were baptized in the Sangamon River, in the presence of hundreds of spectators. This makes fourteen that have united at Decatur since the beginning of our Annual Conference. We now have over twenty members in the city. Our Home Mission Board has now accepted this as a mission point and will supply them with preaching every two weeks. Bro. David Troxel will have charge of them for the present. Next Sunday they will organize Sunday school. We are sure they have members there now that can do much good in building up the cause at that place, and we hope that soon a church can be organized and be able to carry on the work. What our Mission Board would much desire would be to secure some competent minister to locate there. They would be willing to supply the necessary assistance.

Surely here is a field ready to harvest. Bro. Rosenberger's labors, we feel, have been the means of doing much to acquaint the citizens of Decatur with our doctrine. May the seed that has been planted ripen into a bountiful harvest!

WM. LANDIS

July 15.

From Louisville, Ohio.

By invitation of the brethren at Freeburg, I labored for them in a series of meetings and assisted them in their love feast on June 4. It was our great joy on Sunday, July 9, to receive eleven precious souls into fellowship with the saints. On June 22 we were to labor for the Brethren in the Mahoning church, east from here thirty-five miles, when they held their quarterly council. All things passed off harmoniously. We labored for them, holding meetings over Sunday. One precious soul united with the church at that place. In our church (Canton) the work is moving along fairly well. We have three places where we hold meetings regularly every two weeks. One of these places is in Canton, a city of about thirty thousand. We have no house of our own, but have one rented. Our meetings in the city are growing in interest and numbers, and we hope, ere long, to have a house owned and controlled by the Brethren. If there ever was a time when the Brethren church ought to work in the cities, that time is now. Satan is doing a rushing business in our cities. Cast your eye where you will, it is full of iniquity; yet there are many good people who can be reached if the proper plan is pursued.

JOHN F. KAHLER.

July 17.

Western Sufferers' Fund.

THE following is a list of contributions received by me during the month of June, for the destitute in the West:

A sister, Entriiken, Pa., \$1; Beaver Creek, Va., 25 cents; Chiquies church, Pa., \$30.28; S. L. Driver and wife, Lima, Ohio, \$1; Michael Dömer, Baltic, Ohio, \$1.50; Greenmount, Rockingham Co., Va., by order of the church, \$48.50; a small family, Stover, Va., \$5; Spring Run church, Pa., \$8; Cottonwood church, Kans., \$2; Vada Alldstadt, Fremont, Ohio, \$1; Middle River

congregation and friends, Mt. Sidney, Va., \$45; a sister, Ellerton, Md., \$2; Louisa Heath, Washba, Minn., \$1; I. Harley, Manassas, Va., \$2; Zetta Monce, Seneca, W. Va., 50 cents; Elizabeth Witwer, Chicago, Ill., 50 cents; a sister, Philadelphia, Pa., \$1; Greenmount congregation, Va., \$4.10; Mary Harshbarger, Foreman, Pa., \$3; Abraham Cassel, Harleysville, Pa., \$2; Rockingham, Mo., \$1; Leonard Gramm, Elizabethtown, Pa., \$1; Spring Run church, Pa., \$10.92; Caney, Kansas, postage stamps, 25 cents; Union Chapel Sunday school, Pataha, Washington, \$3.50; Levi Stamp and wife, Ligonier, Ind., received March 26, \$10. The \$47.25, credited to the Hickory Grove church, Ind., in the Report for April, should read Hickory Grove church, Ohio; also the \$34.55 in the April report, credited to the Salem church, Ohio, should read Salem church and friends.

A. M. DICKEY.

July 1.

From Huntington, Ind.

THE good work is still moving along. Although there have been no additions here quite recently, we feel that the members are growing spiritually stronger and firmer in the faith. It is not the great numbers that are received into the church that is of so much importance, as the number that prove faithful to the end.

Our Sunday school is growing in numbers and interest every week. In so short a time as the school has been in progress, it has already been the means of bringing some into the church. The prayer meetings are also much improved. We have now begun a series of lessons in the Old Testament,—The Types and Shadows of Christ. Our lesson and leader are selected at each meeting for the following week. Next meeting our lesson will be Numbers 21. Last Thursday evening our meeting was changed from the regular order of prayer meeting into a discussion. Mr. Rittenhouse, a young clergyman of the English Lutheran persuasion, who is attending College at this place, challenged Bro. Fisher for a debate on the subject of baptism. Mr. Rittenhouse affirmed that immersion, sprinkling and pouring are all recognized and taught by the Scriptures to be Christian baptism. Bro. Fisher denied. I am sorry to say that it was not published in our daily papers, although quite a large audience assembled to hear the discussion. The first speech in the affirmative was not on the subject in question, but directed at infant baptism. His arguments were met squarely, and Scripture produced to prove their fallacy.

The question under consideration was then taken up and discussed much to the interest and amusement of the audience. A few of Mr. Rittenhouse's arguments for sprinkling (or rather instances) were the jailer, John's baptism, the baptism on the Day of Pentecost, and he even denied the immersion of Christ, but said he was sprinkled, etc. No proof could be seen in such argument, but I suppose it was the best he had. Of course when a man has no foundation to build upon, his structure is not hard to tear down, consequently it resulted in a grand victory for the Truth.

As Mr. Rittenhouse had, according to the rules of discussion, the last speech, he took advantage of the opportunity by misquoting Scripture, as, "Who can forbid that water should be brought that these should be baptized," thus trying to prove that Cornelius was sprinkled in the house. Acts 10:47. Bro. Fisher just sprang the rules a little, and made a reply to his closing speech in a very forcible manner. Taking into consideration Mr. R's fruitless attempts to establish his side of the question, and being pointed out to the con-



gregation as misquoting the Scripture, and having been given time to produce definite proof for his assertions, which he failed to do,—one was almost made to pity Mr. Rittenhouse in his dilemma.

D. H. SNOWBERGER.

July 15.

#### The Debate.

THERE will be a public debate in Bro. Kelabangh's grove, two and one-half miles west and one mile north of Gardner, Kans. Eld. C. M. Yearout will defend the Brethren's doctrine and Eld. Albert Brown, the Campbellite or Christian side. Time of commencing, Aug. 6, at 10 A. M., to continue four or more days. J. E. CRIST.

From the Portage Church, Wood Co., Ohio.

JUNE 29 we held our quarterly council. Some strong admonitions were given in reference to non-conformity to the world in our appearance. To this command none of us live up too closely.

June 30 Bro. Bombay Edwards talked to us on India mission work. His remarks were appreciated. A collection was then taken and nearly six dollars raised for the purpose of spreading the Gospel in that far-off land. After these services we had the pleasure of leading two applicants down into the watery grave, to be buried with Christ by baptism into his death, we trust to walk in newness of life.

Yesterday, July 14, we again met for public worship, when eight more souls came knocking for admission into the church. This caused great rejoicing among the saints. The order was laid before them, and all agreed to comply with the rulings of the church. After arrangements were made, we again repaired to the water, where baptism was administered. A number witnessed the scene. Two more have requested to be received by baptism in two weeks. They range in age from eleven to about sixty years. Among these were the two sons of the writer,—aged respectively twelve and fourteen. J. P. KRABILL.

Prairie Depot, June 14.

#### Notes and Jottings

IN response to a dispatch from the Mission Board of Southern Illinois, I left home June 28, for Decatur,—the place where so many of us so recently met in Annual Meeting.

On the evening of June 29 I preached to an attentive congregation in Cerro Gordo. This is one of the most flourishing churches in Southern Illinois. On Sunday, the 30th at 11 A. M., was our first meeting in Decatur. In the Disciple church. The incessant rain, though much needed, rendered our first meeting small. We continued services each evening, with two services on Sunday. I visited the few members in the city, and called on those whose addresses I had secured, giving tracts to some of those whom I met. I found many who are very favorably inclined to the Brethren. The La Place and Cerro Gordo congregations attended alternately, and led in the song services, which were much enjoyed.

We closed with six additions by baptism on Sunday, July 14. The baptism at Riverside Park was witnessed by a very large, attentive and orderly assembly.

The Mission Board has made arrangements for regular services in the city. I am favorably impressed with the prospects of the good cause in Decatur.

The people of Decatur freely expressed themselves as being well pleased with the social and religious character of our Brethren during our

Conference. The preaching, singing and the business character of the meeting more than met their expectations.

A prominent church worker in the city told me, "I am not able to describe my feelings of joy, on being allowed to gaze upon such an immense assembly of plain, meek Christian men and women, and to listen to the sweet singing."

What a pity that we have so many within our own ranks that give us so much opposition, and are leading so many of our young away from this plain Gospel order!

The amount of money invested in church property in cities is astonishing. Another large amount is spent in securing men to fill their pulpits that can entertain and hold their large assemblies of itching ears. The following is a notice of the exercises at one of the prominent city churches, to occur on the coming Sunday:

"To-morrow will be a special day at Grace — church. A large number of people will be baptized and received into full membership. . . . In the evening the pastor will talk of the great Chattanooga Convention from which he has just returned: Sunrise Prayer Meeting on Lookout Mountain, the Battle above the Clouds, Sherman's Charge upon Missionary Ridge, etc."

What weak food for young spiritual babes! Add to this parlor dancing and social card playing, theatre going,—all so common in cities, and in many places in the country,—with wine suppers, parties of all kinds, in all the grades of fashion, and what have you that looks like the meek religion of the Bible? The statement was made and repeated that much of the church membership today was for the society that was in it. What a sad state to approach that awful judgment day! "Oh ye adulterers and adulteresses, know ye not that the friendship of the world is enmity to God." I. J. ROSENBERGER.

Covington, Ohio.

From Appanoose, Kans.

THE members of the Washington Creek church assembled in council July 13. Two members were received by letter, and certificates of membership were given to six others. Elders from adjoining congregations were present to ordain a brother to the full ministry, as instructed by District Meeting. When the voice was taken, it was ascertained that the votes were nearly equally divided between two brethren. The members were again consulted whether to install both, and it was so decided; consequently, brethren Isaac L. Hoover and William Weybright were duly ordained.

The members were kindly admonished not to visit places of worldly amusement, and to conform more fully in dress to the order of the church. A Communion was appointed to be held Oct. 5, beginning at 4 o'clock P. M.

HIRAM S. GABST.

From the Franklin County Church, Iowa.

On the evening of July 7 Bro. Wm. H. Pyle preached an able sermon on "Christian Baptism." There had been some doubt expressed about baptism, and so our brother announced the evening on which he would speak on the subject. We never saw a more attentive crowd of listeners. When we let God's Word settle the question, how easily it can be done!

July 13 we met in quarterly council with Bro. J. M. Hanawalt presiding, there being no elder present. The business was all pleasantly disposed of. We decided to put a basement under our church in the near future; also to have a love feast Oct. 5 and 6, beginning at 10 A. M.,—just before and in connection with our District and Ministerial Meetings of Northern Iowa, Minne-

sota and South Dakota, which are to be held in this church Oct 7 and 8. Delegates and others, coming by rail, to attend those meetings, should take advantage of the following: The 9 o'clock east-bound and 10 o'clock west-bound trains, on the Chicago and Great Western R. R., Friday evening, Oct. 4, will be met at Dumont, and the 7 o'clock east-bound train on Saturday morning, Oct. 5, will be met at Hansell; also the 12: 15 P. M. west-bound train at Dumont, same day. Our church is located five miles northwest of Dumont, three and one-half miles northeast of Hansell, and eight miles east and two miles north of Hampton.

A call was made for meetings in Hampton, which, we hope, will be responded to. We have two church services each Sabbath, besides Sunday school. W. H. ALLEN.

Dumont, Iowa, July 15.

From the Cando Church, N. Dak.

RECENTLY we met in council and agreed upon a line, according to which we were then organized into a new congregation, namely the Sweetwater Lake District, composed of thirty-five lay members, one deacon and two ministers. We have preaching every Sunday; also Sunday school each Sunday and social meeting every Thursday evening. July 14, after preaching, the writer led a young sister, fourteen years of age, into the water, and baptized her in the presence of a large and solemn audience. This was the first instance of trine immersion that the majority here ever saw, and the first, to my knowledge, to have taken place in North Dakota. S. N. EVERSOLE.

Rutten, N. Dak.

#### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feast, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

#### Love Feasts.

Aug. 3, at 2 P. M., Pleasant Plains' church, near the McCulla schoolhouse, in the centre of Range 9, Town 24, O. T. Those coming on the Rock Island R. R., will be met at South End, by notifying W. H. Hartman, Alvaretta, O. T.

Aug. 17, Prairie View church, Morgan Co., Mo.

Sept. 26, at 10:30 A. M., Four Mile church, White Water house, Connorsville, Ind.

Sept. 27, at 4 P. M., West Otter Creek church, Macoupin Co., Ill.

Sept. 28, at 3 P. M., Poudre Valley church, Colo.

Sept. 28, at 1:30 P. M., Sam's Creek church, Carroll Co., Md.

Sept. 28, at 2:30 P. M., Battle Creek congregation, at Bro. Moses Gripe's, four miles south and two and a quarter miles east of Battle Creek, Iowa.

Oct. 5, at 4 P. M., Appanoose, Kans.

Oct. 5, Pleasant View, Reno Co., Kans.

Oct. 5 and 6, at 2 P. M., Walnut Valley church, Kans.

Oct. 5 and 6, at 10 A. M., Franklin County church, Iowa.

Oct. 12, Pokagon church, Cass Co., Mich.

Nov. 7, New Hope, Ind.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Independence, Kans.—The Independence church met in regular quarterly council on Saturday, July 6. We met with some who had never met with us before, they having recently united with the church, and living in a remote part of the congregation. There were also those who, by a change of lines and also location, have come into our congregation. Three of them handed in their letters, and two more are only waiting for theirs to come, so they may hand them in. One was also reclaimed.—David Bella.



**Berrien Church, Mich.**—At our last council everything passed off pleasantly. The best of feeling prevailed. Our harvest meeting was appointed for Aug. 16.—*Mary Reekwith, July 18.*

**Corington, Ohio.**—Sister Lizaie Howe, of Chicago, made us a pleasant visit and gave us an interesting talk on the Chicago mission work on Sunday evening, June 30. The congregation was highly entertained.—*I. J. Rosenberger, July 15.*

**Collington, Md.**—Bro. S. N. McCann came to see us June 11 and preached two sermons in our private house to a few attentive listeners. One, the writer's son, was baptized. We are so thankful to the good Lord that another one has entered the fold.—*D. S. Wolfe.*

**Monticello, Ind.**—Arrangements have been made to hold a special Bible Term of ten days in the Monticello church, Ind., commencing Sept. 27, at 8 P. M. An invitation is extended to all who love Bible study, to come and be with us.—*J. A. Weaver, Box 415.*

**Mohican, Ohio.**—On Saturday evening, July 13, Bro. E. Bombay Edwards came into our midst and gave us one of his interesting talks on India. His talk was much appreciated by the congregation. July 25 is the day set for our Harvest Meeting.—*Silas Weidman, Burbank, Ohio, July 15.*

**Olaysburgh, Pa.**—By request of the Raven Run brethren, we commenced a meeting one week previous to their spring love feast, which occurred June 7. Good attendance and good order prevailed. In all we preached twelve sermons, and as a result, sixteen were added by baptism and one reclaimed. May God have the praise!—*Michael Charr, July 9.*

**Correction.**—In GOSPEL MESSENGER No. 27, in my report of the "Verdigris church," I stated that the church decided that, upon the first Sunday of each month, there would be a collection taken up for the "Home Mission." This was the work of the Sunday school of the above-named church. We did not notice the mistake until our attention was called to it. We desire to give honor to whom honor is due.—*Jas. A. Stouder, July 7.*

**Reading, Pa.**—Sunday, June 30, our hearts were made to rejoice that one more dear brother was added to our little flock in Reading. After Sunday school and preaching services were over, we went down to the Schuylkill river, where he was buried with Christ in baptism. A large crowd was on the banks to witness the scene. We distributed such tracts among them as were suited for the occasion, hoping to help the good cause along with them.—*A. H. Longenecker, 957 Church St., July 12.*

**Round Mountain, Ark.**—June 29 I went to Madison County again, and had a council-meeting and preached twice. But little business came before the meeting. Everything passed off pleasantly. Meetings were well attended and prospects good. Where the members are alive and all put their shoulders to the wheel, things always move. July 6 we had our quarterly council here. The waters being high, only a few could get here. There was but little business. We decided to hold our fall Communion on Friday, Nov. 1, and we extend the usual invitation. The MESSENGER still makes its weekly visit to us and I know not how we could do without it. The Annual Meeting Report reached us last evening and was eagerly perused, as we were anxiously awaiting it, to learn what Annual Meeting did. There were some questions which, perhaps, might have been easily disposed of at home.—*Samuel Weimer, Wyman, Ark., July 11.*

**Battle Creek, Iowa.**—We still have preaching every two weeks by our home minister. The members met in quarterly council on Saturday, June 29, preparatory to the love feast, which they decided to have Sept. 28. All business passed off pleasantly. We have indeed been abundantly blessed with good crops this year.—*Lona Cripe, July 19.*

**Tab, Pa.**—The members of the Maple Glen church met in quarterly council July 6 at above-named church. A general feeling of love prevailed throughout. One dear soul was reclaimed. Eld. Josl Gaagey, from Summit, was with us, he being the elder in charge. We decided to hold our love feast Sept. 28, at 2:30 P. M., also one week's preaching, beginning on the evening of Sept. 21, and every evening thereafter, closing with the feast.—*J. N. Davis, July 10.*

**Adrian, Mo.**—The Mound church met in quarterly council the 6th inst., with elders E. John, J. Witmore and F. Culp present. We were made to rejoice to learn that two, man and wife,—that had wandered away several years ago, were willing to return to the church. We trust they may prove faithful! It was decided to hold our love feast Oct. 5, and a series of meetings to follow, conducted by Bro Geo. Barahart, of Carthage, Mo. Missionary work was looked after.—*Albert J. Smith, Box 49, July 7.*

**St. Elma, Iowa.**—Our monthly council met Saturday, July 6, for the purpose of transacting such business as might come before the church. Everything was disposed of in a good spirit. We desired to hold a series of meetings commencing Oct. 4. Our love feast will be held Oct. 11, commencing at 4 o'clock. We invite all to be with us that can. We have a good Sunday school here. We expect to keep it running all winter with the help of God. Bro. John Bailly is our minister. He has been a faithful servant for the past year.—*A. P. Simpson, July 7.*

**Woolwine, Va.**—We are glad to know Bro. J. O. Beahm has been appointed to assist in the mission work in Florida. He is at present a member of our congregation, and since he has been among us we have all learned to love him very much, and regret that he cannot remain longer with us. This is the most isolated church in the State of Virginia, but, thank the Lord, He has blessed this mission point so much, that in ten years the doctrine has been introduced, and to-day we have a comfortable church building and about sixty-five members,—the result of earnest effort.—*J. A. Hooker, July 15.*

**Pine Creek, Ind.**—At our regular appointment, Sunday, July 14, at the close of the services, one made application for membership and was baptized in the beautiful lake near the church. The congregation feeling an interest in the baptismal services, accompanied us to the water and joined with us in song and prayer. Bro. Abraham Miller, the oldest deacon in the district, living near the church, is seriously sick with cancer in the face. Also Bro. Frazer is much afflicted. These brethren are widely known and ask an interest in the prayers of the faithful. Bro. Lemuel Hillery, who is now located in our midst, does much preaching, but suffers bodily affliction, which is a hindrance to his usefulness. Our district embraces a large territory with four churchhouses and a number of other preaching points. Good loyal members will find a welcome to come and settle among us. We will assist you in finding homes, and desire your help in the church. May we all so live that, in professing Christ, we may also profess his spirit that our good may not be evil spoken of!—*Jacob Hilderbrand, Walkerton, Ind.*

**Fairview, Mo.**—We met in church council July 13. One brother was received by letter. We made arrangements for our annual visit and appointed sister Lizena Hylton and Bro. Isaac Hylton solicitors for Home and Foreign Missions. We hope that our church is becoming thoroughly interested on this important question. A few weeks ago Bro. Amos Tyson was very sick. The doctor having given him up to die, he wanted to be anointed. As our elder lives so far away, our young ministers attended to the sacred ordinance. The patient is now able to ride out some.—*Nannie Harman, Idumea, Mo.*

**Walnut, Ind.**—We still move on slowly and quietly. Since our last report two (the one a blind man and the other a deaf man) were received by baptism. Glorious mission for the church! Luke 4:18. Our condition is healthy and work urgent. We regret very much the affliction of our elder, Aaron Swihart. He has been for three months so seriously afflicted with bronchitis, and for the past three weeks with rheumatism, that he has not been able to do the labor requiring his attention. He has a pressing anxiety to pursue the mission work in Jasper County entrusted to him, but cannot do it. Our Sunday school is prosperous and encouraging.—*A. I. Mow, July 9.*

**Silver Creek Church, Kans.**—This church met in quarterly council July 16. By ballot the members made choice of an elder to take the oversight of the church. The lot fell on myself. The church unanimously agreed to be governed by the order of the general Brotherhood. Another meeting was appointed for July 13, and Bro. Johnson invited to be present. At this meeting Bro. C. Harader was restored to the eldership. The vote was then taken for a deacon, but as there was a tie, two were declared elected and installed, viz. John E. Masterson and Mark Mannihan. Bro. Johnson officiated in the installation services. The charge was given in a very impressive manner. It was, indeed, a solemn occasion. A love feast was then appointed for Sept. 7.—*W. B. Sell.*

**Reanoke Church, La.**—As is our custom, we met on the morning of the Fourth of July at our house of worship, and to talk of the many blessings God and nation has blessed us with. Bro. Shemberger led the talk, followed by brethren Miller and Minnie. After dinner we again assembled to transact church business. Then the church decided to call two to the ministry. The lot fell on Bro. J. M. Offman and Bro. Albert A. Satter. A most solemn part was the installation into office. These brethren need the prayers of the Brotherhood, that they may be bright lights for the Master here in the far South land, where opposition to the plain truths of the Master must be met on all sides. The church is in love and union here. Brethren, pray for the Louisiana mission!—*S. A. Satter, July 7.*

**Mexico, Ind.**—July 16 we had a real pleasant time at the Orphans' Home, situated at this place. A number of parents and children, not all of them members, came from Adamsborough, with a large supply of good things for a nice dinner. There were in all sixty-two children, twenty-one of them belonging to the Home, and the rest from Adamsborough. There were also present several aged brethren and sisters from the Old People's Home, near by, and others, to the number of about one hundred, all told, who ate dinner. After dinner we had a pleasant time in song and prayer, and also in some speaking that was done. Bro. Frank Fisher, the Superintendent of the Homes, as well as myself, did some talking. A number of presents were given to the children. All present seemed to enjoy the occasion very much.—*Samuel Murray.*



**Lewiston, Minn.**—Our love feast was held June 22 and 23. Not many were present from a distance. Bro. Jacob Delp, of Pearl City, Ill., held forth the Word. He preached about eleven days. Two young men were received into the church. Others are near.—*J. H. Wirt, June 29.*

**Wooster Church, Ohio.**—Our love feast was held June 20 and passed off pleasantly and was largely attended by members of neighboring churches, as well as our own members. It began raining at noon and continued till the next morning, which kept a great many away, but the rain was much needed. Everything works together for good to those that love the Lord.—*Maria Runkle, Wellersville, Wayne Co., Ohio, July 12.*

**Goodland, Kans.**—Our feast was truly a feast to the soul. The attendance was not so large on account of the inclemency of the weather, though the interest was more than ordinary. Our laboring brethren were Bro. B. B. Whitmer and Bro. John Wortz, from the Quinter church, who dealt out the Word of Life with great power and demonstration of the Spirit. We feel that our church has been strengthened. Eld. B. B. Whitmer officiated.—*John F. Cline, July 1.*

**Lebanon, Oregon.**—By request I spent the "fourth" with some of the babes in Christ. Truly it was a day pleasantly spent. While many of the citizens of the United States were rejoicing over their liberty, we could also rejoice in our glorious liberty "wherewith Christ hath made us free." We could also speak to each other of the wonderful cost whereby we have obtained our liberty, and of the glories that await us if we but "stand fast therefore in this liberty, being not entangled again with the yoke of bondage."—*A. H. Baltimore, Spicer, Ore.*

**Dry Creek Church, Iowa.**—We held our love feast July 6. Notwithstanding the extremely warm weather, we had a very pleasant meeting. Our elder S. H. Miller, officiated, assisted by Bro. M. M. Sherrick. Our Communion was well attended, both by members and outsiders and the heat of order prevailed during the evening service. On Saturday afternoon, we met at the water-side where one precious soul was buried in Christian baptism. Our Cedar Rapids church is still making some advancement in bringing souls to the fold of God.—*Jennie B. Miller, Robins, Iowa.*

**Oregon, Md.**—This place being a mission point of the Eastern Maryland District, we only have preaching every four weeks here and at Warren, Md., about three miles from here, both places being filled by the same minister, by preaching at Warren Saturday night and Sunday morning and at Oregon Sunday evening. Bro. S. B. Harp, of Frederick, visited us Sunday, the 6th inst., and baptized four, the water being one. This makes seven that have been added to the church at the latter named place in the last eight weeks. We have one or two applicants for the next meeting.—*Harvey T. Stuller, July 9.*

**Denver, Colo.**—On last Sunday, July 7, two precious souls were willing to be buried with Christ in baptism. God's children rejoiced to see three daughters coming to Christ. In the evening Bro. D. H. Weaver, of Longmont, preached for us. Subject, "Launching Forth." It is said that 14,000 teachers came to the city to attend the National Educational Association. There was a sister among them. Yesterday, while looking her, I met a great many teachers. I could tell them by the badges they wore. But there was only one by whose appearance I could tell that she made a profession of Christianity.—*A. C. Daggett, Villa Park, Colo., July 11.*

**Claysburg, Pa.**—The members of the Olare church, Blair Co., Pa., met in their quarterly council July 6. All the business passed off in love and union. The Lord was with us. One precious soul came out on the Lord's side and was baptized a few weeks before our council. She was a young lady from the R-formed church and was working by the week for a Lutheran family, when she called for the brethren and sisters to come there and baptize her. Three brethren and three sisters attended the call and we were treated very kindly by the Lutheran family.—*C. F. Lingenfelter, July 8.*

**Results of Bad Literature.**—In connection with an article in MESSENGER of July 9 1895, in regard to the effect of reading Ingersoll's lectures, I give the following: A few years ago I was in Thornburg, a town nine miles distant from my present home, and while there I witnessed the terrible sight of a mother lying dead with one child on each arm. She had cut their throats first and then cut her own throat. Each stroke of the knife was fatal. No reason was ever found out for her doing the deed, but I was told she had been reading Ingersoll's works.—*H. R. Taylor, Deep River, Iowa.*

**Good Hope Church, Colo.**—This church met in church-council June 30 at the home of Bro. Christian Murray. The business of the meeting passed off very harmoniously and all felt that it was good to be there. A love feast was appointed for Sept. 9, to be held at the schoolhouse seven miles southeast of the little town of Fleming, in Logan County. A cordial invitation is extended to all. This church also made choice of an elder to fill the vacancy caused by the death of father Snowberger. The lot fell on Eld. S. M. Goughnour, of Longmont, Colo., subject to ratification of the elders of the District.—*A. C. Snowberger, Holyoke, Colo., July 11.*

**Grenola, Kans.**—I returned from a trip of twenty days in the eastern portion of the Cherokee Strip, held nineteen meetings, one council-meeting and one love feast. We had a tabernacle or tent. Twenty-one communions. We had the best of order and attention. We do believe that the outlook for the doctrine, as held and practiced by the Brethren, is good. We held meetings at two places, six miles east of Gross and seven west of New Pecos. What the little flock there now needs is a good elder to nourish them on the Bread and Water of Life. It being a new country, all are poor and all on a level. The crops look fine now, as they have had much rain of late. Corn looks well. They seem much encouraged. We promised to come back again Aug. 1, if the Mission Board would say so.—*W. B. Sell, July 5.*

**Porgy, Ohio.**—I returned last night from a thirty-mile trip to Madison County, a point in our district where we have a few members and a church-house. We had three meetings and very good attendance and attention. After preaching in the afternoon a Sunday school was organized, with Bro. James Bell as Superintendent; also a love feast was appointed for Oct. 29, at 2 P. M. I returned at 9 o'clock, very tired, as preaching twice a day, when it is so very hot, is hard on a man of my weight and with a very aching limb. After the ardent labors with the church at Flora, Ind., for three days, things seemed satisfactory as far as we could learn. We returned home pretty well worn, and have not as yet seen a good opportunity to go somewhere to take a little rest, which we feel would be beneficial for us. We were kindly invited to accompany Bro. Trout to North Dakota, but circumstances were such that we could not well do so. We hope to enjoy rest with Jesus our Lord in the world to come when the work is done.—*Henry Franz, July 8.*

**A Correction.**—It is quite a satisfaction to me to read the speeches in the Report made by the brethren at Annual Meeting, especially after seeing and hearing them. But somehow I am made to say in my speech "striking" instead of "systematic," which I certainly did not say. I would be pleased if you would make notice of the mistake.—*C. J. Krabill, Farmer, Ohio.*

**French Broad Church, Tenn.**—About May 7 Bro. S. N. McCann came to our church and preached five sermons. Since his meeting, there has been one baptism, and there is one more applicant for baptism and one more near the kingdom. Bro. McCann has done us much good. Our young brother, J. R. Satersfield, has taken up the cross and gone to preaching the Gospel. He is neither afraid nor ashamed to preach against pride. He has made a good start and we are sure he has the prayers of the church and we think he will make a valiant soldier.—*J. W. Reynolds, Nina, Tenn., July 10.*

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**THOMAS.**—In Ohio, June 22, 1895, Ulrich Thomas, aged 84 years, 7 months and 4 days. The subject of this notice was married in 1832 to Eve Gism, by whom he had four children, one having preceded him to his final rest. After moving to Hancock Co., Big Lick township, his first wife died at the close of the year 1848. For several years he remained a widower and then married Nancy Long, of Knox County, Ohio, with whom he lived but eleven months. In July, 1856, he married Sarah Haugh, the widow of Abram Haugh, of Allen County, Ohio, by whom he had three children,—the youngest, a girl, died in her infancy. Oct. 11, 1866, death called his last companion home. He has five children living. He united with the German Baptist Brethren church in Stark County, Ohio, about sixty years ago, and served in the office of deacon over half that time. Like a sheaf full ripe, he is gathered for the Master above. The funeral services were conducted by the writer, assisted by others. *J. R. SPACHT.*

**FARINGTON.**—In the burial of the Sandy church, Columbiana Co., Ohio, July 5, 1895, friend John Farington, aged 81 years, 10 months and 8 days. Services by the writer, from Heb. 9: 11, 12. *ELI STROUP.*

**WINE.**—In the Pleasant Valley congregation, Augusta Co., Va., sister Lydia, wife of Christian Wine, aged 60 years, 4 months and 2 days. Funeral services at the Summit meetinghouse, by J. W. Cline. *DANIEL MILLER.*

**WHETSTONE.**—Near Fortuna, Humboldt Co., Cal., June 14, 1895, Albert, son of William and sister Susan Whetstone, aged 28 years, 3 months and 3 days. He died of fat around the heart. His weight was four hundred and eighty-two pounds, height six feet, three inches. He was a native of Indiana. *SADIE HAYS.*

**KNISELY.**—In the Wolf Creek congregation, Montgomery Co., Ohio, May 20, 1895, of consumption, David Knisely, aged 55 years, 9 months and 16 days. He was married to Rebecca Shuss, Dec. 16, 1867. This union was blessed with three sons and three daughters, all of whom, with their mother, survive him. Sister Knisely, two daughters and one son are in the service of God. Bro. Knisely bore his suffering with patience. God's grace was sufficient for him. He yielded to the call at his late home. Services conducted by the Brethren, at the Eversole church. Interment at cemetery near by. May the Lord abundantly bless this dear family! *D. M. GARVER.*

**FLORA.**—In the Germantown congregation, Va., June 11, 1895, of consumption, Bro. George Flora, aged about 60 years.

**FLORA.**—In the same congregation, July 10, 1895, sister Susan, wife of Bro. George Flora, aged 59 years and 4 months. Funeral services of both husband and wife were held July 11, by the Brethren. *J. W. IKENBERRY.*

**LONGANECKER.**—In the New Enterprise church, Bedford Co., Pa., May 22, 1895, Susan Viola Longenecker, wife of Harry Longenecker, and youngest daughter of Bro. John L. and sister Elizabeth Replogle, aged 23 years, 3 months and 21 days. She died at the home of her sister Mrs. D. J. Bole, in Pittsburg, where she had gone on a visit two weeks previous to her death. Her body was brought home and laid away in its last resting place May 26. She was a member of the Progressive Brethren church. Occasion improved by Eld. E. H. Smith of the Progressive Brethren church, assisted by Eld. C. L. Buck. *H. A. BUCK.*







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### Announcements

#### DISTRICT MEETINGS.

Sept. 11, at 11 A. M., District and Ministerial Meetings, Salem, Oregon.  
Sept. 26, at 10 A. M., District Meeting of Middle Town, in the Indian Creek church, near Maxwell, Iowa.

#### LOVE FEASTS.

Aug. 21, at 2 P. M., Orono Creek, Iowa.  
Aug. 26, at 5 P. M., St. Joseph church, Ind.  
Aug. 31, at 11 A. M., Crooked Creek, Iowa.  
Aug. 31, at 2 P. M., Orono Creek, Ind.  
Aug. 31 and Sept. 1, at 1 P. M., Maple Grove church, Wis.  
Sept. 1, at 2 P. M., Horner House, Johnstown, Pa.  
Sept. 6, at 5 P. M., Damascus, Oregon.  
Sept. 6, at 1 P. M., Midway church, Ill.  
Sept. 7, at 10 A. M., Nora Springs, Iowa.  
Sept. 7, at 10 A. M., Quinter, Kans.  
Sept. 7, at 4 P. M., Bethel church, Sawyer, Pratt Co., Kans.  
Sept. 7, at 8 P. M., Sonoma church, W. Va.  
Sept. 8, at 3 P. M., Spicville house, Quinlan, Illinois church, Somerset Co., Pa.  
Sept. 11, at 2 P. M., Sugar Ridge, Mich.  
Sept. 11, at 2 P. M., Huntington church, Ind.  
Sept. 11, Chyenne church, at Bro. Henry Fry's, 9 miles north and 1 mile east of Alwood, Kans.  
Sept. 15, at 1 P. M., North Fork, Ind.  
Sept. 15, at 2 P. M., Maple Glen church, Summit Co., Pa.  
Sept. 15, at 4 P. M., Nacogdoches, Texas.  
Sept. 15, at 2 P. M., P. A. M., Sabetha church, Nebraska Co., Kans.  
Sept. 15, at 2 P. M., Old Creek church, Ill.  
Oct. 5, at 5 P. M., Monitor, Kans.  
Oct. 5, Talent, Oregon.  
Nov. 2, at 2 P. M., Danbury, Kans.

### ANOTHER WORD FROM NORTH DAKOTA.—THIS TIME FROM AN ELDER.

ELD. M. M. DERRICK, formerly of Snowflake, Tenn., and now of Carado, North Dakota, gives gratifying testimony in the following communication:

CANDO, N. D., June 30, 1895

MR. MAX BASS,  
220 South Clark St., Chicago, Ill.

Dear Sir:—I will write you a few lines to express my delight with this Northern climate. I think from what I have seen that you have not recommended the country high enough in your printed matter. I have found this country far beyond my expectation. Crops are much finer than I have ever seen them in any country.

I am yours in friendship,

M. M. DERRICK.

The outlook for a heavy yield of all kinds of crops is most promising, and there will be a large demand for harvesters and threshers. Brethren and others who are desirous of investigating our territory with a view of finding homes, should go there about harvest and threshing time and help out our farmers, and in that way pay their traveling and other expenses, which they can easily do, for harvest wages are unusually good.

Those who wish to go this harvest to view the land and pay their way by helping to gather the crop, should let the undersigned know at once, and low railway rates can be arranged.

A party of Brethren and their friends from various eastern points will leave Chicago July 30 and August 5, for the purpose of a prospecting trip to North Dakota. Brethren desirous of joining them will please call at my office in the forenoon of the dates named, and low-rate tickets will be furnished.

The attention of the Brethren is again especially called to the fact that the colonies of Brethren in North Dakota are all located on the GREAT NORTHERN RAILWAY ONLY, which is the only direct and short line to these points, and that the undersigned is the ONLY Immigration Agent having any CONNECTION WHATSOEVER WITH THE BRETHREN COLONIES OF NORTH DAKOTA. For information, rates, etc., address, MAX BASS, 220 SOUTH CLARK ST., CHICAGO, ILL.

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## Report of Annual Meeting

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AUGUST 6, 1895.

No. 32.

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In this age when so much is said concerning woman's rights at the polls, it may not be amiss to remind the reader of the fact that in the Brethren church the woman is granted equal privilege with the man in all elections held in the church. Her vote counts just as much as that of the man, and she can vote whenever and wherever he can. Not only so, but the youngest member in the congregation is entitled to a vote, as well as the most aged. This is placing the woman by the side of the man, entitled to all the rights and privileges claimed by him.

THERE is said to be on foot a grand scheme, having for its object the colonizing of 30,000 Northern people in Georgia. Large tracts of the best lands have been selected for the purpose. The undertaking is a commendable one, for the land is cheap, can be had in great abundance, is productive and the climate very mild. Yet the report must be taken with some degree of allowance. It is no small matter to collect and establish 30,000 people in a country that is strange to them. It is thought that the political influence to be exerted by these Northern emigrants will prove beneficial to the South. In our judgment it is not political education that the South needs so much as religious influence. The whole South needs more emigrants like the Brethren, who will teach the people the way of salvation and let politics take care of themselves. The time was when a Dunker preacher was not generally welcomed in the slave States. But that day is past. The people in these States know that the Brethren took no part in the war, and, for that reason, never had any grounds for ill-feelings towards them. Hence we can settle in any part of the great South and feel that we are welcomed, and that the doctrine that we preach is just what the people need, though the present generation may be slow about accepting it. Now is the time for the Brethren to enter upon a grand missionary scheme by planting churches in every section in the South. Some are there; others will follow, and, ere long, we hope to have churches in every State.

It was Jehovah who asked Abram if he could number the stars. (Gen. 15: 5). To Jeremiah He also said that the host of heaven could not be numbered. (Jer. 33: 22.) This language, of course, did not apply to the stars that are visible to the naked eye, for the stars that may be plainly seen by the unaided eye will hardly exceed 1,500. By careful observation, on a very favorable night, counting the very smallest specks of light, one would not be able to count over 5,000. But the use of a good telescope will bring them out by the million. There are probably seventy-five or one hundred millions of stars known to astronomers, and large telescopes are likely to greatly increase the number of the stars that may be discovered. It was to these invisible stars that the Lord referred when he said that the host of heaven could not be numbered. In every direction a telescope may be turned on a clear night, thousands of fixed stars may be seen. Some of them are of enormous size, and all of them are at a remote distance from the earth; yet it would seem that there is a space in the heavens beyond which no stars can exist. By the use of his large telescope, the astronomer can behold nothing but an empty space, void of light and stars. It is still beyond this that we must locate the heaven of heavens, the paradise of God.

It has been intimated to us that we should cease speaking of ourselves as the "Brethren" since we have accepted the name "German Baptist." The name "Brethren" is so thoroughly woven into our literature, that there is no possibility of it ever being eliminated. As far back as our history can be traced, we were called the "Brethren," and the endearing appellation is destined to follow us. While "German Baptist" is our legal name, it is far from being satisfactory to a large per cent of our members. It is only a matter of time when it will be entirely dropped, and we will be known as the "Brethren" or "Dunkers." Our work in foreign fields and other new localities, makes it necessary that the term "German" be kept on the background in order to avoid prejudices or deception. At one time the church was made up largely of the German element, and most of the preaching was done in the German language. But conditions have changed. The membership is composed almost wholly of English-speaking people, while German preaching is seldom heard in nine-tenths of our meetings. This causes the present generation to realize how misleading our legal name really is. To avoid the confusion resulting therefrom, the name "Brethren" has been considerably emphasized during the last twenty years, and, possibly, before another decade, it will be the regular or adopted name of the church. We have been using it for nearly two hundred years—it still clings to us—and it need not be thought strange should it become our only accepted name. In our own writing and speaking we use it almost exclusively when referring to the church. We love the name "Brethren church," and we love the people and doctrine of the church.

CONSIDERABLE has been said of late years concerning the return of the Jews to Palestine, but it would appear that among the Jews themselves there is no systematic, or even a united movement in that direction. And yet the agitation of the subject among them seems to be almost universal. At present there are about 27,000 in and about Jerusalem, and about 18,000 in other parts of Palestine; so says Dr. Sslah Merrill, formerly Consul of the United States at Jerusalem. The most of them are poor, and not a few are partly supported from funds contributed by the wealthy Jews of other countries. The government of Turkey also discourages Jewish emigration, claiming that they are not a desirable class of citizens. But in spite of this the colonies established in the rural districts are increasing. What the result may be no one can predict, but we are watching the movements with considerable interest.

It seems strange that Peter, James and John should have slept while Jesus, in deep agony, prayed in the garden on the night of His betrayal. But such was the case. They could not watch with Jesus one hour. It was near midnight. They had been kept constantly employed during the entire day, and were probably tired and depressed. There might be some excuse for their sleeping. But in these modern times, when services are short, what excuse can there be for members sleeping during the delivery of the sermon? But we have seen something more than this. We have seen ministers behind the stand or table sleeping while one of their co-laborers was earnestly engaged in preaching the Word. We can see no excuse for anything of this kind. If a minister must sleep during services, let him be seated where the whole congregation need not look at him. For one minister to sleep while another is preaching, is detrimental to any service. Ministers ought not to set such unbecoming examples before the flock. If they are sleepy, let them sleep at home before coming to church.

ALL educators agree that the aim of education is to form character, and that there can be no well-rounded character where the religious side has been neglected. The heart, as well as the hand and the head, must be cultivated. Where the last two alone receive attention, the best and most important part of man's being remains undeveloped, and the education is incomplete. It is during the earlier years of the youth's school-life that his mind is most susceptible to religious truth, and these years should be employed to establish it. "After much investigation," says Prof. Earl Barnes, "I conclude that the youth is most orthodox from twelve to fifteen years of age. After that time the period of unbelief begins, if he is not established." If our brethren, generally, viewed the question of education as Prof. Barnes does, very few of their children would be allowed to attend schools other than those of the Brethren. Accepting Prof. Barnes' statement as correct, we need no longer wonder why so many of the Brethren's children who attend worldly institutions are lost to the church.



## LOOK NOT BACK.

BY THURSTON MILLER.

O LOOK not back to worldly fame,—  
Nor tarry 'mid the strife;  
For God has written thy fair name  
Within the Book of Life.

A golden pathway leads above,—  
Though narrow,—yet 'tis blest  
With glittering gems of truth and love,  
Where Jesus' feet have pressed.

Then look not back, nor ever long  
The ways of sin to tread.  
In faith, and hope, and love be strong,—  
With Truth be ever fed.

Armed with the Christian sword and shield,  
And strength of Jesus given,  
Thou'lt conquer on life's battlefield,  
And gain a home in heaven.

O look not back, whence thou hast passed,  
Nor halt upon the plain,  
Lest lurking foes may hold thee fast,  
Nor loose thee e'er again.

Pass on, press on, a crown awaits  
Thy claim,—by Christ 'tis blest.  
Thy weary feet shall pass the gates,—  
At God's right hand thou'lt rest.

La Porte, Ind.

## THE POWER.

BY WM. HERTZLER.

"All power is given unto me in heaven and in earth."—  
Matt. 28: 18.

THE phraseology here used indicates that Christ's power was greater after his resurrection than before. Overcoming death hell and the devil, or grave, made him victor over all; hence he had a perfect right to claim supremacy over all. But we still see in Christ wonderful powers prior to his resurrection, which are as follows:

1. The power of oratory. Was he not the boldest speaker, the greatest thinker, the broadest expounder and the most magnetic preacher that ever trod upon this earth? Certainly, the Bible gives him that reputation. Matt. 7: 28, 29; John 7: 15-16.

2. As physician, he stood head and shoulder above all others. In his hands patients were safe. He lost not one case, properly put into his hands. Testimonies of this kind are too numerous to quote them.

3. As a Creator, he displayed power sufficient to prove his origin, in feeding the multitude twice, in putting a new coat of flesh and muscles on the withered hand, etc.

4. As a Commander he was never quailed. Wind and water obeyed him; the water became a solid floor for him and Peter to walk on; a legion of devils could not withstand his command, which sent them into the swine; the fig-tree withered at his saying, etc.

5. Then there is his unlimited saving power exhibited in his atoning for sin; the power of exorcism, through the different agencies employed for that purpose; the power of protection in peril and temptations; in having a wall of fire around the God-fearing; in rescuing from the lion's den and the fiery furnace; in bringing home the saints after a weary journey of life, where the devils roam around by the thousand, to molest, to entice, to scare, to afflict, to hinder in many ways. And then, if the enemy is not successful in that line, he will try the opposite,—by making them self-righteous, proud, covetous, malicious, envious, deceitful, malignant, whisperers, etc. If the disci-

ples of Christ are surrounded by a host of infernal spirits, Christ's saving power will certainly prosper their efforts for eternal salvation, and the glorious city of God beyond the river. Luther-like, we get courage. When he was notified to appear before the Diet at Worms, some friend of his said, "Don't go; your life is in danger." His response was, "Yes, I'll go if there are as many devils in Worms as there are tiles on their houses;" and there he went. Providence brought him back safe, though he had been secluded for one year. That affair brought the German Bible into existence, and that instrument was the very dagger to stab popedom and give vitality to the Reformation which soon followed. Praise the Lord!

## ALONE, YET NOT ALONE.

BY O. H. BALSBAUGH.

To the Saints in Canada:—

UNKNOWN in the flesh, yet well known in the spirit. One of the most unique characteristics of Christianity is the magnetism and transforming power of the Invisible. Moses "endured as seeing HIM who is invisible." Heb. 11: 27. Paul refers his marvelous triumph over all his afflictions to the certainty and presence of the unseen realities of the spiritual realm. 2 Cor. 4: 18. The temporal is swallowed up in the eternal. Peter gives us the climax of Christianity for the church militant, when he makes the positive statement: "WHOM having not seen, ye love; in WHOM, though now ye see Him not, YET BELIEVING, YE REJOICE WITH JOY UNSPEAKABLE AND FULL OF GLORY." 1 Pet. 1: 8 This is "the bond of perfectness" for God and man. "God is Love,"—and such love: height, depth, length, breadth—immeasurable. And this very love is "shed abroad in our hearts by the Holy Ghost." Many, very many professing Christians, it is to be feared, know little or nothing of this stupendous fact. "By their fruits ye shall know them."

What is the actual condition of our own Brotherhood, judged by this criterion? If love and sacrifice and holiness are synonyms, what is our real Christian status? God allows Himself to be freely measured by the standard of the cross as the exponent of His love. So does Paul. John 3: 16; Gal. 6: 14. If we take John 15: 9 as the one fundamental test of identification with Christ, where are we? "God so loved"—whom? The pure, the unfallen, the Godlike? No, "God so loved the world"—the sinful, ruined, guilty, rebellious, idolatrous, selfish, defiant world. "God commendeth His love toward us, in that while we were yet sinners, CHRIST DIED FOR US." Rom. 5: 8. This alone is the true bond of Brotherhood, and the genuine inspiration of Christian work, whether at home or in the mission field. "THE LOVE OF CHRIST CONSTRAINETH ME." 2 Cor. 5: 14. This is the key of redemption. This unlocks all the resources of Omnipotence, and places "all the fullness of the Godhead" at our command. Col. 2: 9, 10. All that is in Emmanuel is for the believer, to use for the accomplishment of the divine purpose in the Incarnation.

Is it a wonder that the few whose eyes are open to the essential nature and intent of Christianity, are heart-broken, and weep, and pray, and plead day and night at the mercy-seat, that Zion may awake to the greatness and awful responsibility of his mission? I rejoice with you in the prospect of some of our brethren carrying the Gospel to the benighted heathen. If Christ dwelt in every heart in the Brotherhood, if the love that stained the cross with Divine-human blood for sinners, filled and actuated every soul, a thousand would be ready to offer themselves as "reasonable sacrifices" for the recovery of the sin-palsied,

flesh-fettered world. Thank God that there are some souls willing to go in the support and triumph of Heb. 12: 2. What sustained Jesus in his supreme crisis, will uphold the weakest saints that go forth in His Name.

Were it not for this great central truth, your isolated conflict in your far-away Canadian home, would be a constant and permanent defeat. But Christianity is not a doctrine or truth in the abstract, or obedience to precepts and ordinances; but back of all these, and in all these, is the personal, living Christ, "the power of God, and the wisdom of God." 1 Cor. 1: 24. The church is no better than her individual members, and if we had no stronger support or higher wisdom, or more positive authority, we would be poor indeed! All this is secondary; Christ is Alpha and Omega. Had you not the abiding consciousness of Philip, 4: 13, your loneliness would be a living death. "Lo, I AM WITH YOU." This is your comfort, your confidence, your victory. The "all things" in the above passage is constantly verified in the experience of the saints. Christ never falsified a syllable of promise. "All ye and amen." 2 Cor. 1: 20.

That you are heartsick for personal fellowship with "the household of faith," I can well understand. That you prize the MESSENGER as a weekly Godsend is very natural. You are born of God, and all His children are as dear to you as your own flesh and blood. I am in correspondence with most of these scattered sheep, from the Atlantic to the Pacific, from Canada to California, and am familiar with their bleating. The Lord has schooled and trained me to sympathize with, and comfort them. God has made me shepherd of the lonely, the desolate, the sorrowful, the desponding. "I magnify mine office." Again and again I am tempted to send the editor some of the remarkable letters I receive from all sections of the land from souls whom God is feeding and inspiring through my humble ministry. But modesty and the fear of misconstrued motive forbid. "Bless the Lord, O my soul; and all that is within me, bless His Holy Name."

I was both surprised and gladdened that the editor's reference to my Sunday school enthusiasm was such an inspiration and comfort to you. I am bold to say, that in flaming zeal and intense desire for the Christian nurture of the child-soul, I am abreast with the van of the Lord's host. Our Brethren have yet much to learn respecting God's estimate of childhood and his methods of moulding it into holiness and Christian service. It is very painful to see how many good brethren contravene the divine purpose by their unreasoning opposition to the Sabbath school. Can you not start some spiritual nursery for children, even if it must be done in your own house? Begin with the mustard seed. Do it for Jesus' sake. Gather in a few little ones, and win them for the kingdom of heaven. Love them with Christ's own love. Lose yourself utterly in Matt. 20: 27, 28. Be determined to save somebody. Always Christ first, and then all the necessary issues of His indwelling. Keep the secondary in its God-assigned position. The Holy Ghost is the great sympathetic chord that gives you vital fellowship with Christ and all the elect. You are not so isolated as you seem. Ponder well the present tense of Heb. 12: 22, 23, 24. "One thing is needful." "GOD MANIFEST IN THE FLESH." Be sure that what has been done for you in Christ, has been repeated in you by the Holy Ghost. Then you will be as certain to succeed as Christ rose from the dead. 1 John 4: 13, 14. "We have SEEN and do TESTIFY." With this glorious fact blend John 17: 23.

Many thanks for your contribution to my pen ministry. God knows how to dovetail Gal. 1: 11,



12, and Philpp. 4: 14, 16. The flinty rock must yield its treasure to fulfill Philpp. 4: 19  
*Union Deposit, Pa.*

# VACATION TALKS OF '95.—No. 2.

BY J. G. ROYER.

## The Science of Morality—Changes Wrought.

EACH of the different kinds of science has done much for man and the world. The science of facts, for instance, has wrought a wonderful change in men's thoughts of the world. There was a time when men thought the earth stood still and the sun revolved about it. The fact is that men were whirling around the sun with the earth, when they thought the sun and the stars were whirling about them.

Now the science of facts has changed neither the world nor the laws that govern it, but it has changed men's notions of both. The laws of the universe have not changed. They were the same then as now. Hence we see that by the science of facts we are slowly learning to see the world as it is. The change is not in the world, but in us.

It is different with that class of sciences known as the science of means. The science of means, together with the arts that have sprung from it, have very materially changed the world. Think of the great forests that have been cut down, the large cities and long railroads that have been built, and of the powerful engine, together with the many other instruments that have been invented! What a change has been wrought! And all because men have been bringing about desirable ends by what to them seemed the best means or ways.

We readily see that men have not always used the best means or ways, but merely the best they knew. The friction match would always have been a better way to kindle a fire than to do it by rubbing two dry sticks together, but the latter was the best way the poor savage knew. We also see that the best ways or means were always the best ways, and that the science of means has simply been finding them, as the science of facts has been finding the truth about the world.

There was a time when men were much more cruel than they now are. The strong often murdered the weak, and held others as slaves. They cared but little how others lived. In our day there is much more helpfulness. Many are interested in having the poor and the old have better homes, and in making the sick more comfortable. There is still much selfishness and cruelty in the world, but this care for others has rid life of many of its evils. We are enjoying many comforts and blessings because some of those who lived in generations before us, did not seek merely their own good and comfort. They were willing to labor and make sacrifices for the good of others.

Now it is true that the laws of right are always the same, whether men know and obey them or not.

One difference between the science of morality and the other science is, that men have two kinds of things to do instead of one. They have to learn first, what is right, and, secondly, be willing to do it. If men really desire to accomplish some end, and really know the best way of doing it, they will hardly take any other than the best way to do it. But a man may know what is right and yet be unwilling to do it.

If one does not know what is right he cannot be expected to do it, neither can he be blamed if he does not do it. Although the life of kindness and helpfulness is now, and always has been, the

true life, it was not the fault of the savage that he did not follow it if he knew nothing better than barbarism. We see, therefore, the science of morality, like the science of facts, seeks to learn what is. It does not invent right or its laws, but simply finds them. The laws of right do not grow, they have always existed as certainly as the laws that govern the motion of the planets. No doubt coming generations will look upon some of our actions, such as putting up barbed wire fences, as barbarous cruelty to dumb animals, as we look upon the barbarous actions of those who lived before us. If they do, it will not be because the laws of right have changed, but because men will have learned more of what is right, and have become more willing to practice what they know.

*Mt. Morris, Ill.*

## FEELING BASED UPON KNOWLEDGE, NOT KNOWLEDGE BASED UPON FEELING.

BY S. N. MCCANN.

WHENEVER a man's knowledge of any subject is based upon mere emotion, upon a mere sense of feeling, it is visionary and of little practical worth. This is especially true in reference to religion. A person who knows he is saved simply because he feels it in his heart, is likely to come up in the last day on the left hand, hearing the dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. The man who feels that he is saved, therefore knows it, is likely one of the number who "will seek to enter in, and shall not be able." Luke 13: 24.

"I FEEL that I am a child of God, therefore I know I am," leads to saying, "Lord, Lord," without doing what Jesus says. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. "I feel that I am all right, therefore I am all right," leads to more absurd and dangerous positions than open infidelity.

It is this ground that gives the moral man hope, when he might have positive knowledge that he is lost, as completely lost, as the liar, the thief or the murderer.

"I feel that I am saved, therefore I am saved," makes a man heed what men may say, and reject what Christ says. It makes a man satisfied with what father or mother taught or practiced, even if Christ did teach and practice differently; it makes a man heedlessly reject any and everything that he does not like, whether Gospel or not. If religion was nothing more than mere emotion, mere feeling, then we would know because we feel, but every student of God's Word knows that religion is not mere emotion, neither is it founded upon emotion, not even in our emotional nature, but it combines intellect, sensibility and will.

Naturally the blind and those who are in the dark, feel their way, they can not see; therefore they must feel their way. Spiritually those who are blind and those who have not come to the light, or will not come to it, base all their knowledge upon their feelings. They feel that they are right, therefore they know. If we can give no better evidence of our salvation, of our pardon, than that we feel that we are saved, that we are pardoned, we are, to say the least, living in a very dangerous position.

Feeling, to be of any real value, should grow out of knowledge. A man ought to feel because he knows and not know because he feels. If a man rejoices because he knows that he is saved, because he knows that his sins are pardoned,

he is on safe ground. There is a very wide difference between knowing that we are saved and rejoicing because we do know; and between feeling that we are saved, and rejoicing because we feel, and thus basing our knowledge upon our feelings.

You ask a man if he is a saved man, if his sins were pardoned, and he answers, Yes. You ask him how he knows, and he says he knows because he feels so. And you ask another one and he says he knows because God says so. The last will rejoice because he knows the first has nothing but mere emotion, and knows simply because he feels. Jesus says, "He that believeth and is baptized shall be saved." Mark 16: 16. "Saved" here signifies pardoned, put into a saved state. Brother, when you came penitently believing and bowing to Christ in baptism, according to his Word, did he save you? You say, "I hope so." That answer has doubt enough in it to damn you. You have no right to say, "I hope so," when Jesus says you shall be saved. You should believe him and say, "Yes,"—not, "I hope so." "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

When we penitently bow to Christ in baptism we know that he remits our sins because he says so. We rejoice because we know that our sins are pardoned, because we know that we are saved. We feel because we know; hence have a right to rejoice.

The Eunuch "went on his way rejoicing" after his baptism. Acts 8: 35-39.

Why did he rejoice after baptism? Because he knew that he was a saved man. Mark 16: 16. Because he knew that he was pardoned of his sins. Acts 2: 38. How did he know? Because God says so. This is worth more than if all the world would say so,—worth more than if preachers say so,—worth more than mere feeling. The blood of Christ satisfies God, and God's Word satisfies and gives him assurance, hence he is made to rejoice. The jailer and his household rejoiced after and not before baptism. Acts 16: 34. They rejoice because they know. They know because God says they are saved, not because they feel so. O that men and women would trust God more and their own feelings less! Nothing can shake the man who knows because God says so, and rejoices because he does know, but the man who knows simply because he feels, is more or less under doubt. God designed that we should know.

## A GRACEFUL ACT.

BY MATTIE A. LEAR.

"She hath done what she could: she is come aforehand to anoint my body to the burying."—Mark 14: 8.

MARY had sat at the feet of Jesus and drank in the truths that fell from his precious lips, until she had become thoroughly imbued with them; and oh, what wonders, what ravishing wonders, were unfolded to her pure mind as she listened with rapt attention to this heavenly Teacher. The minds of the twelve were not so spiritual, so receptive to the divine truths that fell from the lips of their Master as was hers. They had their masculine ambitions, their Jewish prejudices to contend with, and hence much that their dear Lord imparted to them, they abhorred exceedingly. When he told them of his approaching humiliation, the ignominy and shame that would be heaped upon him, the awful torture and agonizing death that awaited him, they could not acquiesce in it. Oh no! This cannot be. This must not be. Our Master whom we love so dearly, who is so good, so noble, so wise, so great, so



all-powerful, cannot, must not, suffer the fate of the lowest slave, the worst criminal.

But Mary, while she was deeply pained to learn of the awful sufferings through which her beloved Lord must pass, bows in meek submission. Methinks I see the tears welling up from her sweet eyes, as she listens to the recital of his approaching woes, yet, when he explains to her, that all this is in harmony with the divine plan, and the only way by which a world can be redeemed, and himself glorified, she seems to say, "I cannot comprehend it all, my dear Master, yet I know that it is all right, for thy wisdom cannot be at fault." Oh, how refreshing to his weary and lacerated heart was this full acceptance of the divine plan, this full sympathy with his great work! But how she was honored! The first to whom the great redemptive plan was fully unfolded, and the first to understand it. She alone comprehended it previous to his sufferings. And she would give expression to her new-born knowledge; and in a way that would reflect the highest honor on the object of her deepest affection.

While the chosen twelve were dreaming of earthly thrones, principalities and powers for their Lord, and scheming for the chief places of honor in his kingdom, Mary, the dear, trusting, unambitious Mary, procures her box of precious, costly ointment to anoint his sacred body when death shall have seized upon him. This ointment she lays aside, awaiting the time to use it. In possession of her precious secret, in perfect accord with her beloved Master, she watches his movements, her heart keeps pace with him as he nears the awful crisis. A feast is made in his honor. The guests are assembled, ambition, sordid ambition, pervades every breast. The dear Master reclines at table; sadness, deep sadness fills his spotless soul as he gazes so tenderly, yet so sadly, upon his disciples, who recline with him, and who, in spite of all his teachings, yet have ideas so crude, so out of harmony with his.

Mary noiselessly enters and approaches his couch, her pent-up feelings find expression in a flood of tears. She then breaks the seal and pours the costly ointment on his dear head and feet. Jesus understands the motive, and how kindly does he commend the lovely act! "She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." She came aforehand; she would thus show her love for, and faith in him, while he was yet alive, and could appreciate it. She would by this expressive act, silently, yet forcibly rebuke the ambition of his disciples, and bravely bear their rebukes. She had the honor of first proclaiming the great doctrine of the atonement. Oh how grandly outlined is this act of faith and love amid the ignorance and unrest that then prevailed!

It is written, "Them that honor me, I will honor, and they that despise me shall be lightly esteemed." Mary honored her Lord with her purest and most devoted attachment, and to his sublime teachings she gave the most earnest attention, as he unfolded them to her. She did not wait to see how the rulers, or even his chosen twelve would receive his wondrous and strange doctrine. She did not hesitate for fear it would subject her to reproach. She showed her love and devotion by honoring him with the best and most costly gift that she could procure. She might have purchased an ointment that was much less expensive, and the vessel that contained it

might have been far less costly than the alabaster one, she did have, but Mary gave to Jesus the very best that was attainable, perhaps at the sacrifice of many carnal comforts. It was this wholeheartedness that made her gift so appreciated by her divine Lord. The beauty and fragrance of the act will never fade, worthy, indeed, of being memorialized.

But do we, as professed Christians, follow the example of Mary, and give the very best that we have to the service of Christ? Do we give him a portion of our best time? In the morning, when our minds are the clearest, and all our faculties are in the best condition, before temptations assail us, or cares or perplexities crowd upon us, do we spend some time with him in meditation and prayer? Do we give him our best talent? Do we use every means within our reach to acquire knowledge? Do we utilize all our time and spend as much of it as possible in the improvement of our minds, so that we can better serve him? Do we give him the very best and highest affection of our hearts? Do we let no object usurp the homage and devotion that belongs to him? Do we prefer him above our chief joy?

Do we give to the Lord of our substance all that we can possibly spare? Do we deny ourselves of fleshly enjoyments and economy, that we may save as much as possible for his dear cause? In how many ways can money be used so as to redound to his honor? There are the destitute to be clothed and fed, the degraded and sunk to be lifted up, the ignorant to be instructed, and how much must be expended for missions, if this noble work is to prosper and expand? Oh, I am so glad that our beloved Brotherhood is manifesting so much zeal in this matter! I hope the grand work will grow and increase until the pure and primitive Gospel of the Son of God shall have been proclaimed in every nation, among all peoples, and especially in our own beloved country. I hope the time is not far distant when our people will have houses of worship in every city and hamlet from whence the truth, in all its simplicity, will be proclaimed. May God, in his infinite love and mercy, bless, keep, strengthen and direct our dear missionaries, both home and foreign, that are now in the field!

#### THE WORK OF THE SPIRIT AND THE NEW BIRTH.

BY JOHN HARSHEARGER

In order to a birth there are three things necessary: (1) Conception; (2) procreation; (3) deliverance. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

Each member of the Godhead performs a part in this work, in their proper order, just as worded in the commission and formula of baptism: The Father draws; the Son says, "No man can come to me except the Father draw him." John 6: 44. This was the work of the Spirit and it brought them to the Son. The work of the Father and that of the Son are now united, the Son having finished and accomplished his mission, while the third person has not. The Son says, "The words that I speak unto you, they are spirit, and they are life." John 6: 63.

Notice the phrase "spirit and life." The heart or affections of the penitent, through conception, receives spirit and life. This is now the Spirit of the Father through the Word, which combines the work of the Father and that of the Son. John 17: 8, 14. When the Word of God,—which is the seed of the new birth (1 Peter 1: 23), and

which contains all the necessary elements to this birth,—is accepted by the penitent seeker, it brings the work within both spirit and life. Birth does not give life, but brings life to action. To be born of the Spirit includes the work of the Father and of the Son; hence the penitent, through the Spirit of the Father and life of the Son, and under the supervision of the third person, is thus born of water and of the Spirit. He is born of God. John 1: 13. This union must not be separated.

The office and mission of the Holy Ghost is not yet accomplished. His mission is (1) to reprove, (2) to guide, or to watch over, John 16: 8, 13; (3) to endue or to endow. The first and second connect with that of conception and procreation; the third is termed the gift of the Holy Ghost, and is received after deliverance, in connection with the laying on of hands and prayer. Acts 2: 38, 39, and 8: 17; Heb. 6: 1, 2. It answers to the promise of the Father at Pentecost which was termed the baptism of the Holy Ghost. Acts 1: 4-5 and 11: 16. There is quite a difference between the birth of the Spirit and the baptism of the Spirit. They cannot be one and the same. The birth of water and of the Spirit, in John 3: 5, precedes the gift of the Holy Ghost in Acts 2: 38, 39. Thus the penitent is emblematically delivered through this element of water, which constitutes water baptism, and is the completion of this new birth.

He is now a child of God. As in the natural, so in the spiritual deliverance, there is a consummation. We wish to note that the Holy Ghost, in his mission, works with Gospel means. This is the means the Father and Son gave him. John 16: 13-15. This is for the completion of this combined work in the Godhead to the saving of as many souls as will accept the Word of God, until the Son will return to close the Gospel day, when the office and mission of the third person shall be consummated. Then will be brought to pass the saying of the Revelator, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 21: 11-12

Jeffersonville, Ill.

#### SPECIALTIES.

BY A. W. VANIMAN.

#### In Two Parts.—Part One

WHILE attending medical college one of our professors said to us, "Make it a point in your medical work that on at least some one subject you are better informed than the majority of your fellow-physicians." I was very much impressed with the remark and find that most of the physicians who rise to prominence do so by making a special study of some subject and trying to learn something about it that no one else has discovered. In this way many men have become famous and great benefactors by just one little discovery, as, for instance, Dr. Jenner who discovered, and gave to the world vaccination. This is true in the arts and sciences. Edison by making a special study of electricity and its application, has become a famous benefactor to mankind.

The same is true in religious work. Paul was a specialist. His specialty was preaching to the Gentiles, and while he kept in touch with the church at Jerusalem, he had his special field of labor. He also calls special attention to this subject in 1 Cor. 12, and emphasizes the fact that there are diversities of gifts, and, consequently, an opportunity for specialties. I noticed this feature at our last Annual Meeting and was much impressed with it. One class of persons were



especially interested along the educational line. Consequently a meeting of such persons was called out in the grove. It resulted in quite a large meeting, and a number of short talks were given, and, no doubt, much good was done. The topic seemingly nearest the hearts of the speakers, was the power of the schools and the importance of all who go out from the schools being in sympathy with the principles and doctrines of the church.

On another evening those who make city work a specialty had a meeting, which also resulted in a very large gathering and no doubt all learned much of interest concerning city work, and especially the Chicago work. Such meetings are of very great benefit, if properly conducted.

The city work is one which we, as a church, are just now facing, and it is important that we learn all we can about it. This is a work so different from country work that it requires experience to know how to successfully prosecute it. The conditions are so different from those found in the country that the city worker finds theory and practice are two different things, and as the work is put in the hands of safe, loyal workers of tact and adaptability, and they so provided for as to give their whole time to the work, the cause in the cities may, by the blessing of God, be expected to succeed.

Our missionary meetings at Annual Meeting show the advantages of persons giving special attention to that work. Experience has shown that our brethren and sisters are liberal when their sympathies are reached. This can be done most successfully by having brethren do the speaking who have made a special study of the work, its importance, and its needs. The large chart, that Bro. G. B. Ryer presented at the last Annual Meeting, gave a much clearer idea than words only could do of the small amount of money spent for missionary purposes, compared with the money spent for other things, some of which are worse than useless.

The frontier work in our own country is a special work in which many are engaged, and it is a far-reaching work. It is by this kind of work that churches have been built up all over our country where they are now found. The work of a foreign missionary is one that requires special work and study, and to succeed requires a settled purpose in life in that special work.

Then, again, the Sunday school work is one in which many can engage as a specialty. In talking with some brethren, not long since, I saw the great possibilities in using the Sunday school as a missionary power in a way we have not used it heretofore. This came through brethren and sisters giving their special attention to the subject, and to all who are making a special study of this subject I say, Go on. There is a great field opening on that line.

A few days ago I noticed a call by the Presbyterian church for means to put thirty more Sunday school missionaries into the field. I know of one brother in our own church who is giving his whole time to this Sunday school work and I, for one, am anxiously waiting to see what can be done in this way.

Topeka, Kans.

### I THINK.

BY NOAH LONGANECKER.

1. "I THINK" that item 2, of column 2, page 435, of No. 28, of GOSPEL MESSENGER, is misleading. In Eph. 1: 6, 11, we have the following: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in

the beloved, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Hence "I think" no one "cuts out the suffixed verses," cited in the aforesaid item, by simply believing in "predestination" according to the Scriptures. Where we misapprehend is by not recognizing the distinction between a *conditional* and an *unconditional* predestination. The Bible nowhere recognizes an *unconditional* predestination; but it everywhere recognizes a *conditional* predestination. Hence predestination, according to the Bible, must rest in the *foreknowledge* of God. In Rom. 8: 29 we have the following: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." We have two extreme views:

(1) That there is an unconditional predestination.

(2) That there is no predestination. Both views are erroneous. Both are the result of not properly recognizing the foreknowledge of God.

2. "I think" that item 23 is misleading. Believing that "a man can live without sin," is not "cutting out" 1 John 1: 8. There is a marked difference between the two following expressions: "We have no sin," and, "We can live without sin." To say, "We have no sin," would be rejecting 1 John 1: 8. To say, "We can live without sin," would be accepting 1 John 2: 1, "My little children, these things write I unto you, that ye sin not."

Christ twice said, "Sin no more." Paul thrice said, "Sin not." Far be it from us of accusing Christ and his apostles of commanding us to do something that we cannot do.

3. "I think" that in No. 29, of GOSPEL MESSENGER, page 452, columns 1 and 2, we have a few items that are just a little too strong.

(1) In column 2 we have the following: "The standing posture was assumed by men whose prayers were rejected." What makes this item just a little too strong is, the writer labors to make it appear that said prayers were rejected because the standing posture was assumed. The fact is, the *place* of, and *posture* in, those prayers were not the *cause* of their rejection. The *motive* they had in view was the cause of their rejection. I do not here include the publican, for the context shows that his prayer was not rejected. Luke 18: 14 settles this question. True, the writer tries to make a turn on the word "rather." He might have told us that said word was not in the original. But if it even were, the sense would not be changed, for Christ applies the lesson of the parable as follows: "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Suppose that we would apply the principle of the aforesaid item to the kneeling posture in prayer. The kneeling posture was assumed by men whose prayers were rejected. Therefore the kneeling posture in prayer is not warranted by the New Testament. But such logic would be unfair.

(2) In column 1 we have the following item: "The posture of standing on the feet in prayer is not warranted by the New Testament Scriptures." I think, then, that we, as a church, are shamefully guilty. We occupy the standing posture when we lay our hands on the head of the applicant at Christian baptism, when prayer is offered. We do likewise at the anointing services. Did you ever hear of the Brethren kneeling during prayer at Communion services? "Well," says one, "we do not believe that Christ knelt when he rendered thanks, when he instituted the Communion." Probably not. Christ either sat or stood when he spoke the memorable words preceding John 17. They are thus connected with that passage: "These

words spake Jesus, and lifted up his eyes to heaven, and said," etc. Who can affirm that he was kneeling when he offered his high-priestly prayer of John 17? One thing we do know; by comparing Matt. 3: 16 with Luke 3: 21, 22, we see that Jesus was praying when he was coming up out of Jordan.

While the passages cited in the aforesaid article, to show the use of "stand," are plain, it does not follow, therefore, that "stand" is used in the same sense in Mark 11: 25, for it also means to be in an upright posture on the feet.

We are often placed in circumstances when kneeling is not only inconvenient, but impossible. I am thankful that we have the examples of Christ at his baptism, and on the cross. While the writer of the aforesaid article, and the Bible, too, make it plain that the posture of kneeling in prayer is the general rule, yet I am glad that it is not an arbitrary one. I am glad that the examples and teaching of the Bible give enough latitude to posture in prayer that we can "pray everywhere." The rule given in the aforesaid article is just a little too strong for our church practice, as well as for all actual purposes in life.

### WORDS FROM A DYING MAN.

A GENTLEMAN called his sons around his dying bed, and gave them the following relation:—"When I was a youth, the Spirit strove with me and seemed to say, 'Seek religion now;' but Satan suggested the necessity of waiting till I grew up, because it was incompatible with youthful amusements; so I waited till I grew up to be a man and was then reminded of my promise; but Satan again advised me to wait till middle age, for business and a young family demanded all my attention. Yes, I said, I will do so. My serious impressions left me for some years. They were again renewed. Conscience reminded me of my promises; the Spirit said, 'Seek religion now.' Satan advised my waiting till I was old, then my children would be settled in business, and I should have nothing else to do; I could then give an undivided attention to it. I listened to his advice, and the Spirit ceased to strive with me. I have lived to be old, but now have no desire, as formerly, to attend to the concerns of my soul; my heart is hardened. I have resisted and quenched the Spirit; now there is no hope; already I feel a hell within, the beginning of an eternal misery, and feel the gnawing of that worm that never dies. Take warning from my miserable end; seek religion now; let nothing tempt you to put off this important concern." Then in the greatest agony he expired. It is dreadful to trifle with the Spirit of God!—A Random Short

In Proverbs, sixth chapter, Solomon says that there are six things which the Lord hates, and that seven are an abomination to Him. The first he mentions is a "proud look," and the last of the list is "he that soweth discord among his brethren." Those who are engaged in crowding human devices on the worship and work of apostolic churches are certainly "sowing discord among brethren." What will the end be? Does the Lord take no notice of the misconduct of those who are dividing churches according to the Gospel?

"WELL STATED arguments are always in place in defending our holy religion. The time will perhaps never come when they can be discarded without risk. But the strongest and best defense of the truth is found in those whose lives are 'hid with Christ in God.' Holy living, backed by experience, constitutes an unanswerable argument. It furnishes a perfect Gibraltar of truth."



## Missionary and Tract Work Department.

"Upon the first day of the work, at every one of you lay by him to store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

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Tracts are sent free only to points where there is no church organization.

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## THE BLISSFUL HOME.

BY GERTH RUDR A. FLORY.

In the blissful home,  
Just beyond the Jordan's swelling,  
Saved forevermore,  
On the shining shore,  
The redeemed with Christs are dwelling  
In the blissful home.

In the blissful home,  
Are no sorrow-winds blowing,  
In a soothing tone,  
Near Jehovah's throne  
Living founts of love are flowing  
In the blissful home.

In the blissful home,  
Are our dear departed walking  
Streets of pearly gold,  
Through the peaceful fold,  
Face to face with Jesus talking  
In the blissful home.

In the blissful home,  
By the crystal waters playing  
On the golden strand,  
With the angel band,  
Are our little children staying  
In the blissful home.

In the blissful home,  
Martyrs, prophets, kings are waking  
To divine employ,  
In eternal joy;  
Crowns from heaven's garner taking  
In the blissful home.

La Porte, Ind.

## INFLUENCE.

BY SALLIE MYERS

IN GOSPEL MESSENGER, No 20, in "Flashes from my Forge," I notice the following: "Be careful that your prayer-covering does not cover your prayers." I was deeply impressed with the thought. Truly a sad sight it is to see a prayer-covering cover a prayerless head. We may wear the symbol but by our actions deny the thing symbolized. Our actions in life should correspond with our appearance. It is unbecoming for those having the prayer-covering on, while bowing around the public sanctuary, to gaze around to see what is going on around them, so that even the non-professor can see that their heart is not engaged in prayer. This is dishonoring to God and a hindrance and a stumbling block to others. O let us beware of our influence!

In the same essay, allusion is made to members of some other denominations, who seem to be ready at all times to respond when called upon to pray, while in our own church, I am sorry to say, it is not the case. Comparatively few of our members will respond, when called upon to pray. But is there not a cause for this? They put their members to work, while at many places in our beloved Brotherhood there are no

prayer, Bible, or social meetings, no work for the laity, only for each one to work for him or herself. We each have a talent, and, though it be ever so small, the command is, "Occupy till I come." That means work, not only for self but also for the good of others. But our work may be greatly hindered by want of encouragement. We should have our prayer and social meetings, urge all to take an active part in them; have a family altar, urge wife, sons and daughters, if members, to take turns in leading in prayer and thus become more ready and willing to work for the Lord.

While we recommend public prayer, we would say above all, Don't neglect the closet,—secret prayer,—the great weapon with which to combat the enemy of our souls. Let us make use of all the means given us to save souls. God has abundantly blessed us in this Christian land and liberty, and we should be willing to aid in carrying the Gospel to those less favored. While we can not all preach, or go to foreign lands, we can aid by contributing of our means to assist those who are called to that work. Let us work together as one loving family, and thus

"Let our lips and lives express,  
The holy gospel we profess."

Yale, Iowa.

## DIARY LEAVES.

BY W B STOVER.

Balsar, June 4, 1895

TO-DAY is a Mohammedan day. They fast on goats to-day in celebration and remembrance of the sacrifice of Isaac,—when Abraham's hand was stayed, and the ram was slain instead. They are all out in colors,—all but their poor, oppressed wives and mothers.

June 10.

This evening, about the going down of the sun, the sky assumed such a peculiar color, just about like we see when looking through a yellow glass. The whole appeared the more striking as it was seen against the heavy, black clouds in the east. The lightning often appears, but we have not heard it thunder yet. These are signs of the season, and it is expected that the monsoon will break very soon. Thermometer about 92° to-day.

June 12.

Last night the monsoon broke, and this morning when we got up it was raining. Kept at it till about ten A. M., when it cleared off. Thermometer fell about six or eight degrees. The breaking of the monsoon, we expected, would be with great storm and fury, but it was like a very quiet, settled rain. The rain began very slowly and fell straight down, and the hard, dry, cracked earth received it almost without impression.

We can study much better now. Using odd minutes for general reading, I have just finished "The Life of Paul," by James Stalker. I regard it a wonderful little book,—testimony of the life of a most wonderful man. If the product of early Christianity could be such as he, why can there not be even more than he now, with all these ages and generations of Christian faith and experience!

June 13.

This evening a Parsee boy told me he intended to be a Christian after while, and then he wants to tell all the people he can about Jesus, the Christ. How natural! I doubt very much any one's conversion if he cares for his own salvation only, or only for that of himself and the people he knows!

Some Brahmins came this evening to talk on religion. They have religion in everything, but

it is a great confusion of irreligion. One told me he saw a ghost once. It came up to him, all in white, and had a cloth covering its eyes. He was scared, quickly repeated his mantras (Hindoo prayers), and threw a little water at it. Then it retreated a short distance. Then he repeated the operation, when the ghost "cried out" and vanished. "Now then," said he, "if I had not repeated the mantras, it would 'a' bit me." So he gives all praises to the mantras because the ghost did not bite him. The other Brahmin said he believed in astrology. I asked him if he knew the cause of eclipses. He told me he did, and explained to me correctly. I then told him that I had a caller a few days before who had more faith in astrology than he, for, he said, eclipses came when there was much sin in the world, and were sent because of it. He was amused at the other fellow, but when I told him he was like him, only a step further removed, he seemed puzzled, and when we had talked it all over, he remarked that "there is certainly something in astrology anyhow," but he could not explain it. After long comparing Hindooism and Christianity, they went, promising to come again.

June 19.

It rains nearly every day now, and everything in nature is green and clean. Last night I wrote till after midnight on an article for our *Visitor*. To-day our Bro. Miller and party sail for Europe. May God bless them all the way! We are praying that dear Bro. Fercken and wife are also starting for Smyrna. O, that the Lord may take us faster to His greatest work! May He scatter us by persecution, if need be, as was often done of old, that we may live for others more and for ourselves less! May famine and storm and drouth come, if need be, that we may seek earthly homes for ourselves less, and heavenly homes for ourselves and others more! If I were allowed the privilege, there are a few more things, which I have been thinking about, I'd like to suggest.

There are now in India one hundred and twenty-five missionaries from England who are working under their respective boards, but supporting themselves. I am persuaded that there are some of our own dear brethren or sisters who have the ability and willingness to do the same way, if they will consult themselves on the matter. Dear brother, do you love your church as much as these? Do you love the Master as much as these? Have a talk with the Lord about it, and see what he would have you do.

I know whereof I speak, when I say there are many of our dear brethren and sisters who have growing convictions that they ought to be doing more work for the Lord. Minister or no minister, never stifle conviction. It is probable the Master can use you, but you must speak. Write to the Secretary of the General Mission Board, Bro. Galen B. Royer, and tell him all about yourself, and what you would be willing to sacrifice for the Savior. Bro. Royer may be able to give you information that you can not get anywhere else. There are many places where just such as you may be needed, and he knows at least of some of them. If you are a preacher, and do not preach every Sunday, you ought to be getting somewhere else.

Now there will be some good articles coming to the MESSENGER from our brethren D. L. and H. E. B. Would it not be better to mark a good article occasionally and send it to some other paper, than to lay the paper away, never to look at it any more? A paper marked is always welcome in a newspaper office. Hastily the editor



glances over the marked article, and if he likes it, into his paper it goes, to be read by more people, to touch more hearts, to enlighten more homes, to bless more souls, or to teach richer truths, as the case may be. There are many quiet ways of doing good.

A well-to-do Baptist has recently offered free to pastors receiving less than a certain salary, Dr. A. J. Gordon's latest book, "The Ministry of the Holy Spirit." I hope the offer includes all denominations. Now, can not some good brother or sister make such an offer with the "Seven Churches of Asia"? The books could be obtained cheaper than you think, in quantities, for such a cause.

The theory of it is this: If every member would give a dollar a year for missions, we could have our own brethren at work as follows: In China 40, Africa 45, India 30, South America 10, Australia 10, Japan 6, Asia Minor 6, Russia 6, Alaska 5, Corea 5, Thibet 5, Greenland 4, Burma 4, Islands of the Sea 4, Germany 4, Palestine 3, Greece 2, Italy 2, Assam 2, Anam 2, Mexico 2, France 2, England 2. But the trouble is with the *if*. It is wrong for me to reason thus in my giving. By so doing I ease a guilty conscience, and oppose God. I am not to think of all the rest in my giving, but of *my own self*. I am not to give as the Lord has prospered all the other brethren, but as the Lord hath prospered *me*.

Pulsar, India

#### WILL IT BE RUSSIA?

BY M. M. ESHELMAN.

*Editor Messenger:*—On page 424 you say, "It is thought by some that the day is not far distant when Russia will attempt the overthrow of Turkey and even take possession of Palestine."

Indeed Russia may attempt to overthrow Turkey. The slaughter of the Armenians will be her excuse, and may she not "dry up the Euphrates" with her hordes from the north? But having done the work assigned her in the course of Providence, can she "take possession of Palestine"? Ephraim will likely not fire a gun in the awful conflict that is to be, but she will be present at the meeting of "the powers" when Turkey is to be parceled out, and then Ephraim or Great Britain will become Palestine's protector or just as she is Egypt's protector now. Does not Turkey owe hundreds of millions of dollars to British subjects, and will Britain let the land of the Bible slip from her hand when it can be made a surety for the debt?

The Bible and history never fall out. Bible prophecy is simply history set down in advance. The few get *that*; and the many can understand it after it is worked out. Read, read!

#### YOKE AND CROSS.

BY N. J. ROOP.

WE can not make a cross out of a yoke, nor can we make a yoke of a cross. The yoke implies two, the cross implies but one. The yoke implies self-sacrifice, labor, a burden, giving for others, relinquishing our comfort for the good of humanity; the cross implies self-denial,—crucifixion,—of all that cleaves to this present life. Jesus said, "He that will lose his life for my sake, shall find it." He said of the yoke, that it was easy and the burden light. That could not be said of the cross, as we read another was compelled to help bear it.

Christ made the yoke for us and made it easy,

but the adversary caused the cross to be necessary,—as all the evil we do is done in the body, so that body must be enveloped in the humility symbolizing the cross.

The yoke of Christ has become very popular. All are willing to profess Him before men, and all wish to do good in his name,—but the cross is lost sight of, because many are taught that the cross is in the yoke. One of the crosses that the people of God have to bear at this time, is a plain, uniform attire, which marks them as a peculiar people. That is shunned by many as if it were to be dreaded. And why? Because we still love the world.

#### LIGHTING THE WORLD.

BY J. S. FLORY.

HAVE we not loosed from the world? So we profess and so we preach. "My kingdom is not of this world," says the Great Teacher. Then, if we are subjects of his kingdom, it is evident we have bid adieu to the world. We are in the world but "not of the world." If really we are on the old Gospel ship, and have left the old worldly port, and are sailing for the harbor of rest, it seems to me the world ought to be behind us for the world and the kingdom of glory are not in the same latitude or in the same hemisphere. Or if we are in the ascending scale and "upward we fly," the world should be beneath our feet and our eyes looking heavenward.

Let us see for a moment whether theory and facts harmonize. Is it not a fact that in our circumnavigations we want to keep near shore? It seems like we want to keep an eye on the world. Are we afraid to launch out beyond sight of the old sin-ridden world? Some things we used to love so well we still have a kindly fellow-feeling for. We want to be friendly, you see, with everybody; every progressive scheme we at least want to give a fair hearing and investigation.

Like Lot's wife, we have a desire and curiosity to see how matters are going in the world from which we have come out. Yes; we want to keep in sight of the world. We have been sailing for these many years, and yet we are sighting the world. Really, if appearances mean anything, we are getting nearer the surging billows, that are dashing against the rocky shore.

Navigators tell us it is more dangerous to steer the bark near shore than out in deep water. Our Captain, who has gone on before, has said the same. He left word for all his followers to "come out from the world" and get out on his great ocean of love and mercy, where the waters are clear as crystal, smooth as glass, and peace runs like a deep river.

To conform to the world is sighting the world. We seem to want to keep the world in sight. We want to learn wisdom of the world, is where the trouble comes in. Order is a law of heaven and rules and regulations in Christ's kingdom are of divine origin, but when we conform to the world in strict "parliamentary" rules and straight-laced system,—that quenches the spirit of God. I wonder if it meets the approval of God. There is always a happy medium in matters of judgement, which to guide, requires no little amount of heavenly wisdom. It is sometimes said that the old-fashioned church people are following close in the tracks of popular religion. Where they camp to-day, orthodox churches will be to-morrow. So long as there is a tendency to keep the world in sight, there will be a difficulty in following the bearings of the compass that points in an opposite direction from the world. Then the most solemn fact of all is, if we keep sighting the world, and

get not out of sight of her shores, when the great day of reckoning comes we will drift worldward and find that our coasting along the shore was but hollow mockery in the sight of God.

May the Lord help us to follow in the wake of the old ship that has lauded so many worthies safe on the other shore! One thing is certain and sure: if we want to reach the harbor of eternal rest "over there," we must follow the bearings of that compass by which Christ and the apostles were governed. All others lead astray.

#### STOP THE RUM.

A FEW years ago, in a lonely hut in Central Africa, a worn-out man died upon his knees, praying in the fervor of a consecrated, loyal soul, "Oh, let thy kingdom come!" He had opened, he thought, the great Dark Continent to the onward march of Christian civilization and the light of God's truth. Christendom shouted for joy, and the procession started across the sea. Watch it; one missionary, 70,000 gallons of rum; one missionary, 70,000 gallons more of rum; another missionary, another 70,000 gallons; and so on it goes, rum and missionaries, missionaries and rum. Thus we touch the great Congo State. Watch again. One convert to Christ, a hundred drunkards; one more, a hundred more. The missionary's heart grows sick; it cries out, "Oh Christians at home, for the love of Christ, stop the rum!" But, as the climate does its exhaustive work, and one by one the brave workers sink beneath the burning sun, hearts at home are discouraged, and the next ship goes only with rum,—without the missionary. Under the madness of intoxicating liquors sent from Massachusetts, two hundred of those people (of Congo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for seventeen dollars, but America hurries fifty souls to the bar of God for ninety cents. Will we keep on making rum, and sending it to the heathen nations, or will we put a stop to it?

"CONDUCT prompted by faith in God and approved by an enlightened conscience necessarily brings happiness,—a happiness unknown to the man who recognizes no master but self, and no guide save the desires of his own wicked heart."

#### The Gospel Messenger

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The above principles of our Fraternity are set forth on our Brethren's Envelopes. Use them! Price, 15 cents per package; 40 cents per hundred.



# The Gospel Messenger

A Weekly Publication of the

The Brethren's Publishing Co.

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H. B. BRUMBAUGH, Huntingdon, Pa., } Editors.  
J. H. MOORE, }  
JOSEPH AMICK, } Office Editor.  
Business Manager.

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Mount Morris, Ill., Aug 6, 1895.

BRO EDMUND FORNEY, of Polo, Ill., accompanied by his wife, is spending one month among the churches in Nebraska.

BRO EDWARD WARREN writes that two persons have been baptized in the Beaver Dam church, Indiana, since his last report.

EASTER Sunday, for 1896, will be April 5. Pentecost will fall on Sunday, May 24, and the Annual Meeting will commence on Tuesday morning, May 26.

Now is the time to collect trial subscribers for the MESSENGER. The paper will be sent to the end of the year for only 50 cents. See our special offer on page 511.

BRO GEO W. THOMAS, of Ames, Iowa, who has an advertisement in this issue, contemplates entering the mission field on the Pacific Coast as soon as suitable arrangements can be perfected.

BRO J. E. CRIST wishes us to state that there will be no free boarding of the people during the debate near Gardner, Kansas, of which he gave notice last week. The discussion commences Aug. 6.

SEE elsewhere what Bro. Enoch Eby says about increasing our subscription list. Bro. Eby knows a good thing when he sees it, and we are glad that he can so cheerfully recommend the MESSENGER.

OUR forthcoming Almanac will say that during the year 1896 there will be four eclipses, two of the sun and two of the moon. A partial eclipse of the moon, Aug. 23, will be visible here. The others will not be visible in this country.

BRO. ANDREW HUTCHISON writes us that the last three weeks have been weeks of suffering with him, but that now he feels more hopeful. He still craves an interest in our prayers. He is not yet well enough to be up the entire day.

Do not fail to again read our "Special Offer" on page 511 of this issue. If you have not already sent in the name of some one, please do so at once. We are having too much good reading matter for the paper not to be read by everybody.

IN one respect Pope Leo is imitating some of the ancient characters of Bible times. He realizes that he must die, and has already given orders for the construction of his tomb. It is to be made of white marble, and will be considerably ornamented.

It is said that the people of New York City are spending one million more dollars for amusements than for the real necessities of life. This is sad, but these are not the only people who are making an unwise use of their money. Some of us may be guilty of the same thing.

SOME of our ministers are preaching from the regular Sunday school lesson and find that the people manifest great interest in their discourses. They take a part of the Scripture lesson for the basis of a discourse, and enlarge upon it as the occasion seems to demand. This line of preaching will be found both interesting and instructive.

WE think our readers will find the make-up of this issue quite interesting. The articles are generally short and quite readable. We also have news from England, India, the Mediterranean Sea, and many other points in our own country. We are trying to give our readers an interesting paper, and we feel that they are appreciating our efforts.

IN answer to those who wish to know why we do not answer their queries, permit us to say, that we are giving the Quakers' Department all the attention that we can possibly devote to it. Just at this time we have rather more work on our hands than we ought to have, and for that reason scores of queries must go unanswered for the time at least.

ONE of our well-informed brethren writes us that the articles that have appeared in the MESSENGER, from time to time, against the use of tobacco have done a great deal of good. He says we do not find the polluted lips as we did in former years. This better state of affairs is certainly noticeable. It is gratifying to learn that our efforts along this line have not been in vain.

NEXT week our sisters will have things much their own way. They responded quite freely to the request made of them a few weeks ago, and will tell us how the household duties may be arranged so as to get the most spiritual enjoyment from Sunday privileges. We believe their letters will do good. They are short and to the point, and we are sure they will be widely read. This may induce our sisters to do more writing for the MESSENGER.

NEAR our desk is an "anonymous" book, on which we hang matter, intended for publication, that comes to this office without the writer's name. Those who forget, or neglect to sign their names to their productions are hereby reminded of that book. We have just hung an obituary notice on it. It seems sad to thus disrespect the loved ones who have passed to the sweet beyond. But what better can we do when writer's neglect to affix their signatures?

BRO. J. C. MURRAY writes us that on the account of failing health he is compelled to close his labors with the church at Lanark, and will, for the time, return to his former home at Nappanee, Ind. His physician has advised him to give up preaching altogether, for a season at least. It is to be exceedingly regretted that Bro. Murray must leave his charge at Lanark. He was doing a good work, and his labors were much appreciated. He and his wife, who is an excellent Sunday school worker, will be greatly missed by the churches in that locality.

SISTER LYDIA C. LESH, of Mt. Repose, Clermont Co., Ohio, writes that a visit from ministers, occasionally, would be very much appreciated by the members. Bro. R. Landis, of Highland County, preaches for them every four weeks and is doing a good work. Their feast is Oct. 5, at which time they hope to be remembered by those who can meet with them. A series of meetings is also desired, and would probably result in some conversions.

ROBERT BURDETTE has a witty way of disposing of the dancing question. But it is his style. He says: "May a Christian dance? Of course he may. He might swear and lie, too, but it would not make him a better Christian. Surely, Christian, you may dance, but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Yes, Christian, dance if you can't live without it. Join hands with Salome, Herodias and Herod and circle to the left. But don't be surprised if you are mistaken for a goat. That is the side they are on."

BRO. JAS. R. GISH and wife, accompanied by his sister from Woodford County, Ill., spent a few days with us last week, and preached several times while here. He has a simple style of preaching that makes people think. He went from here to West Branch, and is now at Roanoke. He is spending the summer visiting relatives and friends, probably for the last time, and will then return to his field of labor in Arkansas. Bro. Gish is now about seventy years old, still in good health and can do more earnest work in the ministry than most men at fifty. His travels have been extensive. Few men among us have preached in more states. In support of the Gospel, in addition to giving nearly all of his time to the work, generally in new fields, he is one of the most liberal givers in our Fraternity. We say this, trusting that it may provoke others to more consecration. Before returning to Arkansas he may visit Southern California.

A RECENT issue of the Myerstown, Pa., *Enterprise* contains a very readable article explanatory of the love feasts of the Brethren by Bro. Geo. Bucher. In the article he says some good things. Speaking of feeding the many members who attend these gatherings he says: "This hospitality has been sadly abused by some. Many have apparently conceived the idea that there is to be public boarding for a day or two; and hence, instead of coming to hear the word of salvation, they turn out en masse to have a general gala day. Many come to see and be seen. Agents of agricultural machinery, have improved the occasion to advertise and talk up their pet wares. Some have even put up hand-bills on the meeting ground. Hucksters have coveted the situation as a suitable place to gather a handful of money. Even degenerate typographers have been tempted to nurse their and others' arrogance. And so on. All who come to a Dunker love feast with any other motive than to be battered spiritually, do so without due regard for the occasion. The innocent are always free to come; but as naturally as a mixed multitude may misconceive the well-meant hospitality of the Dunkers on love feast occasions, so naturally may they, themselves, be guilty of a mistaken hospitality." There are other places besides Pennsylvania, where our well-meant hospitality is taken advantage of. We suggest that our Brethren make special efforts to teach the people that secular business, such as is named by Bro. Bucher, is not only unbecoming love feast occasions, but is very displeasing to the members. The feasts of charity should not be made occasions of merchandise.



In this issue we commence our Sunday School Department. This arrangement was agreed upon some time ago, and Bro. H. B. Brumbaugh was selected to prepare the Sunday school articles, but on account of going to the Old World he could not give the subject the necessary attention. So we have secured the services of Bro. Neff until his return. These articles will doubtless prove interesting and instructive to our readers. They will also prove helpful to many ministers who preach from the regular lesson text. The department may be found just after the editorials in this issue. Hereafter it will be found on one of the missionary pages.

The editor of one of our exchanges gets a real practical lesson from a little fishing incident. It may put some of our ministers to thinking: "Speaking of Independence Day, reminds us that we saw a spirit of independence manifested the other day by a small boy, which we greatly admired. He had been fishing on the pier with a number of other boys, and for some reason,—a good one, no doubt,—had been unsuccessful. One of the other boys, compassionating his ill-luck, had given him a small perch which he had at first accepted, but on reflection he handed it back to its original owner, saying, proudly, 'I will not have any fish I didn't catch myself.' There, we thought, is a boy that will be heard from later on. He has the spirit of honest independence. He is not going to strut in borrowed honors, nor seem to be what he is not. When he gets older he will likely decline all gifts that tend to hamper his spirit of manly independence. He will pay his way as he goes, even if he is compelled to go slow. If he ever becomes a preacher, he will not ask the merchant tailor to make a reduction on the price of goods he may buy, because he is a preacher. Neither will he preach a sermon which somebody else's brain has wrought out. He will profit by what others have said and written, but he will do his own thinking and prepare his own sermons, scornful to make a reputation on borrowed or stolen sermons. He will not claim or accept honors he has not fairly won. We should be glad to watch the future of that boy, and if he ever had a vacancy in the establishment where a good boy was 'wanted,' we would be willing to trust him to fill the bill with honor and fidelity."

#### THE COUNTRY CHURCHES.

A RECENT issue of the *Christian Standard* contains an editorial, concerning the vantage ground of the country church, that we feel like recommending to the careful consideration of our readers. It is well known that our strength lies in the rural districts, and that, while it becomes our duty to preach the Gospel in the cities of the land, we should, under no circumstances, relax our efforts in the country. We have a strong hold on the hearts of these people and should maintain it. It will pay us to greatly increase our efforts in this direction. Below we give what the *Standard* says. Let our people in the rural sections read it, take courage and be contented with their quiet church homes in the country:

In looking over reports from city churches, with their various activities and improved methods of work, the reader of the *Standard*, in some quiet village or country neighborhood, might almost envy his brethren their privileges and be inclined to become discontented with the simpler

service and less elaborate work of his own little church. But the advantages are not all on one side. Success in the city is more apparent than real. Compared with other institutions the church is less a factor in city than in country life. The great buildings, which rival church steeples, are typical of the secular interests which overshadow and crowd out spiritual things. Religion is on the defensive, and evil is organized and aggressive. Much of whatever success the city church has comes through immigration. Even here there is fearful waste. Thousands of people come to the city and seem to leave their religion behind. The successful pastor may be the one who saves the most of these wrecks and fragments. Great unchurched masses within easy distances of large churches and eloquent preachers indicate that some element of power is lacking in the city church. Perfect organization and ingenious plans may be very well in their way, but they can not take the place of the conversion of sinners and additions to the rolls of the church.

The supreme advantage of the country and village church is that religion is the most prominent interest in the community. Saint and sinner, child and patriarch, respect the preacher and do homage to his office. Men take interest in religious discussions. The very street corner and fireside arguments on minor religious points, the spirit of pugilism which sometimes creeps into the pulpit, are not unhealthy signs. Men do not quarrel about things which are indifferent to them. Our boasted toleration in certain communities may mean only a loss of faith. The demand for practical religion as against doctrinal, very often indicates that people are too lazy to think. They want a religion which does not tax their mental powers.

The church is the center of the intellectual and social life of the rural community. In the city, the daily newspaper, the theater, the bustle of trade and interests more sensual than any named, absorb the strength of the people. It is a mistake to suppose that city pulpits demand greater ability and city congregations require stronger intellectual food than the country. The devotional and sympathetic appeal more to the city church-goer than to his brother in the country. Many people go to church for rest. They get all the excitement and discussion they want in the tense life of the city, hence seek something to soothe and refresh their troubled and careworn spirit. The principles and doctrines of religion are matters beyond their thought. Often liking for some particular minister, congenial society, or mere proximity to church building determines choice of a church home.

The advantage of the country church is that the important interests of the community converge on the church. It is the meeting-place of kintfolks, the opportunity for young lovers, the social center of scattered neighbors, the general intelligence office for the happenings of the community, the occasion for much decorous talk on trade and the weekly or the monthly holiday for all the people. Religion thus intermingled with the whole life of a people becomes the guiding influence of that life.

The success of the country church will not be in imitating the city methods, but in improving and strengthening itself along lines of its own. An intellectual gospel, dealing with spiritual rather than with controversial themes, a society whose interests have been lifted above petty local gossip, a little more dignity and grace in the worship and Christian work done through simple organization, will continue the church in the country the leader of the people in everything which goes to elevate the human race.

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL—No. 3.

LONDON CITY—GLIMPSES FROM THE OMNIBUS.

LONDON is a great city, and when we say this we give you a very faint idea of what is meant by greatness, as it is great in so many ways. It is great in age, having been founded away back in the first or second century. And some of the people here would have you believe that it was founded soon after the building of the Babylonish tower. Be that as it may, it is an old city and the indications of its age are everywhere present, and this is the pride of the full blooded Londoner. In this respect they are the exact reverse of our push-ahead American.

The British take pride in their old and set ways, their old buildings, and, instead of freshening them up with paint, and other modern appliances, they try their best to make them look old. They remind us of an old brother, who, when he would get a new suit of clothes, would dust and "scuff" them before wearing them, so as to look old and plain, and take the shine off.

You see but little shine in London on the outside of the buildings. They are all uniformly staid, and have a dark, dingy-looking appearance, as if they had been in a smokehouse for an age. The Bank of England, the center spot of the attractions of the city, is so completely black and dingy that the average American, on seeing it, would conclude that it had been vacated for centuries, and that it was given up to the owls and bats, and a place for the spider to spin his webs. They pride themselves in looking back over the misty years of bygone days as if the glory of the ages was past, and the enjoyment of the present must be sipped from them.

In many places, in the best part of the city, old buildings are propped with old timbers, reaching out on the pavements, that, in American cities, would long ago have had their places in the rubbish pile, and yet it is a city of great and massive buildings, of brick and stone, that have withstood the ravages of ages and may continue to stand for centuries to come.

London is a great city in population. Over four millions of souls, packed together in solid blocks and narrow streets, makes a world in miniature. Though comparatively small in area, yet it is a clean city, with excellent sanitary arrangements. The streets are all paved with wood, stone or cement, and a brigade of men and boys are at work on them all the day long, sweeping, and thus keep them as neat and clean as our sidewalks and pavements.

Again, London is great in the morality and religiousness of her people. During all our stay within its border we did not hear an oath or even a harsh or rude word spoken. Of course, there are parts or places in the city of which this could not be said, and then, too, the rough side of city life don't come within the range of our walks. Then, London is a city of churches, and the Sabbath is a day for church going.

But, you may ask, How can this great city be seen in the shortest time and to the best advantage? Our answer to this is, On the everywhere present omnibus. Hence our glimpses of the city have been taken largely from the omnibus. There are a few street-car lines run by cable and horses, and an abundance of cabs, hansoms and hackneys, but the omnibus is the much-patronized conveyance of the city. Therefore we give you,



## LONDON FROM THE OMNIBUS.

They are two-story, two-horse conveyances, with a capacity of about twenty-four to twenty-eight passengers. In good weather the deck seats are always filled first, as it is from this place, especially, that the city can be seen. The seats are arranged crosswise, with an aisle in the middle, and the seats are wide enough for two on each seat. The fares are from one to five pence per ride, and they so completely net the city, that in a few days you can pass through all the principal streets at a small outlay of money, thus enabling visitors to obtain a good idea of its thoroughfares, parks, buildings, etc., in a very short time. To write up London from the omnibus would be to write volumes, as it is just wonderful what can be seen in this way. But we must confine ourselves to glimpses only.

The first thing we note are her buildings. As stated before, they are seemingly all old. They are largely of a pale-colored brick, and almost all in blocks, from three to four stories high,—few more. The architecture is simple and plain, and little or no effort made to beauty, as we would call it,—or effect. The business houses are generally glass fronts, and the displays from them are gorgeously fine. Indeed a large part of their goods and wares are seen from the front, as their store-rooms are generally small and have but little depth. This is because of the compactness of the city,—some of the streets being as narrow as eight and ten feet and yet paved and full of stores, saloons, etc.

To ride through the most popular business streets, and see the surface or window displays, is good indeed. These streets are literally jammed with conveyances of all descriptions, and during your first omnibus ride, if nervous, you will be in constant fear and terror, fearing that the whole mass will be jammed and mashed to pieces. But, strange to say, the collisions are very few, indeed we did not see any, except in a few instances, when horses slipped and fell. The drivers are experts, and can man within an inch of striking and miss every time.

When we speak of plainly constructed buildings we mean the ordinary business and dwelling blocks, but in some of the public buildings, such as the abbays, theaters, houses of the lords, churches and cathedrals, they have some of the finest samples of the different styles of architecture to be found anywhere in the world.

The people, as seen in the streets, are of all possible grades, and the mixture, as thus seen, is exceedingly interesting. The courtesy shown is remarkable. The police are careful and most obliging. And this is what makes it possible for a stranger to get through the crooked and multi-form-named streets.

The business man and woman, even down to the street beggar—and their number is legion—all seem to think that the strangers who come within their gates, are full of money, and they are persistent in pushing their wares into your face.

Among the many ways of advertising their goods, we were impressed with the walking sign. He is called the "sign-man," and earns his living in this way. We noticed one who had signs all around him and each different,—one in front, one on his back and one on each side. With these he walks to and fro, back and forth, and as he is looked at from the different points, he advertises the goods of his employers. As we looked at

these sign-men, the thought came to us, How many duplications we have of these men in all the different channels of life,—even in the church! Two, three and four-faced men, and some even four-faced without giving to the world a personality at all, mere walking signs, setting forth only the wills and purposes of others instead of having a purpose of their own in life. Reader, what are you? Can you think of men and women who are three and four-sided, or appear to be one thing in one place and quite another thing in other places? God has given each of us a personality and power of doing of ourselves, and when we throw away these and become a walking sign, we throw away our manhood and do dishonor to our Father who gave us a being for his glory.

The London people, as a whole, are a religious people, as it is a city of cathedrals and churches, and nearly all denominations are here represented. Having only one Sunday in the city, we could not attend as many church services as we desired to do, but we got a sample of some of the different forms of worship and the people who attend the services. On Friday morning we visited St. Paul's cathedral, the largest in the City, and attended the morning services, which consisted in a recital of the ritual of the State Church,—the Episcopal. There were present several of the rectors, the choir and a few worshippers and strangers. The services were long and somewhat monotonous,—very formal. The rectors and choir, consisting of twenty-four boys, ranging in age from twelve to fifteen, all wore black gowns with white ones over the top. The aged rector also had a red sash hanging back over his shoulders. First chanting and responding. Then Acts, recording the conversion of the Eunuch, was read, followed by prayer, in concert and response, closing with the Lord's Prayer, chanting, another scripture read, some more chanting by the choir, and closed with prayer. The services were accompanied by the large pipe organ, which, at times, made the whole building vibrate. We attended a similar service in the Great Westminster Abbey. In the closing prayer of this service the different persons were prayed for as follows: The Queen, the Princess of Wales and all the Royal Family, Bishops and Curates, the Church, the Kingdoms, all nations, all men, and especially for the Holy Catholic Church, for the afflicted, for themselves in their services and in their living, for mercies received; again for Queen Victoria, that the Lord would direct her heart and life in the way of life and God, save her from sickness, harm and death, for all present. Amen. While the prayers, in their grandeur, and the services, developed a feeling of awe and reverence, the whole was so formal and devoid of the spirit of true worship that there was but little of real, sympathetic devotion awakened. The worship, to us, seemed as cold and irresponsible as the silent stone floors beneath our feet. O, for the sake of the dear, sympathizing Savior, give us more warmth and divine love, that our hearts may be inflamed with the true spirit of worship.

Our next call was at the headquarters of the Salvation Army, which people, by the way, have, through push, perseverance and zeal, forced themselves into a respectable recognition. Here we found the other extreme. No accepted form at all, but zeal in over-abundance. In contrast, we commenced weighing the two, and what, do you think, was our decision? Well, we have reserved it for the present. The leader was a lady

and she was addressed as "Captain." After several hymns and a few remarks she declared the meeting open for the experiences of those present, and to this a number responded with the zeal usually manifested by persons who have been rescued from vice and drunkenness. Some good things were said. After this the Captain gave a talk full of pathos and zeal, a little rude in speech, but well-informed in Scripture. On the whole, though noisy, the services were interesting, and it must be said of this people, that they are doing a good work for a class of people not reached by the churches. They have street-preaching all over the City and, in this way, get the ears and attention of people who never get inside of a church. As a result, many of the very worst cases are reached and saved from a life of disgrace and sin. And while we can not recommend this mode of worship and interpretations of Scripture, we must commend their work and zeal in rescuing the lost and perishing, and pointing them to a higher and better life. H B B.

## The Sunday School.

THE BRAZEN SERPENT.—Num. 21: 4-9.

Lesson for Aug. 11, 1895.

TIME.—September, B. C. 1452, about thirty-eight years after the report of the spies, of which we learned in last lesson.

PLACE.—In the southern part of the valley that reaches from the Dead Sea southward to the northeastern arm of the Red Sea. The Israelites were now much farther from Canaan than at the time of the sending out of the spies.

PERSONS.—There are three parties to the transactions of this lesson,—God, the beneficent Father, Moses, the leader and mediator, and the discouraged, murmuring and repentant Israelites.

INTRODUCTORY.—After the report of the spies was heard and the people refused to go up and take the land of Canaan, they were punished for their disobedience and want of faith by banishment from the borders of the Promised Land, and they were made to wander forty years in the desolate wilderness. During this time the rebellion of Korah and the princes of Israel was miraculously punished, and as a monument against the rebels Aaron's rod flourished in the tabernacle. Moses smote the rock for water, and in response to the murmurings of the people, and afterward Aaron resigned the priesthood to Eleazar, his son, and died on Mount Hor. The Edomites refused to allow Israel passage through their country, and they are now about to set out on a circuitous route to the east, around the borders of Edom, to Canaan.

## I. THE PEOPLE'S SIN.

1. *Discouragement.* The first step toward the culmination of the sin of which we find the people guilty in this lesson, and for which they suffered so great punishment, was their becoming discouraged. They were now ready to go to Canaan, and they wanted to go through the land of Edom, the shortest and easiest way. This way was closed against them and the only way left was long and rough. They needed the discipline of disappointment, but they did not want it.

So now the initial step to much of the murmuring against God in our day begins by chafing under disappointment. We are not satisfied without every blessing and these we want to get in our own way. When the Lord shows us the long, rough way we must travel to reach them, we become "discouraged because of the way," the duties of the religious life become irksome, and



we begin to doubt whether the demands made upon us by our Heavenly Father are not greater than love and beneficence would dictate. The great need of Christians to-day is faith and trust in the wisdom and goodness of God, sufficient to enable them to keep their courage up in spite of seeming adversity. We need to take God's way for doing things and do them as for Him.

2. *Murmuring.* It is very bad to become discouraged in the Christian life, but it is worse to murmur. To be discouraged is about equivalent to murmuring in the heart; but to murmur openly is to impart your feelings to others and thus encourage in others the sin which might otherwise have been confined to ourselves. The Israelites complained that they had neither bread nor water, and they even hated the manna which God sent from heaven. And so the murmurers are legion to-day who have nothing they want and hate everything they have.

3. *Yearning after the old life.* They asked, "Wherefore have ye brought us up out of Egypt?" Their love for Egypt was yet alive, else they had not been so discontented with their surroundings in the wilderness. And perhaps much of the murmuring against God to-day might be explained by a hankering after the flesh-pots of Egypt. We are dissatisfied with what the Christian life brings to us because we are in love with the life of sin.

## II. THE PLAGUE.

1. *Suffering.* The poisonous bite inflicted by the serpents was very painful, and is said to have caused intense thirst. There is no sin but that sooner or later surfeits the soul, and, in addition to the various forms of physical suffering that often result from sin, there always follows a burning spiritual thirst, an intense longing for something better. It may be said of every prodigal, at some stage of his career in sin, that "he began to be in want."

2. *Death.* "And much people of Israel died." The conditions caused by sin will always cause suffering of one kind or another, and if not arrested, will finally result in death. In this experience of Israel we have an object lesson of the results of sin. "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Thus we may learn from the Old Covenant that "the wages of sin is death."

3. *Result,—penitence.* The people confessed, "We have sinned." But why should they not have confessed and renounced it before? Observe that the sin itself produced no change in their minds, but the plague that was sent as its punishment. We ought to hate sin for its sinfulness, but when we will not do this, God makes us hate it for the punishment that follows; therefore if we would escape the punishment of sin and the humiliation of its confession, let us avoid the sin.

## III. THE CURE.

1. *The serpent.* That which was to be the visible agency for the healing of the people was made in the form of the serpent which had been the source of their plague, yet perfectly harmless. So God, when He sent the last great Remedy for sin, sent One who "took the form of our sinful human nature, was subject to human conditions, yet without sin." And so we, if we would do most for the cure of the sin of the world, must be willing to move among the sinful, enter into their sympathies, and show them that we are willing and anxious to be one of them and one with them in all things except their sins.

2. *The serpent lifted up.* In order to reach the greatest number, it was put upon a pole where the greatest number could see it. Because of the

cross and the events associated with it, Jesus Christ has become the most conspicuous personage in human history. And if we would do most for the world we must make our religion (not ourselves) conspicuous. On a candlestick is the place—the only proper place—for our light. And through our missionaries we must make the true light shine into the darkest corners of the earth if we would make ourselves as near equal to the present emergency as was Moses to that of the serpent plague.

3. *The look of faith.* "If a serpent had bitten any man, when he beheld the serpent of brass he lived." This cure was provided for any man who might be bitten, and yet there must be faith enough to prompt him to look upon the uplifted serpent if he would be healed. So now, while the offer of salvation is universal, its benefits may be enjoyed only by those who have faith enough to look to Jesus, that is, accept His plan of salvation and be willing to be saved in His Master's own way. The moralist cannot save himself by doing good. The Christian cannot save himself by simply observing the rites. Our only salvation is in looking to Christ in faith and following His teachings.

JAMES M. NEFF.

## CORRESPONDENCE.

"We want thee sweet, and send it into the penitence."

Bro. J. M. Neff, Editor of the *Gospel Messenger*, is one of the best of men. He is a good man, and a good man is one who is true to his word. He is a good man, and a good man is one who is true to his word. He is a good man, and a good man is one who is true to his word.

## To California.

On Sunday evening, July 7, at the Pleasant Valley schoolhouse, in Cedar Lake District, De Kalb Co., Ind., we gave our farewell talk before coming to this place. On Tuesday following, we left Kendallville, Ind., for Los Angeles, Cal. Through the week we were carried westward over prairies, mountains and plains, until Saturday evening, when we came to our journey's end,—a stranger in a strange land. In this great city we find orders of all kinds; it is cosmopolitan in its make-up. We see all the different phases of civilization blended. On the whole it is a grand and beautiful place, and, judging by the number of its churches and schoolhouses, we are made to believe that in its barrenness spiritually, many oases could be found where the good seed would grow.

On Sunday morning we found Bro. J. S. Flory and spent the day and evening with him. We attended Sunday school and tried to hold up the Word of Truth morning and evening, relying upon God for strength and guidance.

We are now at this place, stopping with Bro. Kuhn. The Brethren here are "not forgetful to entertain strangers."

S. O. UREY.

Glendora, Cal., July 16.

## Scandinavian Colonization.

For the satisfaction of all concerned we explain as follows: The General Conference of our Brotherhood authorized their General Mission Board to colonize our Scandinavian members who may choose to emigrate to America, so they can have a spiritual home, and enjoy worship and church privileges in their own language, and may also have better financial advantages. In view of this, the Committee appointed left the place of our late Conference at Decatur, Ill., with Mr. Max Bass as our guide, for North Dakota, via Chicago and St. Paul, to examine the land for a suitable place for the above purpose. Friend Bass very courteously arranged our trip, so that we could enjoy a season

of worship with the members and their neighbors in the vicinity of Cando and Devil's Lake, the second Sunday in June, and at Maysville the third Sunday. This afforded us much pleasure. The brethren and sisters, as well as friend Bass sent word ahead and arrangements were made accordingly. The Committee was divided both Sundays, so as to have more preaching. We forbear comment on the country, stating only what the Lord said about it, "It is good." Neither has the Committee determined anything definite as to the colonization. It will require some time. Much is to be considered in such a project. Our trip was pleasant in every respect, and it was made without any cost to the Mission Board, or the Brotherhood.

ENOCH EBY.

From the State Penitentiary, Lansing, Kans.

ACCORDING to decision of our last Annual Meeting, I, with two young brethren,—Walter Branton and Aquila Root,—went to the State Penitentiary, at Lansing, Kans., July 15. We found the penitent convict applicant in perfect readiness of mind to be received into fellowship. We could have found no more courtesy toward us and him in any worldly institution, perhaps, than we did from the warden down to the guard that escorted us through the three great iron gates, out to the beautiful little lake, in which our dear brother was immersed. The reading of the GOSPEL MESSENGER regularly, in his cell, for two years, by this brother, has had its effect, not only on himself, but on others. A mate of his told me that as soon as certain ends could be effected at his own home, we should expect to be called again.

The five six-months subscriptions free, with the tracts I distributed in the Pottawatomie Mission, and the monthly meetings, of three sermons each, are working up an excellent interest at that point, and if nothing more than sowing can be done now, we know this that previously we reaped there of former sowing. Hence we hope that harvest as well as seed-time will come again some future day.

O. C. ROOT.

Ozawie, Kans., July 23.

To the Brethren and Sisters of the Second District of Virginia.

YOUR Mission Board earnestly desires that the best results possible be accomplished in the work entrusted to its care. But, in order to do this, there must be a united support all along the line. We have been moving far below our possibilities in this good work. Some have done nobly, but we lack in unity of purpose. Can we not unitedly double our diligence, that many sheaves be garnered for the Lord? Who among us is unwilling to make some sacrifice for Him who has done so much for us?

May every brother and sister feel a deep, personal interest in this great work! Let your contributions be accompanied with your prayers, that all may be done to the honor and glory of God.

At the organization of the Board it was deemed necessary that an expression be received from the local congregations as to the support the work will receive, before plans can be executed in a successful manner. Aug. 31 is the time of the next meeting of the Board, and it is hoped that all elders, who have not reported the condition of the work in their respective congregations, will do so as soon as possible,—not later than Aug. 10,—if it can be avoided.

If there are no funds on hand, please write up the condition of the work in your territory. All helpful suggestions will be thankfully received by the Board.

D. H. ZIGLER.

Mayland, Va.



## A Pleasant Vacation.

My oldest daughter and myself made a long-desired tour through the Southern and Western part of this State, and visited most of the brethren and sisters living in those parts.

Our first stop was at Grand Junction, on the Pacific Slope. Crossing over the mountain range, we passed through a tunnel one-half mile long, at an elevation of 10,433 feet. Here we met our very worthy sister, Nancy D. Underhill, who was stopping with her aged and feeble parents. They entertained us pleasantly, and extended kind favors, for which we are very thankful.

Sister Underhill having made the announcement, we preached in a hall, one night, in Grand Junction, where good attention was given. From the warm greetings received afterwards, we felt assured that we had the good wishes of those present. Eternity alone will reveal the good done.

As the readers have already noticed through sister Underhill's correspondence, here is a good field for the Brethren to come and labor. There are inducements here, we believe, equal to those in Southern California. The climate is hardly excelled, and fruits of all kinds (except tropical fruits) are raised to perfection and at a larger profit, being nearer the best markets (the mountain towns.) The land can yet be had very reasonable.

Here we met Wm. F. Miller, a brother in the flesh of the late Bro. Robert E. Miller. He showed us much kindness, and is desirous that Brethren should locate here. He offers to give any information desired. Why do not some of our Brethren locate here and labor in the vineyard of the Lord? Who will be first to respond to this call?

From here we went south via Montrose R'co to Durango, thence through the Southern Ute Indian Reservation, that is soon to be opened to the white and more intelligent fellow-citizens. This section is quite inviting, but is, as yet, inhabited by the Indians, whom we saw for the first time in their native and wild state, in and about their teepees. As we had not heard of any hostilities, we felt safe in their midst and occasionally distributed a few tracts, as bread cast upon the water. This we did in many places where we thought people had time to read, and as we did not have time or opportunity to stop and preach, we felt like throwing out some precious crumbs of the Bread of Life.

In passing around some steep mountains to find a more easy ascent to the summit of the Continental Divide, we passed into New Mexico; thence back, and over the Conejos Range, to the eastern slope. Here we passed scenery that words fail to describe. We were soon in the famous San Luis Valley, a very beautiful country, where is located the Rock Creek church of the Brethren, composed of a few earnest, zealous members. We became acquainted with all the dear ones, but were sorry that we were unable to join them in their worship, as we arrived there unexpectedly and our stay was too short.

Next we came to Canon Ocky, where is located our State prison, which we visited. This caused us more than ever to sympathize with fallen humanity. How painful to think of 640 convicts shut out from the enjoyment of all that God has designed for man, except salvation for the soul! With the proper influence and teaching, some, we thought, might be induced to accept salvation.

In this city we acquainted ourselves with brother and sister Ewing, who, with many others, desire some one to come and preach the whole truth as it is in Christ Jesus. Who will respond to this call?

Being very tired and anxious to get home, we cut our visiting short and returned home, where

we found all well, having been absent ten days. We feel that we have been much benefited, but in our 1,228 miles travel, we learned so much that is demanded of God's people that I wonder if we are all laboring so as to meet the approval of God when the last trumpet shall sound!

H. H. WINGER.

Denver, Colo., July 14

From the Grenola Church, Kans.

We enjoyed a season of refreshing on the third Lord's Day in July. Father was home. Bro. Ullery was present (though much afflicted with rheumatism). We had preaching at 11 A. M., children's meeting at 3:30. Oh how the dear children enjoy those meetings when the talk is adapted to the understanding of their young minds!

At night father talked to us from the words, "Behold he prayeth." Acts 9: 11. The discourse seemed to be enjoyed by all present. I have poor health, and when I can enjoy such meetings my mind is carried back to my childhood when the family all gathered around the home altar and we children all joined our voices in singing the praises of Jesus. Oh how sweet their memory! Let us never forget our home and its endearments. Father is in the missionary work and much from home. Mother often says, "How glad I am when father is home once more. Let us all be kind to our dear father. He often is lonely, and has the care of the Lord's work resting upon him."

KATIE E. SELL.

July 23.

## Mediterranean News

Saturday, July 6, '95

We left the harbor of Marseilles this afternoon at 4:15. We are now on our way to Smyrna, on board the "Pei-Ho," a French steamer of the "Compagnie de Messageries Maritimes." She was formerly on the China, then the Madagascar Lines, hence is unusually large for the Mediterranean Sea. She also surpasses in cleanliness and comfort the "Paris" of the American Line. Leaving the harbor, we pass by the Island of Monte Cristo, made famous by the novel of Alexander Dumas, bearing the same name. On that same rock stands now a state prison.

There are only four passengers in the first class, and twenty-four in the second. Our cabin has six berths, and though we have right to only three, they are, however, all at our disposal. What a pleasure, what a delight it is, not to be so crowded, and to have all the attention of stewards and stewardesses!

Sunday, July 7.

This is a perfect day. At 10 A. M. we passed through the Strait of Bonifacio. On our left is the Island of Sardinia, which once formed an independent kingdom, but now is part of united Italy. On our right is the Island of Corsica, which gave birth to Napoleon I. Most of the passengers are Greeks, on their way to Athens, Salonica, Constantinople and Smyrna. They are very social and courteous. They have much respect for us because we are missionaries, and come from AMERICA. I now have an excellent opportunity to "brush up" my Greek. I understand them well, but when I venture in a conversation, it is not so easy. I hope, in a month or two, to be able to speak Greek with the same facility of thirteen years ago. We can scarcely realize that this is Sunday. We are the only Protestants on board. Last Sunday, while in Paris, we attended divine service in a French Reformed church. It was a very cold, formal affair. As my wife and children did not understand the ser-

mon, we also went to an English Wesleyan service. The sermon on Christ's omniscience was able, and very spiritual. Both wife and I enjoyed it much. To-day we worship in our cabin, on the Mediterranean Sea, between two islands, belonging to two different nations! But he who is "the same yesterday, and to-day and forever," is present with us, hearing and accepting our imperfect worship.

Monday, July 8.

The day was spent in much interesting sight-seeing. Among the Lipari Islands, we saw the Stromboli, emerging from the sea like a huge pyramid. It is a volcano which always emits smoke in the daytime and fire at night. At 1 P. M. we entered the Strait of Messina. The country on both sides of our ship is rich in vegetation, and dotted here and there with towns, villas and villages. We are now entering what is known as the Ionian Sea. We hope to see to-morrow the coasts of the little kingdom of Greece.

Tuesday, July 9, 5 P. M.

We see in the distance the first outline of the coasts of Greece, once the country of Plato, Socrates, Demosthenes, Aristides and many other famous and illustrious men, but to-day an insignificant little kingdom, "wretched, miserable and poor," peopled mostly by farmers and shepherds.

We expect to be at Piræus early to-morrow morning. The steamer will remain in the harbor until sunset. This will give the passengers an opportunity to land and visit Athens.

Piræus, Wednesday, July 10, 7 A. M.

Our steamer has anchored. We expect to go on shore after breakfast and mail this diary for the columns of the MESSENGER. I trust it will be of some interest to all the Brotherhood.

We will leave Greece to-night and be in Salonica to-morrow. Salonica is the ancient Thessalonica which Paul visited, and to whose church he wrote his beautiful epistles.

We hope to be in Smyrna, the terminus of our voyage, early Saturday morning, July 13, and once there, we shall write our first Apocalyptic letter!

G. J. FEROKEN.

## The Church and Our Schools.

The church has never been an entire unit in advocating the benefit of our schools, and there are reasons for it. The schools, in their management, have made great mistakes. They have all had their trials. But this should not be alarming when we reflect that, at the time they were started, schools were an entirely new institution among us. Our people had had no experience in conducting institutions of this kind. The management of them was as much an innovation as the schools themselves. Then the wonder is not that mistakes were made, but that the schools still exist.

But our experience along the line of conducting schools is very beneficial to us, and we hope and believe that the worst is past. The days of experiment are over. The schools are an established fact. They are a definite part of our church polity, and since it is a fact that they are here by the authority of the church, and are a wonderful power for good in the church, if properly directed, we must solve the question: How are the two to work together to accomplish the greatest good?

It occurs to us that the great mass of our people have not yet come to a full realization of the blessings the church enjoys by virtue of its having these institutions under its influence. The schools are simply the outgrowth of a desire on the part of some of our brethren for a place to educate their children where they shall be free



from worldly tendencies and influences. If they are fully to accomplish this original design, every member of the church ought to feel a personal interest in their success.

The schools need the sympathies of the church. If anything discourages those who exert their energies to sustain and build up the struggling institutions, it is to know that their efforts are unappreciated. Were it not for the few true, earnest, consecrated souls who, in the face of obstacles and the indifference of those about them, continue to work on, and to push what they know to be a worthy cause, to a successful issue, our schools might have proved an utter failure. The prayers, and heartaches, and anxieties of these devoted few, the world at large will never know.

The schools, however, ought to feel highly thankful for the patronage and support they have received in the past. But, as a people, we need conviction as to the fact of our schools. "One man of conviction," it is said, "will do more than a hundred with simply opinion." If we could convince ourselves that the schools are a part of the church, and that the fate and destiny of one is, in all probability, the fate and destiny of the other, we might feel a deeper interest in our common future. It is a deeper feeling of common interest, more mutual sympathy, a better understanding of each other's purposes and conflicts, and more charity for each other's shortcomings that the church and schools most need.

The schools are wielding an influence that is felt over the entire Brotherhood. Would it not be a sad thought that our whole Fraternity is being pervaded by an influence that is detrimental to its best interests? This influence is what the church makes it. If the schools are left to act alone, the influence will be simply that of the schools. If, by the prayers, the sympathy, the good-will and assistance of the church, all act together as one harmonious whole, the influence will be that of the entire body,—the church. The Lord help us all to think alike and work together, and make that influence only such as promotes the cause of Christ and contributes to the general good of mankind! J. S. FLORY.

Broadway, Va.

From the Mt. Hope Church, Crescent City, Oklahoma Territory.

Bro. GEO. W. LANDIS at our regular appointment, six miles northwest, baptized one dear soul. The following Sunday (under direction of the Missionary Board of our District) an attentive congregation assembled near Waterloo, O. T. After presenting the Word, one precious soul came forward and was baptized the same day. Thus the good work is being done and souls are being saved.

Our quarterly council is in the past. Our evergreen Sunday school was reorganized with Bro. F. B. Landis as Superintendent. It is prospering. The good seed is sown and, we believe, will bring fruit to the glory of God. The church also decided to have a love feast this fall and also a series of meetings. They decided to represent at Elder Meeting by delegate. The lot fell on Bro. G. W. Landis.

Bro. Appleman, our elder, was present and preached the funeral of Ollie May Neher, who was called away in the bloom of youth. She requested baptism a short time before her death, but before the arrangements could be made, she was unconscious and soon passed away. May the Lord help us all to set our house in order, for we will soon go beyond the river!

To those inquiring after this country I would say that any question will be cheerfully answered by enclosing stamp and addressing the under-

signed. We have a good country and land may be bought near the church very reasonably. Any desiring to change location might do well to write, or come and see. The good Lord has most graciously remembered us with the latter rain, and an excellent corn crop is the result. Praise the Lord for his goodness! J. A. LANDIS

### Special Announcements.

[Under this head, Love-feasts may be announced, one time, as much in advance of the date as desired. About six weeks before the time appointed for the feasts, the notices will be reduced, if necessary, to one or two lines, and placed with the standing announcements.]

#### Love Feasts.

- Oct. 5 and 6, at 1 P. M., Arnold's Grove, Carroll Co., Ill.  
Oct. 4, at 10 A. M., Black River church, Van Buren Co., Mich.  
Aug. 10, Manvel, Tex.  
Sept. 28 and 29, at 3 P. M., Vermillion church, Marshall Co., Kans.  
Sept. 27, at 10 A. M., South Beatrice church, Gage Co., Nebr.  
Oct. 5, at 4 P. M., four and one-half miles southeast of Conrad, Iowa.  
Sept. 28, at 4 P. M., Mt. Joy house, Jacob's Creek church, Westmoreland Co., Pa.  
Oct. 24, at 2 P. M., Howard church, Ind.  
Oct. 26, at 2 P. M., North Star, Darke Co., Ohio.  
Oct. 5, Maple Grove church, Garrett Co., Md.  
Oct. 5, at 2 P. M., Landessville church, Grant Co., Ind.  
Sept. 7, at 5 P. M., St. Joseph Valley church, Ind., three miles north of South Bend.  
Sept. 28, at 2 P. M., Grundy County church, Iowa.  
Nov. 2, at 2 P. M., Clear Creek church, Saline Co., Mo.  
Sept. 28, at 10 A. M., North Manchester church, Ind.  
Oct. 5, at 10 A. M., Stone Lick, Clermont Co., Ohio.  
Oct. 31, at 3 P. M., Cedar Creek church, Mont Ida, Kans.  
Oct. 2, at 10 A. M., Beaver Dam church, Ind.

#### District Meetings.

Aug 8 to 10 District and Ministerial Meetings of Texas, Oklahoma and Indian Territory.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

The Messenger.—We urge our agents of the GOSPEL MESSENGER, to make a strong effort to double the subscription list during the next year. We may expect it more interesting than ever. Do not confine your efforts to members of the church only. By reaching those outside, you may save souls.—*Enoch Eby, Booth, Kans.*

Leeton, Mo.—Our council-meeting of July 8,—at which the Annual Meeting committee to the Mineral Creek church was present—passed off pleasantly. The work of the committee was unanimously accepted by the church. We are moving along slowly but, we trust, surely. We have received into fellowship during the summer four by baptism. Our love feast will be Sept. 27.—*Fred Culp, July 24*

Trontville, Va.—Three weeks ago to-day, as our elder, Jonas Grabill, was coming from Roanoke City, his horse ran away with him, throwing him out of his buggy, breaking one rib and bruising him considerably. It was feared, at one time, that it might prove fatal, but we are glad to state that he was able to be moved home yesterday, and we hope it will not be a great while until he will be able to be out again. He is much needed in church work, having the oversight of several churches, and many calls for preaching funerals, etc. There were three baptized last Sunday at one of his preaching points, and some more are to be baptized the third Sunday in August. The Botetourt church is moving along in love.—*S. L. S.*

Boyle, O. T.—I desire to do all the good I can by preaching the Gospel. Wishing to devote all my time to that work, I hereby announce that from Sept. 12, 1895, to Jan. 1, 1896, my time is still unoccupied. Any of the churches that may wish my services should correspond with me as follows: Carville, O. T., from Aug 1 to 20; Medicine Lodge, Barber Co., Kans., Aug. 20 to Sept. 12.—*Joseph Gluck, July 23.*

Conrad, Iowa.—We expect to dedicate our new church Aug. 11, four and one-half miles southeast of Conrad Grove, Iowa. Bro John Zuck will conduct the services. My wife has been quite sick for four weeks. She was anointed July 14. She is some better now. She asks an interest in the prayers of God's people. Our love feast in our new church, four and one-half miles southeast of Conrad will be Oct 5, beginning at 4 P. M.—*J. H. Cokerioe.*

Linville Creek Church, Va.—On Saturday, July 20, at 10 o'clock, we enjoyed a very pleasant thanksgiving meeting. After it was over and all had refreshed themselves with the dinner provided, a large number of brethren and sisters convened in council, to attend to some deferred business from last council, and some other of less importance. Several deferred matters of grave importance were to be attended to, and to our sorrow all was not as pleasant as it should have been, yet we hope and pray that the decisions made may result in glory to God.—*D. W. Crist, Timberville, Va., July 4.*

Washington, D. C.—I am still receiving letters from various parts of the country, inquiring whether the "chain letter" from this city, calling for help for our proposed meetinghouse, is a fraud. Please answer, once for all, No. One brother who has received a highly-numbered letter, writes as though he is fearful that already the receipts may be up in the millions. Do not be uneasy; a little over \$100 has been received by Mrs. Watson, Secretary, and that will soon be turned over to the General Missionary Committee. Let no one worry; I do not think any of the members in this city will ever send out another "chain letter."—*W. M. Lyon, July 26.*

Burbank, Ohio.—This day the Mobern church was permitted to enjoy another harvest meeting. There was some disappointment when we learned this morning that Bro. Royer, of Mt. Morris, could not be with us, on account of sickness. Notwithstanding the disappointment we had one of the best harvest meetings we ever attended. Brethren Hoover, Dessenberg, England and Moherman conducted the exercises in the forenoon. Bro. England preached the harvest sermon. In the afternoon Bro. Moherman preached a missionary sermon. Bro. Dessenberg preached a sermon at night. We trust the labors and associations of this day will enlarge the borders of Zion.—*Silas Weidman, July 25.*

Red Oak Grove, Va.—Our church met in quarterly council on Saturday, July 13. Considerable business came before the meeting, and was disposed of satisfactorily to all. We decided to hold an election for a minister and three deacons. Brethren Noah Reed and C. D. Hylton were with us on the occasion. For a minister the lot fell on Bro. J. F. Keith; for deacons brethren Isaac Blackwell, Martin Weddle and O. E. Williams were chosen. They and their wives were duly installed, with great solemnity. We hope the Lord may be with those brethren and sisters, so they may discharge their duties! On Sunday following, Bro. C. D. Hylton, at the same church, conducted the funeral services of our aged friend, David Bowers and his wife, sister Nancy. He certainly held forth the Word with power.—*Asa Bowman, Little River, Va., July 21.*



**New Hope, Ind.**—We will commence a series of meetings Oct. 28. Our Communion will be Nov. 7, and will continue over Sunday, Nov. 10. The meetings will be conducted by Bro. D. F. Hoover.  
—*W. L. Ross*

**Clear Creek, Mo.**—The members of the Clear Creek church met in regular quarterly council on Saturday, July 13. All business was transacted in the spirit of love. The letters of Bro. W. S. Ellenberger and wife were handed in. Our love feast will be held Nov. 2. A series of meetings is to commence two weeks before, conducted by Bro. M. T. Baer.—*Alice B. Ellenberger, Gilliam, Mo., July 17.*

**Tangles.**—In No. 26 of MESSENGER I am made to say, "This wonderful city, called, but by chance, City of the Angels," when I meant, "Called, not by chance." The omission of the "not" is as fatal to truth, as their use when not so designed. One might unexpectedly go or come, but it is not probable that a name could be given "by chance" or without a meaning. The "chance" lines are not excellent as faith-foundations.—*M. M. Eshelman.*

**Mount Hope, Ark.**—Wife and I, accompanied by Bro. G. W. Landis, went July 13 to a mission point south of this place about twenty-four miles, a station called Waterloo, where Bro. Landis preached on Sunday, July 14, at 11 A. M., and at night. At these meetings one came out on the Lord's side, and was received into the church by baptism. The attendance and attention were good.—*J. H. Neher, July 13.*

**Wesphalia, Kans.**—There will be a discession held in the Olathe church, Johnson Co., Kans., commencing Aug. 6, at 10 A. M. Eld. Albert Brown, of the Christian, or Campbellite, church, and Chas. M. Yearout of the Brethren church, are the disputants. The propositions are: (1) "Resolved, that the church with which I, Albert Brown, am identified, is the church of Christ," exists by the will of God, and is apostolic in doctrine and practice." Albert Brown affirms; Chas. M. Yearout denies. I then affirm the same of our church, and Albert Brown denies.—*Chas. M. Yearout, July 20.*

**Palatine, W. Va.**—The Bethany church met in council July 13. Considerable business came before the meeting. Our Ministerial Meeting will be held Thursday, Oct. 17, beginning at 9 o'clock A. M. Our District Meeting will convene the following day at the same hour. Both are to be held in the Miller Chapel, in the bounds of the Buchanan congregation. We hope the District will be well represented. One was received into the church by baptism at Holton, July 7. This is an outpost where they never before saw trine immersion administered. We decided to hold our love feast on Saturday, Oct. 12.—*W. E. Murphy, July 17.*

**Pickrell, Nebr.**—We are having good rains the past week. Corn looks promising. Bro. Jacob Witmore, of McPherson, Kansas, is booked for a series of meetings here, at our North Beatrice church, to commence Aug. 15 next. I am glad to see a Missionary and Tract Work department in the MESSENGER. Why not give us a Sunday School Department? Our church paper is getting more interesting. Thanks, brethren, for the improvement.—*A. M. T. Miller.*

[Arrangements for the Sunday School Department were agreed upon while at the Annual Meeting, but the plan was not completed until a few days ago. The department will be found just after the editorials in this issue. Hereafter it will appear on the last missionary page. The department will be somewhat enlarged in the future. Other departments are to be added.—*Ed*]

**Roanoke, Va.**—The Roanoke City church was made to rejoice yesterday when two Sunday school scholars united with the church by baptism. Our Sunday school is twice as large as it was eleven months ago, when we first entered our new church. This shows, to our gratification, a growing interest. We believe in the influence of the Sunday schools for our children, and as the years roll by, our church will more and more see the great need of them everywhere. Let us pray God's blessings upon them, that the young souls may be brought into the fold and trained in the way of the Lord!—*P. S. Miller, July 22*

**Poudre Valley Church, Colo.**—June 15 I was called to preach the funeral of our friend William McDowell's little girl, Fannie Pearl, aged 12 years, 11 months and 9 days. Little Pearl suffered greatly. She died of dropsy. The third quarterly council of our church passed off very pleasantly July 13. Eld. S. M. Gonglunor was present and presided over the meeting; also preached for us on Sunday. We set our love feast for Sept. 28. Crop prospects are exceedingly good in this section of country, but oh, how little the people thank the great Giver for all his blessings!—*D. M. Chick, Ft. Collins, Colo., July 17.*

**Howard Church, Ind.**—June 13 this church met in council. Everything passed off pleasantly. Bro. Wm. C. Hipes, of Greene, Iowa, was present and gave us much good counsel. Three were received by letter, and two letters were granted. We held a choice for one minister and for one deacon. The lot fell on Bro. Wm. L. Hatch for minister. He was at one time a minister of the Methodist church. For deacon the lot fell on Bro. Geo. W. Henry. We expect Bro. A. G. Crosswhite, of Gratis, Ohio, to commence a series of meetings for us Sept. 21.—*George Brubaker, Ridgeway, Ind., July 20*

**Marion, Ind.**—Bro. Levi Winklebleck, of Hartford City, is very kindly assisting us in the Master's work here in the city. He preaches for us the second Sunday of each month. Bro. Aaron Moss, the only local minister of the Landessville church,—of which Marion is a part,—preaches for us on the fourth Sunday of each month. The work is moving along as well as could be expected, in view of the fact that we have neither a resident minister nor a permanent place of meeting, both of which are badly needed. On Bro. Winklebleck's last visit, he was called upon to preach the funeral of Clarence Leo, son of friend John Poor. The little one was only eight months and three days old.—*D. B. Garber, July 23.*

**Weiner Church, Ark.**—After the annual reunion of the Father's children at Decatur, Ill., and a brief sojourn at home, near Polo, Ill., which was indeed refreshing, I am again in the great mission field of the south. On Sunday, July 14, the love feast was held at Weiner but was not largely attended on account of the weather and also some sickness, which prevented a number of the members from attending. The meeting presented a marked contrast to such occasions in the north, there being no other minister present while a score would not count them in many churches at such times. Surely this is not rightly proportioned and is not as it should be. At this meeting one was baptized and others were impressed with their duty. A move was made to organize a singing class, in which the Brethren's Sunday School Song Book is to be used. A faithful minister is much needed at this place and the question is, Who will come? Weather is quite warm and with the very abundant rains there is a growth of vegetation that presents a great contrast to the drier sections of the north and west.—*D. L. Forney, Palestine, Ark., July 19.*

**Yerk, Pa.**—The Codorus congregation held its quarterly council in York City, July 20, with elders S. R. Zug, Jacob Hollinger and Peter Brown present as a committee. By their assistance the business of the council was disposed of satisfactorily. Among other matters the question of dividing the congregation was considered. The church decided to make a new congregation of the city and the suburban districts, retaining, for the present, Bro. Christian Ness, as the elder.  
—*J. A. Long.*

**Smithborough, Ill.**—One of my nearest neighbors, Mr. Pay, has two young boys, the oldest eleven years of age. He and another little boy were playing near the J. S. E. R. R. on the afternoon of July 10. When the train came along the eleven year old boy, Porter, thought he would take a ride to the crossing, a distance of about ten rods. The freight train was going very slow, as it is up-grade. In attempting to make the jump, his foot slipped from the step and his left leg was caught under the car wheels. He says two wheels passed over him. He then drew himself from the track. When the train was gone, his father and hired man, who were loading hay near by, came to his assistance. The wheels had so crushed his leg, that nothing but the skin held it together. Medical aid being summoned, his limb was amputated several inches above the knee. This should be a warning to all boys to stay away from a moving train. At this writing the boy is getting along very well.—*Cornelius Kessler, July 18.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**MOYER—OWENS**—At the residence of the bride's parents, Millville, Mo., July 7, 1895 by Bro. Lewis Macey, Bro. Moses Moyer and Mrs. Emma Owens, both of Ray County, Mo.  
*J. H. SHIRKY.*

**SONAFRANK—WENTWORTH**—At the residence of the undersigned, June 11, 1895, Bro. Anthony Sonafrank and Miss Eunice E. Wentworth, both of Miami Co., Ind.  
*D. B. WELF.*

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**BOWMAN**—July 8, 1895, Mary Ann Bowman Miller, aged 88 years, 3 months and 23 days. She was born March 15, 1807. She united in marriage with John Miller, in February, 1844. To this union were born nine children, two of whom, with her husband, have long since gone to the spirit world. There yet remain seven children. She lived a consistent Christian life for sixty-one years. Funeral at the Harris Creek church by brethren Wm. Boggs and A. S. Rosenberger. Interment in the old cemetery near the church.  
*J. G. PORTER.*

**ROSS**—In the Big Creek church, near Cushing, O. T., July 10, 1895, Roscoe Ross, aged 18 months. He was one of the twin sons of friend Sillas and sister Jane Ross. Roscoe was sick but a few days with cholera infantum. Funeral services from the words, "Wilt thou show wonders to the dead? Shall the dead arise and praise thee?"  
*A. W. AUSTIN.*

**STONER**—In the bounds of the Canton church, Ohio, Feb. 28, 1895, Oren Leroy Stoner, son of Bro. John and sister Martha Stoner, aged 6 years, 6 months and 12 days. He suffered for two long years.  
*JOHN F. KAHLER.*

**KLEPINGER**—In the Pipe Creek church, Ind., July 11, 1895, sister Lucinda, wife of Bro. Aaron H. Klepinger aged 32 years and 17 days. The deceased was an earnest Christian, ever loyal to the church. She had been afflicted for about six years. She leaves a kind husband and a little daughter, six years old. Funeral services were held at the church, conducted by brethren Daniel P. Shively and Joseph Shepler, from Philpp. 1:19-23.  
*W. B. DAILEY.*

**WELLINGTON**—July 4, 1895, L. Abbott, aged 35 years, 9 months and 11 days. Deceased was born in Shenandoah County, Va., Sept. 23, 1859. He was married Dec. 28, 1884, to Annie B. Glick, who, with four children, survives him.  
*FRANCES HILDEBRAND.*



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### Announcements.

#### DISTRICT MEETINGS.

Sept. 11 to 14, District and Ministerial Meetings, Salem, Oregon.  
Sept. 26, at 10 A. M., District Meeting of Middle Iowa, in the Indiana Creek church, near Maxwell, Iowa.

#### LOVE FEASTS.

Aug. 17, Prairie View church, Mo.  
Aug. 21, at 2 P. M., Clear Creek, Iowa.  
Aug. 31, at 5 P. M., St. Joseph church, Ind.  
Aug. 31, at 11 A. M., Crooke's Creek, Iowa.  
Aug. 31, at 2 P. M., Ogan's Creek, Ind.  
Aug. 31 and Sept. 1, at 1 P. M., Maple Grove church, Wis.  
Aug. 31, at 10 A. M., Pleasant Dale, Ind.  
Aug. 31 and Sept. 1, at 2 P. M., Wolf River church, Kans.  
Sept. 1, at 3:30 P. M., Horner House, Johnston, Ia.  
Sept. 6, at 5 P. M., Damascus, Oregon.  
Sept. 6, at 4 P. M., Milmino church, Ill.  
Sept. 7, at 10 A. M., North Springs, Iowa.  
Sept. 7, at 10 A. M., Quint's, Kans.  
Sept. 7, at 1 P. M., Bethel church, Sawyer, Pratt Co., Kans.  
Sept. 7 and 8, Seneca church, W. Va.  
Sept. 7 and 8, at 11 A. M., English River, Iowa.  
Sept. 8, at 4:30 P. M., Simpson's house, Queen's home church, Somerset Co., Pa.  
Sept. 11, at 2 P. M., Sugar Ridge, Mich.  
Sept. 11, at 2 P. M., Huntington church, Ind.  
Sept. 11, Cheyenne church, at Bro. Henry Fry's, 9 miles north and 1 mile east of Atwood, Kans.  
Sept. 25, at 2 P. M., North Fork, Ind.  
Sept. 25, at 4 P. M., Maple Glen church, Somerset Co., Pa.  
Sept. 25, at 3 P. M., Nocona church, Texas.  
Sept. 25 and 26, at 10 A. M., Sabetha church, Nemaha Co., Kans.  
Sept. 25 and 26, Cole Creek church, Ill.  
Oct. 5, at 2 P. M., Monitor, Kans.  
Oct. 5, Talent, Oregon.  
Nov. 2, at 2 P. M., Peabody, Kans.

### Further Convincing Testimony from North Dakota.

This Time From Rutton.

Mrs. MALINDA EVERSOLE, the estimable wife of Rev. Elias N. Eversole, who was among the first of the Brethren North Dakota colonists and who is now located at the prosperous Rutton colony, writes as follows:

RUTTON, N. D., July 19, 1895  
MR. MAX BASS,  
210 South Clark St., Chicago, Ill.

Dear Sir:—I will write a few lines, to tell you how we are getting along in our good country. Some people may think that I

boast of this country; but God created the earth and called it good. Therefore I will call it good. I think he has blessed this country with a good kind of soil. He has also blessed us with plenty of rain this season. Everything looks encouraging. The first of April we commenced seeding and we finished the 15th of June. Then we commenced breaking prairie and broke forty acres. We have no hired help, so you can see that one man can do quite a lot of work in one summer. I think this is just the place for a man to prosper. We have the nicest garden this year we ever had. We have planted a little of everything and everything looks nice.

The children are going to school this summer. They like the country real well. We have preaching and Sunday school every Sunday and social meeting every Thursday. We enjoy ourselves well. I will close for this time.

Yours truly,  
MALINDA EVERSOLE.

There will be two parties of Brethren prospectors from Indiana, Illinois and various Eastern points leave Chicago (Aug. 5th and 13th respectively) for North Dakota colonies. All those desiring to join one of these parties, should write to the undersigned at once for full information or call at my office 220 South Clark Street as early as possible on either of the dates mentioned, and I will arrange their tickets at satisfactory rates. Address or call on MAX BASS, 220 SOUTH CLARK ST., CHICAGO, ILL.

### Grand Excursion!

There will be a grand excursion to Burlington Park, near Chicago, on Friday, Aug. 16, 1895. Boating, music and other amusements on the grounds; refreshments at moderate prices.

Rate, \$1.00

for the Round Trip including admission to the grounds. Children half rate. Special train leaves Mt. Morris at 7:44 A. M., returning leaves the Park at 7:20 P. M. Further particulars by addressing P. S. Eustis, G. P. & T. A., C. B. & Q. R. R., Chicago, Ill., or S. G. Brown, L. T. A., Mt. Morris, Ill.

### Don't Forget

The date of the Special Home-Seekers' Excursion, via the *Mobile & Ohio R. R.*, and connecting lines which leaves St. Louis, Mo., 7:15 the evening of

Aug. 20,

For Fruitdale, Ala., a point 54 miles north of Mobile, where several brethren have purchased land, and contemplate organizing a church and school in the near future. Brethren and their friends should arrange to take advantage of the very low rate offered and join this excursion, which will be personally conducted by a brother. It will be very necessary for the convenience of those going that their names be forwarded to the agent at once, so that a sufficient number of tickets can be had at the various starting points. Special attention is called to the fact that the undersigned is the only authorized agent for Brethren colonies along this line. All communications relative to rates, dates of excursions, etc., address: L. H. FUNK, Mt. Morris, Ill.



"The Brethren's Sunday School Song Book" contains rudiments for teaching music, and one hundred and eighty-five songs, rich in sentiment and soul stirring in melody. Either round or shaped notes. Single copy, 35 cents; \$3.60 per doz., prepaid by express. Ask for circular of book and how a copy may be gotten FREE. Published only by

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I have a special family offer giving Bro. or Sister Miller's book as a premium. Any person can accept the offer if there is no agent of mine in his or her locality. Write now for the offer.

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**FARM FOR SALE.**—One hundred and sixty acres in Boone County, Iowa; rich prairie land, well improved, one and one-fourth miles from Brethren's churchhouse, three and one-half miles from R. R. depot, four miles from Iowa State Agricultural College, in the famous Blue Grass Region and great corn belt of Central Iowa. Must be sold by Jan. 1. Address: Geo. W. Thomas, Ames, Iowa. 23118

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### JUNIATA COLLEGE.

THE twentieth year of Juniata College will begin Sept. 9 1895. Each year adds to the number and usefulness of this institution, and its history has been one of steady growth. To accommodate its increased patronage, additional courses of study and more ample equipments are provided. A third large building containing library, class rooms and dormitories has just been completed. The best facilities are offered for thorough work and comfortable home life. Catalogue sent on application.

M. G. BRUMBAUGH, Pres.

During the absence of the President in Europe, address all communications until Sept. 5, "Juniata College," Huntingdon, Pa.

### Report of Annual Meeting

Send for a copy of the Report, while there are still a few on hand. Send your order to-day.



# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AUGUST 13, 1895.

No. 93.

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**TURKEY** has at last decided upon a scheme of reform not only for Armenia, but for the whole of the empire. Special protection is to be given to Christians, and in particular those from America. We hope to see this scheme carried out, for it will most assuredly result in the elevation of the Turks in every way and enable the empire to assume a more influential relation with the other leading governments of the world.

**THE Weshod**, a St Petersburg organ of the Russian Jews, declares that Jerusalem will soon have a Jewish university. Students of all nationalities and all creeds will be admitted, but the rules will be in accordance with the Jewish ritual. The Semitic languages and Jewish literature will find special attention. The university is to be opened in 1897, in localities rented for the purpose, but a suitable building will be erected soon after, as the funds are in readiness. What is still needed is the permission of the Turkish Government, and suitable teachers.

**SPEAKING** concerning man the Psalmist says: "Thou madest him to have dominion over the works of thy hands." *Ps.* 8:6 Man is making use of the authority given him. Not contented with discovering the Western Continent and Australia, and opening up of Africa for emigration, he now thinks of turning his attention to the land around the South Pole. Here is said to be a vast yet unexplored continent larger than the United States. Only at a few points has it yet been touched by the foot of the civilized man. But it is a cold and dreary region where summer never comes. It reminds one of the cold hearts, of great possibilities, but untouched by the warming influence of the Sun of Righteousness.

**DR. DONALDSON SMITH**, says the *Information*, on an expedition in Africa from the Somali coast to Lake Rudolph, reports that on his way south from Shibeili River he explored a river bed that ran under a mountain, at whose head, he was told, "the great god of the Gallas tribe had carved a palace for himself." He found that a large tributary of the Juba River had cut itself a mountain tunnel a mile long, in which he discovered "the most beautiful subterranean passages it would be possible to imagine." On each side of the stream were great vaulted passages, twenty to forty feet high and supported on massive columns. The

most striking fact was that "the columns were mostly carved and many of them joined, forming long, arched passages."

**SHOCKING** news comes from Shanghai, China, stating that a number of missionaries, including women and children, have been terribly maltreated and murdered. Lately missionaries were treated outrageously, and then put to death. Some were even burned in their homes. Most of those murdered were British subjects, but a few are known to be Americans. The massacre was the work of the lower class of Chinese, but it is to be feared that they received more or less encouragement from some of the high officials. England and the United States will no doubt hold China to strict account for the crime, but what is money compared to the loss of life! These missionaries were doing a noble work in the Celestial Empire, and their loss to the mission force will be keenly felt. Thus, however, suffered the early Christians who attempted to preach the Gospel among the heathen.

**DR. TALMAGE'S** wife died at Danville, N. Y., last Monday morning. Since the burning of the Brooklyn Tabernacle last year, she has suffered from nervous prostration, and never recovered from the shock experienced at that time. Her death will prove a great loss to Mr. Talmage. It is said that for years she handled his immense correspondence so skillfully that the doctor was permitted to devote his entire time to literary work, with no business annoyances to interfere. Much of his success must be attributed to the skill and hard work of the earnest woman that has been laid to rest. But Mrs. Talmage is not the only preacher's wife who deserves the credit for much of the work done by her husband. Many preachers have done a noble work only because they have been blest with noble wives who stood by them and bore the heaviest of the burdens.

**DR. LE PLONGEON**, of whose remarkable discoveries in Yucatan mention was made some weeks ago, thinks that among the Indians of Guatemala, he has found the oldest living language now spoken on the globe. Among the mountains he met a tribe of Indians that have never been affected by European civilization. He lived among them long enough to master their language, and finds that it is the same language that is represented by the hieroglyphic inscriptions on the walls of the temples of Yucatan, and also the language found in the old parchments taken from the ancient temples of Central America when the country was conquered by the Spaniards. The doctor, it is claimed, is the first scholar to have mastered these hieroglyphic writings, and what is most remarkable, he finds that the alphabet of this language is almost identical with that of ancient Egypt. If there are no missing links in the chain of evidences which Dr. Le Plongeon brings to light, it is one of the most startling discoveries yet made. It simply proves that the people of this continent had communications with Egypt probably long before the time of Moses.

It is reported that there is on foot a movement by wealthy Catholics to raise an immense sum of money for the purpose of purchasing the City of Rome from Italy, and restore temporal power to the Pope. At this time Italy is well-nigh bankrupt, and it is thought that a great sum of money would be appreciated. But the scheme, we think, is not likely to be carried out. Italy is seemingly on the eve of a terrible convulsion. The people are so burdened with taxes, in order to keep up the immense military display, that life is almost unbearable. Something must happen, and that soon, or the kingdom, Rome and all, will be crushed. The Pope is confined to the great Vatican, and there he must spend his few remaining days and rule his spiritual subjects. Temporal power has been transferred to the kingdoms of this world, and is likely to so remain until the Head of the church comes in the clouds of heaven.

The scientific world is hard pressed for the supposed missing link between man and the animal. Darwin maintained that man was, during long, succeeding ages, evolved from the lower forms of animal life; the link between the higher order of animals and the lower races of mankind has been sought in vain. But it is supposed to have been found upon the charming Island of Java, an island in the Indian Ocean, about 2,000 miles south of China. Java is said to possess the most delightful climate to be found in any land. In natural beauty it rivals the most favored regions of the world. Its soil is rich, and the products equal to that of any country. Its rice fields make it the great storehouse of the East India Islands, while the sugar and coffee plantations are a perpetual source of wealth. It is also as densely populated as some of the most thickly-settled parts of Europe. Its antiquity is great. Ruins of immense temples still exist, showing that long before the dawn of Christianity in Palestine, the people of Java prospered temporally, and worshipped gods made by the hands of man. It is no more than natural that the missing link,—if such a thing could exist at all,—should come to light in this highly-favored region. Well, it was found on this wise: In September, 1891, a tooth was discovered in the left bank of the River Bengaman, and about forty inches below the water level during the dry season, or fifty feet below the level plain through which the river bed was cut. A month later a skull was discovered about three feet from where the tooth had rested. Nearly one year afterwards another bone was found fifty feet from the place where the tooth and skull had been imbedded. Some scientific men are putting the tooth, skull and the other bone together and forming a being just a little higher than the ape, and a little lower than the uncivilized man. This imaginary being they call the long-sought missing link. The tooth probably belonged to some species of the monkey tribe, while the skull is human, and that is about all there is in the discovery. It will require better proof than that to trace our genealogy the to monkey.



## THERE IS A WORK FOR EACH OF US.

[From the Gospel Hymns.]

Our Master has taken His journey  
To a country that's far away,  
And left us the care of the vineyard,  
To work for Him day by day.

CHORUS.

There's a work for me and a work for you  
Something for each of us now to do,  
Yes, a work for me and a work for you,  
Something for each of us now to do.

In this "little while" doth it matter,  
As we work, and we watch, and we wait,  
If we're filling the place He assigns us,  
Be its service small or great.

There's only one thing should concern us,  
To find just the task that is ours;  
And then, having found it, to do it  
With all our God-given powers.

Our Master is coming most surely,  
To reckon with every one;  
Shall we then count our toll or our sorrow  
If His sentence be, "Well done?"

## FROM THE SISTERS.

SOME weeks ago we gave this question to our sisters:

How can the sisters arrange their household duties so as to get the most spiritual enjoyment from Sunday privileges?

We have received a number of responses, which we give below. They will be found both interesting and instructive. But before reading these responses, carefully read the beautiful hymn standing at the head of this column.

CYNTHIA W. PEEBLES

For ages it has been an unwritten law among Christian women to make preparation for lessening Sunday labor, probably a result of the old law, respecting the keeping of the Sabbath. Each sister knows better than another the needs and requirements of her own family. We should use rules, like a new receipt for cake, with care and judgment, knowing that different grades of material require different compounding. A rule for rich sister A, will not do for poor sister B. One for sister C, who is the happy possessor of a Bible Christian husband (one who loves his wife as his own body, Eph. 5), will not do for sister D, whose husband is only a nominal Christian, who will not eat cold pie for dinner, and demands fresh cake for supper, whose every word must be law. Innovations are not always good things. Misapplied zeal may work injury instead of blessing. Spiritual blessings may be realized by a quiet Bible study at home, when the natural body demands a rest, and rebels at the exertion necessary to attend public worship.

Meriden, Kans.

FANNY MORROW.

Very glad are we for this practical question. [I wish I could have enjoyed a glimpse at the faces of the several hundred sisters when they read the query.] No fixed rules will apply to all cases. Household duties vary according to the size of family, etc. But one thing, dear sisters, we all agree upon, Sunday is the most important, — the very best day of all the seven. Give some thought and preparation for its duties on every other day. Don't ruffle and trim the children's clothes, but read the Sunday school or some other Bible lesson with them. The Bible has a peculiar charm for children. Better send a child to bed hungry for bread than hungry for good

words. Spend less time upon those things that perish with the using. Let there be a little less extra baking and cooking — especially on Sunday — that we sin not by starving ourselves mentally or spiritually. Never crowd too much work into Saturday. If the ironing and mending is left for Saturday, along with other necessary labor, there is some one dull and sleepy on Sunday and the glorious privileges of the day are not enjoyed. Make all possible preparation on Saturday evening to go early to meeting. Coming in late with a nervous, careworn manner, honors not our profession.

Ottawa, Kans.

OLARA D SNAVELY.

(1) Prepare as far as possible all food necessary for the Sabbath on Saturday. (2) Rise in good time on the Sabbath. Set the table for dinner before going to meeting (if convenient so to do). No matter how many brethren return home with you, give them what you have. Avoid so much cooking on the Sabbath, which sometimes leads to a vain display. Every good housewife will have plenty of bread and butter and that should suffice. (3) After the meal is over try to bring the family all together and have some religious singing and reading. Then, when the evening shades gather, and the friends depart, the mother of that household will not be like sister Martha of Bible times, "cumbered about much serving" but Jesus will say, "She has chosen that good part which shall not be taken away from her."

Middletown, Pa.

MALINDA WILLIAMS

As Sunday, July 7, was going to be a very busy day, there being Sunday school, preaching, baptizing, in the afternoon, at three o'clock, song service, and in the evening preaching, we desired very much to attend all, so on Saturday we did our baking, cooked chickens and prepared other things as best we could. Sunday morning we made some lemonade, set our table, darkened our room, and were ready for church. We entertained fifteen persons for dinner and the same number for supper. By a little help of the young folks we were ready in time for evening services. Some of the sisters and myself have talked this matter over since, and we think we will prepare our Sunday dinner on Saturday, and have a cold dinner. Sisters, try it; it works well.

Barron, Wis.

L. M. HARSHBARGER.

After the weekly routine of labor, we commence on Friday to prepare for Sunday. We have to divide our work from the fact that our health will not permit us doing more than just so much each day. Having prepared all of our provisions Friday and Saturday, and made other necessary arrangements, we are then ready for the Lord's Day. When breakfast is over, on Sunday morning, the table is prepared and covered over, and is ready for the remaining part of the day. No fire is built for cooking purposes until Monday morning. We always rise as early on Sunday morning as any time during the week, so as to get as much benefit from the Lord's Day as we can. We live in the country; have Sunday school at nine; church at eleven and prayer meeting at seven, and can attend all those services without hurry, as is so often the case when cooking must be done on the Sabbath. It truly seems a sacred day and a day of rest.

Ladoga, Ind.

MARY WEIMER.

I get most benefit from the Lord's Day by cooking and baking enough on Saturday so that I have to cook but very little on Sunday. Then, I have the children's clothes all ready so that they can soon prepare for Sunday school and preaching. I do not permit them to go to the river to fish or to swim, or to go visiting with evil-disposed com-

panions, who might get into trouble. I always rise early on Sunday morning, in order to have plenty of time to go to some secluded spot where I can have a private conversation with our Savior and Heavenly Father. When I keep those rules I am sure to have spiritual enjoyment on the Lord's Day.

Wynnan, Ark.

HULDAH NEHEB.

First, have the washing and ironing done the first part of the week. Then the mending, the sweeping and cleaning should be done by Friday. On Saturday bake and cook everything, even to boiling the meat, so as to leave nothing unnecessary for Sunday. Then give the children their bath and put on their clean underclothes on Saturday night, so it will not be to do on Sunday morning. After breakfast set the table, grind the coffee and have everything ready for dinner before starting to church. All week ask God's blessing on everything you do, and do all in His name. Then you can enjoy Sunday privileges to the extent that our Father in heaven intended his children to enjoy.

Richmond, Ind.

LEAH K MOHLER.

For me it is but to keep my tongue bridled, pray without ceasing, visiting the poor, sick and those that feel themselves so far back in the church. Then I want to do my work so I am through and in church in time to have my thoughts on the sermons I hear, not on my work at home.

Ephrata, Pa.

SADIE K IMLER.

We, whom this query is intended to start to thinking, can get more spiritual enjoyment from Sunday privileges through the adopting of a little more system in our household work during the week, which means not only our doing the work but that we have a place for everything and that all connected with the home have everything in its place by Saturday evening. In that way, upon arising on Sunday morning (which, by the way, ought to be as early as on any week-day morning) all the members of the home may know where to get their wearing apparel without mother having to get it. Without system, much time is spent hunting the article wanted. Then the time, thus unnecessarily spent, can be used in looking after those who cannot help themselves, and getting the morning meal upon the table. This, as well as the other meals for the day, have largely and wisely been prepared before the coming of this rest day, creating an impression in the members of the home, as well as establishing a fact, with those who mingle with us, whether ministers or others, that this is a rest and not a feast day. They will see that the design is not to be unduly economical, but that we, as sisters, have a chance to get more spiritual enjoyment from Sunday privileges, attending church and Sunday school, whenever possible to do so, instead of visiting; hearing and taking part in the discussing of religious subjects, instead of over much serving.

Lancaster, Pa.

ELLA WEAVER.

(1) We must have inscribed upon our hearts the fourth commandment. (2) We should have that inspiring zeal, that will cause us to go forward with willing hands and cheerful heart, to perform the duties of wife and mother. (3) All necessary arrangements in regard to the clothing for the family should be made before Sunday morning. (4) As the Sabbath is not a feast day, but should be fast day, the provision necessary should be prepared the day previous, that the great burden that so many bear, can be made light. (5) We should teach our children how to spend the holy day that they may be happy, and enjoy early consecration. (6) Early on Sunday morning our heart should break forth, "Welcome



*sweet day of rest,"* and the hungering and thirsting after righteousness should cause the step to be quick, that all duties may be performed at an early hour. Then the joy that fills our hearts,—when we anticipate the services of the day,—will buoy us onward on our journey to the house of God, and thus we may have much spiritual enjoyment on this most holy day.

North Georgetown, Ohio.

LIDIA BOSSLER.

Sisters can so arrange their work through the week as not to have so much to do on Sunday morning, and then get up as early as on week days, or a little earlier on Sunday, and get to Sunday school and church in time. They should not get there when meeting is half out, thus disturbing those who are there in time. If they do take some of the brethren or sisters home with them, they should not cook and work as though they were having a great wedding feast. In that way we can talk about the goodness of God with our brethren and sisters and about giving more to the missionary cause.

Louisville, Ohio.

LIZZIE M. NELLY.

It was an impossibility for me to enjoy the Lord's Day until I adopted some plan to avoid the many little perplexities, incident to Sunday mornings, and the following plan has been successful with me: Saturday afternoon the children take their bath, and put on a change of clothing. All articles of dress are got in readiness and everything is put in order. Preparation for Sunday dinner is made, as far as possible. Sunday school lessons are fully prepared. On Sunday morning we arise at the usual hour, and ask God to give us grace and patience while getting ready. The children are called and dressed. After breakfast they are sent to the sitting-room to keep themselves clean till all are ready, which is about one-half hour before it is time to start. Some songs are sung, a lesson is read and then we can get to church in a frame of mind to receive spiritual enjoyment. By having arrangements made previously for Sunday dinner, very little time will be required to get a good, palatable meal, and still leave ample time for spiritual improvements. The unfortunate mother, whose surroundings will not permit her to enjoy church privileges, may induce an indifferent husband or a wayward son to do better, and also find spiritual enjoyment for herself, by being ready for Sunday.

Brookville, Ohio.

SUSAN L. SNYDER.

The best way is to do all our household duties on Saturday,—all our baking, churning and scrubbing. All the house should be swept and everything prepared for Sunday's repast, so that we will not have anything to do on the Lord's Day, but what must be done. On Sunday morning we rise just as early as we do on week day mornings, so as to begin our spiritual duties early, in coming before the Lord on our bended knees, and thanking him for his love and mercy in sparing our lives till the morning's light. The smaller duties soon being disposed of, we can get ready for Sunday school and preaching in good time. Then we have some time yet to study our lessons, or read a chapter or two and get our minds and hearts full of the goodness of God, and the spirit of Christ, for if we have not the spirit of Christ, we are none of his neither can we get the spiritual enjoyment from Sunday privileges unless we are in Christ, who is the head of the church.

Ashland, Ohio.

IDA MAY HELM.

By Saturday evening all secular labors for the week should be ended or laid aside and preparation made for rest on the Lord's Day. Feasts should not be indulged in. The meal should be

partly prepared. Meats of almost any kind can be boiled and are very good eaten cold, or can be easily warmed. Pastry or sauces should be prepared ready to place on the table. All clothing intended to be worn on Sunday should be placed at the proper places, so there will be no confusion while preparing for church. Sunday morning, after worship and breakfast are over, only necessary work should be done. Then all should attire themselves plainly, but neat and clean, for divine service. If it is not time to start to meeting, the Sunday school lesson may be talked about or the family can engage in singing, but all should be at the place of worship before the service begins. After the family have returned from church, dinner can soon be made ready with little labor, because all things have been prepared. Then the afternoon can be spent in resting and private devotion.

Nova, Ohio.

MARY V. HARSHBARGER.

Don't allow the work of one week to crowd up for Saturday. This is surely a great mistake. Begin on Monday morning with washing, Tuesday iron, and do not lay away a single garment with a hole or a missing button. I find it a good plan to lay all pieces together, when ironing, that need mending in any way. Then I make that a work by itself. I have a place for everything and everything in its place. After mending I put everything away nicely, so that I know just where to find it. I clean up the rooms in use every morning. I bake bread and sweep most of the house on Friday, so that Saturday only the general cleaning is necessary. All housekeepers should prepare something for the Sunday meal on Saturday. It certainly is wrong for us to bake, and dress chickens, etc., on Sunday. Indeed, we don't need so much to eat on Sunday. Saturday evening wash the children before putting them to bed and see that everything is in readiness for Sunday morning, and then, by just a little work, all will soon be ready for Sunday school. Don't entertain too much company on Sunday.

Hutchinson, Kans.

ALICE B. SNYDER.

Do your Saturday's work on Friday and Sunday's work on Saturday, and you will realize you have the Lord's Day to spend in spiritual enjoyment. The work that is usually done on Sunday is making preparation for dinner. This you can do on Saturday; also sweep dining and sitting room on Saturday afternoon, and they will need very little if any work in the morning. Bathe self and children, get all clothes in order on Saturday evening. Arise as early on Sunday morning (if not earlier) than any week day morning and you will be surprised to find how much time you have to spend in spiritual devotion. One hour spent in Bible reading and prayer will prepare your mind and heart for Sunday school and church service. In this way we will prepare ourselves to receive the seed that is sown by God's servants and it will be for our good, and honor and glory to our Redeemer.

Robins, Iowa.

SALLY SNAYELY.

I have been, for some years, trying to make as little work for Sunday as I possibly could. We get everything ready on Saturday that is wanted for Sunday meals. We never have but two warm meals on Sunday, and in warm weather very often only one warm meal, having a cold lunch for dinner. Then, if any members of the family want anything in the evening, they take bread and milk, or bread and butter. Company is treated in the same way (as far as our meals are concerned). In this way we have some spare time to read and meditate on the things that pertain to the welfare of the soul. No doubt all, or most of

us, attend preaching, Sunday school and Bible reading or prayer meeting, which is far better to the soul, than if we spend so much time to satisfy the body.

Kearney, Nebr.

EDNA M'CURDY.

I am but a young woman and have not belonged to the church very long, but I would like to work for the church I love so well. I do all I can to help mother, or one of my sisters, to get all the work done on Saturday, so we will have plenty of time to go to Sunday school and church. I want to be a worker in the vineyard of the Lord.

"The place most delightful this earth can afford  
Is the place of devotion the house of the Lord."

St Paul, Ark.

N. J. BROWN.

The nearest place that we have to attend the Brethren's meetings is seventeen miles. We belong to the Wichita congregation which is about twenty miles from us and sometimes we go on Saturday and stay till Monday. Then we can get to three services. Occasionally we go on Sunday morning and stay till Monday; therefore I try to keep ahead of my household duties. Having no other help I bake enough to last the rest of the family while we are absent. I prepare my Sunday school lessons as best I can through the week, even though we cannot attend regularly. On Sunday I try to get as much good out of the sermons as I can. I endeavor to be systematic about my work. When people work so hard through the week that they are all most tired out on Sunday they cannot enjoy Sunday privileges as they should.

Garden Plain, Kans.

SARAH MIDDAGH.

I will tell the sisters how I arrange my household duties so that I can enjoy Sunday privileges. In the first place I dress my beds clean on Saturday, do my sweeping and dusting, so that I have nothing to sweep on Sunday morning but the kitchen and porches. I have our clothes ready to put on Sunday morning. We all take a bath Saturday evening. Then I prepare for Sunday dinner, such as grinding coffee, cutting meat, getting the potatoes ready to pare, scour my knives and forks, have everything clean, put my "spreads" in clean dishes, and make everything handy for Sunday. On Sunday morning we get up just as early as we do in the week, at 4:30 A. M. We never miss going to the sanctuary every Sunday morning. We have preaching and Sunday school every Sunday. We have nearly two miles to walk to church.

Berlin, Ohio.

M. M. GIBSON.

The day belongs to the Lord, and as we belong to the Lord, all we have and all we are, are his, consecrated to Him. We should remember the day to keep it holy,—not in serving tables that do not satisfy our cravings for a better world than this. By subduing our will to his divine will, we will arrange all things temporal the day before, so as to get all the good there is to be had on the Lord's Day. Friend nor foe, neighbor nor kinsfolk, height nor depth, length nor breadth, powers nor principalities, should separate us from the good we may derive from doing good in his name on that blessed day. Consecrated bodies, heads, hearts, and minds will make a fit temple for the Holy Child Jesus to come and dwell therein. When we have ceased to do evil, and learned to do well, then we may be able to impart it to others. This will make the day spiritual and enjoyable for us. We are to pass this way but once, and should be ever ready to take in and do all for Christ. We should lay aside all cares, that we may be well equipped on the Lord's Day to give and take freely of his blessedness.



Go where the children are, meet where they meet in the Lord's house, teach and help them on in the better life, and in every way to be good. The future welfare of the church is depending on them for support. Perhaps mightier works will be done by some of them in future days, than were ever done before. Mothers and sisters, may we arise to our duty for the sake of raising the fallen to a higher standard, that our household duties may not outweigh our spiritual enjoyment, from Sunday privileges.

*Virden, Ill.*

LIZZIE HILARY.

In the first place we should not wait till Saturday to prepare for Sunday, but begin Monday morning. Let us have a place for everything and everything in its place! Then work will go easy. Wash and iron the first of the week. When ironing lay together all garments that need mending. Do your mending as soon as possible and put all garments in their places so that you would be able to find them if you were in the dark. Never wait till Saturday night to make a cap, for then you want your rest. Take a day for that work and make several. Do your baking on Friday and as much of your Saturday's work as you can, so you will not be rushed so much on Saturday. Prepare something on Saturday for Sunday's dinner, so that you will not have to do anything on Sunday but set your table and, if needed, make a cup of tea. If you have children, see that they are washed on Saturday night, so you will not have that to do Sunday morning. If you have been in the habit of changing your beds Sunday morning, try Saturday; I find this a better way. If you can avoid it, do not sit up late. Then you can rise early and work will go off much easier. Especially on Sunday morning, rise early, as that is the Lord's Day and you should not rob him of any of his time. In this way, I think, you will be able to enjoy the day of rest, and God's blessing will rest upon you.

*Worthington, Minn.*

HESTER A. BURGER

I arrange and do all my Sunday work I can on Saturday. Then I prepare for Sunday dinner as far as I can. I arise as early on this day as any, if not earlier. I do my work as quietly as possible. I thank God for the holy Lord's Day and ask his care on our dear missionaries in foreign fields. Dear sisters, let us all pray for our missionaries on Sunday!

*Baltic, Ohio*

EMMA K. SELTZER.

I would suggest, so as to be in better condition to take part in spiritual work, that we should have the spiritual fire burning brightly on the hearthstone of our hearts. We should ask God in prayer to help us do our duty, and aid us in arranging our family affairs, so as, to the greatest extent possible, under our circumstances, enjoy all Christian privileges on the Lord's Day. We can make the day more sacred by omitting social visits and other worldly pleasures, which tend to lead our thoughts astray and away from the pathway of right. We should arise a little earlier than is usually the custom on that day, and deny ourselves cooked, hot dinners if they prevent us from attending services. Let us prepare meats, pie, cake, fruits, etc., the day before, and with a cup of coffee or tea we should be well satisfied, I think.

*Ephrata, Pa.*

LEAH HOOVER.

There is much time wasted in preparing and cooking for company on Sunday. We think it would be better for us, in every way, to fast more and feast less at all times, especially on Sunday, and as we can not successfully engage in any-

thing without system, therefore it would be well for us to set apart an hour or two each day in the week, to study God's Word. It seems to us we can hear some sister say, "I have not time to do this." My sister, let us stop and think a little! Can we truthfully say, We have no time, before time closes with us here? Dear sister, let us not allow this sinful world, with its sorrows and cares, to cheat us, and steal away the precious time allotted to us for the purpose of honoring God and working for the salvation of souls. Can we not shorten these household duties (as we call them) in some way or other? We ought to be very careful that we do not waste time on some garment or something that the Lord would not approve of, nor recognize as a household duty.

*Oran, Ohio.*

LUCINDA BOLLINGER.

We deem it a heaven-bought privilege, that one day out of seven is set apart for us to give special attention to our spiritual wants. In our home we try, as much as possible, to prepare on Saturday for the wants of Sunday. We bake light-bread so we need do no baking on Sunday, and if we desire vegetables we prepare them as much so as we can. We also do all the sweeping and cleaning in general, scrubbing and similar work, and then but very little will be necessary on Sunday morning. Then, if we have not quite completed the study of our Sunday school lesson, we have an opportunity to do so, and to read God's Word and meditate upon it. Though we at this place have not the blessed opportunity of attending our own church (there being but three members of our church here) yet we can and do attend Sunday school and preaching here in town, and to some extent enjoy it and always gather some good. I feel that much more attention should be given to this subject.

*Chanute, Kans.*

ELLA RAFFENSPERGER.

"Experience is the best teacher." Seven years' experience in the line of housework was seven years of system, management and forethought, in order to get the most spiritual enjoyment from Sunday privileges. "Where there is a will there is a way." This will to arrange household duties should begin on Monday morning, washing day; Tuesday, ironing day; Wednesday, mending and visiting; Thursday, sewing and visiting; Friday, sweeping day; Saturday, bake, boil a piece of ham or beef and stew fruit; Sunday, go to preaching, Sunday school and visit the sick. Sisters who stay home from preaching and Sunday school, just to get up a fine, cooked dinner for the preacher or some other special friend, are not doing right, and are setting a bad example to the young sisters. Sickness and death should be the only hindrances to keep us from enjoying Sunday privileges.

*Baltimore, Md.*

S. E. YEGANG.

We must do away with weekday work, as much as possible, on Sunday. We should do our cooking on Saturday, and eat a cold dinner on Sunday,—as much so as possible. In that way we need not spend more than half an hour on Sunday to prepare our second meal, which should be our last meal for that day. A breakfast, consisting of bread, butter, potatoes, eggs, or meat, with fruit, a warm drink for those who need it, or a more simple breakfast still, would be enjoyed by those who do not live to eat. This, with lunch at noon, would be sufficient to satisfy those who love to help the sisters enjoy Sunday rest. Readers, do your visiting on week days, as much as possible, so that the sisters may have a chance to do some reading and thinking, after coming home from church. If it is inconvenient for you to return to your homes, then join your friends, with

whom you abide, in their spiritual enjoyments. Do this instead of gossiping about this and that one, and you will surely be spiritually benefited, and have an abundance of spiritual enjoyment from your Sunday privileges.

*Gardena, Cal.*

FANNY E. LIGHT.

Let there not be so many unnecessary things in our houses to cause work, and let there be less cooking on Sunday. God worked six days; the seventh he rested. When the Israelites were in the wilderness and ate manna, they were to gather it every morning. It would spoil if they would gather more, but the sixth day they were to gather enough for that day and also for the Sabbath. Then it kept well. So our sisters can prepare on Saturday for Sunday. When they come home from church they can have a cold dinner, with warm tea or coffee. That is sufficient. Some sisters stay at home to do cooking, in order to have an extra dinner. That is wrong. Some even do a great deal of cooking for supper, but I think that on Sunday two meals are enough. This habit of doing so much cooking on Sunday is not commendable, and if we would once dispense with it, we would see how inconsistent it really is. Doing away with unnecessary work will give us more time for spiritual thoughts and Sunday privileges.

*Pasadena, Cal.*

MARY KUNS.

There should not be so much cooking on Sunday. Let the sisters arrange things on Saturday for Sunday, so they need not do much cooking on Sunday. I have tried that way and find it to work well. We can dispense with a great deal of hard work that way and enjoy ourselves and our company much better. I have heard sisters say on Sunday: "I cannot go to meeting to-day; I must stay at home and cook for my visitors." My dear sisters, let us not do that! I would rather set a cold dinner on Sunday, than stay away from meeting in order to cook a warm dinner. I don't think Sunday is the best day for visiting at any rate. The good Lord gave us six days to work. Let us not rob him of the seventh day!

*Lordsburg, Cal.*

M. E. DEALS.

We should do all our work during the week days, so as to be free from such work on the Sabbath. Do not leave the most work until the last moment but do as much as possible at first. All our work should be done on Saturday, so that we may rest on the Sabbath. By baking enough on Saturday for Sunday's use, and getting the little ones fixed for Sunday school, etc., on the day previous, we will not have much to do on Sunday.

*Johnson City, Tenn.*

ELIZA ENGLAR.

"Where there is a will there is a way." We should not wait until Sunday morning dawns, to make our preparations for spending the day profitably. Having previously put the house in order, and looked after the children's clothing, and arranged something nice for a cold dinner on Sunday, we can see no reason why we should not spend the day quietly and restfully, as it was intended by our Creator. Regularity will do a great deal for us. If we are willing to rise as early on Sunday as on week days, we can surely get to Sunday school and church in good season. We must realize the great privilege and really feel that all the time we can spend in the service of the Master is not half enough. Women can generally accomplish their ends when in earnest, even in secular affairs. How much more important is the spiritual!

*New Windsor, Md.*



## O. TEMPLE SAUBLE.

Sisters should leave only a portion of their house-work to do on Saturday, finishing it all by noon, and spend the remaining part of the day in prayerful meditation on God's Word, as well as resting their tired bodies. Thereby they can prepare themselves both spiritually and physically to spend Sunday entirely in the service of the Lord. By so doing they will receive the approbation of our Father in heaven.

King William C. H., Va.

## LIZZIE CALVERT.

We must begin to get ready for the next Sunday as soon as Sunday is past, by doing our washing and ironing, etc., the first of the week, remembering that "we must not forsake the assembling of ourselves together as the manner of some is." I can always enjoy myself better if I can be at every appointed service in good time and to do this, we must necessarily rise a little earlier on Sunday morning than any other. All should go up to the house of the Lord,—many or few. The young minds should be trained in the nurture and admonition of the Lord. It is necessary to give to our children those spiritual privileges which we so much enjoy. We must not forget to watch and pray through the week, too, for many reasons, which I cannot give at this time, as we are limited in the number of our words. I pity the poor souls who so mismanage their household duties that on Sunday they cannot listen to a good sermon without becoming drowsy.

May Hill, Ohio.

## SARAH A. MILLER.

I can only give my experience in the work. We live seven and one-half miles from the meeting-house. I make all arrangements on Saturday evening that I possibly can. On Sunday morning I get up at five o'clock and do my household duties as much as I can before breakfast. I have the meal ready at half-past six, and before eight I start for Sunday school,—always on time to teach my class. I think we can arrange our affairs so as to get the full benefit of our Sunday privileges. Our enjoyments depend largely on how we leave home and its surroundings. If we leave with our duties resting upon our minds, we will not enjoy ourselves. If we dismiss all for Christ's sake and go into the work with a good will, and take an active part in the services, we cannot help but enjoy ourselves to the full extent.

Lewistown, Ohio.

## DELLA MYERS

Time is to prepare for eternity. Sisters, we have six days out of every seven to labor to sustain our physical bodies and do our part in using the means given us, so as not to be called to account for a "buried talent." In the majority of cases it is not the exertion for what we really need for food and clothing that is robbing us of our spiritual enjoyment, but the work and worry for something we would be better off without. We take of the time God meant to feed the soul and mind, and use it to the detriment of the body. Seemingly a woman's work is never done. Each day has its duties. Evening comes and the mind is so filled with the cares of the day and the body,—so exhausted,—that she sees little pleasure in life. Alas, too many of us fail to take our daily spiritual food, hence, on Sunday, are not in the proper condition to enjoy it. Every sister should stop occasionally and ask the question, "What am I doing this for?" If of no true profit, do away with all that which comfort and cleanliness would say is unnecessary. I believe then we would all find time each day to devote to our spiritual interests, and when Sunday comes it would not be so difficult to dismiss the temporal affairs of the week and consecrate the day more fully to the

Lord. I am aware that we are differently circumstanced and have various hindrances in the way, but we all have the same Bible, and we should, as individuals, study it and also ourselves and our work, and see wherein we can help each other in living a more consecrated life.

New Carlisle, Ohio

## GERTRUDE A. FLORY.

The beauty and comfort of "a place for everything" is well proven, but a set order is impracticable for sisters whose duties reach so far outside the regular housework. Arrange household duties as you can up to Friday, but do take time each morning for Scripture reading, meditation and prayer. It will strengthen you and lighten your tasks amazingly. Friday sweep and bake, but don't expend strength upon pastries unless your husband can only be kept in a good humor on pie. In that case it might pay even if pastries are expensive and unwholesome. On Saturday do the weekly cleaning and prepare something for Sunday's fare, which can be eaten cold, so there will be little or no cooking except for breakfast. Let the children be washed Saturday evening and the clothing, wanted on Sunday, laid out, ready to be put on in the morning. Long aprons with sleeves can be worn to protect the dress until the work is done. This saves the labor of two dressings. Give all care into the Father's keeping. Spend the day in Sunday school and church services and communion with God and the day will be full of blessedness, joy and rest.

La Porte, Ind.

## SISTER JOHN E. MOHLER.

Sunday is a day given to us for rest, spiritual strengthening, and God's special service. Household duties should cause no care on that day. All that can be done, should be arranged on Saturday. Much baking is not necessary, for it takes very little to satisfy the wants of the body. When Sunday morning dawns, let the peace of the day rest upon you. Think not of how much company you are going to have or where you are going to visit. Over-much visiting nullifies most of the good advantages to be gained from the day. Much company, among many of us, means much preparation, and much preparation means a tired-out body and mind. Hospitality and sociability are good virtues,—not the formal kind where you are caused to feel that much effort has been made to entertain you, and the same is expected in return, but the whole-souled sort, where your company is valued for itself, and not for your appreciation of the things set before you.

Warrensburg, Mo.

## SALLIE E. NEHER.

Leave nothing to be done on Sunday that can be done the day before,—such as sweeping and dusting spare rooms, changing sheets and pillow cases in beds, blacking shoes and mending clothes. Prepare the Sunday dinner (which should be common) as much as possible on Saturday, so that it can be easily and quickly served on Sunday. Bathe the children and change their underwear on Saturday. Have a place for each child's clothing, and all clothing in its place before Sunday, convenient for them to get them themselves. Teach the children early to dress themselves and button their own shoes, and assist each other when necessary. Rise as early on Sunday morning as during the week.

Painter Creek, Ohio.

## MARY A. EVANS.

In Canada, my native country, there is a stricter observance of the first day of the week, than in the United States, especially among the Scotch. No kind of work is left for Sunday that can possi-

bly be done on Saturday. They go regularly to church, after which no one is invited home to dinner and so they don't have to cook an elaborate dinner. I think in this respect our good sisters might learn a lesson. There is too much visiting, and too much time wasted in preparing a great variety of dishes, especially to be eaten on Sunday, consequently there is a temptation to eat more than is necessary. If we would eat plainer, simpler food, we would be in a better condition to partake of spiritual things, and to feast our souls on the rich and bountiful supplies provided by our Heavenly Father. When Jesus entertained the multitude, he gave them only bread and fish, while he fed them most lavishly on the bread of Eternal Life. He has warned his followers against the sin of eating too much. He says in Luke 21:34, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares."

Listowel, Ontario.

## H. E. BOSSERMAN.

It is not very difficult, we think, to arrange the duties so as to secure the enjoyment in question. Many dear sisters are so tired when Sunday comes that they cannot enjoy it spiritually. Much of the trouble comes from trying to fulfill desires instead of duties. Dispense with all unnecessary sewing, ironing, etc. Plain, neat clothes are easily made and done up. Read 1 Cor. 10:31. Try to so plan your affairs that most work can be done before Saturday, leaving that day for lighter work. Then the body will not be so worn out. You will be able to rise early on Sunday morning, and, while no sound of secular occupation disturbs the calm and quiet surroundings, enjoy nature's beautiful works, looking up to nature's God. Let there be no more cooking on Sunday than absolutely necessary. Prepare on Saturday some plain, simple food, to satisfy, not abnormal appetites, but nature's demands. If some have come such a distance to the place of meeting that they and their faithful horses need rest and refreshment, share with them, in a quiet and easy way, those provisions with which God has blessed you. On such occasions let the conversation be of a religious character.

McPherson, Kans.

## ELLA B. HARBAUGH.

This is a subject which should concern all the sisters, and brethren too, as their help is invaluable, especially in families of little children. Here are the mothers that need help and encouragement. Try to begin on Monday to get the clothing ready for Sunday. Prepare, as far as possible, Sunday's dinner on Saturday. Have a dinner for company, such as you would have for yourselves. Wash the children on Saturday. On Sunday morning do what is necessary. Teach the older children to dress themselves and help each other. If they are not all dressed when father is ready for meeting let him help, instead of sitting down and hurrying mother, and getting her annoyed. When in meeting get the most good out of the sermon that you can. When home again, if there is no one else to help mother, let father help get the dinner and do the work. Then they can enjoy the afternoon together, reading and studying the Bible. If there is company, talk about such things as will do us all good spiritually. Much good can be done by Sunday visiting, but much wrong is often done. Do away with fine dinners and there will be less worldly visiting on the Lord's Day. May the Lord help us all to gain more strength from his day!

Hudson, Iowa

(Concluded on page 524)



## Missionary and Tract Work Department.

"Upon the first day of the week, every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

THE GEN'L MISS. AND TRACT COM.,

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## CHRISTIAN DESIRES

BY C. D. HYLTON.

GIVE me, O Lord, while in this life

A heart sincerely true;

Give me the blessings of thy grace

That I thy will may do.

Control my thoughts and guide my steps,

Watch o'er my sleeping hours,

When I awake be near my side

And keep me by thy powers.

My life is passing swiftly by,

My days will soon be run,

Oh may the world be bettered some

By work that I have done.

And may my last expiring breath

In heart-felt prayer be given,

And may my soul be saved in death

To live with thee in heaven.

## VACATION TALKS OF '95—No 3

BY J. G. ROYER.

### The Morality of Custom.

WE know that every person has a way of life. It would perhaps be as difficult to describe this "way of life" of a person, as it would be to describe his personal appearance, yet the two make up the general idea or notion we have of an individual. Some persons do everything they undertake with all their might. It is their way of life to do everything heartily. Others do everything they undertake in a heartless manner. Then there are those who are always engaged in that which is useful, while others again spend their time in idleness. Their way of life leads them to be idlers.

A little attention on our part readily enables us to get an idea of the way of life of every person with whom we are intimately acquainted. It is by noticing the way of life of a person that we learn to trust one, while we do not trust another; that we find one agreeable and another disagreeable; that we expect so much more of one than of another. The differences found in different persons are due to their different ways of life.

This way or manner of life of a person is largely influenced by the custom of the society in which he lives. It is through the influence of custom that the present generation holds up to the world the way of life of those who lived in the generation that is past; and it is by means of this influence that the present generation is unconsciously but surely stamping its character upon the coming generations.

In the earlier days the influence of custom was the standard or law of morality. What was customary was considered right, and by many believed to be of divine authority. In this way a large part of life was shaped by custom, and in things which were not so determined a man was allowed to do as he pleased. In this way things

which were really wrong were justified by custom. Custom permitted the Roman father to bring up his child or destroy it as he pleased, and it justified the American slave trader to sell human beings upon the block. The law of right would have allowed neither.

From these we learn that custom affords a very imperfect kind of morality. Imperfect as it is, it has, however, been of great service to the world. The customs of civilized people have gradually improved, and so tend to make the world better and introduce still better customs. It is true we still have many who recognize no moral standard except that of the custom of the community in which they live. The only difference between such persons and those who lived in more barbarous times, is that the customs of to day are, as a rule, much better than those of the barbarians. The social customs of our day represent the results or sum total of the best lives of those who lived before us, and hence much better than the customs of earlier times.

When we look about us we find the customs different, not only in different communities, and in different families and societies in the same community, but they are also individually changing like the mode of travel,—horseback, buggy, then bicycle. This constant change in customs, makes the average level of custom, like that of the water in a lake, variable. It is the morality of this average level of social custom that controls or shapes the lives of a majority of the people of a society or community. Some rise above, and others fall below the average level.

The frequently repeated saying that "when we are in Rome we must do as the Romans do," expresses the lowest form of the morality of custom. In the use of the proverb we are understood to say that a man need never try to be better than those about him. Now, had all our ancestors always acted according to this rule, the world would never have improved; for it improves in each generation only to the extent of the influence exerted by those who lived above the average level in the preceding generation. In other words, it is by living above the average morality that the general level is raised and the world made better. Therefore the man who is always willing to do what those about him do, whether it be good or bad, never helps to raise the standard of his community, and hence does not aid in making the world better. And yet we find many in every community and church who act upon this principle.

Although the morality of custom is a very imperfect morality, it is much better than nothing at all. While it does not make the world better, it keeps it from getting worse. It keeps many from sinking into lives much worse than they now live. While he who does not try to live higher than the average, has a very low standard, yet, if everybody would live by this rule, we should at once get rid of all drunkenness, dishonesty, vulgarity and other vices of our age, all of which belong to those who live below the average level of the morality of custom.

Again, the fact that the morality of custom is variable, makes it very uncertain. It makes it a morality which does not really belong to the person practicing it. The man who is good when among the good, and bad when among the bad, honest when among those who are honest, more or less pure and chaste according to the habits of those about him, has no real virtue of his own. He is living without a moral aim. He has not taken hold of the helm of his own life, and lives a life unworthy a being with a soul. All this shows the necessity of principles which are not dependent on mere surroundings,—principles which may belong to the man himself.

## EACH OUR OWN.

BY GERTRUDE A. FLOREY.

"If I could sing like that sister, I should move right on heavenward," said Bro. A of sister B, whose pathway was a thorny way.

"He is blest of God," said sister B of Bro. A when she beheld him "casting into the treasury" with lavish hand from his frugal means.

"Oh if I had the song on my lips and in my heart that you have, I would never give way to weeping," said the bereaved and afflicted clergyman to the musician and poet who sang from the depths of a hidden sorrow.

That day the poet listened to the clergyman's eloquence, which entranced and touched with holy fire the waiting throng. "What joy must it be," exclaimed the enraptured poet, "to speak thus to men's souls and lift them out of darkness into light and life!"

"You know nothing of the travail, toil and trials incident to motherhood," said the care-worn mother to the childless woman whose life was a daily struggle with torturing disease.

"No," said the patient sufferer, "yet earth would be Paradise to me with a little head nestling in my bosom through the silent night watches, for the love of a little child outweighs the lavish wealth and ease of the world. Of such is the kingdom of heaven!"

"O what a sweet face, so sweet!" exclaimed a traveller glancing across the car at one, into the meshes of whose life a sorrow was so intricately woven that no human power could unravel it. Out of the heart's deep anguish had grown patience and confiding faith in Omnipotent love, which glorified the life and reflected its beauty in the countenances. Men beheld that glorified face and acknowledged: "Angels dwell with us." Sorrow was that soul's best heritage.

Song dwells on the lips of another. He sings through the world's dark mazes and the touching melody rises throneward, bearing men's souls on its wings.

The ambassador of Christ speaks with a tongue touched by a coal from the eternal altar, and sinners hasten to the refuge.

Incurable disease and deformity lays the sufferer at the Divine Physician's feet, and ever more he clings to Him for support. Earth-love is far removed from the too ardent lover, and he yearns only for the fulness of divine love.

Thus to each soul is given its special gifts, its special cross, which can be made a stepping-stone to glory and immortal joy. It is God's portion to all who thus accept it. We may dream and yearn and aspire and be better for the aspiration, but our divinely-appointed place is where God puts us,—our better portion his appointment!

La Porte, Ind.

## SILENT MEDITATION.

BY CHAS. M. YEABOOT.

IN thinking over our missionary work I came to the conclusion that much of the work done under existing plans and systems in many places is almost, if not entirely lost. I was made to think that many of our Districts could improve much upon their present manner of doing church work in the mission fields.

The Southwestern District of Kansas and Southern Colorado fell upon a plan some years ago that I think will prove successful in all Districts. They appointed or elected a brother as District evangelist who gives his entire time to the mission work. He is unnumbered by the cares of this life. He knows what his work is



and can prepare himself for it. While he works under the direction of the District Mission Board he is responsible for the mission points of the District.

In the majority of the Districts, in the West at least, the District Meeting elects two or more District evangelists whom the District Mission Board may send to fill calls made upon them for preaching. Some of these evangelists thus elected are alone in the ministry in their home churches, and have the oversight of one or more churches. They cannot leave their home churches to fill these mission calls, without their home churches suffering more or less. Again an isolated call comes for preaching and one of these evangelists is sent to fill the call. He goes and spends two or more weeks, works up a good interest and baptizes two or three and then goes back to his home work and the interest at the above point dies out for the want of cultivation and watering, and the members that were baptized starve for the want of the sincere milk of the Word; hence the church at home suffers loss, and the work done at the mission point is lost, in a measure at least, and the funds have not accomplished the good they would under a proper system.

I thought this would be a successful plan: Let each District Meeting elect a consecrated brother, sound in the doctrine and order of the Brotherhood, relieve him of the cares of this life and place the mission work of the District in his care, and let him feel that he is responsible for it. Let him take up six or eight points and then be at each of these points at least once every two weeks, and spend two or three days at each place. By this means he could acquaint himself with their needs and give them that care and instruction as necessary in building up a prosperous church. Let him work these points until they can be properly organized, and be fitted to take care of themselves. Then let the evangelist take up other points and work them as above and thus the tender lambs will be fed, and the interest utilized to the honor and glory of God, and the local or home church work goes on and it is not interfered with.

I think the above plan will more fully carry out the design of the Gospel. Brethren, think about it!

*Westphalia, Kans.*

## The Sunday School.

### THE NEW HOME IN CANAAN.—Deut. 6: 3-15.

*Lesson for Aug. 13, 1895.*

**TIME.**—In the early part of the year 1451 B. C., near the close of the fortieth year of the wilderness wandering, and about five months after the events of the last lesson. It was a short time before the death of Moses.

**PLACE.**—The children of Israel were now encamped on the east side of the river Jordan, about opposite Jericho. The surrounding country was a desert, but the space occupied by the camp is said to have been, in the main, a large and verdant oasis, slightly raised above the barren flat.

**PERSONS.**—Moses delivering his farewell address, of which the lesson is a part, Israel about to enter the Promised Land, and God, to whom all obedience is due.

**INTRODUCTORY.**—From the scene of the serpent plague the Israelites continued to travel southward, around the southern end of the highlands of Edom, and then, in a northeasterly direction, by the eastern shore of the Dead Sea, till they came near the place where they were to cross the Jordan. Here the prophecy of Balaam was delivered, a new census of the people was taken, the conquest of the country east of the Jordan was

made, two and a half tribes were settled, the law was repeated and the covenant renewed.

### I THE DUTY OF OBEYING THE LAW.

1. *We must pay heed.* The first word of this lesson is "Hear." This is always a prerequisite to obedience. He cannot obey who does not know, and he cannot know who does not attend. The disposition in the child which makes it prefer not to know the will of the parent, is itself the spirit of disobedience. The indifference in the people of this generation which enables them to live to old age in voluntary ignorance of God's Word, with ease of conscience, and which keeps thousands away from the services of God's house, and allows thousands more to grow impatient and doze and sleep while sitting under the sound of the Gospel, is a disposition of heart about equivalent to or likely to lead to disobedience and rebellion.

2. *Love, the only true motive to obedience.* This command to obedience is summed up and explained by the command to love. By this we are to learn that true obedience is only love outwardly expressed. Literally, we cannot love with our wills and energies, as this command seems to require, for love is only a condition of the heart. But this condition of heart with reference to our Heavenly Father should so pervade our whole beings as to express itself in all our thoughts, desires, words and deeds. We must so ardently and passionately love God that we cannot do otherwise than obey him with all our mind, heart, soul and strength. This command to Israel included observance of all the outward rites and ceremonies of the law. So now obedience to our Lord and Master means a strict conformity to all the outward rites and ceremonies which he has instituted; but as conformity to the law without love was mockery rather than obedience then, so is it now. We cannot have obedience without love.

3. *The result.* "That it may be well with thee, and that ye may increase mightily." All God's promises to Israel were conditioned upon their obedience, and likewise all prosperity they enjoyed resulted from their conformity to God's law. The desire of every true child of God today is, that it may be well with him spiritually, and that the church of Christ may increase mightily! But O, we need to remember that the spiritual welfare of us, as individuals, and the prosperity of the church at large, is to be proportioned to our loyalty to the law of the Lord! He who prays for the prosperity of Zion and is not himself wholly submissive to the will of the Lord is insincere. When each one puts himself in the right attitude to the Lord, then will be realized a mighty increase in Zion and the universal reign of Christ in the world.

### II THE DUTY OF PRESERVING THE LAW

1. *It should be preserved in our hearts.* If we would have the Word of God handed down to future generations, we must continue to love it and cherish it in our hearts. We need to be familiar with the Word ourselves, for this will enable us the more to appreciate its worth and to carry it and to teach it to others.

2. *It should be taught to our children.* We need to adopt every lawful method to encourage and promote Bible study upon the part of our children, but this we cannot do without studying the Bible for ourselves. We need to teach it in our homes, but this we cannot properly do without a diligent study of it upon our own part. We need to do everything lawful to encourage and promote Sunday school work and all proper plans of Bible study, but unless the Truth becomes more a part of ourselves than it is in many in-

stances, we cannot possibly acquit ourselves before God in securing the promotion and perpetuity of Bible religion in the world.

3. *Bibles should be printed and scattered.* The Israelites were to write portions of their Scriptures upon their door-posts and gates,—places where they would be seen by themselves and others as they passed. We need to be no less diligent to day in getting the Truth before the people; and our duty in this direction will have been done only when we have done all in our power in studying and teaching the Bible, and in the printing of Bibles and tracts containing Bible truth, and sending them, with missionaries to teach the pure Gospel into every country of the globe.

### III THE DANGER OF FORGETTING GOD.

1. *The danger of prosperity.* As Moses looked across the Jordan with the eye of faith and saw his people settled in "great and goodly cities" and comfortably housed in "houses full of all good things," he was filled with fear lest their prosperity might work their destruction; hence this warning. If there was ever a time when Israel should have had exalted ideas of the goodness and mercy of God and hearts big with gratitude to the Giver of all good, it was after they had been led from Egyptian bondage and through the dreary wilderness, after the Lord had driven their enemies before them and given them cities that they builded not, houses that they filled not, wells that they digged not, and vineyards that they had not planted. But instead of this, the beginning of their prosperity marked the beginning of their worst apostasy. So now the very commonness of God's blessings reduces our appreciation of them and makes us ungrateful. In what age did the world enjoy greater blessings and privileges than now, and in what age was there more wickedness and ingratitude? "Be ware lest thou forget the Lord!" We are forgetting him in our toils and our sacrifices and our gifts. So, "worldliness, luxury and forgetfulness of God have ruined many a nation and many a soul."

2. *The danger of evil associations.* "Ye shall not go after . . . the gods of the people which are round about you." While it is true that the people of this generation "have eaten and are full" of every good thing, material, civil and religious, and are in danger of forgetting God through the abundance of their blessings, it is moreover true that we are suffering another danger perhaps equally great and threatening,—that is the danger of evil associations. Many, even of those who profess to be followers of Christ, are going after the gods of the people who are round about them. The enemy of the race seems to have all but exhausted the resources of his inventive genius in introducing the many forms of wickedness which to-day curse the world. The gods of this world, of all sizes, shapes and colors, may be seen at almost any time and in almost any place; and the number of their worshipers is more than legion. On all sides are those things which appeal to the lust of the flesh, the lust of the eyes and the pride of life. And the impulse to do the things that our associates do, and worship the objects that they worship, seems almost irresistible.

In view of all the good things God has done for us, the duties that devolve upon us and these dangers that beset us, let us each heed the warning here given, obey God, worship him alone and endeavor by his grace to maintain the pure and primitive Christianity of the apostolic age, the present prevailing tendency to compromise with evil notwithstanding. J. M. NEFF.



# The Gospel Messenger,

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ADVISORY COMMITTEE.

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Anonymous communications will not be published.

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Mount Morris, Ill.,

Aug 13, 1895

BRO. HUTCHISON writes us that on Aug. 4 he attended church for the first time since his surgical operation. He seems quite hopeful.

THE announcement for the feast at the Prairie View church, Mo., Aug. 17, has been recalled. The feast may be held some time in October.

In a former issue we stated that the value of a rupee in India is 47 cents. Bro. Stover writes us that it is only 27 cents. So we stand corrected.

BRO. AMICK is absent for ten days. Accompanied by his wife, he went to Indiana. From there he goes to Texas, having been called to Manvel on business.

BRO T. T. MYERS is writing from the Old World a very interesting series of articles for the *Young Disciple*. These letters will be very much appreciated by the readers of that excellent little paper.

BRO. ENOCH EBY, and some others, have carefully examined the ministerial list in the *Almanac*, and now send us a number of corrections. We are very thankful for the assistance thus rendered. It will prove quite helpful to us in bringing out an almanac that can be depended upon.

From a communication in this issue our readers will learn of the safe arrival of Bro. Fercken and family, in Smyrna, Asia Minor. His family seem much pleased with the oriental city. As for our brother, he is quite familiar with all parts of that country, having lived in Smyrna four years. He promises us an occasional communication from the apocalyptic church.

LAST Monday Bro. J. G. Royer, accompanied by three of his daughters, Mary, Ida and Phenie, left here en route for California. His daughter Ida has been elected teacher for Indian girls, in one of the Indian schools at Carson City, Nev. The other two daughters stop at Lordsburg, where Phenie has a position in the College. Bro. Royer expects to be absent a few weeks, but will be at home in good time for the opening of the College at the Mount.

BRO. W. M. LYON writes that two more were recently received into the Washington, D. C., church since his former report. He adds that the members are greatly encouraged in their church work.

It is real encouraging to see how our patrons are rushing in the new subscriptions. Our 50 cent offer seems to have been just the thing. It is still open, and everybody should avail themselves of this excellent opportunity to get the paper from now to the end of the year.

SOME of our readers are congratulating us on the improvements made in the character of the matter appearing in the MESSENGER. We are doing our very best at present, but inside of a few months we hope to send out issues still more interesting. We are never satisfied with present attainments. We are constantly aiming higher. We are glad that our efforts are appreciated.

JUST at this time our brother Miller is not required to burn the "midnight oil" when duty makes it necessary for him to continue his labors into the wee hours of the night. At midnight, July 12, he sat on the top of a mountain, the sun shining full in his face, and wrote us a card. He is again in the land of "the midnight sun," and in our next issue will give us an interesting account of his visit.

THE ministers who hold their membership at the Mount are considerably scattered this week. Bro. D. L. Miller is in Europe, Bro. D. E. Price is probably in Ohio, Bro. Joseph Amick is testing the mid-summer weather of Texas, Bro. J. G. Royer is enjoying the best of the land in California, and inside of several days Bro. J. C. Lahman will probably be in Alabama. It seems lonely to the few of us that are left.

WE suggest that our correspondents send us such reports only, of "sad accidents," etc., as may be of general interest to readers living in all parts of the Union. In every neighborhood are local occurrences that are of no special interest to those living outside of that particular locality. Let it be borne in mind that the MESSENGER has too large a circulation to have its columns used for news that may be considered purely local.

MANY parents study the fashion plates, to learn how to fashion the garments of their children, to suit the taste of an unconverted world, while but few study the life and character of Christ with a view of moulding the tender souls of their children for the society of heaven. What an account some people will have to give at the judgment bar of God! You may talk of talent on the rostrum, in the school-room, and in the literary world, but for great results in the common walks of life, give us the pious, earnest, consecrated mother in the home circle. It is here that we need the talent, the skilled hand and heart, to mould infant souls for eternity, and noble men and women for the various pursuits and duties of life. The mother's work is the greatest work ever entrusted to beings below the rank of angels.

IN some of our churches we need more clear doctrinal preaching, and in others we probably need less, or at least a different kind of preaching. We need to turn again to our old plan of the whole Gospel, and nothing short of the Gospel, as the rule of faith and practice. Our young ministers should give careful attention to the doctrine, that they may be able to teach, explain and defend it. We fear that there are scores of young ministers, and possibly some older ones, who cannot intelligently explain the doctrine of the church. Such persons are not qualified to proclaim the truth as it should be made known. We urge the

importance of this suggestion upon all of our ministers, and especially those who have never given it much thought. But while we are preaching doctrine, we should not give our entire attention to that line of work. Too much doctrinal preaching, however well done, will destroy the religious interest in any community; and then, too little of it is certain to weaken the cause. It is one of the things that should not be neglected, and yet there is a possibility of overdoing it. Let us have the whole Gospel, and that clearly and forcibly preached, and our churches will become the stronger, and God will bless the work, as well as the workmen.

SAYS the *Information*: The seventy-ninth annual report of the American Bible Society, which covers the work of that organization in printing and circulating the Scriptures during the year 1894, has just been published. The society distributed more volumes in China during the year than in any preceding year since it began its operations there. In Japan, too, the society has been able to accomplish a great deal of work among the soldiers of the army. More than 1,500,000 Bibles, Testaments, and integral portions of the Bible were printed by the society during the year, over 1,000,000 on the presses in the Bible House, and more than 500,000 in foreign lands. Through purchases of additional volumes the total number printed and procured by the society amounted to 1,958,674. Of these, 947,103 were issued from the Bible House, and 634,025 in foreign lands. Of the volumes issued from the Bible House 101,190 were sent to foreign lands, and are not counted among the issues in foreign countries. Of the issues of 947,103 volumes from the Bible House, 845,907 have been for the home supply. On account of the falling off of the receipts the society was compelled to restrict its colportage work to a considerable extent. Only twenty-seven colporteurs have been employed for the whole or a part of the year in twelve States and two Territories. The colporteurs visited 71,073 families and found 12,634 without the Scriptures. The number of families visited by the American Bible Society and its auxiliaries was 516,798, of which 119,244 were found to be without the Scriptures. Destitute families were supplied to the number of 34,299.

## THE SISTERS.

WE do not need to make an apology for placing over four pages of this issue at the disposal of the sisters. They have something to say, and we most cheerfully give them space to say it. Their letters are short and to the point. Some of those who delight in writing a long article, in order to present a few points, will do well to take a lesson from the sisters this week. We assure our sisters that their letters will be widely read, and talked about for weeks. The thoughts brought out are calculated to do good, and will prove helpful to hundreds who would like to get more spiritual good out of Sunday services and privileges, but have never seen their way clear to accomplish it.

These letters show that our sisters are thinking along the right line, that they are in deep earnest, and that they can be depended upon to do their part in helping to regulate the affairs of the kingdom for the good of humanity, both spiritually and temporally. It further shows that, when our sisters are called upon for an opinion, they are ready to give it, and that, when asked to do anything, and given half a chance, they can do it.

We now suggest that the sisters do more writing for the MESSENGER. Scores of them have excellent ideas that will do good if given to the public. We also suggest that more work be given



en to our sisters in the church, the Sunday school, prayer meetings and other places where they can labor with skill and discretion. There is a work for everybody and the sisters can and will perform their part if they receive a little encouragement from those entrusted with the oversight of the different departments of our church work.

J. H. M.

### QUERISTS' DEPARTMENT.

How do you understand the following scriptures? "And he that seeth me seeth him that sent me." John 12: 45. "He that hath seen me hath seen the Father." John 14: 9. "No man hath seen God at any time." 1 John 4: 12.

S. A. MILLER.

Jesus was the spiritual and mental image of the Father, and those who comprehended him, also saw or understood the Father. Jesus was a perfect image of his Heavenly Father. To see him, to understand and love him, was to see, understand and love God. Yet, personally, no man has seen God. He was seen only as he could be comprehended through the Son. Men saw Jesus personally, but God, personally, they did not see. Jesus does not allude to his personal appearance in these verses, but to his representative appearance. Of God's personal appearance we know nothing, but of his mind and spirit we know much because Jesus has revealed Him unto us.

Please explain John 13: 2, 27, so as to harmonize the two verses.

HENRY SHOWALTER.

By "supper being ended," as mentioned in verse 2, is meant that it was prepared ready for eating. The Revised Version says, "during supper," or perhaps while they were at the table and just in the act of eating. It was then that Jesus arose and washed his disciples' feet. Just after this occurred the conversation, in which the betrayer was made known; then it is that the 27th verse says, "And after the sop Satan entered into him." This was the completion of the meal. Verse 2 refers to the beginning of the meal, while verse 27 relates to the end of it.

When adjoining elders are called by the minority, to set the church in order, what is their duty, and how should they proceed?

A. U. E.

It is their duty to work with the church, and labor thus to set the church in order. Or, if the church sees fit, it may authorize them to labor as a committee to investigate its difficulties. The committee can then make its report to the church for acceptance or rejection. We believe, however, that it is generally more satisfactory for the adjoining elders to labor with the church.

How is this? Bro. B. is engaged in business one hundred miles from home. He has a good salary and frequently visits the old home, but generally makes it suit to travel on Sundays, either one way or both. He could get off week days, but chooses to save (?) that much more time, and therefore travels on the Lord's Day. When admonished by kind, Christian friends not to do so, he makes light of it. What think ye of his spiritual condition?

INQUIRER.

Members who thus persist in making an improper use of the Lord's Day should be repeatedly admonished to amend their ways, and if they will not do it, a charge may be made out against them and they be cited to a council-meeting to render satisfaction to the church.

Please explain the difference between members working on the Sabbath Day, or employing some one to labor for them, and especially to hire the artist in the photograph gallery to do such work as the Scripture forbids.

A BROTHER.

To hire some unnecessary work done on Sunday, is just as wrong as for one to do it himself. Our answer to the above query will also apply to this one.

It is written how the children of Israel would not receive that baptism which brings forgiveness of sins, but would institute another which would not. (J. H. D. Tomson, in "Is Sprinkling or Pouring Baptism?") Where is such a record in the Bible, and what does it mean?

D. MYERS.

We know of no such a record in the Bible, and it is also likely that no one else does. We do read, however, that "the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7: 30. But nothing is said about the instituting of another baptism.

How does our penny collection at Sunday school harmonize with the Gospel which says, "Freely ye have received, freely give"? Matt. 10: 8. "Come, buy wine and milk without money and without price"? Isa. 55: 1.

It can be made to harmonize by those, who are blessed with means, giving more than a penny each Sunday. Many of those who attend Sunday school at this place give five, ten, twenty-five, and even fifty cents and one dollar, when the collection is taken up. This is the way to make the practice harmonize with the Gospel. All can give one penny each Sunday and many can and should give more. We do not raise this money in order to buy salvation (wine and milk), but to keep up our Sunday school work, for the conversion and training of those around us, and also to defray the expenses of sending the Word of God to those who are without it. To send the Gospel free to the heathen is to comply with what is said in Isaiah, as quoted, so far as we are able to do it. But God offers salvation free to all. No man has to pay money to God, or any of his ambassadors, for the forgiveness of sins or eternal life. It is the printed Word, the Bible, that we have to pay for, or some one must buy it for us. But when we send it free to others, we are then giving them the Word without money and without price. The penny collection helps to do this, hence it proves a blessing to both the giver and the receiver.

Would it be contrary to the Gospel to withdraw the salutation from tobacco chewers?

C. D. M.

The better way is to reform the tobacco chewer. Should he prove too offensive for the salutation, apply Matt. 18: 15-17.

Please explain Acts 2: 38: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." One, not a member, says that to baptize for the remission of sins, was to take all away from Christ.

R. F. M.

That is just where he is mistaken. Christ, himself, has said, "He that believeth and is baptized shall be saved." Peter, on the Day of Pentecost, spoke as the Spirit directed him, and what he says is in harmony with the command of Jesus. To carry out the command of Jesus is to take nothing from Christ. He remitted sins during his personal mission on earth. He still remits sin. Without the shedding of his blood there could be no remission of sins. "His blood cleanse us from all sin." Though one be baptized for the remission of sins, the blood of Jesus must still cleanse him from sins. The mere act of baptism does not cancel sin. Water does not wash away sin; it requires the act of God, through the blood of Jesus, to pardon sin. To baptize for the remission of sins is to bring the penitent where God can and will remit his sins. Hence to God, in the name of Jesus, by the direction of the Spirit, should be given all the glory for this as well as other blessings resulting from a compliance with the written Word.

J. H. M.

### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

Number Four.

A SUNDAY IN LONDON.

ONE good thing we have to say for this great city is, the Sabbath is well observed and quietness reigns to the honor of God. Everything in the shape of business is closed, except, we are sorry to say, the saloons in the after part of the day. These are opened and largely patronized by the drinking element of the city, both men and women, to the shame of the powers that be. Otherwise an air of rest and peace prevails. On Sunday morning we went to the City Temple church, to hear Dr. Joseph Parker, the popular pastor of that church for over thirty years. The church-house is a very fine one and quite large, the seating capacity being several thousand. The services were after the Congregational form. A large choir of choice singers and a fine pipe organ with musical instruments furnished the music. Though the choir led, the singing was congregational and entered into by all, except a few pieces or chants intended only for the choir. Dr. Parker is a fine, portly-looking man, thoughtful in appearance, dignified in bearing, and forceful in presenting his message. His subject was, "The Three First Lies," as made by Eve in the first of Genesis. We are not sure that he did our mother Eve justice, as he made her say things by inference, that we are not certain were even in her heart. But he gave a very forceful sermon on the threefold character of sin. We made some notes of the sermon but find that we don't have the space in these glimpses to give them. Gestures and facial expressions have much to do with the power of his preaching. But in his sermon was also solid meat—good strong, and nourishing to those who are able to receive it. And yet his congregation is not made up of the high and noble,—a goodly sprinkling of them,—but rather the medium class. While he may be a little cold and stiff, yet he is not unapproachable, for the children of his people seem to be near his heart. A man who, in his greatness, can reach the children, will also reach the parents. He is doing a great work for the city in many ways, and richly deserves the honor bestowed upon him.

In the evening we made our way to the Metropolitan tabernacle, the late C. H. Spurgeon's church. The pastor is now his son, Thos. K. Spurgeon, but as his brother, who had been in South Africa, had just returned, he did the preaching. The tabernacle is very large, with a double gallery all around and has a seating capacity of about 5,000. The pulpit is about on a level with the first gallery, and forward in the audience room, in a way that enables the whole congregation to see and hear the minister. On this platform is room also for the deacons, and the one who leads the singing, which is absolutely congregational and without any musical instrument whatever. The whole congregation sings, and it makes music that inspires and puts the soul in frame for worship. It is sometimes argued that large congregations cannot be gathered and held without attendant attractions, such as trained choirs, pipe organs and musical instruments. But here is an instance where congregations of thousands have been held spell-bound for scores of years without any attractions, save the song service and the preaching of Christ and him crucified.



ified. To approach the place just before the opening of the service, is a grand and glorious sight, and reminded us of what the Psalmist said: "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates."

As the bees swarm to the hive before a shower, so this people flock and rush into this tabernacle that their souls may be fed with the heavenly manna. As the doors were opened, a stream of people continued to pour in until the vast room was filled with anxious hearers. First, a hymn was sung, a Scripture lesson was read, accompanied with an exegetical talk of fifteen minutes. Then a long but touching prayer was made. Another hymn was sung, the leader standing on the platform with the minister, and such singing we seldom hear. Every voice in that great assembly seemed to be speaking forth the psalm of rejoicings. Then followed the sermon of nearly one hour. Text, 2 Cor. 4:6. Subject, "Photographs of Christ." He first spoke of the many photographs taken of his beloved father and late pastor of this people. He said that a large number had been taken, and on his recent return home, in his brother's house, were two of the latest ones taken. He and his brother then looked at the one. Yes, that resembles him. Then they looked at the other, —this one is a little the better. Yet neither of them, nor any one of all that were taken, gave a complete picture of their father, but by putting them all together, the whole, in combination, gave a complete picture of their father. So, he said, it is with a photograph of Christ. No one look at him, as we see him through his Word, gives a complete picture of his divine life-face. To get a full photograph of him we must look at him in all the different acts of his glorious life. Read carefully the text.

Then he went on to give the different photographs of him on his face: (1) As he came up out of the baptismal water; when he blessed the little children. (2) When he forgave the prostitute woman. Then, again, when in the wilderness in the temptation; when he drove the money-changers out of the temple; at the transfiguration; in the garden and on the cross. Put all these looks together, and others he noticed, and we have a complete photograph of the Christ, the Savior of the world.

We would be glad to give the sermon in a fuller form had we the space to do so. The sermon was instructive and very impressive. The congregation was made up largely of what might be called the common people of the city, and a more attentive and interested congregation of worshippers we never saw. They literally drank in the words as they fell from the speaker's lips. In front of us sat a daughter and mother. At the conclusion of the service we asked them if they were members of this church. They replied, "Yes, indeed, and the brother, Thos. K., is our beloved pastor; we have some glorious seasons here. Yes, this is our spiritual home, and we welcome you. Cannot you come back again?" Everybody that we looked at seemed to say: "We are glad to have you with us." And we were glad to enjoy the privilege of being in the service. Surely O. H. Spurgeon has done great things for this portion of the city, and the influence he exerted in favor of the religion of Christ, for the common people, will be felt for years to come.

Another class of people there is. They belong to what is known here as being of the first water,

or, perhaps, the upper ten. They are semi or respectably religious church members for position, and worldlings for pleasure. They live in the best houses, in the best parts of the city and have all the conveniences and luxuries that wealth and class can give. To see them in dress and drive parade, it is necessary to go to Hyde Park about four o'clock on the afternoons of fair days, especially on Saturdays. They all have their horses, in silver and gold-mounted harness and single and double hansom according to their means. These are driven by their servants, one to a horse. A double rig always has two drivers, who are dressed in fine broadcloth coats and white vests and pantaloons, topped out with high silk hats, and footed with boots blackened to shine, which reach up to the knees, trousers legs on the inside. Generally they are fine-looking young men, but servants and groomsmen when at home. Take a seat in the Park and you will see hundreds of these people taking their evening ride. Here you may get an idea of the whims of this class of people, and the relation of their dandified-looking drivers. In many cases you will see a double hansom with its two drivers, containing only one man, woman or child. In one instance, we saw a double rig, driven by two drivers, and in it sat a pug-nosed long-haired little dog. This dog was thus driven for miles that it might get a little fresh air and warm sunshine. Who would want to be a driver to give such service?

The heads of many of these families are the lords who own the farms in the country, and as we saw them thus revel in ease and luxury, we were made to think of the poor men and women who till their land, and, as a compensation for their labor and toil, get barely enough to keep them in bread and clothes. Surely this is uneven, but the time is coming when the Good Father will even things up, and then the now existing relations and conditions may be changed. Will not the God of all the earth do right? Yea, verily.

One more class,—and this is the worst of all. Go into the poorer portions of the city after nightfall and during the late hours of the night, and you will see them by the scores and hundreds. Poor, miserable, squalid, beer and whisky besotted wretches, men, women and children, down in the very sinks of degradation and pollution, lost, or never found, to virtue and the higher aspirations of life, without inspiration, and dead to a hope for better conditions in this life or the life to come, they plod onward from year to year, living only to eat, drink and duplicate in their children their own miserable existence! O, angel of mercy, wilt thou not come and lift up this people out of this mud and mire into which poverty and the fat saloon-keepers have sunk them! Here, under the sugar-coated crust, is a field of labor for Christian workers, and where are they? Who will they be? Of the sweet gift of eternal life they know nothing. Who will sound the sweet message into their ears?

This makes us think of a real circumstance related by Mr. Needham, in giving a little experience in laboring for this class of people in Ireland, but who are also to be found in all of our large cities. He asked a poor woman if she would not like to have salvation as a gift. "A gift," said she, "what is that?" He tried his best to have her understand what a gift was, but failed. At last he took a shilling from his pocket and said to her: "Now if I would give you this, it would be a gift from me to you. If I would offer it to

you, would you take it?" She looked at him a moment and then said: "Be gorrahl! try me once." He then gave her the shilling and said: "As I give you this gift, so Christ, your Savior, wants me to offer you the gift of salvation. Will you have it?" She hesitated a moment and then said, "Indade, sir, and sure, I'd rather have another shilling if it will please ye."

So it is with these poor wretches. In their ignorance and degradation they don't want salvation, but would rather continue to hug their miseries and crave for more beer and whisky. They need to be educated to appreciate a higher and better life.

Before leaving the City we would like to tell you about many other points of interest that we visited. The London Bridge, which is built over the Thames, of solid stone and arches, at a cost of \$10,000,000, is 928 feet long. Twenty thousand carriages and 200,000 pedestrians cross it daily. "The Tower," historically is the most interesting spot in England. Black Friar's Bridge is 1,272 feet long, on granite piers; Waterloo Bridge, was erected at a cost of \$5,000,000. Other points of interest are Trafalgar Square and the National Gallery, containing 1,000 pictures and visited by nearly 1,000,000 people yearly; White Hall Palace, where Henry VIII met Anne Boleyn and where he died; the House of Parliament; Westminster Abbey; Hyde Park; South Kensington Museum. Of these and many others we cannot even give you a glimpse. In our next, however, we must tell you a little, at least, about the "British Museum" and "Dr. Bernardo's Home for Orphan Children." H. E. B.

#### PRIMITIVE BOOK-MAKING.

A RECENT issue of the *Sunday School Times* contains a very instructive article by Frances L. Mahaffy, of Dublin, Ireland, on the art of book-making among the ancients. It will prove exceedingly interesting reading, and we take pleasure in transferring it to the columns of the MESSENGER. The writer says:

"The earliest writings were used for landmarks or monuments. Such things as our books, or literature, in which men record their thoughts or knowledge for the instruction or enjoyment of others, had no part in the life of the early man, and would be impossible till he had reached an entirely different level of culture. What he needed was something that would last long and be easily seen by all; and so the earliest writings were on rocks, or bricks, or some such lasting material.

"All the earliest Egyptian hieroglyphics are carved on rock. The laws given to Moses were recorded on tables of stone, the laws given to Greece by Solon were graven upon planks of wood, the Babylonians used bricks, and in many parts of the world ancient records still remain upon rocks. In some places these records are all we know of the ancient writers. And this monumental form of writing is still in constant use when an inscription is wanted to last, as we see on all monuments, and on gravestones, milestones, and other landmarks.

"But at an extremely early time the Egyptians began to use a plant which grew abundantly along the River Nile. This plant was the venerable papyrus reed. It was also found in Nubia, on the River Niger, in Syria, and on the banks of the Euphrates. It is a plant of the nature of a rush, and grows to the height of about fifteen feet; at the top is a long tassel of green, hair-like fringe. It was used for many purposes. The



pith was dried and eaten, like that of the asp palm; of the tasseled head, garlands were woven for use in the temple; of the stem, boats coated with slime or skins were formed. On the carved monuments pictures are still seen of men making these boats, and the little "ark" in which the infant Moses was committed to the river was made of papyrus (translated "bairush" in our version). Isa. 18: 2 also mentions "vessels of bulrushes upon the waters." Cloths, ropes, mats, and sails were also woven from the fiber. But, above all, it became for thousands of years the writing material of the world; and there is now in Paris a roll known as the Priese Papyrus, which is undoubtedly more than four thousand years old.

The method of preparing the reed for writing was as follows: The stem of the plant was cut into extremely thin layers, and then soaked in Nile water, and afterwards laid closely side by side. Upon this another layer of similar slips was placed. The sheet thus formed into a square was pressed, and dried in the sun, and afterwards rubbed perfectly smooth with a piece of ivory or a shell. To make a long roll, these square pieces were joined to the length required, and, when written on, were fixed on rollers, the strongest piece of papyrus being put outside, to bear the wear and tear. These rolls are recovered in enormous numbers from the tombs of Egypt. A copy of one particular writing, "The Book of the Dead," was buried with every Egyptian of importance.

"The papyrus continued to be used in Egypt till the ninth or tenth century of our era. The name of the plant in the Egyptian language was *p-a-pa*, from which comes our word "paper." In Greek it was called *byblos*, and from it we have the name of our holy book; "Bible" having come to mean "book," because all books were written on this material.

"The writing was executed with ink made of soot and water, or of the sepia ink of the cuttlefish. When the whole long strip was written, it was rolled up and attached to a roller called the *umbilicus*, which had flat projecting ends, to protect the roll. It was steeped in oil of cedar to keep away insects, and was enclosed in a leather case, having the name and subject attached. In reading, the roll was held in the right hand, and unwound with the left as the reader went on.

"The latter Egyptian kings, alarmed at the immense export of papyrus, taxed it very heavily; apparently their anxiety was well grounded, for the papyrus is now extinct in Egypt, and the best plantation of it is now in the Island of Sicily, near Syracuse.

"The difficulty of obtaining papyrus brought into wider use parchment, which had been used from very ancient days in Asia Minor, and even in Egypt. As its name indicates, it was supposed to have been first made at Pergamum. About the time of Christ it came into general use in Asia and Europe, and its strength and durability were found so useful that it was universally used until about the twelfth century, and is still the material for legal and other documents in which long endurance is required. It was a preparation of sheepskin, and on it all the beautiful mediaeval manuscripts were written.

"The Romans and Greeks used tablets for notes, sheets of wood or metal coated with wax, on which they wrote with a 'stylus,'—a sharp tool with a blunt end used to erase what was written. These tablets, when two were joined together, formed the original of our book in shape. The name 'book' is of uncertain derivation.

"Paper, our present material, is of ancient Chinese origin, and was brought to Europe about a thousand years ago by the Arabs who conquered Spain. It was then called 'Charta Damascena,'

All the earliest paper books in European museums are written in Arabic. By the end of the fourteenth century, it was in general use for books all over Europe, though forbidden by law in many places in the case of official and legal documents. For many centuries it was entirely made by hand, and it was only in the year 1798 that a paper-machine was invented in France.

"Meanwhile, the great discovery of printing, first by blocks, then by movable types, had given books an altogether new scope and power, and now they are so familiar, so easily procured and ever present, that we are likely enough to forget all the long ages of effort that went to make this possible."

## CORRESPONDENCE.

"Write what thou seest, and send it unto the church."

Church News solicited for this Department. If you have and a good meeting, send a report of it, so that others may rejoice with you. No writing give name of church, County and State. Be brief. Notes of Travel would be as welcome as possible. Long advertisements are not accepted on this Department. We have an advertising page, and, if necessary, will accept applications.

### Forgotten Cities.

In the last MESSENGER there is an editorial reference to the old cities of Mexico, though Yucatan, only, was specially mentioned. The republic of Mexico is divided into states, just as the United States is partitioned, and Yucatan is one of these states, and therefore is not a separate country as it at one time was.

These cities are found, not only in Yucatan, but all over the southern part of Mexico, Guatemala, and, it might be said, throughout Central America. Within the last year I have been over some of them, and a more interesting study is hard to find. I have given the matter a great deal of thought, and though I do not intend to inflict my opinions on the reader, yet I will try to say something of general interest to the thinker.

The present inhabitants of Mexico are called Mexicans, though the real Mexican is only one in about every four of the people living in the country. The rest are native Indians of a number of different tribes, speaking different languages, and having very little in common with each other.

When the Spaniards conquered the Aztecs, the leading people in Mexico in 1520, they inbred with the Indians, and this cross between the Spaniard and the Aztec made the present Spanish speaking so-called Mexican. Those of the Indians who did not marry into the Spanish invaders are largely in the ascendancy to-day. Now, working backward, before the Spanish came, there were no Mexicans, and the people that were conquered were called Aztecs, and they called their country Anhuac. It is over a thousand years since the Aztecs came to what is now called Mexico, and they found there before them a people they knew nothing about, but as they built stone houses, the Aztecs called them Toltecs, which is only the Aztec word for architect or builder.

Going still farther back, the origin of the Toltecs is a very hazy subject, and one on which scholars are by no means agreed. But the point I want to bring out is, that the ruined cities of Mexico were there when the Toltecs came, and were then so old that the Toltecs had not even a myth or reliable tradition about them. And more than that, between the coming of the Toltecs and the disappearance of the dwellers in the ruined cities there may have been still other races that came and passed away and were forgotten among men.

Summing it all up these cities are so thoroughly lost and forgotten that for a full thousand years there is not even a breath, a dream, of what

they were, or where their people came from, or what became of them. All that we know is that they lived and died, and left their dwelling places as an undecipherable monument behind them, and these cities have survived the wreck of time. They are not cities in the ordinary acceptance of the word, and the reader is very apt to get a wrong impression of them if he has never seen them.

For most part they are buried deep in the tropical forest, and have all the marks of remote antiquity about them. It would be entirely possible for an un instructed traveler to pass over them and not be familiar with their existence at all. Of course they vary in the degree of their distinctness of preservation, but it is clear to all that they are the ruins of long ages. They are forest grown, and immense trees have sprung up in their midst. Some of these cities were so great in extent that they must have had thousands of a population.

Some that I have seen are estimated to have had more than a million of inhabitants. The inscriptions are all over them, and resemble no language that I have any knowledge of. In some of them the image of the Cross is found, though that special fact means nothing by itself, as the cross, as an emblem, was known long before the time of Christ.

If the inscriptions on the lost cities have been unravelled, a wonderful story book has been opened. They have been at once the delight and despair of scientific men for centuries. If the MESSENGER readers are interested in the history of lost or forgotten people, the field is a most fascinating one.

HOWARD MILLER.

Lewistown, Pa.

From the Scott Valley Church, Kans.

THE Scott Valley church, Coffey Co., is still doing what she can to advance the Master's cause, and the Lord is blessing our humble efforts. We had a very interesting meeting July 4. About five hundred persons attended. We had preaching in the forenoon, and prayer meeting in the afternoon. One made application for membership, and was baptized July 5.

July 21 another forenoon the ways of sin and was baptized into Christ. Yesterday, July 28, we had preaching at a mission point, about twenty miles from the church, where another enlisted with the people of God and was buried with Christ in baptism. All of the above have passed the fiftieth mile-stone of their lives, and are traveling down the western slope of time. I need an assistant in the ministry very much. Our field of labor is large, and the interest good, and I am called from home fully half my time. We have an interesting Sunday school and prayer meeting. My time is all taken up until the middle of November.

CHAS. M. YEABOUT.

Westphalia, Kans., July 29.

Notes by the Way.

JULY 19 Eld. Jonas Horning and myself met with the members at Circleville, Ohio, where we had preaching in the evening. The next day we had a very pleasant council-meeting. Bro. James May was ordained as elder, and Bro. Charles May was advanced to the second degree of the ministry. May God bless them all in their work!

Bro. Horning remained with them over Sunday and I went to Chestnut Hill, Ohio,—a mission point,—where I tried to preach twice on Sunday, in the morning in a schoolhouse and in the afternoon in Mr. John Smidley's orchard. A good interest was shown. A churchhouse here is very much needed and I hope we may have one by fall.



Last Saturday we had our harvest meeting at the Donnell's Creek church. We had a good attendance; about \$15 was raised to build a church at an isolated point in Southern Ohio. Our son Edward and wife are now with us, but will soon leave for McPherson, Kans., where they expect to remain during the next year. Health permitting we expect to go to the Logan church, Ohio, tomorrow, to labor with them as one of a committee from Annual Meeting. We hope all may be done to the glory of God and welfare of the church. If so it will be for good and the cause will prosper.

HENRY FRANTZ.

Forgy, Ohio, July 30.

From Loraine, Ill.

The church here is moving on in its quiet tenor. The Sunday school is interesting in its work, but not large in attendance. The silver lining of the clouds, that overshadow us at this place, seems to be widening, and more brilliant. We were pleased to see Bro. Peter Brubaker of Mount Morris, Ill., who made us a business call last Friday morning, the 26th, and remained over Sunday, and assisted us in our Sunday school.

On Monday morning we concluded to take him in our carriage on his way to the next station. While nearing Mendon, a thunderstorm suddenly came up. We hastened to the barn of the doctor, near which we now were. The doctor then invited us in till the heaviest of the rain was over. After the shower Bro. Brubaker went to the depot, and while he was in the telegraph office, a flash of lightning glided off from the detached end of the wire in the office, spitting its fire in Bro. Peter's face, and burning his forehead sharply, doing no special harm, however.

We are having good rains here since harvest, with much lightning that has been fatal to life and property. Within a radius of about seven miles of this place there have been, since June 26, about seventeen objects struck, including wheat shocks, large stacks, houses, barns, chimneys, trees, horses and people. The lives of three horses and one young woman have been taken. One man was mentally injured and others shaken for a time.

H. W. STRICKLER.

From Smyrna, Asia.

From "the angel (messenger) of the church in Smyrna" to all the brethren and sisters of our beloved Brotherhood in the United States of America, greeting! Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. Amen.

Brethren and sisters in the one common faith! It has pleased our gracious, heavenly Father to suffer us, after crossing oceans and continents, generally so fraught with dangers and accidents, to land safely in Asia Minor, July 13. We are now in a country which we are to make our home, and in which we are to toil for the Master's cause, to suffer for the Truth's sake and to labor faithfully to the saving of precious immortal souls. We need your prayers and sympathy, which, we are confident, will never be denied us. As the hands, which gently lowered the Saint Paul from the walls of Damascus in a frail basket, needed to hold the rope lest he should "dash his foot against a stone," and thus endanger his precious life, so the church, which has lowered us in the depths of sin, darkness and superstition, must, by much prayer, interest and sympathy, hold also the rope lest we dash ourselves against discouragement and the baneful effects of solitude and isolation. And as the church is composed of all those who, in baptism, have put on Christ, such sympathy and interest must come from every member, from

every one who proposes and calls himself or herself a Christian.

We have come to settle in a city of some 200,000 inhabitants, of whom a "few" only "have not defiled their garment." Before we landed, our first thought was, "Lord, who is sufficient for these things?" After we landed we felt like Jonah,—alone in Nineveh. But when we knelt that first evening and sent our first supplications to the Throne of Grace, we felt the God of Jonah standing by us and working already through us the change which He is to bring about in the hearts of many, we trust.

We are confident that the Brotherhood at large will bear us, as well as our other foreign missionaries upon the prayers of their prayers, whether at the family or sanctuary altar.

The twentieth century is gradually dawning upon us. Let us, before we can welcome 1900, do all that is in our power to send missionaries of primitive Christianity where primitive Christianity is not, and where the truth, as Christ received it from God, and transmitted it to his apostles, is never heard and never taught. Then God will bless our effort and the Brethren church, when heaven and earth shall pass away, will not have existed in vain.

Commending you all to God's grace, I remain your faithful brother and servant.

G. J. FEROKEN.

Smyrna, Asia Minor, July 15.

Mt. Morris, Ill., News.

THINKING that some persons might be interested in what is going on here is the reason why what follows is written. Our town is the home of the MESSENGER, and yet we do not always have as full reports of the work the church is doing here as we have of what is being done elsewhere.

It is vacation now, and most of the young people are out of town; but that does not make any material change in the services. We still have the sectional prayer meeting on Sunday evening and the regular Thursday evening prayer meeting. Two preaching services are held in the Chapel each Lord's Day, and the Sunday school meets every Sunday morning, as it does when the attendance is larger.

During the school year the Sunday school is so large that not all can meet in one room; so the children meet in the old Chapel and the others in the new. Each school has its superintendent and chorister and its regular teachers. Both meet at the same hour and study the same lesson. During the vacation the two schools meet together in the new Chapel. The different recitation rooms make excellent class rooms for the Sunday school. In them classes can be conducted without interfering with any other class, and so much more can be got out of the work for all. The constant aim of the teachers is to make practical what is studied, to draw lessons from the life of each character taken up in the work, whether he has done what is good or what is bad. By studying the lives of others we can tell whether we are to imitate them or not.

At the reopening of school in September the little folks will find their rooms materially changed. The old building in which they meet is being entirely remodeled this summer. The old Chapel will no longer be old, but it will be where the old one was. The class rooms in the old building make it a good place for the children to meet and study God's Word, for they can do so without interruption. We hope the little ones will receive new inspirations from their new surroundings, and that they will persevere in their study of the Word of Life.

For some time past particular attention has

been given to the work for the children. As said above, they have their separate Sunday school; they also have their separate section for prayer meeting, in which they are encouraged to study their Bibles and speak for Christ. This section is presided over by an older person. Subjects are assigned here as in the other sections, and they are such as the children can understand. The first Sunday morning of each month is set aside as a time for the children, and on this morning a sermon is delivered for their special benefit. Brethren are chosen who are qualified to instruct them in this way. In this way they receive instruction, and we all feel encouraged, for we can see that even the little ones are interested in Bible study. May the good work continue until all, from the least to the greatest, shall know the Lord and accept him as their Savior.

G. MAHAN.

#### FROM THE SISTERS.

(Concluded from page 517.)

PHEBE B. MOORE.

We have long felt the need of our sisters reforming along this line. God has given us six days in the week to work and one day to rest. While we do not believe in Sunday Christians, but think that each day we should have our Scripture reading, family and secret prayers, and devotions to God,—for we realize the more we talk and commune with God the stronger we become,—yet we believe there is one day in the week especially set apart to be devoted to the Lord's work. I suggest we do less cooking on Sunday, and avoid all unnecessary work. I have heard of sisters baking cake and pie on Sunday, and have so much company that they had to work all day and have no time to gather any spiritual food, nor be able to give any to others. I do not like to say like some that there should be no cooking, no visiting on Sunday, but let us not be over anxious about feeding the stomach! Let us try, rather, to feed the mind and soul! We like to have our friends visit us and we like to visit them, but let us prepare on Saturday. We prepare our table on Saturday evening so that we need to have but little to do on Sunday. To neglect Sunday school, preaching services, prayer meetings and other duties, to visit on Sunday, we should discourage at all times. It is possible for Sunday visiting to be done to edification, when we talk on subjects that will give us spiritual strength, and help us to attain to a higher degree of holiness, and reach a higher plane of living in our Christian life.

Mt. Morris, Ill.

ROSIE S. MYERS.

(1) Have for a motto the old maxim that "good management is half the work." (2) Spend no time doing things that are unnecessary or superfluous. (3) Be systematic, arranging for each day's duties and dispatching the work as rapidly as practicable the first part of the week. (4) Set apart some time for daily reading and prayers, to keep alive the spirit of devotion. (5) Aim to attend all the sanctuary services, allowing nothing but sickness or distance to interfere. (6) Be not "cumbered about much serving" or feasting on Sunday. (7) Look after the wardrobe on Saturday, and prepare food that the family and visitors can be served without much anxiety or delay on the Lord's Day. (8) Do not indulge in "yet a little sleep, a little slumber, a little folding of the hands in sleep" on Sunday morning, but pattern after the Christian women who "rose while it was yet dark," to anoint the Savior. (9) The morning duties can then be easily put aside, the place of meeting reached in good time for Sunday school, and being inter-



ested about the "Father's business," we can not fail but have a good time, and reap our full share of the spiritual enjoyments and blessings that these occasions promise.

*New Enterprise, Pa.*

SARAH SHAVER.

I suggest that sisters prepare on Saturday the needful supplies for Sunday, as much as possible. Then they can assemble in worship and praise to God. If there are no services we should read and study God's Word, and learn from its sacred pages something for us to do in this world of sin. May God ever help us all to let our light so shine, that men may see our good works and obey all of his blessed commands!

*Auburn, Va.*

MARY A. NEDBROW.

We must have all our household duties arranged through the week, so that when Sunday comes we may not have a half day's labor yet to perform. We read, "Six days shalt thou labor and do all thy work." We should not put off until Sunday what could be done through the week. There are some people who appear to be so industrious, that they scarcely have a moment's time to rest. We think it proper to arise just as early on Sunday morning as when you have work to do. How often do we find people yet in their beds at six o'clock, and perhaps half past, every Sunday morning! We all should arise early on Sunday morning, that we may prepare ourselves for the labors of the day. We all should be more earnest in preparing ourselves for the future world. We can all remedy this Sabbath Day labor. Knowing that we must give an account of our labors here in this world, we should be careful that we may not do anything save that which is in harmony with the will of God.

*Jones's Mills, Pa.*

HATTIE EUNICE POWERS.

The Lord's Day has been likened unto a sea voyage for the soul, extending between two continents of secular toil and pleasure. That is precisely what God meant it to be. Now, to prepare for this spiritual refreshing, to get the full benefit from its privileges, careful planning and faithful execution are necessary. We should make the work in our homes as light as possible, by preparing on Friday for the next two days' cooking and work. Preparatory to that beds might be changed and bathing included. One would be surprised to see how easily this can be done, by planning for a quiet rest day, barring sickness and casualities. I speak from a blessed and happy experience on this line. Worship, study of the Word, prayer, and rest or meditation, are very conducive to spirituality. "In quietness and confidence is our strength." Isa. 30:15. To ensure the most profitable Sabbath sea voyage, eat very plain food, less in quantity than on work days, and do not sleep away the early morning hours and thereby lose the inspiration that comes only in the stillness of a Lord's Day morning. With a refreshed body upon that day, you will find that it pays to serve the best Paymaster in the universe.

*Washington, D. C.*

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Dayton, Wash.—July 18 brethren S. S. Barklow, J. U. G. Stiversen, and families, came to our church for the purpose of holding a series of meetings. It being harvest time here, it was deemed best,—after preaching three interesting sermons, to small but attentive congregations,—to postpone the meetings until fall, or until the busy season is over.—*Wilber Hopkins, July 28,*

Fairview, Iowa.—The Lord willing we expect Bro. Abraham Wolf to begin a series of meetings Sept. 29. Our love feast will be Oct. 12, at 4 P. M.—*W. H. Leavell, Unionville, Iowa.*

Cassstown, Ohio.—Our new churchhouse is nearly completed, and we will dedicate it Aug. 11, at 11 A. M. Bro. I. B. Trout will do the preaching. This congregation will hereafter be known as "Cassstown," instead of "Lost Creek" as now. One was added by baptism at our last council meeting.—*D. W. Weddle, July 30.*

Raven Run, Pa.—Bro. Michael Olar came here May 30, and began meetings the same evening. He continued until June 9. His preaching was food for the soul. The meeting resulted in an ingathering of sixteen precious souls. One was reclaimed and deep impressions were made upon others.—*Catharine S. Long, Aug. 2.*

Buchanan, Mich.—Two more were buried with Christ by baptism at our meeting yesterday. When we see the many who should be fitted for the Master's use in our field of labor and know that we are the only minister of our faith in Berrien County, we pray that the Lord of the harvest might send more laborers to his harvest.—*Elii Roosa.*

Round Mountain, Ark.—Last Saturday I went to Madison County and preached in the evening and twice on Sunday. We had the usual good interest and a well filled house. We also baptized two, and prospects still seem good for more. The wet weather still continues. We have an abundance of rain.—*Samuel Weimer, Wyman, Ark, July 31.*

Barian, Iowa.—Our church is moving along encouragingly. We had three members move in with us last week, among them Bro. Hiatt, a minister. He intends to stay with us and we are glad, for we need a minister, so we can have preaching more frequently than formerly. Our Sunday school is very interesting.—*Nancy J. Miller, Aug. 3.*

District Meeting.—The District Meeting of Northern Missouri will be held at Bethlehem meeting-house, Holt County, Mo., Sept. 6. Ministerial Meeting, Sept. 5, also a feast Sept. 7. A cordial invitation and a full representation is desired. All expecting to attend our meetings will be met at Mound City by the Brethren Sept. 4, by notifying the undersigned. All coming from the South must get to St. Joseph in time Sept. 4, to take the 4 o'clock train for Mound City.—*John H. Miller, Mound City, Mo.*

Anderson, Ind.—Aug. 16 will soon be here when I expect to start for the West. I will stop a few days with the dear members of Oak Hill, Ill., and then proceed to Marshall County, Iowa, and remain a few days near Bromley, in the Quaker settlement. Aug. 24, I will commence a series of meetings in Lynn County, Iowa. All those wishing to write to me, can address me at Robins, Iowa, in care of Eld. T. G. Snyder, on and after Aug. 24, till further notice is given.—*Joseph Holder, Aug. 2.*

McPherson, Kans.—I went to church yesterday for the first time since May 12, when I preached the last discourse in Georgetown, Ohio. Our young brother, Dr. VanDyke, gave us a number of good germs to develop, etc. He has been at the work of the public ministry but a short time. I very much enjoyed the privilege of meeting with the Father's children in the sanctuary. I now feel quite hopeful that ere long I can again join in the great work of the Lord, to do whatever the Master may have for me to do. I hope the brethren and sisters will still plead my case before the throne.—*A. Hutchison, Aug. 5.*

Eel River, Ind.—The brethren and sisters of the Eel River church met in quarterly council on Saturday, Aug. 3. Much business came before the meeting, which was mostly disposed of in good feeling. We appointed our love feast for Aug. 28, beginning at 10 A. M. Some very important business was deferred. We expect Bro. Galen B. Royer to be with us at that time. Our Sunday school is, we think, in a flourishing condition. Good teachers, in our opinion, make the Sunday school interesting. We have them. Bro. Joseph Spitzer is to preach at our west house Aug. 10. Bro. Frank Fisher paid us a short visit last Sunday and preached for us Sunday night.—*C. C. Arnold, Aug. 5.*

Maple Grove, Ohio.—Our quarterly council was held July 20. A goodly number of our members was present and a spirit of harmony and good will prevailed. We arranged to hold our love feast Sept. 28, to commence at 10 A. M. The church granted the Sunday school the privilege of having a children's meeting. We also arranged to hold a series of meetings during the coming fall, though the time is not yet set. We elected two delegates to District Meeting. Some funds were raised for the church treasury. All business was done by noon. We ate dinner together and afterwards held one hour's social meeting, which to us was very enjoyable.—*David Snyder, Box 445, Ashland, Ohio.*

Jerico Springs, Mo.—This church met in quarterly council July 27. Everything passed off pleasantly. Our elder, Bro. Holdeman, was not with us, Brethren W. H. Miller and Rink, both of Adrian, also expected to be with us but did not reach us. Bro. W. H. Miller, an able speaker, and his father, in the lady, with their families, expect to move among us soon, as they have purchased land here. This church is growing in numbers, some by letter and some by baptism. Much interest in the Brethren seems to be manifested by the people here. We think the future prospects are good for enlarging the borders of Christ's kingdom in this locality. One of the things much needed at this place is a church house, to hold our love feast in, as well as preaching and Sunday school. We decided to hold our love feast Aug. 31, at Bro. Tingle's, six miles north-east of Jerico, commencing at ten A. M.—*Levi Stutsman, July 31.*

Mill Creek, Va.—Our harvest meeting occurred on Saturday July 27, and it was truly a feast to us. Brethren, outside of our district, that came to us were Martin Rothgeb, John Zigler, Joseph M. Oline and E. L. Brower. Brethren Oline and Zigler gave us a good talk, and especially impressed our minds with the importance of giving and how to give, and the blessing that is obtained by giving. Next morning at 9 o'clock we met for Sunday school. Those brethren, mentioned above, joined in with us in the old folks' class. The hour was made interesting to all. Brethren Brower and Oline gave a very appropriate talk to the children. Afterward came the hour for preaching again. Bro. Rothgeb addressed the congregation from 2 Tim. 4:6, treating on the conversion of Paul. Bro. Zigler also gave us much good instruction. After the close of the meeting some important church matters had to be attended to. A committee was appointed to make arrangements to build a churchhouse in Green County this fall. We also had an election for a minister, which fell on Bro. Isaac Long, a young man twenty years old. While he has not yet consented to be installed in that office, hopes are entertained that he finally will. We decided to hold our Communion Oct. 26.—*H. E. Harshbarger, Good's Mill, Va., July 29.*



Camp Creek, Ill.—W. held our quarterly council July 27, Bro D. B. Gibson, our presiding elder, being with us. There being considerable business to transact, we concluded to hold a love feast Oct. 5, that being the first Saturday after District Meeting. We hope we may obtain some assistance from our brethren at District Meeting. A general invitation is extended to all, to meet with us on that occasion.—S. S. Hummer, Colchester, Ill., Aug. 1.

A Correction.—In "Lone Star Notes," in GOSPEL MESSENGER of July 23, page 475, first column, I meant to say, "The meeting was well attended, the interest good, and the order commendable as is almost always the case in this country." The point I wanted to make was, that there is very little disturbance of public worship. It is also true that there are very few members at Communions in this country, as the churches are small and scattering.—A. J. Wine, Nocona, Tex., July 25.

Danlap, Kans.—The Cottonwood church is again made to rejoice in the addition of two more souls by baptism. A large and attentive audience gathered on the banks of the Cottonwood River to witness the scene. It was the first baptism by trine immersion that many had ever witnessed. Our love feast will be held at Bro. Burnett's, four miles west of Danlap, on Aug. 31, instead of Sept. 7, as formerly announced.—Mary T. Eldridge, July 29.

Newburgh, Pa.—The love feast of the Ridge congregation, Pa., will be held at the Salem church, Oct. 30, commencing at 10 A. M. The Ministerial Meeting of the Southern District of Pennsylvania will be held at the same place Oct. 31 and Nov. 1. Members coming either to attend the love feast or the Ministerial Meeting, will stop off at Plainfield Station on the Western Maryland Railroad.—D. C. Burkholder, July 29.

Pleasant View, Kans.—Since our last report four have united with the church at this place by baptism. We held our quarterly council July 6. Our elder being absent, not much business came before the meeting. Some was deferred till next council. Our fall love feast will be held Sept. 28 and 29. We decided to commence a series of meetings Sept. 26, and continue for one week or ten days after the feast. The meeting will be held six miles south and one mile east of Republican City. There are good prospects for a corn crop and vegetables at this writing.—Mary M. Jarboe, July 29.

Garlsile, Ark.—We are all still alive to the good cause. We have a union Sunday school, with Bro. Henry Wyland as Superintendent. It is progressing nicely. At our council-meeting on the third Saturday of June, we decided to hold a love feast Sept. 21. All that intend to visit this country this fall, should come about that time, especially ministering brethren. Our regular meetings are still well attended and prospects are encouraging. We have plenty of rain. Crops are good and we have plenty of fruit. Truly we have much to be thankful for. But while everybody has plenty of the necessities of life and daily bread, there are many everywhere that have not the Bread of Life. Our Heavenly Father has plenty and to spare for all, but who will distribute so that all may receive it and live?—Chas. E. Delp July 30.

## PROGRAMS.

### Program of Ministerial Meeting.

The following is the program of the Ministerial Meeting to be held in the Green Spring church, Seneca County, Oct. 9 and 10, 1895:

## FIRST DAY.—MORNING SESSION

1. "What are the Influences that Lead our Children away from the Church, and how Best Counteracted?"—David B. Ellis, W. M. Bean.
2. "Individual Responsibility, how Best Impressed upon the Members?"—G. W. Sellers, S. A. Walker.

## AFTERNOON SESSION.

3. "How can we best Improve our Congregational Singing?"—J. P. Krabill, J. R. Spacht.
4. An Exposition of 2 Tim. 2: 15.—D. D. Thomas, Wm. McKinney.
5. "How should Elders and Housekeepers Conduct Council Meetings so as to Maintain the Confidence and Love of the Members?"—L. H. Dickey, J. C. Whitmore.

## EVENING SESSION.

6. "Why I love the Brethren Church."—Perry McKinney, J. B. Light.
7. "Mission Work, its Origin, its Aims and our Duties toward it."—David Lytle, J. E. Deary.

## SECOND DAY.—MORNING SESSION.

8. "The Sunday School, its Aim, its Literature, and how to be Used."—Samuel Driver, E. M. Rittenhouse.
9. "Our Sisters—their Privileges and Duties in the Different Lines of Church Work."—S. M. Loose, Jacob Kintner.
10. "What Can the Ministers of Northwestern Ohio do to Make our Home Mission Work more Effectual?"—J. C. McMillen, Jacob Hiestand.

## AFTERNOON SESSION.

11. "How Can we Make the Work of the Ministerial Meeting Practical?"—Abednego Miller, Daniel Provant

Programs have been sent to all the churches in the Northwestern District of Ohio. Should any of the churches fail to receive them, they will please notify the undersigned, who will supply them.

A. B. BEELMAN.

Chicago, Ohio, Box 126.

## Literary and Miscellaneous.

Books mentioned in this department may be ordered from this office.

CHURCH ENTERTAINMENTS.—Who has not seen the evils of the modern church entertainment? All the spirituality and purity that once characterized the church of God, has been driven out in many places by the withering influence of these defilements of the Lord's house. It is well that men of courage are lifting up their voices against this gigantic evil. Rev. B. Carradine has written an excellent little work on "Church Entertainments: Twenty Objections," which we send post paid for only 30 cents. It is a strong book in defense of its position, written by a powerful pen, presenting the most candid and Scriptural arraignment of unwarrantable methods for money-raising in the church. The spirit of the book is highly devotional and cannot fail to inspire the reader with its seriousness.

"The Saloon-keeper's Ledger," a Series of Temperance revival Discourses. By Louis Albert Banks, D. D., Pastor Hanson Place M. E. Church, Brooklyn, New York. Cloth, 12mo, 129 pp., 75 cents. New York, London, and Toronto: Funk & Wagnalls Company. The discourses in this book are the work of an expert. The aim is to help educate the public mind and conscience afresh in regard to the drink question. In the ledger of those participating in the drink traffic heavy balances are ruined on the side of disease, private and social immorality, ruined homes, pauperized labor, lawlessness and crime, and political corruption. The conclusion is that the way to stop the evil is to stop the traffic. The author illustrates the license system as folly by the short sightedness of Bridget, who, after having been instructed to scrub the kitchen floor, was found mopping for dear life the water two or three inches deep: "Why don't you turn off the faucet, Bridget?" Sure, ma'am, its smell that hasn't tolme, the water kapes me mopping so fast." The book bristles with an eccoidal illustrations, all of which are pat, concise, and hard to forget; a feature of great value in a book of this kind. Theodore Cuyler, D. D., of Brooklyn, writes the Introduction and pays a high tribute to the merits of these temperance revival discourses, which at the time of delivery in the author's spacious church edifice were listened to by large assemblages. This book may be had at this office.

"A Hundred Years of Missions; or, The Story of Progress Since Carey's Beginning." By Delavan L. Leonard, D. D. (Associate Editor "Missionary Review of the World") cloth 15 mo, 432 pages, \$1.50. New York, London, and Toronto: Funk & Wagnalls Company.

This new book is not intended to serve merely as a book of dates or reference. Its design is not to tell a little about ev-

erything pertaining to the mission fields, but rather to tell enough about the most important and characteristic features and events in the history of the mission work of the century to meet the wants of the multitude of readers. As Dr. A. T. Pierson, editor of *The Missionary Review of the World*, who writes the Introduction, says: "The outline of thought covered in this 'Hundred Years of Missions' is unique, and has been followed in no other book of which we know. There will be found here a review of the century's work in this and other lands, which will both instruct and invigorate the reader." It is packed full with history and crowded with interest, and will prove of special value to the Young People's Societies of America, all of which are taking up missions for study. The volume clearly shows that while, all things considered, a most wonderful achievement has been made in the single century begun under the lead of William Carey, among the host that remains to be won over are about 800,000,000 heathen, 200,000,000 Mohammedans, 50,000,000 devil worshippers, etc., also that the main battle, which shall mark the turning-point, the beginning of the end, belongs in the unseen future. The book is printed in large type, is neatly and substantially bound, and contains a good, practical Index.

THE DOCTRINE OF THE BRETHREN DEFENDED.—We are admonished by the apostle to give a reason to every man of the hope that is in us. Often we are interrogated upon points of church doctrine on which we cannot give the desired information, and would be glad to know just where to get it. "The Doctrine of the Brethren Defended" contains a complete exposition of the faith and practice of the Brethren, the Divinity of the Holy Spirit, Immersion, Feet-washings, the Lord's Supper, the Holy Kiss, Non-conformity, Secret Societies, etc. Price, per copy, cloth binding, \$1.25; to ministers, \$1.00. Address this office for further particulars concerning terms to agents.

EUROPE AND BIBLE LANDS.—Not all can go to foreign lands and see for themselves the many interesting sights presented to the observant traveler. Many have neither time nor means to spend in that direction, and yet they would like to know something about the world at large. To such we recommend "Europe and Bible Lands." With those who are interested in Bible study this work will always remain a favorite. Those who have read the ordinary book of travel will be surprised to find "Europe and Bible Lands" of thrilling interest for both old and young. Those who have not yet secured a copy of the work should embrace this opportunity of securing it. Price, in fine cloth binding, only \$1.50 per copy, post-paid. To agents who are prepared to push an active canvass of the work, we are prepared to give special inducements. Write us.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

McMILLEN.—In the Mineral Creek church, Johnson Co., Mo., March 29, 1895, sister Catharine McMillen, aged 75 years, 3 months and 13 days. Services by the Brethren.

DIXON.—In the Mineral Creek church, Pettis Co., Mo., May 28, 1895, sister Adaline Dixon, aged about 62 years. Funeral services by the writer.

LESTER.—In the Mineral Creek church, Johnson Co., Mo., July 15, 1895, Bro. William Lester, aged about 68 years. Services by the Brethren. FRED CULP.

WEIMERT.—In the Walnut Valley congregation, Barton Co., Kans., July 23, 1895, sister Sarah Weimert, aged 60 years and 3 months. Sister Weimert was born in Bedford County, Pa. She is the mother of eight children. The husband, three sons, and three daughters are left. Sister Weimert, was in ill health for several years. Bro. Weimert's moved from Pennsylvania to Barton County, Kans., in 1886, where her days were ended. Funeral services were conducted by Bro. Michael Keller from Rev. 14: 12.

LEONARD CLAFFER.

NAIL.—Near Sabbath Rest, Blair Co., Pa., June 7, 1895, Bro. Daniel Nail, aged 77 years. He was baptized into the Brethren church Nov. 28, 1877, and lived a consistent life until death. The funeral services were largely attended. Text, Rev. 12: 13 by the writer. S. M. COX.

KEISTER.—In the English River congregation, Keokuk Co., Iowa, July 22, 1895, sister Harriet, wife of Bro. Jacob Keister, aged 70 years, 3 months and 9 days. She was born in Fulton County, Pa., April 2, 1825. She united with the Brethren church about four years ago. She leaves a husband and four children. Funeral services were conducted by Bro. Jacob Brower from Job 5: 26, 27. ALICE GABER.

BUCKMAN.—At Monitor, Kans., July 27, 1895, Frank Eugene Buckman, infant son of Bro. Morris and sister Frances Buckman, aged 1 year, 4 months and 18 days. Interment in the Monitor cemetery. Funeral services by Bro. J. J. Yoder, from Matt. 18: 4. M. J. MISHLER.



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Highest of all in Leavening Power.—Latest U.S. Gov't Report

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## FURTHER PRAISE OF NORTH DAKOTA.

A Prominent Sister Gives Feeling Testimony and offers Good Advice.

Mrs. Sophia A. Stong, the estimable and highly intelligent wife of the Rev. Geo. W. Stong, formerly of Pymont, Ind., and now an enthusiastic member of the thriving North Dakota Colonies, favors us with the following communication, which, though brief, is as admirably to the point and warmly testifies to the prosperity being enjoyed and high satisfaction experienced by the Brethren colonists. The publication of Sister Stong's letter, though slightly delayed by press of other important matters, is none the less valuable, and undoubtedly will be read with great interest by all the Brethren who are seeking a new home.

CRARY, N. D., July 15, 1895.

Mr. MAX BASS, Chicago, Ill.

Dear Sir:—I will drop you a few lines to let you know how we are getting along in our new home. As I feel so thankful to you for your aid, as do relatives and friends, for bringing us to such a beautiful country, with its rich soil and pure fresh air, so essential to good health. Never have I witnessed better prospects for crops in general than can be seen in North Dakota at the present time. Wheat is heading out nicely and it won't be long before we can hear and see the reapers in all directions, cutting down the golden grain. Surely we will have a bountiful harvest.

When I think of the thickly-settled states of the East and the crowded cities with hundreds of people, perhaps, who are scarcely making a living, and then look over this broad North Dakota land and see thousands of acres richly covered with grass, and only waiting for the sturdy farmer to come and put his hands to the plow and there, by using a little economy and careful work, he can build up a home for himself and family, I am made to wonder why people don't take a greater interest in themselves and come to North Dakota, where they can still get FREE GOVERNMENT LAND and where improved land is not so high and I am satisfied a great deal more fertile than in the Eastern States.

We have church and Sunday school every Sunday and social meeting every Thursday evening, although we have no church building yet, but can enjoy ourselves by meeting together in each other's houses. The brethren and sisters in our neighborhood all seem to be well satisfied as far as I know, and I will say for myself that I am well pleased with this country, and think the majority of the people seeking a new location who will come and see this country, will not look for anything better. With many kind wishes, I remain,

Yours respectfully,  
SOPHIA A. STONG.

I wish again to call the attention of the Brethren to the fact that the GREAT NORTHERN RAILWAY whose Immigration interests I represent, penetrates the BEST AGRICULTURAL DISTRICT OF NORTH DAKOTA: That the GREAT NORTHERN RAILWAY HAS NO LAND GRANT IN NORTH DAKOTA and therefore has NO LANDS TO SELL in that State, but that most of the lands in the neighborhood (all very fertile and desirable), where the colonies of Brethren are located, ARE SUBJECT TO HOMESTEAD ENTRY and CAN BE HAD FOR NOTHING, and that in instances, where one desires to purchase improved farms, they can be bought on THE CROP PAYMENT PLAN WITHOUT ANY CASH PAYMENT BEING REQUIRED.

Particular attention is again called to the fact that the colonies of Brethren in North Dakota are ALL located on the lines of the GREAT NORTHERN RAILWAY, viz: Marquette, Traill County; Cliff, Traill County; Cando, Towner County; Rutten, Ramsey County; Grand Harbor, Ramsey County; York, Benson County. The post-office addresses of ministers are as follows: Amos A. Peters, Cando, N. Dak.; Silas N. Eversole, Rutten, N. Dak.; Geo. W. Stong, Crary, N. Dak.; J. W. Hartsock, Grand Harbor, N. Dak.; Geo. Swihart, Mayville, N. Dak.; Geo. Stryker, Mayville, N. Dak.; Levi B. Miller, Clifford, N. Dak. Brethren, desiring reliable information about Dakota, should address any of the above-named ministers, or the undersigned.

Please bear in mind that the GREAT NORTHERN RAILWAY is the ONLY DIRECT AND SHORT LINE to the above points and that the undersigned is the ONLY Immigration Agent having any CONNECTION WHATSOEVER with the BRETHREN COLONIES OF NORTH DAKOTA. Additional parties of Brethren will leave Chicago on Aug. 13, and Aug. 27, respectively, and Brethren and their friends desiring to join will please communicate with the undersigned or call at my office in the morning or early afternoon of either of the above dates.

MAX BASS,

220 South Clark Street, Chicago, Ill.

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St. Paul, Minn.

## Announcements

### DISTRICT MEETINGS.

Sept. 6 to 7, Ministerial and District Meetings of Northern Missouri, in the Lower Bethel church, Holt Co., Mo.

### LOVE FEASTS.

Aug. 28, at 10 A. M., Eel River church, Ind.  
Aug. 29, at 10 A. M., Jerico Springs, Mo., at Bro. Fugitt's place.  
Sept. 8, at 1 P. M., Blue Creek church, Ind.

### THE MONON ROUTE.

ARE you going to Louisville to attend the 29th ANNUAL ENCAMPMENT OF THE G. A. R., Sept. 10-13, 1895? The MONON ROUTE is the National official Route, Chicago to Louisville, and the Battle-field Line from Louisville to the South.

Special accommodations will be provided for all those who attend. In addition to the two regular trains daily (morning and evening), special trains will be run at such hours as will best accommodate the veterans, and special cars will be furnished posts of twenty-five or more members if so desired. Also special sleeping cars can be arranged for.

The fare from Chicago to Louisville will be \$5.00 for the round trip, and from Louisville to Chattanooga \$5.35 for the round trip.

Tickets will be limited a sufficient length of time to enable members of the G. A. R. to visit Chickamauga Battle-field. The National Park at that place will be dedicated with imposing ceremonies after the Encampment at Louisville.

For rates, special trains, special coaches, sleeping cars and further information address Sidney B. Jones, City Pass Agt., 232 Clark Street, Chicago; L. E. Sessions, Trav. Pass. Agt., Minneapolis, Minn.; or Frank J. Reed, Genl. Pass. Agt., Chicago.

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J. G. ROYER, Pres.

In answer to this letter one young man came, recommended by the Naperville church. Before he completed Bookkeeping, the Spirit found his way to the young man's room in Old Sandstone. This changed his plans. Instead of going to the mail to keep book, he remained in school and took a literary course. To-day this same young man, Walter B. Stover, is our missionary in India. Here we want a little aid may accomplish when rendered to give a young man a start.

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## JUNIATA COLLEGE.

The twentieth year of Juniata College will begin Sept. 9, 1895. Each year adds to the number and usefulness of this institution, and its history has been one of steady growth. To accommodate its increased patronage, additional courses of study and more ample equipments are provided. A third large building containing library, class rooms and dormitories has just been completed. The best facilities are offered for thorough work and comfortable home life. Catalogue sent on application.

M. G. BRUMBAUGH, Pres.

During the absence of the President in Europe, address all communications until Sept. 5, "Juniata College," Huntingdon, Pa.



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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AUGUST 20, 1895.

No. 34.

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SINCE writing what appears elsewhere on this page concerning the state of affairs respecting the missionaries in China, we learn that the consuls of England and the United States will unite in making a thorough investigation of the horrors already committed.

AT Tarsus, Asia Minor, the birth-place of Paul, the Disciples have established a mission and also opened a school for the education of the natives. Late reports state that a mob attacked the school, maltreated some of the students, and threatened several of the missionaries.

THE Waldensian Colony in North Carolina, of which we have made mention heretofore, has become ecclesiastically connected with the Presbyterian church of the South. The modern Waldenses greatly resemble the Presbyterians in their faith and system of church government. Their practice has undergone many changes and modifications since they first became known in the Piedmont Valley. In their early history they greatly resembled the Brethren.

PREPARATIONS for the World's Fair in Paris for the year 1900, are already being outlined on a gigantic scale. Nothing equal to it has ever before been undertaken. It is expected to cost at least \$20,000,000, enough to keep 4,000 missionaries in the field for ten years. The grounds will lie on both sides of the River Seine, which is to be spanned by an immense steel bridge. It just occurs to us that Babylon too, lay on each side of a river that was spanned by many great bridges, but its glory departed in one short night. This Fair is to display the wonders of the closing century. Many are the wonderful inventions to be exhibited, and who can tell what may not be invented by that time! This is a marvelous age for the inventive genius of man. What astonishing improvements have been made! But this marvelous advancement lies chiefly in the domain of the material conditions. The moral and social conditions of the world, though possibly some better than at the beginning of the century, have not kept pace with the material improvements. Intellectually, the race of mankind has made considerable progress, but spiritually, very little advancement can

be reported. The material world has made rapid strides. The church, though constantly growing in numbers, is probably not up to the standard of true vital piety of one hundred years ago. Nothing short of the ushering in of the promised millennium will bring about the moral, social and religious conditions so much desired.

LATEST reports concerning the safety of the missionaries and the state of affairs in China are discouraging. It is feared that there may be further attempts to kill the missionaries and destroy their property. Since the close of the war the Empire seems to be on the eve of a great convulsion. There are internal elements difficult to control, and some of these are determined to rid the country of Christians. Possibly a number of lives may have to be sacrificed, but Christianity is destined to conquer China, as it has overcome other nations. Most of those killed by the late riots were British subjects, and England with her strong arm may yet come to the rescue and demand a better protection for her subjects.

SOME great schemes are being carried out in various parts of the world which it is hoped will some day aid in the advancement of civilization and Christianity. The most gigantic enterprise now under headway, is the Trans-Siberia Railroad to extend from Russia, across the northern part of Asia, to the Pacific Ocean, a distance of about 5,000 miles. When completed it will be the longest road in the world, and may result in a railroad system, in the course of a dozen years, that will permit travelers to visit all parts of Asia with ease, comfort and safety. Should Christians be fully awake to the very best interest of the Master's cause, they will not fail to follow up these great transportation lines with missionaries and the Bible. Worldly governments may perfect great schemes, but Christianity can, and should employ them, as far as possible, for the furtherance of the Gospel of our Lord and Savior Jesus Christ. This will be putting to practice what Jesus taught his disciples, "Be ye therefore wise as serpents and harmless as doves."

THE prophet Nahum, who prophesied about 700 years before Christ, speaks of a time when "Chariots shall rage in the streets, they shall jostle one against another in the broadways; they shall seem like torches, they shall run like lightnings." (2:4.) It has generally been thought that this prophecy refers to the railroad cars of the present day. Possibly it may, but it now looks as though it may soon fit the conditions shortly to be seen on the streets of the cities throughout the civilized world. Carriages, without horses, seem now an assured thing, and ere long they will be seen jostling one against another in the broad streets. A recent trial in France has demonstrated that carriages, propelled by gasoline, can be run with safety and ease at the rate of fourteen miles an hour, and can conveniently carry fuel for a run of over three hundred miles. Another test is soon to be made in London, and also one at Chicago. At the latter fifty separate factories are expected to place as many different

vehicles on the road for testing their efficiency. More than likely the time is not far distant when we can be seated in our own horseless carriage, press the button, draw the lever, and soon be at our country appointments to preach the Word to the people who assemble for worship. These and other inventions are all right if people will only use them for the good of humanity and the glory of God.

ENGLAND, as well as this and other countries, is having trouble with the Catholics over the public school question. In Manitoba, they persist in claiming a part of the public school funds to support their denominational schools. Were there no other religious denomination, it might seem fair to grant the request, but such is not the case in Manitoba, or any other civilized land, and to require the Government to support the denominational schools of one creed and not of another, would be unjust; and to assist all in proportion to their numerical strength, would be to completely destroy the public school system. Even in the United States, where there is only one Catholic out of every ten of the population, they are demanding a division of the public school funds in order that their own denominational institution may be sustained. They are also pushing similar claims in Ireland. Of course their claims are unreasonable and will never be granted in any country, ruled by the people, and for the people.

It often happens that what is regarded as unnecessary and wicked in one age is considered altogether proper and even necessary in another. A certain writer, in speaking of the different ideas that have prevailed at different times as to what constitutes a luxury says: "Persons who are familiar with history know that Alfred the Great had not a chair to sit down upon, nor a chimney to carry off his smoke; that William the Conqueror was unacquainted with the luxury of a feather bed, if it can be called one; that the early aristocracy of England lived on the ground floor, without drainage; that in the Middle Ages shirts were deemed a useless superfluity, and men were even put in the pillory for wearing them; that night-shirts were esteemed a still more needless luxury, and persons of all ranks and classes slept in the first costume of Adam; that travelling carriages are an ingenious invention of modern effeminacy; that the men who first carried umbrellas in the streets, even in the severest rain-storms, were hooted at as dandies and cox-combs; that the nobles and dames of the most brilliant epochs of England's annals ate with their fingers, generally in couples, out of one trencher on a bare table; and that when forks were introduced, they were long hotly opposed as an extravagance, and even denounced by many as a device of Satan, to offer an affront to Providence, who had provided man with fingers to convey his food to his mouth." This however, should furnish no excuse for indulging in the unbecoming things of this age. The true Christian will seek to give no offense and use his luxuries sparingly, thinking more of serving his God than self.



## O HEART, BE STRONG!

SELECTED BY ANNIE HUTCHISON.

O HEART, be strong! There is so much for all to do, so much for all to bear  
In life's short day. Think not that thou should'st rest. Prepare  
To do thy part, and take thy share, and join the fray;  
Gird on thy sword of might and battle 'gainst the wrong.  
Be strong, my heart, be strong!

O heart, be brave! else in the thickest of the fight,  
At times thou should'st fall and shrink, remember thou art in  
God's sight.

And care not what, if thou art right, the world may think,  
Bright victory's banner yet shall o'er thee wave.  
Be brave, my heart, be brave!

O heart, be true! True to thyself and to thy God.  
Though all around thy path may change;  
Though rough the road which thou hast trod;  
To those who hear no guiding word, seems dark and strange.  
Whatever else the whole world may do,  
Be true, my heart be true;

## CATCHING MEN.—Luke 5: 10.

BY C. H. BALSBAUGH

To Bro. T. F. Imler, of Lancaster City, Pa:—

ALL hail, beloved fellow-servant in the kingdom of Christ. "Be not afraid, but speak, and hold not thy peace. For I am with thee and no man shall set on thee to hurt thee: for I have much people in this city." Acts 18: 9, 10. What inspiration in these words to faith and hope and sacrifice for you, and Brother Lyon, and Brother Quinlan, and the dear sisters Boone and Howe, and our beloved missionaries in the Orient, and others, who have realized Philp. 3: 8, and Gal. 6: 14 Lancaster and Washington and Baltimore and Chicago and India, are not as foul and Satanic as was Corinth. The Gospel is still "the power" of God unto salvation to every one that believeth. Neither has the Holy Ghost relaxed either His energy or fidelity in the fulfillment of John 16: 13, 14. The Spirit that made the Christ, makes the Christian.

Keep wide of the dismal swamp of naturalism and legality in which so many are floundering, as if there was no Holy Ghost-perpetuating incarnation in the elect. If you want to "catch men," you must grip them through the hands of Christ. The primitive Gospel is not obsolete. Flesh and blood has no revelation of the Eternal Jehovah in the humble, unlettered Nazarene. Matt. 16: 17, and 1 Cor. 2: 14. Every element, atom, activity, achievement of Christianity is Christ embodied in human nature. We are not saved, nor qualified to "catch men" till Gal. 2: 20, is the sum total of our being. Not many mighty works are done now because of our unbelief. Some even become soured and alienated when the personality of the Holy Spirit, and the continuity of the Divine Life in the believer, are insisted on! Humanity and the provisions of grace, and their essential relations, are precisely the same to-day as eighteen centuries ago. Christ has not abdicated the body and soul in which He wrapped His Divinity while fashioning in His vestal recess.

The stereotyped marvel of the present dispensation is regeneration,—the Birth of God in Humanity. That miracles have ceased is equivalent to saying that Christianity is a record of the past. Without the immanence of Deity salvation is impossible. To admit the supernatural in the spiritual sphere, and not allow it to dominate the physical is to rule Christ out of humanity. Our bodies

are temples of the Holy Ghost, and are as truly pervaded by Deity, as they are by the circulation of the blood and nervous sensibility. How clearly and emphatically is this stated in Rom. 12: 1, and 6: 13, and 1 Cor. 6: 19, 20, and Gal. 2: 20, and most gloriously in 1 Thess. 5: 23

Christianity means the possession and regnancy of human nature by Jesus Christ, not in part, but in its totality. 1 Cor. 10: 31. That we do not recognize this fact, either doctrinally or practically, is our weakness and our shame. That the Divine is held in reserve is not to be attributed to any change in the dispensation of the Spirit, but to our want of apprehension and receptivity. The Christed are the workers and upbuilders of the "spiritual house," "increasing with the increase of God." 1 Pet. 2: 5; Col. 2: 19.

My visit to your church is an oasis in my lonely life. Though I be "less than the least of all saints," you and your dear little flock received me according to Gal. 4: 14. Those sweet little faces, shining as with the radiance of the Upper Sphere, are still making my heart laugh with the sweet, pure joy of celestial fellowship. I sat in heavenly places in Christ Jesus. On earth, yet in heaven. Such a Sunday school is a home for Jesus and his angels. What will not love attempt, and sacrifice, and suffer for the attainment of its sublime ends! "Behold, what manner of love!" He cannot do otherwise, for "God is Love." "He GAVE HIMSELF for me." When this is realized, the way is open for 1 Cor. 15: 48, the church will be more worthy of being the "Bride of the Lamb," and will more faithfully fulfill her mission, and heaven, and earth, and hell, will see that "God manifest in the flesh" is meant for the nineteenth century no less than for the first. Heb. 12: 3 and 10: 24 must be dovetailed by the Holy Ghost before we are the people represented in 1 Pet. 2: 9

From the depth of my soul I wish for you, and "the Israel of God," an open, direct, and very large entrance into the Holy of Holies. The veil is rent for every soul, and we may enter immediately into the presence and communion and enjoyment of him "in whom dwelleth all the fulness of the Godhead bodily." Be not afraid of the charge of fanaticism. If others mock at the ebullition of the Pentecostal effusion may you only increase in fervor and energy and devotion, "proving that this is very Christ." Acts 9: 22. Lip loyalty is cheap. "Pure religion, undefiled before God and the Father," costs the life.

Nothing gladdens me more than the harmonious, eager, efficient working of your church for the ingathering of souls. We have not yet sounded the depth, nor measured the comprehensiveness of 1 Cor. 9: 22. The Gospel never changes, but methods of presentation do. To "catch men" requires many kinds of implements and baits. Nothing but the wisdom of God can match 2 Cor. 12: 16. Let your best net be your life. Be a miniature Godman wherever you go, and live so constantly in the transfiguration of 2 Cor. 3: 18, that your very presence may amaze people, Mark 9: 15. Be a Christ-filled, love-constrained, self-sacrificing soul-winner.

Let Christ catch you so that you may catch others. Be not afraid to gather the very lowest, vilest, most unclean, abandoned, repulsive moral debris of Lancaster into your Sunday school, and then teach them the blessed, glorious truth that casting out devils is still the gracious function of the Son of Man. Love will conquer hell. The gates of perdition cannot prevail against a soul that stands in the panoply of the cross. Be "a vessel unto honor, sanctified and meet for the Master's use, prepared unto every good work." 2 Tim. 2: 21. Forward, dear workers, for Jesus,

"catch men," and reap eternal glory. 1 Thess. 2: 19, 20. Rom. 8: 18

## ROYAL CRUMBS.

BY M. M. ESHELMAN.

A NOTED Jewish Rabbi once said: "How foolish are most men! they observe the precepts of the divine law, and neglect the statutes of the Rabbis." Some Israelitish Rabbis, in this our day, deport themselves in a manner that is no improvement on the exclamation of the Jewish Rabbi.

Love has more than a score of phases or sides—enough to keep any child of God busy within its majestic circle. The tendency is to swing outside love's circle, and then the troubles begin.

BRETHREN, we cannot impress divine truths upon the unconverted by harsh and rigid treatment. No one out of Christ, nor yet any one in Christ, can recognize loveliness in divine things where its exponents bite and devour one another and where "bruised reeds" and broken, contrite hearts are held in suspicion and treated as if unworthy the care and comfort of heaven. There is no salvation in bitterness and a heaping up of wrath on account of misfortunes and earthly losses. Our griefs over such matters are sure indexes how our affections were riveted to "things of this world." The loss of them affects us more than the loss of love for God and one another. It ought not so to be, brethren.

Will any one, imbued with divine truth and love for Christ and his people, premeditatedly take a course that will result in spiritual disaffection and ecclesiastical death? No man wants wrong results. No man seeks the worst for himself in the church. If he is drawn into the worst conditions is it not because he did not heed the law of watchfulness? If so, should he be held as if he earnestly sought such a condition? Is it not true that the example of Jesus with erring Peter, is the sure remedy in helping any erring one over difficulties? Astonishing remedy for astonishing evils! But it never fails, though the circumstances of its application are indeed rare.

To attribute more to the Gospel than Jesus put into it, is to lose something which Jesus intended his disciples should receive. To attribute less to the Gospel than Jesus put into it, is to lose what Jesus toiled for us to receive and enjoy.

God and Jesus are ever looking at the *being*; for out of *being* comes *doing*. All the misery in the world comes from the want of *being*. Further; all the *doing* cannot make an acceptable *being*; for God's law requires the *be* before the *do*. As well try to *do* before you *exist*, as to try to *obey* before you are *born*. You must *be*; then you can *do*.

## VACATION TALKS OF '95.—No. 4.

BY J. G. ROYER.

### Principles of Morality.

A PRINCIPLE is a fundamental truth,—a starting point. Every science has its own fundamental truths or starting points. In mathematics these starting points are known as axioms. When one undertakes to prove a proposition true, he tries to trace it back to one of these axioms or starting points which no one disputes.

The principles in morality are starting points in the various activities of life. Among the starting points we should like to consider, as these talks continue, are, "Is it true?" "Is it right?" "Is it kind?" Whenever these words represent



the principles upon which one acts, he will never knowingly do wrong toward his fellows, nor against God.

There is this difference between the starting points in mathematics and morals, that in the former they are all fundamental truths, while in the latter they are not. In morals they may be *fundamental errors*, for a man may have bad as well as good principles. He who is constantly on the lookout for his own advantage, whether it be right or wrong, is a man of bad principles. Such a person is concerned, not so much whether an act is kind or good, as he is whether it is profitable to himself. When you talk to such a person about the right or the goodness of an act, it does not seem to impress him, because the right and the good do not represent his starting points. We sometimes speak of a person as unprincipled. We do not mean that he has no principles at all, but that his principles are bad. There are some persons who are so variable in their conduct that they seem to have no principles at all. They are always ready to do what seems to suit them best at the moment, regardless of the right or wrong of the action. Such are usually true to that selfish principle of doing what pleases them, or proves to their own advantage at the time. Such make self-pleasure their starting point.

Many persons do not know from what principles they act. The reason why a selfish person is unwilling to admit that he acts from selfish principles is because he does not know he acts from those principles. And the reason the unselfish person tries to convince his fellow of his selfishness, is because other people often know the principles from which we act better than we do ourselves. They know a man's principles as they know a tree by its leaves and fruit. "Ye shall know them by their fruits." One would think we might apply the same method to ourselves, and by our own actions know our own principles. It may be done but it requires a constant effort. We append, as helps, some "Rules for Moral Conduct," as given by Dr. Wayland.

"Before you resolve upon an action: (a) Cultivate the habit of deciding upon its moral character; (b) when you doubt respecting the virtue of an action, do not perform it unless you as much doubt your liberty to refrain from it; and (c) cultivate on all occasions,—public and private, the habit of obeying the admonitions of conscience.

"After an action has been performed: (a) Cultivate the habit of reflecting upon it deliberately and impartially. (b) If conscious of having done right, (1) be thankful to God, (2) observe the peace which fills the bosom, (3) notice how greatly it overbalances the self-denial it has cost, and (4) be humbly thankful you have made some progress in virtue. (c) If your action has been of a mixed character,—partly good and partly bad, (1) labor to obtain a clear view of the circumstances that led you to confound the good and the bad, and (2) avoid the sources of this confusion. (d) If conscience convicts you of having acted wrongly, (1) survey the obligations violated, until you are sensible of your guilt, (2) be willing to suffer the pains of conscience, (3) do not dismiss it until you have firmly resolved to do so no more, (4) if restitution be within your power, make it immediately, and (5) seek in humble penitence God's pardon through Jesus Christ."

#### "THE GOSPEL POSTURE IN PRAYER IS KNEELING; NOT STANDING ON THE FEET," FURTHER EXPLAINED.

BY L. W. TETER.

IN GOSPEL MESSENGER No. 29, page 451, present volume, appeared an article under the above

caption from my pen. Several of my dear brethren,—who have a great concern for the truth and consistency in all things,—have desired an explanation of several points in the said article.

The chief design, in the preparation of the article, alluded to above, as stated in its first paragraph, was to check the growing tendency of standing on the feet in all times of prayer, because the kneeling posture is so completely taught by principle, and exemplified by practice in the New Testament Scriptures, as the proper one. Still, a few brethren have written me, saying that there are exceptions, even in the New Testament where prayers were offered and accepted.

Yes, certainly there are exceptions both in the New Testament, and outside of it, of prayers offered in other than the kneeling posture, and evidently accepted by the Lord. But I am happy to say that the few who have spoken of the exceptions, have admitted that the *general practice* in the New Testament is kneeling. So my dear brethren and I are of the same mind. The general practice of the New Testament is all I desire to magnify, so as to prevent the exceptions becoming the "general practice" in our worship. Whatever exceptions there may be, in or out of the New Testament, to justify other postures than the kneeling, must have a plain and sufficient reason for being such, else the Lord will not be pleased with them.

All the occasions in our church work at which prayers are offered in postures other than the kneeling, were fully before me whilst writing the former article, but I did not name them because they were outside of the main subject. Furthermore, I did not want to become the author of their distinction, as such.

But now, since those exceptions, in our church practice, wherein it is claimed that the former article is "too strong," and involves the church in guilt, it becomes necessary to investigate the exceptions named.

They are as follows: *viz.* The prayer (1) at baptism, in the water; (2) in the anointing service; (3) in the ordination of elders; (4) at the communion services; (a) thanks before and after supper, (b) upon the bread and cup, (c) the closing prayer.

As to what posture was assumed by Christ or the apostles in any of the above named services, there is not a single positive statement of either precept or example in the New Testament Scriptures. All that we can have, is the *implied* sense, confirmed by reason, convenience, and history.

It will be noticed (1) that, in each of the exceptions named, the prayer is associated with the observance of a New Testament ordinance, or regulation. It must be noticed, (2) that in the observance of those ordinances and works, each such ordinance or work, necessarily brings the body into such a posture as is required to perform it. If, therefore, the posture required to perform an ordinance, or other work, is different from the kneeling posture, and the ceremony associated with such ordinance or work requires a prayer, as a part of the observance, it would appear reasonable that such prayer, offered in the posture of such ordinance, or work, would be acceptable to the Lord, hence an exception to the kneeling.

It may be noticed further, that any posture that the work of the Lord will bring us into, is, for the time being, a holy posture, because it is not a posture of our own choice, but one according to the appointment of the Lord.

We may notice further that one of the parties, even in those exceptions, is in the kneeling posture required by ordinance or work. The one being baptized, and the one being ordained, are in

the kneeling posture; and the one being anointed may be, if possible, in the kneeling posture during the prayer. In these cases the administrators, only, stand in prayer, while those administered to kneel, and are also expected to pray secretly.

#### OTHER EXCEPTIONS.

Christ prayed on the cross. His prayers were heard by the Father and answered.

Paul and Silas prayed in the Philippian prison, with their feet fast in the stocks. The sick, the decrepit, the aged, the dying, may pray under innumerable different situations and conditions, and all be heard, because they do the best they can. God never requires impossibilities of his followers, and yet blesses the sincere efforts of all.

#### "THE STANDING POSTURE WAS ASSUMED BY MEN WHOSE PRAYERS WERE REJECTED"

The allusion made in the former article, to men who prayed standing (Matt. 6:5; Luke 18:10-14), was not for the purpose of proving that the standing posture was the cause of the rejection of their prayers, as understood by some. But it was to show that the most prominent and plain cases of men praying standing, as found in the New Testament, afford no proof that the standing posture was acceptable. If, for instance, we had cases where men prayed standing, and their prayers were heard accepted, then we would have an indirect, but plain approval of the standing posture.

As to the meaning of the word translated "stand," in Mark 11:25 it is true that it or its cognates may be used to denote the standing of the body. But, as explained in the former article, the context indicates with much more propriety, that it has allusion to the standing of the spiritual man, i. e., to be fixed, established in faith. Adam Clark coincides with this view of the phrase, "When ye stand praying." He says: "This expression may mean no more than 'When ye are disposed, or have a mind to pray,' i. e., whenever ye perform that duty."

If I believe that "stand" in Mark 11:25 meant bodily posture, I should regard it as a plain precept on the subject, and would feel that I should never violate it, but make it my rule for posture in prayer.

Bagerstown, Ind

#### NOTHING NEW.

BY J. S. FLODY.

SOLOMON stated a truth when he said there was "no new thing under the sun." And when he said, "Is there anything whereof it may be said, See, this is new! it hath been already of old time which was before us." (Eccl. 1:9-10). We have a text suited to our subject. We so often hear objections to this or that church work because, says the objector, it is something new.

Come, let us reason a little on this subject. God's laws are eternal. When he brought into existence fire and water, the principle of steam power was established. When the first flash of lightning shot out into space the principle of electric power was manifest. When the ancients ground their grain with stone pestle and mortar, the process of making flour out of cereals existed. Since then we have steam and lightning harnessed and subservient to the control of man. And we have the intricate device of making flour by the roller process. Is there anything, so far as principle goes, new in these things? We answer, No. The principles are co-existent with God himself, but in the process of using them there has been marked improvement. Just so in regard to God's moral powers: they are eternal. His revelations to man for man's good are but the out-comings of



his own eternal goodness and fitness of things to the end in view, which is to bring man back into a state of blessedness correlative with himself and his holy angels.

It is not simply right to do God's bidding from the standpoint of obedience, but He has given us things to do because they are right and in harmony with his eternal righteousness. Coming to the Gospel dispensation and the regulations of the Christian church, have we anything new? Only in the application of means to an end. The principles are the same,—in harmony with God's eternal law. When there is an effort made, by organized system, to carry out Gospel principles, it is no unusual thing to hear objections on the ground that it is a new thing.

What is an organized system of Sunday teaching more than the carrying out of the injunction, "Bring up a child in the nurture and admonition of the Lord," and in harmony with the privilege Timothy had at the knees of his grandmother? When some of our old-time brethren and sisters in Germany met together in the capacity of a social prayer meeting and to study the Bible, it may have been something new in one sense, but it was putting to practice the old principle, "Watch and pray," and, "Search the Scriptures." It is the same old principle to-day when we meet in our social religious meetings. Organized efforts to work and lay together clothing and other means to help the poor and needy may seem to some as something new, but the old saint Dorcas and the many she helped in this way knew all about it in apostolic times.

Missionary work! how this theme does sound to some ears. Is it new? Why, bless the Lord it is the alpha and omega the sum and substance, of the life, work, and merits of Jesus. "Go ye!" is the blazing star to the Christed soul. "He sent" is the echo of God's love to us. Shall "We send" be a dead response in our work, or shall it be the travail and desire of every enlightened soul?

Bible schools in local congregations,—what are they? Something new? Not by any means. Our blessed Master set the example in his youth, "asking and answering questions." "Learn of me," means, "Become a scholar in the school of Bible theology." Not until, by experience, I learned the advantages of such schools, did I realize what a poor thing ignorance is, and the great value of knowledge in Bible literature. Cornelius wanted to know *all things*. The Bereans were searchers of the Scriptures. Paul advised his brethren, especially the ministers, to "study" and to "think." Systematic work is much preferable to the haphazard study so common to many of us.

Series of meetings and the adding of many to the church is nothing new, but altogether apostolic. It is a concentrated effort on the part of the church "to teach all nations, baptizing them," etc.

Now suppose there should be inaugurated a systematic effort to more fully carry out, "Bear ye one another's burdens," or a mutual agreement to make provision for future assistance of the poor, fully in accord with Gospel principle,—would it be something new? Certainly not. The poor we always have with us and may do them good, and by laying by in store "as the Lord hath prospered us," for the good of others, we could lose nothing; and doing it in a general, regulated manner would certainly be better than to go at it in a haphazard way. Principle, properly applied and carried out, is the moving power of the world, physically, literally, morally and spiritually.

Station A., Los Angeles, Cal.

## MOUTH LOVE.

BY W. M. LYON.

"For with their mouth they show much love, but their heart goeth after their covetousness."—Ezek. 33: 31.

MANY there are who still carry their love elsewhere than in their hearts. Our Savior found them. Matt. 15: 8.

Do we have any of that class now? Examine those to whom our text refers and see.

I. "They hear thy words, but they will not do them. Verse 31. Yes, they may frequent religious services, be good "church members," listen to many good sermons, but,—but,—ah, the doing; that is the trouble.

"I know the preacher told the truth but—" What now is the matter? It is a case of *mouth love*. The preacher (verse 31) may be "unto them as a very lovely song of one that hath a pleasant voice," yea even so sweet to them and so soothing as to put them to sleep, yet their mouth love is an all-satisfying portion. "They hear thy words, but they do them not."

II. "They come . . . as the people cometh." (Verse 31) Here the professor places himself on a level with the non-professor,—the unbeliever. He accepts just what suits him. He stabs conviction and slaughters conscience. Were he to speak out honestly it would be like this: "It costs too much to serve the Lord with this heart love. Perhaps lip service will do,—that is so much cheaper. Besides I never did anybody any harm. I pay my debts; I observe very closely the ordinances and rules of the church. As to self-denials and sacrifices and crossbearings for the Master's sake,—true, I have never had much to do along that line, but then I expect to reach that before I die." God calls, "Give me thine heart." The answer was, "Not so, Lord, but Thou shalt have my mouth." "I feel I ought to make a profession!"

III. *They even mocked this good old prophet and made light of his messages.* (Verse 30) They may have called him a crank, or possibly, "a little too fast," since he had long foretold the destruction of their beautiful and beloved city. They were in the land of captivity. Their mouth service had been the cause, but still they refused to yield their hearts to the Lord. They would not receive the divine message; still their faithful prophet persists in delivering it, though unwelcome. The truth must be proclaimed notwithstanding its utter unpopularity.

Are there those who still thus treat the message and messenger? Woe, woe, woe to them! "It is a fearful thing to fall into the hands of the living God." Heb. 10: 31.

But many are blinded by the old delusion, "We have Abraham to our father." This was the cry of those who remained in "those wastes of the land of Israel." (Verse 24.)

What conceit, what selfishness, what bigotry, what narrow-mindedness! O, this ground of human merit! How many stand upon it to-day! Rigidly exact and precise as to "churchism," and failing to look to the living Christ and to Him alone as the only source of wisdom, righteousness, sanctification and redemption. 1 Cor. 1: 30.

O, if all mouth service could be transformed into heart service, what a heaven on earth we would have! This heart love is the supreme need of the church to-day!

"Their heart goeth after their covetousness." Beloved, our hearts must get after God's business. That will settle all church troubles, turn down all error and exalt the truth, banish all customs and practices not from God, and revive all heaven-born doctrines, and promulgate them to the very ends of the earth.

Dear fellow minister in the Gospel, stand firm in behalf of the God-given truth,—the truth as it "is in Jesus." Condemn this heartless religion, this mouth love, this false profession, though friends assail and persecute you. You can well afford to battle for the truth. "And when this cometh to pass (lo, it will come), then shall they know that a prophet hath been among them." (Verse 33.) The truth-bearer can afford to wait. He can not wait in vain. "Lo it will come."

Washington, D. C.

## SPECIALTIES.

BY A. W. VANIMAN.

### In Two Parts.—Part Two

In Part One, our object was to show the advantage of persons giving special attention to some subject or work and becoming proficient therein. In this article I shall endeavor to show the dangers attending it, as any good thing may be abused and do harm.

Returning to the physician: All close observing physicians notice that specialists are very likely to become narrow and inclined to think their specialty more important than all others.

I once heard a surgeon say there was nothing in medicine. With him it was all surgery. The cancer doctor, if he is not careful, will call every-thing cancer that in any way resembles it.

Just now there is a man in our town who pretends to cure almost every known disease by treating the eyes. Thus, in watching the specialist, one sees the danger of getting into a rut, out of which it is hard for him to extricate himself.

It is a true saying that most, if not all, great men have great weaknesses. This accounts for so many brilliant minds being overdone in some way, to their great detriment.

This state of becoming narrow in our views may come into our church life and work. We see a brother whose specialty is evangelistic work. He can induce many to become members of the church, but it is very important that he does not sacrifice quality for quantity, that he does not hold out some false inducements, so that, when he is gone, the church finds she has trouble on her hands through promises that the evangelist has made.

Then there is another specialist. His specialty is dress. When he sees a strange brother or sister, the first thing he does is look that person over from head to foot, to see just how that member is attired. With him it is more important that persons be dressed in, what he understands to be, the order than any other one thing.

No matter how able the man might be in proclaiming the Gospel, if this specialist had his way he would not be allowed to preach in that congregation, if there be the least deviation from this specialist's idea of attire. The course which he would adopt, if strictly carried out, would in the end produce the very opposite of that intended. While it is very important that we guard the worldward tendency in this respect, we should guard ourselves that we do not become too one-sided. There is a great difference between engaging a man to hold a series of meetings, by order of the church, and allowing a brother to preach who incidentally happens into a congregation.

Another person makes a specialty of some Bible subject as, "Baptism," "The Second Coming," "The Holy Spirit," or some other subject. No matter what his text may be, before he is through preaching a discourse, he gets to his specialty.

The conclusion of the matter is this,—give special attention to at least one subject, that which your time and circumstances will admit, but do not



allow that subject to become a hobby to the extent of ruling out all else.

Topeka, Kans.

#### REMARKS ON MATT. 2:10, 11.

BY NOAH LONGNECKER.

"When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

"WISDOM is the use of the best means for attaining the best ends." Knowledge is not wisdom; but wisdom is a proper use of knowledge. In this sense Christ uses the term in his teaching. Our lesson shows that the "Magi," or wise men, possessed a great amount of knowledge, and also made the best possible use of it. It is said that there were three of the Magi, Melchior, Caspar, Balthasar,—that they were from Persia, about 1000 miles east from Jerusalem,—that "they were the priestly caste of the Zoroastrian religion, the religion of Persia,"—that "Zoroaster was a disciple of Jeremiah, from whom he learned about the Messiah, and taught the Persians concerning Christ. He declared that in the latter days a pure virgin should conceive, and that, as soon as the child was born, a star would appear, blazing, even at noonday, with undiminished lustre. As soon as you see the star, follow it wheresoever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word which created the heavens."—*Memoir of Mrs. Judith S. Grant, Missionary to Persia*. We quote this from "Peloubet's Sunday School Notes."

The Jews had been dispersed among "every nation under heaven." The first of the seventeen nations named in Acts 2 is Parthia, which anciently included the northern part of modern Persia. These learned sages must have obtained their knowledge, either directly or indirectly, from God's Word. We have the following from the prophecy of Balaam: "There shall come a Star out of Jacob." Num. 24:17. The Jews understood this star to be an emblem of kingly power. They understood the prophecy to refer to the promised Messiah, the "King of the Jews." Thus the learned sages understood the prophecy, "Where is he that is born King of the Jews?" for we have seen his star in the east, and are come to worship him." Writers are not agreed as to what this star was. We favor Calmet's view. He says, "This star was an inflamed meteor."

The Magi's knowledge of this newly-born King of the Jews was in accordance with the Bible; hence they were come to worship him—to pay him divine homage. They had come a long way to "crown him Lord of all." When they had come to the place indicated by the star, "they rejoiced with exceeding great joy." Their knowledge of God's prophecies led them to look for much, hence in their fulfillment their joy and rejoicing were exceedingly great. Such joy and rejoicing will always be the result of anxious and earnest seeking, when once the Lord is found. Their journey is ended, and their search successful. May that of the readers' be none the less so, that their joy and rejoicing may excel!

The homage of the Magi was not formal, but still there was form connected with it. "They fell down and worshipped him." The falling down shows that their bodies were brought into the service of God. The form is very suggestive. It is significant of an humble suppliant acknowledging his inferiority and dependence, and of his

reverence and honor to the Lord God of his being.

But the Magi did not only "fall down, but they also worshipped him." This is heart service,—soul service, or worship, if you prefer. The worship of the body and soul must go hand in hand, to be acceptable to God. "Faith without works is dead; so works without faith is sin, because it is hypocrisy. But without the proper fruits all this worship is dead, dead, DEAD. Hence the wise sages "presented unto him gifts." A gift is something given out of respect, affection, love and honor, to another, for his benefit and special advantage. In this respect Christ was God's unspeakable gift to a sinful world. All presents are not gifts. Parents may have all love and respect for their children, yet, if their presents are of no advantage or personal benefit to their children, they are no gifts. The Magi were not the only persons who believed that Christ's kingdom would be an earthly kingdom. But in this—that Christ was the "King of the Jews"—they were certainly right. They had learned from the Jewish Law what would be of most benefit and advantage to the newly-born King of the Jews.

Some writers contend that the Magi offered "gold to a king, frankincense to a God, and myrrh to a mortal." We think all these gifts were presented to the Messiah, the King of the Jews. All Bible readers readily perceive how beneficial gold would be to a King of the Jews. Persia could produce nothing that would be of more advantage to such a king. It was, then, a gift in the full sense of the term. We believe that affection, love, respect, and honor, led the Magi to present gold to the newly-born King, for his kingly advantage and benefit. So of frankincense and myrrh. These were resinous and odorous gums extracted from trees or shrubs, and were the most valuable products of Persia, gold excepted. Frankincense was one of the odorous gums used to make the oil of "perfume," which was placed "before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy." Ex. 30:34-38. This "sweet incense for the holy place" was wonderfully sacred and exceedingly precious. The Magi desired to assist the "King of the Jews" in this most holy service of preparing the holy place for presence of the "HOLY ONE OF ISRAEL."

Myrrh was one of the odorous gums used in the "holy anointing oil." Ex. 30:22-23. We will not here comment on its holy uses. What could the learned sages give unto the "King of the Jews" that would be more beneficial than "gold, frankincense, and myrrh"? As gifts to the newly-born King, they were the most precious and valuable things that all their land produced. "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense"? Hec the "Star of Bethlehem" illuminated our hearts to that degree, that Christ has become the "Bright and Morning Star" in our hearts?

Dear reader, "what think ye of Christ?" We may have as much knowledge of him as the Magi from the East had, but do we make the best possible use of our knowledge to worship and serve him? If not, we are not wise. We should come to him with filial fear and love, and fall before him as humble suppliants, confessing our sinfulness and imploring his mercy. But more: we should worship him; that is, we should respect and reverence him, and pay him divine honor and adoration. When we can truly say, "He is altogether lovely, the chief among ten thousand," then we will take our delight in him, and "rejoice with exceeding great joy." Then time, distance, friends,—I am not now personally referring to our missionaries in India,—nor anything else, will

keep us from our beloved. All difficulties and hindrances will not prevent us from bringing unto him our best gifts. The best and most precious of our time, lives, abilities, means, and love, are due to him.

It is true, Christ's kingdom is not of this world, but in its militant state it is IN this world; and things temporal, as well as things spiritual, are needful for its continuation and extension. Christ needs them all, and our love will not allow us to withhold them from him. Love to God is the gold of the divine life in the soul. Short of this God's kingdom cannot exist,—much less be beautiful in our souls. We are commanded "to come, buy wine and milk without money and without price." But this will only be made possible with us, when we "have an unction from the Holy One." Without the holy anointing oil of God's Holy Spirit we cannot be sanctified, and therefore cannot draw near and minister in holy things. We withhold our myrrh if we refuse to exercise a living faith in the victorious sacrifice of Christ. The "oil of perfume" represents the "fruit of the Spirit." Without the fruit of the Spirit we can never enter into the holy place. "Without holiness no man shall see the Lord."

How wonderful, grand and pleasing the oil of perfume must have been! But the fruit of the Spirit is as much more so as the antitype excels the type. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." O, how good and pleasant! Such an oil of perfume will be pleasing to, and invite, both God and man. God will not be pleased with the refuse, the diseased, and the lame, of what we have. True love will ever lead us to offer to him the best of all that we have and are.

#### QUERISTS' DEPARTMENT.

Is it wrong for brethren to act as delegates to a political convention, or act as one of the judges at the polls? If so, what should be done with an elder who allows such?

A. LOOMER.

THE custom of the Brethren has always been not to take the part in politics named by our querist. An elder who neglects his duty in this respect should be reminded of his obligations to the church, etc. Possibly the elder may not be in fault, but is waiting for some one to enter a complaint, so he can act on the case. Any member has a right to hand in to the church, through the officers, a complaint against those who do not conduct themselves orderly.

Will you please inform me how to harmonize the following Scriptures without any supposition or imagination: Ex. 24:10, 11; 1 John 4:12?

F. C. MYERS.

By keeping in mind the fact that no man has seen God in person at any time with the natural eye. He has been seen with the spiritual eye.

Does God hear or answer the prayer of sinners? If so, was John 9:31 given by inspiration of God? F. C. MYERS.

John, who wrote the verse, was inspired, but those who spoke were not. Certainly God hears, and will answer the prayers of the penitent sinners who are earnestly seeking righteousness. The publican in his prayer said, "God be merciful to me a sinner." Luke 18:13. God hears that kind of prayers.

Is it in harmony with the Gospel for a woman to hold property in her name, in order to keep it from being attached? I want a Gospel foundation to this answer, and not merely one's opinion.

A. SISTER.

In R.m. 12:17 Paul says: "Provide things honest in the sight of all men." It will not take much wisdom to decide whether it is honest for a woman to hold property in her name in order to cheat creditors out of their just dues. J. E. H.



## Missionary and Tract Work Department.

"Upon the first day of the week, at every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

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## THE ORPHAN'S LAMENT.

BY GERTRAUDE A. FLORY.

The morning light smiles sweetly o'er the land,  
And in the east rose-tinted clouds uproll  
Like sunlight waves that dash upon the strand,  
Yet 'tis its darkest midnight in my soul.

In other households happy children wake,  
A father's kiss to claim and blessings sweet;  
My heart and spirit in wild sorrows break,  
For I no more a father's smile shall greet!

Here with the passing night I watched by him,  
And saw death's dews his forehead brushing o'er,  
His face grew pale, his love-lit eyes grow dim,  
Where nevermore, O never, never more

Shall I behold love's holy beams arise,  
And speak in thrilling language to my heart!  
O God! Ambition languishes and dies,  
Earth's light and song and happiness depart!

Whose cheering words shall chase away my fears  
And make my shy, retiring nature bold?  
Whose hand shall smooth my hair and dry my tears?  
From tempests wild and strong, whose arms enfold?

Soon by my mother's side my only friend  
Down in his dreamless bed shall be laid low;  
And I, a child, am left alone to spend  
The years which may in sorrow ebb and flow.

Before me are the world's dark ways untrod;  
Behind, sweet home and love. Ah, what is life  
If far adrift from home and father's side  
Whose shelter turned away each storm and strife!

La Porte, Ind.

## WHO SHOULD SING?

BY D. W. CRIST.

ONLY grown-up people? Our usual way of doing at Sunday school and other religious services would so indicate. But all reason and propriety emphatically answer, No. Then, may we not answer the first question by saying that not only adults should sing, but all little ones who have the proper use of their vocal organs? "We cannot learn too young," is certainly as true in learning to sing as in anything else to be learned in one's life.

Are not the children, in too many cases, almost entirely neglected in the song service? Can they not just as well be taught to sing the beautiful songs of praise to God, as to be instructed in his eternal Word? Let the little ones have a book that they may help to sing

It usually so happens that, from a lack of money, or of will power (it is difficult to tell which) only a dozen books of one kind are secured for one school, which is but half enough for an ordinary school. As a result the juvenile and primary classes must sit back and be quiet while the big folks do the singing. In this all the encouragement children need? If it is, this will work detrimentally and the Sunday school will certainly wane in interest. By such neglect we

actually make the children mere spectators, whereas the real design and purpose of the Sunday school is to get the children to work. Without the interest of the little ones there cannot be a real, active, progressive Sunday school.

It may be argued that many of the quite small ones cannot sing if they have a book, unless they know the tune, as we say, "by heart," and they can sing as well without a book as with one.

True, they can sing just as well, but will they do so? Perhaps we, who are older, can yet remember the time when we would not attempt to sing without a book before us. A book, furnished the little boys and girls, will, in some manner, serve to hide their backwardness, and they will be induced to sing when they would otherwise not be. If nothing more, a book will give confidence to the little folks and afford them that satisfying feeling of being a helper in the divine service. It gives most of them the greatest of pleasure to help to sing. It is their joy and delight to do so, if trained that way.

Why, then, will we not please them by seating them in the front, where they may help make a joyful noise unto the Lord? Surely there is no better way to secure their deepest interest in the Sunday school. When once they become greatly interested in the singing, they will grow more eager for the rich truth of the "Golden Text" and of the entire Sunday school lesson. "Think on these things."

## LITTLE THINGS.

BY FANCY D. UNDERHILL.

ONLY a photograph,—such a little thing. It represents a group of sisters.

One wears a wide ruffle of lace about her shapely shoulders; that's a little thing; but it shows that the wearer has forgotten or never learned 1 John 2: 15-16. Dear reader, if any of these little things apply to you, please read all the references. Oh, yes, you've read them before, but read them again; maybe you'll find something about them which you never before noticed.

One has a ring on her finger; it's a very little thing, but it would be appropriate to test its usefulness by 1 Tim. 2: 9. We are somewhat surprised and grieved, for we are told that the wearer is an elder's daughter.

Next we have a picture of a dear old sister in Christ, and her cap is adorned with an edging of lace. She is an elder's wife, one to whom all the younger women and the wives of all the lay members should look for an example. Oh, ye wives of ministers, deacons and elders, no wonder the young sisters proudly say, "It's no worse for me to wear a little lace in my sleeves and about my shoulders than it is for our preacher's wife to wear it on her caps," and so they dress like the world, and care more for personal adornment than for heavenly riches.

Only a picture! A sister with a handsome brooch at her throat. Our beloved elder says, "What! that a sister?" And, pointing to the ornament, he says, "I do not approve of that." The wearer is an elder's daughter. I wonder if she remembers the fifth commandment or is it of none effect because the old covenant was nailed to the cross? "Be not deceived." The principles remain. See Rom 6: 15-16.

Some one met a minister's daughter. Her skirts were fashioned after the style of the world; likewise her sleeves and other apparel. There was just a little disappointment on the part of one who longed to see a plainly-attired child of God; a little surprise; a little comment; a sincere longing that the precious wearer would learn and heed Rom. 12: 2.

What about the dresses fashioned according to the style of the world, with large sleeves! Only a few starving boys and ragged orphans crying for bread, picking their living from the swill-barels in back yards of a city. The surplus cloth in those unsightly sleeves would clothe a ragged child, and the means wasted in worthless adornment would feed some of those hungry boys.

Next we have a glossy silk dress and a handsome satin bonnet. The wearer has donned them to go and commemorate the great sacrifice of our meek and lowly Redeemer who became poor that we might be made rich. Read 1 Tim. 2: 9; 1 Pet. 3: 3-5. Behold the dear young brother with hair beard and clothing just like the bar-tender and gambler next door. He wears only (?) a necktie and pin as ornaments. We never would have known he was our brother, had we not been told. See 1 Thess. 5: 22.

\* \* \*

Only a plain little hut away off from any place. Only a plain family therein. The men wear their overalls and till the soil; the women their calico gowns and do their homely work. There is not a ruff, or tuck, or bit of lace, or silk, or satin, to beautify their homely apparel. The hired men come in to dinner and silently wonder why those queer, old-fashioned women wear plain, white caps at the table. They sit in respectful silence while the Lord's blessing is invoked and are grateful for the offer of an easy chair in the sitting-room when their work is done. Such kind, ready, willing servants! And when they have begun to feel a little better acquainted they say, "We want to know about your religion."

It is such a little thing to be kind, humble and plain, sympathetic and cheerful. But the Light of the World was meek and lowly and humble, and Christ says, "Ye are the light of the world." Are we? If so, I wonder if any of us are inclined to hide that light under a fancy pin, or brooch, or a bit of lace or ribbon, or a costly, silken garment. I wonder why it is that wherever we go, the people know at once that Christ is near. They may have never met a "Dunker," but they realize immediately that they are in Christian society. Is it because of the plain dress, the plain white cap, the unassuming bonnet? Is it because of our manners, or is there another cause? Whatever it be, we are not ashamed of those plain, old-fashioned clothes and manners which designate us as a "peculiar people."

We remember of hearing our "other half" tell of a certain conversation with a person whom he had known for several years, being daily and nightly in the same house and in the same room. Speaking of a certain person, Mr. — remarked, "Why! he's no more of a Christian than you are," whereupon the person addressed replied that himself had been a member of a Christian church for a number of years. I wonder if any of our dear members have their light so effectually concealed that their daily associates would take them to be infidels. "If the light that is in you be darkness, how great is that darkness."

A neighbor expressed sympathy in time of sorrow. A little thing, but it won for him the lifelong friendship and the prayers of a consecrated Christian.

A servant expressed gratitude for the smallest favor. Only a few little words, but God blessed the one who spoke them.

A dear one said, "Some little words you spoke years ago have remained in my memory and influenced me to give my heart to the Savior."

Ah, those little words; long ago forgotten by the speaker, yet they were as bread cast upon the waters which returneth after many days. Just a few kind words of encouragement to a struggling







# The Gospel Messenger,

A Weekly of \$1.00 Per Annum

The Brethren's Publishing Co

D. L. MILLER, Mount Morris, Ill.,  
H. B. BRUMBAUGH, Huntingdon, Pa.,  
J. H. MOORE, Office Editor,  
JOSEPH AMICK, Business Manager.

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all others.

Time is precious. We always give time to attend to business and to answer questions of importance, but please do not expect us to answer every letter.

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When changing your address, please give your former as well as your future address to full, so that we may have no misunderstanding.

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Mount Morris, Ill., Aug 20, 1895

BRO. W. R. DEETER is booked for a series of meetings at Pine Creek, Ill., commencing Sept. 1.

We can still fill a few orders for the Fall Report of the late Annual Meeting. Price, 25 cents.

BRO. I. BENNETT TROUT is to commence a series of meetings in the Goshen church, Ind., Oct. 5.

DURING the week we received some excellent articles from our contributors. They will appear shortly.

SEVERAL programs of Ministerial Meetings came too late for this issue. They will appear next week.

BRO. MICHAEL KELLER wishes us to state that he has changed his address from Heizer, Kans., to Galva, McPherson Co., same state.

THE Ministerial Meeting for Northern Illinois will be held in the Yellow Creek church, Sept. 4. We hope to see a large attendance.

BRO. M. M. ESHELMAN writes us that our aged brother, John Metzger, is not in good health at this time. He was then resting at Santa Monica, Cal.

We are informed that Eld. George Wood, of Clarion County Pa., was buried Sunday, Aug. 4. He is said to have been the only elder in that county.

THE work of the Lord seems to be prospering in Oklahoma. Ten recently united with the Hoyle church,—eight by confession and baptism, and two reclaimed.

BRO. I. H. N. BEAHM is expected to commence a series of meetings at Silver Creek, north of Mt. Morris, Sept. 6. He is to remain in this congregation nearly two months.

BRO. J. H. MILLER, of Goshen, Ind., writes us that the aged wife of Eld. F. P. Loeber, deceased, is growing quite feeble. She is now living in Goshen with one of her daughters, is nearly blind, and cannot be far from her journey's end. She craves an interest in the prayers of all the saints.

THE clerks of all the District Meetings will please send us copies of the Minutes of their respective meetings, with the queries marked intended for the Annual Meeting.

BRO. J. K. MILLER, of Robins, Iowa, has been spending a few weeks among some of the churches in Northern Illinois. Last Sunday he preached for the brethren in Polo both morning and evening.

OUR Sunday school teachers will find "Charlie Newcomer" a splendid little book to present to their pupils. Price, 25 cents, or \$2.50 per dozen. We know of no better small book for little folks.

BRO. O. J. BEAVER, of Iowa, writes us that he recently attended a meeting in the western part of the Saline congregation, where a man ninety-three years old applied for membership and was received into the church. He thinks this the oldest person he ever heard of making the change. He certainly came to the Lord in the winter of life.

NEW names for the MESSENGER are still coming in, and for the benefit of those who have not yet responded to our 50 cent proposition, we again publish in this issue our special offer. Those wishing to send in new names can use the blank at the close of that offer. We hope to hear from several hundred next week who have not yet noticed the special inducement offered.

HARDLY a week passes that we do not decline an essay for the reason that the writer does not wish his name to appear with the article. As a rule, people will not read articles that are not accompanied by the names of the writers, and we do not care to fill our columns with original matter that will not be read. If writers want their productions read, they must allow them to appear under their names.

We often feel like calling special attention to some of the excellent articles that appear in the MESSENGER, but we are reminded that editors should treat their contributors as much alike as possible. We must, however, be excused for asking all of our readers to read carefully, and digest well, what sister Underhill says under the title, "Little Things."

ONE of our agents writes us to urge all those owing him for the MESSENGER to pay at once that he may settle with this office. It is to be hoped that those owing the agents for their papers, will immediately comply with this request, for our agents do not wish to be in debt to this office for other people's papers. If there is any one thing that a Christian should pay for willingly, it is the religious paper that he and his family read from week to week.

LINCOLN used to say: "You can fool all the people part of the time, part of the people all of the time, but you can't fool all the people all of the time." And we may add, at no time can any one deceive God. For a time everybody may be deceived by preaching false doctrine, but some people will read for themselves and a few of them will believe and obey the truth. The adversary and his agents cannot have everything their own way just as long as there is left in this world one person who believes and obeys from the heart that form of doctrine delivered unto the saints. And just as long as there remains one preacher of righteousness, who will not shun to declare the whole Gospel, just that long will God have a true representative upon the earth, and just that long will Satan have opposition. Let preachers, whether there be many or few, remain loyal to their trust, and some people at least will be saved.

To all those indebted to the Brethren's Publishing Company, in regular accounts, we have sent statements. If any mistakes should have occurred, we hope to be apprised of them at once, and will take pleasure in making all necessary corrections. We further hope to have an early response from all those who are indebted to the office. It is well to have all book accounts squared at least once each year.

BRO. JAMES M. NEFF writes us from Birmingham, Ala., Aug. 8, stating that, in company with Bro. W. I. T. Hoover, of Dayton, Ohio, he was then on his way to Bolinger, La., expecting to meet with the brethren who have located at that place. He further states that he had met several brethren on their way to western Tennessee, and that it would seem there is quite a move among our people seeking homes in the great South.

## EDITORIAL WANDERINGS IN THE OLD WORLD.

Number One.

THESE wanderings under God's Providence, bring us again to the far-away Northland, where dwells Lapp and Finn with their best earthly friend, the reindeer. Comparatively speaking, only a short time ago the northern part of the Scandinavian Peninsula was an unknown country. The hardiest and most adventurous traveler dared not invade the regions lying north of the Arctic Circle. Mount Avassax, a little south of the Circle, from whence a perfect view of the midnight sun can be had June 22-25, was long the northern limit of aspiring travelers. It was easily reached from the head of the Bothnian Gulf. The records kept since 1681, in an old church near the mountain, give the names of a number of distinguished explorers who visited the place during the seventeenth and the early part of the eighteenth century. But steam and electricity have changed all this. Swedish enterprise and skillful engineering have built a railway far north of the Polar Circle, and the Frigid Zone is invaded by steam engine and railway trains. We are carried by rail to Malmberg, a little beyond the sixty-seventh degree of North Latitude.

At Malmberg are located extensive mines of the finest quality of iron ore, which finds a ready market in the different countries of Europe. At this place lives one of our ministers, Bro. Z. W. Anderson, whose wife and daughter are also members of the church. Bro. Anderson is employed in the mines, and in addition does what he can in his higher calling. He works twelve hours a day and receives for his hard labor \$6.00 per week, the highest wages paid. As a matter of course, he can give but little time to the ministry of the Word.

South of Malmberg at Lu-le-s, Bo-den and He-den we also have some members. These, with Bro. Anderson's family, form our Northern church, lying partly in the North Frigid Zone. Our object in coming so far north at this time is to visit the members of the church, to hold meetings and have a love feast with them, and, as far as God gives us ability, to encourage them in the good work of serving the Master. Our meetings in Sweden and Denmark with the outlook for future work and success, will be the subject of another letter. In this we have in mind to give a brief description of a fine view we had of the "Midnight Sun" at this place.

Four years ago we wandered northward on the



western coast of Norway, hoping to catch a glimpse of the sun as it reaches the northern point of its circuit, but were doomed to disappointment. On this journey we came north to engage in mission and church work, not knowing that it was to be our privilege to witness what we so much desired to see then; and behold, we are led to the "Land of the Midnight Sun" and have seen and bear testimony to this another of the wonderful works of God.

By rail, 1,245 miles north of Copenhagen, with a variation of a few degrees eastward, we reach Gel-li-va-re which is, so far as we know, the northernmost railway town in the world. It is five miles south of the iron mills at Malmberg. Leaving the capital of Denmark at 11:30 A. M., on Tuesday, July 9, we arrived at Gel-li-va-re on the following Friday. After passing Stockholm we traveled by day, and rested at night. This was a matter of necessity, for the train stops for two nights on the way. At this place we found excellent lodging at a very reasonable rate, and here we spent three days,—"and nights"—we were going to write, but the word night is a misnomer, for we had bright sunshine and daylight for the entire seventy-two hours of our stay. But it is hard to realize that we are in a land where there is no night. One of our difficulties is to get sleep enough. Yesterday, after taking what at home would have been our evening meal, we sat down to write. We wrote on and became absorbed in the work. After the lapse of some time, wife said, "Do you know what time it is?" and behold it was nearly 12 o'clock and ought to have been as dark as midnight, but it was as light as day.

On Friday, July 12, at 10 P. M., we started to climb the observatory on Mount Dandret, some five miles from Gel-li-va-re, and about 2,700 feet above the sea level. From the summit it is to be had a magnificent view of the "Midnight Sun" from about June 1 to July 15. The sky was cloudless and as clear and as bright as crystal. The conditions for the grand sight in store for us were perfect. After toiling upward for nearly two hours we reached the top of the hill and were rewarded with a view we shall never forget. "Midnight Sun" some one in poetical fancy has called it. But there can be no night where the sun shines. On the mountain top we sat down and wrote, and here are the thoughts and reflections that came to us in this presence chamber of the Almighty.

There is around and about me the strange, subdued, solemn stillness which marks the midnight hour in those latitudes where darkness at this moment covers the earth as with a mantle. Not a sound is heard. The leafy songsters are hushed, and with folded wing sleep in the green foliage about the hilltop. From the valley at my feet comes no sound of life. 'Tis midnight hour, but yonder shines the sun. I note that, as the hands of my watch indicate the hour of twelve, the sun is shining full in my face, exactly from the northern point of my compass. It is as if the great orb of day had suddenly appeared lighting up the world at its quiet, restful midnight hour. True, the light is somewhat subdued; the northern sky is painted in deep carmine tints, and the sun is bathed in a flood of crimson almost blood-red, but it shines and gives forth its light.

Creeping, as it were, along the northern mountain barrier, just above the horizon, moves on the sun. It has touched its lowest northern point

and rises higher and higher as it hastens eastward on its everlasting circuit of the heavens. The deep red of the sky makes a strikingly beautiful contrast with clearly-defined blue and white of the mountains. Far up in the eastern heavens hangs the moon, pale to dimness by her midnight rival. She is no longer mistress of the night. The stars which shine so brightly in "the infinite meadows of heaven" in our own homeland, here refuse to give their light; I look in vain for Orion, the Dipper, the Little Bear and the Polar Star. Moon and stars alike hold their light in abeyance, for soon the long, dreary winter night will come, and they shall shine forth with a brightness and a glory compensatory for all their loss now. The sun rules now, and as I witness his power at this hour, I realize as I have never realized before, that the earth is after all only a small factor in the great solar system.

Sitting thus on Mount Dandret an astonished beholder of the wonders of God's works, I recall and repeat the words of Israel's sweet singer. From this time forth they will contain new beauty and meaning for me:

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words unto the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming forth out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it."

Coming down from the mountain we reached our lodging place at 3 P. M., and retired to our beds to rest, but not to sleep. The sun shone brightly, lighting up our rooms, and the mind was too actively engaged in pondering over what our eyes had seen, for sleep. It came not to our eyes, neither did slumber visit our eyelids for some hours.

The people who dwell in this northern land take these, to us, strange conditions as a matter of course, and seem somewhat surprised at our feelings on the subject. They do not seem to have stated times for work or sleep. The rule is to work until you are tired and then rest. This rule would doubtless suit some people at home, who, being naturally tired, would spend most of their time resting.

There comes to our mind here this question, How would it be possible to observe the Jewish Sabbath in this part of the world. According to the law of the Sabbath it was to be kept from sunset on the sixth, until sunset on the seventh day of the week. Here the sun shines continually for six weeks, and farther north still longer, whilst in the winter it is not seen for several months. God's general laws are of universal application, hence we conclude that the Sabbath law was local, was for the Jews and not for us who live not under the law, but under the Gospel.

Four years ago when we traveled north to Hammerfest, we wrote something about the "Midnight Sun" for the MESSENGER. On our return home a warm personal friend spoke to us seriously of his doubts concerning the truth of the statement. He also said that a teacher not a thousand miles from Mt. Morris, regarded the statement as incorrect, and that it was contrary to the Scripture. So our reputation may sometimes suffer for telling the truth. This incident also illustrates the fact that some men close their

eyes to all truth but that which comes within their own, oftentimes narrow, mental horizon; whereas it is true that no one mind has ever as yet apprehended all of God's truth and the magnitude of his wonderful works. In this way we may account for ninety-nine out of every hundred of the infidels. They reject everything they cannot see and understand, but the truth stands. So, notwithstanding the honest doubts of our friend, the sun shines here when within the boundary of his horizon the darkness of midnight prevails.

It may not be an easy task to explain the phenomena here described so that those who have not thought or studied upon the subject can understand it. When the Psalmist wrote, "His going forth is from the end of the heaven and his circuit unto the ends of it" he knew that apparently the sun made a daily circuit of the heavens. And if he had stood on Mt. Dandret and watched the orb of day on his apparent course, he could not have used words to describe it more clearly than he did. Keeping in mind the words "His circuit unto the ends of it," we call attention to our common experience. Every person with the power of observation has noticed that the sun in making its circuit moves northward after Dec. 21, and southward after June 21. This apparent movement north and south is caused by the yearly motion of the earth. As a result we see more of the sun's circuit in summer than in winter. Start with us now on our northward tour. We leave New York June 19th, and eight days later are in London, some six degrees north of our starting place, and we note that at 9 P. M. it is quite light. July 1st, we reach Roskilde still farther north and note that the sun sets at 9 o'clock. And so the farther we go the more of the sun's circuit we see, until we cross the Polar Circle and, climbing to the top of Dandret we see the entire circuit of the sun in the heavens and can say with the Psalmist: "His going forth is from the end of heaven and his circuit unto the ends of it." Should we remain here until Dec. 1st, the apparent southern movement of the sun would take it below the horizon after that date, and we would be without the blessing of sunlight for six weeks. As we see the sun here now, July 12, at what we call the hour of midnight directly in the north, so, on Dec. 1, we should see it at the midday hour at the southern point of the compass, reaching the highest point of its daily circuit. In speaking of the sun we use the common expression and refer to its movements. It will, of course, be understood that the apparent motion of the sun is caused by the daily and yearly movement of the earth. But this letter is becoming too long and we close. The Lord blesses us with good health and cheerful hearts, and we trust him for all that is to come.

D. L. M.

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

Number Five.

#### THE BRITISH MUSEUM.

To those who are interested in the arts of the past ages, the British Museum is the place to go. In all museums much can be seen of the work in sculpture and painting of the past ages, but in this place there is a kind of summation of the whole, as all nations of the world literally poured in the contributions of their arts to this place, and it would require pages to give even a faint idea of what has been centered in this place.



As you enter and turn to the left, you enter the different apartments,—the Roman, Egyptian and Grecian,—where are found hundreds of Greek and Roman sculptures and statuary, reaching away back to the Pharaohs, Babylon, Nineveh and the Nimrods.

As you gaze at them in admiration and wonder, you are made to feel that truly here is the "Handwriting of God." Men, though ignorantly and without a knowledge, have been made to establish the truths of the Bible, with chisel and hammer, from the rocks that are as enduring as the everlasting hills. Writing and parchments have been spoiled by the destroying elements, but these silent witnesses have defied these destructive powers and continue to speak in language that cannot be changed or misinterpreted.

As we walked to and fro among these witnesses of the ages, we were more fully than ever impressed with the truth, that God can and does make the wrath and folly of man to praise him. On the right-hand side, as you enter, is the Greenville library, the largest and most valuable collection of old, rare and precious books, autographs and parchments, to be found anywhere in the world. Here are ancient Bibles of different editions, in script and written by hand, the first printed editions, in Hebrew, Greek, Latin, German and English, with illuminated pages and costly bindings, in gold and set with diamonds. To see the first edition of the Bible, printed from type in English, is very interesting, both on account of the beauty and clearness of the work done, and also because of the characters used and the manner of spelling.

Among the old manuscripts written, we noticed a short letter written by Edward Gibbon, to his Aunt Hester on his departure from Lausanne, dated 1737. As we thought the advice given might be interesting and useful for our young people, we copied it. It is as follows:

Dear Aunt Hester:—

Your good wishes and advice will not, I trust, be thrown away on barren soil; and whatever you may have been told of my opinions, I can assure you with truth, that I consider religion as the best guide to youth, and the best support of old age, that I firmly believe there is less happiness in the business and pleasure of the world than in the life which you have chosen,—of devotion and retirement.

EDWARD GIBBON.

The oldest book we saw had the following title page: "The Recognitions of Clement of Rome and Discourses of Titus, Bishop of Bastra, written at Edessa A. D. 411." We also saw "The Great Bible," Second Edition of Cranmer, 1539. It was presented to Henry VIII, with this inscription on the fly leaf: "This book is presented unto your most excellent highness by your loving, faithful and obedient subject and daylie orator, Anthony Marder, of London, Habdasher."

There were hundreds of other things that would be of interest to write about, did we not fear of over-trying your patience in trying to relate them.

#### DR. BARNARDO'S HOME FOR CHILDREN.

This Home is located on the outskirts of the city, and among the very poorest of its people, at 18-26 Stepney Causeway. It is the largest home of the kind on the globe. The Home has fifty-one branches, and accommodates nearly five thousand children. Their object is to rescue children from the streets and vicious surroundings, and to bring them up as Christian workers. It was established by Dr. Barnardo in 1866, and, since then, more than twenty-two thousand boys

and girls have been trained and started in life. Many of them have been sent to Canada, where two distributing homes and a farm of ten thousand acres are in active operation. It is said of this Home, that no destitute child, whatever his or her age, creed, sex, nationality or physical condition, is ever refused admission. At the Home here about four hundred boys, between the ages of thirteen and sixteen, are being trained in one or the other of the thirteen handicrafts in operation.

On our going to the place we were met by a lady in charge, who had us taken through the different departments. First, to the hospitals where the children of different ages and deformities were lying on neatly and cleanly-furnished iron cots, where they have careful attendance and good medical treatment. Everything, though plain, was neat and clean, and the little waifs seemed bright and cheerful. From here we were conducted through the schools, the bakery, where good bread is made; then to the different workshops, as far as we could be taken at the time. A large and new workshop had just been completed, and they were busy moving into it, so we did not get to see as many at work, as we could have done at some other time. The whole amount of money received for this work,—all free-will offerings,—was £1,500,000, equal to about \$7,500,000. Of this £200,000 was spent in buildings. The work has been increasing from year to year, and for its support subscriptions have come in from the uttermost parts of the world. The daily cost is about \$1,200. Here a child is fed, clothed, lodged and educated at a cost of less than ten pence or twenty cents per day. We were shown the plan of a home that has lately been established, as a branch, in the country, of some forty cottages, where the children will be received and cared for as families, making it more homelike for them. Each of these families will live separate and independent of the others. All will be advantageously employed and educated, and as soon as the means come, a church will be built.

As we passed through the slums of the city and saw the hundreds of seemingly uncared for children, we thought, What a blessing such a Home is to this great city, where thousands of outcasts are yearly rescued from the ruin that seems to be the inevitable doom before them, without this help in lifting them up and starting them in the better way.

But, you ask, Can this flood of ill-fated children be stemmed? Will the number, in this way, be made less? No, never,—as long as the open saloon and beer-gardens are legalized by crown and states. The only hope for the philanthropists is, in what is saved by their efforts. For the making of the drunkard they are not responsible,—this falls upon the lawmakers, who, for gain, legalize the ways that lead to poverty and sin through which these waifs are brought into being. God pity the cause,—have mercy upon the unfortunate ones, and bless those who are laboring to stem the tide, lift the down-trodden out of the mire!

While we had a desire to visit this Home, and were glad that we were permitted to do so, yet some impressions were made that gave us much thought, and a considerable degree of sadness. While the section of the city, in which the Home is located, has been greatly benefited, we saw so many other places, where it seems as if the only object men and women have is to eat, and drink

beer and whiskey, and gratify sensual desire, that our soul is made sick. On our return home in the evening we passed through one of these street nurseries for waif-children, and we were astounded. Men, women and children were walking and lying around as thick as flies, so filthy that the stench from them almost took your breath. Dirty, filthy saloons were in almost every house, and these crowded with men and women, boys and girls. Some fair-faced girls were as brazen and impudent as sin,—think of it! All the muddy crew huddled together without virtue or any sense of shame,—and the result is appalling. If this state of things is to continue, all the charitable institutions in the world will not be sufficient to take care of the children thus brought into the world.

These thoughts came to us before, in connection with the work of our Orphans' Home at Huntingdon, but not with such force as they have on seeing what we have seen here. If these things were done in places where they could not be seen or known by those who have the power to remove the causes, we could not so much wonder that measures are not taken to suppress and remove them. But when the causes are seen, and are so well known that all must see them, we fail to comprehend why the hand of this demon of intemperance is not staid. If the Christian world would take a decided and united stand against this evil, the work would be done, and so many children of sin and poverty would not be born into the world.

O, sad, sad is the thought,—to stem this tide of sin is a monstrous undertaking,—but the Lord will help us if we go forth in his name and in his strength!

H. B. B.

#### THE NUMBER OF JEWS IN JERUSALEM.

Not a few of our readers are anxious to learn how many Jews are in Jerusalem. In former issues we have given such information as we could procure on the subject, but do not remember to have read anything treating the question with the seeming fairness as the article which recently appeared in the *Sunday School Times* under the signature of Hon. Selah Merrill, D. D. LL. D., for some years United States Consul at Jerusalem. We give the entire article below. It will prove both interesting and instructive to all Bible students:

"A question that is very frequently put to me is one in regard to the number of Jews in Jerusalem and Palestine. It is well known that the Turkish Government makes no complete census of the population of the empire, at the same time every Mohammedan male is enrolled, partly for purposes of taxation, and partly because of his liability to military service; so that, by a certain method of calculation, they arrive at a sort of enumeration which is approximately correct. The Turks are reluctant to publish these statistics, hence foreigners seldom ask for them, but cast about for some other means of ascertaining the number of inhabitants of any given city or province. There is room here, of course, for estimates of varying amounts, and this fact must be thought of in answering the present question.

Looking at Jerusalem alone, we must remember that it is a small place, and the number of inhabitants limited, the best authorities, as recently as 1875, placing the entire number at not over twenty-four thousand. Baedeker, in 1894, gives forty thousand, and allows the possibility of there being forty-three thousand people in the city. Still some persons, when they speak and write of



its population, are perfectly reckless in their figures, and put down amounts which they must see are simply fabulous if they give the subject a moment's attention. For instance, I have seen it stated in journals which claim our respect, that there were in Jerusalem at the present time a hundred thousand Jews; again, that there were eighty thousand; and, again, that there were fifty thousand. Likewise that there were in all Palestine a hundred and fifty thousand Jews, and another statement that, within seven years past, not less than a hundred thousand Jews had arrived in that country. I will not say that the smallest amount here given is as wild as the largest, but every one of these statements is wild, nothing else than very poor guess-work, and I venture to assert that every one of them was made by persons who spoke without serious reflection, but simply at random. How such exaggerated numbers get abroad and find believers, I do not know. A person's reputation for accuracy would be ruined forever were he to make similar incredible statements respecting the population of London or Boston.

"What I had in mind when I mentioned estimates were those based upon the most reliable data. For example: 1. There are in the city nine consulates, and each has under its protection a number of Jews. These amount all together to several thousand. Consular details are accessible, although not to everybody. 2. The Spanish Jews form a large element in the population of the city, but they have resided there for centuries, and have, of course, nothing to do with Spain, for they are all Turkish subjects. Every male of this class is recorded on account of the military tax. 3. The Jews from every country have their separate "communities," or organizations, for the purpose (largely) of receiving and distributing the money sent from different parts of the world to aid the Jews of the Holy City. These communities have their heads and secretaries, and the number of families and individuals is carefully recorded. 4. The various schools for Jewish children have the names of the pupils enrolled, and the number of families represented, and this is an important help in answering our question. 5. The heads of the synagogues know the number of families attending each, and there are almost no non-synagogue-goers in the city. 6. If we go away from the city to the colonies, we can get numbers that are absolutely correct; for every individual man, woman, and child, is counted. 7. In the cities and towns other than Jerusalem where Jews are found, the number given, as it is not large in any case with the single exception of Safed, is more likely to be ascertainable, and therefore accurate.

"These sources of information (there are others which I need not specify in detail) I have taken pains to mention in order to show the reader the basis upon which my calculations rest. I spent two months in my investigations, and twelve months later went over the entire work anew. The English consul and myself agreed that we do this work as thoroughly as possible, and that each should do it independently of the other. Some time elapsed before we compared results, and eighteen months later I learned that the French consul had meantime been making a similar calculation for himself. It turned out that our estimates were nearly the same; namely, 25,000, 25,322, and 27,000 Jews in Jerusalem. Outside of Jerusalem, Jews are found only in the following towns: Acre, Haifa, Hebron, Jaffa, Nablous, Ramleh, Safed, and Tiberias,—in all 15,131, and in the colonies 2,800, which, with the middle number here mentioned for Jerusalem, would make 43,253 Jews in Palestine. The careful way in which these estimates were made, with free ac-

cess to every possible source of information, insures a result as nearly correct as possible under existing circumstances. Certainly no one can, with any show of reason, deny that it is the most accurate census made in recent years of the Jewish population of Jerusalem and Palestine.

"Murray's new 'Handbook for Syria and Palestine' (1892) gives the number of Jews in Jerusalem as forty-two thousand. The person who wrote this guide-book was in Jerusalem only a few days, and could himself have made no examination of the question whatever. The English missionaries to the Jews put the number at forty-two thousand; but the fact should be stated that, owing to the bitter opposition to their work, some of the important sources of information were not accessible to them, and hence their calculations cannot rest upon the most reliable data. The person who claimed to have made a 'census' of the Jews in Safed for the English mission, reported a number which was greater than the entire population, including Jews, Mohammedans and Christians. Such evidence could be of little value.

"The entire population of Jerusalem, by any reasonable method of computation, cannot exceed forty-seven thousand; namely, eight thousand Christians, twelve thousand Mohammedans, and twenty-seven thousand Jews. Between twenty-seven thousand and the two other amounts,—forty thousand and forty-two thousand,—there is a discrepancy of thirteen thousand or fifteen thousand,—a vast difference, showing that something is wrong. Forty thousand Jews would make eight thousand families, for which the same number of houses or tenements would be required. It is absurd to think of that number of Jewish houses existing in Jerusalem. Twenty-seven thousand would require fifty-two hundred houses or tenements, and it seems incredible that there should be even so many as this.

"I have heard it alleged by some people that many Jews in Jerusalem are not enrolled anywhere. They assert that the Government has minimized the number on its books, and also that many Jews have escaped the notice of Government, consulates, synagogues, and schools. In reply, it may be said for the Government, that, as every male Jew who is a Turkish subject is taxed, they are anxious to enroll every one, and not infrequently they claim those that are actually under the protection of some consulate. From much personal and troublesome experience I know they keep a sharp lookout for cases of this kind. We may admit that a few score, scarcely a few hundreds, might escape notice; but when it is asserted that the number of this class amounts to thirteen thousand or more in a place the area of which does not exceed that of a medium-sized New England village, the statement nullifies itself by its extravagance.

"In July, 1831, the Turkish Government issued an order forbidding the immigration of Jews into Palestine, and since that date very few have arrived, and the number in Jerusalem has not increased. This act was published throughout the world as 'a fresh example of persecution of the Jews,' but the Turks claimed the right to protect themselves against what they considered an objectionable class, the same as the United States claims the right to protect itself against the Chinese. During the fifteen years previous to this date (1891), the influx of Jews had been considerable, but the wealth of the city was not thereby increased. On the contrary, its burdens became heavier and its poverty and misery more apparent, not to say appalling; so that in every way this order was a most fortunate thing for the Jews al-

ready there, and the wisest thing for the city that could have been devised.

"Early in 1891 many persons were speaking (and these accounts appeared in foreign journals) of the great number of Jews that were constantly arriving in Palestine, especially at Jaffa, and at last the consuls and others began to ask where these new comers were. We learned that they did not go to the colonies, nor to Hebron, nor Safed, and we knew certainly that they did not come to Jerusalem. By investigation we learned that the boatmen at Jaffa were in the habit of counting each individual Jew who landed as one family, so that, if ten persons arrived, ten families were reported; if fifty individuals arrived, fifty families were reported. Who originated this vicious method of counting we do not know, but it is certain that some of the Jews themselves encouraged it, and the agents of certain societies, engaged in raising money for poor Jews in Palestine, helped to circulate these strange and false reports in Europe, England and America.

"For many years the writer has been deeply interested in the Jews, and has done everything in his power for their welfare, and he knows that he expresses the sentiment of many intelligent Jews when he protests against the current exaggerations of their numbers in Palestine, and against the rose-colored inducements held out for them to settle in that land, since both injure the cause of real Jewish progress."

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have and a good meeting, send a report of it, and say, please, may rejoice with you. In writing give name of church, County and State. Briefed. Notes of travel acquired as an advantage somewhere. True Americanisms are not so valued for this Department. We have an overwriting page, and, if necessary, will send appropriate.

### Ministerial Meeting of Northern Illinois.

Those who expect to attend the Ministerial Meeting, to be held at the Yellow Creek church, Ill., Sept. 4, 1895, will be met at Lena, Ill., Tuesday evening, at 6 P. M., Sept. 3; also at Pearl City, Ill., on the Great Western R. R., at 9:40 P. M., the same evening. Any one coming sooner will be met at Lena, by notifying D. E. Eby, Lena, Ill., and at Pearl City, by notifying Samuel Studebaker, Pearl City, Ill. We would desire that some would come to Pearl City, as we can get the people to the place of meeting better from that point in the way we are situated.

L. E. KELTNER.

Pearl City, Ill.

From the Moscow Church, Latah Co., Idaho.

On June 26 the writer, in company with Eld. S. S. Barklow, and others, started for the Big Potlatch country, thirty-five miles from Moscow, to hold some meetings. While there, Eld. Barklow preached five sound Gospel sermons to large and attentive audiences. Although there were no immediate accessions, yet we feel there was much good done. The members were built up, and some outside the fold said they were going home to read the Scriptures. On our return trip we had one meeting on American Ridge, with good attendance and interest.

July 6 we held our regular quarterly council. All business was disposed of with a Christian spirit. We decided to hold a love feast here some time this fall.

July 17, in company with Eld. S. S. Barklow and our companions, we started for Bro. Ira Hopkine's place, near Dayton, Wash., about seventy miles from Moscow. Bro. Miller took us over by private conveyance. We held three public



services and a council-meeting with the Highland church, Columbia Co., Wash. We would like to have held more meetings while there, but the people were so busy with their harvest, that they could not get out to night meetings, so we thought best to return home for the present.

July 24 we arrived home after traveling about 140 miles over hills and canyons. Wherever we went we found some who are anxious to hear the Gospel preached in its purity. May the time soon come when they will not only be hearers, but doers of the Word! J. U. G. STIVENS.

July 30.

From the Union Church, Marshall Co., Ind.

Our harvest meeting which was held on Saturday, Aug. 8, was very largely attended, and was a most enjoyable occasion.

While we were disappointed, to some extent, in not having the ministerial help we expected, yet we were very richly instructed by brethren John E. Joseph and M. A. Eisenhour, from the Yellow River congregation. Our meeting lasted all day. We express our thankfulness to those from a distance who so kindly assisted as in song service, which was so inspiring to the soul.

We have more than four dozen of the new "Song Books" in our congregation, and both old and young give their voice in song.

On Sunday morning we met together for Sunday school work. Brethren John Joseph and Milo Hale, from near Bourbon, made some very interesting and impressive remarks to the children. Sister Alice Boone's work in Chicago was remembered by donating a liberal sum to that good cause. The two meetings were the means of raising over \$15.00 for the mission cause. I am sure it was sent with God's blessings attending it. Our Sunday school is very interesting and blessed with a good attendance.

LAURA APPELMAN.

Plymouth, Ind., Aug. 5.

Mission Work at Baltimore, Md.

AMONG the ministering brethren who have labored at this point are Eld. S. H. Utz, of New Market, Ind., Eld. Renner, of Maryland, E. Babylon, Ohas. Bousack, and John A. Smith, of Maryland. The congregations conduct themselves in the very best manner, and give the best attention to the preaching of the Word. I am glad to say that the children of God have also been blessed by the Spirit of God, until their hearts are full of joy, which words cannot express, while we try to sing his praises for his loving-kindness manifested towards us. This is a good point for a church. The people are reading the Scriptures to find out the true way, and we have reasons to believe that the Lord will continue to bless his work at that place. This mission point is at Oregon, Baltimore County, sixteen to nineteen miles from Baltimore, and these meetings are held at the house of Bro. and sister Stullers, who have large hearts full of love for the Brethren.

JOSHUA S. DORSEY.

813 North Howard St., Baltimore, Md.

From Brooks, Wilson Co., Kans

THERE are only nine members at this place, but we are trying in our weakness, to do what we can for ourselves and others. Brother and sister Strohm (late of California) had engaged Bro. Sydney Hodgden to come and hold a series of meetings when we first moved here last fall. Until that time they were the only members here. Bro. Hodgden preaches for us once a month now; also Bro. Fogle, of Independence. Our number has now increased to ten, and we are hoping for

more. We have social meeting at each other's houses once a week, and feel that we are being benefited spiritually thereby. No hindering Providence we will hold a Communion at Bro. Strohm's this fall. Our doctrine is entirely new to most of the people here. Surely the greatest light we can send out to draw others into the fold is Christian consistency. We must watch ourselves and pray in secret in order to control our besetting sins and shortcomings, and make our every-day home-life as perfect as possible, by striving to be with all, and at all times kind, gentle, patient, forgiving, forbearing, pure in mind. At home, amid the work and cares and trials of life, is the place to test a Christian. I have seen those in public worship who, I thought, were devoted Christians, but when I chanced to hear something of their home-life, it was not so Christ-like. There are many commands much harder to obey than baptism, feet-washing, partaking of the sacrament, etc., that are less talked of, namely, putting off anger, wrath, malice, etc., keeping the members in subjection, crucifying the lusts of the flesh and pride of life, keeping our conversation godly, and many more, which take constant watching and fighting. How much better the world would be if every one would make an effort to govern his passions and temper. May we who have started out in the Christian warfare, let our light shine by an upright walk and a godly conversation.

N. S. MAHONEY.

Ministerial Meeting for Northern Illinois.

IN addition to the official notice of railroad schedule and our arrangements to meet and convey all to place of ministerial meeting, sent you for publication by our clerk, permit me to say that we are not only making arrangements for a large and good meeting but earnestly desire it. We want not only a good representation of ministers, but deacons and laymembers as well.

Ample arrangements are being made to feed and care for all the members attending, and their horses also will be provided for. We are expecting Bro. Jacob Witmore, of McPherson, Kans., to be in attendance, and commence a series of meetings at that time.

We trust that all those who are assigned topics will make it a point to be present. Any desiring further information will please write us.

D. B. EBY.

From Hoyle Church, O. T.

We have just closed another refreshing season from the presence of the Lord. Bro. Joseph Glick came to us July 4, and boldly held forth the doctrine of Jesus Christ each night for about four weeks, excepting one, when he was hindered by rain. During the meetings eight souls made the good confession and were planted with Christ in baptism. Two dear souls, who had wandered far from Christ, came back to the church. Several others are almost persuaded.

As our house was small and crowds large, most of our meetings were held in an arbor. It was hard for Bro. Glick to talk so much in the open air, and his voice became somewhat impaired towards the last. May the Lord bless him and his efforts!

EMANUEL J. SMITH.

Aug. 5.

Notes of Travel.

WE left Decatur, Ill., June 7, and reached Flora, Ind., the same day. I commenced a series of meetings on the evening of June 8, and continued visiting among the loved ones and preaching, every evening until June 14. I held, in all, twenty-seven meetings. There were no conversions,

but a good interest was manifested. We then went to Montgomery County, to the village of Mace, and held seven meetings in the Christian church at that place, with a very good interest and many invitations to return. I believe that much good could be done at that place.

We next went to North Union, where I held three meetings with a good interest. There is also an opportunity to do good work.

I commenced meetings in the church near Ladoga July 28, and will close to-morrow night, Aug. 11, the Lord willing. After our return to Flora we shall go west, stopping for a short time at Cerro Gordo, Ill., and then returning to our old field of labor in Northern Missouri. I held eighteen meetings for the Brethren at this place. It has been a source of joy to meet with them.

WM. C. HIPES.

Ladoga, Ind., Aug. 11.

Notes from Palestine, Ark.

—THE MESSENGER is a most welcome visitor to our little church here. Almost every family receives it or has access to it and one brother said he would not do without it for twenty-five dollars, though he is poor.

—Recently Bro. P. R. Burnett held a few meetings at one of our outposts, and two,—a husband and wife,—united with the church. Others seem almost ready to yield.

—The last ten days we have been engaged in holding meetings at two different points, and to-morrow, the Lord willing, we go to Wiener, to continue the work at that place. Many calls are made that cannot be heeded till more workers are enlisted in the good cause. When the entreaty is made, "Be sure to send some one as soon as you can," some one ought to be ready to go.

—Our love feast at this place is set for Sept. 28, and as a number of brethren from the North contemplate visiting this country this fall, in search of homes, we suggest that all who can should attend the meeting at the above date. Your help is needed; your presence will be appreciated. Palestine is in St. Francis Co., on the Little Rock and Memphis R. R., fifty miles west of Memphis, and seventy-five miles north-east of Little Rock. You will be met by addressing the writer or Bro. Aaron Sloniker, at Palestine. D. L. FORNEY.

Aug. 8.

Notes by the Way.

JULY 17, in company with Bro. P. S. Miller, of Roanoke, and others, I went to East Virginia, stopping at Petersburg, Waverly and Norfolk. At these different points we were privileged to examine the surrounding country, and, while looking at the land, of which we have heard considerable, I thought, what a splendid field it would be for our brethren to establish churches by immigration.

The doctrine of the Brethren church is unknown to the people residing there, so I did not fail to leave some of the Brethren's tracts at the hotels, offices, and private families, and we hope it may prove to be seed sown in good ground, to be gathered by-and-by. There is much good land for sale, and those who want to get homes in a good climate, near good markets, can find them there.

From the present indications it will not be long until a number of our Brethren will locate there, and among the number some ministers. The people there seem very kind and quite anxious that our Brethren should buy and settle among them. The farms, in the main, are quite large, containing land enough for from six to twelve families. A colony of forty families from the Northwest have just bought a large tract near Norfolk. We



could not find out from the agent what church they belong to. Norfolk is a place of much interest to visitors and I saw considerable of it. I also visited Fortress Monroe, Hampton and Newport News. In all this trip we failed to see a brother.

On my return I stopped off at Bonaick and visited Bro. B. F. Moomaw, with whom I had a pleasant visit for several days. Bro. Moomaw is one of the old veterans of the cross, and is still active in the cause. Now, as many of our Brethren are coming south, come and see Virginia. Land is very low in price, the climate mild, and the eastern market so near. Come and see for yourselves.

S. H. MYERS

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Deep Fork, O. T.—We met in quarterly council Aug. 3, Eld. Appleman being present. Business was transacted satisfactory to all present. We decided to hold our love feast the last day in August, commencing at 2 P. M.—*Effie Carpenter.*

Belleville, Kans.—Our church here, as well as our Sunday school, is getting along nicely. Our elder gave us a good sermon yesterday. Subject, "God is no Respector of Persons." The brethren and sisters will please remember our fall feast.—*Louisa J. Williams, Aug. 5.*

Antietam, Pa.—Aug. 3 we held our harvest services at the Welty meetinghouse. On Sunday morning we had a children's meeting, which was enjoyable to the old as well as the young. Bro. Joseph Long, of York, Pa., preached four very able sermons.—*G. M. Newcomer, Ringgold, Md., Aug. 8.*

Yellow Creek, Pa.—July 27 we had our quarterly council. Everything passed off in union. We decided to have our love feast Oct. 26; also to have a series of meetings some time about Dec. 1, to be conducted by Bro. Michael Clear. We also appointed our love feast for Oct. 26, at 2 P. M., at the Hopewell church.—*Abraham Steele, Aug. 7.*

Baltic, Ohio.—Bro. E. Bombay Edwards came to the Sugar Creek church, Ohio, July 31, and gave us a good talk on India missions. The sum of \$1270 was collected. Our brother went to Rogersville, in the bounds of the same church, Aug. 1, and gave us a still better lecture. Here \$836 was collected. Our brother spoke to large congregations. This money will be sent to Bro. Royer for India Mission.—*M. H. Shutt, Aug. 11.*

Rulten, N. D.—The brethren of the Sweetwater Lake congregation were built up and strengthened, and sinners made to think, while the Word of God was held up before us by our beloved brethren that came to us Aug. 7. Bro. Daniel Whitmore preached one sermon and Bro. Charles Campbell two sermons to an attentive congregation. Brethren, pray for the church in North Dakota that it may prosper to the honor and glory of God!—*L. H. Beigh, Aug. 9.*

Marvel, Texas.—Those that are enquiring about our aged elder Bare, are hereby notified that he is at present in a reasonable state of health for a man of his age. He was with us at a special council last Saturday. His advice and counsel is still good. He has had much experience in church work. Elder Elliot expecting to leave, the oversight of the church fell on Eld. Bare. He expressed himself well pleased with the spirit manifested at the council. Bro. Bare remained with us and preached for us Sunday forenoon. His sermon was listened to with much interest. Bro. Bare expects to be with us during our meetings.—*S. Correll, Aug. 7.*

Woolwine, Va.—On Sunday, Aug. 4, one sister was baptized in the Smith River congregation, Patrick County, Va. Bro. Z-bram Keith preached to a large congregation, and Bro. J. C. Beahm made some very appropriate remarks, and gave us some farewell admonitions. Many were deeply moved, and two came forward and asked to be admitted into the church, and were received as applicants for baptism. We expect to hold a series of meetings in the near future.—*J. A. Hooker, Aug. 7.*

Arkansas City, Kans.—There is a series of meetings to begin in Arkansas City, Aug. 30, and to continue over Sept. 8. A love feast will be held Sept. 7. This is the first meeting of the Brethren in Arkansas City,—a place of about 13,000 population. There are three railroads: Missouri Pacific, Santa Fe, or Southern Kansas, and Frisco. Inquire for the Chicago Star store which is easily found, or write to John S. Masterson, Arkansas City, Kans., and he will see that you are met at the depot. Please state at which depot you will arrive.—*W. B. Sell, Aug. 8.*

Laurens, Iowa.—We, the brethren of the Stony Lake church, Pocahontas County, Iowa, intend to hold our love feast on Oct. 5. Brethren coming from a distance should come to Fonda. Those from the south should come to Laurens; those from the north will be met at either place by notifying S. Arnold or F. C. Delp, Laurens, Iowa. Bro. J. D. Haughtelin will hold a week's meetings for us before the feast. Meetings to commence Sept. 27, 1895, and to continue till the feast.—*S. Arnold.*

Linwood, Md.—This morning, Aug. 3, at 10 o'clock, the members of the Pipe Creek church met in harvest meeting. Bro. John Uiz preached a very appropriate sermon from Jer. 8: 20. In the afternoon we held our council. All business passed off nicely. We have appointed Aug. 18 for our children's meeting. Our Sunday school is flourishing, with Bro. Wm. Philip Engler as Superintendent. We expect to hold a series of meetings beginning Oct. 15. Bro. C. G. Lint, of Myersdale, Pa., will be with us at that time.—*Rachel A. Pfouts, Aug. 4.*

Correction.—In GOSPEL MESSENGER No. 31, page 492, under "Special Announcements," is the following love feast notice: "Oct. 5, at 4 P. M., Appanoose, Kans." I am sorry that the notice was published, because I am censured for its occurrence. In my communication on the same page I stated that "the Washington Creek church assembled in council July 13," also, that "a communion was appointed to be held Oct. 5, beginning at 4 o'clock P. M." I did not mean to imply that it would be held in the Appanoose church.—*Hiram S. Garst.*

[We regret the mistake, but the announcement is taken out of the list in this issue.—Ed.]

Macoupin Creek, Ill.—This church met in council Aug. 3. Officials were all present, and most of the membership. All business passed off pleasantly. Delegates to District Meeting are brethren Joseph Jones and B. G. Stead. Contributions to church treasury and General and Home Mission work were very liberally responded to. Our Sunday school is very encouraging. We have good attendance and interest. Our series of meetings will begin Oct. 5. Bro. C. Yearout, of Kansas, is to assist. May God's richest blessings follow! As the season is fast coming when many of our evangelists will be out among the churches, may the dear ones at home remember them in their prayers! My first appointment is in the Woodland church, Ill., about Sept. 10.—*Michael Flory, Aug. 8.*

Footville, Ohio.—Bro. S. Sprankle, of Martin, Ohio, came to our place Aug. 4, and preached two soul-cheering sermons, which were very much appreciated by the few members here. We only wish he could have spent more time with us, as we are in need of the good work of the Brethren at this place. We are in need of a minister, and we believe there could be much good done here. Bro. Sprankle expects to be with us again in four weeks. If any of the brethren are traveling this way, we would be much pleased to have them stop and preach for us.—*Emma Burns, Aug. 5.*

Dayton, Ohio.—The members of the West Dayton district met in council July 25, at 7 P. M. It was largely attended, and love and union prevailed. We expect to hold a series of meetings in the early fall, conducted by Bro. Isaac Franz; also to have our Communion at the close of the meeting. Several committees were appointed, one letter of membership was granted. Five members have been received by letter since July 25. In our last report we should have said that four were received by baptism,—two by letter, instead of two by baptism and four by letter. We have a mission Sunday school at 219 Gould Street each Lord's Day, at 2:30 P. M.—*Elmer Wombold, 17 Farley St., Dayton, Ohio.*

Rock Run, Ind.—Our quarterly council convened Aug. 3. We had a pleasant meeting. Bro. I. D. Parker was present with us. Very little business was brought up. It was decided to hold an election for two deacons Aug. 17. Our harvest meeting was set for Aug. 24. We also passed a resolution to comply with the decision of Annual Meeting, to give one cent a week, or fifty-two cents a member, per year, for general mission. We have just raised our quota of fifteen cents for home missions, placed upon the churches by District Meeting. May the Lord prosper this good work, that all churches may respond and that the Gospel may be sent farther, and more workers be sent out than ever.—*R. W. Davenport.*

Pleasant Plain, O. T.—Bro. G. E. Studebaker came to us July 27, and gave us seven soul-cheering sermons. We were made to feel the power of the Spirit. Good interest was manifested. Some were made to think and feel that such Gospel truths ought to make the heart of the worst sinner turn from his evil ways, and turn unto the living God. Our council meeting passed off pleasantly and with good feeling. On Saturday evening sixty members surrounded the Lord's table. This was the first love feast held in this part of the Territory. There was a very large outside attendance, but good order prevailed. Many had never seen the ordinances of God's house performed, and we hope good results may follow.—*W. H. Hartman, Aloretta, O. T.*

Heizer, Kans.—Aug. 3 the Walnut Valley church held their harvest meeting. Eld. A. M. Dickey, of McPherson, Kans., was present and did the preaching on Saturday from Gal. 6; Saturday evening from Rom. 5: 12; Sunday morning from 1 Kings 10; Sunday evening from Matt. 13. The above-named references were well treated upon. The harvest in this part of the West is not so very large. Some people have no wheat at all, while the majority will not have more than seed and bread. We thank God that we are blessed with what we have. Whatever the Lord does is for our good. Eld. Michael Keller and family, who intend moving to Galva, Kans., this month, were granted letters of membership. This is the second family that moved from this part this fall. It makes us sad to see those move who are so much needed.—*Leonard Clapper.*



Loramies Church, Ohio.—Aug. 3 was a busy day here. At 10 A. M. was the funeral of friend Samuel and sister Rebecca Taylor's infant son. At 2 P. M. was our quarterly council. Considerable business came before the meeting which was, we think, disposed of for the good of Zion. One prodigal, that had wandered away from the fold, returned to-day. We have arranged to hold a series of meetings, from Sept. 5 to Sept. 15, closing with a love feast. This evening we had our harvest meeting, which was a good one. Our efficient elder, Bro. I. J. Risenberger, was with us at these meetings. He is also to conduct the series of meetings, referred to in this article.—*Jonathan Hoover, Aug. 5.*

Chippewa Valley, Wis.—On Wednesday, July 24, as Bro. H. C. Baker, and his sons, were going to dinner from the hayfield, his oldest son, Clarence, was walking behind, carrying a scythe on his shoulder. He caught his toe, and as he put his foot forward quick, to keep up, he drew the point of the scythe around the leg and cut a gash seven inches long. His father took his handkerchief and bound it up, got him home and called a doctor who rendered prompt assistance. At this writing the boy is doing well. At our church we have our regular appointments, and we also have a Sunday school with Bro. Warren Ayers as Superintendent. We are always glad when the MESSENGER reaches us.—*J. A. Baker, Rock Falls, Wis., Aug. 5.*

Deepwater, Mo.—We met in quarterly council July 27. After good admonition from our elder the following business was transacted: A series of meetings to be conducted by Bro. David Bowman, of Glensted, Mo., to begin Oct. 20. A Communion is to be held Nov. 6, commencing at 10 A. M. Arrangements were also made for painting and repairing the house. We closed with a good admonition to the members, to conform more to the order of the church in regard to plain dressing. The day was very warm, but we were blessed with a fine rain on Sunday, the 28th. Our Sunday school is progressing nicely, with a good attendance. Crops here are good and apples a large crop. Thank the Lord!—*Lizzie Fahnestock, July 29.*

Prairie View Church, Mo.—A number of brethren and sisters of the Prairie View church attended the quarterly council of the Richland church, held at Florence, Mo., on Saturday, July 27. Eld. David Bowman presided. An unusual amount of business came before the meeting. As none of the business could be disposed of to the satisfaction of those present, a special council is to be held Aug. 24. Bro. Bowman remained over Sunday and preached three sermons. On our way home, Sunday afternoon, we stopped at the Arbor Sunday school. Owing to the numerous rainy Sundays we have had this summer, our mission school is not as successful as it should be. Bro. Berkeley is making an efficient superintendent.—*Bertha Kring, St. Martin's, Mo., Aug. 1.*

## PROGRAMS.

### Program of Ministerial Meeting.

The following are the topics for discussion at the Ministerial Meeting to be held in Franklin church, Franklin Co., Iowa, Oct. 7, 1895:

MISSIONARY MEETING.—J. W. Trostle, S. H. Miller, Henry Stone, Charles Gardner. Speeches limited to ten minutes each.

1. "How can we Best Impress Individual Responsibility on the Members of the Church?"—J. E. Rolston, C. Hillery.

2. "Why do we Accept the Bible as Inspiration?"—A. B. Woodward, W. H. Pyle.

3. "What is the Best Method of Preserving the Identity of the Church, as Handed Down to Us by the Fathers and Mothers of Israel?"—D. A. Miller, D. T. Dierdorf.

4. "Should a Classically-Educated Ministry be Encouraged?"—Wm. Albright, W. H. Lichty.

5. "The Factors which Lead to a Prosperous Church."—W. H. Elkenberry, Alfred Reeves.

6. "How can our Ministers Become More Proficient in their Calling?"—H. F. Maust, J. W. Myler.

7. "The Needs of a Bible Term in the District."—A. P. Blough, Wm. Trostle.

8. "What is the True Signification of the Prayer Covering, as Set forth in 1st Cor. 11:5-6, and should it be Worn all the Time?"—J. Broadwater, A. B. Peters.

9. "How can we best Plant the Doctrine of the Bible in the Hearts of our Children, especially Non Conformity to the World?"—W. G. Cook, Jacob Wirt.

## Literary and Miscellaneous.

Books mentioned in this department may be ordered from this office.

"The Sunday School Times" is publishing a series of articles giving a general view of Greek manuscripts from the earliest times, by Professor J. P. Mahaffy, of Trinity College, Dublin, Ireland. The article appearing in the issue of August to continue an account of Greek manuscripts before the time of Christ. Although Professor Mahaffy is one of the most distinguished scholars in the world, he knows how to make his treatment of this abstruse subject readable for the people. The present paper deals with documents of the first and second centuries B. C. Interesting letters are found among them. A translation is given of one of these which reads in many respects like a modern epistle. The article tells much about these old documents which bookish people often want to know, but do not know how to find.

The "Diary of the Rev. Solomon Spilke," in No. 13 of H. L. Hastings' *Anti-Tobacco Crusader* is the most amusing and yet forcible little document against the use of tobacco we have ever seen. It will do any preacher good to read it; especially if he is a little blue and needs something to make life's blood flow more freely. If you know a preacher, or any one else, who uses the weed, send him this tract. At first it will amuse him, but as he reads conviction will come, and at the end he would give anything to get rid of the awful habit. Address H. L. Hastings, Boston, Mass.

We are just in receipt of a most instructive and interesting pamphlet concerning the advantages and resources of Georgia. It is well illustrated, and will prove valuable to those seeking homes in the Great South. The pamphlet is for free distribution to home seekers. Address R. T. Nebbitt, Commissioner of Agriculture, Atlanta, Ga.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

ROYER.—In the Ogan's Creek church, Wabash Co., Ind., July 6, 1895, after three days' illness, sister Mary Ann Royer, aged 72 years, 3 months and 19 days. She was married to Samuel Royer April 15, 1847. This union was blessed with ten children. Her husband and one child preceded her to the spirit world. The others were present to witness her death and attend her funeral. She has long been a member of the German Baptist church and remained faithful until the Lord called her home. Two days before she died she called for the elders of the church and was anointed. Funeral services by Eld. J. H. Wright, assisted by Bro. S. S. Ulrey, from James 4: 14.

SARAH REAHARD

DONALDSON.—Near Everett, Cass Co., Mo., in the bounds of the Eight Mile congregation, Aug. 4, 1895, Hattie L., daughter of Bro. Leroy and sister Rosetta Donaldson, aged 14 years and 2 months. Funeral services by the writer. Her remains were interred in the Freeman cemetery.

W. H. MILLER.

LIGHTNER.—Near Union Bridge, Md., July 2, 1895, Mary Elizabeth, beloved wife of Daniel Lightner, aged 49 years, 4 months and 29 days. Interment in the Brethren's burial ground at Pipe Creek church, and funeral occasion improved by the writer. Text, 2 Cor. 2: 11. She leaves two sons and three daughters to mourn their loss.

E. W. STONER.

BARKDOLL.—In the Naperville church, Dupage Co., Ill., July 27, 1895, Mathias Barkdoll, aged 86 years, 4 months and 2 days. He was born March 25, 1809. Unto him were born eight children. Four of them have died. Besides his wife, there survive him four children. Funeral services by Bro. S. E. Yundt.

HARVEY M. BARKDOLL.

VROMAN.—In the Naperville church, Ill., Dorrance Vroman, aged 69 years, 6 months and 20 days. Deceased was born in Darke County, Ohio, Dec. 31, 1825. He was married to Catharine Chambers. Five children were given them, four of whom have gone to the spirit world. One is still living in Nebraska. After moving to Illinois, his companion died. He was married Oct. 28, 1877, to Catharine Fry. They moved to Naperville, Ill., where they lived until his

death. He united with the church at the latter place and was soon elected deacon, and then to the ministry, which position he filled to the best of his ability. He had great faith in the Lord and always was at his place when able. The writer was with him at times during his sickness and found him fully resigned. Although heavily afflicted, he bore it all with a Christian spirit. His sickness was dropsy, which he endured six months, when death came to his relief. He leaves a wife and a number of children to mourn their loss. Funeral discourse by Eld. D. E. Price, of Mt. Morris.

HARVEY M. BARKDOLL.

MILLER.—In the Brooklyn congregation, Poweshiek Co., Iowa, July 29, 1895, Bro. Abasalom Miller, aged 62 years and 6 months (leis one day). Deceased was born in Rockingham County, Va. He settled near Brooklyn about twenty-three years ago. Soon after settling there, himself and wife united with the Brethren church. It was not long until he was placed in the deacon's office where he faithfully served the church until his work on earth was done. He was a kind husband and father, an unassuming and worthy brother, and the church will greatly feel the loss. He leaves a wife and seven children and many relatives and friends to mourn for him. Services conducted by the writer and the Brethren.

H. R. TAYLOR.

KELLY.—In the Raven Run church, Bedford Co., Pa., July 15, 1895, sister Susan Kelly, aged 67 years, 2 months and 2 days. Funeral services by Eld. Geo. W. Brumbaugh.

HAMMOND.—In the same congregation, July 16, 1895, Clyde Alton Hammond, son of William and Maggie Hammond, aged 1 year, 1 month and 8 days. Funeral services by Eld. Geo. W. Brumbaugh.

GEO. H. DILLING.

SHERFEY.—In the Appanoose church, Kans., July 27, 1895, Noah Oscar, son of Bro. John and sister Louisa Sherfe, aged 4 months and 13 days. Disease, cholera infantum. Thus we see another sweet jewel has gone before. Funeral services by brethren C. T. Heckman and D. B. Barnhart, from 2 Sam. 12: 23.

JAS. T. KINZIE.

WINGER.—In the Somerset church, Grant Co., Ind., April 6, 1895, friend Joseph Winger, aged 69 years, 11 months and 17 days. He was one of the early settlers of Grant County, and had accumulated considerable property, of which he gave very liberally to the support of the Brethren church. A meetinghouse was built on his land. He gave not only the land and considerable money, but also took a very active part in the building of the house, as he was one of the building committee. He seemed to be just ready to become a member when he took sick and died. His wife, two sons and two grandchildren are members of the church. Eld. Joseph Spitzer conducted the funeral services.

S. M. AUERKMAN.

MUSSELMAN.—In the Olathe church, Kans., July 24, 1895, Willie Clarence, son of Bro. L. S. and sister A. E. Musselman, aged 1 year, 9 months and 17 days.

P. H. HERTZOG.

CROSSWHITE.—Sept. 17, 1894, Eld. John M. Crosswhite. He was born May 26, 1837, united with the Brethren church, April, 1882; was elected to the ministry the same year. His life was a quiet, unobtrusive one. He was faithful to his church and faithful to his family. His memory is now sacredly enshrined in the hearts of both. He was a soldier during the late war, and a soldier for Christ in the battle of the Lord for twelve years. He bore his suffering with patience, and expressed himself as being ready to go where there is no more sickness, pain nor death. Although his family was very dear to him, yet God, in His infinite wisdom and divine love, knoweth best. He has gone home to rest. "Blessed are the dead that die in the Lord."

BESSIE WAITS.

CRIFE.—At Owasco, Ind., Aug. 5, 1895, Verna Potter Crife, aged 26 years, 4 months and 28 days. The deceased was united in marriage with Jacob Crife, only about 2 years ago. Her remains were removed for interment in the cemetery near her home, in Ogles County, Ill.

ISAAC CRIFE.

HARNES.—In the bounds of the Painter Creek church, near West Milton, Ohio, June 10, 1895, Bro. Samuel T. Harnes, aged 57 years, 9 months and 5 days. Deceased was born in Shilfield County, Canada, Oct. 5, 1837. He came to Union County, Ohio, in early manhood, and in February, 1857, was married to Catherine Anderson, who, in a few short years, took her departure for the spirit world. He was severely wounded during the late war, from which injuries he was a constant sufferer. Having no place he could call home, he drifted into the National Soldiers' Home, located at Dayton, Ohio, and while there chanced to get hold of tracts and other literature of the Brethren. Becoming interested, he made inquiry, and found Brethren of Holler's District, who expounded to him the way of God more perfectly, and when he heard he was baptized. He soon contributed a number of articles to the MESSENGER. On July 31, 1891, Bro. Harnes married Mrs. (now sister) Harriet Lehman, of Covington, Ohio. Funeral services at his late residence by Eld. Jesse Stutsman and the writer.

D. C. HENDERSON.



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## More from North Dakota.

WORDS OF PRAISE FROM A REPRESENTATIVE BROTHER.

S. J. Bomgardner, one of the Brethren of Shipshewana, La Grange Co., Ind., who is now comfortably located at Church's Ferry, North Dakota, writes as follows:

CHURCH'S FERRY, N. D., July 7, 1895.

MR. MAX BASS, Chicago, Ill.

*Dear Sir*—As you seem to be interested in our welfare, I will try to pen you a few lines to inform you how we are getting along. We are as well as usual; wife's health is improving and her eyesight is getting a little better. We are well pleased with this country. I never saw as good prospects for crops as we have now. Don't know whether you know just how we were treated when we arrived at Devil's Lake. Instead of having to go and hunt a hotel in the night, the bus was there and took women and children to the school-house and days took our bedding where we had comfortable quarters, with oil and wood furnished until we all got located which took about two weeks. Livemen helped to take our horses to the barns and fed them hay, all free of charge. We think this is a healthy climate. The soil is very productive.

I think the people renting farms in the East would do well by coming here and getting fine farms of their own, as there is plenty of Government land yet, and improved farms for sale on crop payments. We brought some potatoes with us that we raised in the East, and thought they were good, but since eating North Dakota potatoes, we think our eastern potatoes hardly fit to eat. Some of our Eastern friends thought last spring that you were misrepresenting things about North Dakota, but so far I have not seen anything that I thought you or the Brethren have misrepresented or exaggerated to me. Hope you will succeed in getting a large colony to come next spring to occupy some of this land. Wishing yet to thank you for your untiring efforts to make us all comfortable on the way coming here. I close.

Yours truly,  
S. J. BOMGARDNER.

### A WORD TO THE WISE IS SUFFICIENT.

The above letter should be considered especially by Brethren who are renting farms in the East, or those having large grown up families and not sufficient land for them. Now is the time and North Dakota is the place where they can secure their own homes either under the liberal Government land laws, which gives every citizen one hundred and sixty acres of fertile land FREE, or where one can buy a well improved farm on the crop payment plan (without being required to make any cash payment), or virtually on the same terms as farms are rented in the East. The rental you are paying now, is gone forever; you do not get any equivalent for it. In North Dakota, whatever you pay on your crops yearly, is applied on the purchase price of your land and in a few years you have your farm paid for (which increases in value from year to year) and thus is your family provided for. Do not waste your time any longer by renting farms in the Eastern and Central states, where for every farm there are twenty-five applications, as in doing so, you go backward physically and financially. Come to North Dakota and avail yourself of the opportunities which cannot last much longer. Instead of searching for farms in the East, come to North Dakota on one of the Brethren's excursions which will leave Chicago on Aug. 27 and Sept. 3, and select a FRI E HOME for yourself and family in close proximity to the colonies of Brethren who have come to North Dakota in the last three years and who are all well satisfied with their new homes.

For rates and reliable information concerning the resources of North Dakota, its soil climate, opportunities, etc., write to the undersigned or call at my office (220 South Clark Street) in the morning or early afternoon on either of the above named excursion dates and you will be taken good care of. Those wishing to go on either of the above excursions should also write me at once by what train, on which date and at what depot they will arrive in Chicago and also how many there will be in the party, so I can if possible have them met and brought immediately to my office and give them the best of attention in every way.

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220 South Clark Street, Chicago, Ill.

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## Announcements.

### LOVE FEASTS.

Aug. 31, at Cottonwood church, Dunlap, Kans.  
Aug. 29, at 2 P. M., Lick Creek church, Ind.  
Sept. 7, at 2 P. M., New Hope congregation, at A. B. Lichtenwalter's, near Neutral, Kans.  
Sept. 28, at Palestine, St. Francis Co., Ark.  
Oct. 9, at 10 A. M., Antietam congregation, at the Welty house, Ringgold, Md.  
Sept. 21, at 10 A. M., Portage church, Wood Co., Ohio. Series of meetings previous.  
Sept. 28, at 10 A. M., Camden, Jay Co., Ind.

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# THE GOSPEL MESSENGER.

Vol. 33, Old Series.

MOUNT MORRIS, ILL., AUGUST 27, 1895.

No. 35.

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RUSSIA again seems inclined to interfere with the religious liberty of the Mennonites. Last May the civil officers closed their General Conference and carried away their Conference record book, and also took down the names of all delegates present. What the end of this work may be is not known. It is certainly not encouraging. It may yet result in driving many of them to America.

THERE are yet many people who are willing to sacrifice their lives for the cause of Christianity. The late massacre of missionaries in China seems not to have deterred others. The last of this month a company of earnest missionaries from the United States will set sail for China, to take the places of those who have fallen by the way. Among the number is an aged bishop, who goes to superintend the printing of the Scriptures in a language into which the Sacred Record has never before been rendered.

SOLOMON says, "That which is to be hath already been." Eccl. 3: 15. The additional information we are constantly gathering from the ancient ruins leads us to think that some of our modern inventions may not be so new after all. In the ruins of Pompeii, a piece of bronze wire rope, one-half inch in diameter and twenty feet long, was found. It is at least 1900 years old. Even the supposed new ways of serving God may not be so new after all. Men thought out many new inventions in the days of the prophets, and they are still at it.

NEAR Wheeling, W. Va., a drowsy boy sat down on the railroad track to rest, and fell asleep. His faithful dog rested near him. A train came around the curve. The dog, seeing the danger, seized the boy by the coat collar, and attempted to drag the sleeping youth from the track. He pulled with all his power, but the train was too close at hand, and crushed the life out of the lad. We praise the dog because of his faithfulness, but speak of the boy's foolish act in sleeping on a railroad track. Well, what about the people who sleep in church? You may think it not dangerous

to sleep in church, and yet there may be more danger connected with it than some are aware of.

It is indeed gratifying to learn that there are prospects of an arbitration treaty between the United States and France. A motion has been adopted by the French Chamber of Deputies, asking the Government to negotiate, as soon as possible, a permanent treaty of arbitration between that country and the United States. This is certainly a wise step upon the part of France, and it is to be hoped that our government, at the next Congress, will take the necessary steps to consummate a treaty as proposed. This would do away with all danger of war between the two countries, and might result in bringing about an international system of arbitration that would do away with wars between the different nations of earth, and permit the settlement of all difficulties by arbitration. Such a movement should be hailed with joy by all the lovers of peace in every civilized land.

Dear Bro:—I appreciate very highly your efforts to give us a good, profitable paper. It has improved wonderfully since first I commenced to read it years ago. Occasionally a mistake finds its way into it, not intentionally, of course. In No 30 July 23, 1895, I notice the following: "Had Jesus on his upward journey travelled with the speed of light, he would have passed billions of miles beyond the first fixed star before the close of the third day. Any school-boy, who knows how to multiply and divide, can refute Mr. Ingersoll's reckless statement." Referring to Young's General Astronomy, I find that a *Centauri*, the nearest, as far as known, of the fixed stars, has a parallax, according to Gilland Elkin, probably the best authority, of 0".75 which makes its distance 4.35 light years, or, in other words, travelling at the rate of 180,000 miles a second, it would require 4.35 years to reach the nearest fixed star.

H. J. HARNLEY.

### REMARKS

On the basis that the nearest fixed star is thirty-one billion miles from the earth, our calculation is correct. But we would not pretend to say that the basis, thirty-one billion miles, is strictly correct; but the power of the divine is in no manner affected by natural law or natural hindrances. Jesus could have passed from earth to heaven,—beyond all stars,—inside of a few minutes.

THERE is on foot a movement to locate a colony of Mennonites and Amish near McEwen, fifty-five miles west of Nashville, Tenn. The projector says the five-thousand-acre tract of land is to be laid out in farms from a few acres up to 160, and sold at an average price of \$3.50 per acre. He proposes that the settlers shall be well provided with schools and churches, that men may carry on mercantile business, but only one man to each business, and that the colony shall be handled on the principle of love, without any officers to enforce the law, etc. It is proposed to keep out pride, or anything else that may tempt the young to do wrong. The theory is good, but it may be found difficult to execute. When people undertake to accomplish too much in the colony business, they usually fail altogether. It is good for people to thus settle together—in fact it is perhaps the only way for the Mennonites and Breth-

ren to get a good foothold in the South—but if they would be successful, they should prepare to mingle more or less with the Southern people. While it is good to settle in colonies, and have all the conveniences resulting from associations thus afforded, it is not wise to be too exclusive. We hope to see this and other colonies succeed, for there is a great opening for a plain, industrious people in the South.

It was David who said, "The heavens declare the glory of God; and the firmament sheweth his handiwork." Psa 19: 1. We know not what were his opportunities for viewing the heavenly bodies. Telescopes do not seem to have existed in that age of the world; yet he saw enough of the heavens to fully realize that they not only declare the glory of God, but give clear evidence of his divine skill. If David were now living, and could view the movements and appearances of the heavenly bodies through one of the great telescopes, his grand soul would be filled with wonder and amazement. Some of these telescopes are remarkable for size and accuracy. The largest one now in existence, is the Lick telescope, in California. But a greater one is now to be constructed for the University of Chicago. The lens is already completed, and is the largest lens ever made. It is forty-two and one-half inches in diameter and weighs five hundred pounds. When once placed into position, it will bring the planets so near the eye that many objects, not heretofore seen, may be clearly defined. It is grand to thus be able to view the heavenly orbs, but it will be still grander when the righteous, in the immortal state, can pass from one planet to another, and behold them as they really are.

SOME weeks ago one of the popular churches in Philadelphia conceived the idea of hiring, for a fixed sum, fortyrolley streetcars for one evening, with the understanding that she might work up an excursion for that evening, and reap the benefit. The plan worked like a charm. The cars were crowded from early till late. It was all for the glory (?) of God. The church was in the street-car business, and, for the time being, religion was laid aside. The excursioners shouted, yelled and screamed. Some of the strangers on the streets wondered where the police were. But they knew that the church was turned over to the world for that one evening, and did not deem it proper to molest the noisy proceedings. The church was making ten cents a head on the people. She was driving a sharp game, and the Lord's (?) cause was getting all the money. Well, what do our readers think of such nonsense? It is worse than nonsense. It is sin. It is worse than worldly people would think of doing. It is to be hoped that the time will never come when the Brethren will resort to any of the questionable ways of raising money to carry on the Lord's work. Whenever a church becomes so lukewarm and worldly-minded that appeals must be made to the carnal desires of the members in order to raise the needed means to support the Gospel, it is time for that church to repent, return to her first love, and start anew in the Master's service.



## ESSAYS

### "SHE ALWAYS MADE HOME HAPPY."

In an old churchyard stood a stone,  
Weather-marked and stained;  
The hand of time had crumbled it,  
So only part remained.

Upon one side I could just trace,  
"In memory of our mother;"  
"She always made home happy!" this  
Was chiseled on the other.

I gazed on monuments of fame,  
High towering to the skies;  
I saw the sculptured marble stone  
Where a great hero lies;  
But by this epitaph I paused,  
And read it o'er and o'er  
For I had never seen inscribed  
Such words as these before.

"She always made home happy!" What  
A noble record left!  
A legacy of memories sweet  
To those whom death bereft.  
What testimony to her worth  
By those who knew her best,  
Engraven on this crumbling stone  
That marked their mother's rest!

It was a narrow resting place,  
Among the humble poor,  
But they had seen a mother toll,  
And patiently endure.  
They marked her willing sacrifice  
As one by one she bore  
Her crosslike burdens up the hill,  
Till all her toll was o'er.

So when God stilled her weary heart,  
Folded her hands so white,  
And she was carried from the home  
She always made so bright,  
Her children reared a monument  
That riches could not buy,  
The witness of a noble life,  
Whose record is on high.

A noble life, but written not  
In any book of fame;  
Among the list of noted ones  
None ever saw her name;  
For only her own household knew  
The victories she had won,  
And none but they could testify  
How well her work was done.

— Susan Teall Perry.

### WATCHMAN, WHAT OF THE NIGHT?

BY DANIEL HAYS

"The watchman said, The morning cometh and also the night: if ye will inquire, inquire ye: return, come."—Isa. 21: 12.

For centuries the world awaited the dawn of the Gospel day, as the night-bound traveler longs for the rising sun. The better day coming has ever been an inspiration to man. The anxious inquiry was, "Watchman, what of the night?" And the watchman said, "The morning cometh, and also the night." Christ came, and it was day,—the world had light.

But the world loved darkness rather than light, because their deeds were evil. After the dawn of the Gospel day, came the night of bigotry, intolerance and persecution. The true light shines, but men must come to the light in order to have it. Men must love the light in order to enjoy it. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." John 3: 19-21.

But the true light now shines, and we enjoy the Gospel day. The burden of thought now is not, How long is it till the morning; but "if ye

will inquire, inquire ye: return, come." In the right use of the message God has given us, rests our salvation. The Bible is no longer a chained book; it is open, free to all. God has given eyes, and heart, and hands: eyes to see the light of Divine Truth, hearts to love him, hands to work in his service. But God does not want us to go at it blindly. Deep down in our nature there is a thirst for knowledge, back of it a will-power, and over it all the light of reason. This is illuminated by the true light that now shines. "If ye will inquire, inquire ye: return, come."

The world lies in wickedness. The wicked grope their way in the dark alleys and caverns of sin. "Awake thou that sleepest, and arise from the dead and Christ shall give thee light." It is the traveler, not the sleeper, that is anxious for the dawn of day, that is looking for the light.

"Watchman! tell us of the night,  
What its signs of promise are?  
Traveler! o'er yon mountain's height  
See the glory-beaming star!  
Watchman! does its beautiful ray,  
Aught of hope or joy foretell?  
Traveler! yes it brings the day,  
Promised day of Israel!"

"Watchman! tell us of the night?  
For the morning seems to dawn!  
Traveler! darkness takes its flight,  
Doubt and terror are withdrawn;  
Watchman! let thy wanderings cease,  
Hie thee to thy quiet home;  
Traveler, lo! the Prince of Peace  
Lo! the Son of God is come."

Who can read and catch the inspiration of this old hymn without transport? Who can place himself side by side with the ancient prophet of God, and by the faint light of the day dawn, exclaim, "Watchman! what of the night?" and then, standing as we now do in the full enjoyment of the Gospel light and day of grace,—who can thus take in the past and the present without emotion and without appreciation? "Verily I say unto you, That many prophets and righteous men have desired to see these things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13: 17.

### UNBELIEF.

BY JOSEPH PENCE.

"So we see that they could not enter in because of unbelief."—Heb. 3: 19.

In the above Scripture we note that the apostle, in writing to the Hebrews, was giving them an account, with which, no doubt, they were quite familiar, viz., the reason of their forefathers' failure to gain the promised land. Let us take a brief view of Israel, as they start in good faith towards Canaan, and see if there is not a good lesson to be learned from their failure.

First, we see them leaving Egypt, full of hope and confidence; but how soon does it all vanish? When dangers threaten, and, to human minds, seem ready to conquer them, they begin to lose confidence, and to forget the promises made to them by God. When the sea is in front and the Egyptians in the rear, unbelief begins to assert itself, and they murmur against the very One who, alone, is able to deliver them.

We see the same want of trust when hunger and thirst begin to assert themselves. Though they can look back and see how an Almighty Hand had delivered them from their enemies, yet they forget it all and doubt the very Power that had saved them.

Now, we see them just on the border of Canaan. Moses, with a few faithful ones, tries to persuade the people to go up and possess the land. Again trust in God is lost and self asserts

itself. They must needs look what kind of a land it is, and the possibility of their taking it, instead of taking God at his word and going on at once. The consequence is, that they, trusting in their own strength and losing sight of God's power, are led to think that it is not possible to take it. The multitude will not listen to the two faithful spies, but begin to murmur against God. Instead of doing as told, and being blessed by him, they fail to gain admittance to the Promised Land, and are compelled to wander in the wilderness until death claims them. Years afterwards we see faithful Caleb and Joshua,—all that are left of the vast multitude who murmured against God at Kadesh-barnea,—entering into the land promised unto their father Abraham, and why? Because they believed God, and were willing to do as he told them, knowing that he was fully able to deliver them from all their enemies.

The journeying of Israel from Egypt to Canaan is a good type of the Christian's journeying from earth to heaven. On this journey, how often do we see the same mistakes, the same failures, and why? Because of unbelief. This is the great monster which causes much sorrow and misery, and which is draining the very life-blood of many professed Christians to-day. They start out full of hope and confidence, but when adversity comes, and dangers threaten, instead of trusting God and growing stronger in faith, they waver and murmur as did Israel of old. Why are so many professors of Christianity so identically like the world, that it is impossible to distinguish them? Why are we often found following the world in actions, pleasures and sins? We are made to think, sometimes, that the world leads Christianity instead of its leading the world to Christ, and why? We answer, Because of a lack of confidence in God's Word. We fear men more than God. This man-fearing spirit is entirely too prevalent among professed Christians to-day, and is the cause of a great many of the crimes and ills that are abroad in the land. Honor, popularity, to please men, seem to be the great aim of the large majority of professed Christians. Why is this? Again we hear the answer, We are afraid to take God at his word. This, or that command seems to cross our carnal desires a little too much, and we begin to doubt whether God really meant what he said. We often fail in our duty to the church because of this lack of confidence. Our work sometimes becomes burdensome because we rely on self and not on God. The study of the Scriptures; that which should be a pleasure to the Christian, oftentimes is a burden because we lack interest in God's work; and to lack interest is to lack faith. Thus in all our Christian work, if we do not put our whole trust in God we will fail to accomplish the work given us by our Creator.

When we look around us and see so many of our brethren and sisters spending valuable time, as well as money, uselessly, we are made to wonder if unbelief is not at the bottom of it. Instead of attending preaching or Sunday school, and lending their help and influence to God's work, we sometimes see them visiting, and perhaps gossiping about things that are not to edification.

If we are truly Christians and love God above everything else, these things surely will not exist. If we believe God's Word and realize what he has done for us, our zeal for him and his cause will never let us stay away from church or Sunday school, to visit, gossip, or sleep. Unbelief brings these conditions, and if we do not wish to be like Israel of old, it is high time we were bestirring ourselves.

Let us consider these things well! Let us put our whole trust in God, doing what he tells us without asking why, feeling that his Word is suf-



cient, and that all he asks us to do is for good. Then, when our journey in this wilderness of sin is over, we will be ready and willing to enter the Promised Land, as were Caleb and Joshua of old.

Meyerhoeffer's Store, Va.

### MULLYGRUB THEOLOGY.

BY M. M. ESHELMAN.

DURING the month of July there was a Chautauque Assembly at Long Beach, Cal., and among the lectures and addresses was one on "Evolution" by Prof. Cook of the (Congregational) Pomona College. Knowing the difficulty of accurately setting forth the views of another, I submit this review with the best charity possible; and if we "common people" do not understand such men as Cook, Beecher, and others, who go down among the mullygrubs to find a foundation for life, then they ought to speak in "words easy to be understood," or forever cease their efforts to build upon moneron and other invisible things. Prof. Cook says:

"By evolution we mean that all forms of matter, whether living or in animals, have arisen from simpler forms; the crystal from the clod; the beautiful world from a barren, formless, moulden sphere; the higher life from the simpler life forms; the conscious from the unconscious; the self-conscious from the conscious; the thinking from the unthinking; the spiritual minded from those who care not for right or wrong. All higher life comes from an egg. Once vivified by circumstances and it lives, but yet is all unconscious; later comes the mind, but yet no conscience. At last come all the God-like qualities of mind and spirit. But whence comes this life? Were they special creations and did they not require special creative power? The same marvelous increments came into the development of each individual. Each life is as much a mystery in its development as is the development of the species. There was, potentially, the higher form in the lower of the individual, just as in the species. In both we see teleology, an aim, a design, and consequently we must reason to a designer. Evolution simply means that life has come from life, the higher from the lower, through laws ordained by God. And so evolution demands a scheme of modification, of development and so Law-giver."

I do not charge the professor with intentional lack of distinguishing between life and development of life into more "active forms." There is no proof of unconsciousness even in embryo. It may not be the consciousness of a man, but may it not be the consciousness of an embryo? Who can judge? Who can tell where "unconsciousness" in man ends, and consciousness begins, if there be such a thing as unconsciousness *per se*?

Materialists, if fileds and donbers, in the sea of mists and fogs, are ever evolving, yet remain unevolved. They demand too much. They require their hearers to believe a miracle the most stupendous ever presented to the human mind. If matter, with its lifeless and senseless forces, with no intelligent hand to guide them through their self-action and intermingling, produced life and sensation and developed these into perception, thought, will, reason, judgment,—all of which were capable of discovering themselves, giving names and qualities to themselves and apprehending that there was no existence until, by some self-acting ingenious motion, they were brought together, then that was the chief of all miracles. Once the human mind has fixed itself upon a line congerial to itself, whether right or wrong, it is difficult to drive or lead it away. When once the mind has fixed itself upon the theory that an unthinking mind can evolve a thinking mind, the conscious an unconscious condition, it will require thunders of heavens to change it.

Well may men and women, who know God by "the things which are seen," and who have apprehended the life and love of Christ, see the drift of many of the teachers of youth, and refuse

to walk in the mullygrub theory. "God said" When he said thus "came forth the living creature after his kind." Gen. 1: 22. It does not read that at first he jumbled them together carelessly in simple forms, and these simple forms evolved thinking and conscious forms later on. God commanded and the earth brought forth.

Professors of Christianity do the same harm by teaching that God took the slow process of bringing living organisms together, instead of an immediate creation. What advantage has their theory over the plain, practical deductions of Genesis, that God said, and the thing came into existence?

If the creation of man, as heralded in Genesis and indorsed by Paul, was a myth growing out of an evolution, as taught by Darwin, and later, in a modified form, by Prof. Witherow, President McCosh, and others, then redemption by Jesus was a myth, and all necessary statement a cunning sham. If evolution be correct, then there was no Garden of Eden, no forbidden fruit, no actual transgression, no fall of man to be atoned for, no resurrection from the dead, and all our hopes and aspirations, and loves and sacrifices, are as a bundle of fagots, to be burned in an ecstasy of delight,—because they were not. How men can prate about evolution, which was devised in opposition to the revealed will of God, and still pretend to eloquently and graphically set forth the claims of the Redeemer, is certainly one of the mysteries of the age.

Assure us of the truth of man's evolution from a moneron, on up through a mullygrub and monkey, and then we may all say good-bye to a Redeemer and his Gospel. Convince us that a thinking mind is evolved from an unthinking one,—a "higher life from a lower,"—a difference never found in the oracles of God; for life is life no difference where it exists,—and away goes all responsibility for sin. If evolution be correct, there is no more harm in eating the flesh of man than to eat that of his "brother," the ox, and the pigeon. Those who go down to Egypt for their reasons, would do well to go to Palestine instead.

Los Angeles, Cal.

### THE SALVATION.

BY GEO. A. SHAMBERGER.

HAVE the Brethren the divine order? Untold harm has resulted from presumptuous statements and general disregard of usage long established. Brethren have unwillingly injured the church by a want of care in these matters. Because a practice is ancient it does not follow that it is Biblical; nor does it by any means signify that it is not Biblical; its age entitles it to a decent respect. The Brethren pass the salutation before partaking of the emblems. Is this the order given by Jesus? Can we get nearer the apostolic service? Every lover of truth will accept a Godward movement.

1. What will ever remain as the strong argument and, indeed, the only argument in favor of a change is the statement of both Matthew and Mark, "As they were eating." The thought is during supper. That the Communion should bring the supper to a close does not alter the case. A literal translation is *eating of them*. There is nothing in the Greek for *as*. How shall the phrase be rendered? The extent of meaning possessed by the term *eating of them* has much to do with our inquiry. Does it include the supper and Communion as one whole service, as perhaps the term *breaking bread* in Acts 2? If it refers to the supper alone, our inquiry is interesting and needful. Since a rendition is necessary, how shall we get the Bible idea? Is it as they

were eating or when they had eaten? "After supper," Luke 22: 20. "When he had supped," 1 Cor. 11: 25. But all agree that the Communion should be after supper. Then, how long after? Is there time for a declaration and the salutation? Paul tells us we *show* the Lord's death. How? By a performance or by words? The word translated *show*, in 1 Cor. 11: 26, expresses a declaration by words. See Acts 4: 2, "preached" and 13: 5, "preached." A representation would be expressed by another word. See Matt. 4: 8, and 8: 4.

2. What is the history of the case? Neander, Vol. 1, page 355: "The names, 'brother' and 'sister,' which the Christians gave to each other, were not names without meaning. The fraternal ties, with which every one, after being baptized, was received into the community, by the Christians into whose immediate fellowship he entered,—WHICH THE MEMBERS BESTOWED ON EACH OTHER JUST BEFORE THE CELEBRATION OF THE COMMUNION, and with which every Christian saluted his brother, though he never saw him before,—this was not an empty form, but the expression of Christian feelings,—a token of the relation in which Christians conceived themselves to stand to each other."

It is hoped that the brethren will notice, aside from the present inquiry, how well we agree, in the use of the salutation, with the early Christians. Some of us need to repent.

3. There is no peculiar connection between the Supper and Communion that forbids the salutation coming between them.

4. The difference of design between the two ordinances suggests the propriety of time for fixing the mind. We, therefore, conclude that the Brethren have the order given by Jesus, practiced by the apostles and handed down by the Primitive Christians.

### RECENT SCIENTIFIC RESEARCH.

[The following is sent us direct from London. We receive a report from this institution every month, and take pleasure in giving to our readers that which we think will prove interesting to them.—ED.]

"ONE of the largest gatherings in London, England, took place at the end of July, when the Victoria Institute held its Annual Meeting. The President, Sir George Stokes, Bart., F.R.S., who now fills the Professorial Chair at Cambridge University, once held by the great Sir Isaac Newton, presided, and was supported by the new Lord High Chancellor of England, and many other notabilities, among whom we recognized Professor Sayce, just returned from Egypt. Among those unable to be present were Mr. Bayard, the United States Ambassador to Great Britain, whose letter expressed his very special regret, Lord Kelvin, the Archbishop of Canterbury, and others. The Honorary Secretary, Captain F. Petrie, in reading the report of the Institute,—whose object is to investigate all philosophical and scientific questions, including any alleged to militate against the truths of Revelation,—referred to the value of the work recently done. During the year the Institute's membership had increased to 1,500 members, resident in all parts of the world. Several important subjects had been considered, including what the talented Professor Huxley had termed the 'intrinsic weakness' of the natural selection hypothesis; in connection with which investigation showed that all naturalists now admit that evolution as a working hypothesis, has, as yet, proved insufficient to account for man's place in nature. As regards the question of the 'missing link' be-



tween man and the ape, it had been scientifically demonstrated that in no case had a so-called missing link proved to be other than a human being with a lesser developed brain than usual. Among other subjects which had been taken up during the year, were the physical characteristics of the extinct peoples of the Canary Islands; the migration of flora and fauna; insect anatomy, illustrated micro-photographically; the evolution of the natural and the artificial; ancient languages; the philosophy of Comte, and of the Theosophists; also, the light thrown on the route of the Exodus by a late survey. Among those contributing to the papers and discussions, were Baron Sir F. von Mueller, F.R.S., Sir J. W. Dawson, O.M.G., F.R.S., Professor Cleland, F.R.S., Professor Hull, F.R.S., Mr. James Baines, F.R.S., Professor Solles, F.R.S., General Talloch, O.B., Mr. T. G. Pinches, now universally recognized as the world's greatest akkadian scholar, and others.

"The President, Sir G. G. Stokes, Bart., F.R.S., in delivering the address took for his subject, 'The Perception of Light' and the laws affecting it. He described at length the recent discoveries carried out by micro photography in regard to the mechanism of the eye; discoveries which had shown, as had never before been known, the marvelous adaptability of the parts, and among other things the fact that in the eye of the lower animals there were colored points present, which, in man, were totally absent. One fact of special importance was the striking evidences of design which forced themselves on the mind on our gaining this addition to our knowledge of the organ of sight, and he pointed out that these evidences were now so patent as to actually silence critics. As the President closed the Address there was a storm of applause, amid which the Lord High Chancellor of England rose to move a vote of thanks, and in calm, dignified accents pointed out the immense value of the President's contribution to Christian Philosophy, and the debt due from all right-thinking men to the Victoria Institute for its able work. To the gratification of all present the vote was seconded by Professor Sayce, who had just returned from his explorations in Egypt. He endorsed all that the Lord Chancellor had said, and expressed his regret that his forced absence in Egypt had prevented him from appearing earlier in the Session."

"LOOK UP."—Ps 5:3

BY D. H. WEAVER.

In this crowded world of humanity, with all its elbowing for position and its struggles to maintain an existence, it is some consolation to the industrious sons of toil, to know there is still "room at the top." As he looks up from his overcrowded position, he sees one story above another, each growing less crowded, until finally there is but here and there an individual on the great top shelf of the world. He fixes his eye upon that shelf and bends all his energies in one continued desperate effort to reach it. So long as he keeps his eye upon that object, so long as he looks up, so long as he has the one purpose in life, he must rise, but let him turn his eye downward, content himself with his position, and he will drift with the tide of surging humanity, until he sinks into obscurity, beneath the billows of the swaying

The real significance of the Psalmist's expression is not so much a resolve to keep his physical, as his spiritual eye upward. It is a resolve to raise his thoughts above his natural surroundings and fix his purposes above the objects of earth.

It is a determination to live a higher life, live nearer to his God.

Paul declares, "This one thing I do." He had one purpose,—to "press forward to the mark of the prize of the high calling in Christ Jesus." He fixed his mark at the highest possible point attainable. He fixed it upon that prize of the high calling in Christ Jesus. That calling is above every other calling, and that prize above every other prize. Paul kept his eye steadily fixed upon it. Paul's purpose was continually to go up, and he finally reached the top. This is a busy world. Life is so brief that there is no time for idling. The idler will be sure to be left behind in the great race of life. There is always something to do for those who will work, and there is always room to work up. Where we now are, we may be woefully crowded, but every time we look up, we see daylight above, and we know that, above all clouds and crowds, the sun is always brightly shining. Every step we take upwards lifts us that much above the struggling masses, and places us that much farther out of the reach of want. It strengthens our confidence in our ultimate success, and gives us new courage to take the next step upward.

Wast is true of our struggles, to rise to a position of eminence in a worldly point of view, is also true in a spiritual sense. We each one have just enough time allotted us to do the work assigned us. There is no more time to waste in idleness from our religious work than from our secular work. While Christians are idly dreaming, or wrangling over questionable dogmas, or completely wrap up in the glittering fleece of mammon, or hiding behind a frozen monument of Pharisaical righteousness, the devil is building his fortifications, and planting his batteries, preparatory to storming the citadel.

There is plenty for the Christian worker to do. We might as well go into a great wheat field, deal ripe for harvest, its golden grain scattering and waving back to earth, every breath of air that stirs it sending millions of its precious kernels to destruction; we may as well stand with folded arms, and idly look upon such a scene of waste, and declare there is nothing we can do, as to stand in the presence of a world of perishing humanity, dropping through the bridge of life into the vortex of destruction, at every swing of the pendulum, and say there is nothing we can do. We might as well stand at the end of a great railway drawbridge (wide open) across the Mississippi River, and see a passenger train go thundering into the river, with a thousand passengers on board, and claim that we could do nothing to arrest that train and save it from destruction. No, it will not do to say, "I am a Christian, and I am saved, but I can do nothing to save any one else."

There is no such a thing as an idle, indifferent Christian. That phrase is a misnomer. If we look up and around us we will find plenty to do, and if we are filled with a love of Christ, we will be filled with a disposition to do it, and if we cannot always do it ourselves, we can always assist some one who can.

Some of us seem to be overcrowded in our Christian position. The trouble is, we are too low down. We ought to take one step up. That will give us more elbow room, and we will breathe easier. The atmosphere that surrounds us is not as pure as it is higher up. We are breathing too much of the world's breath. It is too much loaded with the deadly vapors of the worldly lusts. The mammon of unrighteousness has crowded into our cuffs and its sulphur fumes are poisoning the air we breathe. Let us take another step up, and get a breath that is purer, get up where a ray of sunlight can reach us, and

thaw out our frozen hearts, and reanimate our hibernating spirits. We are not yet to the top, but every step we take in that direction, carries us that much farther from the world with its contaminating influences, and strengthens our hold upon the ladder of faith, and gives us new courage to press onward.

Dear brother and sister, look up! Take hold of the rung above you, make another effort to get above self and your surroundings; break the fetters that bind the soul to earth, let disappointments and sorrows float away with the mists of the past, and the bright sunshine of redeeming love shed its beams into your hearts, and light up your lives with a new purpose. Let your zeal be kindled anew, by the coals from the altar of incense, until your whole being is lit up with a flame of love for the cause that rescues perishing humanity, and soon our churchhouses will spring up in our cities, and our missionaries penetrate every land!

Longmont, Colo.

### THE TENT-MAKER.

BY JOHN R. SNIDER.

"And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers."—Acts 18:3.

AFTER Paul left the idolatrous city of Athens he came to the no less wicked city of Corinth. Here he found Aquila and Priscilla, of his own craft, who had lately been banished from Rome by the edict of Claudius. Being of kindred minds, both in spirit and vocation, it is but natural that he should seek his abode with them.

We know little about the work or the workshop, save that it was either making tents or the material for tents. What we certainly know is that Paul "labored with his own hands," at the one or the other of these occupations in various places, and much of his time during his ministry. He did this, first, to minister to his own necessities and to them that were with him, Acts 20: 34, second, that he might not be a burden to his brethren; third, to make himself an example unto them for their imitation. 2 Thess. 3: 8, 9.

We call attention to these motives which Paul assigns for his manual toil, because that which gives dignity to any kind of labor is the motives that inspire it. Men speak of menial toil, and think of it as degrading in itself and to the toiler. But labor is "noble and holy;" and no toil, however humble, is degrading, if it be done with a worthy motive. It is not the work a man does, but the way he does it and the purpose that animates him in doing it, that stamps him as noble or ignoble.

We cannot tell what a man is by his station in life, or his calling, even if it be an honest one; but we can determine, with almost perfect accuracy, what he is, if we know the motives that actuate him. You see two men working together at the same employment. They appear to be equally intelligent and efficient as laborers. Judging only from their work, you would place them upon the same level of character. But on inquiry you find that, though both have families to support, and are toiling ostensibly for that purpose, one spends all his earnings at gaming tables and in drinking saloons, leaving his wife and children to suffer for the necessities of life; while the other shuns wicked indulgences and uses his earnings to provide for his family and aid good causes. How immeasurably the latter rises in your estimation above the other! His lowly calling cannot degrade him. He is "a man for a that." He is, indeed, nobler than thousands engaged in higher callings who live only for self-



indulgence or self-aggrandizement, and do nothing to benefit their kind.

It is a common mistake to suppose that only those engaged in ennobling pursuits can have the inspiration of noble motives. But in his admonition to servants the apostle teaches that their work should be done with the most exalted of motives; "And whatsoever ye do, do it heartily as to the Lord and not unto men . . . for ye serve the Lord Christ." Col. 3: 23, 24. It is the glory of the Gospel that it enables men to carry into all the work of life this noblest motive that can actuate any intelligent being; to glorify God by serving their fellow-men. This was Paul's aim in the tent-shop as well as in preaching and in writing his epistles. It gives nobility to character and sacredness to toil. Inspired by this exalted motive, the humblest toiler is lifted far above earth's sordidness and clothed with a dignity unsurpassed by a prelate or prince.

"A servant with this clause,  
Makes drudgery divine;  
Who serves a room as for thy laws,  
Makes that and th' action fine."

That was a grand day for Paul when he stood on Mars' Hill, the chosen ambassador of the King of kings to a great people and uttered his immortal oration to the cultured Athenians. But he was no greater then, than when he labored with his hands in the tent-shops at Corinth, Thessalonica and Ephesus, that he might not "eat any man's bread for naught," or become a burden to his brethren; and that he might glorify God by setting them an example of manly industry and independence, and thus commend his Gospel to the hearts and consciences of men.

Bellefontaine, Ohio.

#### ARROGANCE.

BY J. F. BRITTON.

AN awful fact, indeed, that the cruel hand of intemperance annually fills sixty thousand graves with its victims, leaving behind it desolation, ruined homes and bitter lamentations, "Rachel weeping for her children, and will not be comforted, because they are not." But we are amazed and made to tremble at the horrible scenes which arrogance is displaying in our country. Its blighting, withering, deadly effects are seen and felt in every section of our land. It not only afflicts one class of our population, but all classes, both male and female.

It is frequently said that intemperance is the greatest and most heinous evil of the nineteenth century. But who can calculate the far-reaching influence and effects of arrogance? Eternity alone can reveal the problem. Arrogance embodies pride, conceit, contempt and audacity, and this brood of baneful evils leads to disobedience and rebellion against the divine theocracy.

The prophet Samuel says, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15: 22, 23. Hence we are free to say, that rebellion has always been, and ever will be, the greatest crime against both moral and divine law. Was it not rebellion that annihilated the antediluvian world, and destroyed the cities of Sodom and Gomorrah, and that vast multitude of over six hundred thousand Israelites that passed through the Red Sea on their way to the promised land? And it is disobedience to God's commandments that will bar the pearly gates against that innumerable multitude that say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works." Matt. 7: 22.

We notice that these professors, in their arrogance, claim to have done a great deal in the name of the Lord, and, no doubt, they have held a great, marvelous revival, and compassed sea and land, to make proselytes after the will of the flesh, and the will of man, but not of God. Therefore, Jesus says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 8, 9.

The apostle Paul, speaking on this subject, says, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10: 3. Consequently, "When the great day of his wrath is come," the Lord will say, "I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." Luke 8: 27.

The phrase, "All ye workers of iniquity," verifies the fact that pride, which is the cardinal principle of arrogance, will never walk the golden streets of the Celestial City. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2: 16, 17.

Now we have the fact advanced, that the spirit of inspiration classifies pride with the lust of the flesh, which is denounced as being of the world. And again Jesus says, "Out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." Mark 7: 21-23. Thus we see that pride and conceit are associated in one of the darkest catalogues of crimes within the Bible. "The fear of the Lord is to hate evil: pride and arrogance, and the evil way, and the froward mouth." Prov. 8: 13. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Heb. 2: 1-3.

This interrogative propounds unto us a very serious question, which involves the future destination of our souls. Hence it behooveth us to lay aside all the vanities of this world, and consecrate our souls and bodies unto the Lord.

"Those holy gates forever bar  
Pollution, sin and shame;  
None shall obtain admittance there,  
But followers of the Lamb."

Bristow, Va.

"A YOUNG man, who lives in an interior city of Japan, was going to school at Tokio, and on his way he spent part of one night in Osaka. As it was Wednesday night, he asked where he might find a church, and in spite of the ridicule of those of whom he inquired, he persevered until he discovered a place where prayer meeting was held, and, after spending an hour with the Christians, he took the midnight train for Tokio."

#### QUERISTS' DEPARTMENT.

There seems to be a difference of opinion and ruling among the Brethren in regard to 1 Tim. 5: 19, which says: "Against an elder receive not an accusation, but before two or three witnesses." What are we to understand from this?

D. S. CAYLOR.

PAUL is here teaching that a charge cannot be received against an elder unless it is sustained by at least two persons. Any other member may be tried on the testimony of one witness, but in order to convict an elder there must be at least two witnesses. In fact an elder cannot even be tried on the testimony of one witness. The design of this rule is not to shield the elder who sins, but to protect the eldership against the evil designs of unprincipled men.

Is it right, according to the rules of the Brethren church, for an elder to accept and hold the office of city mayor, and also to engage in the real estate, loan and collecting business? W. O. R.

An elder cannot consistently serve as city mayor. He has a higher calling and should magnify it. The minister of Jesus Christ should, as far as possible, shun all worldly honors of this kind. The real estate, loan and collecting business may be honorable, and yet an elder thus engaged will be subjected to just criticism that will greatly affect his usefulness. We would not like to see an elder engage in that kind of business. This does not apply to those who handle property of their own, or loan and collect their own money, or money voluntarily placed in their keeping by others for that purpose.

Please explain Matt. 19: 23-26, which says: "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible." What is meant by "needle's eye?" S. W. C.

Various opinions are held concerning the "eye of a needle," but recent writers seem to think it refers to the small gate, at the side of the larger one, through which belated travelers could pass into the city, after the large or main gates had been closed and locked for the night. On removing the load from the camel the animal, by stooping very low, could sometimes pass through these small gates, hence the expression about the camel going through the eye of a needle. The figure is aptly applied to those who trust in their riches. Such must rid themselves of every obstacle, and humble themselves in the sight of God before they can enter into the kingdom.

When paying the annual visit, does Art. 2, 1867, of the Minutes, contain all the questions that the visiting brethren are required to ask? When these questions are presented is the visit not completed? Then, suppose they find members out of order in dress or the excessive use of tobacco, etc.; must they remain quiet, or have they the authority to admonish the erring one? A VISITING BROTHER.

Generally speaking the visiting brethren have completed their work when they have fully complied with the decision referred to unless they have been otherwise instructed by the elder who ordered the visit, and yet, it is the duty of deacons, when on the visit, to admonish such members as are found unreasonably out of order, provided they can do so in love and wisdom. It is not every deacon who can admonish erring members in a way that will result in good. In performing this duty great discretion must be used. Those who can do it in the proper way should not neglect the duty, and those who cannot, may report such cases to the elder, and he will see that the necessary admonitions be given. But it is always the privilege, and we think should be the duty, of the visiting brethren to admonish the members to strive for a greater degree of holiness in the Christian life. J. H. M.



## Missionary and Tract Work Department.

"Upon the first day of the week, every one of you lay by him in there as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9: 7.

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Tracts are sent free only to points where there is no church organization.

All money and correspondence intended for the Home and European Missions, the India Mission the Book and Tract Work, the *Missionary Visitor*, and the Brethren's Sunday School Song Book, should be addressed to

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### UNANSWERED.

BY GERTRUDE A. FLORY.

What is life,

That hand in hand walks through the earth,

With death its rival foe?

Man's boon companions even from his birth

Down to his last repose.

Who can tell us what is life or what is death?

We say,

Life is a transient day,

A span of varying strife,

A little space of toil, a meagre breath,

That fawns with rapture this abode of clay,

Then vanishes. This is its changeless lot.

Is this all?

We know that life refuses here to stay

And passes on where life abides and ceases not;

But what life is, or how it comes or goes

Is just as mystical as its dark foe,

And which befall

The victims he enshrouds and bears away.

La Porte, Ind.

### THE HOME CONGREGATIONS AND OUR SCHOOLS.

BY J. S. FLORY.

#### In Two Parts.—Part II.

THE relations between the home congregations and the schools are very close and vital. Perhaps, in our experience in school management, we have not yet worked them out in all of their minutiae, but there are at least certain limits within which we may speak with positiveness and certainty.

The congregations where our schools are located are under very grave responsibilities. Those of us who live some distance from any of the schools may not know what cares and anxieties crowd upon those who have the directing of affairs at those places. Aside from the common duties devolving upon each congregation, the additional care of increased numbers is incurred. These numbers are usually made up largely of persons, young both in years and in the service of the Master; and so require careful mental, moral, and spiritual training. They also come from different states and different congregations, where slightly different tendencies and customs prevail, all of which must be harmonized or otherwise disposed of by those who have the care of the church at these places.

While the bringing together of our young people from the different sections of the country to these centers presents difficulties and embarrassments, yet it is one of our most potent means of accomplishing good, if rightly met and disposed of. The teaching they receive must be in harmony with the well-established usages of the church. The schools should be the centers of religious teaching and exemplary living for our whole Fraternity. The principles of the church should be thoroughly indoctrinated and consis-

tently lived out, and all should be encouraged to regard and practice the simple teachings for the love of them alone. Thus all will be taught the same things; all will understand our doctrine alike; all will learn to think alike; and when they return to the different sections of country, a wholesome influence will be spread abroad, and the whole church drawn into a closer bond of union.

Along with the unpleasantnesses pertaining to this oversight and discipline (for the enforcing of discipline is always unpleasant) come also wonderful blessings to the home congregations by having the schools in their midst. A tone of culture and refinement unconsciously springs up about these institutions. Religious services are, perhaps, more frequent and more interesting than elsewhere. These points become centers of literary, social and religious culture and improvement. These influences that go out are not entirely local, but disseminate throughout the surrounding communities. Thus a healthy moral and spiritual atmosphere is made to surround our school centers, so that the home congregations ought to become the strongest, the most consistent, the most spiritual, and in every way the most exemplary congregations among us. From these, as centers, these influences should continue to spread until their power is felt throughout the entire Brotherhood.

Since each weighty responsibilities devolve on the home congregation, and since they, in turn, receive such untold blessings from the presence of the schools, the most harmonious relations should exist between the two. As the proper influence is felt to action at these places have more far-reaching consequences than elsewhere, so wrong influences and wrong examples are correspondingly more far reaching and detrimental in their evil consequences. A disposition of carelessness or indifference as to their mutual relations may be a very fruitful means of discord among us.

But the greatest good we are to realize from the schools is not the mental discipline they afford us, or their refining influence upon the community. They are to fulfill a higher, a nobler purpose,—one that all the universities in the land cannot apply,—the propagation of our sacred religion. Located at these places very largely that the future leaders of our church shall receive their views of our church doctrines and church government, and just in proportion as the schools inculcate these principles into the students, and live them out in their daily lives, will they realize their possibilities. Should they fail in all else but this, they will not have existed in vain. The young will be educated, and in their development, along with their literary culture must go hand-in-hand the principles upon which our church stands; else they will go down forever. It is very important, then, that our own young be educated, so far as may be, in our own schools, and that examples of the most harmonious relations between the church and the school be shown them at these places. Then the church will prosper, the schools will grow, and the Lord can add his blessing.

Bridgewater, Va.

### OUR HEARTS.

BY MARY POLE ELLENBERGER.

Open the door of your heart to-day

Let love send in her brightest ray

Let it fill the darkest corner with light,

And jealousy will languish and die in affright.

Was there ever a heart wherein love and jealousy could long live together? One or the other must go,—which shall it be?

Too many of us give over a part of our hearts to this evil passion. We believe the greater part of our heart to be filled with the love of God, so we open just a crevice of the door and let the weevil tenant slide in, and then we forget to close the door and our tenant goes in and out, airing itself on every suitable occasion.

Ah, could we but remember the fertility of our hearts, how seeds grow, whether good or evil, according to our desire and cultivation! How quickly small seeds of evil strike deep, strong root and unfold broad, dark leaves. We meet a friend or sister whose home is more beautiful than ours. Her address is more graceful, her person more pleasing to the eye,—in short, she has attractions and talents, which we may never hope to possess. It is then, perhaps, that the door is opened and jealousy enters, when we should only love her better, for "whoever has qualities to alarm our jealousy, has excellence to deserve our fondness."

We should be glad and thankful that she is as she is, and select her as our human example, and, in studying her virtues, strive to multiply our own.

We have those among our ministers whose beautiful sermons, overflowing with graceful eloquence hold us spellbound. Then we think, "Oh! to be able to speak like Bro. A, to sway an audience with the subtle magnetism of his power!" But do we love him better than Bro. B, whose sermons are tedious and monotonous, to say the least, but whose life has been one long beautiful sermon, better far than silvery voice and golden eloquence?

"The strongest lives are currents still,

Not like the shallow babbling rill

But like the currents of the sea

That flow full deep, yet noiselessly."

We cannot all be eloquent, were we so, eloquence would lose its power. We cannot all be sweet singers nor beautiful writers. It is the rarity of these talents and blessings which makes them the prizes they are. But we can all open our hearts to the love of God, until they are full to overflowing.

"The sweetest songs are lived not sung—

The hand speaks better than the tongue,

Our deeds trace deeper than our pen

And write upon the hearts of men."

So let in the sunshine to-day, there is no heart large enough to keep love from overflowing and beautifying the lives of those with whom it comes in contact.

A loving heart is like the stream that flows down the mountain side, bathing the valley with its crystal water, making them to grow and bloom afresh. But let that tiny grain of jealousy remain, how soon we will find, to our sorrow, that it has developed into a mighty demon. It will beat against the walls of its chamber, and we will hear a voice calling,—"*More room, more room, I say. I must have space, crowd out that useless love of God, and give all your heart to me, all, I say. I must have room to grow.*"

When our heart is full of jealousy, with hate, malice and envy hovered under her wings, it becomes a very easy matter to give a sister or brother the look of hate and the galling speech which causes their hearts to ache, and the smile of greeting to fade from their face, upon meeting us. Thus we embitter our own lives and bring sorrow upon those whom we should love and cherish.

Turney, Mo.

"THE lowly valleys in which we meet our friends and business associates ought to be just as verdant and well watered as those Sabbath elevations on which 'we see no man but Jesus only.'"



## WHAT ARE WE DOING?

BY JAMES P. LEHMAN.

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"—1 Cor. 9: 9.

PAUL further states in 1 Cor. 9: 10, that "this is written for our sakes." We understand him to mean here the ministers of Christ. In the seventh verse of the same chapter he writes, "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"

We find that this principle is carried out to some extent even in our armies of the land. We feel to rejoice that the Brethren's church stands firm against paying to ministers stipulated salaries, for we so often see the evil results of so doing. But in this matter there may be found two extremes. While we do not practice the one, let us be careful that we may not be found at the other. We, perhaps, think that we are doing our share, when really we are doing scarcely anything. We expect our ministers to go out from time to time to deal out the "Bread of Life," but we do not stop to think how our ministers are to get from one place to another, or whether their families are provided for. Let us be up and a-doing. Let us consider the needs of our home and other missions. Where are we? What are we doing? Let us all read and meditate upon 1 Cor. 9: 11, Matt. 10: 10 and Gal. 6: 2-10 inclusive.

York, Pa.

"Crows will fly over a drove of live animals, without disturbing one of them, and hunt for an old carcass to pick at. How much they remind us of those people who never have much to say concerning a live Christian, but are continually picking at all the dead church members they can find! And, sad to say, there are enough of these dead church members to keep those 'pickers' busy picking for a long while. Some are exposed to view, while others are hid away in the whitened tombs of pretense and hypocrisy."

## The Sunday School.

## THE FALL OF JERICHO.—Josh. 6: 8-20.

Lesson for Sept. 7, 1895.

**TIME**—The fall of Jericho occurred early in the year 1451 B. C., within three weeks after the crossing of the Jordan.

**PLACE**—The city of Jericho in the valley about six miles west of the Jordan and seven miles north of the Dead Sea.

**PERSONS**—The Lord, Joshua, priests, armed men, Israelites, inhabitants of Jericho and Rahab.

**INTRODUCTORY**—After crossing the Jordan Joshua established a sanctuary at Gilgal, about three miles from Jericho, renewed the covenant of circumcision and observed the feast of the Passover. At this point the manna ceased to fall and the people henceforth lived on the fruit of the land. Joshua, after performing these religious duties, began at once to make preparations for the conquest of the country, and as Jericho commanded the only accessible pass into the interior of the country, this city must first be taken. A messenger from heaven, "Captain of the Lord's host," appeared to Joshua and instructed him how to proceed. The lesson opens with the repetition of these instructions by Joshua to the priests.

## I. THE APPROACH.

1. *They took the Lord with them.* The most conspicuous object in the procession, as they made that memorable march from Gilgal to Jericho, was the ark of the covenant, the symbol of the presence of the Lord. They were going forth to a task that to human strength seemed hopeless, and to the assisted strength of Israel would have been hopeless. The walls of Jericho had been impregnable but for the Lord who fought for them. And in our Christian experience to day the walled Jerichos still confront us. The carnal heart is one. Its stronghold cannot be overthrown by merely human power. The sinful world is another stronghold to be conquered by God's people. But no human power can subdue it to righteousness. Wickedness is entrenched in customs, fashions, society, selfish interests and pleasures. Look at the numbers, the wealth, the rank, the armies, the principalities, and all powers of evil. Look at the massive walls of ignorance and passion. But the Captain of our salvation has come to enable his people to gain the victory. There is no excuse for the many defeats and disappointments we suffer in this Christian warfare. Victory may always be ours if we go forth in the name of the Lord, take him with us and fight in his strength.

2. *The ark was well defended.* The armed men went before it to repel any possible attack. No Christian can safely go forth to battle with evil without taking with him the Divine Presence to occupy the throne of his heart. This is the secret of his power. But of this indwelling Presence, this indispensable Gift, the enemy will rob us if he may. We must guard and defend it with great care. This we cannot do without watchfulness, prayer, devout reading of God's Word, faithful attendance upon the worship of God's house and a conscientious and diligent use of all the means of grace. These must be our armed men to guard the ark of God.

3. *They went forth in silence.* Seven priests were to blow seven trumpets, but the whole multitude of the people were to march on in solemn and reverent silence, as if waiting for God to do for them what they could not do for themselves. So in all God's work it behooves for us success if we look much to the Lord for strength, and manifest perpetual consciousness of our own weakness.

## II. THE ATTACK.

"By faith the walls of Jericho fell down after they were compassed about seven days." Heb. 11: 30. We may call it an attack. It corresponds to the attack in ordinary warfare, but really the city was only "compassed about seven days," once each day for six days and seven times on the seventh day. It was *not* an attack; it was a march of faith. It was by faith that the walls fell. And indeed it must have been no small feat to their faith. They were allowed to do absolutely nothing that would seem to have the least possible tendency to weaken the strength of the walls,—only march around them. This may have been easy the first day, and probably not very trying the second; but to have to repeat the same thing the third, the fourth, the fifth, the sixth and six times the seventh day, without seeing any effect whatever, or without being able to understand any reason whatever, for such a procedure,—only because the Lord said so,—must have put their faith to a test that the faith of all of us would not stand. But we need to again and again learn the same lesson that God taught Israel in this Jericho experience. The man who cannot confidently take God's hand and walk even in the dark is not fit for the kingdom. Is it so that we must have pay for the first day's service, cash in hand, before we will enter upon the work

of the second? Shame for our lack of faith and trust! The kind of faith we need is that which will go on even to the end without having seen the result of the beginning.

## III. THE VICTORY.

1. *It was to be for the Lord.* Jericho was the first city taken after entering Canaan, and of course it was proper that this should be given to the Lord. Every life, every ounce of gold, silver, brass and iron was the Lord's. (The only apparent exception to this was Rahab and her house, who had already given themselves to the Lord.) A curse was pronounced upon any who might keep for himself what was the Lord's. The object of the Israelites in the conquest of Canaan was not to be to enrich themselves with the spoils of the enemy; they were to fight for the glory of God, and God wanted to teach them this lesson early. Have we learned this lesson, brethren? It is so convenient and easy to fight the Lord's battles if we may keep a share of the spoils for ourselves. How apt we are to choose that part of the service of the Lord which will bring us some personal advantage! Or if all the spoils of some one of the cities which we are to take must be given to the Lord, we want him to wait for the last. This lesson of giving *firstfruits* we are so very slow to learn. How few of us are giving the first hours of the day, the best strength of our lives, the first money of our earnings to the Lord! He that loveth pleasure or ease or wealth or position or friends or children more than Christ is not worthy of him.

2. *It was to be accompanied with a shout.* The people were to remain quiet till their faith had been put to the utmost test. Then they were not told to batter down the walls by their own strength, but simply shout while the Lord threw down the walls for them. This taught them the double lesson that the Lord would fight for them, but that he made all his action subject to an associated exercise of their faith. So God will finally overthrow the strongholds of evil, but he will not do it independent of the faithful efforts of his people. When the children of God everywhere shall shake the earth with their faithful shouts of Jesus Christ and him crucified, then shall be heard on every hand the thundering echoes of the falling walls of the powers of darkness.

JAMES M. NEFF.

## The Gospel Messenger.

With recognized organ of the German Baptist or Brethren's church, disseminating the form of doctrine taught in the New Testament and presenting a return to apostolic and primitive Christianity.

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BRO. D. B. ARNOLD writes us that he is now engaged in a series of meetings in the Flat Rock church, Va.

WE ought to have a report from each District Meeting held this fall. It would be well if the secretary of each meeting would send us a report for publication.

WILL some one please write Bro. D. V. Woodruff, Barner, Christian Co., Mo., and inform him whether any Brethren live near that point? He would be pleased to communicate with some of the Brethren in that part of the state.

ALL communications, intended for Bro. G. J. Fercken, Smyrna, Asia Minor, should, without fail, have on the upper left hand corner these words, *By open mail via London*. Write these words plainly, and underline them twice.

WHILE we aim to admit into our columns only strictly reliable advertisements, still we are not to be held responsible for any of them. Each one must rest upon its own merits. We will not knowingly advertise for a firm that does not do an honorable business.

AT the close of services in Kansas, recently, Bro. Chas. M. Yearout spoke to the people concerning the importance of all of them reading the MESSENGER. As a result he secured eight new names. Why cannot all the preachers follow his example? The paper ought to go to every family where there are members.

IN No. 32, in quoting Bro. George Brubaker, we made him say, "Speaking of feeding the many members," etc. It should have read "Speaking of feeding the mixed multitude." Our brother is not opposed to feeding the members, nor are any other brethren so far as we know. The quotation was misleading, and is hereby corrected.

A WRITER in the *Christian Standard* maintains that "nine-tenths of our young people (of the Disciple church), if asked why they were Disciples, could not give an intelligent reason for their faith and practice." This is unfortunate, and we wonder if such is the case with the young members in the Brethren church! Surely the most of them can tell why they are members of the church and give good reasons for their faith and practice.

BRETHREN J. O. Lehman, T. J. Watkins, two of our ministers, in company with a number of others from Northern Illinois and elsewhere, are spending a few weeks in Alabama, spying out the country. Some of the brethren have purchased a body of land near Fruitdale and are arranging to locate a colony of members and others from the North. It is to be hoped that they may be the means of planting a strong church in that part of the South that will prove a power for good.

BRO A. M. T. MILLER, of Pickrell, Nebr., writes us that Bro. Samuel Lehman, of Franklin Grove, this State, is doing some of his earnest preaching in that part of the West. Bro. Miller also sends us a small box of the "golden rod" the "emblematic flower" of Nebraska, which he says he likes better than the Kansas "sunflower." Well, the Lord made both flowers as well as he made both States, and while the golden rod may be emblematic of all that is pure and noble, the sunflower is typical of all that is true and loyal, for, with an honest, open face, it follows the movements of the sun from morning till night, and that is more than can be said of most professing Christians respecting their attitude towards the Sun of Righteousness.

THIS week we have on the *anonymous* hook four obituaries in which no mention is made of where the deceased lived. We regret to have to dispose of such notices in this manner. From the reading of them no one could tell whether the parties lived in Maryland or California.

THE *Stundists*, a religious body of Russia, said to resemble the Brethren in some respects, are again receiving very harsh treatment at the hands of the Russians. They are imprisoned, fined, sent into exile and everything possible is being done to exterminate them. One of the leading, aged bishops was recently tried and acquitted according to law, but was immediately re-arrested and banished for five years. The religious minister of the Empire, as he is called, is said to be considering a scheme which will permit all the *Stundists* to emigrate from Russia with the understanding that neither they nor any of their children are ever to return. This is cruel for a nation claiming to be civilized.

NEXT week the MESSENGER will appear in its enlarged form, and neatly dressed up in new type. In appearance, it will resemble the paper that you have been accustomed to, only each page will be one half inch wider and one inch longer, thus giving, in the aggregate, nearly four pages of additional reading matter each week. This is as large a form as it will be possible for us to print on compactly. The new type, new rules, new heads etc., will greatly improve the appearance of the paper, and enable us to give a much clearer print than heretofore. In case the first issue should not come out in the very best condition, our readers will exercise patience, as it may possibly require a few weeks to adjust our machinery so as to do first-class work on the enlarged paper. But we shall do our best.

Now and then a Catholic Bishop will do a good thing, and we feel like giving him due credit for it. The Bishop of the Pittsburgh diocese has issued pre-emptory orders against round dancing in his diocese. This order was issued as the result of a careful conference with the priests as to the moral results of such dancing. It should be remembered that Catholic priests have exceptional opportunities for determining the evil consequences of these performances, and if they find them bad enough to be condemned, what must be thought of Protestants who will tolerate such things! The churches cannot afford to tolerate the modern dance in any of its forms. It has resulted in untold evils, and that continually. There may be "a time to dance," but a Christian has no time for any such vain amusement.

MR. MOODY does not believe as much as we would like to see him believe, but he has the fortitude and the honor to practice what he does believe, and that is a great deal more than can be said of some who claim to excel him in their faith and practice. He is holding a great meeting at Northfield, Mass., and two Sundays ago had engaged H. W. Webb Peeploe, of London, to be present to address the meeting. The gentleman reached Springfield too late on Saturday to catch the last train. He wired Mr. Moody as to the fact. He could come on an early Sunday morning train, but Mr. Moody did not believe in the Sunday railroad traffic, so at an expense of \$66, out of his own pocket, he had a special train bring the distinguished Englishman to a point where he could be met by a carriage, and gotten to the place of meeting, without trespassing on the Lord's Day. Possibly a few of our people, who have less regard for that day than they should have, may gather a practical lesson from this incident.

Mount Morris, Ill., Aug 27, 1895

BRO JAMES NEFF should be addressed at Covington, Ohio. His mail will be forwarded to him. He is still traveling in Dixie, and seems to be enjoying himself very much.

BRO. JOHN WISE, who moved to Pennsylvania last spring, is to return to his former home, Conway Springs, Kans. We presume that he likes the West so well that he cannot stay away.

BRO. J. G. ROYER writes us from Southern California, stating that he is enjoying his trip greatly. His vacation talk, No. 5, reached us too late for this issue. It will appear next week.

WRITING from the Turkey Creek church, Mo., Bro. M. T. Baer says that the district evangelist is doing some very acceptable work in localities where the Brethren have never before preached.

ARTER nearly one year's absence in California, Bro. J. B. Mohler has returned to his home in Morrill, Kans., where he should hereafter be addressed. He and his wife feel thankful for their safe return.

THE Committee of Arrangements for the next Annual Meeting has been appointed, and, while the question of location is not fully settled, it is almost certain that the meeting will be held at Ottawa, Kans.

WE have just placed in the waste basket an article that reads as though it had been copied. It is wrong to copy articles and then try to pass them off as our own productions. It is denominated "literary theft."

BRO A. K. SELL, who lives at Batchelder, O. T., writes that the members living in that locality would enjoy visits from our ministering brethren. He thinks they have excellent prospects for building up a good church.

BRO. ISAAC BARTON, of Mechanicsburg, Pa., would be pleased to hear from several brethren who would like to visit the State of Georgia with him. His idea is to locate a colony. Address him as above until Sept. 4. After that date he should be addressed at Cordova, Talbot Co., Md.



BRO. AMICK returned from Texas last week, he having gone as far south as Galveston, where he got his first view of the Gulf of Mexico. He also had the pleasure of attending the District Meeting at Manvel. The attendance was not large, but the spirit manifested commendable. Bro. M. M. Ennis is to represent that part of the Brotherhood on the Standing Committee. No queries were sent to Annual Meeting.

THERE is not one writer in a thousand, who, in his articles, can quote from memory Scripture just as it stands in the Book, and yet scores of them attempt it. No one should ever undertake to quote in his writing, from memory, the most familiar passage. In every instance he should turn to the chapter and verse and copy it from the Book just as it stands in the Sacred Text. It is not wisdom to mar the Inspired Record by quoting it incorrectly, and leave it to thus come out in public print. In one of our editorial items we had occasion to use Matt. 10: 16, and wrote it from memory thus: "Be as wise as serpents and as harmless as doves." It occurred to us that we would better look at the Book and see if we had written it correctly, and, to our astonishment, we had made five mistakes in thus attempting to quote in writing this very familiar passage. It is quite a task to spend hours, with Bible and Concordance in hand, correcting the various scriptural quotations made from memory by some of our well-meaning contributors. And yet this is the very thing that must be done if we would have all the quotations to appear in print correctly. Let each of our readers attempt to quote Matt. 10: 16 from memory, and see how few of them can give it as it stands in the Sacred Record.

#### AN EXCUSE FOR SPRINKLING.

THE Outlook, formerly the Christian Union, contains some curious remarks, and still more curious conclusions, concerning the Lord's Supper and the mode of baptism. It says:

"We recently heard of a unique Communion service which was celebrated some years ago in Japan. They have no bread in that country, and they have no wine; and yet there are thousands of Christian Japanese. At one time the question of the celebration of the Lord's Supper came up at a distance from the missionaries, where the bread and wine might have been secured. The people desired to remember the Master in his own appointed way; but before they could do that, they had to determine what is essential to the celebration of the Supper of the Lord. Consequently, another question had to be considered. Did the Master use bread and wine because of any virtue in them? or did he take them because they were common in the country in which he lived? The conclusion was soon reached that, if he had been in Japan, he would have used the food of the country. After some discussion, the Supper was proceeded with, and, instead of bread and wine, a kind of sponge cake—which the Japanese are expert in making—and tea were used; and those that partook of it felt that they had obeyed the command of our Lord, and as truly remembered him as if they had used bread and wine. This is parallel to the question which might arise in an arctic region. For ourselves, we have no doubt that Jesus baptized by immersion, but that would be manifestly impossible in a frigid zone. Do not these facts indicate that the virtue is not in the thing used, or in the form in which a rite is administered, but in the fact that it brings to mind the person and teaching of the Savior himself? We think that few would presume to say that the cake and tea were not as holy and acceptable as the bread and the wine, and a no larger number would require baptism by immersion in the frigid zone. Not on the rite, but on the truth symbolized, the Master would have the emphasis placed.

The absence of bread and wine in Japan affords the editor an argument in favor of sprinkling in the Frigid Zone. Well, if the various religious denominations would only confine their sprinkling to churches located north of the Arctic Circle, we would not have so much to say. But this they fail to do, nor do they even make an effort in that direc-

tion. It is in the lands where there is abundant water to immerse everybody living that they do the most of their sprinkling.

But the editor is fully convinced that Jesus baptized by immersion. Then, why does he not follow the Master's example in this mild climate? That would settle the whole controversy. But he says that immersion "would be manifestly impossible in the Frigid Zone." That is just where he is mistaken. The Brethren have a congregation in the Frigid Zone and they find it convenient to immerse all the members applying for membership. There is no excuse for sprinkling, even in that cold region, and of course there is much less for it in the United States. It is passing strange that men will admit that the Savior immersed those that came to him, and then practice sprinkling in warm climates just because they think it is too cold to immerse up near the North Pole.

And, now, since a few churches in Japan had to make a temporary use of sponge cake and tea at Communion services, why do not the popular churches do away with the bread and the fruit of the vine, and use instead sponge cake and tea also? There is just as much reason for that as there is for employing sprinkling for baptism, just because of the cold weather inside of the Arctic Circle. If the ordinances of the house of God must be regulated by the condition of affairs in Japan and the Frigid Zone, instead of the acknowledged example of Jesus Christ, there ought to be some way of making it known.

Were our people to organize a church in Japan, they would not be long about finding bread and the fruit of the vine for Communion services. Where there is material for making sponge cake, bread can also be had; and in a country that abounds in fruit like Japan, it would not be difficult to prepare the fruit of the vine for the Lord's table. If the editor wants his excuses to stand the test of the judgment, he will have to bring forward something better than is found in the quotations given above. J. H. M.

#### BIBLE TERMS.

THE Bible Terms conducted by our Brethren seem to be a growing necessity. We need more Bible knowledge on every hand. Our preachers and Sunday school workers are especially in need of this information. The day is here when a minister of the Gospel should know more about the Bible. The Sunday school workers have a great field before them and special attention should be given to their training. There is no better way of doing this than a month or more in a well-conducted Bible term at one of our schools, or the terms held in the churches.

Much, however, depends upon the character of these Bible terms, and the ability of the brethren who conduct them. The course of study laid out should take in as much of the Bible as possible. That is, the instruction should be general so as to embrace the leading features of the Scriptures, historically, geographically, chronologically, etc. The different dispensations, from Adam to Christ, and the period in which each leading person lived, or each leading event occurred, should be well fixed in the mind of every student. Too much attention cannot well be given to the relation of the Old Testament to the New, or the relation of the Law to the Gospel. Many people

become more or less confused because of a lack of information at this point.

No Bible Term should, however, be held without a well laid out course, setting forth the doctrine—the ordinances, etc.—as taught in the New Testament and practiced by the Brethren. Those having charge of these Terms should understand our doctrine well, and be able and willing to teach it most thoroughly. In our judgment this is the most important consideration connected with the Bible terms in the Brotherhood at this time. The doctrine is the great frame-work of the Christian church. It embraces everything from the divinity of Christ and the Holy Ghost, to the destiny of the righteous and the wicked.

In every Bible term there should be a class in doctrine, commencing with the Authenticity of the Bible and pursuing a course of study embracing The Two Covenants, The Law and the Gospel, The Divinity of Christ, The Atonement, The Word, or the Sword of the Spirit, Faith, Repentance, The Design of Baptism, The New Birth, The Mode of Baptism, The Form of Baptism, The Laying on of Hands, The Gift, Office and Work of the Holy Ghost, The Church and its Officers and Their Duties, Feet-washing, The Lord's Supper, The Communion, The Salutation, Non-conformity, Non-resistance, The Relation Christians Sustain to Secret, Oath-bound and Other Societies, The Anointing, The Higher Life, or Going on to Perfection, Preaching the Gospel, Future Rewards and Punishments, etc. A Bible Term without a course of study along this line is incomplete, and will fail to furnish what our preachers, young members, Sunday school workers and others so greatly need.

To neglect this is to neglect the great frame-work of the church. It will prove as disastrous as to neglect the frame-work of a costly building. Our people are needing this class of knowledge. They not only need it, but they want it, and we know of no better way of reaching them at this time than through the Bible terms.

We offer these suggestions, hoping they will prompt the managers of the Bible Terms to make ample preparations to supply this very important demand, and place at least one class in charge of teachers who are sound in the doctrine and can teach it. We mean these remarks to apply to Terms that are held in connection with our colleges as well as those held in the churches.

J. H. M.

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL

Number Six.

A VISIT TO OXFORD.

ON Wednesday morning, July 3, in company with Bro. T. T. Myers, we left London to visit the old city of Oxford, the oldest and the greatest college center of Europe. It dates back to the time of Alfred the Great, and even earlier, and, according to tradition, the University College was founded by Alfred the Great in 892. It is also the home of about forty other colleges, all, however, subject, in giving examinations and degrees, to the University. At this place thousands of young men gather from all parts of the world, to be educated. The chief glory of the city and its educational institutions is the different ages they bear,—most of them from three to four centuries old. The city, including the public buildings, is of brick and granite.



The first part of our visit was spent in passing through the colleges, which are most massive, but would not be inviting to the American student. There is a cold, hard, marble-like look everywhere, even in the religious services. All the warmth of the loving Christ seems to be frozen out and you have nothing left but cold formalism. The vast organs thunder and groan, as the trained boy choir, chanting lowly and softly, sweeps through the great aisles. There we have much of the dead, marble religion,—Christ, the Child, and the mother, the apostles, prophets, martyrs and heroes in battle,—the latter most prominent,—all mixed and massed together. So you find it in all the cathedrals and churches. A commemoration of the war and bloodshed spirit is made prominent, so that we don't need to wonder that the rising generations imbibe the spirit of war rather than the spirit of Christ and peace.

We next went to Christ's church, beautifully located on the bank of the Cherwell River. This is a magnificent structure, and from its yard you have a fine view of the river, and a large monument on the other side. As there was a funeral in the church when we got there, strangers were not admitted and we did not get on the inside of it.

The city is bounded on the east side by the Cherwell River and on the west side by the River Isis, the two forming a junction on the south side. Between, and near the junction of these rivers, is a fifty-acre plot of land called "Christ's Meadow." Along the north side, between the Meadow and the city, is the "Broad Walk," sided by large elm trees, double rows with narrow walks between. On the west side, and at right angle with the "Broad Walk" is the "New Walk," perhaps a hundred years or more old, running south to the Isis River and the bridge, where are to be seen all kind of steamers, boats and water crafts of all descriptions. Some of these are very fine. During the spring and summer time they are rented to the college students, who make their homes in them, and on off days they are run up and down the river on pleasure excursions. Here, too, are the famous boat races by the college students and others. The river is quite large and deep, and along the beautiful walks and shaded banks, we have an ideal paradise. All the day long these walks are frequented by the citizens and tourists who have the leisure hours to spare. We spent several hours here and did some of this writing on a seat by the walk.

After leaving this lovely place we again returned to the city, where we saw the most interesting sights of all, so to us, at least. On Broad street, and near the center of the city, we were shown the exact spot where the martyrs, Thomas Cranmer, Nicholas Ridley and Hugh Latimer were burned at the stake by the Church of Rome for heresy. The place is in the middle of the street, and is marked by a stone cross, so sunk in the street that it is level with the surface. Near to the head of this cross is a post and lamp on it, which, by day, serves as a silent guard, and by night as an emblem of the light that was there kindled through the sacrificing of their lives for the sake of the cause that was more precious to them than honor, wealth or life.

A little further on, and in the same square, a large monument of solid granite and marble has been erected, from which we copied the following inscription:

To the Glory of God  
And In Grateful Commemoration  
Of His Servants  
Thomas Cranmer,  
Nicholas Ridley,  
Hugh Latimer,  
Prelates of the Church of England,  
Who, Near This Spot,  
Yielded Their Bodies  
To Be Burned,  
Bearing Witness,  
To the Sacred Truths  
Which they Had Affirmed  
And Maintained  
Against the Errors  
Of the Church of Rome  
And rejoicing that  
To them It Was Given  
Not only to Believe In Christ,  
But also to Suffer For His Sake.  
This Monument Was Erected,  
By Public Subscription  
In the Year of Our Lord God  
MDCCCXLI.

As we stood on this spot and thought of the loving and forgiving Savior, the thought came to us, Can it be possible that all this was done in the name of His blessed religion? Yes, in the name, and in the name only. Because in his holy religion there can be no persecution, no burning at the stake. This was the outgrowth of that dead formalism that seems so congenial to the human way of thinking and doing, and which the church, in all ages, has been disposed to fall into. Oh, Christ, our Lord, save us from this cold and dead formalism which walks by sight and not by faith, as the spirit of the Master!

We are glad to say that though, at the time of this persecution Romanism had the balance of power there, the change has been so radical that but little of it is left, and that little is found in the church that was then persecuted unto the stake and cruel martyrdom. The State church of England, if reports be true, is rapidly going back, in formalism, to the Roman church, from whence she had her origin. And even now terms of union are being made and considered. The tendency is in the direction of Rome, and another Reformation may be needful to rid the Christian church of dead formalism.

It was a desire to get away from this that gave birth to our own church and her simple form of worship. Though certain forms may have their uses, if carefully guarded, yet there is danger, as soon as we steer in that direction. And, surely, the sad experiences of ritualistic churches in the past ought to be a sufficient warning to keep us from duplicating the errors of others. The more we see of this tendency and its effects in the Old World, the more we feel the necessity of preserving the pure and simple form of worship as we have it by Christ and his immediate successors.

H. B. B.

#### AUTHORITY FOR CONFERENCES.

LAST year the Progressives held their National Conference at Ashland, Ohio. In September another Conference of like character is to be held at the same place. One of the readers of their paper, the *Evangelist*, asked the editor to show in the New Testament where Christ ever held a conference, or commanded it. The editor's answer is more candid than we had expected. His even brief experience shows how well a religious body can see the necessity of conferences when their work and success demand it. We quote three paragraphs of the editor's remarks.

"It is not difficult to give the brother the desired information. Christ held a great many conventions—more indeed than the Brethren church has ever yet held. A record of the most important conference ever held, is found in the New Testament. Jesus held an important conference with Nicodemus, and that, too, by night. The results of that conference reach out beyond where human thought can follow.

"On the Mount of Transfiguration our Savior held a great conference with some very distinguished personages—three of his disciples, and Moses and Elijah. What momentous questions were discussed at this conference! Then there was the conference with the seventy, where methods of church work were discussed, and where Christ gave the disciples important instruction. But the greatest of all the conferences held by Jesus or by anybody else, was that one which Christ himself appointed. His disciples were to meet him in Galilee. They responded to his call, and there, on a mount, at the appointed place, was held the greatest conference of all time.

"But suppose Jesus and his apostles never held any conferences, is that a good reason why we should not hold them? Did Christ and his apostles ever ride in railroad cars, steamboats, electric cars, or did they ever use electric light, or any of the modern inventions, appliances and improvements? Because the Apostle Paul traveled on foot, much of the time, in his missionary journeys, is that a reason why we should do the same? Certainly not. The Christian church has a right, nay it is its duty, to avail itself of all the facilities of modern travel. No institution in the land has a higher claim upon modern inventions and appliances than the church of Jesus Christ, for the highest civilization, and the most refined, known to man, is Christian civilization, and this, in turn, is the product of Christianity."

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Residents' Notes of Brethren should be as short as possible. Lane Advertisements are not included in this Department. We have an advertising page, and if necessary will send supplements.

#### On the Way.

I LEFT home July 30, for Logan County, Ohio. On my way I stopped with the Brethren in Anderson, Ind. An appointment had been made for me in their new church, and I was happy to form an acquaintance with those of like precious faith.

The Brethren in Anderson are trying hard to build up the cause. Bro. H. C. Longenecker has moved there. Another young minister, (whose name I do not now remember) lives in town. Brethren Fred Feiler and Joseph Holder live in the country, some five miles away. With those ministers laboring with care, there may be a strong church built up in Anderson. The Brotherhood will remember this is the place where sister Raffensberger, several years ago, distributed tracts and called for ministers to come and preach the Gospel. What a work the sisters can do! It was the faithful women that first spread the news of a resurrected Savior! Let the sisters as well as the brethren put their hands to the Gospel plow, and we will see what may be done, even in cities.

I remember, some years ago, I heard a brother say he was opposed to mission work. A married sister, whose husband did not belong to any church, lived in his charge. This man sold his farm, and moved away some twenty miles. The sister did



not like to move away from the church privileges, but to satisfy her husband, she signed the deed and moved away. In a short time this sister called upon the elder to come and preach for her benefit. He refused to go, in the meantime writing her, "You had better stayed where you were; then you could have attended church." She waited awhile and soon followed with another letter making a stronger appeal, saying, "My neighbors are desirous to hear this new doctrine. Oh please, do come. The Macedonian cry is ringing in my ears." This last call was too much. The elder could no longer refuse, and sent an appointment. The people were much impressed and requested another meeting. The preacher was encouraged, and went the next time with his soul full of the love of Jesus. At this meeting several came forward for baptism. In a few years a strong church was organized.

How did the work begin? By a sister's urgent request. Little beginnings with the weaker sex sometimes work marvelous things for the Lord! Suffice it to say, that elder was converted to mission work. Such experiences along the line would do a number of preachers much good. Try the remedy! I am satisfied you will secure good results.

J. H. MILLER.

Goshen, Ind.

From Fergy, Ohio.

LAST Sunday we were with the Bethany church, Ind., where we held a harvest meeting at 11 A. M. After the sermon a collection was taken expressly for the India Mission, and \$16 was raised, which I thought was very good, considering the few members that live there. Many of the outsiders assisted in the good work. In the afternoon we had a children's meeting, which seemed to be enjoyed by all, young and old. The children gave us the best of attention. All three of the services were very well attended and the interest the very best. This church has no resident minister. One deacon is living there, who is alive to the work.

This was our first visit to this church and it was one long to be remembered by us. Eld. Levi Holsinger was also at the meetings and aided us much in leading the song service, and otherwise assisting in the meetings. Asthma is bothering me very much at this time. One was baptized in the Donnell's Creek church last Sunday.

Below we give the places and churches that we expect to visit and assist in series of meetings this fall and winter, if health permits. The present indications are that we may be obliged to go to some other climate long before we get our calls all filled, but the Lord only knows. In him we trust and he doeth all things well.

1. Aug. 29, Union City church, Ind., Brick church, north of city.
2. Sept. 12, Portage church, Ohio, Central house.
3. Sept. 27, North Manchester church, Ind., Brick church, west of town.
4. Oct. 10, Okaw church, at LaPlace house, Ill.
5. Nov. 2, Libertyville church, Iowa, in both churchhouses.
6. Nov. 30, South Keokuk church, Iowa.
7. Jan. 14, Pleasant Hill church, Ill.
8. Feb. 22, Pyrmont church, Ind., Brick church at Owassco.

HENRY FRANTZ.

Aug. 10.

Promises Made Good.

OUR MESSENGER this week, Aug. 13, is so full of good things that our soul is refreshed to drink of the sweet waters flowing from the fountain of light.

We have four pages from our sisters, full of good thoughts and advice. Yes, sister Gibson, "Sunday belongs to the Lord," but many act as if they did not know it.

There is H. B. B. I need but refer to his familiar initials to make known whom I mean. His great heart of love is flowing from his pen even over in Europe. After Bro. Brumbaugh gets through, our well-known brother, D. L. Miller, will appear again through the MESSENGER with his fascinating letters, telling us about what he sees going around the world.

Bro. Stover, in far-off India, interests every one through the paper, and Bro. Fercken, in Smyrna, the land that is so near to many of our hearts, comes right into our homes through the MESSENGER. Sisters Ryan and Stover, of India, send some interesting letters for both old and young.

The promise of Bro. T. T. Myers, to write for the *Young Disciple*, means that the young people and children will have something to awaken their interest.

What a host of mighty men and women we have in our Brotherhood! God bless the church!

A. M. T. MILLER.

Pickrell, Nebr.

## McPherson Notes.

LAST Sunday, Aug. 11, we had the pleasure of meeting with the Brethren at Meriden, Kans., at the dedication of their churchhouse. Meriden is fourteen miles from Topeka, a pleasant little country town in the bounds of the Ozarkie congregation. Many of the Ozarkie brethren, with their elder, John A. Root, were present, and the citizens of the town soon filled the house to overflowing. The best of attention was given to the dedication sermon. In the evening about seventy-five members sat around the Lord's table. Eld. David Kimmel, of McLouth, was present and assisted in the services. To many the exercises were new, but, we trust, convincing.

The building is quite plain, neat and substantial, thirty by forty feet in dimension, and was erected at a cost of \$1,524. Some members from the popular churches were surprised when it was announced that the house was free of debt and no collection would be taken that day. Bro. J. E. Young began a series of meetings on the evening after the dedication day. There is an opening here for doing much good and we trust the Lord will bless the effort.

Our dear brother, A. Hutchison, after much suffering and very slow progress in recovery, has improved very much recently, and we trust, will soon be able to enter active service again.

During the last month we traveled over a good portion of Kansas and found the corn crop immense in some portions of the state, while in some spots scarcely an ear of corn will be harvested.

Since the improved prospect of crops, our prospects of attendance at McPherson College have greatly increased and it now appears the attendance will be good. We never had a better corps of instructors, and we hope to give good satisfaction to both the students and the church.

I just read in the MESSENGER Bro. Howard Miller's article on the buried cities in Mexico with the inscriptions yet remaining. On account of their resemblance to those in Egypt, they are of more than ordinary interest. The excellent facilities Bro. Miller had to study these ancient ruins enables him to give much that is valuable and I hope he will write us some more articles.

S. Z. SHARP.

McPherson, Kans.

From Franklin, W. Va.

By order of our local church I spent part of the summer with the brethren and friends of Pendleton County, West Virginia, and desire to call the attention of others to this part of God's harvest field.

Our members here are few and somewhat scattered, and, on account of the high mountains surrounding them, they are very much neglected and often without religious service for a considerable time. My brief stay among them has convinced me that they appreciate efforts for their good, and deserve more than they get; therefore I earnestly urge every ministering brother, living within reach, or passing near, to spend some time in their behalf.

Our dear brother, Christian Hope, spent a month of the early summer here, and we are sure his presence was blessed, and that his labors were not in vain. All ministers coming near will do well to stop, and any one of the following brethren will take pleasure in making them feel at home among all: Cain Lambert, John Moyers, Dry Run P. O.; W. H. Judy, Adam Simmons, G. W. Hammer, Franklin. J. W. WAYLAND, JR.

Bridgewater, Va., Aug. 6.

From Gardner, Kans.

AUG. 10 the church met in our Olathe house in quarterly council. Eld. D. M. Mohler, C. M. Yearout and James Gilbert being present gave good assistance in the work of the Lord. The first business was the baptizing of three and reclaiming of one. One was also received into fellowship by confession, to be baptized as soon as able. The above had all been identified with the Old Order Brethren, the one reclaimed being the writer's mother. I am glad that we, as a family, are again all of the same body. One brother came back to the fold one year ago, and is now a minister. We also appointed our fall love feast in Olathe for Sept. 20, at 3 P. M. Since the close of our debate, Bro. C. M. Yearout is preaching in Olathe for a few evenings. The debate between Bro. Yearout and Albert Brown, a Campbellite, lasted four days. We had fine weather and a large attendance. It is admitted by all sound-thinking people that the Brethren have the best grounds to the claim of being the church of Christ, existing by the will of God, and that they, as a body, are apostolic in teaching and practice. That was the proposition discussed by the debaters.

I. H. CHRIST.

Travels among the Churches.

WE desire, through the MESSENGER, to inform our many friends of our whereabouts. Wife and I have been visiting through the East since Annual Meeting. We were as far as Atlantic City, New Jersey. After a few days we returned to Germantown and were there over Sunday. We considered it a great privilege to stand where our old church fathers stood over a century ago. Bro. Falkenstein, who is the pastor, entertained us kindly, showed us the graves of the honored dead and many relics of the past. From there we came to Lancaster City. We find the church full of zeal and good works. While in that vicinity, we held several harvest meetings besides their regular services.

While attending a harvest meeting I was forcibly impressed with the different habits of people of different localities. Here the announcement of a meeting brings all classes together, who thereby come in range of the teachings of Christ, while in other localities nothing but flaming posters and exciting announcements will move them to lend a listening ear. In California the inhabitants are made up of many nations and classes, hence it is one of the difficult things to reach them.

Wife is now on her return towards Los Angeles. She will tarry a while in Indiana with her mother, who is now up in the eighties, and will then spend some time with her friends about



Cerro Gordo, Ill. She will start for the coast soon after Sept. 15. I expect, the Lord willing, to remain several months in the State of Pennsylvania, visiting the Counties of Cumberland, York and Franklin; and perhaps other sections also.

In my journeying I find a great many members and friends who desire to go to the Pacific Coast for health and other objects and as many have never traveled much, and especially not across the country, they desired that all should be formed into one company which would be much more pleasant as well as of great advantage to the tourist. As I have crossed the continent a number of times, I am willing to give my friends my assistance and the benefit of my experience.

Therefore any of our people, especially ministers, desiring to visit California for the winter or for permanent settlement, will find it to their interest to communicate with me. I expect to return the latter part of November. Direct all mail for me to Lancaster City, Pa. accompanied with stamp for reply, as early as possible.

P. S. MYERS.

#### Echoes from the Highways.

ALL the other ministers of this congregation having a furlough during the summer, makes it necessary for me to attend to the regular appointments here in the city every Lord's Day, and attend also to two other points regularly. You may imagine I have no time for vacation. Many members visit the sea coast during the summer season and some camp there. Brethren have been holding meetings at one point on the coast, but where there are thousands bent on pleasure, but few can be prevailed on to attend religious meetings. Worldly pleasures seeking and the worship of God does not dwell as a usual thing, in the same heart, because those that love the world do not have the love of God within them.

Bro. J. G. Rayer passed through the city today, with an escort of brethren, to take in a few breaths of invigorating ocean breezes.

This week Bro. J. S. Miller starts for his eastern home. Bro. J. F. Eker very also goes east soon. Sister Parrot and her little son, from Salt River Valley, Arizona, have been spending some weeks here in Southern California, visiting friends and enjoying the cool, refreshing climate.

A number of the members have been visiting and looking at the country. J. S. FLOYD.  
Los Angeles, Cal.

#### From Kansas City, Mo

THE Kansas City Mission is being cared for as best we can under existing circumstances. We have four services each month at 10:30 A. M. and 3:30 P. M. on second and fourth Sundays. Place of meeting, two blocks north and two west of end of Metropolitan Street railway, in Argentine. The place of meeting can be reached from all parts of Kansas City, Mo., and Kansas City, Kans., for five cents. The work is in charge of an elder, under the care of the Mission Board, and the meetings are filled by the ministers of the Olathe church by turns. The main lack is a minister who can reside there and take charge of the work. We want one who is sound in faith,—a representative of the church in doctrine and appearance. Such a one coming to Kansas City will find a little band of working members to assist him; and will receive some support from the Mission Board. We are now looking forward to a time when that little band can be organized into a church. This, I think will be to their advantage, as then they can attend to their own church business. There are members in the city that have

not attended church council for ten years. All loyal ministers, passing through the city, are invited to attend our meetings. Take cable cars west of Union Depot and transfer for Argentine. For any information as to location, enquire of Eld. Wm. Holsinger, Rosedale, Kans., or the undersigned. I. H. CRIST.

Gardner, Kans.

#### From Lordsburg, Cal.

JUNE 27 wife and I left Cerro Gordo, Ill., for our home in California. At Kansas City we joined the Phillips excursion, in second-class sleeper, via Rock Island, Rio Grande and Southern Pacific to Los Angeles, without a change.

At Pueblo, Colo., we got on the Rio Grande R. R. This road passes through the finest mountain scenery we ever saw. As we were gliding along we saw snow on the mountains. After leaving Ogden we were passing by the Great Salt Lake. Passing through Nevada, at one point the train stopped for dinner on the summit of the mountains, where the mountains were about half covered with snow. Many of the passengers went out of the cars and made snow-balls.

At Sacramento wife and I stopped off eighteen hours and enjoyed a good night's rest. Next morning we resumed our journey. We stopped at Merced where a few members live and visited all of them we could. Next day we started for our home where we arrived July 4. We found all well except father, who was rather poorly, but is better now.

One feature of our trip I will yet mention: After leaving Pueblo (where several joined our company) we commenced distributing tracts among the passengers. This soon made a stir. The passengers wondering what kind of people we were, we told them, but this made still more inquiry about our doctrine, etc. They also wanted to know if we, as a body of people, keep all those things which we see in those tracts. Our answer being in the affirmative, brought out more inquiry as to our baptism, feetwashing and the Lord's Supper, etc. One of the passengers asked me if I was a minister. I said I was. "Well we want you to preach for us." I told them I would do so if it was agreeable with Mr. Finch, our excursion agent. He said, "All right; it is our rule, if we have ministers on the train, to have them hold services." Soon arrangements were made by some of the passengers. We gave them the best we could from the Bible. It caused a solemn feeling; also shedding of tears.

Just think what a good work tracts have done long ago, and are doing all along the line, including the GOSPEL MESSENGER, in bringing souls home to Christ, to be saved! J. W. METZGER.  
July 15.

#### Logan Church Notes

—Our Sunday school this summer has been interesting. We think it better than ever before. Teachers are very seldom absent, which is as it should be.

—Aug. 1 and 2 we had with us, as committee from Conference,—elders J. H. Miller, Henry Frantz and John Smith. The labor for them was tedious, but as they were laboring for the cause of Christ they were very deliberate in their work. Everything was settled apparently to the satisfaction of the church and all concerned.

—Bro. J. H. Miller remained with us and preached on Friday evening and Sunday morning and evening to appreciative audiences. Bro. Miller has a warm place in the hearts of the brethren and friends of the Logan church.

—On Sunday, Aug. 11, one soul,—a young man,—was buried with Christ by baptism and

arose, we hope, to walk in the newness of a redeemed soul bought by Jesus' blood.

—Our Christian workers are eagerly looking forward to our Bible Normal to be held the coming winter.

JOHN R. SNYDER.

Bellefontaine, Ohio.

#### From Virden, Ill.

THE Pleasant Hill church convened in regular quarterly council Aug. 10. The usual amount of business was transacted. Two were received by letter. Three delegates were chosen to next District Meeting. The contributions to church treasury and missions were liberal. A singing school in the near future is under contemplation. The teacher of the class will be John McClure. The delivery of sermons during the continuance of Bible School was encouraged. The school is now in progress, with good interest and fair attendance. It is presided over by Bro. E. S. Young, assisted by others. The programme, as published, announces a missionary sermon today, by Bro. L. H. Eby. He just arrived last evening from Ottawa, Kans., and we are hopeful much good will result from the efforts being put forth during the Brethren's ten days' labor with us. The school and meetings are held in the Methodist church in Girard. The writer expects to begin a series of meetings Aug. 23, in Wilson County, Kansas. A love feast is appointed in the Pleasant Hill church Nov. 8, at 4 P. M. Bro. Henry Frantz is booked for a series of meetings here during the month of January.

JAMES WIRT.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Astoria, Ill.—The District Meeting of the Southern District of Illinois will be held in the Astoria church, Oct. 2. All who attend the District Meeting and love feast will please stop off at Astoria, where they will be conveyed to the church.—Jonas Beck, Aug. 15.

Fernello, Va.—To-day, Aug. 8, brought us another occasion to rejoice, when one more dear one demanded baptism, which was attended to in the presence of many spectators. We hope the occasion made lasting impressions for good, and that many others may soon follow the noble example.—B. E. Kesler.

Purchase Line, Pa.—The brethren and sisters here are looking forward with interest to Sept. 20, at which time we expect to begin a series of meetings in the Purchase Line churchhouse, with Bro. Jasper Barnhouse to assist by preaching the Word. Oct. 4, at 4 P. M. we expect to hold our fall love feast at the Manor churchhouse.—Lizzie Fyock.

York, N. Dak.—Bro. D. C. Campbell, from the White church, Ind., and Bro. Leedy, of La Place, Ill., came to our place Aug. 6. After preaching two soul-cheering sermons Bro. Campbell left for Rutten, N. D. Bro. Leedy staid with us over Sunday, and preached three very impressive sermons. We thank God that he has put it in the hearts of some of his servants to come to this part of North Dakota and preach the Gospel in its primitive purity. The Brethren are not very well known in this part of the country. We have fourteen members here. We came here last spring with the colony of Brethren from Indiana. We have no minister with us. If there are any ministers who are looking for a new field of labor, and a home, we would say to them that here is a fine country, good soil and an opportunity of doing great good. We ask them to stop with us when passing through.—J. H. Dinsmore, Aug. 16.



**Bango Church, Ind.**—We held our harvest meeting Aug. 3. Eld. A. H. Puterbaugh was with us and gave us good instructions. We also remembered the missionary cause. We raised about \$12.—*H. M. Schwalm, Aug. 13.*

**Glen Rock, Nebr.**—The Blessed Master has, after nearly four years of very earnest pleading, put it into the heart of our good brother, C. B. Smith (of Beatrice, Nebr.), to come and administer unto us the Bread of Life. He gave us four real soul-cheering and soul-reviving sermons. Our brother will stay with us (if not providentially hindered), two or three weeks or perhaps longer. We believe he will do much good.—*M. A. Maazy, Aug. 13.*

**Meriden, Kans.**—The brethren and sisters here have built a very neat and inviting little house of worship. The seats are exceedingly comfortable. The people realize this, and fill them well every night. Bro. Sharp preached the dedicatory sermon on Sunday and two sermons more. We took up the work Tuesday. The harvest is beginning to appear. Two made confession last night. Let us sacrifice for the Lord's cause!—*J. E. Young, Aug. 17.*

**Dorrance Church, Kans.**—The brethren and sisters met in council on Saturday, Aug. 10, and decided to have a love feast to be held Oct. 26, at the Dorrance church, two and a quarter miles southwest of Dorrance. The meeting is to commence at 2 o'clock P. M. Eld. John Hollinger, of Russell, was with us at our council, and also preached for us on Sunday, after which there were two sisters received by baptism.—*Katie and Edna Long, —J. S. Strois.*

**Burbank, Ohio.**—To-day the Mohican church met in regular quarterly council. Bro. Tobias Hoover presided. Everything was disposed of with a good feeling. We believe this is pleasing, not only to us, but also to our elder and to our Heavenly Father. If we obey the Gospel, as understood by the church, our council-meetings can always be pleasant. Obedience upon our part means happiness in all departments of church work.—*Silas Weidman, Aug. 17.*

**Elk Run, Va.**—Aug. 10 we met in council. Everything seemed to pass off in the right spirit. Among the things considered was a plan for raising money for the home mission, to be operative in the Second District of Virginia; also for local mission, to be used in our own church district. We are glad our people are awakening to a greater missionary spirit. By proper training we will become a real missionary people. Our Communion will be Oct. 26.—*I. A. Miller, Aug. 12.*

**Waynesville, W. Va.**—We had an enjoyable day at our church Aug. 11. Our school convened at 9 A. M. The funeral of sister M. A. Goldizen was preached at 10:15 A. M. Our children's meeting occurred at 1:30 P. M., and a missionary sermon at 2:30 P. M. Eld. Tobias Fike did the preaching, assisted by Eld. J. T. Cosner. Our church was crowded and all were well pleased. We were ably reminded of our duty, to give as the Lord has prospered us.—*Dennis Clark, Aug. 14.*

**Glendora, Cal.**—Our special council in the Covina church, Aug. 3, passed off pleasantly by the assistance of two adjoining elders. As we will soon return to our home in Iowa, Bro. J. W. Metzger will take charge of the church. He was selected by the church to do so. During the time in which we have been associated with the Covina church our relations have been very pleasant. After Sept. 3 my address will be changed from Glendora, Cal., to Greene, Iowa.—*J. F. Eikenberry, Aug. 17.*

**Whitesville Church, Mo.**—The members of the Whitesville church met in council July 27. Much business came before the meeting, which was mostly disposed of in good feeling. Our elder, O. H. Brown, was with us; also Bro. Jesse Shamberger, it being his regular appointment. We expect to have a series of meetings and a love feast in the near future. Bro. Jesse was chosen to represent our church at District Meeting, to be held in Holt County, Sept. 6.—*Mollie L. Taylor, Aug. 11.*

**Beech Grove, Ind.**—Our regular council occurred Aug. 3. One was reclaimed. Ministers present were elders John Caylor, Joseph Holder, Fred Fessler, George Bowser, —Hill, Wm. Burchem and John Mast. It was good to listen to their wise council. Bro. Joseph Holder officiated as moderator and Wm. Burchem as writing clerk. Our church is in peace. Our Sunday school is in good working order, with an efficient set of officers. We use the *Brethren's Quarterlies*.—*Luther Bedel, Ingalls, Ind., Aug. 11.*

**North Manchester, Ind.**—Our church is seemingly in a flourishing condition. The ministry is getting strong numerically. Several have located here of late, and we understand a number more are coming. Our meetings and Sunday schools are well attended. Sunday, Aug. 18, at our regular meeting, three precious souls came out on the Lord's side and were received into fellowship by baptism. May God bless them all! The outlook for a good attendance at the Brethren's College here is quite encouraging.—*D. C. Cripe.*

**Conestoga, Pa.**—One of our harvest meetings was held on Saturday, Aug. 3, at Intercourse. Brethren John Myers, P. S. Myers, Levi Mohler, and T. F. Imler were the ministers from a distance, who assisted in the services. Our district being large, a second harvest meeting is appointed at Spring Grove, on Saturday, Aug. 17. Our church met in quarterly council on Saturday, Aug. 10. The business was disposed of in a pleasing manner. A love-feast was appointed for Oct. 29 and 30, at the Spring Grove house, beginning at 9:30 A. M.—*Lizzie Myer, Bareville, Pa.*

**Slate Creek, Kans.**—We held our quarterly council meeting Aug. 10. Our elder, Henry Brubaker, of McPherson, was not present. Bro. Jacob Troxel was elected moderator of the meeting. We granted one certificate of membership; also received one member by letter, in the person of I. W. Leatherman, an able young minister, of whom we are much in need. We also decided to hold our love feast Oct. 5, at 2 o'clock, at which time we expect to hold an election for a minister. We have preaching every Sunday and also have a lively Sunday school, of which Bro. J. B. Ninsinger is Superintendent. [No name given]

**Prairie View, Mo.**—We met in quarterly council Aug. 3. The business was all pleasantly and satisfactorily disposed of. One church letter was received and one granted. We wish to encourage and help the Lord's cause along in our nation's capital, and accordingly sister Katie Wenger was appointed to receive funds for the Washington City meetinghouse. As our series of meetings was to have begun Aug. 3, as had been announced so long previously, it was thought best to hold a week's meeting, beginning Aug. 3. The home ministry conducted the meeting, which was well attended, and resulted in one sister being added to the church. A series of meetings began at the arbor, Sunday, Aug. 11. Bro. Josiah Lehman preached for them yesterday and last evening. Bro. David Bowman will take the meetings in charge to-night and continue at least two weeks, the Lord willing.—*Bertha Kring, St. Martin's, Mo., Aug. 12.*

**Minneapolis, Minn.**—Bro. B. F. Miller, of Dallas Center, Iowa, was with us over Sunday and preached for us in the auditorium of the Y. M. C. A. building of this city, to a large and intelligent audience. Whenever the Brethren are passing through this city, many time, and will write the undersigned before hand, we shall be glad to meet them and make some appointments for them.—*Geo. A. Mooman, Aug. 12.*

**Bethany, Ind.**—The Bethany church met in regular quarterly council on Saturday, Aug. 3. We decided to hold our love feast Sept. 19, commencing at 2 P. M. Bro. Franz, from Ohio, preached for us that evening, and on Sunday he and Bro. F. L. Hoisinger conducted our harvest meeting, after which a collection was taken up for the home and foreign mission, which amounted to \$16 00. In the evening, after an enjoyable song service, conducted by Bro. Hoisinger, Bro. Franz talked to the children.—*Maggie Schenck, Pittsboro, Ind., Aug. 11.*

**Galesburg, Kans.**—The members of the Neosho church met in quarterly council Aug. 10, at the home of Bro. N. O. Hodgdon. Three letters of membership were granted to members moving to Missouri. We are sorry thus to lose three good workers from our little band. We decided to ask Bro. Wm. Sell, of Grenola, to come and dedicate our new churchhouse Oct. 27; also to help us hold a series of meetings, beginning at this time. Our love feast will be Nov. 2; our Ministerial Meeting, Nov. 1.—*Mary Kesler.*

**Battle, Ohio.**—The Sugar Creek church, Holmes Co., Ohio, held their love feast June 22. Bro. F. B. Weimer, of Sterling, Ohio, officiated. Two were received into the church by baptism shortly before the love feast, and two more have been baptized since. Bro. E. Bombay Edwards came to our place July 31. He gave us two of his interesting lectures on India, which were very much appreciated. About \$21 00 was collected for the India mission work. Our children's meeting will be held Sept. 8. Bro. Quincy Leekrone, of Zions-town, Ohio, is expected to be present. Our Sunday school is moving along nicely, with Bro. Wm. Lantz as Superintendent.—*Ellen Fisher, Aug. 12.*

**McPherson, Kans.**—Under the blessings of a kind Father in heaven, I am still improving slowly. I attended church twice yesterday. In the forenoon we listened to Bro. J. M. Sayder, and in the evening to Bro. J. Witmore. Each gave us much to think about this week. To those who are wishing me to write to them personally, please excuse me awhile yet, as writing is a burden to me still. It was three months from the time that the surgical operation was performed before I could sit up all day. I can now give no definite answer as to work this fall. I hope to be out at least some, before cold weather. I feel that I have been remembered by many of the faithful.—*A. Hutchinson, Aug. 19.*

**Black River, Ohio.**—On Saturday, June 22, we organized a Sisters' Aid Society at this place. On Sunday, July 14, Bro. E. Bombay Edwards gave us a lecture on India. A few from this place attended the harvest meeting at the Mohican church, July 25, and enjoyed the meeting and song service very much. Aug. 3 we met in quarterly council. Bro. Tobias Hoover is to represent this congregation at District Council to be held Oct. 3. We also arranged to repair our meeting house, underpin, plaster and paint it. Bro. I. J. Bosnanger comes in October to hold a series of meetings for us, and our Communion is to be held at the close of the meetings.—*Mary Hoover, Chatham, Ohio, Aug. 12.*



## Literary and Miscellaneous.

Books mentioned in this department may be ordered from this office.

"Hydrophobia and Its Cure," Daniel Sommer, author and publisher, Indianapolis, Ind. Most of our readers will probably remember Mr. Sommer on account of his debate with E. R. H. Miller, in Ray County, Mo. Many years ago the author was bitten by a rabid dog and became afflicted with the hydrophobia. In the first chapter of this book he relates his experience and tells how he was cured. The chapter is exceedingly interesting and the information therein obtained may sometime in life prove very valuable to any one who chances to read the work. But Mr. Sommer thinks the religious world is much afflicted with spiritual hydrophobia, and the greater part of his excellent book deals with that subject. His remedies for the cure of this malady are excellent, and mainly sound, and may be studied by our people with great profit. In fact it is one of the doctrinal books that we feel like recommending to those of our preachers who know how to study such books with discretion. However, the author fails to carry his remedies far enough to fill the New Testament measure, yet, as far as he goes, he is sound, with the exception of the setting up of the kingdom on Pentecost and probably a few other points. Still we recommend the book and will be pleased to receive a number of orders for it. It sets forth sound principles concerning faith, repentance, confession, the design of baptism, etc. Price, \$1.00 in cloth; 25¢ paper. Well printed on good paper.

"The New Christian Quarterly" for July is on our desk. J. H. Garrison, St. Louis, Mo., publisher. This is probably the best number of this most excellent journal that has yet appeared. It not only discusses the leading religious questions of the day, but deals forcibly and clearly with moral and other questions of interest. The chapter, of which this is the second part, on "The Work of the Holy Spirit" will prove exceedingly interesting reading to any one of our ministers seeking additional information on this very important subject. The journal is now in its fourth volume. We have read it from the beginning and would not wish to do without it. Price, 50 cents a copy or \$2.00 a year.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

WOOD.—In the Clarion congregation in Clarion County, Pa., July 31, 1895, Eld. Geo. Wood, aged 75 years, 9 months and 21 days. He was born in the State of New York and moved to the above place in 1847, when a young man, about the time when the doctrine of the Brethren was introduced by Eld. Spanogle and others. He united with the church after he was married and later on was elected to the ministry. Bro. Wood was looked upon as an able man, and when he was ordained to the full ministry, some twenty years ago, and the aged elders, who were accustomed to visit Clarion, were called to their reward, the labor was in a great measure left to him and a few others. In September last he called for the anointing and his life was spared beyond his hope or desire. He passed peacefully away after a well-spent life, leaving a widow and eleven children. He died in the hope of a glorious resurrection. The funeral was attended by, perhaps, the largest concourse of people ever assembled on such an occasion. The feeling was: "A good man has been taken away from us." The occasion was improved by the writer from Rev. 14:13.

JOSEPH HOLSOPPLE.

WARSTLER.—In the Elkhart congregation, Elkhart Co., Ind., Aug. 1, 1895, Rufus Henry, infant son of friend Charles and sister Nancy Warstler, aged 1 year and 1 month. He was a very loving and affectionate child. Funeral discourse by Bro. Levi Hoke, from 2 Sam. 12:23.

MARY C. WARSTLER.

HORE.—In the Harris Creek church, Ohio, April 23, 1895, D. C. Hore, aged 63 years, 2 months and 28 days. Deceased was born in Rockingham County, Va. January 25, 1832. In 1830 the family emigrated to Berke County, Pa., and four years later to Miami County, settling near Covington, and later on north of Bradford, where the family grew up. He was united in marriage to Sallie Miller, July 15, 1847. Nine children were born to them, of whom four have preceded him to the eternal home, leaving a wife and five children. For forty-three years of their married life they have lived on their farm at Webster placing on it the improvements now there. The deceased has been a very active man, putting all of his energies into anything he undertook. He was an active member of the church, and in 1869 was elected to the office of deacon, faithfully serving the church in this capacity until disabled by sickness. For more than a year he has been afflicted with chronic rheumatism. The day before his death he was unusually active. He retired that evening somewhat weary but otherwise not complaining greatly and was found dying about five o'clock on Tuesday morning. Funeral services in the Harris Creek

church, conducted by brethren Isaac Franz, Henry Longacker and the Oakland minister. Interment in the new Harris Creek cemetery. J. G. PORTER.

NEHER.—In Allen County, Ohio, March 16, 1895, of old age, Samuel Neher, aged 85 years, 4 months and 17 days. Deceased was born in Rockingham County, Va., Aug. 3, 1810. He leaves a companion and three children. He united with the Brethren church about sixty-two years ago, and not many years after was chosen to the office of deacon. He lived a devoted and Christian life. Funeral services by Elder Samuel Driver and David Byerly, from 2 Tim. 4:7.

SAMUEL NEHER.

BRAY.—At Leighton Station, Mahaska County, Iowa, July 30, 1895, John W. Bray. He leaves an aged father and mother, one brother, and five sisters. Funeral services in the Presbyterian church in Olivet, Iowa, by the writer.

S. P. MILLER.

MARTIN.—In Fulton County, Ill., July 27, 1895, Mary Martin, aged 83 years, 7 months and 18 days. Deceased was born in Franklin County, Pa., Dec. 9, 1805. She was married to Daniel Martin Nov. 10, 1825. Funeral services by the writer from Job 14:1, 2.

S. BUCKLEW.

LIVERINGHOUSE.—In the Junata church, Adams Co., Neb., Aug. 6, 1895, sister Lydia, wife of Bro. Michael Liveringhouse (nee Ulery), aged 74 years, 11 months, and 8 days. They were married in Montgomery County, Ohio, Sept. 4, 1842. This union was blessed with seven children. One child preceded her to the spirit land. She united with the Brethren church in 1844. Like a sheaf fully ripe she is gathered for the Master above. Her end was approached peacefully and gloriously, with a hope of rest in the haven beyond this vale of tears. Funeral discourse by J. J. Kindig.

JNO. D. LEMON.

GAUGER.—In the Rock Run church, Ind., Aug. 5, 1895, Mrs. Amanda (Cripe) Gauger, aged 26 years, 4 months and 19 days. She was joined in marriage to David Gauger, Sept. 13, 1892. She leaves a husband, one child, a father, a step-mother, two brothers and three sisters. Sister Minnie was baptized in the Brethren church March 3, 1887. She was a faithful and consistent member, loved and cherished by all. A few days before her departure she called for the elders and was anointed in the name of the Lord. Services by our home elder, I. J. Berkey, from Psa 17:15.

R. N. DAVENPORT.

HARTLEY.—In the Clear Creek church, Mo., July 26, 1895, of typhoid fever, sister Nina May, wife of Bro. Elson Hartley, aged 25 years, 10 months and 21 days. She was a faithful member for over 9 years. She was married to Bro. Hartley in 1887. Just before she passed away, she called her husband to her bedside and told him not to weep, for she was going home. She leaves a husband and four small children. Funeral services conducted by Bro. Joseph Brubaker, assisted by Bro. Ellenberger. She was laid to rest in the Clear Creek cemetery.

FRANK A. R. BROWN.

HASS.—In Somerset, Somerset Co., Pa., July 31, 1895, Sadie Hass, aged 20 years, 5 months and 11 days. Funeral services at the Pike church by the writer.

D. H. WALKER.

YANEY.—In the bounds of the Blue Creek church, Adams Co., Ind., Aug. 9, 1895, Clarence Marlon, son of Job and Rebecca Yaney, aged 8 years, 2 months and 18 days. Funeral services by the writer from Heb. 13:14.

H. J. BRAGLE.

BALDWIN.—In the Indian Creek congregation, Westmoreland Co., Pa., friend Jane E. Baldwin, aged 28 years, 3 months and 12 days. Funeral obsequies by the writer, at the house of Samuel Kunkle, to a large audience.

D. D. HORNER.

MYER.—In the Conestoga church, Pa., Aug. 8, 1885, sister Mary Magdalen Myer, daughter of Bro. Daniel R. and sister Ann Myer, aged 17 years, 8 months and 4 days. Funeral services by Eld. P. S. Myers, of Los Angeles, Cal., assisted by the home ministers, from Rom. 6:23.

LIZZIE MYER.

SNADER.—In the Sam's Creek church, Carroll Co., Md., July 25, 1895, sister Eliza E. Snader, aged 57 years, 5 months and 6 days. She was a member of the church for several years and a very useful and consistent one. She was the mother of a large family. She leaves a sorrowing husband and nine children. Her death was caused by being thrown from a buggy, in a runaway. She lingered seven days after the accident. Funeral services were held in the Pipe Creek church, near New Windsor, Md. It is supposed to have been the largest funeral in Eastern Maryland.

J. F. OLLRER.

MURREY.—In the Grenola church, Elk Co., Kans., Aug. 9, 1895, of cholera infantum, after one day's sickness, Alma Grace Murrey, infant daughter of Bro. Ezra and sister Sarah Murrey, aged 6 months and 17 days. Funeral from 2 Kings 4:26 by the writer.

J. C. ULREY.

McFALL.—In the Spring River church, Jasper Co., Mo., July 19, 1895, sister Martha Jane McFall, aged 57 years, 5 months and 19 days. Sister McFall bore her afflictions with Christian fortitude. She called for the elders of the church and was anointed the evening before she died. She leaves a husband and eight children. Some of the children are members of the church. She was buried in the Brethren's graveyard. Funeral services by the writer from 1 Thess. 4:13-17.

CHRISTIAN HOLDMAN.

## PROGRAMS.

### Ministerial Meeting of Middle Indiana.

The following is the program of the Brethren's Ministerial Meeting, for the Middle District of Indiana, to be held at Mexico, Ind., Oct. 9 and 10, 1895:

#### FIRST DAY.—FORENOON.

"What Relationship Ought the Ministers Sustain to the Elders; and the Elders to the Ministers in Church Work?"—David Neff, Daniel Snell.

#### AFTERNOON.

"What are the Essentials to a Successful Series of Meetings. (1) as Pertaining to the Church; (2) to the Ministry; (3) to the Unconverted?"—David Dilling, Noah Fisher. "The Call of the Home Mission Board for Men to go into the Field, and their Obligation to the Call."—M. L. Hahn, Frank Fisher.

#### SECOND DAY.—FORENOON.

"What Measures could we Adopt by which People could be Awakened to a Deeper Interest in Sunday School work?"—A. L. Wright, Ellis Brubaker. "The Make-up of the Christian in Sociability, in Liberality and Kindness."—Jos. Spitzer, O. C. Ellis.

#### AFTERNOON.

"Why is it that so many of our Children Seek Church Homes Outside of our own, and what should we Do, as Individuals and as a Church, to Counteract this Influence?"—Samuel Leckrone, David Niccum.

G. B. HEETER.

North Manchester, Ind.

### Ministerial Meeting of Second District of Virginia.

The following is the program of the Brethren's Ministerial Meeting of the Second District of Virginia, to be held in the Barren Ridge church, Augusta County, Va., Aug. 29 and 30, 1895:

#### FIRST DAY.—MORNING SESSION.

ADDRESS OF WELCOME.—Eld. Samuel Driver.

1. "How does Charity Cover a Multitude of Sins?"—W. B. Yount, E. D. Kendig, D. H. Zigler.

#### AFTERNOON SESSION.

2. "How can Members be more Successfully induced to Conform to the Order of the Church in Dress?"—Rom. 12:1, 2.—S. A. Sanger, J. M. Kagey and Peter Garber.

#### NIGHT SESSION.

3. "Practical Consecration to the Lord's Work both by the Officers and the Laity."—Jno. F. Driver, I. N. H. Beahm, G. B. Flory.

#### SECOND DAY.—MORNING SESSION.

4. "The Church, What is It, its Object and Aims?"—Daniel Hays, Daniel Miller, H. G. Miller.

#### AFTERNOON SESSION.

5. "How can the Ministry Instill into the Minds of the Members the Great Importance of Giving to the Missionary and all other Church Work?"—Geo. Wine, L. A. Wenger, Abram Thomas.

Twenty minutes given to speakers on the program. All are most cordially invited to be present and participate in the discussion. Meeting opens promptly at 10 A. M.

E. L. BROWER.

### Ministerial Meeting of Southeastern Kansas.

The following is the program of the Ministerial Meeting for the Southeastern District of Kansas, to be held in the Neosho county church, Nov. 1:

1. "How Can Sunday Schools be Made most Profitable to the Church?"—S. Edgcomb.

2. "How Can We Get all the Members to Take More Interest in Church Work?"—C. Yearout.

3. "How Can we Best Maintain the Identity of the Church?"—Caleb Fogle.

4. "The Relation of the Ministry to the Laity, and the Laity to the Ministry."—J. H. Neher.

5. "What Preparation and Sacrifice should the Church Make to Hold a Successful Series of Meetings?"—W. B. Sell.

6. "How to Cultivate Sociability and Liberality among the Members."—Peter Isenblee.

SIDNEY HODGSEN.



## Announcements.

## DISTRICT MEETINGS.

Sept. 5 to 7, Ministerial and District Meetings of Northern Missouri, in the Lower Bethel church, Holt Co., Mo.  
Sept. 11 to 13, District and Ministerial Meetings, Salem, Oregon.  
Sept. 23, at 10 A. M., District Meeting of Middle Iowa, in the Indian Creek church, near Maxwell, Iowa.  
Oct. 17 and 18, District Meeting of the First Dist. of West Virginia, in the Benn Settlement church, Hardy Co., W. Virginia.

## LOVE FEASTS.

Aug. 28, at 10 A. M., Eel River church, Ind.  
Aug. 30, at 5 P. M., St. Joseph church, Ind.  
Aug. 29, at 2 P. M., Lick Creek church, Ind.  
Aug. 31, at Cottonwood church, Dunlap, Iowa.  
Aug. 31, at 11 A. M., Crooked Creek, Iowa.  
Aug. 31, at 2 P. M., Ogan's Creek, Ind.  
Aug. 31 and Sept. 1, at 4 P. M., Maple Grove church, Wis.  
Aug. 31, at 10 A. M., Pleasant Dale, Ind.  
Aug. 31 and Sept. 1, at 2 P. M., Wolf River church, Kans.  
Aug. 31, at 10 A. M., Jerico Springs, Mo., at Bro. Tingle's place.  
Aug. 31 and Sept. 1, at 5 P. M., North Solomon church, Kans.  
Sept. 1, at 3:30 P. M., Horner House, Johnson, Pa.  
Sept. 6, at 5 P. M., Damascus, Oregon.  
Sept. 6, at 5 P. M., Milmine church, Ill.  
Sept. 6, at 1 P. M., Blue Creek church, Ind.  
Sept. 6, at 5 P. M., Baugo church, Ind.  
Sept. 6 and 7, at 1 P. M., Bear Creek church, Ill.  
Sept. 7, at 10 A. M., Nora Springs, Iowa.  
Sept. 7, Arkansas City, Kans.  
Sept. 7, at 10 A. M., Quinter, Kans.  
Sept. 7, at 2 P. M., New Hope congregation, at A. B. Lichtwaller's, near Neetri, Kans.  
Sept. 7, at 4 P. M., Bethel church, Sawyer, Pratt Co., Kans.  
Sept. 7 and 8, Seneca church, W. Va.  
Sept. 7 and 8, at 11 A. M., English River, Iowa.  
Sept. 7, at 5 P. M., St. Joseph Valley church, Ind.  
Sept. 8, at 3:30 P. M., Sipesville house, Quema-honing church, Somerset Co., Pa.  
Sept. 11, at 2 P. M., Sugar Ridge, Mich.  
Sept. 11, at 2:30 P. M., Loranties church, Ohio.  
Sept. 11, at 2 P. M., Huntington church, Ind.  
Sept. 11, Cheyenne church, at Bro. Henry Fry's, 9 miles north and 1 mile east of Atwood, Kans.  
Sept. 13, Libertyville church, Iowa.  
Sept. 21, Chillicothe, Arkansas.  
Sept. 19, Montgomery church, Pa.  
Sept. 19 and 20, at P. M., Bethany, Boone Co., Ind.  
Sept. 21, at 10 A. M., Portage church, Wood Co., Ohio. Series of meetings previous.  
Sept. 22, at 10 A. M., Portage church, Ohio.  
Sept. 24, at 2 P. M., Oak Grove church, Iowa.  
Sept. 25, South Bend, Ind.  
Sept. 26, at 1 P. M., Bremen church, Ind.  
Sept. 26, at 4 P. M., Tippencanoe church, Ind.  
Sept. 26, at 2 P. M., Arcadia church, Ind.  
Sept. 26, at 10 A. M., Spring Creek, Ind.  
Sept. 26, at 10:30 A. M., Four Mile church, Connerville, Ind.  
Sept. 27, at 4 P. M., West Otter Creek church, Ill.  
Sept. 27, at 10 A. M., South Beatrice church, Neb.  
Sept. 27, at 10 A. M., Mineral Creek church, Mo.  
Sept. 27, at 1 P. M., Union church, 5 miles west of Plymouth, Ind.  
Sept. 27, at 2 P. M., Walnut Lovel church, Ind.  
Sept. 27 and 28, at 4 P. M., Lewistown, Pa.  
Sept. 28, Pleasant View church, Ind.  
Sept. 28, at 1 P. M., East McPherson church, Kans.  
Sept. 28, German Settlement congregation, W. Va.  
Sept. 28, at 2 P. M., Green Mount, Va.  
Sept. 28, at 10 A. M., Maple Grove, Ohio.  
Sept. 28 and 29, at 3 P. M., Vermillion church, Kans.  
Sept. 28, at 10 A. M., North Manchester church, Ind.  
Sept. 28, at 2 P. M., Grundy county church, Iowa.  
Sept. 28, Cornell church, Ill. A series of meetings one week previous.  
Sept. 28, at 2 P. M., North Fork, Ind.  
Sept. 28, at 2:30 P. M., Maple Glen church, Somerset Co., Pa.  
Sept. 28, at 3 P. M., Nocona church, Texas.  
Sept. 28 and 29, at 10 A. M., Sabatha church, Nemaha Co., Kans.  
Sept. 28, at 1 P. M., Mt. Joy house, Jacob's Creek church, Pa.  
Sept. 28, at Palestine, St. Francis Co., Ark.  
Sept. 28, at 4 P. M., Gravelton house, Ind.  
Sept. 28, at 3 P. M., Poudre Valley church, Colo.  
Sept. 28, at 1:30 P. M., Sam's Creek church, Md.  
Sept. 28, at 2:30 P. M., Battle Creek congregation, Iowa, at Bro. Moses Griggs.  
Sept. 28, at 2:30 P. M., Cole Creek congregation, Ill. Meetings one week previous.  
Sept. 28, at 10 A. M., Nettie Creek church, Ind.  
Sept. 29, at 10 A. M., Camden, Jay Co., Ind.  
Oct. 2 and 3, at Huntsdale, Pa.  
Oct. 2, at Beaver Run church, W. Va.  
Oct. 2, at 10 A. M., Beaver Dam church, Ind.  
Oct. 2 and 3, at 1 P. M., Shannon, Ill.  
Oct. 4, at 4 P. M., Salem church, Ind.  
Oct. 4, at 10 A. M., Hartford City church, Ind.  
Oct. 4, at 10 A. M., Black River church, Mich.  
Oct. 4, at 4 P. M., Stoney Creek church, Ind.  
Oct. 4, at 4 P. M., Manor church, Pa.

Oct. 5, at 10 A. M., South Morrill church, Kans.  
Oct. 5, at 8 P. M., Monitor, Kans.  
Oct. 5, Talent, Oregon.  
Oct. 5, at 2 P. M., Slate Creek church, Kans.  
Oct. 5 and 6, at 1 P. M., Arnold's Grove, Ill.  
Oct. 5 and 6, at 1 P. M., Rock Creek church, Ill.  
Oct. 5, at 1 P. M., Summit Mills, Pa.  
Oct. 5, Camp Creek, Ill.  
Oct. 5, at 4 P. M., Lafayette church, Ohio.  
Oct. 5 and 6, Wyandot church, Ohio.  
Oct. 5, at 10 A. M., Bethel church, Neb.  
Oct. 5, at 10 A. M., Mohican church, Ohio.  
Oct. 5, at 2 P. M., Roann, Ind.  
Oct. 5 at 3 P. M., Alleghany congregation, W. Va.  
Oct. 5, Pleasant View, Kans.  
Oct. 5 and 6, at 10 A. M., Stone Lick, Ohio.  
Oct. 5 and 6, at 2 P. M., Walnut Valley church, Kans.  
Oct. 6, Laurens, Iowa.  
Oct. 6 and 6, at 10 A. M., Franklin County church, Iowa.  
Oct. 5 and 6, at 10 A. M., Pine Creek, Ill.  
Oct. 5, at 4 P. M., Conrad, Iowa.  
Oct. 5, at 10 A. M., Rock Creek church, Md.  
Oct. 5, at 2 P. M., Landessville church, Ind.  
Oct. 5 and 6, Lower Conecaga, church at the Bermundian meetinghouse, Pa.  
Oct. 6, at 3 P. M., Walnut Grove house, Johnson, Pa.  
Oct. 8 and 9, at 10 A. M., West Branch, Ill.  
Oct. 8, at 4 P. M., Yellow Creek church, Ind.  
Oct. 8, at 10 A. M., Antietam congregation, at the Welty house, Ringgold, Md.  
Oct. 10, at 4 P. M., Beach Grove church, Ind.  
Oct. 12, Pokagon church, Mich.  
Oct. 12, at 11 A. M., at the Xavare meeting house, Dickinson Co., Kans.  
Oct. 12, at 10 A. M., Buck Creek church, Ind.  
Oct. 12, Bethany church, W. Va.  
Oct. 12, Teacote church, W. Va.  
Oct. 12, at 4 P. M., Fairview church, Iowa.  
Oct. 12, at 2 P. M., County Line church, Ohio.  
Oct. 12, at 2 P. M., Des Moines City church, Iowa, 1601 E. Lyon St.  
Oct. 19, at 4 P. M., Shipshewana church, Ind.  
Oct. 28, Mill Creek, Va.  
Oct. 19 at 10 A. M., Osceola church, St. Clair Co., Mo.  
Oct. 19, at 2 P. M., Oange church, Kans. Meetings two weeks previous.  
Oct. 21, at 2 P. M., Howard church, Ind.  
Oct. 23, at 4 P. M., Summit church, Ind.  
Oct. 25, Upper Fall Creek church, Ind.  
Oct. 26, at 2 P. M., Hopewell church, Pa.  
Oct. 26, North Star, Ohio.  
Oct. 26, Yellow Creek, Pa.  
Oct. 26 and 27, at 3 P. M., Reattie, Kans.  
Oct. 26, at 4 P. M., Middle Fork church, Ind.  
Oct. 26, at 4 P. M., Hollowtown, Ohio.  
Oct. 26, at 1 P. M., Berrien church, Mich.  
Oct. 26, at 2 P. M., Fredonia church, Kans.  
Oct. 29 and 30, at 9:30 A. M., Conestoga church, Spring Grove house, Pa.  
Oct. 29 and 30, at 9:30 A. M., Conestoga church, at Spring Grove house.  
Oct. 30, at 10 A. M., Ridge church, Pa., at Salem meetinghouse.  
Oct. 31, at 4 P. M., Cedar Creek church, Kans.  
Nov. 1 and 2, Sugar Creek church, Ill.  
Nov. 1, at 10 A. M., Oakley church, Ill.  
Nov. 7, New Hope, Ind.  
Nov. 2, Pleasant Plains church, near Keutz, O. T.  
Nov. 2, at 2 P. M., Clear Creek church, Mo.  
Nov. 2, at 2 P. M., Peabody, Kans.  
Nov. 2, at 4 P. M., Kansas Center church, Rice Co., Kans., 3 miles east of Lyons.  
Nov. 6, at 10 A. M., Deepwater, Mo.  
Nov. 8, at 4 P. M., Pleasant Hill church near Viridon, Ill.

## JUNIATA COLLEGE.

The twentieth year of Juniata College will begin Sept. 9, 1895. Each year adds to the number and usefulness of this institution, and its history has been one of steady growth. To accommodate its increased patronage, additional courses of study and more ample equipments are provided. A third large building containing library, class rooms and dormitories has just been completed. The best facilities are offered for thorough work and comfortable home life. Catalogue sent on application.

3116 M. G. BRUMBAUGH, Pres.

During the absence of the President in Europe, address all communications until Sept. 5, "Juniata College," Huntingdon, Pa.

## Report of Annual Meeting

Send for a copy of the Report, while there are still a few on hand. Send your order to-day.

## The Missionary Visitor

Is offering desirable books as premiums for getting subscribers. Here are a few of our liberal offers:

4 subs. and \$1.00, "Charlie Newcomer."  
6 subs. and \$1.50, "Brethren's S. S. Song Book."  
10 subs. and \$2.50, "Alone with God."  
15 subs. and \$3.75, "Seven Churches in Asia" or "Letters to the Young."

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## Asia Minor Mission

Is now being opened, and a more promising field has never presented itself to the Brethren church. It is simply re-establishing Primitive Christianity among the Seven Churches spoken of in Revelations.

## Seven Churches in Asia,

by Eld. D. L. Miller, gives a full account of this mission field. The book is sold in the interests of this mission, and the first cost is now fully paid. If ordered direct from the publishers, all profits go to this mission. \$1.00 per copy, by mail. Six copies, prepaid by express, \$5. Address the publishers, GEN. MISS. & TRACT COM., Mt. Morris, Ill.

FARM FOR SALE.—One hundred and sixty acres in Boone County, Iowa; rich prairie land, well improved, one and one-fourth miles from Brethren's churchhouse, three and one-half miles from R. R. depot, four miles from Iowa State Agricultural College, in the famous Blue Grass Region and great corn belt of Central Iowa. Must be sold by Jan. 1. Address: Geo. W. Thomas, Ames, Iowa.

## THE MONON ROUTE.

Are you going to Louisville to attend the 29th ANNUAL ENCAMPMENT OF THE G. A. R., Sept. 17th to 21st? THE MONON ROUTE is the National official Route, Chicago to Louisville, and the Battle-field Line from Louisville to the South. Special accommodations will be provided for all those who attend. In addition to the two regular trains daily (morning and evening), special trains will be run at such hours as will best accommodate the veterans, and special cars will be furnished pairs of twenty-five or more members if so desired. Also special sleeping cars can be arranged for. The fare from Chicago to Louisville will be \$6.00 for the round trip, and from Louisville to Chattanooga \$5.35 for the round trip. Tickets will be limited a sufficient length of time to enable members of the G. A. R. to visit Chickamauga Battlefield. The National Park at that place will be dedicated with imposing ceremonies after the Encampment at Louisville. For rates, special trains, special coaches, sleeping cars and further information address Sidney B. Jones, City Pass. Agt., 232 Clark Street, Chicago; L. E. Sessions, Trav. Pass. Agt., Minneapolis, Minn.; or Frank J. Reed, Genl. Pass. Agt., Chicago.

The time is coming again when agents can sell

## Wanderings in Bible Lands,

Eld. D. L. Miller's last book. We should like to send you special terms. Write us. Address, "Wanderings Department," General Missionary & Tract Committee, Mt. Morris, Ill.

Smith's Bible Dictionary.—Edited by Peloubet. Cloth, \$2.00; leather, \$3.00.

## Our Publications.

The following is the list of the periodicals, Sunday School Help, etc.

The Gospel Messenger.—A large, religious weekly, published in the interest of the Brethren or German Baptist church and their only recognized church organ. Price, \$1.50 per annum.

The Young Disciple.—An illustrated weekly for the young. This is one of the most interesting Sunday school papers published, and should be used in all the schools within reach of our people.

Single copy per annum	50
10 copies, to one address, 3 months	\$1.70
30 copies, to one address, 6 months	\$2.50
50 copies, to one address, 6 months	\$3.35
75 copies, to one address, 6 months	\$5.00

Brethren's Quarterly.—Prepared for all advanced classes. It contains the lesson text, and a complete explanation of the lesson throughout. In preparing this Quarterly we keep constantly in view the needs of the Brotherhood, and aim to fully adapt it to their wants.

Single subscription, one year	35 cents
5 copies, per quarter	40 cents
20 copies, and over	35 cents each

Juvenile Quarterly.—Prepared especially for the intermediate classes. This is one of the neatest, and best illustrated quarterlies published. The pictures are selected with great care, and every lesson is illustrated. The little folks are delighted with it.

Single subscription, per year	50 cents
6 copies, per quarter	35 cents
20 copies, and over	35 cents each

Children at Work.—Weekly; well-illustrated, contains the Sunday school lesson, with explanation, etc., adapted to the understanding of small children. No better publication can be found for the little boys and girls of our Sunday schools.

Per annum	50 cents
10 copies, per quarter	35 cents
20 copies, per quarter	40 cents

Sample of our periodicals will be sent free on application.

Brethren's Family Almanac.—Every family should have this Almanac; complete in every way. Price, per copy, 10 cents; special terms to energetic agents.

Sunday School Reward Cards.—Our stock of these Cards is large and presents a variety in styles and prices so as to please all. Please send us a trial order and be convinced.

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## ANOTHER VOICE FROM NORTH DAKOTA

From a Distinguished Brethren Minister, who Utters Convincing Words for the Benefit of Agricultural Home Seekers.

It is with pleasure that we publish the following brief but forcible communication from Elder I. Bennett Trout, of New Carlisle, Ohio, who has just returned from a thorough trip of investigation in North Dakota. No more convincing testimony than Bro. Trout's clear cut indorsement of North Dakota could be desired even by the most skeptical, and such words of commendation, coming as they do from so reliable a source, will undoubtedly be read with renewed interest by the many Brethren now seeking a new home.

NEW CARLISLE, OHIO, July 31, 1895.

MR. MAX BASS, Chicago, Ill.

Dear Sir:—After having spent some time recently in North Dakota, I feel it but right to say that it is a good country. I believe that you have correctly represented it to those who have inquired. I have never yet seen a place where a man of limited means, or without means, could so soon acquire an independence and competency. There are thousands of families in our central states who could better themselves and their condition by locating in North Dakota. I was especially pleased with the country in the Red River Valley, also at Devil's Lake, Church's Ferry and Cando. I would think it advisable for emigrants to be slow to enter the James River Valley, as it has not proven itself to be equal to the points named above, judging from what I was able to gather.

When a poor man can secure himself a home of 160 acres of land in from one to three years in North Dakota, I must certainly think him unwise to rent all the days of his life in our central states. The country has some little disadvantages, of course, but these are, in my opinion, largely overcome by its many advantages and merits. I found men there from almost every state north of Tennessee, and scarcely any dissatisfied, but well pleased. It is advisable for emigrants to locate in colonies, as it gives them quite a number of advantages.

Yours truly,

I. BENNETT TROUT.

P. S. Those writing to any of the brethren in North Dakota for information, should not fail to enclose return postage. I. B. T.

I wish again to call the attention of the Brethren to the fact that the *Great Northern Railway* whose immigration interest I represent, penetrates the best agricultural district of North Dakota: That the *Great Northern Railway* HAS NO LAND GRANT in North Dakota and therefore has NO LANDS to SELL in that State, but that most of the lands in the neighborhood (and very fertile and desirable), where the colonies of Brethren are located, ARE SUBJECT TO HOMESTEAD ENTRY and can be had for NOTHING, and that in instances, where one desires to purchase improved farms, they can be bought on THE CROP PAYMENT PLAN WITHOUT ANY CASH PAYMENT BEING REQUIRED.

Particular attention is again called to the fact that the colonies of Brethren in North Dakota, are ALL located on the lines of the GREAT NORTHERN RAILWAY, viz.: Mayville, Trail County; Clifford, Trail County; Cando, Towner County; Rutten, Ramsey County; Grand Harbor, Ramsey County; York, Benson County. The post-office addresses of ministers are as follows: Amos B. Peters, Cando, N. Dak.; Silas N. Eversole, Rutten, N. Dak.; Geo. W. Stong, Crary, N. Dak.; J. W. Harlock, Grand Harbor, N. Dak.; Geo. Swihart, Mayville, N. Dak.; Geo. Stryker, Mayville, N. Dak.; Levi B. Miller, Clifford, N. Dak. Brethren, desiring reliable information about Dakota, should address any of the above-named ministers, or the undersigned.

Please bear in mind that the *Great Northern Railway* is the only direct and short line to the above points and that the undersigned is the only Immigration agent having any connection with the Brethren colonies of North Dakota. Additional parties of Brethren will leave Chicago on Aug. 27, and Sept. 3, and Brethren and their friends desiring to join will please communicate with the undersigned or call at my office in the morning or early afternoon of either of the above dates.

MAX BASS,  
220 South Clark Street, Chicago, Ill.

## North Dakota Lands.

The Land Department of the Northern Pacific Railroad offers for sale 3,000,000 Acres of Choice Farming Lands

At \$2.50 to \$5.00 per Acre.

On TEN YEARS' TIME,

At Six Per Cent Interest.

Plenty of Government Land, adjacent to the railroad lands, open for settlement free. The Northern Pacific Railroad is the only railroad in North Dakota that has lands of its own for sale. Write for information to

WM. H. PHIPPS,

Land Commissioner Northern Pacific R. R.

St. Paul, Minn.

## Announcements.

### LOVE FEASTS.

Sept. 5, at 2:30 P. M., Fairview church, Md.  
Sept. 7 and 8, at 3 P. M., Pleasant Valley congregation, Texas.  
Sept. 21 and 22, at 3 P. M., William's creek congregation, Texas.  
Sept. 28 and 29, at 3 P. M., Nocona church, Tex.  
Sept. 28, at 11 A. M., Brooklyn church, Iowa.  
Sept. 28, at 4 P. M., Franklin church, Iowa.  
Sept. 28, Carthage church, Mo.  
Sept. 28, Carlisle, Arkansas.  
Sept. 28, Prairie Longue church, Ark.  
Oct. 5, at 10 A. M., Lougmont, Colo.  
Oct. 23, at 2 P. M., Pleasant Valley church, Ind.  
Oct. 26, at 2 P. M., Dorrance church, Kans.  
Nov. 2, at 3 P. M., Blue River, Ind.  
Nov. 2, at 2 P. M., Covina, Cal.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 33.

MOUNT MORRIS, ILL., SEPT. 3, 1895.

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### EDITORIAL + MISCELLANY

MRS. FAIMAGE, of whose death mention was made a short time ago, is said to have greatly contributed to her husband's success. She took entire charge of all his immense correspondence, kept a record of his many engagements to lecture, preach, etc., and was familiar with all the details of all his work. In addition to this, she taught a Sunday school class of one hundred and fifty young women. Hers was a busy life, and the mere mentioning of this fact may prompt others to make themselves still more useful.

In a former issue we stated that Turkey had promised to give the Christians in that Empire greater protection, but it seems that the public has little faith in such promises. Mr. Gladstone, the greatest man of this age, said, in a recent speech, that *must* is the one word that the Turks could understand and now the Premier of England, Salisbury, outlines a policy respecting the course to be pursued with the Turks for the protection of Christians that is encouraging to the civilized world. He maintains that the Christians must have ample protection throughout the whole Empire, and that for them to be treated otherwise means disaster to the Sultan and his government.

THE crimes against the missionaries in China were committed by a secret order known as the Vegetarians. It is an oath bound society. The members are pledged to eat no flesh and use no opium. The order has greatly increased in number during the last year and threatens the overthrow of the whole Chinese Government. Many of the common people, though not members of the society, are said to be in sympathy with their movements to cripple the Government and destroy the missionaries. All the missionaries falling into their hands are almost sure to suffer death. They spare neither men, women nor children. It is unfortunate that a society so opposed to the use of opium should engage in such brutal work. This is another proof that one virtue, or even one noble habit in life, does not make a saint.

DR. P. S. HENSON knows how to whip the advocates of High Criticism over the devil's shoulders. His words are cutting, but they are full of truth. He says: "The devil does not walk abroad as he used to—with horns and hoofs, and a forked tail, and breath that smells of brimstone; but he comes in the guise of a gentleman with eye-glasses on his nose, encyclopedias under his arms, and the learned lingo of philosophy on his lips. He does not squarely and impudently affirm that there is no God, but shakes his sapient head, and shrugs his shoulders and says, he doesn't know, and he rather suspects that nobody knows. He does not deny that the Bible is of divine origin, but he suggests that while there is doubtless much truth in it, yet allowance must be made for the errancy of the human element in it, and for the fact that it was written under very different sociological and scientific conditions, when the faculties of men were clouded by ignorance and fettered by superstition."

It is exceedingly unfortunate that a war-cloud much larger than a man's hand, is hovering about Sweden and Norway. Since 1815 a union has existed between the two countries that recognizes the freedom of Norway, and yet limits that freedom in some particulars. According to the treaty of the union Sweden retains an oversight over Norway, and this is galling to the latter. Sweden is said to be making preparations for the struggle which is sure to occur should Norway refuse to abide by the terms of peace and union contained in the existing treaty. Sweden is the stronger power and is almost certain to conquer Norway in the end. The cost of the war would be an enormous burden on the people, and the destruction of life terrible. Both nations would be so greatly weakened as to cripple them for years. At present the one seems to be a help to the other. It would also expose our Brethren in Sweden, and the few that live in Norway to many hardships. A war of this kind would subject all of the abled-bodied men to military duty. Let us pray that the war-cloud may be removed and that the peace heretofore existing between the two countries may be long continued!

A FEW weeks ago we mentioned the proposed arbitration treaty between France and the United States. The *Independent* has this to say of the commendable proposal: "As between nations we are in favor of arbitration always where there is no moral principle at stake which cannot be arbitrated, and for this reason we heartily welcome the action of the French Chamber of Deputies which has voted unanimously in favor of a treaty with the United States which shall provide for the settlement by arbitration of all international disputes. This is not a matter for legislation, as we understand it, which requires the approval of the French Senate; and we presume that President Cleveland will present to Congress next winter a communication from the French Government making the proposition, which we trust will give occasion to a formal treaty on the subject. Just as in the case of improved divorce legislation, which must be accomplished severally but by mutual agreement of our States, so between individual nations war must come to an end by individual indorsement of the principle of arbitration. The United States has a good record in this respect. We are known to be a nation able but not willing to make war, whose ambitions are peaceful, and who desires to take no territory that does not come to us by the free will of its inhabitants, and quite too unwilling to do it then. An arbitration treaty with France would be a lesson to the world."

In Northwestern Bohemia is the old German town Brnx. A few weeks ago a great crack was formed in the earth in the city, and a number of houses fell into the opening, causing much destruction of property and some loss of life. At least eighteen buildings have thus been swallowed up by the earth and the end is not yet. This, however, is not the first time that the earth has opened her mouth and taken in the living. B. C. 1471 the earth, at the command of Moses, clave asunder beneath the feet of Korah, Dathan, Abiram and those that stood with them, and swallowed them up. Num. 16: 32.

GOLD is the fit emblem of truth and purity. It is highly prized by all nations and every individual. Men will sacrifice their health, time, happiness and even their soul for gold. And yet this precious metal is in greater abundance than most people imagine. Every ton of ocean water is said to contain one grain of gold, worth from three to four cents. Of late it has been demonstrated that, to every ton of sand on the seashore of Oregon, there is gold to the value of \$75.00. For centuries people have been walking over great beds of pure gold and did not know it. But how to separate it from other material is the great problem. Well, most people have in their houses the mine of truth, more valuable yet than gold, and do not seem to be aware of it. The Bible is full of precious truths, even between the lines, and the masses do not realize it. Our Sunday school work is bringing out many of these precious gems, and as time passes will develop still more. The Sunday school is by no means to be despised, nor are the teachers to be considered of no consequence in the world.

MOST people who are not pleased with the way religious services are conducted at their places of worship are too timid to speak to their ministers concerning the improvements they have in their minds. We believe that the members ought to have some say concerning the most profitable way of conducting the services that they attend regularly, and that they ought to have the privilege of making prudent suggestions to the ministers in charge. And, furthermore, these ministers should receive such suggestions with some degree of consideration. Members in good standing do not want to be made feel that they are out of place when they approach a minister on a matter of that kind. The church belongs to them as a body, the ministers are their servants, and they should feel that they have some interest in matters of this character. As one who hears preaching occasionally, we make a few suggestions that may prove helpful. (1) The opening services should be impressive, but not tedious. To preach a short sermon before prayer is altogether out of place. (2) The sermon should be adapted to the needs of the congregation, and ought to be delivered in a way that will be understood and prove beneficial to the hearers. Remember that the sheep and lambs should be fed, not whipped. Nor should the sermon be too lengthy. An hour in length is a very long sermon, too long for the ability of most preachers. Then, one sermon at a meeting is usually enough. A second sermon, at a regular service, whether it be long or short, is usually against the interest of the meeting. (3) All religious services should be closed very briefly. When the sermon is over the people want to go home and do their own thinking, and the sooner this can be done the more edifying the meeting. A short, familiar hymn, well sung, followed by a short, earnest prayer, is a fitting way to close any meeting.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### LABOR, THEN REST.

Rest? Rest? Oh, no it cannot be,  
While throbs one pulse of life;  
A glorious banner waves o'er me,  
Mine is the path of strife.  
How can the warrior find repose,  
Amid the battle's din,  
Or quietude be sought by those  
Who victor's crown would win?  
Rest? Rest? not till the race is run,  
Which yet before me lies,  
For glorious ease befits not one  
Who hopes to gain the prize.  
The infant on its mother's breast  
May calmly, sweetly sleep;  
But there must be no dreamy rest  
While climbing mountains steep.  
Rest? Rest? Yes, on a holier shore,  
When toil and turmoil cease.  
Where present conflicts come no more  
But all is hushed to peace.  
Perpetual calm shall fill this breast,  
When passed o'er life's rough sea;  
Oh, will not that eternal rest  
Be sweet enough for me?

### VACATION TALKS OF '95. No. 5.

BY J. G. ROYER.

#### Truth.

God is Truth, only in this that he is always on the side of Truth, never on the side of error. When the Savior said, "I am the Truth" he did not mean to say that he was the eternal principle of Truth, but that he brought the system of Truth,—the only system of Truth by which salvation may be secured.

In the science of morality, Truth is sincerity. To be truthful, morally speaking, we must be sincere in all we say and do. We must not make false impressions either directly or indirectly. There are many ways by which we may mislead or deceive others, and so not be truthful. These ways differ very much from each other in criminality, but they are all so many forms of untruth.

Among the principal forms of untruth are (a) saying a thing when we know it is not true; (b) saying a thing when we do not know whether or not it is true; (c) saying something which is not in itself strictly or absolutely false, but which is intended to convey a false meaning. This was done by the boy who said he had not a single marble in his pocket, while in fact, he had many. When the marbles were found there, he tried to justify himself by saying he had not a single marble,—he had many. This form of untruth is termed prevaricating. It is a form of insincerity or falsehood which is very common; but common as it is, it is wrong and should be avoided.

Misrepresentation is another form of untruth. We misrepresent when we tell a part of the truth and conceal the rest. It is done when we color the truth in the interest of our own feelings, to gain our point whatever it may be. This is a fault to which all persons are exposed,—a kind of insincerity or falsehood against which all should guard. When our feelings become strongly interested in a matter, we should watch ourselves closely, lest we turn truth into falsehood by intentional or unintentional misrepresentation.

The last form of untruth we mention in this talk is exaggeration. This is done when anything is represented greater than it really is. It is not unusual for students to exaggerate their sickness when they wish to be excused from their school duties. Travelers often exaggerate the dangers through which they pass, or the marvelousness of the sights which they have seen, and by these exaggerations sacrifice truth. It is because this form of untruth is so much indulged that there are so many persons, both old and young,—whose accounts of what they see and hear cannot be fully depended upon as being strictly accurate.

The character of such persons always becomes known, and it is because of this knowledge that we put so heavy a discount upon what some persons say. We should study to be sincere in all we say and do.

We close this talk at Sacramento, Cal. We should like to tell you of our visit to the many places of interest in and about Manitou, Colo.; our trip across New Mexico and Arizona; our very enjoyable visit with the Brethren in Southern California; our fishing experience in the Pacific Ocean, and our stop with the Brethren at Merced, on our way to this place, but space compels us to defer these for a future talk. We can not close, however, without telling you that we have thus far found more than twenty students of Mt. Morris College in this State, and hope to visit others as we go north. We thank God that they are all doing so well.

### SEED THOUGHTS.

BY I. BENNETT TROUT.

SELF CULTURE.—The religion of Jesus is intended to develop the individual,—to bring him up to a very high standard of moral and spiritual worth and achievement. There is no other system in the world that develops the faculties of the human being and utilizes them for good so much as the Christian system. Paul twice urges Timothy to improve his gifts, 1 Tim. 4: 14; 2 Tim. 1: 6. In order that this may be done he told him to "study to shew thyself approved unto God, etc." 2 Tim. 2: 15. What the world needs to-day is, more studying for the godly calling, more thinking in the right direction, more Christian culture.

PREJUDICE.—"An opinion or decision of mind formed without due examination."—*Webster*. If everybody that is guilty of prejudicial frame of mind had their heads shaved, there would be a great many bald-headed people, and some of them would be found to be church members. I suppose that prejudice is what causes some people to cling so tenaciously to a rule of practice that may not have one expression of Gospel to support it, giving in its defense the simple expressions, "Time-honored custom," or "We have always had it that way." According to such logic (?), idolatry is superior to Christianity as established by Christ, for it is older, and those heathen have "always had it that way," at least so far as they know. That man who can read his Bible and obey it, laying aside all prejudice, is in a most happy frame. Reader, can you do it? Please think along this line.

HUMAN HEARTS. Hearts are like snow-drifts. They seem very white and pure until the light and warmth of the sun begin to melt them, then the dust, filth and rubbish appear. So when the light and warmth of God's Word causes the sinful heart to melt, the filth of sin begins to show how it has soiled it.

VISIBLE RELIGION. If the merchants of the cities would keep their places of business darkened, and then try to sell their goods by only telling their customers what they have and what the quality is, we would all soon demand of them to show their goods. Almost every person has heard of the good qualities of religion. What the world wants is to see more of it in the lives of professors. Nothing shows to such advantage as true piety.

New Carlisle, Ohio.

### LOOKING HIGHER.

BY C. H. BALSBAUGH.

Beloved Sister in Christ:—

We are apt to lose the significance of words by their familiarity. Sister in Christ has a meaning so glorious that it embraces all the fulness of the Godman, and the endless evolutions of light and grace and joy that await us in the world to come.

Your letter is replete with startling expressions of things that are, that might be, ought to be, and that will be. I marvel not that you are heartsick in your isolation in a city of thirty thousand, with no preacher of Christ, and no fellowship in the spirit.

Bro. Möhler should return with his urgent pathetic pleas for Christ, and his bold denunciations of evil. It is of no use to go into our large cities and commence tinkering on the outside. The festering root of iniquity must be reached, and man's spiritual relation to God readjusted. No use of dropping sugar in the stream so long as the fountain is wormwood. "The kingdom of God cometh not with observation" not with outward demonstration,—"but the kingdom of God is within you." Luke 17: 20, 21. It is the very life of God hid in the core of humanity, "bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 5. We can be in the nominal church, and yet not be in the kingdom of God. The presence of Christ makes the kingdom.

History has abundantly demonstrated the possibility of a Christian church. Again and again has the salt lost its savor. The tendency of human nature has always been to magnify the objective at the expense of the spiritual. From the beginning, "the kingdom of God has been Righteousness and Peace, and Joy in the Holy Ghost." Rom. 14: 17. It was never realized till God became incarnate. The "good tidings of great joy to all people," is nothing less than God manifest in the flesh." If God had rolled all worlds into one stupendous conflagration, and all the myriads of angels had voluntarily plunged themselves into the fumes as a sacrifice for the redemption of man, it would not have sufficed to save a single soul.

God must suffer the just for the unjust, the "sinless for the sinner, that we might be made the righteousness of God in Him." 1 Pet. 3: 18; 2 Cor. 5: 21. Oh, what a Savior! Oh, what a salvation! Oh what a Gospel! How can we be the subjects of it and not testify with tongue and life and pen to its power and glory, as Paul did in Philpp. 3: 18?

Is the kingdom of God really "within us?" "Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5: 14. Is there not a strong trend in Christendom to the repetition of the old nature folly of formalism? "Watch and pray that ye enter not into temptation." Matt. 26: 41. The flesh is always weak, and the spirit not always willing.

Do what you can to keep the few lambs near the city from the wolf. Visit them as often as possible in the confidence of Rom. 15: 29. Engage them in Bible reading, singing spiritual songs, and in fulfilling 1 Cor. 10: 31; Col. 3: 17, 23. Have a Sabbath school in one of your homes, and get others to join, and make "the beauty of holiness" so prominent, as to win others to Christ. Learn the glorious art of Christian accommodation, as signaled in 1 Cor. 9: 22. Make the manifestation of Jesus and soul-winning the supreme business of life. It is God's crowning work to save sinners. Let it be ours! 1 Tim. 1: 15; 2 Cor. 6: 1.

Union Deposit, Pa.

### THE TOBACCO HABIT.

BY D. D. ROSE, M. D.

This term is employed to designate the habitual use of tobacco, either by smoking, chewing, or taking snuff. There has been much said and written for and against the habitual use of tobacco; yet, for all that has been said, there is not one good argument in its favor.

Tobacco, as used, is made from the dried leaves of *Nicotina Tabacum*. It is an American plant, and was in use by the natives when this country was discovered. The plant was named in honor of Jean Nicot, a Frenchman, who introduced it and made its use fashionable in France, and all the rest of the world has followed the fashion. The plant has a nauseous, bitter taste and a strong peculiar odor. The principal active poison in it is *nicotine*, a volatile, inflammable, oily liquid, soluble in alcohol, etc. This may account for the fact that very many tobacco users acquire the liquor habit as well.

Nicotine, when injected into warm-blooded animals has an immediate effect upon the nervous system, causing excitement, muscular tremor, stagger-



ing, convulsions, paralysis and death. Its action on the nerves causes the functional disease of the heart known as the *tobacco heart*, peculiar to those addicted to its use. The poison of nicotine is far more active than tobacco itself. It causes death quicker than any other known poison except prussic acid. Yet man can cultivate and foster this habit of taking this poison, as he does arsenic or opium, beginning with a little, gradually increasing until large quantities are tolerated.

Some will say: "I use tobacco to prevent toothache!" True, the poisonous nicotine which it contains will obtund the sensitive terminal nerves of the teeth and in time destroy them where they have become exposed. Would it not be better for a man to loose every tooth he has than to fasten upon himself an expensive, filthy habit for the remainder of his days? It discolours their once beautiful teeth. As God made them, pure and white, they were emblems of innocence; when they have become blackened and foul by this filthy habit, in sinning against the economy of the system, they are vile and discolored like the character of the sinner who is a corruption to the community in which he resides.

Many begin the use of tobacco from mere curiosity, to know how the filthy stuff would taste. Of course they do not intend to fasten upon themselves a dirty and expensive habit; but soon the will power is overcome and they say: "I cannot quit the habit." Oh, shame, to have such a vile weed to become their master, and deprive them of manhood!

The smoke of tobacco consists of watery vapor, nicotine, carbon soot, creosote and some of the poisonous acids distilled from the tobacco. It is the nicotine and these acids, which make tobacco smoke an excellent insecticide. The smoke of tobacco will kill a billy-goat, but he will eat the green leaves with impunity.

Smoking distills from tobacco empyreumatic, or "tobacco oil." It is this which collects in old pipes and when inhaled gives to the breath that terribly offensive odor. It is volatile and adheres to the hair, the clothing, the room and everything with which it comes in contact. It is taken up by the blood in the lungs with great rapidity and rapidly distributed, until the whole body is saturated, and that offensive odor is given off through the pores of the skin. Many persons cannot smoke even a single cigar without exhaling the odor of smoked tobacco for hours. It is this which makes an habitual smoker such a stench and offence to all decency. The smoker is no more aware of his offensiveness than the tanner is of the malodorousness of his tannery.

Nearly half of all the tobacco grown is made into cigars. They vary greatly in strength and quality. Many cigarmakers are of the lower class of people; some with infectious diseases; most of them chew tobacco and are not particular as to the kind. I have seen them take a portion of the tobacco with which they were working, chew it for a time, eject it, and then afterwards work it in as filling for cigars.

Cigarettes are the most harmful of any form of tobacco for smoking purposes, not because they are more harmful if smoked in moderation; but, because they are particularly affected by the youth of our country. Small boys of tender years are seen smoking them; youths from sixteen to twenty are very apt to smoke them to the detriment of their health. Many men actively employed smoke them to great excess because, if interrupted, it is easy and inexpensive to light a fresh one. In this way the tobacco habit is fostered until it becomes to be an abnormal craving. Cigarettes and cigarette tobacco are made of all grades; but is usually of an inferior quality, mixed with opium and aromatics. The practice of inhaling cigarette smoke, that is, drawing it into the lungs, retaining it for a time, then exhaling it through the nose or mouth, is highly pernicious and dangerous. I had a young man under treatment who through this habit acquired epilepsy (fits) resulting in insanity. While in this condition he murdered a companion and died in jail.

Chewing tobacco produces constitutional effects upon the system similar to those of smoking, but in a less degree. It is very often the cause of dyspepsia, through the excessive secretion and expectoration of saliva which is needed to aid digestion. Snuff is but little used except by some few old people, the lower class of whites and the negroes of the south.

Tobacco is not now used as medicine. Formerly it was used as stupes, infusion, fumigations, or smoke per rectum, for the purpose of expelling worms. None of these means are now justifiable for the drug has several times caused death. A half drachm by injection has been fatal. Several deaths have occurred from the application of tobacco to wounds and the abraded skin. There is much which might be said in regard to disease developed, aggravated or prolonged by its use, but it would occupy too much space for this paper. Tobacco as a medicine is discarded by all physicians. It does no good; but it is a source of much harm. Every physician meets with patients who must be restrained, or forbidden its use. Tobacco, in common with other stimulants and narcotics, often enslaves the user to a degree wholly unsuspected until, through some reason, it is suddenly withheld, when the craving for it becomes intolerable. The victim's will power is lost and he is no better than an imbecile in that particular.

The only safe way is to never use it. How careful should we, then, be in the selection of teachers for the public schools, preachers for the pulpits and all others who have special influence in building and moulding the characters and habits of the young!

This is a time when people talk of their personal rights. When prohibition is urged some people say that it is interfering with what they shall eat and drink. Air is free, and water is free, yet because it is so, it gives no man the right to make a nuisance of himself by vitiating with smoke the atmosphere which others must breathe. He has as much right to pollute the fountain from which we must drink. Neither does it give any one the right to breathe into the face of another from a mouth filthy and befouled with so noxious a weed. The physician has no ethical right to go on a professional call to the bedside of innocent children or delicate ladies with the fumes of tobacco about him. Neither has the minister the moral right to instruct his congregation, or to offer supplication to God with a breath polluted and filled with nastiness.

Marcel, Tex.

#### WHEN GOD ANSWERS PRAYER.

BY JOHN E. MOHLER.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21: 22.

Nothing else is so pleasing as the assurance of receiving what we desire. This hope is the very ideal of human happiness, but few, indeed, are those whose highest hopes are realized. Never before was a promise from the Infinite Power made to equal that of Christ's and to the Christian disciple alone is the promise given.

The further and last condition of God's covenant is that "if we ask anything according to his will, he heareth us." 1 John 5: 14. The Christian is blessed with a knowledge of God's will, aside from the written word of God, not possible to the children of this world. Although "Thy word is a lamp unto my feet," the transformation from a child of sin to an heir of eternal glory is too great for human adaptation, and the Holy Spirit is given as a faithful comforter in the new life.

God's ways of doing things are not always our ways, and the experiences which develop our Christian character are not such as we would choose, or think best. The disciple needs a constant teacher to grow "unto a perfect man, unto the measure of the stature of the fulness of Christ." He also needs his influence and discernment to adapt himself to God's plans for our development, which are sometimes remarkable, indeed. For instance, under the burden of the cross how marvelously we

grow! As the rugged oak, exposed to the winds and storms and freaks of nature, is strengthened in tissue and beautified in structure under a rough exterior, so to the Christian, "no chastening for the present seemeth to be joyous but grievous. Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12: 11. If David could realize that mortal man is "fearfully and wonderfully made," we grasp but an iota of the truth when we realize the same of the "new creature" in Christ Jesus. Since the Holy Spirit is one of the Trinity, he will not lead us apart from the will of God, for "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Rom. 8: 26, 27.

The faith which moves God to answer prayer is illustrated by Christ in speaking of the grain of mustard seed. "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root and be thou planted in the sea; and it should obey you." Luke 17: 6.

"Faith as a grain of mustard seed" is a study in itself, and there is nothing which can resist its power. The faith God expects of us, is further explained by Christ when he says, "What things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them." Mark 11: 24. John also writes: "And if we know that he hear us, whatsoever we ask, we know that we have the petitions desired of him." 1 John 5: 15.

Such faith in God that when we ask him for anything "we know that we have the petitions desired of him," is very rare. No wonder that few prayers comparatively, are answered! We do not have the faith which is the "substance of things hoped for." Without it, God does not promise "whatsoever things we desire."

This faith is more than natural, and we cannot have it in mankind. We cannot have so perfect a faith in our closest friends, except in matters of trivial importance. God is the only one in whom we may have it, and then only when the will of self is yielded entirely to his will.

The Trinity is absolutely Unity in all things. We must become unity with them. When this is our condition, then we may know of a truth that whatsoever we ask of him, we shall receive. When our mind is contrary to God's mind, or if there lingers a single doubt, God is under no obligations to respond. Where there is "faith as a grain of mustard seed," all heaven will vibrate to the answer of the prayer, if necessary.

Why, then, should not the Christian be happy? Satan alone can mar his happiness. The worries and troubles and vexations of life are not from God, but from Satan. All the desirable things of this life may be ours when we seek first "The kingdom of God and his righteousness." Wealth, in money, and houses, and lands, is the ambition of millions in the world, but what immense wealth in all these has the Christian! Jesus says, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 29, 30.

This is true, literally, so far as we have need. The Christian's real estate may not be secured by a deed filed in the federal courts, but Mark 10: 29, 30 is recorded in the courts of heaven, and is more certain than any abstract of title. The Christian is the wealthiest of all persons, because only his checks are honored at the Bank of Heaven, the strongest bank in the universe. We may trust God to care for us regardless of the dangers that threaten, for we have been "bought with a price," and are not our own, but we are God's; and surely he careth for his own.



We should cultivate a greater faith in God. Our knowledge of his will develops a confidence in our consecration to him. *Discernment of his will and faith in him* is the greatest power of the Christian. We should try to learn more of his will that our faith may be immovable. If our faith is not positive we cannot expect definite answers to prayer. "According to your faith be it unto you" (Matt. 9: 24) was not spoken to the blind man alone, but comes to us with equal meaning. Had they believed Christ would open their spiritual eyes only, how would their natural eyes have been opened? I wonder how many blessings Christians deprive themselves of because they lack a knowledge of God's will, and, therefore, faith in him. How many are "sick among you" who have been taught to believe God will not heal the body? "The prayer of faith shall save the sick, and the Lord shall raise him up," but let us not think "the prayer of faith" is always possible. If so it has been, correctly said, "These people would never die, because it is natural to want to live." If the Holy Spirit indeed be in us it will not teach us to pray contrary to the Father's will, nor suffer us to so believe, but when our work is done we are ready to submit to his providence.

Altogether, God has provided us abundantly of all things, and we should be content with such things as we have, for he hath said, I will never leave thee, nor forsake thee. Heb. 13: 5.

Warrensburgh, Mo.

### WHAT SHALL THE HARVEST BE?

BY J. S. FLORA

While wandering up and down through the world we see quite a variety of seed sowing going on. Sometimes the contrast is so marked that we cannot but take more than ordinary notice of it.

Once I spent two days and nights away from home. The first night out I spent with a family professing Christianity. Apparently, they were very kind and good people in their way and as the world judges. But there was something something not just right in the family discipline. Children were unkind to each other. Snapping and quarreling was the rule with scarcely an exception. Scolding and unkind words were passed between parents and children. It was a difficult matter to keep on the line of religious conversation, but as to worldly themes and business, there was no lack of interest.

In such a field of sowing and cultivating what will the harvest be? Momentous question! Consecration, what does it mean? Consecration and sanctification, — are these words misnomers? Is there anything real in the powers of the Holy Spirit? What is meant by a new heart? "Words seasoned with love," and "Provoke not your children to wrath," — what does all such preaching amount to, if the field is producing vast crops of briers and brambles? What will it be in eternity?

Next night we were many miles away in another locality. The spirit of kindly welcome could be felt to pervade the household. Religious talk was the rule, other matters the exception. The children were the very embodiment of love, affection and obedience. A look from the mother to the children, — not a look of iron vengeance, — but of "now you will grieve mother's heart," was enough. To each other the children were kind and affectionate. Not an unkind word did I hear. Family devotion was a pleasure, the most enjoyable. We left, feeling the blessings of sunshine and gentle breezes from Babel's land.

What shall the harvest be? Ah, a pleasure to contemplate what golden sheaves will be gathered in, when the heads of the family are consecrated, born again, renewed, through and through, the child entrusted to the care of wise parents, to be brought up in the nurture and admonition of the Lord. That makes a model little world or kingdom, in which Christ reigns supreme. Such a home is a light-house tower to help shipwrecked souls to find the shore of safety.

We have not drawn on the imaginative nor written between the lines of truth, but given plain,

stern realities. Thus the world moves on. The real and the moral in the dispensation of the religion of Jesus Christ. Reader, what of the sowing, and what shall the harvest be?

Los Angeles, Cal.

### SELF-EDUCATION.

BY LOUIS MACEY.

Some one has well said that "a man has two educations; one he receives from others, and another, more important, that he gives himself."

Another author, Wirt, says, "The education moral and intellectual of every individual, must be chiefly his own work."

In these days of schools and school privileges this sounds strange; but a little thought will convince us that it is strictly true, and that the one whose education is chiefly the work of others has very little.

We would not belittle or speak slightly of what we may gain from others. Quite to the contrary we say that if the self-made man and the self-educated man had had help in getting an education in their special lines, there would still have been ample room for self-education on higher and broader grounds. Yet get all the help you can and while you can, but don't let it spoil you. The very ease with which many can get help, often frustrates its purpose. They get the idea that they are going to school to be taught, rather than to learn, and thus, when the learning power, the teacher, is no longer over them and acting upon their minds, they come to regard their education as finished, and worse, sometimes, parading what they know in a way that makes sober, thinking people quote the line, "A little learning is a dangerous thing," and some who do not know that line, quote without the first two words.

It is true we may be taught all about our special intended calling in life, so that we need only a little experience, which sometimes, however, is said to be very dear; but let us know this, and ever remember it, that our great calling is *life*, and to attain true success means not simply to educate the hand, the eye, the mind, to wield the pen, to modulate the voice, to turn the dollar. No, no. How many great *literateurs*, orators, financiers, have been sunk into moral wrecks, and even where this is not the case, can the business man, who knows nothing of science, literature, or art, who sees no higher rules of action than those that govern business, can such a man be happy? No; only in the gratification of the lower passions, to "eat, drink, and be merry." Have we not higher aims than that? We should have.

Let me urge that all who read these lines, whether they left school long ago or but recently, prematurely or with honors, to look upon their education as only begun, and resolve to educate themselves intellectually, morally, spiritually.

Let me offer a few suggestions how this may be done.

First, "Whatsoever things are true, whatsoever things are honest . . . just . . . lovely . . . of good report . . . if there be any virtue, if there be any praise, think on these things." Philpp. 4: 8. This is an inspired motto we should all adopt and apply as a touchstone. A study of general history, biography and science will broaden the mind, while perhaps few things will raise and ennoble the mind and feed the soul like poetry or music of a serious or sacred character. Is there a soul so narrow that can read the poems of Hemans, Bryant or Whittier without feeling better? Then we have the great unwritten poems in the book of Nature, with its beauties, secrets, and object lessons, free for all who will observe.

If parents would apply a little of the money, spent for ornaments, games, etc., for their children, to buy a good microscope, a few works on botany, or something of that kind, with which they might study the works of God, there would be more faith in His Word, more religion and more intelligent religion than there is.

With special development in our special calling, the more general knowledge of a worthy character

the better, in short "a little of everything and all of something."

Second, observe *what not to learn*. Select carefully your library, consider its *quality*, rather than size, keep out the mass of popular, trashy, cheap stuff, and beware of that intellectual, moral, and spiritual poison labeled, "Divorce Case," "Breach of Promise Suit," "Horrible Murder," "Suicide," etc., etc., as you would of material poison. If you will remember the rule quoted from Paul it will save you from impure knowledge, such as is found under the above and similar captions, and from useless knowledge as of games, amusements, etc.

And besides the lines of study above marked out, you will study *yourself*, and those about you, educate your heart to speak and do kind and helpful things; also your sensibilities, that you may see, appreciate and acknowledge the same in others. Such a self-education is truly the greater part and is never "finished."

From the above it may be seen that

Third, the time to study is all the time, any time. For book study the long winter evenings are good, — too good to be spent in idleness or foolish games. Then may we "read, mark, learn," and as we go about our work we may "digest" what we have read. Let us make an advance in our work of educating ourselves.

### WHEN TO WEAR THE PRAYER-COVERING.

BY MARTHA CLICK.

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." — 1 Cor. 11: 5.

This text tells us when to wear the covering and the church gives the form. Then, why are we, as sisters, so careless in regard to this sacred duty? Do the ministers fail to admonish us? Do we not understand the text or is there a lack of faith and confidence in God's Word?

Can we, as Paul, sing with the spirit and understanding, without offering a prayer, when singing some hymns? Then we should wear our coverings in singing, in family worship, in secret prayer, at the table when giving thanks, at Sunday school, or any kind of public worship.

When I was yet young in the cause of Christ, I asked a brother if it was necessary to wear our coverings in attending services of other denominations. He said, "No; for we do not take part in the worship." Another brother said, "If we cannot engage in the worship, we should stay away. We may attend our own meetings and not take part in the worship. It is our duty to take part in any religious service we attend, so that is no excuse for not wearing the covering."

I am glad to know that God hears and answers our prayers, no matter when or where we are, if offered in the right spirit and with the proper covering on.

Let us not be ashamed of our coverings, and work to the end for which we pray. We shall then receive blessings instead of cursings.

Weyer's Cave, Va.

### AMBITION.

BY G. J. FERCKEN, IN OUR YOUNG PEOPLE.

The gifts we are to covet are the accessories of life, the positions and powers best adapted to our organic structure, the office for which our natural faculty under proper cultivation best fits us, whether it be in the artificial orders which man has created, or something new and peculiar. There is such a thing in life as vocation. That vocation has an object or aim beyond itself. There may be men who work without ambition, for the simple love of work, because somebody started them as part of a machine, and they must now, from force of habit, keep on. But generally men have a purpose. Under that purpose a motive. Men ought to have a vocation; but what for? Men ought to have a purpose; but what kind? There you begin to see the "more excellent way." Here you strike the very essence of life itself. Here you touch the cause of



the few successes, and of the manifold failures in human life. If you look at this social fabric a little, you will see that wealth is a power, that eloquence is a power, that skill in anything is a power, that all these conduce to what we call *position*; that then this position itself is a power. All these powers constitute "gifts," over and above nature's bestowment, and yet thereon dependent. They are weapons of offense or defense. They are instruments of weal or woe. Earnestly covet them; set your heart upon them, in other words still, have an ambition after them. Now position to many of us this sounds strange, because we have been taught that ambition is somehow a wrong thing to have, which is all very true if you mean the common ambition of common men. But it is not the ambition which is wrong; it is the motive which inspires the ambition. When the motive is low and sordid, for mere petty, selfish ends, to win a few flattering words from man, the admiration of a gaping crowd, the acquisition of that which panders to lust, the ambition is sensual and devilish. It degrades. The gifts, whatever they be, are curses rather than blessings—the greater curse in proportion as they are greater gifts. They make the man a moral pestilence, a maelstrom sweeping down into death.

And here we, moralists, have made a great mistake. We have not set before our sons and daughters objects for the exercise of their ambition. We have had no such objects possibly ourselves! We do not believe that pride is of the devil; that meekness, mercy and purity of heart are of the better life. We have not asked what we are good for; what service to our fellow-men we can best render; but how distinguished we may be, how comfortable we may make ourselves, how respectably we may live. We do not view life as a thing we are to make, but as a thing which is to make us. Men are discussing questions: how to reach the masses, how to convert the world! A far more imperative question is, how to reach the church, how to convert Christians! The prime want of our world to-day is *ambition*, ambition to renounce the world, ambition to be industrious, to do God's work with our hands if we have no heads, with our heads if we have them, but with our heart, have what we may. Society is rotting because the salt that God provided has lost its savor. The multitudes around us are in poverty, in vice, in ignorance and crime. We form societies to reclaim them, when the one great society wanted is one to reclaim *us*! It is well enough to think of dying, and we talk a great deal about it, but it is time for some of us to think of living, and to begin to live. All exertion outside of this is beating the air. The world, the church, society, this race wants to-day not office, not money, not societies half so much as it wants character, personal Christian influence in our homes, at our altars, in our streets, where there are few eyes to see it, and where for that reason it can be most effective. We could get along very well if we had what is better than all gifts: the spirit of unself, the love of mankind, the wisdom that is from above, the essence of pure grace; in short, if we were true, wise, manly and womanly, endued with divine character and nobility.

Every man who hath an eye to see reads us through and through. We can never cheat anybody at last but ourselves. Through our words, through our actions, through our clothes, people see our souls, or see that we have no souls. The giddy girl, the dandy boy, the pompous man, the silly woman are to all but themselves a walking folly. Be what we will, we but express ourselves at last. Your very face is a catalogue of your thoughts, motives, habits, antecedents. Any true man can read it. It is the one power that survives all power. One reason why we run so much in crowds is, we have no character, nothing in us. Half of us cannot entertain ourselves, and the world has to do its best to provide new follies for us. But we want no more of them! What we want is to be taken out of that which is negative and selfish into that which is positive, which is noble, which is wise. Therefore let us take heed to our duties, our charities, our time, our whole life. Let us be sure that every day somebody in this world is better off for our being in it. Let us not forget that it is *ourselves*, a divine personality, this world most

wants. What this humanity needs is not more work to do for the body, but less of it, more time to breathe, to think of God, to work for souls. What you and I want is not more clothes and houses for our bodies, but more raiment and habitation for our souls. What you and I want to be is not one more body to be worked for, but one more spirit to beat and breathe for somebody else! Only the fool is satisfied with himself.

The ancients had a fable. A sphinx sat by the roadside, and asked questions of every traveler. If he could not answer he was instantly swallowed. That sphinx is *Late*. It propounds to you problems which you must solve or be consumed. *You need to think!* You ought to seek the highest gifts. Therein is wisdom, therein is glory: to be *yourself*, that oneself *wise*. Life so pursued, though it seems to us an infancy and be clothed in swaddling bands, will grow in consistency and unity as time advances, will stand at last invested in a beauty and power without rent or seam, woven throughout.

#### "TOO LATE FOR ME."

AFTER hearing the Gospel for an hour a Hindu woman went to the missionary and said: "Lady, is it true that you have known this Gospel all these years, and never till now come to tell us of it? I am an old woman, past seventy years of age, and never before knew there was a God that *loved* me, and now I am old, too old to change. My forefathers worshiped these idols, so I must worship them, but take our children; tell them of this God of love, that he loves them; tell them to love him, and they will all be your caste," meaning Christians.

#### —"QUERISTS" DEPARTMENT—

What are we to understand by the reading of 1 Cor. 14: 34-35, which reads thus: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." A number of our young people will not speak in prayer meeting on account of what is here taught.

WHAT is here said about women speaking in church must have reference to those assemblies where questions were discussed in a manner that it did not appear appropriate for the women to take part. On such occasions the woman must remain silent, and if she had any question to present for consideration, she was to present it to the meeting through her husband. This is probably what is meant by the expression, "Let them ask their husbands at home." It is well to also remember that among the Greeks, in those days, public women were not considered virtuous, hence the importance of Christian women exercising more than ordinary care that they be not considered as belonging to the same class. Such, however, is not the case now. Christianity has so greatly elevated woman that she can take an active part in any good work, even publicly, without being considered out of place. And yet she should not so conduct herself as to make it appear that she is endeavoring to usurp authority over the man. In our judgment it was not Paul's design to prohibit women from speaking in gatherings like the prayer, social and council-meetings held by the Brethren in an enlightened age where women are duly and properly respected. The young people referred to by our querist should be encouraged to take an active part in all of these meetings, and for further encouragement may be cited to Acts 2: 17, where Peter quotes from the prophet Joel thus: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy." What prophesy here means for the sons it also means for the daughters, and prophesy means to speak to edification. This may be done most effectually, by both sexes, both old and young, in the prayer and social meetings.

### →THE YOUNG PEOPLE←

#### OUR MISSIONARY READING CIRCLE.

JOHN 3: 16

#### Course of Reading.

##### FIRST YEAR.

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| 1. "Circulars on Missions," cloth, 100 pages,        | 31 cents. |
| 2. "Life of A. A. Anderson," cloth, 25 cents; paper, | 15 cents. |
| 3. "Our Country," cloth, 3 cents; paper,             | 20 cents. |
| 4. "Non-Such Professor," cloth,                      | 81 cents. |

##### SECOND YEAR.

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| 5. "Miracles of Missions," cloth, 81 cents; paper,   | 41 cents. |
| 6. "Memoir of Robert Moffat," cloth 25 cents; paper, | 15 cents. |
| 7. "Circulars of New Testament," cloth,              | 70 cents. |
| 8. "The Modern Sunday School," cloth,                | 70 cents. |

##### THIRD YEAR.

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| 9. "Divine Enterprise of Missions," cloth,               | 41 cents. |
| 10. "Life of Robert Morrison," cloth,                    | 70 cents. |
| 11. "Benedictine," and "Acts of the Apostles," cloth 48, | 10 cents. |
| 12. "In the Volume of the Book," cloth 6 cents; paper,   | 31 cents. |

Prizes are given above, one for members of Reading Circle only. All others pay 2 cents retail price.

ORDER OF READING CIRCLE. President, W. B. SCOTT, 101 E. 1st, Topeka, Kas. Charles W. Baker, Wyandotte, Pa., Secretary. Both B. Scott and W. Baker, Pa., to whom all communications to the Reading Circle should be addressed, but all orders or book should be addressed to Brethren's Publishing Co. Mount Vernon, Md.

In this issue we commence the Young People's Department, which includes also Sunday school work, as well as the Reading Circle. It is to be hoped that the young members will contribute to this department such matter as may prove of interest to the young brethren and sisters of the Fraternity. With proper efforts this part of the Messenger may be made both interesting and profitable.

A London paper tells this of England's great statesman, "Once Mr. Gladstone had been cutting down a tree in the presence of a large concourse of people, including a number of 'cheap trippers.' When the tree had fallen, and the Prime Minister and some of his family who were with him were moving away, there was a rush for the chips. One of the trippers secured a big piece and exclaimed: 'Hey, lads, when I dec this shall go in my coffin.' Then cried his wife, a shrewd, motherly old woman, with a merry twinkle in her eye: 'Sam, my lad, if thou'd worship God as thou worships Gladstone, thou'd stand a better chance of going where thy chip wouldna burn!'"

#### OUR YOUNG IN THE CHURCH.

BY P. R. KILMER.

The importance of the help of the young in church work cannot be well overestimated. A church will be a power for good proportionately as she labors to get the young into the church, and learns to utilize their ability. There is a certain part of church work that can only be done by the young. There is a power lying in our young that only needs to be developed to work wonders in the saving of souls. As electricity and its power long lay dormant and unused, and only recently its worth has been learned and its power utilized to great advantage, so the power of the young in church work needs only to be brought out and made use of, and great returns will be realized in saving souls.

The apostle John well said in 1 John 2: 14, "I have written unto you, young men, because ye are strong, . . . and ye have overcome the wicked one." David certainly appreciated their worth, when he said in Ps. 143: 12 that "our sons may be as plants grown up in their youth, and our daughters as corner stones, polished after the similitude of a palace."

If we have in our midst such a great factor for good, should we not be endeavoring to make the best possible use of it in advancing Christ's kingdom? We offer a few points of especial importance on the subject.

1. Young members should be made to feel that they have an important place in church work. The better way to make industrious and studious children, is to inspire them with the fact that they fill an important place in the family, and in the



circle in which they move. We all need to feel that we are doing something that is a help to others, and is being appreciated by our fellow-men.

We should not hesitate to tell our young members how much their help and presence is needed in all departments of church work; also, that the church suffers material loss when we cannot have their co-operation. Make them to feel that they have abilities that are possessed *only* by them, and inspire them with the awful need of making use of their powers. We should place every opportunity within their reach for the development of their spiritual nature. Prayer meetings, Sunday schools, song service, Bible classes, etc., should be in every way encouraged, and they should be permitted and encouraged to take an active part in them.

2. We do not only want them to feel that they fill an important place in church work, but *we, who are older, should feel it as well.* The sooner we dismiss the idea that young people must grow old before they can do active work for the Lord, the better it will be for our cause. Too many of us are inclined to look upon the efforts our young people are making in the Lord's work with a degree of suspicion. This, we have learned by experience in our younger days, is a sad mistake. Better had we feel that they have a place to fill and abilities with which to fill it that we would be helpless in, though we have age and experience. The better way will be to get them face in the right direction, and then, instead of circumscribing too much, assist them in keeping face forward by giving them still more work.

3. We should encourage them in the work and sacrifice they have already made. Young people need less reproof and more encouragement. It is no little sacrifice, in these days of pride and vanity of every character, for young people to leave the ranks of Satan and accept of the self-denying doctrine of Christ. We should make them feel that they have already made noble sacrifices, and our prayers and conduct in every way should indicate it. Encourage them in the efforts, though they may be weak, that they are making to help along the good work. When we see signs of growth, however little, whether in more active church work, or laying aside the vanities of life, let us go to them and make them feel that we appreciate their effort and sacrifice. More children are disheartened by a lack of proper recognition, than are spoiled by over-praise. Let us not be too fearful of spoiling our young, but let us be awfully fearful of discouraging well-meant efforts. Boys do not grow to be men in a day. The child will have many falls before it learns to walk; so, when our young members make mistakes, as they doubtless will, let us, like the mother with her child, help them upon their feet again. Let us think of our early experiences! Even now our path is doubtless very crooked. Jesus said, "Feed my lambs."

4. We should not expect too much of them. A serious mistake we are likely to make, is not to make enough allowance for age and experience. Christianity is a growth in all its parts. We come into the church as we come into the world, helpless babes. As the child is not expected to have the strength and judgment of an adult, neither should it be expected that the young in Christ be able to fill at once the places of the aged and experienced with the same degree of ability. They must be gotten there by long years of patient care and feeding. We should not be disappointed and impatient when our young do not see things in the same light that we do. If they, through temptation and by virtue of their young years, make mistakes, let us make due allowance. After a while we may be rewarded for our patient care, and even rejoice because they far exceed us in Christian worth.

5. As a concluding thought I want to say that the Lord has placed two powers in the church, namely, age with its years of experience and patient labor, and the young who lack experience, but who have young life and activity and great possibilities, if properly made use of. The possibilities of the young may be compared to the broad expanse of the western prairie, only awaiting a proper

recognition of its abilities, and great returns will follow.

But these two powers should not be separated. Any church that will allow too much prominence to either of these powers, to the detriment of the other, will suffer serious loss. A church that places all its work upon its older members will seriously expose its members to the dangers of superstition, inactivity in all the departments of church work, and a gradual decline in spirituality generally, mistaking form for the fact of godliness. Upon the other hand a church that will permit the young to take entire control of its working parts, will have life and activity, but will miss many of the blessings that come to us by going through the fire of experience. A church without the advice and experience of older heads will be like a ship without a rudder, but if we give the young scope proportionate to their abilities, and let them be guided by the helm of age and experience, great results will follow. May we, as a great Brotherhood, awake to a consciousness of the fact that the Creator has stored great power and possibilities in our young, and it is our duty to place it in a working order, and then carefully guard its best interests.

*Sterling, Ill.*

"The devil is a very sanguinary fellow, and he can be successfully downed only with that courage and perseverance that comes from God."

## → THE + SUNDAY + SCHOOL ←

### CALEB'S REWARD.—Josh. 14: 5-14.

*Lesson for Sept. 8, 1895.*

**TIME.**—The land was divided and Caleb's reward assigned him after the close of the conquest, B. C. 1444, about seven years after last lesson.

**PLACES.**—Gilgal, the meeting place of Joshua and Caleb on this occasion, was on the western bank of the Jordan, near where Israel had crossed. This was Joshua's headquarters and the religious center of Israel at this time. Hebron, the place asked for by Caleb, is situated twenty miles south of Jerusalem and is one of the oldest towns in the world.

**PERSONS.**—Joshua the leader, Caleb the faithful, the children of Judah his brethren, and the children of Israel to whom the land was divided.

**INTRODUCTORY.**—The next battle after the overthrow of Jericho was that of Ai, in which Israel was defeated as the result of Achan's sin, but when he was afterward punished, the victory was given to Israel. Afterward the Israelites assembled between mountains Ebal and Gerizim where the law was ratified. From this time Canaan was rapidly reduced to subjection in numerous battles, and the land was divided among the twelve tribes of Israel.

#### I. MOSES' PROMISE.

Why did Moses promise this goodly inheritance to Caleb? It was not for any personal good Caleb had done him, but it was because of "the thing that the Lord had said" unto him concerning Caleb. This inheritance was due Caleb on the ground of his faithful service to the Lord, and as Joshua was the Lord's representative, he must carry out his will concerning Caleb. And if we would be the Lord's representatives in this world we must not simply do good to those from whom we receive personal favors. We must remember "the thing that the Lord said" concerning our duty to our fellow-men, and that puts us under obligations to all the world. There is too much promising and doing and giving from personal and selfish considerations in this age. All the good done our fellow-men should be done because they are Christ's and because he wills that we so do.

1. *The promise to Caleb.* "The land whereon thy feet have trodden shall be thine inheritance, . . . because thou hast wholly followed the Lord." The Lord never allows faithfulness to go unrewarded. In the case of Caleb forty-five long years elapsed between the promise and the blessing, but the blessing came nevertheless. And really it would have been no advantage to Caleb to have had pos-

session of this inheritance until the whole land was given to Israel, for he could not have peacefully occupied it surrounded by the Canaanites; so the Lord did not give it to him till he could use it. And so we often continue to pray for blessings many years before they come. But though the answer is long delayed the blessing is not denied. The Lord only reserves it till we can best use it. Caleb's life, too, was one of great blessing to others; but he then fore received and enjoyed none the less of blessing himself. No matter how we are situated in life, or how much benefit others receive from our labors, this one thing is absolutely sure, that we shall somehow and in some way receive an abundant reward for all our faithfulness. Not one thought, deed, gift or sacrifice for God shall be forgotten by him.

2. *The promise to his children.* Not only Caleb himself was to have this inheritance, but his children forever. And they were to receive and enjoy this blessing, not chiefly because of their own faithfulness, but because of the faithfulness of their father. And from that time to this every generation has enjoyed blessing or suffered inconvenience from the faithfulness or unfaithfulness of the generation that went before it. We cannot measure the greatness of the blessings we enjoy as a result of the toils and sacrifices of our fathers. But these blessings come to us chiefly in the form of enlarged opportunities and possibilities, and thus increase our responsibility, and will finally add to our punishment if not made the most of. If we have inherited good dispositions from our parents, or if they have carefully taught us the will of God concerning us, or if we are living in a community where the public sentiment, molded by our ancestors, makes it comparatively easy to live a Christian life, the Lord expects and demands the more of us because of these advantages. "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12: 48.

#### II. CALEB'S PLEA.

1. *It was based upon God's past mercies.* Caleb looked upon the fact that God had kept him alive and preserved his strength as proof that he would continue to bless him, and he was thus encouraged to urge his petition for the inheritance he desired. Thus, when we recount the many mercies we have received from the Lord, our faith ought to be strengthened and we emboldened to ask of him a continuance of such things as we need.

2. *It was based upon God's promise.* Caleb asked for no more than the Lord had promised, but he expected that much. And there would be more praying in faith to-day if there were a more thorough and prayerful study of the promises of God's Word. These were given for our encouragement and comfort, and the Lord intends and desires us to expect a fulness of blessing equal to the measure of his promises.

3. *It was based upon his good intentions.* Caleb asked for this inheritance with the full intention and purpose of occupying it according to the Lord's directions. He was keeping in full view his duty to drive out the Anakim. He intended to use his blessing to the glory of God. It is impertinence, it is presumption, aye, it is sacrilege to ask God for blessings to use upon our lusts and passions or in our own selfish way. Let God's glory be kept in view in the use of his every blessing. And be it remembered that every blessing brings a duty; every good thing God gives us it becomes our duty to use in the right way.

#### III. JOSHUA'S RESPONSE.

Here we have God commanding Moses and Moses making a promise, and Joshua carrying out the promise in blessing to Caleb, all "because that he wholly followed the Lord God of Israel." The Lord himself moved, the lives and actions of great men affected, immense blessing brought upon himself and his children, by the faithfulness of one man! And what wonderful changes might be wrought in this world to-day if a few more men would follow the Lord wholly! JAMES M. NEFF.



## General Missionary &amp; Tract Department

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## MY PORTION.

BY GERTRUDE A. FLORY.

DEAR Lord! thou knowest what is best!

This trial, care and discontent,  
I fold away within my breast  
As a sweet portion thou hast sent.

I may not see nor understand  
How it shall bring me good, dear Lord,  
But this I know: Thy blessed hand  
Can every needful thing afford.

I will not fret thee, nor complain  
Against thy plans so wise and just.  
O, help me to accept each pain,  
As love most dear, in patient trust!

These sorrows cannot always last,  
Nor trouble overhang the way;  
Sometime the darkness will be past  
And light celestial fill the day.

When I shall see that sweet home-land,  
Thy loving Father-care doth keep,  
And range in light the mystic strand  
Beside life's waters crystal, deep,

I shall look backward o'er the way  
My feet in weariness have trod,  
And bless thee for each sad, sweet day,  
For each stroke of thy chastening rod.

## A CALL TO DUTY.

BY ROSIE S. MYERS.

At this season of the year many of the churches throughout the Brotherhood are making appointments for protracted meetings, and engaging ministers to conduct these services, with the view of putting forth special efforts for the conversion of sinners.

Now let us not forget that God has said, "Without me ye can do nothing," "Ask and ye shall receive" and "Those that seek me early shall find me." The date for these meetings may be two, four or six months in the future, and should not be dismissed from our minds until the time arrives, but every brother and sister should at once begin to make the prospective services a subject of daily prayer, "that the word of the Lord may have free course," that our friends and neighbors may be brought to Christ. "The effectual, fervent prayer of a righteous man availeth much." If the prayer of one faithful saint has power with God, what might we not expect to receive, if the entire membership would unite in asking the Lord for the accomplishment of the same object?

God always works with his people who work, and if we are right faithful, devoted and prayerful, I believe that the desired blessing will follow our prayers, no matter by whom the message of heaven is declared to the sinner.

It was the practice of God's people in ancient times to unite their forces in prayer for definite purposes. When Jehoshaphat, king of Judah, was apprised that the children of Moab and Ammon, with others, were coming against him to battle, "he set himself to seek the Lord and proclaimed a fast." "And Judah gathered themselves together to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord." 2 Chron. 20: 4. The result was, that God answered their prayers and gave them the victory over their enemies.

Coming down to the present dispensation we have similar examples of immediate answers to prayer. When Peter was imprisoned, "prayer was made without ceasing of the church, unto God, for him," and Peter was miraculously delivered out of prison and came unexpectedly to the house of Mark, "where many were gathered together praying."

Our Savior's work here on earth was always preface with prayer. Before choosing his twelve apostles he spent the whole previous night in the mountain, communing with God. If he felt the need of his Father's help in fulfilling his mission, how much less should we attempt to accomplish anything good on our own strength?

Then, in conclusion, let the following language from our Savior's lips encourage us to greater diligence in prayer: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24.

New Enterprise, Pa.

## TEN FACTS.

SOMETIME ago one of our sisters attended a revival at Clinton, Iowa, where the minister plead for a return to the old time religion. He emphasized his plea by having distributed among the people, as they passed from the house of worship, a neatly printed leaflet, headed, "Ten Facts." The sister sends us one of these leaflets, and we take pleasure in giving it to our readers:

IT IS A FACT that the three leading worldly amusements are *Card Playing, Dancing, and Theater Going.*

IT IS A FACT that the Bible demands that the servants of Christ shall be *separate* from the world. John 17: 16; 2 Cor. 6: 14-18; 1 John 2: 18.

IT IS A FACT that not a single Evangelical denomination approves of these amusements.

IT IS A FACT that the worldlings believe that they should *renounce* these things on becoming Christians.

IT IS A FACT that the professors of religion who indulge in these practices are not the persons the church depends upon for *spiritual* work.

IT IS A FACT that nearly, if not all who have been led into these follies, were obliged at the *first* to silence the voice of conscience, which entered a protest.

IT IS A FACT that the world has *little or no respect* for the religion of persons who indulge in these amusements.

IT IS A FACT that scores of persons in every community are *hindered from coming to Christ*, by reason of these *inconsistencies* on the part of church members.

IT IS A FACT that *pastors and the most spiritual* Christians are *wounded and made to grieve* over the course of the members who persist in indulging in these vain things. 1 Cor. 8: 12-13.

IT IS A FACT that each of these amusements have *led to the ruin* of many who engaged in them.

The early friend of Dr. J. G. Holland's father said when dying, "Over cards I have murdered time and lost my soul."

"Therefore, come ye out from among them and be ye *separate, with the Lord*, and *touch not the unclean thing.*" 2 Cor. 6: 18.

## NO ROOM FOR CHRIST.

BY J. J. SHAFPER.

"And they laid him in the manger because there was no room for him in the inn."

BACK in the days when God walked and talked with the first pair in Eden, after they had fallen, God promised that the seed of the woman should bruise the serpent's head. For centuries the world looked for the fulfillment of that promise. The promise was renewed to Abraham, while on the plains of Mamre. So on, down along the line of prophecy, God's prophets were made to look out into the future and foretell the coming of the Divine Redeemer. Finally, when that prophecy was fulfilled, and Christ did come, "they laid him in the manger because there was no room for him in the inn."

No room for Christ. There was no room for him when he came into the world, and there is no room for him to-day. We call America a Christian nation. We say she stands at the head, but when I think of the text just named, the thought comes to me, Has America room for Christ? Does America stand for Christ? If it were left to a vote would America vote for Christ to come and reign? I fear many would say they are not ready.

Before Christ could come and reign, America would have to do away with her dram shops, her ball-rooms, her idolatry and infidelity. Has she

room for Christ? Well, has England room for Christ? Would she stand for Christ? Oh no; before England could vote for Christ to come and reign, the rich lords would have to quit oppressing the poor peasants. She must stop her liquor trade and her opium trade with China. No, England has no room for Christ.

Does Russia have room for him? No; before she could stand as a nation for him, she would have to free her oppressed and close her penitentiaries, the mines of Siberia, where thousands are banished from their friends, without even a ray of sunlight or a breath of fresh, pure air. There was no room for him when he was born into the world, and there is no room yet.

"There was no room for him in the inn." "He came to Nazareth where he had been brought up." Luke 4: 16. "And when he had taught them in the synagogue, they were filled with wrath and rose up and thrust him out of the city." Luke 4: 29.

If Christ ever did his best it was in Jerusalem. He taught her, he prayed for her, he wept for her, yet it seemed at some times as though every heart was closed against him, every door was locked against him.

He came into the world and took the place of the meek and lowly. "The spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted," etc. . . . "This day is this scripture fulfilled in your ears." The world should be glad for this message, that the Gospel has been brought to the poor. "Hath not God chosen the poor out of this world rich in faith and heirs of that kingdom which he hath promised to them that love him?" James 2: 5.

He says on one occasion, "The foxes have holes the birds of the air have nests; but the Son of man hath not where to lay his head." The little bird that flits about you has its home; but when Christ was here he had none. The manger in which he was laid was not his own. Every drop of water he drank was from some one else's well. The room in which he instituted the last supper was a borrowed one. The colt on which he rode into Jerusalem was not his own. Even the tomb in which his body was laid was the tomb of some one else. But the will which he brought was the will of his Heavenly Father. No wonder he longed for the upper world. No wonder he prayed, "Thy will be done, on earth as it is done in heaven." No wonder he wept in Gethsemane. He knew that on the same night he should be put to death, that one of his disciples should turn traitor and another should deny him. There was no room for him when he came into the world. But, you say, that was a dark age of the world and that, if I had lived at that time, I would have stood by him. But I fear it would have been as it was. If Christ would not represent us in heaven better than we represent him on earth, we would hardly want to be there. It must have cost Martha a great deal to invite him to her home when all were against him and all rejecting him.

We speak of the sins of the world, of intemperance, of drunkenness, idolatry, etc. But the greatest sin this world has ever known is the sin of rejecting Christ. Ever since the departure of Israel from Egyptian bondage, the words which Pharaoh spoke to Moses have been echoed and re-echoed, "Who is the Lord that I should obey him?" Ex. 5: 2.

No room for Christ. When La Fayette visited this country he was everywhere welcomed. Every state and town welcomed him because he was a leader in some of the battles of the revolution and helped to gain American independence, while Christ, the captain of our salvation, is despised and rejected. The world has been slow to learn the lessons of the cross,—slow to make room for Christ; but, in thinking of these things, the thought comes stealing over me that there is one place in which we can all make room for Him, and that is in our hearts. After all, that is all he wants. Let us work and pray that the world may learn the lessons of the cross and make room for Christ!

Hooversville, Pa.



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There are said to have been eighteen accessions to the Berrien church, Mich., since June.

BRO. D. C. CAMPBELL is now engaged in a series of meetings in the Milmine church, Platt Co., Ill.

We are now out of back numbers, and all new subscriptions will be commenced with this issue.

A NUMBER of series of meetings will soon be in progress. We hope to have good reports from all of them.

BRO. F. W. DOVE recently closed a protracted meeting in the Fairview church, Mo., with fifteen accessions.

SISTER ELIZABETH reports four accessions to the Sandy church, Ohio, Aug. 25, and one a short time before.

BRO. JOHN P. BAILEY commences a series of meetings in the South River church, Madison Co., Iowa, Sept. 2.

BRO. S. N. McCANN is engaged in an interesting series of meetings in the English River church; so writes sister Alice Garber.

A NUMBER of corrections for the ministerial list in the Almanac for 1896, have already reached us. If there be others, please send them immediately.

Our next issue will contain the General Missionary and Tract Report for July. It should have appeared this week, but it was unavoidably crowded out.

BRO. W. B. STOVER, of Bulsar, India, writes us that his wife has been quite sick with the fever for some weeks, but was then convalescent. This is the sickly season for India.

Our Home and Family Department will doubtless prove interesting to a large class of our readers. We hope to receive from our contributors the very best of articles for this department.

EVANGELISTIC efforts have commenced in many of the churches in real earnest. A number of additions are already reported in this issue. We hope to see a zealous movement all along this line.

Our friends send us many papers containing marked articles to which they wish to call our attention. For such kindness we are always thankful. But when they request us to prepare and publish replies to these articles, we must remind them that it takes time and hard work to prepare an article in reply to another, and we are so pressed with office duties that we can do very little of that class of labor, however much we would be pleased to comply with the wishes of others.

One of our correspondents thinks that "note pickers" are good to try the patience of the saints. Many saints have their patience tried by them at least.

AFTER completing his visit among the churches in Ohio this month, Bro. E. Bombay Edwards expects to spend some time among the Brethren in Virginia.

If for any cause your love-feast notice does not appear with the standing announcements, send it again. We do not intentionally omit any announcement from the list.

We call the attention of the young members to the Young People's Department, and trust that they will contribute to it such matter as will prove interesting to the class of readers for whom it is intended.

The last report from the meeting at Meriden, Kans., is very encouraging. Including three reclaimed there were about fifteen accessions to the church. The meeting was conducted by Bro. J. E. Young.

MANY of the churches have adopted the plan of taking up collections for the missionary cause at their harvest and thanksgiving meetings. This idea is a good one. There is no better time to take up collections.

ANY one desiring an old copy of "Martyrs' Mirror," printed at Ephrata, Pa., in 1745, should communicate with Bro. John Brindle, Martinsburgh, W. Va., for a further description of the remarkable book, and price of the same.

BRO. J. C. LAHMAN, who has just returned, reports a pleasant trip through parts of the South, with about forty others from the North. A number of Brethren ministers were in the company, and several meetings were held in Fruitdale, Ala.

ONE of our readers knows how to help a poor minister along. He sends the money and has the MESSENGER mailed to him regularly. We know he will appreciate it. There are other ministers who richly deserve a similar gift. Will not our readers inquire after them and see to it that they get the paper?

THE members of the Logan church, Ind., are erecting a house of worship in the town of Wakarusa, and will soon have it completed. Bro. A. H. Puterbaugh is to preach the dedicatory sermon. The time for this service has not yet been determined. He will be followed by Bro. Peter Stuckman with a series of meetings.

BRO. D. L. MILLER closed his work in Denmark Aug. 15, and then started eastward, and is probably at Rome by this time. From there he goes to Smyrna. Bro. Hope is to remain in Denmark some months. We hear from all the parties every week, and when last heard from they were quite well and enjoying their travels in the Old World. They have all turned their faces toward Jerusalem.

We think some of the churches are making a mistake in attempting to do away with the Brethren's Hymnals and Hymn Books in our regular services, and attempting to introduce the Sunday School Song Book instead. It was not the design of the compilers that the latter should take the place of the former in our regular services. The Hymnal and Hymn Book are intended for our regular meetings and the Sunday School Song Book for Sunday schools and prayer meetings.

BRO. J. G. ROYER returned from the Pacific Coast last Wednesday, feeling much refreshed, and reports a very enjoyable visit among the Brethren in California and Oregon. Caleb and Joshua like, he brought with him an assortment of fruit of the land. While absent he visited Carson City, Nev., and says that he enjoyed himself immensely, and that he actually had the pleasure of preaching one sermon to a congregation of young Indians. His "Observations in the West" will be found elsewhere in this issue.

BRO. GLEN B. ROYER, accompanied by his wife, is spending several days among the churches in the vicinity of North Manchester, Ind. He would be pleased to visit a number of the churches, but the demands of his office duties are such as to require his attention almost constantly.

SISTER MARY V. HARSHBARGER writes us to make some apology for the many I's that appear in her short letter on page 515. We think an apology hardly necessary. She wrote some good things, and it is difficult to write thus briefly without using what some might think an over abundance of I's. Any one can see by reading the letter that they are not meant for display.

We not unfrequently hear of jealousy among preachers. We know of nothing more fatal to the peace and prosperity of a church than jealousy among the leaders of the flock. If there is any one thing on earth that proves the presence of the devil, it is this unfortunate condition. Not only so, but it proves that some of the preachers have either never been divinely called or else they are woefully neglecting the higher duties pertaining to that call. We have said it before and we now repeat it, that if jealousy is known to exist between two preachers, they should be separated at once. One or the other, or possibly both of them, should seek other fields of labor. Being thus separated, the Lord may be able to convert them and make some use of them. But if left together, their jealousy is certain to cause the ruin of the church and the preachers too. Jealousy is blind to reason. It can see nothing but perfection in self and imperfection in the object of its vengeance. It is the most fatal evil that ever entered a family, church, community or nation.

## THE DEGREES OF THE MINISTRY.

A BROTHER writes us to give him the Gospel authority for the first and second degrees of the ministry. In Eph. 4: 11, 12 Paul says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "Apostles" and "prophets" more properly belong to orders that existed in the age of the apostles, and ceased with them. The "pastors and teachers" constitute the existing order of the ministry, made up of preachers and elders. An evangelist, however, may be either a pastor or a teacher, elder or preacher, hence in considering the subject we are limited to two orders for the perfecting of the saints, for the work of the ministry. By "pastors" is meant the shepherds, the housekeepers, the overseers, the elders or bishops. But below this order is another called teachers, preachers or ministers. The Gospel clearly gives the qualifications of both orders. For the qualifications of pastors, elders or bishops, see 1 Tim. 3: 1-7. The qualifications of the teachers or preachers are given in 2 Tim. 2: 2, where Paul says: "And the things that thou hast heard of me among (or by) many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

It is the business of the pastors or elders to watch over and care for the flock, and see that the sheep and lambs are properly fed. The duty of the teachers or preachers is to preach the Word. But they cannot preach unless they are able, or have the ability, and dare not preach unless they are known to be faithful. The first degree of the ministry is merely to prove or test the man's ability and faithfulness. While in this degree, or on trial in the ministry, so to speak, he is permitted to preach, and every reasonable opportunity should be granted him to demonstrate his ability and prove his loyalty to the church and her claims. Just as soon as it is made clear to the members that he can be safely entrusted with the work of the ministry, he should be advanced and given his regular work.



By "teachers" Paul probably includes all that the Brethren claim, for both the first and second degrees of the ministry, and by the term "evangelists" he seems to allude to a class who had made sufficient advancement in the ministry to be beyond the proving point. Just what way the churches had of proving their ministers before committing to them the authority to go and preach does not seem clear, but for this purpose the Brethren make use of the first degree. No Scriptural authority is claimed for the terms *first* and *second degrees*. They embrace what Paul sets forth under the term "teachers." The degrees are so named and employed only for convenience, and are authorized by the law of expediency, or adapting ways and means to certain ends. The end in view is to develop a class of men of ability and faithfulness to whom the preaching of the Word may be entrusted.

It is altogether possible that in some localities the object of the first degree of the ministry is not fully understood, and in a few instances may have been misapplied and brought into discreditable repute. When one is elected to the ministry it should be clearly explained to him that he will be permitted to demonstrate his fitness for the work to which he has been called, and that just as soon as it becomes apparent that he understands the Scriptures, has the ability to teach others, and will remain faithful to God and the church, he will be entrusted with the authority to go and preach the Gospel and baptize those that accept the terms of pardon. Let it also be understood that the first degree is only a preparatory step for the regular ministry, and that selected brethren are placed there just long enough to be proven.

What Paul calls "evangelists,"—men who travel and preach,—probably possessed about the same authority that is intrusted to our ministers in the second degree, and they were no doubt proven in some way before being intrusted with this authority. Just what this proving was called we are not informed, but we call it the first degree. We read of "the work of an evangelist" (2 Tim. 4: 5) showing that there was a special work assigned to evangelists. We also read of "Philip, the evangelist." Acts 21: 8. In Acts 8 we learn that he held a series of meetings in Samaria, and baptized those that believed, but for some cause he could not complete his work, and for that reason Peter and John were sent to his assistance. This leads us to infer that the authority of evangelists, for some reason was limited, probably something like we limit our ministers in the second degree. And yet an elder could serve as an evangelist,—of course with the full authority of an elder; for Paul, as before mentioned, instructed Timothy, a young elder, to "do the work of an evangelist."

From the above considerations we infer that in the early churches there was a preparatory degree to the regular ministry, and that having passed this, the minister was duly authorized to "do the work of an evangelist." This lays the foundation of what is known among us as the first and second degrees of the ministry, and, when properly understood and wisely employed, throws around the work of the ministry a safeguard that is of no small consideration.

J. H. M.

#### OUR ENLARGED PAPER.

We take pleasure in laying before our readers, this week, the first issue of our enlarged paper. It is printed from new type and contains much more reading matter than it was possible to get into the former size. This we have had in contemplation for some time, but could not reach it until the present. We now have the satisfaction of giving to our readers one among the largest religious weeklies, for the price, known to us.

Our Annual Conference has seen proper to throw some protection around the MESSENGER, by not encouraging another church paper, and while we appreciate this kindness, we mean to also demonstrate that this is the proper way to secure a first-class church organ that will not only give a great amount of good reading matter, but will remain loyal to the principles of the Brotherhood. Our aim is to bring the MESSENGER to the highest possible standard, both in appearance and contents. We are employing good machinery and material, are gathering around us an able corps of writers who are furnishing us with the very best literature that it is possible for the Fraternity to produce.

We are also gathering a vast amount of matter from various sections of the religious world, and giving it to our readers in a shape they can easily grasp. We have correspondence from Denmark, Sweden, India, Asia Minor, to say nothing of the editorials from various parts of the Old World, and near the beginning of the next year will commence a series of letters describing a trip around the world. Surely, our readers are favored as few others are. We are constantly on the lookout for valuable, interesting and instructive reading for those who patronize the MESSENGER.

In view of the great improvements made on the MESSENGER from time to time, and our steady and unfaltering aim and determination to make it still better as time and opportunity permit, it seems that no one can help seeing the importance of having but one paper in the Brotherhood. As it is, all our people can enjoy the same class of reading, get all the news of the Brotherhood, while the variety is now such as to meet the wants of all. Had we several papers, the standard would necessarily fall far below the present, for the reason that the publishers could not afford to put the expense on the different papers that we can now put on the MESSENGER.

We now trust that our readers will appreciate our efforts in giving them a still better and larger paper. And we also trust that they will make extra efforts to extend the circulation of the MESSENGER. While its circulation is increasing, still there are hundreds of families in the Brotherhood where it is not read, and every reasonable effort should be made to get it into these families. It ought also to be worked into thousands of families outside of the church. If we can only reach the people we can teach them the way of the Lord. Every possible effort is to be made to set the true doctrine clearly before the masses, and also to instruct our members still more concerning the duties and privileges of those who have accepted Christ. We have a great and grand work before us, and we need to enter upon our mission with a zeal and knowledge fully up to the demands of the Gospel. There never was a time when we needed stronger and truer men, and more of them than at this time, and it is the purpose of the MESSENGER to do its best to stand by the tried and true, and also do its utmost to arouse the powers of the entire Fraternity in support of an aggressive movement for the right.

Though we have enlarged the paper, and it will cost us much more to publish it than heretofore, still the price will not be increased. It will remain as heretofore, \$1.50 per annum. We trust to the increase of our list for whatever may be needed to meet the additional expenses. We now believe that our church has just the paper that she has been wanting. Each page is one-half inch wider and one inch longer than the former size, aggregating nearly four pages of extra reading matter for each issue, or 200 pages per annum. We can hereafter give our patrons more reading matter, and a greater variety of it than heretofore, and we feel certain that our efforts will be appreciated in all parts of the Brotherhood.

J. H. M.

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

Number Seven.

STRAFORD ON THE AVON.

AFTER a night of sweet rest and sleep, early in the morning, we left Oxford to spend a day amidst the birth scenes and early life of Wm. Shakespeare and his wife, Anne (Hathaway). The country through which we passed and that surrounding Stratford, is said to be the garden spot of England. The peasantry, by the way, were busy, men and women, harvesting then hay, which is an abundant crop. At times eight and nine could be seen going along in squads, with wooden tines, turning the swaths, that they would the more readily dry. After it is dry enough to put away, it is thrown on one-horse carts and put on stacks. These are neatly built and then thatched in a way that will preserve the hay for years to come. The work is all done with great care and neatness, so that nothing goes to waste. The men wear broad brimmed straw hats, made by themselves, and the women are either bareheaded or have a handkerchief tied on their heads. The wheat and barley fields were turning to a golden hue, for harvest time was high at hand. The oats and bean fields were yet green, but well along. Large fields of the latter are seen all over the country. They are called the horse bean and are used for feed. There is also a variety they call the broad bean, similar in growth and appearance, which, when asked what they were for, they said: "We raise these to eat, we eat them."

The farms are in small fields surrounded by hedge. Along these are many large trees, also timber patches all over the country, so that it presents a very beautiful appearance. It reminds you of the best parts of Lancaster County and the Cumberland Valley, Pa., minus the farmhouses and barns, and the home like appearance, as the peasantry live in their little villages or towns.

On our arrival at Stratford we were met by a sixteen year-old boy who offered his services for the day, as a guide, for eighteen pence; and we closed the bargain that he was not to receive his pay until the contract was completed. He gave us a searching look, and said he would do it. During the night there had been some refreshing showers so that the morning air was pure and sweet, and we felt like praising God for all his benefits. Our guide first took us out back of town, through a large meadow, where there were smoothly-trodden paths, towards the old village of world-wide reputation, Shottery, the birthplace of Anne Hathaway, wife of the immortalized Wm. Shakespeare. After winding around through the narrow street we came to the place and the boy told us to go in, while he remained on the outside. On entering we were met by an aged lady, and, after paying six pence, were handed a ticket which gave us access to all the treasures of the house. On the inside we received a hearty welcome by Mrs. Thomas, who is a niece to Anne, and is now eighty-two years old. The house is quite old, of course, but is kept, as nearly as possible, as it was when Anne was a sweet blooming maiden in the home. The house is a one-story log structure, with a half-story above, and long, containing four different apartments below,—the living room and the kitchen, or, more properly, the storage room, with the usual large chimney. She said to us: "Come now and look up this chimney as William and Anne did in the evenings as they sat beside the fire-place." Of course, we looked up the chimney but did not see anything but the hole and daylight at the top. Against the wall sat an old oak bench, on which, she said, they spent many an evening as it then was, out in the yard. We sat down on the bench, and thought of the timid boy sitting beside his Anne. This was the boy who afterwards produced the greatest dramas that the world ever saw or read.

On the old table was the family Bible, in which was the record of the Hathaway family, and also the



marriages, including that of Anne and William. Around were the old logs with the cracks daubed just as it was at the time when Anne, as a blushing young maiden, lived there. Upon the loft, which is plastered and whitewashed on sides and overhead, is Anne's bed, all intact,—covers, sheets and all. Before the house was bought by the government, there was no register kept in the house for strangers to write their names, and so they wrote their names on the walls and ceiling, which is covered over with names written by leading men, and others, from all over the world. This is not allowed any more, and if it were, we don't see how room could be found for another name as there is not a spot on the whole surface not occupied. The front yard, the old well and even the same kind of stones are kept and perpetuated as they were in the days of Anne and William. The house is thatched with straw, and everything around has the antiquated appearance of yore.

We next were taken to the old Trinity church, on the banks of the beautiful Avon River. Around it is a cemetery where the dead have been sleeping for centuries, so that time has effaced some of the inscriptions beyond recognition. Quite near this church, and in view of the Avon, is the Shakespeare Memorial Building and Theater. This structure was the outgrowth of a feeling that the poet should have a suitable monument in his native town. In another part of the town is found the Shakespeare House. This is a fine, old, half-timber building, in which the poet was born (1564) and where his family long lived. It consists of three rooms on the ground floor. Upstairs is the room in which he was born, which is in its original condition except that visitors of every nation and every rank have scribbled their names on the walls and windows. The names of Byron, Scott, Washington Irving, George IV, the Prince of Orange, the Duke of Wellington, Tom Moore, Charles Dickens, etc., are here pointed out.

Next we come to New Place where he lived during his prosperous years and where he died in 1616. We also saw the Grammar school where he went to school in his boyhood days, and many other relics of this great man. The visit, on the whole, to this place, was one of the most interesting we have yet made, and we shall never forget our trip to this Eden spot of England.

And now, before leaving the City, we feel like saying that England is a great, good, grand, old country. Her peasantry are simple and courteous to strangers, and economic in their habits of life. They are what they have been in centuries gone by and will likely so remain for centuries to come. Their lot seems to be rather a hard one, but might be worse. Their village homes are paradises to some of their neighboring countries where the word home has no meaning and where family ties are loose and easily severed.

The yeomanry, or land owners, are next to the lords and take the world by the smooth handle, giving the rougher and harder one to their neighbors, servants, below. The lords have no better living and possibilities for enjoyment, but are higher in class—lower in cares and the uncertainties attending positions. The farm lands are of the highest grades and their horses the fastest and best in the world. In going to New Haven, on leaving, we passed through the "Downs." They are so called because the range of hills near the English Channel, up farther north, are much higher, hence these, comparatively are down,—i. e., lower. These hills are all covered with grass and some of them are famed. Here is the home of the famous "South Down sheep," and we saw some fine specimens of them as we passed along. And now, to good Old England, we say, farewell. Our visit among its people has been both pleasant and profitable to us. And with the prayers of the people we join in saying, "God save the Queen."

H. B. B.

## HOME AND FAMILY

## A SIGNBOARD.

I WILL paint you a sign, rumseller,  
And hang it over your door,  
A truer and better signboard  
Than ever you had before.  
I will paint with the skill of a master,  
And many shall pause to see  
This wonderful piece of painting,  
So like the reality.  
I will paint yourself, rumseller,  
As you wait for that fair young boy,  
Just in the morning of manhood,  
A mother's pride and joy.  
He had no thought of stopping,  
But you met him with a smile,  
And you seemed so blithe and friendly  
That he paused to chat a while.  
I will paint you again, rumseller,  
I will paint you as you stand,  
With a foaming glass of liquor  
Extended in each hand.  
He wavers, but still you urge him:  
"Drink, pledge me just this one;"  
And he lifts the glass and drains it,  
And the hellish work is done.

And next I will paint a drunkard,  
Only a year has flown,  
But into this loathsome creature  
The fair young boy has grown.  
The work was short and rapid;  
I will paint him as he lies  
In a torpid, drunken slumber,  
Under the wintry skies.  
I will paint the form of the mother,  
As she kneels at her darling's side,  
Her beautiful boy that was dearer  
Than all the world beside.  
I will paint the shape of a coffin,  
Labelled with one word, "Lost."  
I will paint all this, rumseller,  
And paint it free of cost.

The sin and the shame and the sorrow,  
The crime and the want and the woe,  
That is born there in your workshop,  
No hand can paint, you know,  
But I will paint you a signboard,  
And many shall pause to view  
This wonderful, wakening signboard,  
So terribly, fearfully true.  
—Ella Wheeler Wilcox.

## WAS IT AN ANSWER TO PRAYER?

SELECTED BY LILLIE LYDAY.

SEVERAL years have passed since I left my home a week to work for a family that was in need of help on account of sickness. At the end of the week I received one dollar, which looked large to me then. A few days later, while in our country store, I met a young girl whom I knew to be of a very poor family,—poor because of the father's dissipated habits. I inquired whether she attended Sunday school in either church. On learning that she did not, I asked for the reason, which was given with bowed head and a blush, "I have no dress to wear." A still small voice seemed to say, "Use that dollar for God's cause."

I looked at the pretty prints, and thought of parting with the dollar. But the hesitation was short, for I had not long before promised God I would do as he bade me. I asked for her choice, and was much pleased with her taste.

The clerk exchanged the goods for my dollar, and I prayed God to bless and save her soul. A few days after a line came to me from the family first mentioned, saying the girl had stopped there on her way home and told them how she came by her dress. They thought it impossible, and told me where I could find my belongings, which they supposed she had stolen.

With the exception of an occasional sneer from the same family, ending with, "Your Sunday school scholar," I knew little of her for a number of years, her family moving away a few months after the purchase.

Tears of joy and sadness filled my eyes when next I heard of her. When she had reached womanhood she had given herself to Jesus, and had lived an earnest Christian a few years, and then

died happy. I shall never in this life know whether that calico dress helped her toward the Christian life or not, but the end for which I prayed was reached. What more can I ask? Then this question arises: Is it right to question after doing God's bidding?

Dayton, Ohio.

## EXCUSES.

BY J. W. WAYLAND, JR.

"And they all with one consent began to make excuse."—Luke 14: 18.

THERE is great complaint of hard times by men out of work, but there is one factory that runs a full set of hands and employs every applicant, for the goods made here are always in demand. This establishment is no other than the Devil's Excuse Factory. It has a branch shop in reach of every man, and makes excuses to order, to fit any case.

If all the flimsy stuff, made by this company and used by their patrons to explain why they have done certain things they should have left undone, and why they have neglected certain other things that duty has demanded, were gathered on a heap, it would disgust even the consumers of it and would decompose of its own incongruity.

Suppose a man curses his wife, kicks his boys, and beats his half-bred but faithful horses; what must be done? "O nothing, nothing," says the factory hand, "he was drunk when he did it." "Well, then," you say, "can't something be done with the fellow that made him drunk?" "No, for he has bought a license to do such things." "But," you continue, "Tom Johnson got into trouble with his hired man and disturbed the neighborhood with his threatening shouts and foul abuse when he wasn't drunk." "Yes, but you see he got mad at the fellow because he let the cows run out into the wheat." (That was along the road with no fence before it.)

"Why wasn't Dick Thomas arrested for setting his father's barn on fire and burning up his grain and horses?" said farmer Brown recently. "Why," said his brother, "his excuse was that he had done it accidentally, by falling with his lighted pipe in the straw yard."

"What caused this young man's insanity," I inquired yesterday of the asylum warden. "Smoking cigarettes," was the reply; and his weeping father who stood by said, "Yes, poor John was led into the habit by bad company and I did not like to say anything because I chew myself."

"Doctor," said the reporter, "what caused Miss Bell's death?" "Consumption." "Well, but what brought on the disease?" "Tight lacing, short sleeves, and throat exposed to night air after leaving a heated ball-room." "What thoughtlessness!" "Yes, but she gave her life nobly for the goddess she worshipped." "And, doctor," continued the reporter, "was this young lady related to Cashier Bell, who committed suicide a few hours ago?" "Yes, she was his daughter; and the coroner has just showed me a letter he left, explaining his desperate deed. He had been guilty of taking money from the bank for some time, and his sense of shame caused him to take his life when he was distracted by his daughter's death." "What! was not his salary sufficient for his expenses?" "It seems not, for he gave an excuse that he went beyond his means in order to keep his wife and daughter in the highest (?) circle of society."

John Jones lived and died a sinner because he always had such a good set of excuses when conviction seized him or the minister and his friends urged him to accept Jesus.

Thomas Wilson was a good moral man, an excellent neighbor, a friend to the poor, but he died without hope of eternal life, for he refused to follow Christ because so many church members make mistakes.

The gate of heaven will be shut one day when a host would enter in. "For many, I say unto you, will seek to enter in and shall not be able." Why? Because they are now using the devil's excuses.



## CORRESPONDENCE

"Write what thou seest, and I send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

### Special District Meeting.

DELEGATES of the Northeastern and of the South-eastern District of Kansas met in Forest Park, Ottawa, Kans., Aug. 16, to choose a Committee of Arrangements for next Annual Meeting. Eld. Enoch Eby being present was requested to open the meeting. In his remarks he referred to the importance of the work in contemplation, also spoke of the noted deaths among us since the former Annual Meeting here (1887) and of the responsibility of the church. As older ones pass away the younger must take their places, and how needful their proper training is!

The following officers of last District Meeting were chosen to preside: J. D. Trostle, Moderator; G. E. Wise, Reading Clerk; I. H. Christ, Secretary. Ten brethren were nominated, of whom the five named below were chosen successively by ballot, to be the Committee of Arrangements for next Annual Meeting: I. H. Crist, J. D. Trostle, M. W. Metsker, Wm. Davis and T. G. Winey.

Requests for the meeting from four cities were reported. The Committee will choose the most suitable. Many citizens of Ottawa are eager for the meeting, and they are not likely to let it go elsewhere.

The noon hour was pleasantly spent in the Park. At 2 P. M. the members and citizens met again for public worship.

HIRAM S. GARST.

*Appanoose, Kans.*

### From the Scott Valley Church, Kans.

THE Scott Valley church, Coffey Co., Kans., met in church council yesterday. Everything passed off pleasantly and in a Christian spirit. A collection was taken up for General Mission.

At our meeting to-day another precious soul left the ranks of the enemy, and cast her lot with the people of God. We have great cause to thank God for his wonderful goodness in blessing our humble efforts for the advancement of his blessed cause.

After Sunday school to-day I spoke to the members about the necessity of taking the GOSPEL MESSENGER. I told them that it was a paper that we need not be ashamed to let our children and our neighbors read, and I thought every family in the Brotherhood ought to take and read it. I think it the best paper published. It is sound in doctrine, and earnest in its efforts to advance pure and undefiled religion, and build up the cause of Christ. As a result I received eight subscribers. Nearly all our members will now receive the GOSPEL MESSENGER as a weekly visitor. May every family in the Brotherhood give it a hearty welcome into their family circle. It will do them good, and mould pure sentiments.

I start for Oklahoma this evening, to labor with the Father's children in the Territory for about a month.

CHAS. M. YEAROUT.

*Westphalia, Kans., Aug. 18.*

### From Tear Coat, W. Va.

ON Friday, Aug. 9, at three o'clock P. M. we enjoyed a very pleasant thanksgiving meeting. Brethren Solomon Biser, D. B. Arnold, B. F. Smith and J. D. Beery were our ministers. Bro. D. B. Arnold preached the harvest sermon. Sunday, Aug. 11, we met at nine o'clock for Sunday school. Our school is conducted by Brethren B. F. Smith and J. D. Beery. So far we have a good attendance. All seem to take an interest in the good work. We are now sowing the seed. The future alone can tell us what the harvest will be. We had for our lesson Acts 4. After Sunday school, Bro. G. S. Arnold preached a good sermon from the same chapter. In the evening of the same day Bro. Arnold preached at the

Augusta church. The church decided to hold our love feast on Saturday, Oct. 12, followed by a series of meetings.

MAGGIE F. FLORY.

*Aug. 14.*

### Observations in the West.

In my last Vacation Talk [Found elsewhere in this issue. Ed.], I promised to step aside from the consideration of the principles of morality, and say something about my visit to the Pacific Slope. Three daughters and myself came from Chicago to Lordsburg, Cal., over the Santa Fe Route. This takes the traveler through the Territories of New Mexico and Arizona, spoken of by some as desert sections of country, so hot at this season of the year that one would conclude it almost unsafe to cross them. Such was not our experience. Excepting the last half day in Arizona, we experienced no special inconvenience from heat. It is true that in this part of our country broad fields of grain do not greet the traveler as they do in the East, but speaking of this difference to a fellow passenger, an Illinoisian by birth and now United States Marshal of Arizona, he remarked that the idea of an Illinois cornfield was only one of the ideas a man may have of a country. In Arizona one sees the ruins of churches built by the Spaniard centuries ago. When he came over his idea was to find a country that would furnish him gold direct from the ground, and therefore located in these parts. The Illinois farmer has a desire for gold perhaps as strong as the Spaniard had, but he wants a country that will enable him to secure it by the indirect way of raising corn and stock. Thus men have different ideas as to what constitutes a good country.

These Territories are not without their cities. Albuquerque, in Central New Mexico, has a population of over ten thousand. Besides the Territorial University located here, the Congregational church has an Academy, and the Methodists a school for the education of the natives. The Catholics also have a large school here. As I looked upon the city I could not but regret that the Brethren have neither church nor school here,—not even a missionary. I am glad to know that the Brethren in California have planted a church in Arizona.

My visit with the Brethren of Southern California was a very enjoyable one. As this is the season when it is said one finds California at its worst, I had made provisions for some inconveniences. In this I was largely disappointed. Even at this season the climate is delightful and healthful, the atmosphere pure and bracing, the fruits abundant and delicious, the water clear and pure, but not so cold as that of the Mississippi Valley. The absence of rain and the consequent dust, somewhat deeper on an average than in the East, have their disadvantages, but they are not without their advantages. The ocean breeze makes the nights very enjoyable. On retiring one does not take a pillow in one hand and a fan in the other, and walk about seeking a place of comfort as is sometimes done in the East, but the pure, cool breeze at once invites one to sleep, to wake up after midnight only to tuck the covers closer and fall asleep again. This, together with the absence of the extreme cold of eastern winters, are inestimable advantages enjoyed in California.

I thank the Lord for the growth of the church in the West. In Southern California I find Covina church with two good houses of worship and a membership of one hundred and forty. Lordsburg, with a membership of about ninety worshipping in the College Chapel; Los Angeles with two or three other churches, one as far north as Merced, each with a membership of fifty and under, altogether making a membership of about four hundred in Southern California.

When we look back ten years, and compare what was here then, with what we find here now, we are constrained to say, "The Lord has prospered his work." Starting now with what we have, we may, under the blessing of God, reasonably expect many times the present number ten years hence.

The church has good, earnest, faithful workers in California. More such are needed. The church in

California needs no idlers, but she does need workers who love men and whose hearts go out after the souls of men as some men's hearts go out after money and fame and honor.

The Brotherhood could help the church in the West much, and help the Brotherhood as well, by holding the Annual Meeting on the Pacific Coast. No one acquainted with the needs of the church in the West, and with the facts as to the practicability of holding our Annual Meeting in California, will hesitate in giving his vote in favor of it. Let this be done in the near future!

At this writing (Aug. 18), I am at Carson City, the capital of Nevada. This is over six hundred miles from Lordsburg, Ida, one of the three daughters who came with me west is located here as a *character moulder* in an Indian school. Bro. G. V. Goshorn, a graduate of our school is the principal teacher in the school. To-day for the first time, I had an opportunity to address a congregation of young Indians. I never spoke to a more attentive audience. I hope we shall in the near future have an Indian Department in Mt. Morris College!

J. G. ROYER.

### Western Sufferers' Fund.

The following is a list of the contributions for the Western Sufferers' Fund, received during the month of July:

Portage church, Wood Co., Ohio, \$19; Nancy Teeter, Rogersville, Ind., \$1; Unknown, \$2; sister Garst, Dayton, \$2; Caney, Kans., 25 cents.

A. M. DICKEY.

*McPherson, Kans., Aug. 15.*

### From El Reno, Ok. Ter.

ACCORDING to previous arrangement wife and self, went sixty-five miles north-west into "G" County, Oklahoma, to hold a series of meetings, and to complete the organization of the "Mound Valley" church, of which mention was made some weeks ago in the MESSENGER. The church met in council Aug. 2, at which time eleven more letters were received, making twenty in all. A choice was then held for one speaker and for two deacons. The lots fell on Bro. George Gentry for speaker, and Isaiah Fiant and J. D. Showalter for deacons.

While these Brethren were being installed, all the members seemed to fall into sympathy with them, and we trust all members of our beloved Fraternity will assist these dear Brethren by their prayers in their arduous labors that are before them. The meetings were continued until the 10th. On the 9th we met to celebrate the Lord's Supper. And truly this was a feast to the soul. It took place at the house of brother and sister Fiant. A very large congregation assembled and kept the very best order throughout these services. Better attention I never beheld.

Here is a good field opening up. Will not some of our ministering brethren go and help to cultivate it? There is a good country here. Land is cheap, and crops are also good. In our vicinity the hot winds and floods have consumed the most of the crop. The writer and Bro. John Grove lost all their crop by the overflow, but we must not murmur. "If we receive the good things at the hands of God, shall we not receive the evil also?" Any one wishing information regarding the above locality may be favored by addressing W. J. Goodman or Isaiah Fiant with stamps.

M. M. ENNIS.

### From Barnumton, Mo.

By order of the Mission Board of the Middle District of Missouri, Bro. Israel Cripe, of Knobnoster, Mo., came to us July 13, to hold a series of meetings. Bro. James Campbell, of the Turkey Creek church, Benton Co., Mo., accompanied him. The last named brother preached on Sunday, at 11 o'clock. On Saturday, July 20, our elder, M. T. Baer, of the Turkey Creek church, came to us and we held a council meeting. Not much business came before the meeting. The annual visit was made and reported all in peace and harmony with the excep-



tion of a few. Bro. Baer preached on Sunday, July 21, and gave us an excellent sermon on "Close Communion," as some wanted that subject explained. The next day Bro. Baer returned home, leaving Bro. Cripe here. Bro. Cripe closed the meeting Friday evening, July 26. The Mission Board got the right man in the right place, for Bro. Cripe is an excellent expounder of the Gospel. He used the Sword of the Spirit with power. One came out on the Lord's side. He belonged to the Methodist church and was over forty years a Freemason. Bro. Huen was baptized July 25. I think that some of the seed which our beloved brother sowed will bring fruit in the future.

On Saturday Bro. Cripe and myself went to the Hearst schoolhouse, about five miles from here. At this place there has been a call for preaching for over two years. Bro. Cripe preached here Saturday night to a large congregation, with good attention. He intended to preach here also on Sunday, but was prevented by rain. In the afternoon it cleared up and we went to Marks Creek, this county, where brother and sister Mitchell have their home. They have been living here over five years away from the church. We got there about 5 o'clock in the evening. Bro. Mitchell informed the neighbors, so that Bro. Cripe preached that night to a large congregation at the brother's house. After this Bro. Cripe preached at the Mills schoolhouse, about two miles from Bro. Mitchell's. He had large congregations every evening and good attention. The doctrine of the Brethren is new here and Bro. Cripe preached doctrinal sermons. He told them about many things in the Bible that were new to them.

On Sunday, Aug. 6, one sister came out on the Lord's side and was baptized the following day. I think this is a good place for a mission point. Aug. 6 Bro. Cripe left here for Hickory County to the White Cloud schoolhouse. JOHN LOERCHER.

Barnumton, Camden Co., Mo., Aug. 6.

#### Our Harvest Meetings.

FRIDAY evening, Aug. 2, brethren Jacob Koontz and J. B. Fluck came to our place and remained over Sunday, preaching four discourses, including a harvest meeting. We also had a discourse on Sunday afternoon, at which time we took up a collection for Foreign Missions, amounting to \$4.52.

The church at this place met in council with these brethren on Saturday, appointing our fall love feast for the first day of November at 4 o'clock P. M. Other business before the council was very pleasantly attended to. We were glad for the visit of the brethren, as it was the first visit we had from any of the brethren since our love feast and series of meetings last fall.

Friday evening, Aug. 9, the writer met brethren W. S. Ritchey and D. M. Vanhorn in Buck's Valley, Fulton Co., Pa., at our place of meeting there. We held several interesting meetings. Bro. Ritchey preached a harvest meeting discourse on Sunday, at 10:30 o'clock, that seemed very acceptable to the Christian professing people of that community. Although this is but a mission point for the church, yet, at a collection for the mission fund, about \$3.50 was contributed.

The work on the new church at this place is progressing and, if sufficient funds can be raised, the building will soon be ready to occupy.

At the above meetings one was added by baptism. We left these people with invitations to visit other points in the "Valley." Work is plenty in the vineyard of the Lord. More workmen are needed. *Work*, for the night is coming. JOHN BENNET.

Artemas, Pa., Aug. 19.

#### From the Beaver Creek Church, Va.

On Saturday, Aug. 4, at 11 o'clock, our annual harvest meeting was held at the Beaver Creek church.

Brethren D. C. Flory, E. L. Wenger and S. F. Sanger were present. Bro. Flory preached an interesting sermon. Bro. Wenger followed with a short talk, after which the congregation was adjourned for dinner.

Immediately after dinner the members met in church council to consider the propriety of dividing the Beaver Creek congregation. After the topic was fully discussed, it was decided to let a vote of two-thirds majority rule. The vote was taken privately and the motion to divide the congregation was carried.

The official force was divided as follows: four preachers and nine deacons for Sangersville, and six preachers and ten deacons for Beaver Creek. The elder in charge at Sangersville is Bro. Geo. Wine; of Beaver Creek, Bro. Jacob Thomas. The members were divided as nearly equal as possible. The division was not made on account of the two points not working in harmony and peace, but it was a long-felt necessity. The business that would accumulate at our council was too much for one day's meeting. It was thought that a small territory, well worked, would be productive of better results.

It was thought that, since the brethren were working so peaceably together, it would be a good time to divide. It was thought better to divide peaceably than to put it off until it might not be so harmonious. While a few brethren were opposed to the division, we think they will soon remove their objections and work in harmony with the ruling sentiment.

Bro. C. M. Garber was appointed to solicit for the GOSPEL MESSENGER in the Beaver Creek congregation. Our Communion meeting will be Oct. 5.

Before closing the meeting a collection was held for the India Mission Fund and \$12.25 was raised.

If the brethren would hold a collection at every council-meeting, there might be a much greater amount raised annually for missionary purposes.

On Sunday Bro. D. C. Flory preached to a large congregation from the words, "Thou art weighed in the balance and found wanting." Quite an interest was manifested during services. A number of sinners were made to see the follies of sin and to feel the convicting powers of the Word of God.

M. B. MILLER.

Spring Creek, Va.

#### From Groff's Store, Pa.

We enjoyed the sisters' articles on Sunday work very much and we hope that the advice and hints given may tend to make,

Many a sister's work lighter,  
Many a Lord's Day's hours brighter,  
And our religious robes whiter.

from the spots of the world. Jas. 1: 27.

There is one feature that grieves me deeply and that is the naming of the consecrated day. Many call it the "Sabbath" or "rest day." This I must think to be not according to the truth; it is exceedingly misleading. Thousands to-day believe the Sunday to be the seventh day of the week because it is called so by most people. When we talk of the Sabbath it means Saturday (or seventh day) according to the law. If we want to observe the fourth commandment, must we not do it on the seventh day? We do not keep the Sabbath, because we are not once commanded to do so by the Lord. The apostles observed the first day of the week (our Sunday) for public services. From that time on it was and should be a consecrated day,—that is set apart for other than common work. Will we continue to call the Sunday Sabbath? If so, on what ground? BARBARA WEAVER.

Aug. 22.

#### From Martinsburg, W. Va.

In No. 34 of the GOSPEL MESSENGER Bro. O. J. Beaver writes that he recently attended a meeting in the Saline congregation, Iowa, where a man ninety-three years old applied for membership and was received into the church. He thinks this the oldest person he ever heard of making the change.

This day thirty years ago my great uncle, Jacob Zug, and my great aunt, Margaret Zug, were baptized in the Lower Cumberland church, Cumberland Co., Pa. He was within two months and nineteen

days of ninety-eight years old. His wife was nine years and six months younger. He died at the age of ninety-eight years, four months and twenty-five days, and she at the age of eighty-nine years, nine months and eighteen days. They were the oldest couple I ever heard of coming into the church. Even previous to their baptism they were friends of the Brethren church, but they almost put off their coming too long.

JOHN BRINDLE.

Aug. 26.

#### From McKee's Gap, Blair Co., Pa.

The brethren and sisters composing the Duncansville church, Blair Co., Pa., met in special council on Saturday, Aug. 24, 1895. The annual visit being made, the report of the deacons was heard and, we are glad to say, that the church was in union. All business was transacted, we hope and trust, in the fear of God.

The church decided to hold a harvest meeting on Sunday, Sept. 8, in the Carson Valley meetinghouse. A love feast will be held at the same place Oct. 26, beginning at 4 o'clock P. M.

The church also decided to hold two series of meetings, one at the Carson Valley house and one at the Lamersville house. The time for holding these meetings will be made known in due time; also the names of the brethren who are to labor for us in breaking the Bread of Life. Let us all prepare ourselves to make these meetings interesting for saint and sinner, and a blessing will follow.

D. S. REPLOGLE.

Aug. 26.

#### From Kansas.

The debate in Johnson County, Kans., held Aug. 6-9, between C. M. Yearout, of the Brethren church, and Albert Brown, of the Christian church, passed off pleasantly, with a good feeling. The debate was held in a grove. We were blessed with beautiful weather till just at the close, when a shower came up, and scattered us. Most of us sought shelter in a meetinghouse close by.

As to the result of the debate, we cannot tell much about the general sentiment. We think our cause lost nothing, and I suppose the opposite side think the same, as is usually the case.

I also made a short sojourn in the Pleasant Grove and Washington Creek churches, in Douglas County. Then I went to the special District Meeting at Ottawa, where we had the pleasure of meeting quite a number of members of the North-eastern District of Kansas, some from the South-eastern, and from Missouri. We had a very pleasant meeting. We had preaching at 2 P. M.

From there I went to the Salem church, Reno County, to attend a church meeting and elect a brother to the office of deacon. The lot fell on Bro. Jacob Gordon. We hope he will magnify his office.

E. EBY.

#### From the South Waterloo Church, Iowa.

This congregation has decided to hold its Communion service Oct. 19. On the 20th inst., two dear young sisters were made willing to forsake the world and join in with the followers of Christ.

Our harvest meeting convened Aug. 22. We had preaching at 10:30 in the forenoon and Sunday school exercises in the afternoon.

Quite a number attended from a distance. We think the services were enjoyed by all present, and may God have all the honor for the many blessings, both temporal and spiritual, from his bountiful hand.

J. H. FIKE.

Waterloo, Iowa.

#### Home Mission Work.

Bro. E. M. Bish, secretary of Home Mission Board of Eastern Maryland, is visiting the isolated members. He found a sister located where the Brethren had never yet preached, and she and her husband, who is not yet a member, requested that meetings be held there. As there was no house to hold meetings in, they opened their house for meetings. Bro. Bish requested the writer to come to



his place on Saturday, and accompany him to the place of meeting by private conveyance. On Sunday morning, Aug. 18, brethren E. M. Bish, Abraham Geiman and the writer started for the appointed place and, after a long drive, visiting isolated members by the way, we came to Mr. Elbaugh's place, where the meeting was to be held. The people came in from all directions, and the result was a full house. I never saw better attention and interest in any people. Judging from the compliments after services, by strangers, the meeting was a success. We preached from Matt. 16: 18, "The Church." On our way we had other requests for preaching. Truly, the harvest is great and the laborers are few.

F. C. RENNER.

New Midway, Md.

#### From the Laforge Church, Mo.

TEMPORALLY the Lord has blessed us with an abundance of all kinds of crops. Spiritually we feel to rejoice, for wherein we are weak the Lord is our strength. We are situated outside of the line of travel of the Brethren and do not hear much preaching but our own.

Bro. S. M. Eby, of Centre View, Mo., spent a few days with us. Knowing our brother's zeal for the Lord we announced meetings. He gave us three soul-cheering sermons. This is his second visit to us and his efforts were very encouraging to our little band.

There is considerable immigration of Brethren here now. Several families have moved in from the West and South, and Bro. Peterson, from the Naperville church, Ill., has bought here and will move next winter. Our song service in the Brethren's Sunday School Song Book is drawing many to the meetings. Our quarterly council passed off pleasantly on Saturday, Aug. 17.

IRA P. EBY.

Aug. 23.

#### The Eleventh Hour.

SISTER WELDON, an old lady past eighty four years of age, has been a member of the Methodist church for a number of years, but finally became dissatisfied with sprinkling for baptism. Learning of the fact, I called on her. We were soon engaged in a religious conversation. She said she was not contented, but she was too old, and had neglected so long to have the rite properly performed that she felt ashamed to make the change. She also stated that she did not think she would be shut out of heaven just because she was not baptized. Seeing that she did not fully understand the design and importance of this ordinance, I at once explained the entire process of the new birth to her in detail, telling her how baptism should be performed. I also taught her the way of the Lord more perfectly concerning feet-washing, the Lord's Supper, the Communion, etc., and showed her that she had not heretofore been observing that form of doctrine once delivered unto the saints, and that, in order to make our calling and election sure, we should comply with all these conditions. With tears in her eyes she said she was now ready to submit to the rite of Christian baptism, that she was ready to give herself and all she had to the Lord. A meeting was appointed for the next day, and a large number of people came together to witness what many regarded as the noblest act of her life. She was feeble, and afflicted with heart trouble, but I can say that I never before officiated in baptism where the rite was performed with such ease. She arose from the water rejoicing in the Lord, saying that this is what she should have done long ago. I told her that I blessed God for the promises of even the eleventh hour.

T. A. ROBINSON.

Media, Kans., Aug. 20.

#### From North Dakota.

It was our happy privilege, in company with my wife and a number of brethren and sisters, to pay a visit to the brethren and sisters of North Dakota, and do some preaching for them.

July 20 we left home for Chicago, and there met the genial Max Bass, who accompanied us to St. Paul. After seeing us comfortably seated in one of the Great Northern coaches, he bade us adieu. Early the next morning we entered the great Red River Valley, where we met a grand sight, the great fields of golden grain just ready for harvest. As we looked across the broad fields we were made to wonder if God, in looking down on the valleys, plains and hills, could see such a harvest of souls so near ready to be gathered into the heavenly garner!

At Cando our party was met by a number of brethren, and we were cared for. Aug. 3 members from nine different states, met at Bro. A. B. Peters', to hold a Communion. We were all made to feel it was a Communion indeed, one among the best we ever attended. The brethren and sisters rejoiced that they could be present at such meetings so soon in their new homes. We could hear them say they were enjoying now what they thought would take years of toil and labor to realize. It made others rejoice to see the expressions of joy, to receive the hearty greeting, and words of welcome. It was a foretaste of heaven indeed. In the crowd were ministers of other denominations, including a judge of the court, merchants and farmers. All seemed anxious to learn more of these people (Dunkers) that had so recently come into their midst. They put many eastern congregations to shame for quietness and attention.

We also visited York, Devil's Lake and Maysville, where we found the brethren and sisters, as a whole, very well satisfied with their new homes and church privileges. May the blessings of God ever be with them!

We are now at the Milmine church, Ill., holding a series of meetings with good attendance and attention.

D. C. CAMPBELL.

Coffey, Ind.

#### Notes \* from \* our \* Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Lena, Ill.** We are arranging with the Illinois Central Company to stop the train at South Freeport to connect with the Great Western for Pearl City. All who come to Ministerial Meeting *via* Pearl City will please purchase tickets for Freeport and then tell the conductor to leave them off at South Freeport.—D. B. Eby, Aug. 26.

**Mansfield, Mo.** Bro. F. W. Dove commenced preaching in the Fairview church Aug. 11 and continued until the 21st, preaching in all seventeen sermons with power and the spirit. He closed the 21st with eight additions. Seven were baptized a few days before, making in all fifteen souls. We feel to thank God for it all. May he help us to feed the lambs.—J. W. B. Hyllon, Aug. 23.

**Ottawa, Kans.**—Aug. 17 the Ottawa church met in council. We had a very pleasant and agreeable meeting. At the close of the meeting one brother united with us, by being baptized into Christ. Several others are looking into the church with longing eyes, but as yet some evil power holds them back. Brethren and sisters, pray for us that we may yet see a greater demonstration of the power of God's Spirit upon the hearts and lives of the people than we ever have witnessed. *Fanny Morrow.*

**Upper Fall Creek, Ind.** Our harvest meeting occurred yesterday. Bro. Abraham Bowman, of Hagerstown, was present. He also preached for us today. I had the pleasure of attending meetings at Lower Fall Creek Sunday and at Anderson at night. They will have a nice churchhouse when completed, but it is not quite as large as it should be, for a city church. They lack a good deal of having it paid for and have no seats yet. Bro. Longenecker is out among other churches soliciting donations for it. I also attended the church council on Saturday at the Lower Fall church. Their love feast will be Nov. 2. May God bless the good work!—Florida J. E. Green, Aug. 25.

**Blain, Pa.**—We expect to hold our love feast Oct. 5 and 6 in the Perry congregation, Perry Co., Pa., at the Three Spring meetinghouse, one and one-half miles south of Blain, commencing at 2 P. M. Those coming by rail should be in Newport on the Pennsylvania R. R. in time to take the 10 A. M. train on the Newport and S. V. R. R. Stop at Clark Run, near place of meeting. *E. D. Book.*

**Meriden, Kans.**—The Lord's message is making quite a stir in some of the carnal minds here at Meriden. Men full of self, worldliness and human "stuff" can't see why they are not just as good and pure and righteous as they need to be for an eternal existence and reward. Seven have made confession. Baptism will be administered on Sunday. Oh, for more consecrated, sanctified, devoted laborers, who have the courage of a Joshua, Isaiah, a Stephen, who will leave self and "our doctrine," out of the message, and have the "doctrine of God only!" Oh, for that sword that pierces through a hard heart and heals when the corruption is gone. "Good and honest heart." *J. E. Young, Aug. 24.*

**Blue Mound, Tex.**—Bro. K. G. Tension came to us Aug. 10 and preached two very interesting sermons. Aug. 14 Bro. A. Molsbee, from Nocona, Texas, came to us and stayed until Aug. 20. During that time he delivered five very interesting discourses. Two dear souls came out on the Lord's side. Saturday, Aug. 17, we met in council at Bro. T. K. Bowman's for the purpose of organizing a church. Everything passed off very pleasantly. We have ten members including two deacons. We chose Bro. Molsbee for our elder. There are but few of us but we hope the Lord will add many to our little band. We have a union Sunday school. It is in good working order.—*Lizzie Bowman, Saginaw, Tex., Aug. 20.*

**Norway, Ore.**—The Coquille Valley church met in council Aug. 10 to arrange for our District Meeting, which will be held at Salem, Ore., Sept. 12. Everything passed off pleasantly. Brethren John Bonewitz and G. C. Carl will represent us. We decided to hold our love feast Sept. 28. Bro. G. C. Carl has been chosen by the Mission Board to labor at Centralia, Wash., the coming year. Brother and sister Carl will be greatly missed by us, but we hope they may be the means of accomplishing much good in their new field. Bro. David Brower and wife, of Talent, Ore., have been visiting among brethren and friends at this place for about three weeks, during which time he has given us some good meetings. *Sarah A. VanDyke, Aug. 15.*

**Meriden, Kans.**—Although it was a very rainy day at Meriden yesterday, it was a busy one for us. We expected helpers but they did not come on account of the rain and bad roads. We held three services and addressed the Sunday school. We baptized eight. At the evening meeting three applied for membership. Nine have been baptized. Three that went astray are coming back. We have three applicants. Others seem to be earnest seekers and are not far away. On account of other engagements we had to suspend meetings for a few days. The outlook for the plant at Meriden is encouraging. The church seems much strengthened and the members feel like sacrificing and laboring for the kingdom of righteousness. "The Lord make us all a blessing."—*J. E. Young, Aug. 26.*

**Price's Creek, Ohio.**—Aug. 10, at 2 P. M., was the time of our harvest meeting. Bro. J. H. Brumbaugh was with us on the occasion and remained until the Ministerial Meeting of Southern Ohio, which was held in our church. He gave us some good lessons. On the evening of Aug. 13 a goodly number of brethren and sisters and friends convened, to listen to Bro. I. B. Trout on the subject of the church and its mission. He gave us some good things to think about. The next day, Aug. 14, a good congregation met again at the time appointed for our Ministerial Meeting, which certainly was a feast to the soul. We have three well-organized Sunday schools in our district. A good interest was manifested and we think that some good is being done. Our Communion meeting will be Sept. 26, at 10 A. M.—*Jos. Longenecker.*



**South Keokuk Church, Iowa.**—Our church met in quarterly council on Saturday, July 6. All business was disposed of satisfactorily. We decided to hold a Communion Oct. 18 and 19, commencing at one o'clock, P. M. *Mary Heilman, Olio, Iowa, Aug. 11.*

**Richland, Ohio.** Bro. D. E. Price, of Mt. Morris, Ill., came to our place July 27, and preached for us until Aug. 3, preaching in all seven very good and instructive sermons. His visit was appreciated by us all, and we hope that he will come again. *Anna Brindle, 16 West Bloomington St., Mansfield, Ohio.*

**Pigeon River Church, Ind.** Our quarterly council occurred Aug. 17. We also held our harvest meeting the next day. Considerable business came before the council, which was disposed of to the general satisfaction of all present. We decided to have our love feast Oct. 21, commencing at 2 P. M.  *Jesse Post, Aug. 19.*

**Hurricane Creek Church, Ill.** We had the pleasure of having Bro. John Haushager with us yesterday at our regular appointment. In the evening Bro. Michael Floy preached for us. We seldom have brethren come in among us unexpectedly; therefore the appreciation is the greater. *Conchius Kessler, Smithborough, Ill., Aug. 19.*

**Long Creek, Ark.** Bro. D. I. Forney came to us on Saturday, Aug. 10, and commenced meetings the same evening. Next day three precious souls were received into the church by baptism. Our meetings were continued till Wednesday evening, after which our brother went to other fields of labor. *John C. Wimer, Ark., Aug. 11.*

**Harrisburg, Pa.** We had two very pleasant meetings. Bro. Daniel Lundis preached two soul-cheering sermons. We were very much encouraged by the Word of Truth as presented by our brother. Our spiritual strength has been renewed. Several of our home ministers were present and made a few remarks. *Sarah A. Haak, 1336 N. Second St., Aug. 18.*

**Berrien Church, Mich.** Our harvest meeting of Aug. 16, and council of the 17th, were enjoyed by all. The poor were not forgotten. One sister was reclaimed on Sunday. A man and wife, and a young sister, were also baptized, making eighteen additions to the church since June 1. Our elder, I. D. Parker, was with us Aug. 16, 17 and 18. *E. A. Beckwith, Buchanan, Mich., Aug. 21.*

**Round Mountain Church, Ark.** Wife, son and I went to Madison County, near Huntsville, Aug. 10, where we had three meetings and good interest. We also distributed a number of tracts. I can not recall all the calls we got for preaching. If I were able I might put in all my time and then not fill all the calls. I would be glad if I only could give those calls more attention. The Sisters' letters, this week, were good. I hope it will provoke very many to so arrange their work as to receive the greatest benefit from the Lord's Day. Aug. 23 I go to the Boston Mountain church, to have some meetings and a Communion. Distance, forty miles over rough roads. *Samuel Wimer, Wynnan, Ark., Aug. 16.*

**Pleasant Plains, O. T.** After our love feast of Aug. 3, Bro. Joseph Glick began a series of meetings at a school house five miles west of where we held our feast. Here I preached ten sermons which were food for the soul. Two precious souls came out on the Lord's side and others are near the kingdom. We had baptism on Sunday, Aug. 18, with good attendance and attention. *P. S. Hartman, Timberlake, O. T., Aug. 19.*

**Sangersville, Va.** Our harvest meeting was held on Friday, Aug. 16, and was fairly represented. The Brethren gave us some good admonitions. One young sister was buried with Christ in baptism. Later on we had a pleasant little church meeting. The missionary cause received considerable attention. We held a special collection for the India mission, which resulted in raising \$10.68.—*A. A. Miller, Aug. 19.*

**Sugar Creek, Ohio.**—On Friday, Aug. 9, Bro. Jacob Fisher, of Mexico came to us to hold a few meetings, commencing on Friday evening, and continuing over Sunday. On Saturday we held our thanksgiving or harvest meeting. Dinner was served at the church and the meeting again continued in the afternoon. Bro. Reuben Bollinger of the Huntingdon church was also with us, and gave an interesting talk. The weather being fair the meetings were well attended, and much enjoyed. *Ella Bollinger, Tunker, Ind., Aug. 21.*

**Special District Meeting.** The special District Meeting of Northeastern and Southeastern Kansas, Aug. 16, was well represented. There were ten nominations made and then five were elected as a Committee of Arrangements for Annual Meeting in 1896. The committee are: I. H. Crist, Wm. Davis, M. W. Metsker, J. D. Trostle and I. G. Winey. The organization is, J. D. Trostle, foreman; M. W. Metsker, treasurer; and I. H. Crist, secretary. The committee went into session the same day and have met with representatives of the city. While the meeting as yet is not located, we are reasonably certain that it will be in Ottawa.—*I. H. Crist, Gardner, Kans., Aug. 17.*

**Peach Grove, Va.**—We held our love feast at Peach Grove May 11; also had preaching on Sunday. Brethren from a distance were G. W. Wine, of Ottobine, Va., and — Brecker, of Darks-ville, Va. Bro. Wine officiated; also preached a very able sermon on Sunday. We held our harvest meeting in July at Peach Grove, and Aug. 17 we had our harvest meeting and quarterly council at the Salem church, Va. Bro. S. F. Sanger, of Bridgewater, gave a thanksgiving talk in the morning. In the afternoon we had council, and on Sunday Bro. Sanger preached another grand sermon for us. We appointed Sept. 21 for our fall love feast at the Salem church. Our aged and much beloved elder is Daniel Baker, who is still standing upon the wall of Zion and guards over us, his children, with much love. We look to him as a father. I had the privilege of hearing Bro. C. Hope, of missionary fame, preach at our new church a few weeks previous to his sailing to Europe.—*Margaret J. Miller, Winchester, Va., Aug. 19.*

**Carthage, Mo.** The Carthage church met in council Aug. 15. All business was settled and four were received by letter and one reclaimed. We arranged to hold a series of meetings to commence Sept. 15, and last two weeks. Bro. W. H. Miller, of Adrian, Mo., is to conduct the meetings. We further arranged to hold a Communion Sept. 28, at 3 o'clock, P. M. The meeting will be held in the city of Carthage in our new meetinghouse, which is now completed. Our congregation of members is increasing slowly and all are in peace and union, for which we thank the Lord. *Noah Oren, Aug. 18.*

### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**KARN.**—At his home near North Manchester, Ind., Aug. 2, 1895, Bro. John Karn, aged 71 years, 11 months and 26 days. Bro. Karn has been a member of the Brethren church for over forty years. He passed away peacefully, fully resigned to the will of God. Services by Eld. David Neff. *D. C. CRIFE.*

**DELL.**—In the bounds of the Saline Valley church, near New Cambria, Kans., Aug. 7, 1895, with inflammation of the bowels, Mary Anna, infant and only daughter of Bro. Jacob R. and sister Susan Dell, aged 6 months and 3 days. Services by the writer.

DAVID R. MYERS.

**TAYLOR.**—At King's Creek, Champaign Co., Ohio, Aug. 7, 1895, of spinal meningitis, Lizzie M. Taylor, daughter of Joseph and Susan Cochran, of Kansas, aged 37 years lacking 10 days. She leaves a dear husband and six children. She was a consistent member of the Baptist church. Sermon preached by Rev. Ewry, of the Methodist church, from Matt. 5: 12. *SUSAN COCHRAN.*

**WHITE.**—At his home in Chatham Township, Medina Co., Ohio, July 21, 1895, John White, aged about 80 years. He leaves a wife, six sons and four daughters, all married. He had been married three times and was the father of fifteen children, five of whom preceded him to the spirit world. He had selected the fifth verse of Rev. 3 to be used as a text at his funeral. Two of the Old Order Brethren, Lindower and Royer, preached his funeral in the Brethren churchhouse in Chatham.

MARY HOOVER.

**GANS.** In the Tippecanoe church, Kosciusko Co., Ind., Aug. 7, 1895, sister Emma Gans, daughter of Jacob and sister Ellen Gans, aged 22 years, 10 months and 4 days. She lingered with consumption for several months, and four weeks before her death she called for a special meeting and took upon herself the name of Christ in confession and baptism. Although she was very low she was taken more than one-half a mile to the lake where she was baptized. She stood it very well, and thus spent the remaining few days in the triumphs of a living faith. Funeral services from Rev. 14: 13. *DANIEL ROTHENBERGER.*

**SHEETS.**—In the bounds of the Abilene church, Dickinson Co., Kans., June 20, 1895, Bro. Jacob Samuel Sheets, aged 28 years and 8 months. Deceased suffered from Bright's disease for eighteen or twenty months. He bore his afflictions with patience. He united with the church about the beginning of his affliction. He was the first one to be laid to rest in the Navarre cemetery. Funeral services by Bro. C. H. Brown and others.

**BROWN.**—At Abilene, in the same church, Aug. 2, 1895, David A. Brown (son of Jacob and Mary Brown), aged 16 years, 4 months and 4 days. He was working in his father's mill, when his foot was caught by a belt he was trying to put in place. He was drawn around the shaft, and his leg broken in two places. This occurred on Saturday. The next Friday set in. This was too late, however, to save life. Funeral services by C. H. Brown and others. *J. D. TROSTLE.*

**SCOTT.**—Near Lost Nation, Iowa, Aug. 17, 1895, Bro. Joseph Scott, aged 63 years, 11 months and 6 days. Bro. Scott was born in Monroe County, Ind. He came to Iowa in 1836, was married to Sarah Zook in 1858. To

them were born five boys, who all survive him. He united with the church in 1876, and subsequently was called to serve in the office of deacon. His home was a pleasant rest for the Brethren and God blessed the labor of his hands financially. He gave \$500 for the erection of a churchhouse in Lost Nation, for the use of the Brethren, which is nearly finished. His disease was cancer of a terrible type. His funeral occurred in the Union churchhouse in Lost Nation, on Monday, Aug. 19.

JOHN ZUCK.

**BRUMBAUGH.** In the Blue River church, Whitley Co., Ind., Aug. 5, 1895, of typhoid fever, Bro. Jacob Brumbaugh, aged forty five years, five months and eight days. Funeral services by Eld. Lee Gump.

C. K. ZUMBRUN.

**SCHROCK.**—In the Pleasant Valley church, Elkhart Co., Ind., Aug. 8, 1895, sister Elva May Schrock, daughter of Bro. Christian and sister Susan Schrock, aged 19 years, 11 months and 16 days. She was afflicted with rheumatism for some time; then taken with consumption which caused her death. She bore her affliction with Christian patience. Four weeks before her death she called for the elders and was anointed in the name of the Lord. She united with the Brethren church when thirteen years of age, and was a faithful member until her death. She leaves a kind father, mother and a brother. Funeral services by Bro. J. V. Felthouse at the Forest Grove church, Sunday, Aug. 11, to a large concourse of relatives and friends from Rev. 22: 5. *LEVI E. WEAVER.*

**CRIFE.**—In the Prairie Creek church, Wells Co., Ind., Aug. 2, 1895, Irvin, son of Bro. Jacob and sister Lilly Crife, aged 12 years, 11 months and 22 days. Irvin was a faithful and earnest Sunday school scholar. Funeral by the writer and W. A. Popejoy.

**RATLIFF.** In the Prairie Creek church, Wells Co., Ind., Aug. 1, 1895, Bro. Nathan Ratliff, aged 44 years, 9 months and 15 days. Ratliff served the church in the office of deacon for a number of years and was always at the post of duty. He has been afflicted for the past two years, and was confined to his bed most of the time. Funeral by the writer and W. A. Popejoy. *L. HUFFMAN.*

**MYERS.** In the Maumee church, Defiance Co., Ohio, Reuben H. Myers, infant son of Mr. and sister Myers, aged 8 months and 17 days. Funeral services were conducted by the writer. *JACOB KINTNER.*

**YOUNT.** Near Cushing, Okla., Aug. 11, 1895, of cholera infantum, Bailey, son of friend Joe and Katie Yount, aged 1 year, 6 months and 10 days. Little Bailey was a bright little boy, but God saw fit to call him home in his youth. He leaves father and mother, one brother and sister. Funeral conducted by A. W. Austin. *LOTTIE CARVER.*

**NEHER.** In the bounds of the Sugar Creek church, Allen Co., Ohio, March 16, 1895, Bro. Samuel Neher, Sr., aged 84 years, 7 months and 13 days. Bro. Neher was a deacon in the church nearly forty years. He leaves a widow, two sons and one daughter. Bro. Neher was born near Mole Hill, Rockingham Co., Va., in 1810. When about seven years old he, with his parents, brothers and sisters, emigrated to Clark County, Ohio, near Springfield, where he resided until after the death of his father, which occurred in 1835. He remained in that vicinity until the winter of 1839 and 40 when he emigrated to Putnam County, Ohio, where he settled in the wild forest, and opened up a farm. He lived in the same house that he built with his own hands over fifty-five years. *JACOB NEHER.*

**DOOLY.** In the New Enterprise church, Bedford Co., Pa., Aug. 12, 1895, sister Susan, wife of Bro. Thomas Dooly, aged 69 years, 2 months and 26 days. Of the deceased it can be truthfully said, that she was a model woman in every respect. She was kind to all with whom she came in contact; a devoted wife, a loving mother and a true, earnest Christian. Funeral services by elders John L. Holsinger and C. L. Buck, from John 17: 1. *H. A. BUCK.*

**GARBER.**—At Middle River, Va., July 12, 1895, sister Sallie Y. Garber, aged 38 years, 9 months and 19 days. She leaves a mother and one brother. She seemed fully resigned to the will of the Lord. She was anointed about two weeks before she died. Funeral services from Ps. 23: 4. *J. M. CLINE.*



## ANNOUNCEMENTS

## DISTRICT MEETINGS.

Sept. 5 to 7, Ministerial and District Meetings of Northern Missouri in Lower Bethel church, Holt Co., Mo.  
 Sept. 13 to 15, District and Ministerial Meetings, Salem, Oregon.  
 Sept. 25, at 10 A. M., District Meeting of Middle-town in the Indian Creek church near Maxwell, Iowa.  
 Oct. 17 and 18, District Meeting of the First Ch. of West Virginia, in the Ben Settlement church, Hardy Co., W. Virginia.

## LOVE FEASTS.

Sept. 5, at 2:30 P. M., Fairview church, Md.  
 Sept. 6, at 7 P. M., Damascus, Oregon.  
 Sept. 6, at 7 P. M., Moline church, Ill.  
 Sept. 13, at 1 P. M., Blue Creek church, Ind.  
 Sept. 6, at 6 P. M., Bangs church, Ind.  
 Sept. 6 and 7, at 1 P. M., Bear Creek church, Ill.  
 Sept. 7, at 10 A. M., Nora Springs, Iowa.  
 Sept. 7 and 8, at 3 P. M., Pleasant Valley congregation, Los Angeles, Tex.  
 Sept. 7, Arkansas City, Kan.  
 Sept. 7, at 10 A. M., Quinter, Kans.  
 Sept. 7, at 12 P. M., New Hope congregation, at A. B. Lichtenwalter's, near Neutral, Kans.  
 Sept. 7, at 4 P. M., Bethel church, Sawyer, Pratt Co., Kans.  
 Sept. 7 and 8, Seneca church, W. Va.  
 Sept. 7 and 8, at 11 A. M., English River, Iowa.  
 Sept. 7, at 5 P. M., St. George's Valley church, Ind.  
 Sept. 8, at 3:30 P. M., Slipville house, Quinlan, Ohio.  
 Sept. 11, at 2 P. M., Sugar Ridge, Mo.  
 Sept. 14, at 2:30 P. M., Leominster church, Ohio.  
 Sept. 14, at 2 P. M., Huntington church, Ind.  
 Sept. 14, Chocoma church, Ind. Bro. Henry Fe's, 9 miles north and 1 mile east of Atwood, Kans.  
 Sept. 18, Libertyville church, Iowa.  
 Sept. 19, Montgomery church, Pa.  
 Sept. 19, at 2 P. M., Bethany, Boone Co., Ind.  
 Sept. 21, at 10 A. M., Portage church, Wood Co., Ohio. Series of meetings.  
 Sept. 21 and 22, at 3 P. M., William's Creek congregation, Texas.  
 Sept. 21, at 2 P. M., Salem church, Reno Co., Kans.  
 Sept. 22, at 10 A. M., Portage church, Ohio.  
 Sept. 22, at 2 P. M., Oak Grove church, Iowa.  
 Sept. 23, at 1 P. M., Franklin church, Iowa.  
 Sept. 25, South Bend, Ind.  
 Sept. 26, at 4 P. M., Brown church, Ind.  
 Sept. 26, at 1 P. M., Tippecanoe church, Ind.  
 Sept. 26, at 2 P. M., Arcadia church, Ind.  
 Sept. 26, at 10 A. M., Spring Creek, Ind.  
 Sept. 26, at 10, 30 A. M., Four Mile church, Conneville, Ind.  
 Sept. 27, at 4 P. M., West Otter Creek church, Ill.  
 Sept. 27, at 10 A. M., South Beatrice church, Neb.  
 Sept. 27, at 10 A. M., Mineral Creek church, Mo.  
 Sept. 27, at 4 P. M., Union church, 5 miles west of Plunkett, Ind.  
 Sept. 27, at 10 A. M., Camden, Jay Co., Ind.  
 Sept. 27, at 2 P. M., Walnut Level church, Ind.  
 Sept. 27 and 28, at 4 P. M., Leeward, Pa.  
 Sept. 27, at 1 P. M., Dunning's Creek, Bedford Co., Pa.  
 Sept. 28, at 2 P. M., Singersville, Va.  
 Sept. 28, at 10 A. M., Sugar Ridge church, Ohio.  
 Sept. 28, Pleasant View church, Ind.  
 Sept. 28 and 29, at 3 P. M., Nocom church, Tex.  
 Sept. 28, at 11 A. M., Brooklyn church, Iowa.  
 Sept. 28, Carthage church, Mo.  
 Sept. 28, Carleton, Arkansas.  
 Sept. 28, Prairie Louisa church, Ark.  
 Sept. 28, at 4 P. M., East McPherson church, Kans.  
 Sept. 28, German Settlement congregation, W. Va.  
 Sept. 28, at 2 P. M., Green Mount, Va.  
 Sept. 28, at 10 A. M., Maple Grove, Ohio.  
 Sept. 28 and 29, at 3 P. M., Vermilion church, Kans.  
 Sept. 28, at 10 A. M., North Manchester church, Ind.  
 Sept. 28, at 2 P. M., North Fork, Ind.  
 Sept. 28, at 2:30 P. M., Maple Glen church, Somerset Co., Pa.  
 Sept. 28 and 29, at 10 A. M., Sobetha church, Nebraska Co., Kans.  
 Sept. 28, at 4 P. M., Mt. Joy house, Jacob's Creek church, Pa.  
 Sept. 28, at Palestine, St. Francis Co., Ark.  
 Sept. 28, at 4 P. M., Gravelton house, Ind.  
 Sept. 28, at 8 P. M., Poudre Valley church, Colo.  
 Sept. 28, at 1:30 P. M., Sun's Creek church, Md.  
 Sept. 28, at 2:30 P. M., Battle Creek congregation, Iowa, at Bro. Moses Gripps.  
 Sept. 28, at 2:30 P. M., Battle Creek congregation, Ill. Meetings one week previous.  
 Sept. 28, at 10 A. M., Nettie Creek church, Ind.  
 Sept. 28 and 29, at Huntsdale, Pa.  
 Oct. 2, at Beaver Run church, W. Va.  
 Oct. 2, at 10 A. M., Beaver Dam church, Ind.  
 Oct. 2 and 3, at 1 P. M., Shiloh, Ill.  
 Oct. 3, at 10 P. M., Greenwood, Howard Co., Ind.  
 Oct. 4, at 4 P. M., Salem church, Ind.  
 Oct. 4, at 10 A. M., Hartford City church, Ind.  
 Oct. 4, at 10 A. M., Black River church, Mich.  
 Oct. 4, at 4 P. M., Stoney Creek church, Ind.  
 Oct. 4, at 4 P. M., Manor church, Pa.  
 Oct. 5, at 4 P. M., Washington Creek church, Douglas Co., Kan.  
 Oct. 5, at 4 P. M., Woodberry church, Bedford Co., Pa.  
 Oct. 5, at 10 A. M., South Morrill church, Kans.  
 Oct. 5, at 10 A. M., Longmont, Colo.  
 Oct. 5, at 3 P. M., Monitor, Kans.  
 Oct. 5, Talent, Oregon.  
 Oct. 5, at 2 P. M., State Creek church, Kans.  
 Oct. 5 and 6, at 1 P. M., Arnold's Grove, Ill.  
 Oct. 5 and 6, at 1 P. M., Rock Creek church, Ill.  
 Oct. 5, at 4 P. M., Summit Mills, Pa.  
 Oct. 5, Camp Creek, Ill.  
 Oct. 5, at 4 P. M., Lafayette church, Ohio.  
 Oct. 5 and 6, Wyandott church, Ohio.  
 Oct. 5, at 10 A. M., Bethel church, Neb.  
 Oct. 5, at 10 A. M., Mohican church, Ohio.  
 Oct. 5, at 2 P. M., Roan, Ind.

Oct. 5 and 6, at 4 P. M., Albright congregation, W. Va.  
 Oct. 5 and 6, at 10 A. M., Stone Lake, Ohio.  
 Oct. 5 and 6, at 2 P. M., Walnut Valley church, Kans.  
 Oct. 5, Laramie, Iowa.  
 Oct. 5 and 6, at 10 A. M., Franklin County church, Iowa.  
 Oct. 5 and 6, at 10 A. M., Pine Creek, Ill.  
 Oct. 5, at 1 P. M., Conrad, Iowa.  
 Oct. 5, Maple Grove church, Md.  
 Oct. 5, at 2 P. M., Landless church, Ind.  
 Oct. 5 and 6, Lower Cowan church, at the Beron Indian meeting house, Pa.  
 Oct. 5, at 3 P. M., Walnut Grove house, Johnstown, Pa.  
 Oct. 5 and 6, at 10 A. M., West Branch, Ill.  
 Oct. 5, at 1 P. M., Yellow Creek church, Ind.  
 Oct. 5, at 10 A. M., Antioch congregation, at the Wolfy house, Ringgold, Md.  
 Oct. 10, at 4 P. M., Becca Grove church, Ind.  
 Oct. 12, Pokagon church, Mich.  
 Oct. 12, at 11 A. M., at the Navarre meeting house, Dickinson Co., Kans.  
 Oct. 12, at 10 A. M., Back Creek church, Ind.  
 Oct. 12, Bethany church, W. Va.  
 Oct. 12, Ticonderoga church, W. Va.  
 Oct. 12, at 1 P. M., Fairview church, Iowa.  
 Oct. 12, at 2 P. M., County Line church, Ohio.  
 Oct. 12, at 2 P. M., Des Moines City church, Iowa.  
 Oct. 10, E. Lyon, Ill.  
 Oct. 10, at 10 A. M., Shipshewanna church, Ind.  
 Oct. 10, at 10 A. M., Osceola church, St. Clair Co., Mo.  
 Oct. 10, at 10 A. M., Santa Fe church, Miami Co., Ind.  
 Oct. 10, at 2 P. M., Osage church, Kans. Meetings two weeks previous.  
 Oct. 12, at 2 P. M., Howard church, Ind.  
 Oct. 12, at 2 P. M., Pigeon River church, Steuben Co., Ind.  
 Oct. 12, at 1 P. M., Spring Run congregation, Pa.  
 Oct. 12, at 5 P. M., Rock Run church, Ind.  
 Oct. 12, at 1 P. M., Summit church, Ind.  
 Oct. 12, Upper Fall Creek church, Ind.  
 Oct. 12, at 2 P. M., Hopewell church, Pa.  
 Oct. 26, North Sun, Ohio.  
 Oct. 26, Yellow Creek, Pa.  
 Oct. 26 and 27, at 3 P. M., Bentley, Kans.  
 Oct. 26, Elk Run, W. Va.  
 Oct. 26, at 2 P. M., Middle Fork church, Ind.  
 Oct. 26, at 1 P. M., Pleasant Valley church, Ind.  
 Oct. 26, Mill Creek, Pa.  
 Oct. 26, at 2 P. M., Doan's church, Kans.  
 Oct. 26, at 1 P. M., Hollowtown, Ohio.  
 Oct. 26, at 1 P. M., Berne church, Mich.  
 Oct. 26, at 2 P. M., Freedom church, Kans.  
 Oct. 26 and 27, at 9:30 A. M., Cornseng church, Spring Grove house, Pa.  
 Oct. 26, at 10 A. M., Ridge church, Pa., at Salem meeting house.  
 Oct. 26, at 1 P. M., Cedar Creek church, Kans.  
 Nov. 1, at 2 P. M., Sugar Creek church, Ill.  
 Nov. 1, at 10 A. M., Oakley church, Ill.  
 Nov. 1, at 1 P. M., Armas, Pa.  
 Nov. 2, Pleasant Plains church, near Kintz, O. T.  
 Nov. 2, at 3 P. M., Blue River, Ind.  
 Nov. 2, at 2 P. M., Covina, Cal.  
 Nov. 2, at 2 P. M., Clear Creek church, Mo.  
 Nov. 2, at 10 A. M., Lower Fall Creek, Ind.  
 Nov. 2, at 1 P. M., New Enterprise church, Pa.  
 Nov. 2, Noshio, Kans.  
 Nov. 2, at 2 P. M., Pottsville, Kans.  
 Nov. 2, at 4 P. M., Kansas Center church, Rice Co., Kans., 1 mile east of Lyons.  
 Nov. 6, at 10 A. M., Deepwater, Mo.  
 Nov. 7, New Hope, Ind.  
 Nov. 7, at 1 P. M., Pleasant Hill church near Virden, Ill.

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- (7) The references in the notes, (a) to other texts, directly on the subject or in comparison with it; (b) to other texts, directly on the subject or in comparison with it.

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## Another Sister Testifies for North Dakota.

Mrs. Anna R. Burkhardt, wife of Deacon S. W. Burkhardt, formerly of Wakarusa, Ind., writes the following letter which sets forth an experience covering two years of farm life in that State of *Golden Grain and Healthfulness*.

Mr. MAX BASS, Chicago, Ill.

CANDID, N. DAK., Aug. 18, 1895.

Dear Sir:—I will now drop you a few lines to let you know how we are getting along in our north-western home. We have been blessed with very good health since we are here in North Dakota, which we think is mostly due to the pure, invigorating atmosphere, and we feel well pleased with the country. "Thou shalt bless the Lord thy God for the good land which he hath given thee" (Deut. 10:21), was committed to the children of Israel when they arrived in their new home in Canaan. Thus we should bless God for the good land, the beautiful ruins and the fruitful season, which we enjoy this summer, by giving a portion of the beautiful harvest for the promotion of his cause. This is our second harvest, and we are happily surprised to find the crop far better than we expected. The large fields are laden with golden grain ready for the reapers, some already cut, and much more to be gathered. In our experience as farmers, some of us have been renters in the East, and I am sure we all appreciate the present property much, because at least a part of it is on the land we claim as our own. Our crop this summer consists of 75 acres of barley (already on shock) and about 100 acres of wheat, which are both very good.

Our gardens look fine, I think garden vegetables of all kinds (that are adapted to this country) do very well here and are very rapid in growth. Potatoes yield abundantly and are an excellent quality. I find, after making very profitable, and must say is an excellent country to make good but for the year round. Our dairy cows do very well on the nutritious grass that covers the prairies.

Our Sunday school is growing and the interest of the church is prospering, so we feel glad to see that our coming to North Dakota was not only to supply our temporal wants, but also to save some poor souls that were "straying out here in the country where our doctrine was unknown" for the pure Bread of Life. We enjoy ourselves very much in our church association together, and feel to say that there is still room for more dear Brethren and friends to move in with us and enjoy themselves with us. We welcome them all and hope that many more may come and avail themselves of this great opportunity. May God bless us in our spiritual wants as well as our temporal! As ever,

ANNA R. BURKHARDT

### Let the Brethren be Guided by the Information Herewith Given.

Brethren who are renting farms in the East and have large, grown-up families, and not sufficient land for them, should give special heed to the above letter. Now is the time, and North Dakota is the place where they can secure their own homes, either under the liberal Government land laws, which give every citizen one hundred and sixty acres of fertile land free, or where one can buy a well-improved farm on the crop payment plan (without being required to make any cash payments, or virtually on the same terms that farms are rented in the East). The rental you pay on a farm, you cannot hope to own, is gone forever, you do not get any equivalent for it. In North Dakota it is different; whatever you pay of your crops yearly, is applied on the purchase price of your land, and in a few years you have your farm paid for which increases in value from year to year and thus is your family provided for. Do not waste your time any longer by renting farms in the Eastern and Central States, where for every farm there are many applicants, as in doing so you go backward physically and financially. Go to North Dakota and avail yourself of the opportunities which cannot last much longer, instead of searching for farms to rent in the East, go to North Dakota on one of the Brethren's excursions which will leave Chicago at low rates on Sept. 3, Sept. 10 and Sept. 17, and select a free home for yourself and family in close proximity to the colonies of Brethren who have come to North Dakota in the last three years and who are well satisfied with their new homes.

Brethren coming from Missouri, Kansas and Iowa, will please arrange to leave their homes in time so as to meet the parties at St. Paul on the morning of Sept. 4, 11 and 18, and advise the undersigned plenty time in advance, so that arrangements for tickets can be made, and the Brethren met at the depot on their arrival.

For rates and reliable information concerning North Dakota, its resources, soil, climate, opportunities, etc., write to me or call at my office (220 South Clark Street) in the morning or early afternoon on either of the above named excursion dates and you will be taken good care of. Those wishing to go on either of the above excursions should also write me at once by what train, on which date, and at what depot they will arrive in Chicago, and also how many there will be in the party, so that, if possible, have them met and brought immediately to my office, and give them the best of attention in every way.

MAX BASS,

220 South Clark Street, Chicago, Ill.

## North Dakota Lands.

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WM. H. PHIPPS,

St. Paul, Minn.

Land Commissioner, Northern Pacific R. R.

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### A Letter to the Land Commissioner of Northern Pacific Railroad Company, St. Paul, Minnesota.

WM. H. PHIPPS, Esq.,

Dear Sir—We, the undersigned farmers of Marshall County, Indiana, are pleased to return to you our sincere thanks for your kind attention during our trip of investigation of the country traversed by the Northern Pacific Railroad. We made a stop of several days in North Dakota, during which time we personally examined a great portion of the lands in Foster and Wells counties, which are located in the James River Valley. We made special enquiry from the lending and reliable farmers located there, and were satisfied that there is not any truth in the statements made by others regarding these countries being burnt out with the effects of a drought in past years. We were informed by the pioneer residents that there never had been a total failure of crops in the James River Valley. We had the pleasure of talking with several who have lived for almost eleven years in these localities, and we find them ready to make an affidavit that these reports concerning the failure of crops in this locality from drought is an unreliable statement, and must certainly emanate from selfish competitors. Judging from the buildings and surroundings that we had the pleasure of seeing, they certainly indicate success and prosperity, and we are thoroughly convinced that the farmers of Foster and Wells counties in North Dakota are all right. After examining prices of land owned by land companies and land speculators in other portions of the State, we feel justified in advising all our Brethren, who are contemplating a move to better their conditions, that if they will examine the Northern Pacific land grant country in North Dakota, they will certainly find superior advantages, for the prices of lands have been materially reduced and long time and over terms have been extended in order to induce the very best class of immigrants. The Northern Pacific Land Department is not in the hands of an speculators or sub-agents, and when you buy lands from the Northern Pacific Railroad Company you save all outside commissions and are dealing with an institution, who cares for your future prosperity and who will assist you in making a success of your enterprise. There is ample opportunity of home-steading cheap Government land adjacent to the railroad lands, and the best numbered sections were retained by the government. We find that a man might homestead 160 acres of free government land and if he chooses purchase 160 acres of railroad land at very reasonable figures and on long time. All these advantages cannot be obtained from real estate agents and land speculators whose only interest is the immediate profit they may see at the present. We are more pleased with the central position of North Dakota than the Northern, as it has a more favorable spring and earlier harvest besides being nearer to markets. We know of no country where land can be bought so reasonably and where diversified farming can be made so successful.

We continued our trip on to Eastern Washington, and must say it was the most complete surprise of our lives. The fruit we saw growing and ripening upon the trees was larger in quantity and better in quality and flavor than any fruit we ever saw. The market for this fruit is both east and west with a good, steady home demand. While there we had the pleasure of seeing a shipment that was being made to Japan and Alaska. All the products raised in the Yakima Valley are grown by the assistance of irrigation. The soil is rich and composed of a volcanic ash, which, when water is applied, produces the largest quantity and the finest qualities of fruit, vegetables, grain and grasses raised anywhere. We talked with several of the farmers who had spent several years in the Valley, and find that the winters are very mild and of only about five weeks duration. Stock runs out the entire year and barn protection is not necessary. In conclusion we desire to say to you Mr. A. your kind assistance, Emigration Agent, under whose guidance we were placed, pleased us in every particular, and rendered us great service, as he is thoroughly familiar with the country and its resources. We find the statements made by Mr. Jack at our homes previous to our trip were verified by our own eyes.

The care and accommodations given passengers while enroute over the Northern Pacific are simply perfect and everything pertaining to your comfort and convenience is most comfortable. The tourist sleepers, the rates on which are very reasonable, and the service is excellent. What we have seen of the different states traversed by the Northern Pacific from St. Paul to Eastern Washington we can heartily recommend to you. We commend it in your publications. You simply lay before the public facts as we found them to be after investigation. Very respectfully, we request you to publish this letter if you desire, and we are again pleased to assure you of our confidence and will be glad to recommend the same to the Brethren, and our acquaintances. Parties, who have any doubt in reference to these statements, are at liberty to address us personally and we will verify the same over our own signatures and will be glad to communicate with any of the Brethren and answer any questions that they may see fit to ask. We remain,

JOSAS B. MALLER, Berlin, Ind.  
D. J. SHUCKER, Berlin, Ind.  
J. J. BUCHHEIMER, Nappanee, Ind.  
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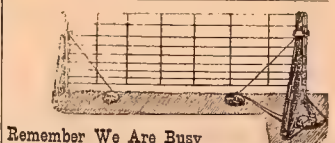


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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL." Phil. 1: 17.

Vol. 33.

MOUNT MORRIS, ILL., SEPT. 10, 1895.

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### → EDITORIAL + MISCELLANY ←

LAST Sunday morning, at six o'clock, a portion of this country along the Atlantic coast, including Pennsylvania and New York, was considerably shaken by an earthquake that lasted several seconds. In parts of New York and New Jersey three shocks were very distinctly felt. Very little damage was caused, aside from the breaking of large plate glass in some windows, and the breaking of dishes and other things thrown from shelves by the swaying of the buildings. No loss of life has been reported. The shocks were followed by rumblings resembling distant thunder. Several days before there were a number of severe shocks in parts of Mexico, and in some localities there was no little excitement among the people for a time.

SOME weeks ago we alluded to Dr. Dowie's conflict with the authorities of Chicago in regard to running his "homes" for the afflicted without the hospital license usually required by law. So far, the doctor seems to have the better of his enemies. Out of sixty-four cases he has won fifty-eight, and there are a few more pending. So the end is not yet. We do not feel to discuss the merits of Mr. Dowie's claims, in behalf of divine healing, but he certainly is a remarkable man. He defies and denounces the authorities in unmeasured terms. He wields a wonderful influence over the minds of a number of people who gather at his resort and attend his services. It is probably not generally known that over a year ago he adopted trine immersion as the form of baptism that he would administer to all those who applied for baptism at his hands. Since then he has baptized probably one thousand persons. Within the last few weeks he has baptized three hundred and thirty-one. Over seventy of these had formerly been members of the Roman Catholic church. While we give him credit for adopting the apostolic form of immersion, it is to be regretted that he does not teach and practice the "all things" enjoined by the Master upon his followers.

THE people of this great country surely ought to be thankful to the God of heaven for the abundant crops reported in most parts of the land. In a few localities there have been failures, but taking the country as a whole there is plenty for all the people and much to spare.

THE City of New York is certainly in need of a few thousand earnest missionaries. In his sermon last Sunday morning, in the Academy of Music, in that city, Dr. Thomas Dixon, Jr., said: "During the last generation Protestantism has been a failure in New York. In 1840 there was one church to every 2,000 persons; in 1880, one to every 3,000; in 1888, one to every 4,000, and now only one to every 4,500. There are districts in New York containing over 50,000 persons without a single church. Men pass to work and children to play without passing under the shadow of God's sanctuary. We have 500,000 heathens in our very midst. Leave darkest Africa and benighted China alone. There is work here, and it should be done now. What is the cause of it all? Well, there are 1,000 secret societies in New York, and there is not a woman's name on the rolls; but in the 300 churches three-fourths of the attendance is composed of women. Men do not belong to the organic church, and that suggests a decay of all the forces necessary to the future of society."

THE *Informers* contains this information concerning the condition of the Armenians, thousands of whom were massacred some time ago, as mentioned in these columns: The American Board of Foreign Missions on Aug. 19, received from representatives in the Sassoun region of Eastern Turkey an account of the work of distribution of aid sent from England and America to the poor survivors of the terrible massacre. The persecuted people approached the relief corps with fear and trembling. They were preparing themselves for a worse fate than befell them last year. Mr. Shiply, Acting English Consul, assured them that they might trust to the efforts of the powers, but still they came reluctantly. These people are constantly hearing threats of the Kurds that next time they will leave no vestige of their race to make them further trouble. There is a so-called Turkish Relief Company, evidently putting a good commission of all their purchases in their pockets. They are trying to interfere with other relief operations as far as they can.

IN ancient times, and especially so among the Romans, it was common to burn the bodies of the dead and bury only the ashes. Many of the wealthy preserved the ashes of their relatives in costly urns. To-day there is much cremation done in the City of New York. In many of the safe deposit vaults in that city are hundreds of small metal boxes, containing the ashes of loved ones. After the funeral the body is delivered to the cremation company and in the course of a few hours, is reduced to a few handfuls of ashes, that are placed in a small metal box that is securely sealed and labeled. This box is delivered to the family and is then usually deposited in a great fire-proof vault for safe keeping. This method of disposing of the dead is rapidly increasing in New York and is likely to be adopted by many people in other cities. Though man may be able to burn the body and reduce it to ashes, yet he has no power over the soul. That returns to the keeping of the God who made it. It remains in his care until the judgment, at which time its eternal destiny will be finally determined.

NOEL H. JACKSON, General Secretary of the Young Men's Christian Association, by his earnest preaching, is creating a decided sensation in San Francisco. He is giving a series of Sunday afternoon talks on Popular Amusements. He takes exceptions to the theater, and in one of his talks declared that dancing has sent thousands to ruin. He added, "My position is that theater going, dancing and card playing have the tendency of leading men and women into evil; a tendency compensated by no possible good, and it is destructive of spiritual life among Christians. Now, as to the dance. Among the different amusements, offered by society to-day, there is none which reaches more or has as great an influence as the dance. I believe all honest persons will agree with me that there is no amusement which has done so much to lower the standard of thought, conversation, action and living as the modern dance. I am against it as a Christian man, because it leads, first, to impure thought; second, to improper conversation; third, to immodesty of action, and last, to immorality of living. Most members of police departments almost universally agree that three-fourths of the women and girls, led into lives of sin, took their first step downward through the public dance. And yet, in the face of this testimony, Christian parents, praying for the souls and lives of their sons and daughters, send them to the dancing school to be taught manners and gracefulness, and that they may be able to appear well in society. Give to me for my children the careful Christian training of a good home, rather than the mannerisms of so-called society life taught in a dancing school."

PROF. E. W. BEMIS, one of the leading teachers in the University of Chicago was duly requested to resign his chair in that institution and did so. It has made no small stir in the literary circles. We are in no way concerned about his work, but there is one feature in the controversy that has an important bearing on another question. We allude to the right of ministers, missionaries, editors, teachers and Sunday school workers to teach what they please, regardless of the wishes of those employing, authorizing or sustaining them in their work. It seems that Prof. Bemis was employed to teach a certain phase of political economy and drifted into another phase not in keeping with the views of the manager of the University, and for that reason his services were not needed, and now his friends are greatly grieved. It is a question whether a man has a right to teach theories contrary to that for which he is employed. The press seems to think that he has not. And why should not this rule apply to the employed and authorized workers in the church, on the mission fields and in our colleges? We do not want to endorse and sustain men who teach and encourage principles contrary to the doctrine as it is understood by the Brotherhood. Men who teach, or conduct institutions and enterprises in the name of the church, or even by permission of the church, should respect the wishes of the Fraternity, and if they cannot conscientiously serve the church in good faith they ought to be manly enough to say so. We do not question the right of people to think and teach as they please, provided they act solely on their own responsibility, but this they cannot do as long as they look to the church for their authority and support. It is a question of loyalty worthy of more than a passing notice.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### MY WISH.

BY NANNIE BLAIN UNDERHILL.

COULD I but go to church to-day;—  
That blessed happy place,  
Rejoice with those who sing and pray,  
Thus gain more strength and grace.

Could I but meet with those I love;—  
The dear, redeemed, elect,  
Praise him who ever reigns above;  
Such boon I'd ne'er neglect.

To mingle in their happy songs,  
Join in their heart-felt prayers,  
I'd gladly praise him all day long;  
Forget all worldly cares.

I love to hear the blessed Word  
The faithful shepherds speak;  
In heaven their earnest prayers are heard,  
Their thoughts are incense sweet.

Oh, how can some grow cold so soon,  
Who may with Christians meet?  
If I could with Christ's friends commune,  
My joy would be complete.

I long for converse with the blest,  
For Christ is with his own;  
Oh, do they know he is their guest,  
Or can their hearts be stone?

Do they not feel his presence near,  
When souls redeemed they greet?  
Does not his loving council cheer,  
When happy days they meet?

Do they go home, made glad, refreshed  
With strength for all the week?  
Oh, are their minds, their hearts impressed;  
Their souls with joy replete?

Oh, do they know what they would miss,  
If they could never go  
Where saints enjoy such peaceful bliss,  
In heaven here below.

But since I cannot meet with you,  
My Christian friends so blest;  
I'll still be to my Savior true;  
We'll meet in heaven at last.

My Lord is ever with me here,  
To comfort, guide and bless;  
His presence does my lone life cheer;  
I feel his sweet caress.

And I can talk to Jesus too;  
He hears my humble prayer;  
And I am praying oft for you,  
That you may meet me there.

### THE RIVER JORDAN.

BY DANIEL HAYS.

IN the northern part of Palestine is Mount Hermon. It rises so high that its summit is always tipped with snow. At its base are a number of springs, two of which, the one called "Jor," the other "Dan," form the River Jordan. This stream flows south through lakes Merom and Galilee into the Dead Sea. The source of the Jordan is about seventeen hundred feet above the Mediterranean, and the place where it flows into the Dead Sea is about thirteen hundred feet below the same general sea level. The distance from its source to its mouth is about one hundred and thirty-five miles; yet the top of Mount Hermon may be seen from the Dead Sea, and it is thought that Moses saw it also from the mountains of Moab.

The River Jordan is often mentioned in Bible history. Lot chose the Jordan Valley because it was well watered. Jacob crossed the Jordan with his staff again on his way to Haran, and he returned and crossed it with two bands. It was crossed by the children of Israel on their way to the Promised Land. It was in the Jordan that Naaman dipped himself seven times by the direction of the man of God, and was cured of his leprosy. Jordan was thrice divided, once for the children of Israel, once for Elijah, and once for Elisha.

Jordan was the boundary eastward of the Holy Land. Beyond it was the wilderness,—the land of the wanderings. Moses died in the land of Moab east of Jordan. He had desired to pass over Jor-

dan and see the promised land. Elijah ascended to heaven in a chariot of fire, east of Jordan, on the side where Moses died and was buried.

Jordan is a symbol of the life we now live. It has two fountains, flows through two seas and ends in death. It divides the land of the wanderings from the Pilgrim's Repose. On its banks the first herald of the Gospel appears. In its waters the Savior of the world was baptized; and on Galilee, through which the Jordan flows, he spent much of his time with his disciples, and "the people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up."

The source of the Jordan is fed by the melting snows of Mount Hermon, and it is believed that on Mount Hermon our Lord was transfigured. What a scene for the contemplation of the ages! The "voice from the excellent glory," our Lord arrayed in the brightness of light, two men, Moses and Elias, from the spirit land, and three in the flesh, Peter, James and John. So great was the impression made by the event upon the apostles that Peter alludes to it as follows: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.'" "And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. 1: 16-18.

Here was Moses who had been buried fifteen hundred years before in an unknown grave east of Jordan in the land of Moab. Here was Elias who was translated to heaven in the presence of Elisha one thousand years before. Death steps back from the presence and glory of the transfiguration, and the veil that separates us from the spirit land is withdrawn. The immortality of the soul is attested by the appearance of Moses whose physical body lay buried in an unknown grave, and by the appearance of Elias who had not died a natural death,—these two appear on the Mount of Transfiguration, are seen, are known and heard to speak by three men in the flesh. Moses represented the law, Elias the prophets. They meet Christ who is the end of the law, and the fulfillment of prophecy. Christ is now supreme authority. The law ends in him; the prophets are fulfilled in him. The supreme announcement is the voice of Jehovah from the cloud, "This is my beloved Son in whom I am well pleased; hear ye him."

### A PLEA FOR ENTHUSIASM.

BY W. B. STOVER.

NOT long since it has become known that in France certain organizations have been established for the avowed purpose of the worship of the devil. The followers of this persuasion have their times of meeting, their mass, sacraments, etc., and are apparently quite enthusiastic in it all.

In London it has been developed lately that a few have avowed themselves Pagans, and by distributing tracts against the Bible and Christianity to the children at the doors of all the schools, they purpose, in their enthusiasm, to impress the whole London world with their anti-Christian ideas.

In New York City recently, several suicide clubs have been brought to light. The members of these are all pledged sooner or later, to commit suicide in some way. Lots are drawn frequently, and the person drawing the lot must take his life in less than twelve hours from the time of the lot.

Now, the wonder is that Satan's followers are so much more enthusiastic than those who profess to follow Christ! Do bad people love the bad more than good people love the good? Do not bad people very frequently go as far as the law will permit in doing bad, and do not good people very frequently go only as far as they think the Law requires in doing good? What is the difference? The one is held back in the thing he chooses, and the other is goaded on in the thing he chooses.

Isn't there something the matter with somebody? Dearly beloved, Jesus was not making excuses for lazy Christians when he said, "The children of this world are wiser in their generation than the children of light."

But let us turn from darkness to light! We want to be enthusiastic for the right because of the right, and not because of the wrong. He is an enthusiastic person, who would, for the cause he loves, go from a good home to a poor one, and who would go from riches to poverty, and who would go from righteous associations to wicked ones, and who would do without eating for days at a time, and who would "please not himself," and who would "seek not his own glory," and who would pray for a whole night, and who would pray so earnestly that he would get all into a sweat in the open night-air, and who would die rather than deny a single truth! I say such an one is *enthusiastic without a doubt*, and such was our Jesus Christ, who also said, "I do always those things that please him," referring to the Father. The dear Father evidently loved enthusiasm,—the dear Father, who is the same yesterday, to-day, and forever."

Paul was enthusiastic. "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Such was he! In journeyings often, in perils of waters, in perils of robbers, in perils of countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Such was he! Thank God that once in a while we find a man who has courage enough to muster up a little enthusiasm.

Such an enthusiast for righteousness, when he came to open doors for Gospel preaching, "had no rest in his spirit." Ever eager for the glorious work, when he came to the field, he could say, "My flesh had no rest, but I was troubled on every side." Like a magnetic needle in the presence of steel, so was his great soul in the presence of sin. He "wrote with many tears," and "without ceasing he remembered the faithful in his prayers night and day." He was "buried with him in baptism," and he arose *not to stand still* "in the newness of life."

"Made all things to all men, that he might by all means save some;" "striving to preach the Gospel, not where Christ was named, lest he should build upon another man's foundation;" that man of God whose also was a "rule abundantly, to preach the Gospel in the regions beyond," could well say by spirit of Inspiration, "Let us walk by the same rule; let us mind the same thing. Brethren, be followers together of me."

Dearly beloved, you of like precious faith, is it not clear to be seen that if one-fourth of our twenty-two hundred ministers, had one-fourth of the zeal for the Gospel that characterized Paul, the simple primitive faith of our well-beloved church would be influencing every county and every town in the wide, wide world by the beginning of the twentieth century! I have thought long upon these things, and speak not at random.

And you, much beloved brother preacher, how much would your ministerial experience be like Paul's, if Rom. 15: 20 would read: "Yea, so have I strived to preach the Gospel, in the large congregations, because the work was so congenial there," and if Philpp. 3: 8 read, "For whom (Christ) I have suffered the loss of several things, and do count them but dung that I may win Christ;" and if Philpp. 3: 20 read, "For our conversation is on the earth; where also we look for the Savior, the Lord Jesus Christ;" and if 2 Cor. 10: 15, 16 read: "According to our rule abundantly, to preach the Gospel in large churches."

I know, dear Brethren, that very many of those to whom you preach in all earnestness, never think it means you, when they read 1 Cor. 9: 14; and when they read that same verse for your benefit, they apparently put it, "Even so hath the Lord ordained, that they which preach the Gospel should get their living like the rest of us." But because they do this, and give themselves to making money



for the purpose of keeping it, bring in an error; will you then fall into the same way of doing and live according to the same error? I mean, will you give more time to earthly affairs than to the Gospel? In other words, do you wish to get rich?

How often have we heard it: "Be ye not conformed to this world; but be ye transformed!" How important it is that Christians should show the sign of their being transformed! Clothes can not be counted out. But "Thou shalt not steal," means more than that *thou shalt not steal dollars.*" "Be ye not conformed to this world; but be ye transformed by the renewing of your minds," means a great deal. The world is enthusiastic for getting fame; the world is cold and selfish; the world is enthusiastic for the getting of wealth. When a man is transformed his enthusiasm does not cease, but his enthusiasm for fame is changed to an enthusiasm for souls; his enthusiasm for making money becomes exceedingly small in comparison to his enthusiasm for the salvation of men. This is true if he is actually "transformed by the renewing of his mind."

But right here I know some faithful one will say, "How easy it is for them to talk who live by other people's gifts. They'd better keep quiet. What would you do if somebody didn't make the money?" That is not the question. Making money is a grand thing *if* we are making it for the Lord. "Lay not up for yourselves treasures on earth." Remember, Jesus says, "For yourselves."

But what will a little enthusiasm do? Ask the school teacher; ask the business man; ask a Y. M. C. A. Secretary; ask the leaders of the W. C. T. U; ask the politician; ask the Salvation Army. Organized about the time of the American Rebellion the Salvation Army now has hundreds of thousands of followers. They are pushing their work in some thirty languages. Their paper, the *War Cry* (in the possession of their church), has a circulation of over a half million copies weekly, is published in many countries, and in many languages. Great Britain, 227,000 copies weekly; United States, 74,000; Australia, 64,000; Sweden, 28,000; New Zealand, 18,000; Denmark, 12,000, etc. So much for a little enthusiasm! And while they in many points go exactly contrary to the teaching of the Bible, yet, with us they have two distinctive principles in common. They practice non-conformity in dress by means of uniformity, and they teach the Christ principle of non-resistance. Now, if a little enthusiasm will carry these two popularly-considered unpopular doctrines so far, can not all the teachings of the New Testament be more rapidly advanced by application of a little consecrated enthusiasm?

The Salvation Army is a noisy host. Does that mean, then, that it takes noise to have enthusiasm? No, no, not any more can that be said than could it be said because a certain man who steals has money, therefore all who have money steal. Certainly, that is not true.

Let us think a little! Jesus, our Savior, was an enthusiastic Being, and in more than one turbulent hour "he answered not a word," and on more than one occasion "he went up into the mountain alone to pray."

Paul was an enthusiast. He would never say, "Now, brethren, be free," but "Come on, brethren, be ye followers of me" in this work. He "wrote even weeping," and doubtless practiced what he preached; and he, even enthusiastic Paul, instructed the Brethren to "study to be quiet," and to "lead a quiet and peaceable life in all godliness and honesty."

Enthusiasm, then, does not require noise. But what is it? It is being *desperately in earnest*. It is *daily anxiety and daily work, and daily sacrifice* for something. People would not believe you, were you to sit on your door-step and tell them as they passed, in a meek, calm tone of voice, "My house is on fire. Come and help me." So it is in the Christian life where open, energetic enthusiasm,—enthusiasm according to knowledge,—is lacking.

Spurgeon tells it this way: "We ought to have room for enthusiasts, even if they violate every rule of Grammar. A grand, blundering, hammering,

thundering, whole-hearted Boanerges is worth a dozen prim, reverend gentlemen, meek as milk and water, and soft as boiled parsnips."

On the other hand, blind, ignorant, enthusiasm is a sorry sight. I now remember once attending a meeting of a little band of people whose chief characteristic was that they were "peculiar." Our dear brother, Bishop Oller, a half dozen other Brethren, and myself, were together in one part of the barn in which the meeting was held; and, as it happened, we were seated close to some of those people. At the close of the meeting, in a high-keyed monotonous tone of voice, a little minister lined a hymn, one stanza of which was particularly striking, as he looked straight at us. I'll never for get it:

"Now then, sinners, fare ye well,  
We're going to heaven; you're going to hell."

I cannot say that I was much drawn to the little minister, nor to his religious persuasion. Yet here was enthusiasm, but whether it was blind, ignorant, or according to knowledge, I will leave others to judge. I do know, however, that in meditation afterwards, I was strongly impressed with these words, "Wilbur, learn a lesson, Go thou, and don't do likewise."

It has often been said that when a preacher has the least to say, he preaches then the loudest. But this ought not to be true of our church; because we have the most important message, we'll exercise the least possible enthusiasm in delivering it.

Come along, Brethren! Let's do it. Let's be more enthusiastic for Jesus! Let's do more! Let's live more! Let's love more! Let pray more! Let's give more! Let's write more! Let's sing more! Let's preach more! Let's sacrifice more! Let's love each other more!

Do you believe in doing the commandments? I more. You believe in taking the Word as it reads? I more. "As my Father hath sent me," says Jesus, "even so send I you." How much have you submitted to his sending? "Go, work in my vineyard." You have come into the vineyard, how much have you worked there? "Go into all the world and preach the Gospel! Have you got beyond your own congregation? "Whatsoever thy hand findeth to do, do it with thy might." Here is the measure of your enthusiasm, "do it with thy might." John Wanamaker modernized that command when he said: "Whatever you have to do, do it with all your might."

Come along, dear brethren. Enthusiasm is catching. Get it yourself, and you will be pleased to see how many will catch it from you. Let every member be a better hearer! Let none sleep any more in the meeting! Let every preacher be a better preacher! Let him "study" more! Let us stand by our preachers better! Let every household have daily family worship! Let every meal have a blessing asked! Let every one get more of Christ in his private correspondence! Let every one get more of Christ in his daily conversation! Let there be more Bible in the head, more liberality in the hand, more Holy Ghost in the heart! Let there be shorter public prayers! Let there be longer private prayers! Let us, indeed, be a *peculiar* people, because "zealous of good works!" Let us covet only spiritual gifts! Those who can work in cities, let them not remain in the country! Those who can work best in the country, let them not waste their efforts in cities! Eat less fancy food! Build less fancy houses! Wear less fancy clothes! Drive less fancy teams! Regard money as the Lord's! Regard energy as the Lord's! Regard time as the Lord's! Regard children as the Lord's! Regard self as the Lord's! Are these not the Lord's?

A very dear sister in a recent letter said to me: "How happy your mother must be that her son is engaged in foreign mission work!" That sister is awake to all good. No one can know the measure of such happiness until he has given son, or daughter, or much money, or self to the Lord for his own work. Some know it and are glad.

Let's scatter more tracts! Let's publish more books! Let our editors give us better papers, and

let every reader of those papers make gigantic efforts to increase their circulation!

"Launch out into the deep! Does your neighbor know the reason of your faith? Perhaps he does not know even your faith. If so, yours must be a very little light on a very little hill. You certainly have room to grow in enthusiasm."

Once more, Suppose, brother, you had the power of God. Suppose you had created a little world and swung it into space. Suppose you had created little beings to live on your little world. Suppose you had given a few of them knowledge concerning yourself, how they should serve you and worship you, and how they should live to be most happy. Suppose you had given those few, among other charges, particular instructions to tell all the other little beings on your little world the good things you had told them. Now suppose those few would secure a choice section of your world, and put a fence around it, and go to work, to be themselves happy, and get themselves gain, and forget to tell your message to the other little beings on your little world. Suppose some even would argue that it wasn't necessary to tell them, inasmuch as a few of their ancestors had once told it to a few of the ancestors of the others! What would you be likely to do with such little beings? Wouldn't you feel like wiping the things entirely out of existence! Ah, the case is parallel! "Thou art the man!" Another is God! What do you really suppose God thinks of you?

Are you enthusiastic for Christ? Are you enthusiastic for God? Does it try you very hard to give fifty-two little cents in a whole long year for his work? Men love their tobacco more than that! The heathen love their idols more than that. How enthusiastic are you for good and for God? O come, "Be ye a separate people!" "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven!"

Have you something to give back to the Lord, give it before you die! Have you something to do for the Lord, do it before to-morrow! Be personally interested in all kinds of work for God! Be enthusiastic! Let us be up, out and at it! *Come along, brethren! COME ALONG!!* Let's cling very close to the good old faith, but not forget there will be "WOE TO THEM THAT ARE AT EASE IN ZION!!"

Bulsar, India.

#### HELPING THE BRETHREN.

BY MARY E. TEETER.

I HEARTILY agree with sister Cassie Wenger on "Growing Evils," GOSPEL MESSENGER, No. 21, page 322. Pride, the growing evil there mentioned, is manifesting itself almost everywhere. In Song of Solomon 2: 15, the wise man says, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."

We need only look around, and sometimes close at home, and we can see the little foxes at work spoiling the vines with the tender fruit, little by little, and in some places the church is badly injured by them. Now, while the church in which we live is doing well, there are enough of these little foxes to keep us all at work, and we hope our dear sisters are all willing to help the brethren to keep them out, for they will surely increase in number and size. If there ever was much work of this kind to do, it is now. While sister Wenger didn't itemize these growing evils, I feel to name a few of them that are so prevalent. Sleeves larger than necessary, unnecessary pleating or gathers in waists, lace around the neck, embroidery on garments, unbecoming bonnets, not proper for sisters to wear.

Dear sister, when you buy or make your garments, ask yourself the question, Is this or that necessary? and always decide in the fear of God, and I feel sure that much of the growing evil will be blasted.

If the good old elders or some sainted mothers who have been faithful workers in the church were to come, would you not feel better with your plainest dress and prayer-covering on? I believe if we



answer in the fear of the Lord we will all say, Yes. We are not to fear man, but if we are convicted in the presence of a good person, how much more in the sight of God! "For if our hearts condemn us, God is greater than our hearts, and knoweth all things." 1 John 3: 20. And I feel to say, with sister Wenger, yes, dear laboring brethren, don't be afraid of wounding some one's feelings by preaching against pride, but give the warning, that the blood may not be required at your hand. And can not we, the sisters, help the brethren? I believe sisters can see this growing evil equally as well as our ministers who have so much to do. Then, can we not all help the work along by watching ourselves first, and when we see sisters, over whom we might have some influence, with any of these unnecessary things on, that are hurting the cause, kindly show them their mistake and pray for them that their eyes might be opened that they, too, could see themselves and turn from *fashion or half-way fashion* and humbly follow Jesus? Then let us all help the ministers!

I feel that there is a very important work resting on our older sisters. Paul to Titus (Titus 2: 3) says that the aged women should be teachers of good things. I wonder sometimes if our older sisters who have daughters in the church are living up to this, or if they do not keep silent, or give their consent sometimes, when their daughters ask for something they ought not to have. Are we teachers of good things if we see an occasion to give good advice and then keep silent? Mothers, do not be too timid to give your daughters good advice when making their garments, as well as at all other times. Clothe and feed their souls, as well as their bodies, that they may not be found naked. Some of the above-mentioned unnecessary cost more than the garment. Generally the embroidery that is used costs more than the garment. Then why not quit using embroidery, spend the usual amount spent for it for garments for the poor, and, instead of getting straw or gimp for bonnets, get a bonnet for some poor sister, or if you have no poor around you, give to the missionary cause, that the Gospel may be preached to the poor, and thereby make glad hearts and lay up treasures in heaven where moth and rust doth not corrupt or thieves do not break through and steal?

Do we not all see where we can help the brethren, or are we letting our work go undone, waiting for some one else to do it? Dear sisters, let us take the same advice that is given to the minister so often,—"Do our duty toward God and one another, regardless of what man or woman may say, and thus help get the little foxes out of the vineyard. Otherwise we need not expect fruit in the future." What is home without friends, food or raiment? Just what the future church will be if full of little foxes and no one to restrain them. So let us take up courage and do all we can for the Master and help make a good home for the rising generation!

Centre, Ohio.

#### PAUL'S TESTIMONY.

BY J. S. FLORY.

As secondary testimony relative to the truthfulness of Christ's mission and personal work on earth there is none so convincing as that of the Apostle Paul. Enemies of the Gospel say that Christ's followers were his personal friends and associates, and for that reason easily led into delusions. They claim that the story of the resurrection was believed in because they wanted to have such a faith. Even when their false modes of reasoning on that line are met with facts outside of Bible history, they are found very weak.

What is the ultimate conclusion we must come to in the premises when one, an enemy to Christ and his religion for some time after its inception, comes boldly forth and declares there is truth in the proffered scheme of redemption? But one conclusion can be drawn, and that is, Paul's testimony is irresistible, impregnable and beyond successful contradiction. Can one, for a moment, conceive of

the idea that Paul, a man of such strong force of will and character, could have been deceived and led by a false zeal to accept a thing so repulsive to his feelings and necessarily fatal to all his hopes of worldly ambition, as well as contrary to every fibre of his religious belief? Here was a case of strong will power to oppose every argument of human reason. Stephen's almost superhuman powers of logic and the supreme argument of love for his enemies could not move Paul. There was not enough evidence massed from eye-witnesses, to make him believe the story of the Man of Sorrows. He may have concluded those witnesses were honest but deceived; zealous but lacking in judgment. With his will and judgment thus biased against them, seemingly nothing under heaven could have brought about a change in his faith, feelings and judgment, but Omnipotent Power. No human agency had anything to do in convincing him of his error; no human logic demolished the bulwarks of his skepticism. No astrologer or soothsayer perverted his thoughts. His convictions were such that he knew the power and hand of God was in it. Now he takes the witness-stand and admits, in burning words of holy love that JESUS IS THE CHRIST, that the Gospel is the power of God unto salvation to the believer, and that Christ DID RISE FROM THE DEAD, and became the resurrection and the life.

In his testimony, is he simply rehearsing what he had learned from his associates? Verily nay. And here comes the unmistakable verdict and fact that the Gospel is of divine origin. Paul's testimony clinches the previous evidence,—closes up the last link, and makes it an unbroken, perfect chain of revelation. When Jesus was revealed in Paul, he did not confer with flesh and blood. He did not get his knowledge of the apostles, but got it direct by revelation from Jesus Christ. One very remarkable fact about it is he preached Christ as Christ revealed himself unto him, and his preaching was in complete harmony with the rest of the apostles who had been taught by Jesus in person. This harmony proves that the Lord does not give revelations contrary to his own teaching, given when here in person. It is safe to conclude a person who claims new revelations from God is an impostor or himself a deceived man if his teachings are in any wise contrary to the teachings of Christ. Paul's teaching being in complete harmony with Christ, we can well believe him when he says he received it of the Lord Jesus. On the other hand we may well believe the evidence of those who personally walked with Christ, because their teachings are in harmony with what Jesus taught or revealed to Paul.

May we not, with propriety, conclude that one reason why Paul was so miraculously converted and taught, was that such a witness would forever set at rest the fact that Jesus did arise from the dead, that the Gospel is the revealed will of God, and that there is no other name given whereby men can be saved excepting through the name of Jesus, and that the offering on Calvary was a verity as true as that there is a God.

The Lord well knew skeptics would arise. That their mouths might be stopped, he chooses one of the enemies of the cross to become a witness. By revelations direct to him he made him a "chosen vessel" to demonstrate to the world that Christianity is a fact, a favor of God, and of Divine origin.

Los Angeles, Cal.

#### REMEMBER THE SABBATH DAY, TO KEEP IT HOLY.—Ex. 20: 8.

BY JACOB S. MOHLER.

A REFORMATION among our people is much needed relative to keeping the Lord's Day more sacred. There are various ways to spend the Sabbath day that are not to the glory of God. A few of these we name.

Some of us do not attend Sunday school and church services as well as we should. We would rather stay at home and have some one come and spend the day with us or perhaps we go ourselves

and spend all day in idle talk. On such occasions we talk of the latest news of the day, about our occupations, our financial success, losses and gains, etc. So the conversation runs all day long. Not a word is said for Jesus. Nothing is done to help some poor, distressed soul to eternity. The Lord is entirely forgotten.

If the Sabbath, the first day of the week, is mis-spent, we are in bad condition to spend the other six days of the week in a becoming manner. If time is so spent what will our record be in eternity? Judge ye!

The Lord's Day, after church services, may also be misspent by improper visiting and feasting. By the skill of a fine cook tables are often overloaded with rich, fine dainties. This makes work for the women and is expensive. Such a table creates a keen appetite and we eat to excess. This stupefies the mind, benumbs the spirit, and in a measure unfits us for serving God as we should.

On going to visit from church, it would be wisdom in sisters to prepare a simple meal, giving substantial food only. When dinner is served and all things put to order again, let there be social talk on religious matters. It would be well to have a Bible class, and have all present take part in commenting on the chapter selected. This would help us to store good knowledge concerning Christ and his mission in the world.

If we have never learned how to talk on religious and Bible subjects, heaven and divine things, let us go to God in prayer! Let us ask the Lord to teach us how to talk for Jesus! The Lord will not leave us in the dark. "If ye ask anything in my name I will do it." John 14: 14.

Those that are worldly-minded can talk for the world with ease, and correctly too. They are expert talkers of things belonging to the kingdom of this world. If we make ourselves equally familiar with the things pertaining to the kingdom, we can talk for Jesus just as readily as they can talk of the world and its ways. Remember the Sabbath day, to keep it holy!

#### HEBREW IDIOMS.

BY NOAH LONGANECKER.

AN "idiom" is "a peculiar mode of expression; a phrase stamped by the usage of a language, or sometimes of an author, with another than its grammatical meaning." — Webster. The Hebrew language abounded in such "idioms." We have in Gen. 29: 31, the following: "The Lord saw that Leah was hated." The grammatical meaning or sense of the above is apparent to all. In this sense Jacob had no love for Leah. He took no delight in her. He had no pleasure to be with her. But was such the case? All Bible students know that such was not the case. The simple truth is that Jacob loved Rachel *more* than Leah. Indeed, the Bible so declares. "And he loved also Rachel more than Leah." Gen. 29: 30. This is a Hebrew idiom frequently used in the Bible. And to get the true sense of such expressions, we must know the sense that the Hebrew language has stamped upon them by common usage.

It was common among the Hebrews, in speaking of two persons, when one was loved *more* than the other, to speak of the one who was loved *less* as being *hated*, and of the one who was loved *more* as being *loved*. The sense of the following has been badly misrepresented: "I loved Jacob and I hated Esau." Mal. 1: 2, 3. Also, "Jacob have I loved, but Esau have I hated." Rom. 9: 13. Esau was loved *less* than Jacob. The leading thought in the text is, God loved Jacob *more* than Esau. The text affords no proof for "unconditional election and reprobation," as some would have it. The simple fact is, God loves according to worth. "The disciple whom Jesus loved." Ah, the truth is, there was so much about John worthy of love. Can we say less of Jacob after his conversion? And as God loved Jacob more than Esau, he says, "Jacob have I loved, but Esau have I hated." Christ's teaching abounds with similar idioms. The following is in line: "If any man come to me, and hate not his fa-



ther, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14: 26. Let us call up Matt. 10: 37, and we will see in what sense we are to "hate father, mother, wife," etc. "He that loveth father or mother more than me is not worthy of me."

From the two texts we learn the following: We are to love father, mother, etc.; but we are to love Christ *more* than all earthly things; and if we do so, we are said to *love him* and *hate* those things we love *less*. That which we love the most will we worship and serve. "Thou shalt worship the Lord thy God, and him only shalt thou serve." We "cannot serve God and mammon."

To worship God we must love him with *all* our heart, but this does not mean that we must not love ourselves or our neighbors. But as we love God *more* than our own lives, we are said to *love God* and *hate our lives*. The language is clothed in a "Hebrew idiom," but is plain and highly suggestive. If we take our delight, pleasure, and happiness, more in some worldly thing than in God, we are said to *hate* God, and *love* that in which our happiness is centered.

What a solemn Gospel lesson from Christ! There is quite a contrast between *selfishness* and *self-love*. True self-love ever condemns all selfishness. Where there is no true self-love, we cannot love our neighbor as ourselves. But when we love ourselves more than our neighbor, then we are said to love ourselves and hate our neighbor. If we fully comprehend the principle that we have been trying to elucidate above, how significant such texts as the following: Rom. 15: 1, 2; 1 Cor. 10: 24; 13: 5; Philpp. 2: 4, 21. Note the following: "They loved their lives unto the death. Rev. 12: 11.

A thorough study of passages clothed in id'oms of the Hebrew language will not be only interesting, but also highly profitable

#### "I BYDE MY TIME."

BY LIZZIE D. ROSENBERGER.

THROUGH the extravagance of the last Marquis of Hastings, the extensive estates of the family in London, were lost. But his sister, the late Countess of England, made great efforts to retrieve their fallen fortunes, and succeeded before she died in buying back a large portion of the ancestral inheritance. By a clause in her will, she directed her right hand to be cut off and buried in the old family park, and the spot to be marked by a stone bearing the inscription, "I Byde My Time." And so her right hand was interred in Dromington Park, as an earnest that though the old home is now in the hands of strangers, it will some day revert to the family of Hastings.

Can we "byde" our time? In our religious life, there is need for a strong, abiding faith. As of old, enemies surrounded the walls of Zion and cried, "Raze it, raze it to the ground!"—so are the foundations of our faith being tested. There are enemies storming the walls from without, within there are a few who, like Judas, would betray their Master. Infidels with mighty endeavor would bring into opposition science and religion. We live in an age of wide-spread unbelief. Men say that the church has outlived its usefulness, that it is not adapted to the present needs of the people. They want a church without any creed; a church broad enough to shelter the infidel, the critic, and the one who doubts most of the Bible truths. We are urged to throw aside much which the apostles believed, and to accept, as delusions, the truths men sealed with their blood. Let us "byde our time;" we know that our Redeemer liveth, and he will give us power and faith and hopefulness to do valiant service for him, and when the present storm of doubt and unbelief will pass away, and a more serene faith will take its place; the spiritual atmosphere will be cleared of all its clouds, and we shall gaze into the supreme depths of heaven, and behold the very city of the throne of God.

When Israel was carried away captive into Babylon, and the golden vessels of the house of the

Lord were taken by the conquerors, we are told that the Jewish king ordered a silver set of the sacred vessels to be made, to take their place, thus condescending to use an inferior metal. Let us never give up the golden vessels of the true faith for lost, for we well know that we can not substitute earthly pleasures for spiritual joy. We will have no peace, if we are led by the spirit of the age, instead of the spirit of Christ. Let us not decide to eat, drink and be merry, thinking my Lord delayeth his coming, but let us watch and be sober, knowing that he will come quickly. God had told Israel that the golden vessels would be returned, but they believed it not. Let us be more trustful and byde our time, knowing that

"Behind the dim unknown  
Standeth God within the shadow  
Keeping watch above his own."

There comes a time in your life and mine, when our inheritance of joy is gone, and we must accept sorrow, gloom, or disgrace for our portion,—when all our glad hopes fall leaf by leaf, like the last leaves blown from the vineyards by the desolate wintry winds. Then we look over the gray dreary waste in sadness.

"One time must be in all the lives which live  
When strength sinks into weakness, faith desponds,  
And fair hope swoons, and, for a little while,  
No star shows where the path winds; not one gleam  
From all those promised angels who have gone  
And know the way, and should be there to make  
The Valley of the Shadow safe with hands  
Familiar, at first touch, in thickest dark."

He has told us all about it, we cannot understand, but we can rest in Him. He says, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." What a wonderful hopefulness will come to us, if we keep in mind his everlasting kindness. It is easy, then, to byde our time and wait on God. He will save at last.

One evening Christ told the disciples to row along the Lake of Tiberias toward Bethsaida and he would meet them there. They were soon overtaken by one of those sudden storms of wind that often rage on that sea. In the darkness and the storm they rowed patiently on through three watches of the night. They may have been weary and disheartened, and, for aught I know, fearful lest their little boat be lost. All they knew was the command in which direction to go, and so they toiled on, heedless of the storm, the darkness, or the danger, anxious to meet Christ, and before morning there came from the shore that radiant form, walking on the waves to meet them. Though there be no Christ visible in the darkness, and no encouraging voice to cheer you, row on in the way he has pointed out, and before the night is over, he will come to you. And after the storm and the calm, the hope and despair, the joy and the sorrow, we will find ourselves in our Father's house, where Jesus has prepared a place for you and me.

Covington, Ohio.

#### →THE + SUNDAY + SCHOOL←

THE CITIES OF REFUGE.—Josh. 20: 1-9.

Lesson for Sept. 15, 1895.

TIME.—Soon after the time of last lesson, B. C. 1444.

PLACE.—The Lord gave these instructions to Joshua at Shiloh, the religious capital of Israel, situated near the center of Palestine, seventeen miles north of Jerusalem.

PERSONS.—The Lord, Joshua and the children of Israel.

INTRODUCTORY.—After the distribution of the land among the tribes Joshua "devoted his remaining years to the regulation of national life, and the arrangement of various civil matters, according to the precepts laid down by Moses forty-six years before. The first of these to claim his attention was the appointing of cities of refuge."

#### THE REFUGE.

1. *The need of it.* Prior to the Mosaic age it was required, by what seems to have been the unwritten law of usage, that the nearest of kin should avenge the death of his slain relative. This custom was allowed to go undisturbed in order to keep up the high idea which the people had of the sacredness of human life, but the provision of the cities of refuge was intended to prevent undeserved punishments and death to which the custom unrestrained might lead. And very urgent in this our day is the need of a refuge from all the evils incident to this earthly life. As if pursued by the avenger of broken law we suffer sickness, bereavement, disappointment, and adversity of all kinds. Overwhelmed by all this, the poor mould of clay could but beat his breast and despair and die were it not for the refuge we have in Jesus who gives us present comfort, peace and strength and a hope beyond the grave. Without this we are "of all men most miserable."

2. *Accessibility.* The location of these cities of refuge was chosen with special reference to the convenience of the people for whom they were intended. There were six of them—three on each side of the Jordan. So the Lord intends that the refuge provided in him for every sin-sick soul should be easy of access. And in this land of Bibles and religion we ourselves are to blame if we are not enjoying a fulness of the comforts of the Gospel. And if there are dark corners of the earth where this light has not shined and where the people have no access to this refuge, the fault is not in the plan of God but the failure of his children in its execution. We need to see to it that this refuge is made accessible to all.

3. *For whom provided.* "For all the children of Israel, and for the stranger that sojourneth among them." How beautifully this typifies salvation for all the world,—Gentiles as well as Jews. In all our labors and in all our prayers let us keep in view the fact that salvation in Christ was designed for all the world.

#### THE CONDITIONS.

1. *If he killeth any one unwittingly.* The law then recognized, as all true law must, that the crime consists not in the act itself but in the motive that prompts the act, and that punishment should be meted out accordingly. In this age of insincerity and deception we need to remember that God looks not so much upon what we appear to be as what we intend to be. While it is true that he will not punish us for evil done another if we did not intend it so, it is also true that he will not reward us for good done another if the act did not proceed from pure motives. It is very desirable indeed that the outward lives of men should be right, but it is more important that the motives be pure. Better, much better, a life full of outward blunders and inconsistencies than a heart full of guile and hypocrisy.

2. *If he hated not his neighbor.* If it could be proved that he hated the one whom he afterward slew this would be accepted as strong circumstantial evidence that the murder was not unintentional. He that hateth his brother is a murderer, and so long as such a condition of heart is ours we may not hope to be without blame before God. To cultivate in the heart more love to our fellow-men should be the desire, prayer and purpose of every one.

3. *If he be acquitted by the elders and the congregation.* It was not sufficient that the manslayer declare his own innocence, but before he was given a permanent home in the city of refuge he must have a formal trial before the people, where the avenger of blood and others interested might be present and all the evidence for or against him must be heard. Every precaution was taken that justice,—nothing more, nothing less,—be rendered. So now the refuge in Christ has not been provided and offered to saint and sinner alike without conditions. We shall not be saved merely because we are afraid of punishment. Such a refuge would but encourage crime. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

JAMES M. NEFF,



## → THE YOUNG PEOPLE ←

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## WHAT ARE THE DUTIES OF A SUNDAY SCHOOL SUPERINTENDENT?

BY GRANT MAHAN.

THE duties of a Sunday-school superintendent may be summed up in one word—preparation. We often see the word consecration placed with this one; but the one implies all that the other contains, for no man is prepared for any work unless he is consecrated to that work. But to give no further explanation of the word would be giving a very unsatisfactory answer to the question asked. Let us look at some of the things necessary to prepare one for this most important work.

First of all, he should be an intelligent man. If he has had opportunity to educate himself, so much the better. But we must always bear in mind that an education is not one of the essentials. He must be taught by the Holy Ghost if his instructing is to have the effect it should have. People must see that he has the ability to understand the subject of the lesson and to make others understand it. If he is dull or stupid he cannot do this. We are nearly all opposed to following an incompetent leader, and we ought to be. We can bear mistakes, for every one makes them, but something within us demands that the man whom we have as our superintendent shall be one to whom we can look with respect, with admiration; and we can never look to any man in this way if he is devoid of intelligence.

To be a superintendent worthy of the name he must read the Bible, must study it, must meditate upon it "day and night." He must show that he feels it to be *the Book*, the one thing absolutely necessary in his Sunday school. And he must show that he has taken its precepts home to himself, made them a part of himself. He must be a man to whom we can go and get a definite answer to our questions. This is not saying that he must be able to explain everything in the Bible; but when it is a question whether something is commanded in the Bible, or is necessary to salvation, according to the Book, he must be able to say yes or no, and give a reason. He must not say it will not do to be too strict on some point, for some men differ; the Bible teaches a thing or it does not, and he must be able to tell what it teaches and what it does not.

If he has made the Bible precepts a part of himself he will be an example to all. And if he has not he ought not to be a superintendent. His walk and conversation will be a help to all; and yet he will always be ready to receive help from others. He will recognize the right of other people to their opinions. He will study to give a reason for the faith that is in him, and he will find his reason in the Bible. He will teach by precept and example that this Book is of infinitely more worth as a guide for life than all the opinions of the would-be religious leaders. He will be ready and willing to receive suggestions from others as to the best way of conducting the Sunday school; but he will have a well arranged plan of his own; he will depend on himself more than on others. He will be all that a teacher should be, and he will be something more than this.

What has been said implies that he shall be able to manage. He will not let his teachers and classes be interrupted; he will not let his school be bored by long speeches; he will not let it be disturbed by unnecessary noise. He will insist on so classifying his school that each member of it will get the greatest possible amount of good from it. He will not forget on Monday, or any other day of the week, that he is a superintendent.

These are some of the things that go to prepare a man to be a Sunday-school superintendent; others might be mentioned, but it is hardly necessary to do so. It is not expected that he will be perfect; no man is or can be perfect in this world; but he will al-

ways be striving toward perfection. Neither is it expected that he will possess all these and other desirable qualities at the beginning; perhaps he will never possess them in their perfection. No one who is a superintendent and feels that he does not possess these qualities need feel discouraged. None of them are impossible to acquire, even by the ordinary man. They are only the qualities which each one of us should strive to acquire no matter whether we ever expect to be called upon to act as a superintendent or not. They are only the qualities that go to make up true Christian manhood and womanhood.

## ABOUT OLD MEXICO.

BY HOWARD MILLER.

THE ignorance of people who are well informed generally about the nearest political neighbor that we have, Mexico, is something wonderful. When I first went down there I took with me all the older books that I could get, and after reading them, thought I knew something of the country. I was especially interested in the Mexico of the time of the Conquest by the Spaniards, in 1520, and I read all that I could lay my hands on, with that result that I had to unlearn the most of it. The most brilliant history of Mexico ever made is that by Prescott, and a more misleading account was never written.

The reader of the flowery romance of the gifted Prescott is led to believe that Cortez found there a people far in advance, in all the arts of civilization, and that the city he conquered was the most magnificent the world ever knew. Nearly all the superficial writers that follow take their clue from Prescott, and thus it comes that the general idea of the land of the Montezumas is that of a grandeur and magnificence almost beyond belief.

The reason why this is so, is readily explained with a little knowledge of true history. The first thing is to remember the character of the conquerors. Their leader, Cortez, was at the head of a band of adventurers and cut-throats that stole out of a Cuban port and set off on a voyage of discovery and conquest. He had disobeyed the authorities and knew what was in store for him if they caught him. He found a simple people that he immediately conquered and converted to the Catholic faith by giving them a chance of its acceptance or death. Knowing full well that he had done wrong he set about appeasing his sovereign by sending word of his wonderful discoveries and victories over the savages. Every mud-built town that he overran became a city with gleaming towers and a vast population. When he came to what is now Mexico City he drew a wonderful picture of the magnificence of the city and the importance of its conquest. Cortez had with him a chaplain, Gomara, and he wrote of the country in a vein, lauding Cortez to the skies and magnifying the importance of the find. Fifty years afterward one of the soldiers of Cortez wrote an account of the conquest from an alleged diary that he said he kept, and these three, and their versions of what they did and what they saw, constitute the basis of all the so-called history of the conquest of Mexico. It is only of late years that intelligent criticism of these authorities has been made, for the reason that the country has only recently been opened up by the railroads to easy and safe travel.

And now let us consider what the great city of the Aztecs really was, and what it was like. Not far from a thousand years ago there was a tribe of Indians resembling the black Indians of the Pacific coast who wandered down into Mexico, stopping here and there, building towns, and then moving on to a new location, very likely being driven on by more warlike tribes, till they wound up in the Valley of Mexico. There is a story that there was a legend among them that where they saw an eagle sitting on a stone with a snake in its beak, there they were to stop and make their home. This is the national coat of arms of Mexico and explains what you see on every Mexican dollar. It is said that they saw this combination on an island, in one of the shallow lakes of the valley, and there they stopped and started their city. It is on the very site of the present Mexico City.

There was probably a low island, and there they began building their houses of mud and reeds. It was a good place for defence against their enemies and there they were when Cortez found them. As the land was scarce when they wanted building room, nothing was easier than to heap up the mud from the bottom of the lake and make standing room for more houses. Thus it was that all the streets, or the vast majority of them, were canals and the people got around in boats. For the benefit of the foot passengers there were causeways, most likely mere towpaths, from the city to the mainland. There were three of these, being from three to six miles in length.

There was probably a population of something like 200,000, and the name of the chief was Montezuma. There was not a domestic animal in the whole country, and not any iron, steel, glass, carpets, stoves, or anything like them, in the city. They lived mainly by fishing, and by raising a few simple vegetables. They had huddled together for mutual protection, and in all human probability, were simply a lot of barefoot, halfnaked, lousy savages, such as their neighboring Indians are to-day where they have been out of the reach of the Spaniard.

They sacrificed their captives, and they were always fighting with the neighboring tribes, and they ate their enemies after they had sacrificed them. They understood featherwork, and the working of such gold and silver that they found in the beds of the streams, and they had a crude system of picture-writing on material they prepared from the maguey plant.

Cortez had less than 600 men, while the population of the country at large was perhaps 10,000,000, yet there was so little cohesion among the tribes that the Spaniards walked over the whole lot of them. When he got into their city, he found that he could only exterminate them by tearing down their houses, which he did, and filled up the canals with the debris. Thus when you read of the Halls of the Montezumas, and the old Aztec capital, and all that sort of thing, and think that you would like to see them, you may know that if you were in the City of Mexico all that you would see of the Aztec capital is the Vega canal, a ditch full of dirty water, and this is absolutely all that is left of the vaunted city of the Aztecs, and it is all there ever was since Cortez destroyed it over three hundred years ago. The Aztecs worshipped idols, and any number of them are found all over the country. They were a very superstitious lot, and this very largely helped to undo them. They thought that there was a "white god" to come out of the east, and when Cortez came they thought the Spaniards immortal. They had never seen a horse and thought the horse and the rider were one animal, and learned no better till they had killed one, perhaps much to their surprise.

There is much that might be said as to their peculiar practices and habits of life, too long for a newspaper article. Suffice it to say that the stories of the splendor of the old Aztec capital are to be taken with much allowance, as the fabrications of the Conquerors and an unscrupulous priesthood.

The actual inner life of the Aztec Indian is pretty well known and it makes very interesting reading. I have no hesitancy in adding my mite to the information of the MESSENGER readers if they care for that sort of thing. To me a most interesting thing is the similarity between some of their religious customs and the present Christian rites. Indeed quite a good many scholarly people think there was some relation between the dwellers in old Mexico and the Israelites, and Lord Kingsborough wrote a splendid book, worth a thousand dollars, trying to prove it. I believe there are only two of these books in the United States, one of them at the Smithsonian Institute. There is also a copy in the National Library in Mexico. When I speak of a book it must be remembered that there are ten large volumes, each one as big as a large dictionary. It was my high privilege to be allowed to examine the work.

Lewisburgh, Pa.



## General Missionary &amp; Tract Department

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All money and correspondence intended for any of the missions under the General Committee, or any business connected therewith, should be addressed to GENERAL MISSIONARY AND TRACT COMMITTEE, Mount Morris, Ill. (GALEN B. ROYER, Secretary.)

## MISSION RECEIPTS FOR JULY, 1895.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

## HOME AND EUROPEAN FUND.

(Used only for Mission in U. S., Denmark and Sweden.)

**Illinois.**—Sister Correll, Mt. Morris, \$1; a sister, Mt. Morris, \$10; Sugar Creek church, \$1.50; Milledgeville church, \$10.20; Milledgeville Sunday school, \$2; Shannon church, \$2.50; Rock Creek church, \$11.50; West Branch church, \$12.75; Naperville church, \$7.80; Mt. Morris Sunday school, \$36.17; Pine Creek church, \$50.46; Mt. Vernon church, \$1; total, \$156 18  
**Indiana.**—Howard church, \$4.60; Elkhart church, \$3.40; St. Joseph church, \$3.50; The Lord Knoweth, \$10; a sister, Syracuse, \$25.25; Mexico church, \$12.17; total, \$59 02  
**Pennsylvania.**—Upper Codorus church, \$4.60; Hyndman church, 95 cents; L. S. Ammons, Khedive, 50 cents; a brother, Mainland, \$1; D. H. Baker, Abbotstown, \$2; M. E. Lane, Washington, \$3; Plum Creek church, \$7.95; Lancaster City church, \$8.75; Rhoda A. Brown, Sabula, 50 cents; total, \$29 25  
**Kansas.**—Lizzie Green, Eldorado, \$1; missionary cherry tree, John Sargent, Dunlap, 25 cents; New Hope church, \$3.35; Mrs. C. Imbler, Colwick, 50 cents; Vermillion church, \$11.10; a sister, McPherson, \$10; Samuel Kuhn, Hoisington, 25 cents; total, \$26 45  
**Iowa.**—A sister, Laurens, 60 cents; Libertyville church, \$2.75; Panther Creek church, \$10; Grundy County church, \$7.85; total, \$21 20  
**Florida.**—John H. Garman, Keuka, \$10; E. J. Neher and wife, \$5; total, \$15 00  
**Ohio.**—Northwestern church, \$3.54; Wolf Creek church, \$9.65; a brother, Hopeville, \$1; total, \$14 19  
**Virginia.**—A brother, Sanger, \$5; Linville church, \$5.75; total, \$10 75  
**California.**—Angeline Reese, Sanger, \$1.50; Covina church, \$4.75; total, \$6 25  
**Colorado.**—C. E. Larabee, Lake City, \$3; total, \$3 00  
**Missouri.**—Sarah Slifer, Holden, \$2.25; total, \$2 25  
**Maryland.**—J. S. Law, Baltimore, \$1; the Lord's portion, Baltimore, \$1; total, \$2 00  
**West Virginia.**—Alleghany church, \$1.10; total, \$1 10  
**Minnesota.**—Zimri Garwood, Atkinson, 50 cents; total, \$50  
**Marriage Notices.**—G. N. Falkenstein, Pennsylvania, \$1; D. B. Wolfe, 50 cents; J. H. Shirky, Missouri, 50 cents; total, \$2 00  
Total, \$349 14

## MISSIONARY AND TRACT FUND.

(Used for either Missionary or Tract Work as needed by the Committee.)

**Indiana.**—Stony Creek church, \$1; total, \$1 00  
**Maryland.**—The Lord's portion, Baltimore, \$1; total, \$1 00  
Total, \$2 00

## BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts)

**Illinois.**—Sugar Creek church, 64 cents; Naperville church, \$2.60; sister Stutsman, Mt. Morris, 50 cents; total, \$3 74  
**Iowa.**—Grundy County, \$2.35; total, \$2 35  
**California.**—Covina church, \$2.25; total, \$2 25  
**Ohio.**—A sister, Canton, \$1; Wolf Creek church, 75 cents; total, \$1 75  
**Indiana.**—Elkhart church, 84 cents; total, \$84  
**Pennsylvania.**—Rhoda A. Brown, Sabula, 50 cents; total, \$50  
Total, \$11 43

## ASIA MINOR MISSIONARY FUND.

(To be used in the Mission in Asia Minor.)

**Ohio.**—A sister, Canton church, \$2; a brother, \$1; Mohican church, \$11.31; Ashland church, \$12.71; total, \$27 05  
**Indiana.**—Julia A. Hart, Middleton, \$1; Florida J. Green, 25 cents; St. Joseph church, \$6.20; total, \$7 45  
**Florida.**—E. J. Neher and wife, Keuka, \$5; total, \$5 00  
**Kansas.**—George A. Fisher, Overbrook, \$5; total, \$5 00  
**California.**—Covina church, \$4.40; total, \$4 40  
**Iowa.**—A few sisters, Keota, \$2.50; total, \$2 50  
**Virginia.**—Roanoke church, \$2.40; total, \$2 40  
**Maryland.**—The Lord's portion, Baltimore, \$1; total, \$1 00  
Total, \$54 80

## WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more effective work and have the advantage of a permanent house. The Committee proposes to build as soon as sufficient funds are raised. Donations marked thus (\*) are in response to sister Ella Williams' proposition.)

**Pennsylvania.**—Elk Lick church, \$22.25; Anna Keim, \$5; Myersdale congregation, \$2.50; H. L. Griffith and wife, \$10; George Reitz, Listie, 25 cents; Ada Reitz, Listie, 25 cents; Annie Reitz, Listie, 25 cents; Emma Reitz, Listie, 25 cents; total, \$40 75  
**Ohio.**—A sister, Canton church, \$1; Ellen Fisher, Baltic, \$5; total, \$6 00  
**Kansas.**—A sister, McPherson, \$5; total, \$5 00  
**Indiana.**—Bible reading class, North Manchester, \$2; total, \$2 00  
**Maryland.**—The Lord's portion, Baltimore, \$1; total, \$1 00  
Total, \$54 75

## INDIA MISSION FUND.

(Used only for the Mission in India.)

**Ohio.**—Sugar Creek church, \$10.53; Green Spring church, \$10.17; unknown, \$4; Portage church, \$5; a sister, Canton church, \$5.00; Rome church, \$1.70; Ellen Fisher, Baltic, \$5; Green Spring church, \$1.51; a brother, \$1; Sand Ridge church, \$2; Ashland church, \$3.06; David B. Hoff, Creston, 50 cents; Chippewa church, \$5.82; Auglaize church, \$1.60; Canton church, \$6.81; total, \$73 60  
**Indiana.**—Sarah A. Crowl, Nappanee, \$2; Linnie Huffman, Lapel, \$1; a brother, Pyramont, 50 cents; Pigeon River church, \$7; Mexico church, 25 cents; total, \$10 75  
**Pennsylvania.**—J. F. Emmert, Waynesboro, \$1; D. H. Baker, Abbotstown, 50 cents; Rhoda A. Brown, Sabula, \$1; Dry Valley Sunday school, \$4; total, \$6 50  
**Kansas.**—J. W. Wampler, Brazilton, 15 cents; a brother, McPherson, \$5; total, \$5 15  
**West Virginia.**—Wm. George, Martin, \$5; total, \$5 00  
**California.**—Covina church, \$4.75; total, \$4 75  
**Iowa.**—Bessie B. Wolf, Libertyville, 70 cents; a few sisters, Keota, \$2.50; total, \$3 20  
**Colorado.**—St. Vrain Sunday school, \$2.10; total, \$2 10  
**Nebraska.**—J. E. Young and wife, Beatrice, \$2; total, \$2 00  
**Virginia.**—A brother, Baker's Mill, 25 cents; a brother, Mauretown, \$1; total, \$1 25  
**Maryland.**—Henry Sines, Swanton, 25 cents; the Lord's portion, Baltimore, \$1; total, \$1 25  
Total, \$115 55

## SUMMARY.

Home and European Fund, \$349 14  
Mission and Tract Fund, \$2 00  
Tract Fund, \$11 43  
Asia Minor Fund, \$54 80  
Washington City Meetinghouse Fund, \$54 75  
India Fund, \$115 55  
Interest from Home and European Mission Endowment Notes, \$103 25  
Interest from Tract Endowment Notes, \$19 00  
Interest from Home and European Mission Fund loans, \$5 00  
Interest from Tract Endowment loans, \$6 00  
Total Receipts, \$720 92  
Total number of Tracts sent out during the month, 23,512.

## CORRECTION FOR JUNE REPORT.

In the Asia Minor Fund the items under Michigan should be under Pennsylvania.

Mt. Morris, Ill.

GALEN B. ROYER, Sec.

## THE GOSPEL OF LIVING.

BY JOHN E. MOHLER.

## In Seven Parts.—Part One.

"Give and it shall be given unto you: good measure, pressed down, shaken together and running over."—Luke 6: 38.

"Give and it shall be given unto you," are the words of Jesus Christ, and are as true as their Divine Author is true.

The way to secure is not to hold, but to give,—paradoxical as it may appear. The parable of the talents illustrates this, showing that the man who hid his Lord's money in order to save it was the only one who lost it all. Long before the personal appearance and teaching of our Savior, the words of Solomon were written, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11: 24. Many good men and women have lived to testify to the wisdom of Solomon in this instance, and many have proven the words of the Son of God to find his promises more than true.

To give is a law of nature as well as a command of Christ. All nature is continually exercised in giving, in some way. There is nothing that is made to itself. Nothing whose influence and powers are

confined to itself. God designs that every created thing shall give a return, in its own peculiar way, for what it receives. For instance, the clouds form water from the ocean and shower it upon the hills, and the hills cast a portion into the valleys, and the valleys, in their turn, send it forth in luxuriant vegetation, without which it were impossible for animal life to subsist. But do the clouds forever vanish, or the hills dry up, or the valleys lose their fertility because they give? The planets borrow light from their great centers, and send it across the boundless space of the universe; but is their brightness dimmed because of it? Our moon is a great giver, and she owes her beauty to her habit of generously giving. Were she to absorb all the beautiful rays of light the sun showers upon her, and refuse to give them out to us again, what would be the result? She would cease to shine, and would lose all her brightness, and the moment she lost her brightness she would hang, a great ball in the beautiful sky above us, disrobed of her beauty and all her glory.

The Bible tells us that if we give our strength and our powers to the conversion of many to righteousness, we shall shine as stars in heaven's firmament forever and ever. Dan. 12: 3. When we give all our powers and forces to turn others to righteousness, we are only reflecting the "Sun of Righteousness," whose beautiful rays have redeemed us from the darkness of sin. If we selfishly retain the glorious light of the Son of God and neglect to give our powers, physically, mentally and spiritually, to the reflection of this light to others, we are like the moon would be were she to cease to shine; for then we will hang in the "beautiful, bending firmament of God Almighty's church," great balls of blackness, robbed of the ornament of God's spirit; and "if the light that is in thee be darkness, how great is that darkness!"

The attractiveness of the diamond is due to its pouring forth the light of the sun as fast as it receives this light. If we would shine as diamonds in the church of the living God, we must exert every power within us to send forth the blessed Gospel light unto the ends of the world. To meet the approval and consequently to receive the blessing of God, we must present our bodies with all their energies, "a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Ancient Israel sacrificed upon the altar for her God, the very best of everything she had,—the "best lamb in the flock, the best fatling in the herd," all without blemish. Unless she did this, it was not considered a sacrifice, Lev. 22: 20. The modern church, in her offerings to God, seems often to have reversed this custom.

Instead of giving the best of our possessions, how often we give the worst,—that which we do not need or cannot use! Old Israel gave of her choicest possessions,—we give of our superfluous possessions. Under the law the people of God were taught to give one-tenth of everything they had. Under the Gospel we are blessed more abundantly in every way than they, and unto whom "much is given of him shall much be required" again. If they made no sacrifice they did not give. If we make no sacrifice we do not give. We must give until we feel it,—until we know that we have given. God showed us how to give by setting us an example and giving us the most precious jewel heaven possessed. Let us learn to give like God gave, and then we will give the best and not the poorest of everything to God.

The value of a gift is measured by the sacrifices required to make it, and not by the standard value of the thing given. This is what made the widow's mite worth more than the gifts of the rich men many of whom "cast in much." "For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living." Mark 12: 44. They gave of their superfluities; she of her necessities. So we see it has been well said that he does not give best who gives most, but he gives most who gives best.

We should give because we love God, and our gifts are measured according to our love to him. Mary, who loved much, thought no gift too great

(Concluded on page 586.)



# The Gospel Messenger,

Published Weekly, at \$1.00 per Annum, by

THE BRETHREN'S PUBLISHING CO.,  
MOUNT MORRIS, ILLINOIS.

D. L. MILLER, Mount Morris, Ill., } ..... Editors.  
H. B. BRUMBAUGH, Huntingdon, Pa., }  
J. H. MOORE, } ..... Office Editor.  
JOSEPH AMICK, } ..... Business Manager.

ADVISORY COMMITTEE,  
Enoch Eby, Daniel Hays, W. R. Deeter.

✂ Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

✂ Anonymous communications will not be published.

✂ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

✂ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

✂ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

✂ When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

✂ Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each to pay for collection.

✂ Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill."

✂ Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., September 10, 1895.

PHILIP A. MOORE and wife, of Roanoke, Ill., are spending this week with us. We are glad to have them with us.

BRO. GALEN B. ROYER, who returned from Indiana last Monday evening, reports a most enjoyable trip among the Brethren.

NINE were recently baptized in the Dry Creek church, Iowa, as the result of a series of meetings, held by Bro. J. M. Mohler, of Pennsylvania.

We shall be pleased to send sample copies of the enlarged MESSENGER to any one who is not now reading it, trusting thereby to induce them to become regular subscribers.

BRO. O. D. LYON, of Camp Clarke, Neb., has just returned from a trip through Western Colorado. He speaks very highly of the country, fruit, etc., and enjoyed his visit very much.

In his letter this week Bro. H. B. Brumbaugh handles Paris without gloves. It will shock most of our patrons to read of such immorality in one of the most magnificent cities of earth.

BRO. I. M. GIBSON is to commence a series of meetings at Johnstown, Pa., the 15th of this month, while Bro. Isaac Rairigh is booked for another series at Shipshewana, Ind., commencing Oct. 5.

We hope to hear of hundreds of evergreen Sunday schools the coming winter. Not one should be suspended if it is possible to keep it up in good shape. We cannot afford to be indifferent respecting our Sunday school work.

BRO. E. W. STONER writes us that since the Annual Meeting eight have been baptized at Oregon, Baltimore Co., a mission point in Eastern Maryland. At the time of writing he was on his way to the place for the purpose of administering the rite to others.

BRO. EMANUEL J. SMITH, of Lynn, O. T., has been doing some traveling among the Indians, and now writes us that the Brethren ought to open up some missions among these very ignorant people. He is of the impression that such a movement, upon our part, might receive some support from the Government.

THE managers of the MESSENGER are far from being perfect, and that is why we make some mistakes occasionally, but our best friends are sure to kindly remind us of them so that we may avoid similar errors in the future. We do not enjoy heartless criticism but we do have respect for the man who will come to us, like a brother, and point out the mistake that should be avoided.

BRO. W. R. DEETER commenced a series of meetings at Pine Creek, Illinois, last Sunday morning, and is to continue for some weeks. Bro. Deeter made us a brief call last Tuesday, and we regret that other engagements prevented us from enjoying his visit more fully.

SOME of our readers think that the G. A. R. and railroad advertisements of a few weeks ago, should not have appeared in the MESSENGER for the reason that we do not take part in such gatherings. Possibly they are correct. We are glad to have our attention called to this matter, and will try to profit by the suggestions offered.

SOME of the preachers in the popular denominations are beginning to learn how to administer apostolic baptism. The *Living Church*, an Episcopalian paper, tells how an Episcopal minister recently performed the rite in Hydeville, Vermont. It says:

In this parish, under the rectorship of the Rev. J. Anketell, an interesting and ancient ceremony was witnessed on the 4th Sunday after Trinity; viz., the baptism of an adult convert from the sect called "Plymouth Brethren," by *trine immersion*. Evensong was said in St. James' church until the close of the second lesson. Then the rector and congregation proceeded to the adjacent Castleton river, where the office for "Baptism to such as are of riper years" was said in the usual form. After the benediction of the water in the prayer "Almighty, ever-living God," the ministrant caused the catechumen to kneel in the water and then *dipped his head three times beneath the water* at the invocation of each Person of the Blessed Trinity. A large number witnessed the rite, including many Roman Catholics and Baptists.

SOMETIMES members, during their travels, collect money for the erection of a house of worship, or some other needy cause, and promise to report the full amount thus collected, through the MESSENGER. They should not make such promises, nor is it necessary to occupy space in the paper for reports of money collected in this manner. A number of these reports, sent us for publication, have been returned with the suggestion that it is better, when money is collected for some local use, to acknowledge the receipt of the same by letter or postal card. Then those who give should not be anxious to have their donations paraded before the public. These remarks, of course, do not apply to the reports published by the General Missionary Committee and others, duly authorized to collect money from the public at large. Those who have been giving money for the erection or completing of meetinghouses, etc., in any particular locality, and who are expecting a report of the same in these columns, will by this notice understand why such reports do not appear.

MEN who deliberately preach that immersion is not taught in the Bible, and then undertake to perform the rite in order to gain a member or two, should know that those who have works and no faith deserve a little chastisement for the inconsistency of teaching one thing and practicing another. The following, culled from the *Evangelist*, is a case in order: "A venerable minister was called by a young licentiate to immerse a young lady into the Methodist fold. The prelude to immersion was a sermon filled with assertion that immersion was not taught in the Gospel, and the whole arsenal of anti-immersion ammunition was fired into the camp. A large assemblage of curious spectators, gathered at the side of a temporary dam across a small mountain branch. The water was about two feet deep, and the minister and the young woman went down into it. She was tall, well formed, and of vigorous temperament. In the conventional, single backward-action form, the minister laid her gently down beneath the yielding wave, so low, necessarily, that she reached an almost horizontal position. The heroic effort to raise her to a standing position was more than his attenuated arm could perform, and she, left to her own exertion to emerge from her watery grave, broke from his feeble grasp, and sank down the second time into the watery element. The minister, in the struggle, was thrown beneath the baptismal wave, but quickly emerging, he smilingly "pulled for the shore," dripping from head to foot, doubtless more convinced than ever, that immersion is not good, when applied to reluctant preachers.

EDITORS of a large journal like the MESSENGER are appealed to for assistance and advice in more ways than most our readers would imagine. Hardly a year passes that one or more persons do not ask aid in finding a suitable companion for life. Most of these applications come from men, and yet occasionally a woman seems equally interested. Of course we never betray such persons, for we know that they mean it all well. But as we are not running a "Marriage Bureau" we must be excused from giving the matter more than this passing notice.

BRO. J. C. LAHMAN tells of an incident that occurred recently while he was stopping at the Hygea Hotel, Citronelle, Ala. A feeble old lady having read in one of the daily papers of the arrival of a company of forty Dunkers, sought some information concerning our people. She has a daughter living in Dayton, Ohio, and she informed her that the Brethren were the best people in the world. This, of course, gave the old lady a very high opinion of them. It would be well if our people could so live as to prove themselves always worthy of such a reputation.

WHEN attempting to engage in the ordinances pertaining to the Lord's house we should not depart from the form clearly set forth in the Scripture. Sometime ago, a lady in another denomination was sick and called for a love feast. A few of her members assembled for the purpose. One of the sisters present then washed the feet of the afflicted sister. After that the bread and cup were passed to all that were in the house. There was no supper, nor was there any feet-washing aside from the washing of the feet of the sick woman. This is what they called the Lord's Supper. It was about as far from the pattern given by Jesus Christ as sprinkling is from baptism. God most assuredly does not approve of thus trifling with the sacred institutions of the New Testament. If the ordinances are to be observed at all they should be observed as they are set forth in the Sacred Record.

THIS week and next week all the schools in the Brotherhood will be open for regular work. All of them will be patronized, some of course better than others, but the aim of each is to do good work and prepare the hundreds of young men and women who attend, for the active duties of life. And while the mind is to be, and should be, well trained, the soul should by no means be neglected, and we believe all of those having charge of our institutions of learning are endeavoring to supply the spiritual needs of the students and prepare them for usefulness in the church as well as for the active duties in the various pursuits of life. Parents who send their children to the Brethren schools act wisely, but those who patronize the institutions where the young minds are likely to be weaned from the church are exposing their children to dangers that may prove fatal in the end. While our children are being developed we should endeavor to keep them constantly under the influence of the Brethren.

THE one who writes the items on these pages, from time to time, has spent most of his Sundays of late among the churches in Northern Illinois. Some weeks ago we had the pleasure of talking to a very attentive congregation in the city of Polo, twelve miles southwest of Mt. Morris. The Brethren have a neat house of worship in the town, where a number of the members now reside. The next Lord's Day we were with the saints at Pine Creek, eight miles from the Mount. To us it is a pleasure to preach to these people, for they listen so well. The next Sunday we had two services at Milledgeville, twenty-three miles to the southwest. This church is not as large as in former years, but the members are zealous and enjoy calls by ministers from other localities. One week later found us in the presence of large congregations, both morning and evening, at Lanark, twenty-five miles west of Mt. Morris. It was here that Bro. J. C. Murray resided during the last year, and preached as his health would permit. But, much to the regret of all the people of Lanark, and the members in particular,



ill health compelled him to resign the charge of the church and return to his home at Nappanee, Ind. Last Sunday we drove over to Franklin Grove, eighteen miles, where we met one of the most attentive congregations we have addressed in a long while. This is one of the largest churches in Northern Illinois, and is perhaps as well trained for every good work as any among us. We close our work on this issue of the MESSENGER in time to attend the Ministerial Meeting to be held, this week, in the Yellow Creek church. We may have something to say of this meeting in our next issue. The Lord willing we hope to spend our next Lord's Day with the Brethren at Lanark.

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

##### Number Eight.

##### PARIS CITY.

In writing up any city or country we are aware of the fact that we always place upon it the shade of our own standard of right, or way of thinking, and so we will likely do in our glimpses of this great city.

There are two ways in which we see the life of our large cities. The first is what we call the "surface view" and the other, the "inside view." Of Paris, the first impression is that you get the most of it on the outside. And this is, perhaps, correct because there is no city in the world that has so much of its life on the surface, as they put on a tremendous outside show. To this we were introduced on the first day of our arrival,—on Saturday.

On going out, in the evening, on one of the prominent boulevards, our first impression was that the city was given over wholly to the devil, and from this impression it has been hard for us to get away. The pernicious doctrine of the arch-infidels Voltaire has grown into the very web and woof of the life of the city, and as a result the people live to enjoy, and to follow after all the inclinations and desires of the flesh as they have been developed through the spirit of this doctrine. They are Epicurians in the old and broadest interpretation of the word. They are seeking after everything that tends towards fleshly happiness, or, as the Apostle Paul would say it,—of this present world.

Their chief object in living seems to be to drink wine and beer in connection with other immoral practices. It is really astonishing how far this has been and is carried, and yet be considered in line with propriety and respectability. In Paris the word "home," so dear to the American people, has but little or no meaning. In fact it is a city without homes. The wealthy,—a small part of the people,—own the buildings and have what ought to be homes. They have wives and children, nominally so, but the marriage bond is so exceedingly loose that it holds together only so long as it is convenient and desirable, on the part of the man and wife, thus to live together. And even while this relation remains in tact, there is no sanctity about it. The husband may be socially related with a half dozen or more other women at the same time, and the same is true of the wife,—and all this in first class society and respectable. Marriage here is only a matter of convenience and source of enjoyment. And when it ceases to be that, the relation is severed.

You may wonder how society can exist under such conditions of things, but to understand it you must learn what socialism is systematized. We were told by a man who knows practically,—a practical socialist, we mean,—that young men and ladies, through social affinity agree to live together for five or ten years, and then, if everything is agreeable, they get married, and remain in this relation as long as it is convenient to one or both parties, which, of course, in many cases, on the part of the better class lasts for life. In these cases we have the nearest approach to home life. But, even in such cases home

is only a place to stay and dress. They practically live in society,—in the summer on the streets, as we show further on, and in the social club houses, theaters, etc., in the winter.

The other class constitute those who have no possessions, but yet have a competence sufficient to fully support them. This class forms the bulk of Paris society, and strange as it may seem, the class idea is scarcely discernible in the surface or street life of the city. This class is homeless. They say: We have no homes. Their custom of marriage and its sanctity is much the same as the other class, only the relation is still looser.

One of the citizens told us that they generally hired one room on the top story,—the best they could afford,—simply as a place to sleep and board. The eating is a small consideration with them, coffee and bread. They live on beer and wine. This they get on the streets. This man referred to, said he had two women, or rather, had had two, but none now. The girls not having been taught to do any work, he had to get up in the morning, get his own breakfast, etc. This he did not consider convenient and therefore dissolved the relation. He says he now has his own room and is free. When these people have children, if the mother wishes to care for them, the government gives her three francs per week for raising them. If she will not do this, then the government takes absolute charge of the children and the parents are not allowed to have anything to do with them. The government is in full harmony with socialism and ample provisions seem to be made for the care of the results. In all our rambles through this city we did not see a single beggar, drunken, or uncared-for child. We have given this thought as an introduction to a

##### SUNDAY IN PARIS.

Before entering into the Sabbath, go out with us Saturday evening to the leading boulevards, Poissommere, Haussmann and Friedland. These are the different names of the same boulevard which runs through the whole city. The street is quite wide, with a sixty-foot pavement on each side. This street is almost wholly taken up with hotels and drinking saloons, and the pavements in front are filled with small tables large enough for four persons. At these tables are thousands and thousands of men, women and children sitting, sipping their beer and wine, and the men smoking. These are of the better and best class of the city.

Passing along this boulevard,—and it is only one of the many,—you would conclude that half the people of the city were at the tables drinking, and the other half on the inside drinking parlors, and promenading the side-walks. In fact, here is where the Parisians live and have their homes, as they remain in social drink and smoke till midnight, and as late as two o'clock in the morning. Here you will see the fashions displayed in all their gorgeousness. This will give you an idea of how early those people will get up in the morning, and how many of this vast multitude will go to church.

Well, on Sunday morning, by hurrying breakfast, we got ready to go to church somewhere, if such a place could be found. On making inquiry at our hotel, every one shook his head. They know all about the theaters and other places of amusement, but the churches are unfrequented places by the large majority of the people, so much so that they don't even know where they are.

We are now talking about a Sunday in Paris,—but we forgot to tell you that Paris has no Sunday, and had we not known it by our own record of time, we could not have known that it was Sunday by anything we could see in the streets of business of the city. We positively saw nothing to indicate the day. The places of business, saloons, omnibuses, street-cars, wagons, on the streets and everything else was going on just the same as on other days.

But we looked up our guide book and found named one Presbyterian and two Baptist churches. So, we decided to go to the Presbyterian in the morning, and Baptist in the evening, and at once started out. After a long walk and a close search we at last succeeded in finding, on one of the narrow streets, the church. On entering, we found a fair congregation of English-speaking people, who were addressed by Dr. Woods, of New York, the home pastor being away. He preached a good practical sermon from Acts 4: 6, and we enjoyed it, because, after seeing so much worldliness and sin we were hungry for some spiritual food. Do you know that, after all, our religious feelings are shaped largely after our environments, and by comparisons? The minister wore the gown and was a little stiff, but the presenting of the Truth, the singing and praying was all so different from what we had been seeing, that we felt it was good to be there. While the services were going on, carpenters were working on an adjoining building, so that their noise and pounding made it almost impossible to hear the preaching, and somewhat destroyed the sanctity of the occasion.

After services we again got out into the whirl of business, and were made to wonder how our Heavenly Father can bear with such ingratitude and desecration.

In the evening at 6: 30 we started out to find the Baptist church, and we had greater search to find it than the one in the morning. At last we succeeded in finding it, wedged in between two saloons, both open and filled with customers. The church was small, seated with chairs, and about half filled. We were very kindly received and taken up in front of the speaker, but to our disappointment, the services were in French. They gave us hymn books, and the minister, to aid us, gave also the English numbers of the hymns. We helped in the singing though we did not understand the words. The language, as used in song, is very soft and pleasing. The sermon was given with force and apparent zeal, so that we enjoyed it without the understanding. After he was through a young English student minister spoke some, which the pastor readily interpreted to his hearers in the French. After the services were concluded we met the pastor, who regretted that he did not know we were ministers, as he would have been glad to have had us talk some to his people. Through him we had the pleasure of an introduction to the English speaking people present, who were very sociable and expressed their pleasure in having us with them. They were a plain, common and sociable class of people, and we were much pleased with our call on this people though the place was humble and the surroundings were uninviting. It requires determination, earnestness and patience to stem the terrible tide of socialism, infidelity and sin, so prevalent in this great city. Protestantism has a very slight foothold here, and unless a complete revolution takes place, it will take years to lift the cross of Christ in the midnight of spiritual darkness that reigns and rules in the hearts and minds of this sin-bound people.

The church members here, outside of the few Protestants, are nominally Catholics, but so formal and dead, that the influence exerted in the name of religion don't amount to anything on the morals of the people. There is a certain class of them that go to the churches, bow down to the images, utter a few prayers from written forms, cross themselves a few times, and then get up, go out, and go to their beer and wine the same as other sinners.

We wish we could say better things for the religious side of Paris, but we cannot. They have put God out of their thoughts, and as men and women think, so they are. No people are better than their mode of thinking.

H. B. B.



## DISORDERLY COUNCIL MEETINGS.

It is not often that private members undertake to instruct elders, but it would probably be good if they would sometimes do so. And it would also be for the better if elders would now and then take advice from some of the laity and profit by it. One of the laity sends us a well written article concerning disorderly council-meetings, in which he tells some things well worth reading and considering. We glean a number of the best points from his communication and recommend them to the consideration of those who preside over the affairs of Zion. From time to time we have heard much of this kind of talk, and have always tried to profit by it, but do not remember of having seen in the MESSENGER anything from one of the laity just as pointed as this. He says:

"While it is not at all commendable to acknowledge to the fact that disorderly council-meetings are sometimes allowed by some of our elders, yet it is only too true that too many such meetings do occur.

"The private members hear many sermons and much admonition on the various topics pertaining to a Christian life, and probably a few little sermons, and some light admonition from the laity in the form of articles through the MESSENGER to the elders in general on disorderly council-meetings would not be amiss. Council-meetings should not, under any circumstances whatever, be conducted in a disorderly way, and, strictly speaking, there is no reason for such meetings to occur. They should in no manner be disorderly, because they are held in the house of God, which house is a house of order, and should, by his children, be esteemed above a place to meet in discord. If it is possible for one brother to preside over and govern such a meeting as our Annual Conference, in peace and harmony, then how much easier should it be for elders to preside over and govern their own congregations with the same spirit of wisdom and love!

"What a practical lesson every elder could learn from the brother who conducts our Annual Conference so commendably and who avoids confused discussions!

"It is quite true that the business which often comes before council-meetings is decidedly exciting in character, and if there is any one thing which elders should avoid, it is being intimidated and partial in their ruling. Elders should, when presiding at council-meetings proceed with the business part of the meeting from the beginning with an expressive Christian spirit, linked together with system, principle and reason, and at no time should they present the business matter of the meeting, or allow the same to be presented to the church for consideration, in a promiscuous manner.

"If there is much business matter to come before the church, it is the council's duty, while in official session, to construct and systematically frame everything in a proper manner, to present to the church for consideration, and right here I offer the suggestion to elders that a degree of negligence is often the cause of much confused discussion. At no time should any elder trust to his memory the various topics to be presented to the church for consideration, nor should he allow a bulk of topics to come before the church together, and then tell the members that if they have anything to say to 'freely speak.' At the best, the tongue is an unruly instrument, and, when at liberty, it is inclined to move at times with great rapidity, which can be, and should be avoided at council-meetings, by the elder in charge systematizing all business matter.

"Every elder should have a council-meeting note book, and he should systematically itemize all business material, and then present it to the church item by item for consideration. By so doing much confusion and dissension would be avoided, which so often occurs through the lack of proper management.

"Nothing but contention can be expected when business is conducted without order; it matters not

if it be in or out of the church. One time in my life I attended a council-meeting where a minister was brought before the church to answer to fourteen charges and complaints of which a number proved to be false, and many proved to be minor, while some were worthy of an acknowledgment. At this meeting the true, the minor and the false charges were all before the church for discussion at one time, and no small amount of confusion and excitement was the result. Nothing having been itemized, the trouble was, too much business and too little system of doing business. [See Note.]

It would be impossible to have a peaceable Annual Meeting if the Moderator would allow fourteen queries to come before the delegates for discussion at one time, and, too, it would be impossible to have just laws, if Congress would so promiscuously discuss fourteen bills at once. Indeed, it would be impossible for scholars to be well instructed if the teacher would call up fourteen classes for recitation, half of whom did not have their lessons.

"This criticism may appear a little severe to some elders, but 'a wise man will hear and will increase in learning; and a man of understanding shall attain unto wise counsel'; while 'he that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding.'

"If a brother or sister has been charged with doing wrong, and such charges prove to be false, the elder in charge should recognize, and at once dismiss the charge as perfidious, and a little reproof to members for magnifying erroneous statements would be much better than to give them no adjustment at all.

"Elders are largely responsible for disorderly council-meetings. They should give the subject more thought and consideration, remembering that God's house is a house of order.

"May the Lord bless our elders and impart to them wisdom, and a more perfect spirit of love and justice, which will enable them to become stronger and more Christ like in their power for good. May not only our elders, but we all seek to attain a higher development of the good news concerning Christ and his salvation. Let us all, though weak as we be, seek to grow in the nurture and admonition of the Lord, and thus manifest kindness and compassion to the suffering and condemned.

NOTE.—In instances of this character it is rubable to number the charges from one to fourteen, as the case may be, and when the case comes before the church read the charges in the hearing of the defendant, in the presence of the church, and then ask the defendant if he confesses to the truthfulness of any or all of them. If he denies the charges they should then be taken up, one at a time, and the testimony heard both for and against. After all the testimony is in, the defendant and his near relatives should withdraw while the church makes her decision, it being distinctly understood that no additional testimony can be offered during the absence of the defendant. ED.

## THE GOSPEL OF GIVING.

(Concluded from page 583.)

for Christ. She brought an "alabaster box of ointment of spikenard, very precious," and anointed her Lord. Jesus defended her against the murmurings of the bystanders and the same Jesus stands ever ready to defend his disciples for giving liberally of their means to him, for "the Lord loveth a cheerful giver." We cannot become poor by giving to him, for we know that "he holdeth the wealth of the world in his hands," and he has promised to repay us again even an hundredfold.

It is related that Dr. Schwartz, who is the founder of a Christian Jewish home, received a letter once, containing six penny stamps accompanied by these words: "I fasted a meal to give a meal." *What devotion was this!* For one soul to fast a meal to give a meal to convert the Jewish people from Judaism to Christianity, should *put to shame* the big dinners and feasting in so many Christian homes. "I

*fasted a meal to give a meal."* How few of us can say as much! Think you that soul lost anything by this sacrifice? I tell you nay, for his Lord has said, "Cast thy bread upon the waters; for thou shalt find it after many days,—" "Good measure, pressed down, shaken together and running over."

God's promise to give has never been broken and never will be. David testifies, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "Give" is one of the commandments of Christ, and we are as much under obligations to obey this command, as the command to love one another, for "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2: 10.

Warrensburg, Mo.

## HOME + AND + FAMILY

## NEWS FROM THE THRONE THIS MORNING.

BY W. B. STOVER.

Is there any news for me?

Is the voice of the blessed Savior

Still saying, "I am he"?

Is my life a volume of Gospel?

Is it? it ought to be.

O to be pure and good and true;

To live the lives of the saints of old;

To do all God would have us do;

To have our hearts the purest gold!

When the way seems hidden, Lord,

Open Thou mine eyes,

Let my faith leap forth in Thee

And all my spirit rise.

Sometimes days are long and sad,

Things go not a-right;

All the more I'll live for Thee,

Thou shalt be my Light.

Often what I wish not comes,

And that I wish comes not;

Help me, Father, now to see

I have just what I ought.

Unhappy call the hour the man was born

Who never knows of sorrow, morn to morn;

But threefold blessed be his happy day

Whose sorrows come and quickly flee away.

## THE MEDICINE FLASK.

In a pleasant little home in one of the apartment houses on the east of New York, sat a happy young mother with her two children, a little girl of four and a baby boy. The father, who was a small tradesman, was away taking fall orders, it being now about the first of September, but he was expected home the next day, and with a glad heart she held her daughter on her knee and told her, papa would be home in the morning. And the little one laughed and prattled sweetly, and as she knelt to say her "Now I lay me," added, "Please, Dod, tate care of papa and bring him safe home."

The mother tucked her up and gave her a good-night kiss, smiling to see the eyelids droop upon the rosy cheeks, then sat down to finish a little dress for her, humming a happy song.

Meanwhile the train sped over the rails, bringing the husband homeward. In the early morning he landed at Jersey City, crossed the ferry, and hurried with joyous steps to greet his wife and children.

The trip had been a success. A goodly number of orders had been secured. There was nothing to mar the pleasure of home-coming.

His wife met him at the door with uplifted finger. "Hush," she said, "the children are not awake yet. Come into the kitchen, and let us have a good talk before Mary is up."

He set down his bag and hung his overcoat on a chair, first taking a traveling flask from the pocket and laying it on the table.

"Have you needed that?" asked his wife.

"Oh, no," was the answer. "Have been perfectly well, but it is a good thing to have in case of trouble. Can do no harm, and may be very useful."

Then they passed through into the kitchen, and were soon absorbed in a happy chat.

How long it lasted they never knew. It was in



interrupted by a fall in the dining room, and looking in, they saw little Mary senseless upon the floor.

"What can be the matter?" cried the father, catching up the little white figure. "See, she has on one shoe and stocking. She was dressing, and heard my voice and started to come to me."

"O John," gasped his wife; "the whiskey! Look!" and she held up the flask, from which three or four ounces were taken.

The glittering glass had evidently caught Mary's eye, and child-like, she had stopped to taste, though how she had swallowed such a draught no one has ever been able to understand. The father sank white and trembling into a chair. The mother caught the child from him and shook her violently to waken her, but in vain. The head fell back and the arms dropped heavily.

"We can do nothing. We must have a doctor!" she cried.

He staggered to his feet and reached for his hat. "We will take her to one—not wait for one to come," he said.

The still sleeping baby was hastily given into the care of a neighbor, and wrapping little Mary in a shawl, they rushed into the street. At the end of the block they met a policeman, who told them the quickest help was in Bellevue Hospital, and thither they hastened.

The child was carried into the baby ward, and the fight for life began. All day doctors and nurses worked over the little form, while the sorrowing parents looked helplessly on. A Fifth Avenue physician came and sat by the bed, murmuring, "This is too bad, too bad," and racked his brain to think of remedies. It was by his order that electricity was applied and oxygen gas poured into the lungs, in the vain hope of preventing the deadly paralysis, which had involved all the rest of the brain, from extending to the motor centres which controlled the muscles of the chest and heart. But the red corpuscles of the heart were too far affected by the alcohol to be able to take up the oxygen. The breath grew fainter, and the heart beat more feebly through the night. In the morning they ceased, and the very doctors turned tearfully from the bed.

Hospital rules had been set aside, and the mother asked to remain with her child all night. The father, who had gone home to care for the baby, came in just after the end. But over their sorrow let a veil be drawn.

But even this was not the end for them. There remained not only the desolate home-going and laying away of the dead, but the ordeal of the coroner's jury. It was a poison case, and no doctor could give a certificate. The little form had to be given up to the knife to prove that death had really been caused by alcohol. But no trace of any other poison could be found.

Little Mary had died of one drink of whiskey from the medicine flask which her father had set down, saying: "It is a good thing to have in case of trouble. Can do no harm and may be very useful."

So ended the happy home-coming.—*Christian Safeguard.*

#### A KINDLY ADVICE TO MOTHERS.

BY MRS. M. C. WERDEBAUGH.

MANY times we have heard mothers say, "How shall I raise my boys that they may do some good Christian work,—be missionaries, perhaps?" Dear young mothers, will you accept a few kind remarks from one who has had that pleasant experience of raising a little family of boys?

First, while very young, teach them to put all confidence in yourself, by never telling them an untruth. Don't give them the least occasion to think you ever distrust their word. Even if you know of something they, in their innocence, did wrong, ask them to come close to you, that you may put your arm around them, lovingly and kindly, have a little talk about love, for "God is love."

Don't be afraid you will lose a few minutes of time from your kitchen work. Ask them tenderly "Who did this little wrong?" Let them know you

put confidence in all they say, that you know they always tell a straight story. As they grow up they will never be found in an untruth.

Don't be too busy to sometimes find time to get down on the floor, just where they are most frequently found, and help them at their play, help them untangle their play-things, fix them up pretty for them, then look into their faces, and see love beaming out of their eyes, how, in a few minutes of time, you have changed their hearts, from a great burden, to joy and love. As soon as they are able to read, get good, truthful books to read, have them read them twice through, and ask them what they have read in their new book, listen to them in their own innocent way of explaining to you, what they have been reading. Take your children all around you, in your family worship; they will ever remember the time when they knelt beside their parents, and it will always do them good.

Keep the children regularly at school, and have them know that staying out of school is a great loss of time. Help them all you can with their studies. I have never had reason to regret any time I had ever given in play or teaching my *four little boys*, and now they are grown to manhood, and are good Christian workers. May God bless them in all they undertake for good!

Dear young mothers, may you have abundant love and patience with your task of raising your dear children to be Christian workers, and especially missionary workers, for indeed "the harvest is great and the workers are few."

Waynesboro, Pa.

#### THE CHEERFUL HOME.

BY PHEBE B. MOORE.

THE home is our dwelling place on earth. It is the one place that we all should love, and take pleasure in being there. Some homes are cheerful and pleasant, while others are anything but lovely. But in reality our homes are largely what we make them. No dwelling place can be what it should unless each inmate will do his or her part in making the home agreeable. An ideal home must have government, and yet love must be the ruling power. Few people, I fear, pause to consider how much there is in one kind word. Just one word, seasonably spoken, may quiet a family one entire day, while, on the other hand, an unkind word, or an unguarded expression, may fill the home with unpleasantness for days.

Above all things we should cultivate cheerfulness in the home. It is of great value to the husband and father, when the perplexities and toils of the day are over, to know that he has a home, full of cheerfulness, where he will be welcomed with kind words. But the tired and over-worked mother and wife may say, that she, too, has her work and perplexities and cannot always be in the cheerful mood she would desire. At times she is nervous and worn out with the labors of the day, and is therefore not in a condition to meet others with a smile or even with a cheerful word. Let this tired mother have some part of each day for rest and sweet meditation. I hear her say, that she has not time for this, as it would cause her to neglect some of her duties. I believe that it is the duty of every person to take some rest, and then with the renewed strength be prepared to do better work. Jesus himself rested. On one occasion, while resting at Jacob's well, he held a profitable conversation with a woman of Samaria, which awakened in her soul a desire to do good.

It is sad, and yet true, that many a thoughtless wife by her unkind words, and lack of interest in the home, has been the cause of her husband spending his evenings on the street or in places he should not enter. Yea, how many dear boys and husbands have been led into ruin because of a lack of cheerfulness in the home! We tremble, to think, that there may possibly be men who lounge around the street corners dreading to go home, fearing the unkind words that may greet them. What homes need to-day is more sunshine. Could we all carry sunshine with us wherever we go, we could then be

the means of lifting up the cast down. We know how much good it does us when some one brings sunshine to our homes, and how glad we are to receive calls from such persons. Then let us cultivate cheerfulness in our homes. Home should be the dearest and most lovely spot on earth.

I have often wondered why we are so indifferent about showing our affections and love for each other while living, and keep our kind words for our dearest friends until they are dead, and gone beyond our reach. Why not strew the roses along their pathway while they are living, make life pleasant for them, and thus make them understand that we are deeply interested in their happiness! They care not for the flowers that we may place upon their casket. Most of us, by neglecting present opportunities, may cause our love to manifest itself too late to be appreciated.

Yet the mother and wife, who has many duties in the home, needs encouragement, and should also have time to prepare herself for these duties. We believe that a woman's mission commences in the home. Let her do here what she can, and then, as opportunities permit, she may and should reach out to others. To do this she must make many sacrifices. But to sacrifice time and health, that she may reach out to others, and then neglect the higher and important duties in her own home and family, surely is not wise.

Mt. Morris, Ill.

#### CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited in this department. Our advertising columns afford ample room for that purpose.

#### To the Elders of Southern Ohio.

Will not the elders of Southern Ohio at once solicit their churches to aid the brethren at Campbellsville, Ky., in building their house of worship? They much need a house and are not able to build unless they get help. Please send your collections to Jacob Coppock, Tippecanoe City, Ohio. They kindly ask for \$360.00. Whatever brother Coppock receives over the above amount he will pay to the mission treasury of Southern Ohio. From fifteen to twenty dollars is desired from each church.

I. J. ROSENBERGER.

#### From the Mission Field of Northwestern Nebraska.

WIFE and I left home Aug. 14, and reached Newport in Rock County the next evening. Here there is yet a small body of members, of what was once the Long Pine church. We held some meetings, visited the members and friends and held a very pleasant love feast with them on the evening of the 19th. On the night of the 20th, we continued our journey to Crookston, Cherry County. Here the first fruits were gathered in about three years ago. Then crop failures visited this section, so that some have moved away and perhaps all would move, and, if possible, locate where there are already members living. With the Sioux Indian reservation on the north, and sand hills on the south, there is no possible chance of building up a Brethren church here. We held some pleasant meetings, however, with members and friends.

To-day we start for the Rush Valley church, Sheridan county. Our health is good.

JESSE Y. HECKLER.

Aug. 26.

#### A Visit to Tennessee.

AUG. 7 husband and I, in company with brethren William Detrick and Michael K. Miller, of Darke Co., Ohio, started on a visit to the isolated members of Carroll County, Western Tennessee. The next day we reached the pleasant home of Bro. John Davis, where we were kindly cared for, and, indeed, a more kind-hearted and loving band of members I never met anywhere.



There are only seven members at this place, of whom two are deacons, but they have no minister and no churchhouse, and therefore cannot enjoy church privileges as we who are in larger churches. I learned, while with them, that they have social meetings and try to encourage each other as best they can, but I do think, in some of our larger congregations, where there are eight or ten ministers seated behind the stand, they would do well if some of them would go to Western Tennessee, and feed those dear lambs and try to build up the cause at that place. I do feel assured that those dear, zealous members would feel rejoiced and put forth all efforts to help build up the good cause.

Cheap homes can be had at this place. The soil is very fertile, and crops and vegetation of all kinds looks well. The fruit trees were loaded with delicious fruit, especially the peach trees. Husband held a few meetings for them, then he, in company with the other two brethren, visited Middle Tennessee, where there is also a small band of members, with whom they visited several days and also met with them in worship. Aug. 20, they again returned to Carroll County. After a solemn, social meeting held at Bro. John Davis' house we bade farewell to all and were taken to the train by Bro. A. W. Oren that night. We landed safe home on the evening of the 23rd.

Monticello, Ohio.

LIBBIE MILLER.

#### Missionary Meetings.

By Divine help I expect to finish my visits to the Ohio churches this month. The number of meetinghouses visited will be ninety-four and the number of talks or lectures one hundred. I am thankful that I meet with Christian kindness everywhere and that the hearers are eager to learn more about the spiritual condition of their fellows in foreign and heathen lands. The missionary spirit in the churches is rapidly increasing. Next month I hope to visit the Brethren in Virginia. Dear reader are you doing your best for God's glory and the salvation of your fellow-men? This is the FIRST and GRANDEST work. Matt. 6: 33; Dan. 12: 3.

E. BOMBAY EDWARDS.

Dayton, Ohio, Sept. 1.

#### Missionary Work in Middle Pennsylvania.

WE are glad to state that considerable interest is shown by most of the churches in the Middle District of Pennsylvania in the home mission work. Within the last year a comfortable house of worship has been erected at Tyrone, about twenty miles west of Huntingdon. For more than fifteen months we have held services at this place twice each Sunday except an occasional supply from our home church or some minister from one of the other churches. Our labors have not been greatly blessed, yet we are by no means discouraged. Five have been added by baptism and a few by certificates. Last Sunday, Aug. 26, Eld. J. A. Sell filled the appointments. On Sunday afternoon, at 3:30, he preached on the Sabbath question. Just outside of our meetinghouse the Seventh Day Adventists have erected a tent and were setting forth their views so earnestly that some persons were becoming somewhat unsettled in reference to the proper time for the observance of the Sabbath. Bro. Sell's discourse seemed to give general satisfaction and the mild spirit in which it was given will not likely cause any bitter feelings. He continued the services on Monday and Tuesday nights, and discussed the subjects, "What is Religion and how to Get it," and "The Design and Mode of Baptism."

Another mission point is at Bellwood, about twelve miles west of Tyrone. Here Bro. J. W. Wilt has been preaching for more than a year and his labors have been blessed with an addition of a dozen or more. At this point there is a good interest and the outlook is quite good. There is a pressing demand for a house of worship at this place and one is now in course of erection under the supervision of Bro. Wilt. It is to be hoped that the district will stand right by him in this work. Another mission point is in Buck Valley. Here, too, is quite a

promising field. There have been a number of additions and the interest seems to be growing. A small meetinghouse is being erected. The citizens of that community are doing nobly by furnishing nearly all the material and labor. The District will also do all it can to help them through. There are other places where there are openings to do effectual work and all that is needed is the means to carry on the work.

Recently the Mission Board adopted a system for raising money in the churches, which, if accepted by all, will give the money necessary to push the work. We are glad to learn that at least some of the churches are making use of it and that the results are good. On the whole we are much encouraged with the outlook for earnest, vigorous work in this District. Our elders and ministers, as a rule, are missionary men, and then, too, the laity are not all asleep in reference to the great subject of missions. Sometime ago we had occasion to canvass certain churches in behalf of the mission work and we were much pleased to see the willingness to give. What our members need is a good opportunity to give and they will do it.

J. B. BRUMBAUGH.

#### Mission Work in Middle Indiana.

THE mission work in the Middle District of Indiana is still progressing fairly. Since our last communication to the MESSENGER, two more have made the good confession, turned their backs to a frowning world, and their faces Zionward. May they ever prove faithful to our Blessed Master and obtain that rest that remaineth to the people of God! Others are yet outside of the church, on dangerous ground, that we would love to have with us, and we hope the day is not far distant when they will make that good choice that will give them rest to their souls.

At the last meeting of the Mission Board, Bro. E. M. Grossnickle was chosen treasurer, therefore the solicitors of the congregations, composing the Middle District of Indiana, will please send their donations for missionary purposes to E. M. Grossnickle, North Manchester, Ind.

Walton, Ind.

W. S. TONEY, Sec.

#### Notice to the Missionaries of Texas, Oklahoma and Indian Territory.

ALL having business with the District Mission Board of Texas, Oklahoma and Indian Territory, are urged to attend to it in time, so it will reach the Secretary, David Z. Kinzie, Muenster, Tex., not later than Sept. 20, as the Board will hold a meeting shortly after that date.

A. J. WINE.

#### Lone Star Notes.

AUG. 6, in company with Bro. A. Molsbee, I started for Manvel, Texas, to attend the Ministerial and District Meetings. We spent the night in Gainesville with brother and sister McCarty. On the train, next morning, we found Bro. G. W. Landis, of Oklahoma, bound for the same place. We arrived at our destination just as the people were gathering for prayer meeting. There was preaching by Bro. Landis instead of the prayer meeting.

On Thursday morning we met for Ministerial Meeting, which was a very pleasant, and, I hope, profitable meeting. It closed in good time for preaching at night by Bro. Molsbee. To our joyful surprise, Bro. Joseph Amick, of Mt. Morris, walked in just in time for preaching, having come in on the 8 P. M. train. On Friday morning we met for District Meeting. The representation was very small, only four delegates being present. It was a very pleasant meeting; most of the churches were represented by letter.

Aside from calling the roll of the churches and the reading of letters, the business principally pertained to the mission work of the District, which needs much encouragement and a great deal of hard labor. Just think of a district, nearly six hundred miles square, with less than twenty churches and about four hundred members. All can cer-

tainly see that there is room for a great many missionaries.

The question comes up: "Who is responsible?" Let each one ask himself the question: "Am I responsible for the spread of the Gospel? If so, what can I do to help reach the thousands of unsaved souls in this broad land of ours?" There is a distance of nearly four hundred miles from Gainesville, Texas, to Manvel, and not over two dozen members of the Brethren church, to our knowledge, between the two points. We send missionaries to Europe, to India and Asia, which is all right, but are there not souls in Texas as precious in the sight of God? Many, no doubt, would gladly accept the offered terms of mercy, if presented to them. I am made to think of the song we often sing in Sunday school. It is so appropriate that I append it here:

"Hark the voice of Jesus crying—  
'Who will go and work to-day?  
Fields are white and harvest waiting;  
'Who will bear the sheaves away?'  
Loud and strong the Master calleth,  
Rich rewards He offers thee;  
Who will answer, gladly saying,  
'Here am I; send me, send me.'

"If you cannot cross the ocean,  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help them at your door.  
If you cannot give your thousands,  
You can give the widow's mite;  
And the least you do for Jesus,  
Will be precious in his sight.

"Let none hear you idly saying,  
'There is nothing I can do.'  
While the souls of men are dying  
And the Master calls for you.  
Take the task He gives you gladly,  
Let His work your pleasure be;  
Answer quickly when He calleth,  
'Here am I; send me, send me.'"

Bro. Amick preached on the evening of District Meeting day. On Saturday evening we met again, and the brethren talked to us on the subject of self-examination, after which we had a feast of love with the Father and his children, Bro. Amick officiating. Sunday morning was Sunday school and children's meeting, with preaching at eleven o'clock and at night. Monday morning Bro. Landis started for home. I had intended to visit, and look over the country, and, on Tuesday, to go to Galveston, but at the solicitation of the brethren I accompanied them to Houston. Our company consisted of brethren Amick, Molsbee, J. M. Ellis and myself. Bro. J. H. Peck is working in that city.

Monday night we went to Galveston, and, after a short stay, took the train for Ft. Worth. Bro. Amick continued on his way home. Having some business in the city, Bro. Molsbee stopped with me, intending to go to Saginaw in the evening and stop with the little band of brethren there. Having been met by Bro. F. K. Bowman, however, we were conveyed to his home in his hack, a distance of twelve miles. We spent two nights and one day with his and Bro. J. A. Bowman's families, arriving home on Friday evening after having been absent eleven days.

A. J. WINE.

Nocona, Tex.

#### Observations in the West.—Continued.

LEAVING Carson City, Nev., I returned to Sacramento, thence north over what is known as the Shasta, or Great Scenic Route to Oregon. The traveler on the Pacific Slope is almost everywhere in sight of mountain scenery, but nowhere does he find it more extremely picturesque than along this route.

After passing Castle Crags, Mossbrae Falls and Mt. Shasta, the most conspicuous features of Northern California, the railroad plunges into the Siskiyou mountains, forming both the natural, geographical and climatic line between the two states. As one is hurried along, the scenes are constantly shifting with sudden and wonderful changes, which, though not interrupted by the imposing grandeur of old Mt. Shasta, are peculiarly striking and interesting.

In the descent into the Rogue River Valley, the road winds along crests of dark chasms, through



beautifully wooded canons, then threads its way among the checkered farms and delightful pastoral scenes of the valley. Along this railroad line, in clear weather, splendid views of the imposing, snow-capped mounts, Rainier, Adams, Hood, Jefferson and Three Sisters may be had.

Going north, before entering Tunnel No. 13, the last view of California is had. Down the northern slope of the Siskiyou to Ashland, the scenery is grandly diversified by forest, field and stream, by mountain, valley and plain.

After enjoying this awe-inspiring scenery during the day, one contentedly retires to repose, as he is carried over the less imposing scenery of Southern Oregon, to wake up early in the morning, and find himself in Salem, the capital of the state.

Here I was met at the train by Bro. J. B. Early, a former student of Mt. Morris College. Bro. Early is Superintendent of the State Asylum for the deaf and mutes, located near the capital. He is unquestionably the right man for the position he holds, but the duties of the office occupy his time so fully, that the church is deprived almost entirely of his services in the ministry.

I remained in the Salem church two days, and preached each evening to an attentive audience. Besides the Salem church there are five or six other churches in the state, with a total membership of nearly three hundred.

Here, as in California, we find faithful, zealous brethren and sisters, who have the cause at heart, but they need helpers, consecrated helpers, who are experienced in directing church work where it has already been established, and who are qualified to assist in establishing it in other places. Here, as everywhere else on the Pacific Slope, it is manifest that "the harvest truly is great, but the laborers are few." Nowhere else in our beloved country do I know of so extensive a mission field. Nowhere else do I know of a field that has greater claims upon God's children to pray "the Lord of the harvest that he would send laborers into his harvest."

Could the membership of the older churches east of the Rocky Mountains make a personal visit to the West and see for themselves what multitudes of people occupy this land of flowers, fruits and resources of wealth of every character, people who are expecting the Messiah and his kingdom (for as yet they have found neither), there would be more prayers sent up for laborers for this part of God's heritage. Many who are now at ease in Zion would be aroused to say, "Here am I, send me."

J. G. ROYER.

#### From the Naperville Church, Ill.

THE members of this church met in council Aug. 30. A good feeling prevailed among us. The business was disposed of in love for each other and the Lord. We decided to hold a love feast Oct. 5. On Saturday, Aug. 31, we had our harvest meeting. The members felt grateful to the Lord in blessing them so bountifully. At the close of the meeting the poor were remembered by a collection of seven dollars, to be applied where most needed.

The members here have been encouraged and built up in the Lord by the earnest labors of Bro. Lehmer, of California, who has preached for us every Sunday this summer. We regret very much that he cannot be with us any more.

We request any of the ministering brethren passing this way to make it a point to stop and preach for us. Your labors will be very much appreciated at this place. Address the writer.

HARVEY M. BARKDOLL.

Warrenville, Ill.

#### Special Notice.

RAILROAD arrangements for the Ministerial Meeting of the Northwestern District of Ohio, to be held in the Green Spring church, Seneca County, Oct. 9 and 10, are as follows: Brethren coming from the South over the Big Four R. R., will stop off at Watson, which is only one and one-fourth miles from the place of meeting. Those coming over the B. and O. R. R. will change at Tiffin for Watson.

Those coming over the Nickle Plate R. R. will stop at Fort Seneca. Those coming over the Lake Shore will change at Clyde for Watson. Those coming over the Nickle Plate will please notify the writer. Those coming over the Lake Erie and Western will stop at Fremont. Always be sure to notify the writer.

S. M. LOOSE.

Aug. 30.

#### Notes x from x our x Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Elkhart, Ind.** The District Meeting of Northern Indiana is appointed for Oct. 3, to be held in the Solomon's Creek church. Meeting is to open at 8:30 A. M. All delegates should come the day previous so as to have the benefits of the Ministerial Meeting Oct. 2. Those coming by rail will be met at Milford Junction and taken to place of meeting. A full attendance is desired.—A. H. Paterbaugh, Aug. 29.

**Spring River, Mo.** Aug. 17 was our quarterly council. The first business for the day was the baptizing of one sister, the head of a family. But little business came before the meeting and all was disposed of in a satisfactory and brotherly feeling. We also decided to hold our love feast Oct. 2, at 10 A. M., at the house of Bro. Christian Holdeman, nine miles northeast of Carthage, Mo. J. K. Shively, Aug. 25.

**Lewistown, Pa.**—Bro. J. M. Mohler, of Lewistown, Pa., commenced a series of meetings in the Centre schoolhouse, in the Dry Valley congregation, Aug. 17, and closed Aug. 24, preaching in all eleven sermons, after which nine precious souls united with the church, while others were made to meditate upon their condition. The attendance and interest taken during the meetings were very good.—Maggie Hartley.

**Pleasant Hill, Iowa.**—Our quarterly council convened Aug. 10. The report of the visiting Brethren was made. Our love feast will be held in West Libertyville church Sept. 18. The council passed off in good feeling. Bro. James Glatfelter was chosen as delegate to District Meeting. We have had a good Sunday school this summer. A singing school is in contemplation at both churchhouses and also a series of meetings.—J. T. Conser.

**Sterling, Ohio.** The work of the Master's children is still moving along pleasantly. Our Sunday schools are doing a good work. Children's exercises are held by each school. At our recent council we arranged for a series of services in each house this fall. We also arranged to make our Grove house more home-like and pleasant. The mission work was remembered as it should be at every council-meeting, that the Lord's work may prosper.—James Murray.

**Sethon, Mich.**—The New Haven church, Gratiot Co., Mich., held their love feast June 22. There was a good representation from adjoining churches. We had one of the best feasts we ever attended. The very best of order prevailed throughout the entire meeting. At this meeting an election was held for two deacons. The lot fell on brethren D. E. Chambers and Samuel Bollinger. One dear soul came out on the Lord's side and was baptized. Since our feast three young sisters made the noble choice and were baptized. The church here is much encouraged.—Daniel Chambers, Aug. 27.

**Dekalb, Ind.**—Aug. 10 the members of Cedar Lake church, of Northern Indiana, met in annual council. The meeting was presided over by Eld. Berkey, of Goshen. The annual visit was reported, which showed a membership of about eighty. All are in love and union. Eld. Barton and Bro. Hoover were chosen delegates to District Meeting. Oct. 10 is the time of our love feast. Services are to commence at 10 A. M. We also held a choice for a speaker which fell upon our worthy brother, David Hoover. He is ably superintending our Sunday school at the present time. We are using the *Brethren's Quarterlies* and Song Books. Our officers and teachers are all members of the Brethren church.—G. I. Patterson, Aug. 20.

**New Enterprise, Pa.**—Aug. 3 we met in quarterly council. Everything passed off pleasantly. One dear sister, that had strayed away into the cold world, came back to the fold again. In the evening, also next day and evening, Bro. Kurtz preached for us. Sunday, Aug. 25, we held our children's and harvest meetings. Bro. Jos. B. Brumbaugh, of Clover Creek, preached two acceptable sermons for us and gave a short talk to the little folks.—H. A. Buck.

**Sugar Ridge, Mich.**—Our Sunday school is still moving along finely, with our dear brother, J. M. Lair, as Superintendent. We have preaching twice each alternate Sunday. The Good Lord has sent the latter rains and our crops look good. There have been ripe peaches here for four weeks, and will be for weeks to come. Our love feast will be Sept. 14. Those that think of coming to Northern Michigan will please make a note of this, as we are desirous of ministers to help wield the sword at that time. Those that come will be met by notifying the undersigned at Custer, Mason Co., Mich.—M. Hardman.

**Clear Creek Church, Ind.**—Our Communion was an enjoyable season. It was held Aug. 24. Bro. David Neff, of Roann, officiated, assisted by brethren Stephen Ullery, David Krider, O. E. Ellis, Henry Wike and the home ministers. There were communicants enough to fill three tables the length of our large church. We had a glorious time. There was a large crowd of spectators and good order prevailed during the entire services. Next morning we had song service, which was much appreciated by all present. A collection was taken for a dear elder, now living in the West. His services are not yet forgotten. Henry Shock, Aug. 26.

**Garrison Church, Iowa.**—Our church met in council Aug. 17. Among other business transacted we decided to have our fall love feast Oct. 26, beginning at 11 A. M. Our Sunday school is prospering nicely. We use the Brethren's Song Book this summer in our school. Last Sunday, at the close of Sunday school, a young sister was added to the church by baptism. May she be faithful until death, ever remembering that the reward does not come in the beginning, nor in the middle, but at the end the crown is given. In our note of those churches that were represented at our spring love feast, we overlooked the Kingsley church. It was an oversight, for which we ask pardon.—Rachel C. Christy, Garrison, Iowa, Aug. 31.

**Hoyle Church, O. T.**—Aug. 17 we met in regular quarterly council and enjoyed our first anniversary. Considerable business came before the meeting but all passed off pleasantly. We decided to make an effort to build a meetinghouse this fall which is much needed, and I think the work can be accomplished. We also re-organized our evergreen Sunday school. We decided to hold our love feast Sept. 28, at Bro. J. L. Root's, one-half mile north of Hoyle. I will give a summary of our progress: At organization by letter Aug. 18, 1894, 11; received by letter to date, 19; received by baptism, 13; reclaimed, 3; total, 46. Certificates have been granted to two, leaving us forty-four members at present. We still continue our Sunday school, preaching and social meetings every Sunday. Pray for us!—Emanuel J. Smith, Lynn, O. T.

**Keyser, W. Va.**—On Sunday evening, Aug. 25, as Zedekiah, the third son of Eld. Geo. W. Leatherman, was returning home from a camp-meeting, his horse took fright at a dog, upsetting the buggy, throwing Bro. Zedekiah violently to the ground, his head striking a sharp stone, bursting his skull. He was carried by tender hands to the home of Mr. B. W. Davis, a few rods from the scene, and a physician hastily summoned, but he breathed his last in a few minutes. Deceased was unmarried, and was about twenty-eight years of age. He joined the Brethren church two years ago, since which time he lived an exemplary Christian life. He was loved and respected by all who knew him, and will be missed, not only at home, but our little church has lost one of her staunchest members.—A. A. Rotruck.



**Ministerial Meeting.**—The Ministerial Meeting for the Middle District of Iowa will be held in the Coon River church, Guthrie Co., Iowa, Oct. 16 and 17, 1895, beginning at 9 A. M. All ministers of the District are urged to attend. *John Zuck, Sec., Clarence, Iowa.*

**Goshen, Ind.** Our council passed off very pleasantly. The church lines were fully traced and recorded. Our love feast is appointed for Oct. 25. There was a decision to elect two deacons. The lot fell on four who were duly installed. May the Lord be with the church in her future work! *R. H. Davenport, Aug. 17.*

**Smithborough, Ill.**—The council in the Hurricane Creek church was held Aug. 24. We expect Bro. Wyson to be with us Oct. 8, to hold a series of meetings. We expect to have a Communion during that time or at the close of it. Two sisters that had wandered away from the fold, desired to return, and were restored. *—Cornelius Kessler, Aug. 26.*

**Salem, Ore.**—We had a very unexpected and a highly-favored two days' visit by Eld. J. G. Royer, of Mt. Morris, Ill. While it was much too short, yet his two excellent talks on the evenings of Aug. 21 and 22 found a welcome lodging place in the hearts of all his hearers. Good, common-sense talks, and simple illustrations, rightly put, will always find a resting-place in the hearts of the common people. *J. B. Lehman, Aug. 25.*

**Appanose Kans.** The members of the Appanose church met in church council Aug. 3. Considerable business came before the meeting. The different missionary calls were remembered with a liberal donation. One young sister was baptized. We decided to hold our Communion Oct. 12, commencing at 4 P. M. Brethren passing this way about that time are invited to stop and be with us during our meetings. *James T. Kinzie, Centropolis, Kans., Aug. 26.*

**Rainey, Mo.** Bro. Wm. Lugenbeel of Republic Co., Kansas, who was traveling through Missouri, looking for a location, came to us Aug. 20, and remained over Sunday. While with us he preached seven sermons and held a children's meeting at the Oak Grove meetinghouse. He labored earnestly, preaching the Word with power during the evening, and spending the day looking at the country and visiting. As the immediate results of the meetings four precious souls were added to the church by baptism, and one, who had wandered away from the fold, was reclaimed. *—E. W. Tracey, Aug. 27.*

**Bollinger, La.** Aug. 10, Bro. Honberger, of Roanoke, La., came here, and on Sunday, Aug. 11, began a series of meetings. On Monday following Bro. Jas. Neif, of Covington, Ohio, and Bro. W. I. T. Hoover, of Dayton, Ohio, arrived. We had meeting every night, and twice on Sundays up to Aug. 18. Owing to the extreme hot weather and considerable sickness the congregations were not very large but there was quite an interest manifested. These brethren have been looking over our country, and we believe they can recommend our vicinity to any one seeking a home where land is plenty and

cheap. Any Brethren contemplating going South or West are invited to look over Northern Louisiana. *M. S. Bolinger, Aug. 24.*

**Mexico, Ind.** I would like to tell the readers of the MESSENGER how we are getting along. We are as well as could be expected for persons of our age. Last Sunday, Aug. 25, wife and I drove four miles into the country where I preached at 10:30. At 4 P. M. we had meeting in a private house with a sick sister. Here I opened and closed the services in addition to doing the preaching, there being no other minister present. We were then six miles from home. We reached home by sundown. We enjoyed both services very much, and did not get very tired. I wish to say that I do not believe in long prayers. I do not make long prayers myself. I am, perhaps, a little like old Bro. Peter Nead in this respect. Often, when a minister would rise to open or close the services, he would say, "Be careful, short and to the point." I regret to say that there are brethren who make their prayers too long. At times it seems to me as a mockery. Jesus admonishes against long prayers. In the Bible we have no examples of long prayers by the faithful servants of the Lord. I sometimes wonder, when I hear long prayers, if those who make such prayers do not think that the Lord is short-minded. *—Samuel Murray.*

#### MINISTERIAL PROGRAMS.

The following is the program of Ministerial Meeting to be held in the Elk Lick congregation, Pa., Oct. 30 and 31, 1895.

Organization, Oct. 29, 7:30 P. M.  
October 30, 9 A. M., Devotional Exercises.  
Address of Welcome, J. W. Gaunt; Response, E. K. Hochstetler.

FIRST TOPIC.—The Church the Light House of the World. Jasper Barnhouse, Geo. S. Rought.

SECOND TOPIC.—Church Government: (1) Principles of Government, C. G. Lunt; (2) Discipline of Members, Valentine Blough; (3) Brotherly Forbearance, R. T. Pollard; (4) Elders' and Ministers' Duty to the Church, D. D. Horner; (5) Deacons' Work and Place, David Hildebrand; (6) Church Council, J. W. Gaunt; (7) Co-operation of Members, J. H. Beer; (8) Christians' Modest Apparel, J. N. Davis.

THIRD TOPIC.—How can we Secure a More Consecrated Ministry? Joseph Holsopple, Hiram Lehman.

FOURTH TOPIC.—Ministers In and Out of the Pulpit.—J. B. Miller, H. Musselman.

FIFTH TOPIC.—How can we Avoid Drifting into the Popular Current of the Day?—John Wise, Levi Rodgers.

SIXTH TOPIC.—Is Elocution of Practical Use to the Ministry? Geo. Hanawalt, A. W. Myers.

SEVENTH TOPIC.—How can we Make our Home Mission More Effectual?—J. F. Dietz, Jacob Zimmerman.

EIGHTH TOPIC.—Live Sunday Schools.—Smith Myers, D. Hetrick.

NINTH TOPIC.—What is the Most Commendable Way to Receive New Members? H. A. Stahl, Fred Murray.

TENTH TOPIC.—How can we get our Members More Interested in Council-Meetings?—Jacob Holsopple, J. W. Peck.

Referred questions will receive due attention at suitable times. —Manager Lewis Peck.

G. W. LOWRY,

J. C. JOHNSON,

ISA. C. JOHNSON,

Committee.

#### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**KINTNER.**—In the Maunee church, Deane Co., Ohio, Aug. 15, 1895, sister Emma Kintner, nee (Harnish), aged 24 years, 3 months

and 26 days. Sister Emma was a kind and exemplary young Christian. The vanities of this world never affected her and her early departure will be keenly felt. Especially will it be felt by her young husband who has just been called to the ministry. She leaves two little sons. She was taken to the North Poplar Ridge church, her former home, where the funeral was conducted by the writer from Ps. 117:15.

G. W. SELLER.

**ALLAN.**—In the English River congregation, Aug. 17, 1895, Jennie A., daughter of friends John and Sarah Allan, aged 12 years and 4 months. Funeral discourse the 19th at 10 A. M., in Harper, at the M. E. church, by Bro. C. M. Brower, from Luke 8:52. Interment at the Brethren's cemetery.

ALICE GARBER.

**TOOL.**—Near Grovertown, Marshall Co., Ind., Aug. 3, 1895, Lottie Mayre Tool, daughter of Bro. Charles and sister Ella Tool, aged 4 months and 24 days. Funeral services by the writer.

**POTTORFF.**—At Tyner City, Marshall Co., Ind., Aug. 7, 1895, Cora Almedia, daughter of brother William and sister Emma Pottorff, aged 1 year, 9 months and 7 days. Funeral services by the writer assisted by Bro. Wogaman.

**PIPINGER.**—In the Pine Creek church, Marshall Co., Ind., Bro. Eli Pipingier, aged 73 years, and 14 days. Bro. Pipingier united with the Brethren church a few years ago and remained faithful until death. Funeral services by the writer, assisted by Bro. Wogaman.

**WHITELEATHER.**—At Walkerton, St. Joseph Co., Ind., Aug. 3, 1895, Chester Carlyle, son of Reuben Whiteleather, aged 9 months and 4 days. Funeral services by the writer.

JACOB HILDBRAND.

**MILLER.**—In Beaver City, Neb., in the bounds of the Sappa Creek congregation, Aug. 15, 1895, of internal abscess, Bro. Lomax Miller, aged 44 years, 10 months and 22 days. He leaves a wife and eight children to mourn their loss. Bro. Miller was a minister for sixteen years. Funeral services were held in the Methodist church in Beaver City by the undersigned, assisted by Eld. Corbin, of the Christian church, and Eld. Keller of the Progressive Brethren.

J. R. GARBER.

**MILLER.**—In the bounds of the Everett church near Batesville, Bedford Co., Pa., Aug. 16, 1895, after a short illness, sister Martha Miller (nee Morton), wife of Bro. Luther Miller, aged 25 years and 9 months. Deceased was a consistent member of the Brethren church from childhood. She leaves a sad and sorrowing husband and two small children. Funeral services by Wm. C. Ritchey from these words, "A good name is better than precious ointment," Eccl. 7:1.

A. T. SIMMONS.

**HORNER.**—In the Ligonier Valley church, Westmoreland Co., Pa., Aug. 15, 1895, sister Frances Horner, aged 86 years, 4 months and 24 days. Her maiden name was Blough. She was born in Somerset County, Pa., and married to Solomon Horner, with whom she had eight children, five of whom preceded her to the spirit world. Three are yet living. She was a widow over thirty-seven years, and her house was a home for the ministering brethren, when laboring in her vicinity, and the "stranger" was always cared for who came within her gate. Funeral services from 2 Tim. 4:7, 8, by the writer and Eld. Geo. Hanawalt.

JOSEPH BEAM.

**BAXTER.**—At Bourbon, Ind., Aug. 21, 1895, sister Eliza A. Baxter, aged 66 years, 3 months and 15 days. She was born May 6, 1829. She came into the church in 1862, and lived the life she professed. A husband, two sons and a daughter sorrowfully bear the loss of a devoted wife and mother. She has been a constant subscriber and diligent reader of the Brethren's publications since the *Primitive Christian* was first issued. In her death the missionary cause has lost a faithful contributor. In her financial limitation she gave all she had with a prayer. Services by brethren Wm. R. Myers and M. A. Eisenhour, from 1 Cor. 15:19. A. I. Mow.

**YODER.**—In Alachua County, Fla., near Hawthorn, July 28, 1895, John Yoder, aged about 64 years. He was born in Somerset County, Pa. He married Miss Catherine Shrock in Indiana. He moved to Missouri and from there to Alachua County, Florida. He leaves a kind and loving wife and one daugh-

ter; also one son, Abner, who lives with his family near Goshen, Ind.

SUSAN B. LAHMAN.

**MYERS.**—In the Upper Cumberland church, Pa., July 4, 1895, Bro. Jacob Myers, aged 73 years. Bro. Jacob was a consistent member of the Brethren church for many years. We feel that in his death we have lost a good counsellor. Five sons and two daughters survive him. Funeral services conducted by brethren Albert Hollinger and Cyrus Brindle. J. E. HOLLINGER.

**WILLIAMS.**—In the Laforce church, New Madrid Co., Mo., Aug. 16, 1895, sister Sarah Williams, aged 69 years, 9 months and 9 days. She was buried with Christ in baptism Oct. 29, 1888. Services by the writer, assisted by Bro. Daniel Lorah, from Rev. 14:13.

IRA P. EBY.

**SPONSALOR.**—In the Camp Creek congregation, Kosciusko Co., Ind., Aug. 8, 1895, of typhoid fever, Elmer Sponsalor, aged 23 years, 10 months and 17 days. Deceased was born in the old home farm, in Kosciusko County. He was the sixth son of Bro. Henry and sister Sponsalor. He was sick only nine days. During his sickness he thought of the one thing most needful and that he had neglected his duty toward God. He requested to be baptized, but before we could reach him he was laid in the cold embraces of death. Funeral services were held in the Stoney Point meetinghouse to a large congregation of sympathizing friends and neighbors, and conducted by the writer, from 1 Pet. 1:24, 25. J. H. SHIVELY.

**GORDON.**—Within the bounds of the Brownsville church, May 29, 1895, sister Virginia Gordon, aged 88 years, 11 months and 9 days. Sister Gordon was born and raised in Virginia and was the mother of eleven children. Funeral services by the undersigned.

ELI YOUTREE.

**BRUNK.**—At Middleton, Ind., Aug. 23, 1895, Clifford Brunk, infant son of Bro. William and sister Sarah Brunk, aged 1 year, 9 months and 19 days. Funeral services by Bro. Abraham Bowman, of Hagerstown, Ind., at Middleton church, from these words: "Christ blessed little children." FLORIDA J. E. GREEN.

**BOLINGER.**—At Lewold church, Lagrange Co., Ind., Aug. 10, 1895, sister Lydia Bollinger, daughter of brother Benjamin and sister Bollinger, aged 18 years, 11 months and 5 days.

**BOLINGER.**—At Lima, Lagrange Co., Ind., Perry Elmer Bollinger, son of Ozias Bollinger, aged 5 years, 7 months and 25 days.

**BRANDENBURG.**—At the same place, Lizzie K. Brandenburg, aged 34 years and 11 months. All the above funerals were conducted by Eld. Perry Long, of the English Prairie church, La Grange Co., Ind. JOHN LONG.

**STONEBURNER.**—At Fultonham, Muskingum Co., Ohio, Aug. 21, 1895, Bro. John Stoneburner, aged 82 years, 6 months and 14 days. The deceased united with the German Baptist Brethren in early youth and lived a faithful member until death. Interment in the cemetery at Fultonham, Ohio.

**BOWSER.**—At Mt. Perry, Ohio, Aug. 22, 1895, Nancy Bowser, aged 85 years, 4 months and 7 days. She was first united in marriage to Philip Coleman who departed this life in 1838. Four children were born, of which one, a daughter, is yet living. She was united in marriage to Henry Bowser, who died in 1875. Six children were born, three of whom, two daughters and one son, survive her. She united with the German Baptist Brethren about 65 years ago, and, through a long and useful life, maintained the highest respect of all who knew her. Funeral services from 1 Cor. 15:56. Interment at Mt. Perry, Ohio.

QUINCY LECKRONE.

**ULLOM.**—In the Garrison church, Iowa, Aug. 21, 1895, of heart trouble, sister Mary Ullom, aged 76 years, 9 months and 14 days. Deceased was born in Washington County, Pa., Nov. 7, 1818. She united in matrimony with Harrison Ullom in 1841. This union was blessed with eleven children, ten of whom are left (six sons and four daughters). Sister Ullom was a faithful member of the church for ten years. Her remains were taken to Wisconsin and laid to rest by the side of her husband who preceded her to the spirit world ten years. Funeral services by the writer, from Rev. 14:13.

STEPHEN JOHNSON.



## ☆☆ ANNOUNCEMENTS ☆☆

## DISTRICT MEETINGS.

- Sept. 11 to 14, District and Ministerial Meetings, Salem, Oregon.  
 Sept. 26, at 10 A. M., District Meeting of Middle Iowa, in the Indian Creek church, near Maxwell, Iowa.  
 Oct. 2, District Meeting of the State of Nebraska in the Bethel church.  
 Oct. 17 and 18, District Meeting of the First Dis. of West Virginia, in the Bean Settlement church, Hardy Co., W. Virginia.

## LOVE FEASTS.

- Sept. 14, at 2 P. M., Sugar Ridge, Mich.  
 Sept. 14, at 2:30 P. M., Laramie church, Ohio.  
 Sept. 14, at 2 P. M., Huntington church, Ind.  
 Sept. 14, Cheyenne church, at Bro. Henry Fry's, 9 miles north and 1 mile east of Atwood, Kans.  
 Sept. 18, Libertyville church, Iowa.  
 Sept. 19, Montgomery church, Pa.  
 Sept. 19 at 2 P. M., Bethany, Boone Co., Ind.  
 Sept. 21, at 10 A. M., Portage church, Wood Co., Ohio. Series of meetings previous.  
 Sept. 21 and 22, at 3 P. M., William's Creek congregation, Texas.  
 Sept. 21 and 22, at 3 P. M., Kingsley church, Iowa.  
 Sept. 21, at 10 A. M., Chippewa Creek, Mich.  
 Sept. 21, Lost Creek church, Newton Co., Mo.  
 Sept. 21, at 2 P. M., Salem church, Reno Co., Kans.  
 Sept. 22, at 10 A. M., Portage church, Ohio.  
 Sept. 22, at 2 P. M., Oak Grove church, Iowa.  
 Sept. 25, at 4 P. M., Franklin church, Iowa.  
 Sept. 25, South Bend, Ind.  
 Sept. 25, at 4 P. M., Bremen church, Ind.  
 Sept. 25, at 4 P. M., Tippecanoe church, Ind.  
 Sept. 25, at 2 P. M., Arcadia church, Ind.  
 Sept. 25, at 10 A. M., Spring Creek, Ind.  
 Sept. 29, at 10:30 A. M., Four Mile church, Coonerville, Ind.  
 Sept. 29, at 10 A. M., Price's Creek, Ohio.  
 Sept. 29, at 4 P. M., Scott Valley church, Kans.  
 Sept. 27, at 2 P. M., Curro Gordo, Ill.  
 Sept. 27, at 4 P. M., West Otter Creek church, Ill.  
 Sept. 27, at 10 A. M., North Beatrice church, Nebr.  
 Sept. 27, at 10 A. M., Mineral Creek church, Mo.  
 Sept. 27, at 4 P. M., Union church, 5 miles west of Plymouth, Ind.  
 Sept. 27, at 10 A. M., Camden, Jay Co., Ind.  
 Sept. 27, at 2 P. M., Walnut Level church, Ind.  
 Sept. 27 and 28, at 4 P. M., Lewistown, Pa.  
 Sept. 27, at 4 P. M., Dunning's Creek, Bedford Co., Pa.  
 Sept. 28, at 2 P. M., Sangersville, Va.  
 Sept. 28, at 10 A. M., Sugar Ridge church, Ohio.  
 Sept. 28, Pleasant View church, Ind.  
 Sept. 28 and 29, at 3 P. M., Nocona church, Tex.  
 Sept. 28, at 11 A. M., Brooklyn church, Iowa.  
 Sept. 28, Carthage church, Mo.  
 Sept. 28, Carlisle, Arkansas.  
 Sept. 28, 10 A. M., Bellville church, Kans.  
 Sept. 28, at 4 P. M., Wayman Valley church, Iowa.  
 Sept. 28, at 4 P. M., Lower Stillwater church, Ohio.  
 Sept. 28, at 4 P. M., Kaskaskia church, Ill.  
 Sept. 28, at 3 P. M., Labette church at Bro. Elkenberry's, 2 miles southeast of Altamont, Kans.  
 Sept. 28 and 29, Early church, Woods Co., O. T.  
 Sept. 28, 2 P. M., Sweet Water Lake church, N. D.  
 Sept. 28, Prairie Longue church, Ark.  
 Sept. 28, at 4 P. M., East McPherson church, Kans.  
 Sept. 28, German Settlement congregation, W. Va.  
 Sept. 28, at 2 P. M., Green Mount, Va.  
 Sept. 28, at 10 A. M., Maple Grove, Ohio.  
 Sept. 28 and 29, at 3 P. M., Vermillion church, Kans.  
 Sept. 28, at 10 A. M., North Manchester church, Ind.  
 Sept. 28, at 2 P. M., Grundy County church, Iowa.  
 Sept. 28, Cornell church, Ill. A series of meetings one week previous.  
 Sept. 28, at 2 P. M., North Fork, Ind.  
 Sept. 28, at 2 P. M., Maple Glen church, Somerset Co., Pa.  
 Sept. 28 and 29, at 10 A. M., Sabetha church, Nebraska Co., Kans.  
 Sept. 28, at 4 P. M., Mt. Joy house, Jacob's Creek church, Pa.  
 Sept. 28, at Palestine, St. Francis Co., Ark.  
 Sept. 28, at 4 P. M., Gravelton house, Ind.  
 Sept. 28, at 3 P. M., Poudre Valley church, Colo.  
 Sept. 28, at 1:30 P. M., Sam's Creek church, Mo.  
 Sept. 28, at 2:30 P. M., Battle Creek congregation, Iowa, at Bro. Moses Griggs.  
 Sept. 28, at 2:30 P. M., Cole Creek congregation, Ill. Meetings one week previous.  
 Sept. 28, at 10 A. M., Nettie Creek church, Ind.  
 Sept. 29, at 4 P. M., Shade Creek church, Pa.  
 Oct. 1, at 5 P. M., Sandy church, Ohio.  
 Oct. 2 and 3, at Huntz, Pa.  
 Oct. 2, at Beaver Run church, W. Va.  
 Oct. 2, at 10 A. M., Lower Twin church, Ohio.  
 Oct. 2, at 4 P. M., Rockingham church, Mo.  
 Oct. 2, at 10 A. M., Beaver Dam church, Ind.  
 Oct. 2 and 3, at 1 P. M., Shannon, Ill.  
 Oct. 3, at 10 P. M., Greentown, Howard Co., Ind.  
 Oct. 4, at 4 P. M., Salem church, Ind.  
 Oct. 4, at 10 A. M., Hartford City church, Ind.  
 Oct. 4, at 10 A. M., Black River church, Mich.  
 Oct. 4, at 4 P. M., Boney Creek church, Ind.  
 Oct. 4, at 4 P. M., Manor church, Pa.  
 Oct. 4, at 10 A. M., Walnut Creek church, Mo.  
 Oct. 4 and 5, at 1:30 P. M., Augwick church, Pa.  
 Oct. 5 and 6, at 2 P. M., Pleasant View church, six miles northeast of Tipton, Iowa.  
 Oct. 5, at 3 P. M., Indian Creek, Pa.  
 Oct. 5, at 4 P. M., Washington Creek church, Douglas Co., Kan.  
 Oct. 5, at 4 P. M., Woodberry church, Bedford Co., Pa.  
 Oct. 5, at 10 A. M., South Morrill church, Kans.  
 Oct. 5, at 10 A. M., Longmont, Colo.  
 Oct. 5, at 3 P. M., Monitor, Kans.  
 Oct. 5, Talent, Oregon.  
 Oct. 5, at 2 P. M., Slate Creek church, Kans.  
 Oct. 5 and 6, at 1 P. M., Arnold's Grove, Ill.  
 Oct. 5 and 6, at 1 P. M., Rock Creek church, Ill.  
 Oct. 5, at 4 P. M., Summit Mills, Pa.  
 Oct. 5, Camp Creek, Ill.  
 Oct. 5, at 4 P. M., Lafayette church, Ohio.  
 Oct. 5 and 6, Wyandot church, Ohio.  
 Oct. 5, at 10 A. M., Bethel church, Nebr.

- Oct. 5, at 10 A. M., Mohican church, Ohio.  
 Oct. 5, at 4 P. M., Rusan, Ind.  
 Oct. 5, at 3 P. M., Alhachany congregation, W. Va.  
 Oct. 5, Pleasant View, Kans.  
 Oct. 5 and 6, at 10 A. M., Stone Lick, Ohio.  
 Oct. 5 and 6, at 2 P. M., Walnut Valley church, Kans.  
 Oct. 5, Laurens, Iowa.  
 Oct. 5 and 6, at 10 A. M., Franklin County church, Iowa.  
 Oct. 5 and 6, at 10 A. M., Pine Creek, Ill.  
 Oct. 5, at 4 P. M., Conrad, Iowa.  
 Oct. 5, Maple Grove church, Md.  
 Oct. 5, at 2 P. M., Landessville church, Ind.  
 Oct. 5 and 6, Lower Conewago church, at the Bermudian meetinghouse, Pa.  
 Oct. 5, at 3 P. M., Walnut Grove house, Johnstown, Pa.  
 Oct. 5 and 6, at 10 A. M., West Branch, Ill.  
 Oct. 5, at 4 P. M., Yellow Creek church, Ind.  
 Oct. 9, at 10 A. M., Antietam congregation, at the Welly house, Ringgold, Md.  
 Oct. 10, at 4 P. M., Beach Grove church, Ind.  
 Oct. 12, at 4 P. M., Pokagon church, Mich.  
 Oct. 12, at 10 A. M., at the Navarre meetinghouse, Dickinson Co., Kans.  
 Oct. 12, at 10 A. M., Buck Creek church, Ind.  
 Oct. 12, Bethany church, W. Va.  
 Oct. 12, T-arcot church, W. Va.  
 Oct. 12, at 1 P. M., Fairview church, Iowa.  
 Oct. 12, at 2 P. M., County Line church, Ohio.  
 Oct. 12, at 2 P. M., St. Moines City church, Iowa.  
 Oct. 12, E. Lyon St.  
 Oct. 12, Fort Scott, Kans.  
 Oct. 12, at 1 P. M., Appanose, Kans.  
 Oct. 12, Hyndman, Pa.  
 Oct. 11, at 1 P. M., Walnut, Ind.  
 Oct. 17, at 1 P. M., Ottawa, Kans.  
 Oct. 19, at 1 P. M., South Waterloo church, Iowa.  
 Oct. 18, at 1 P. M., Shipshewanna church, Ind.  
 Oct. 19, at 10 A. M., Oseola church, St. Clair Co., Mo.  
 Oct. 19, at 10 A. M., Santa Fe church, Miami Co., Ind.  
 Oct. 19, at 2 P. M., Oage church, Kans. Meetings two weeks previous.  
 Oct. 21, at 2 P. M., Howard church, Ind.  
 Oct. 24, at 2 P. M., Pigeon River church, Steuben Co., Ind.  
 Oct. 25, at 1 P. M., Spring Run congregation, Pa.  
 Oct. 25, at 5 P. M., Rock Run church, Ind.  
 Oct. 25, at 4 P. M., Summit church, Ind.  
 Oct. 25, Upper Fall Creek church, Ind.  
 Oct. 25, at 1:30 P. M., Lousier Grove church, Md.  
 Oct. 25, at 4 P. M., Clair church, Blair Co., Pa.  
 Oct. 26, at 2 P. M., Hopewell church, Pa.  
 Oct. 26, North Star, Ohio.  
 Oct. 26, Yellow Creek, Pa.  
 Oct. 26 and 27, at 3 P. M., Bettie, Kans.  
 Oct. 26, Elk Run, W. Va.  
 Oct. 26, at 2 P. M., Middle Fork church, Ind.  
 Oct. 26, at 4 P. M., Pleasant Valley church, Ind.  
 Oct. 26, Mill Creek, Va.  
 Oct. 26, at 2 P. M., Dorrance church, Kans.  
 Oct. 26, at 4 P. M., Hollistown, Ohio.  
 Oct. 26, at 1 P. M., Berrien church, Mich.  
 Oct. 26, at 2 P. M., Fredonia church, Kans.  
 Oct. 26 and 27, at 9:30 A. M., Conestoga church, Spring Grove house, Pa.  
 Oct. 26, at 10 A. M., Ridge church, Pa., at Salem meetinghouse.  
 Oct. 31, at 3 P. M., Cedar Creek church, Kans.  
 Nov. 1 and 2, Sugar Creek church, Ill.  
 Nov. 1, at 10 A. M., Oakley church, Mo.  
 Nov. 1, at 1 P. M., Arden, Pa.  
 Nov. 2, Pleasant Plains church, near Kentz, O. T.  
 Nov. 2, at 3 P. M., Blue River, Ind.  
 Nov. 2, at 2 P. M., Covina, Cal.  
 Nov. 2, at 2 P. M., Clear Creek church, Mo.  
 Nov. 2, at 10 A. M., Lower Fall Creek, Ind.  
 Nov. 2 and 3, at 10 A. M., Oak Grove church, St. Clair Co., Mo.  
 Nov. 2, at 2 P. M., New Enterprise church, Pa.  
 Nov. 2, Neosho, Kans.  
 Nov. 2, at 2 P. M., Penabody, Kans.  
 Nov. 2, at 2 P. M., Kansas Center church, Rice Co., Kans., 3 miles east of Lyons.  
 Nov. 6, at 10 A. M., Deepwater, Mo.  
 Nov. 7, New Hope, Ind.  
 Nov. 7, at 4 P. M., Pleasant Hill church near Virden, Ill.

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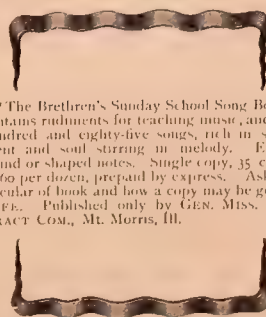
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## Visitors to North Dakota Express their Views.

The following letter signed by Eld. D. C. Campbell, of Colfax, Ind.; Rev. P. H. Beery, of Greenfield, Ind.; and Deacon Franklin Johnson, of Kirkpatrick, Ind., and their estimable wives, was written after a visit to the Brethren Colonies, all of which are located along the GREAT NORTHERN RAILWAY, in North Dakota, and shows very conclusively, that no mistake has been made by the Brethren in finding the right kind of locations.

MR. MAX BASS, Chicago, Ill.

Dear Sir:—It affords us very great pleasure to write you in reference to our recent trip to North Dakota, for we cannot be silent after seeing what we have seen and hearing what we have heard, and remembering that all this is for our good. Permit us to claim you as a personal friend, most courteous and obliging. To say that we appreciate the favor, in that we are under lasting obligations to you, very imperfectly expresses our feelings.

There are many things we would be glad to say about our trip, but in these communications we must be brief. On our journey we were impressed with the uniform civility and kindness shown our party by the Great Northern Railway people, by your own personal care, and effort to secure for us safety and comfort. Furthermore, when we were introduced into the "Great Bread Basket of the World," one of the grandest views of our life greeted us, the golden grain was laid out for the harvest and we saw the husbandmen gathering the grain into the great granaries located along the Great Northern Railway, to be shipped to the greatest milling centers in the world, at the terminus of the Great Northern Railroad, the Twin Cities (St. Paul and Minneapolis), we were made to feel the truthfulness of God's word: "Seed time and harvest shall not fail while the world standeth." We were made to wonder why this most beautiful valley of this great country was hidden until this late date to be developed as the "Great Bread Basket of the World" thus furnishing the world with the very best of the stay of life. Sincerely,

D. C. CAMPBELL, KATE BEERY,  
Signed, FRANKLIN JOHNSON,  
P. H. BEERY, JENNIE JOHNSON.

COLFAX, IND., Aug. 19, 1895.

## Love Feast and Communion Meeting by Sweet Water Lake Church, Ramsey County, N. Dak.

MR. MAX BASS, Chicago, Ill.

Dear Sir:—The Brethren of Sweet Water Lake Congregation of Devil's Lake, Ramsey County, N. Dakota, have decided to hold their first Love Feast and Communion meeting on Sept. 28, 1895, to attend which we extend a hearty invitation to our Eastern brethren, elders, ministers, deacons and the laity, and sisters from the different churches. We are glad to meet you at the time and place and convey you and our dear visitors to the place of meeting, which will commence at 2 P. M., on the 28th.

Signed,

S. N. EVERSOLE.

The Sweet Water church is one of the recently-organized congregations of Brethren in North Dakota. As noted above the members will hold their first love feast and communion on Sept. 28. Eld. S. N. Eversole, learning of the intended excursion of Brethren from Chicago Sept. 24, has kindly extended an invitation on behalf of his congregation that the visitors arrange to be at Devil's Lake on the 27th, and they will be taken to the place of meeting. By leaving Chicago on the 24th, the Brethren who wish to visit Mayville and other points can do so, and be in Devil's Lake in time to attend the Sweet Water Lake services. Brethren coming from Iowa, Missouri, and Kansas, will please arrange to be in St. Paul, Minn., on the morning of Sept. 25, to join the delegation from points east of Chicago. For further information as to arrangements address, MAX BASS, 220 South Clark Street, Chicago, Ill.

## GIVE HEED.

Brethren, who are renting lands or whose families are too large to provide for on the already small homestead, in the East, should give heed to letters appearing in this paper from those who have located in North Dakota, where FREE Government homesteads of 160 acres each can be taken up, or where improved farms can be bought on the Crop Payment Plan, NO MONEY BEING REQUIRED. This condition of affairs can not long exist. To favor Brethren and friends who wish to visit North Dakota this month, three excursions have been arranged to leave Chicago, to-wit: Sept. 16, Sept. 17, and Sept. 24. Brethren from Iowa, Missouri and Kansas should arrive at St. Paul, Minn., in the morning of the day following each date above given, so as to join the party from Chicago and the East. For further particulars address MAX BASS, 220 South Clark Street, Chicago, Ill.

P. S. Since July 5, 1895, over 350 Brethren and friends have visited the Brethren Colonies in North Dakota, all of which are located along the Great Northern Railway, THERE BEING NO SETTLEMENTS OF BRETHREN ANY WHERE ELSE IN THE STATE.

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## ★ ★ ANNOUNCEMENTS ★ ★

### LOVE FEASTS.

Oct. 26, at 4 P. M., Duncansville church, Pa.  
Oct. 24, at 10 A. M., Dryfork church, Jasper, Mo.  
Oct. 19 and 20, Greeley, Iowa.  
Oct. 8 and 9, at 1 P. M., Waddam's Grove, Ill.  
Oct. 5 and 6, at 2 P. M., Naperville, Ill.  
Oct. 19, Shiloh, Ind.  
Oct. 4, at 10 A. M., Sugar Creek church, Ind.  
Oct. 2 and 3, at 1 P. M., Panther Creek church, Iowa.

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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL." Phil. 1: 17.

Vol. 33.

MOUNT MORRIS, ILL., SEPT. 17, 1895.

No. 38.

## The Gospel Messenger,

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### → EDITORIAL + MISCELLANY ←

At three o'clock last Sunday afternoon a severe tornado visited Emporia, Kans., and vicinity, doing immense damages at various points. The new east wing of the main building of the State Normal, in Emporia, was reduced to a mass of ruins. It had just recently been erected at a cost of \$50,000

By 1900 it is proposed to have ready for use a telescope so powerful that by means of it an object the size of a large meetinghouse may be seen on the moon. That, of course, will be instructive to those interested in science. But there is a class of people in the world who would enjoy a telescope of great size to enable them to discover the faults of others. It never occurs to them that Christians should magnify their own duties and not the things of others.

ESTHER, a Jewish exiled maiden, whose history is so charmingly given in the book of Esther, was a poor orphan girl. She was, however, beautiful and discreet, and in course of time became the queen in Persia and Media. She arose from poverty to the highest station in the kingdom. A similar story is told of the Empress of China. She was, says the *Westminster Gazette*, the child of poor parents in the suburbs of Canton, and remarkable for her beauty. At a time when her parents did not know whence their daily bread was to come, she suggested that they should sell her as a slave. This course was followed, and she became the property of a famous general. He was so enchanted with her beauty that he adopted her. When the general next went to Peking, he offered his beautiful daughter to the Emperor, and thereby won great favor. The young girl so charmed his Majesty that he soon made her his wife. When the Emperor died, the former slave became Regent of the Empire, and administered the national affairs better than almost any of her predecessors. She is justly considered one of the great women of her time. This is, however, honor only in the kingdoms of this world. There are still greater honors awaiting those whose charms are not outward, but whose adorning and culture is that pertaining to the soul.

At the late Endeavor Convention in Boston, some of the members of that vigorous body, who have the misfortune of possessing in their make-up more zeal than judgment, got up what is known as the "Endeavor Yell." A few rather worldly-minded thought that was just the thing, but it is gratifying to notice that the better class of people think that such conduct is unbecomingly civilized people, to say nothing of Christians. It seems to us that this yelling business belongs to an order of beings considerably below the plane of respectable civilization.

GREAT efforts are being made to harness the Niagara Falls, and put her to work. It is claimed that the waste power, if properly used, can supply heat, light and work for the people for thousands of square miles. Well, we harness the wind to pump our water, and use the forces of nature in various other ways to serve the wants of man, but we are not so careful concerning the unemployed forces in the church. There is an astonishing amount of unemployed power in the church. Our preachers can do more. There is power in the laity that should be made use of. Our sisters are capable of doing an immense work. We also have thousands of young members that should have something to do. Right in our midsts we have great forces that should be harnessed and put to work for the Lord and the good of humanity.

THERE is a strong movement among some of the Catholics in support of total abstinence from the use of intoxicants. It is well known that more saloon keepers, and men who drink, belong to the Catholic church than to any other religious body, or possibly more than to all of them put together. Those of the Catholics in favor of total abstinence, recently held an enthusiastic convention in New York for the purpose of strengthening their movement and devising ways and means to reach the masses among their brethren who are slaves to the saloons. One delegate said that the Catholic church in the United States loses 50,000 members annually through strong drink. This is an appalling record. He also declared, "We receive a thousand times the support from the secular press that we do from the Roman Catholic papers." While we are glad to see the Catholics moving in this direction it is nevertheless apparent that those in favor of temperance, with nearly all their own papers and most of the priests against them, have a wonderful task before them.

MARK TWAIN has spent many years making amusement for the reading public. He wrote books that were widely read and brought him an immense income. He grew to be a man of great wealth, but was not contented to leave well enough alone, so he entered with others into the publishing business on a large scale. And here he showed his weakness just like thousands of others do. He got into something for which he was not adapted. He could write books but he is no financier. His publishing house failed and Mark had only property enough to pay fifty cents on the dollar of the liabilities. This would have satisfied the law and left the man free, but "No," Mark said, "honor is a harder master than law," and that every dollar of the great debt had to be paid. He is now out lecturing, old as he is, trying to make money to pay his creditors in full. This part of his conduct should put to shame those professing Christians who have no conscientious scruples about paying their honest and just debts. If worldly men have so great a regard for honor what ought we not to expect of a Christian!

In a certain locality in Burmah, east of India, are 700 ancient Buddhist temples. Each temple contains a large marble slab, and on each slab is a different portion of the great Buddhist Bible. All of these slabs taken together contain the entire book, which in bulk is equal to nearly fifteen copies of the Old Testament. It is a remarkable work for size and antiquity. The language of these slabs is said to have been spoken fifteen hundred years before Christ. But, after all, the whole production will be of but little value to the world aside from an ancient curiosity. Our Bible, though small, compared with the great Buddhist book, is from inspired men, and is destined to reach every part of the world and trample Buddhism, as well as every other ism, under foot.

SOME people of even very ordinary educational advantages think it strange that they should be requested to write their matter, intended for the press, the second time in order to get it as correct as possible. They do not consider that many editors and most authors rewrite their productions two and three times. Of Gibbon, the great historian, it is said that he wrote the history of his own life no fewer than seven and some of it eight times. His aim was to bring his writing up to the highest possible standard. That should be the aim of every writer. No one need be afraid of putting too much hard, earnest work on an article intended for the public eye. Did writers only take more pains with the preparation of their manuscript, their productions would receive more consideration at the hands of the publishers.

Two years ago the ruins of the city of Thebes, in Southern Egypt, were visited by brethren D. L. Miller and J. C. Labman. They were amazed at the wonderful ruins that may yet be seen. They mark the site of one of the most ancient cities in the world, a city that probably antedates the birth of Abraham. These ruins are constantly yielding up evidences of their former greatness, and the knowledge the early inhabitants had is proof of the culture and skill possessed by the people who lived at this remote period. The following, copied from the *Biblia*, throws much additional light on this exceedingly interesting subject: "Rossellini gives an illustration of a piece of stained glass known to be 4,000 years old, which displayed artistic taste of high order, both in tint and design. In this case the color is struck through the vitrified structure, and he mentions designs struck entirely in pieces from one-half inch to three-quarter inch thick, the color being perfectly incorporated with the structure of the piece, and exactly the same on both the obverse and reverse sides. "The priests of Ptah at Memphis were adepts in the glassmaker's art, and not only did they have factories for manufacturing the common crystal variety, but they had learned the vitrifying of the different colors and the imitating of precious stones to perfection. Their imitations of the amethyst and of the various other colored gems were so true to nature that even now, after they have lain in the desert sands from 2,000 to 4,000 years, it takes an expert to distinguish the genuine articles from the spurious. It has been shown that, besides being experts in glass-making and glass-coloring, they used the diamond in cutting and engraving glass. In the British Museum there is a beautiful piece of stained glass, with an engraved emblazonment of the monarch Thothmes III., who lived 3,400 years ago." The evidences thus furnished have an important bearing on the question of man's origin. It is shown that man in the early history of the race was intelligent then as well as now.



## —ESSAYS—

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth"

### WATCHING AND WAITING.

BY MRS. DR. J. S. THOMAS.

I AM sitting on the beach,  
Looking far into the sea;  
While the angry billows break,  
And bound in ecstasy.  
Laugh and bound in glowing splendor  
Conquerors true. Aye! what care they  
If sad hearts alone are weeping,  
"Time and tide wait not"—they say.  
Evanescent are life's pleasures,  
Evanescent as the tide;  
Therefore in its sweetest measures,  
We would evermore abide.  
Yonder in the far-off distance,  
Looms a mast, a ship in sight,  
This reminds us of the future,  
Let us watch it with delight.  
This we know, to each allotted,  
Is a little world, a sphere;  
And thereunto cometh talents,  
To fulfill our mission here.  
All travelers on life's ocean  
All are sailing—sailing on  
To that port from which none cometh  
Back, to tell the tale. *Ah, no!*  
One by one we see them passing,  
One by one we say good-bye;  
Link by link love's chains are broken,  
Sweetest hopes decay and die.  
But there cometh o'er the waters,  
Wafted in the sweetest strains;  
"Be of good cheer" faithful watchers,  
Ye shall meet, all meet again.  
Ship of fame or ship of fortune,  
Ship of good or ship of ill;  
Ship of fate we're watching, waiting,  
Bring us whatso'er you will;  
We will watch with hearts elated,  
Till the signal comes "Ashore"—  
Then, if faithful, we shall anchor,  
Where the weary watch no more.

Ashbury Park.

### EPISTOLARY.

BY C. H. BALSBAUGH.

LEVI MOHLER,

My Dear Brother:—

"GRACE and Peace be multiplied." In itself the Grace of God can never be multiplied; but *in us* it is multiplied forever. Christ will never be inherently larger than He is now, but to our apprehension He is an ever-growing Christ. To grow in Grace, and in the Knowledge of our Lord and Savior Jesus Christ, is not limited to time, but is a fact of Eternity. In your sermon yesterday you very emphatically announced yourself as a Progressive. The brother who followed you put in the qualification of conservo-progressive. One of the great services of science to man and religion is the demonstration that God is progressive in all His works and revelations. God is larger on the seventh day than on the first. Moses stands on the shoulders of Abraham, and Christ towers above all. Adam is a dim duplicate of God; Emmanuel *is* God.

The material Universe is a glorious fact; but it is only an object lesson of an infinitely greater fact behind it. So with all the external Divine appointments and ordinances. Nothing typical in the Divine economy has any intrinsic value. No man is the better for the sake of the ceremony he observes; but by reason of the reality which the ceremony represents. Baptism is not identification with the death and burial and resurrection of Christ, but is an expressive symbol of the sublime experience recorded in Rom. 6: 11. The baptism of Acts 8: 38, is Christian; while that in verse thirteen, of the same chapter is nugatory, although administered by the same evangelist, and in the same form. It is not baptism that saves, but is vitally connected with it, and emblematic of it.

There can be no birth without antecedent Genesis and development. We do not come into the family to *get* life, but to expand and mature it. All life

originates by immediate communication. Means are Divine as well as origin and end; but God both begins and ends by direct personal fellowship. Luke 1: 35 and Rev. 21: 22, and 22: 4.

The supreme purpose of God respecting man is the reproduction of His own image of immaculate purity. To this end He employs manifold means, which are helpful or hurtful according as we rate them. How baleful a false estimate of ritualistic worship is sure to prove, the ancient Jews and the modern Romanists testify. The like error with us would fare no better. The Spirit alone can make spiritual; and this is "life and peace." Rom. 8: 6, 9. Had not Christ been both before and after John, the baptism of the harbinger had been a nullity. John 1: 15. Had not Jesus been full of the Holy Ghost from His conception, He would never have received the Paternal Witness of Matt. 3: 16, 17. It is the God-generated soul that receives the testimony of Divine approbation in baptism. "If thou *believest* with *all thine heart* thou mayest." Acts 8: 37. "The fruit of the *Spirit* is—*faith*." Gal. 5: 22. "No man can say that *Jesus is the Lord*, but by the *Holy Ghost*." 1 Cor. 12: 3.

We are noted for our adherence to the Divinely-instituted symbols of religion. This is commendable. Theology, and ecclesiasticism cannot improve the Divine ritual. But with all my heart I wish we were equally distinguished for what these symbols represent. We would never hear another word spoken, or syllable written, against the perpetuity of Mark 11: 23, 24, and John 14: 13, 14, and John 15: 7. Instead of referring the naturalness of the present order of church-life to Divine arrangement, we would deplore the general unspiritual tone of experience as the cause of the irresponsible Heavens. God is not going to bestow his greatest gift, and then withhold the lesser. Rom. 8: 32. There is a fearful danger of hoping without believing. Faith and doubt are antagonistic. God has not left us in uncertainty as to our relation and destiny.

The Incarnation is a fact as undeniable as the Divine Existence. What is it to *me*? That is the pivot of my personal salvation. The question is not, Am I baptized? (although the necessity and solidity of this is not to be gainsayed) but have I realized the blessed mystery of Divine Immanence which this act typically announces? Any ministry that proclaims less than this is not the Gospel of Jesus Christ. Contentment with ritual, even God's ritual, and ecclesiastical conventionalism, is not salvation. The church is an aggregation of units, each equally needing a Savior; and none can say to the other, "I have no need of thee." 1 Cor. 12: 21. And all of us together cannot say, We need no imputed righteousness. We *must* be saved by *Grace*. The very desire and power to be holy is by the purchase of Divine-human blood, and the free communication of the Holy Ghost.

We have not yet made a fair test of the resources and possible appropriations of Col. 2: 9, 10. More prayer, more self-crucifixion, more faith, more holiness, more love,—in short, more Christ-likeness would inaugurate a new era of life and power in the church. Who will clasp the cross with the enthusiasm of Gal. 6: 14? Then will follow Acts 4: 33.

Isolated passages of Scripture must be interpreted not only in accordance with their context, but with reference to the fundamental idea of the Divine Economy as recorded in the Holy Oracles. 1 Cor. 13: 2, and James 2: 17, 21, are not unfrequently so constructed as to come into square collision with the cardinal doctrine of justification by faith. Justified by works, and justified by faith, cannot possibly both be primary facts in the Christian life. As well aver that law and Gospel are identical. That the whole law is in the Gospel is indeed true, but that our relation to obedience and through it to salvation is the same under the one as under the other is false, fatally false. "The like precious faith" that saves and unites all the true members of Christ's body, is *through the RIGHTEOUSNESS OF GOD AND OUR SAVIOR JESUS CHRIST.*" 2 Pet. 1: 1. This harmonizes with Philpp. 3: 9, and in fact with the whole Bible, and gives both faith and works their true position in the economy of redemption. To essay salvation by

works is presumption. To claim faith without works is self-evident contradiction. The "*because*" of John 14: 19, and the "*unto*" in Eph. 2: 10, embrace the entire philosophy of salvation. The "*for*" in Philpp. 2: 13 is the pivot of it all.

### MASONIC OATHS NOT BINDING.

BY G. P. AUSTIN, IN THE CHRISTIAN CYNOSURE.

THAT Masonic oaths are not binding will seem a startling proposition to many who have been taught to regard them as very sacred. Yet it is clear to every intelligent person that profane oaths are not binding. And if it be asked, what are profane oaths? the true answer is, any oath to which God cannot be a party. In other words, any oath which God has not authorized.

Forty conspirators bound themselves to kill Paul. They made it as strong as possible by a death penalty. They would die of starvation if they did not kill him. Would God require them to carry out their wicked design because they had taken an oath to murder a man for telling them of their sins? Nay, verily. Again, Herod promised, and sealed it with an oath, to give a dancing damsel anything she might ask, even to the half of his kingdom. Did such an oath sacredly bind him to murder John the Baptist? You will answer, No. There is no sacredness about such a promise. He had no business, no right, to swear such an oath. It was rash, and in violation of the clearly-expressed law of God. The consequences of such an oath were hidden from him. He did a wicked thing in taking it. The law of God in Lev. 5: 4, says: "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever a man shall pronounce with an oath and it be hid from him, when he knoweth of it, then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things that he shall confess that he hath sinned in that thing." From this we know that Herod sinned in vowing to do he knew not what; therefore he should confess it and repent of his wicked oath.

In Matt. 5: 34, our Lord says, "But I say unto you, swear not at all." etc. But Masonry requires its subjects to do a great amount of false swearing; and if they are not such oaths as God can be a party to, they are profane. There is no sacredness about them, and they are not morally binding. I undertake to say that those Masonic oaths are not binding. The oaths of Masonry are a part of the covenant on one side where two parties are entering into a contract. There are conditions and obligations on both sides, as in a matter of buying and selling. The Masonic fraternity has ostensibly valuable secrets to sell. The candidate for Masonry wants to buy them. The fraternity through the Worshipful Master makes a guarantee on its part, and now the candidate repeats the oath as dealt out to him by the Worshipful Master.

Now I submit that if the fraternity utterly fails to keep its part of the contract, then the candidate is not in honor bound to keep the contract on his side. There are several clauses to the contract and they are equally binding upon both parties. The conditions of the Masonic covenant are these: The Worshipful Master says to the candidate, "It is my duty to inform you that it is necessary for you to take upon yourself a solemn oath or obligation pertaining to this degree. It is one such as we have all taken; but I assure you upon the honor of a man and a Mason, that in this obligation there is nothing that can conflict with any of those exalted duties you may owe to God, your country, your neighbor, your family or yourself." Now the facts are that the Master makes a dishonorable statement, because it is untrue. He is acting under Masonic duty; is speaking for the fraternity when he makes those statements. He is acting under authority of the Grand Lodge. He is the agent of Masonry, invested with full power; and he informs the candidate that "Masonry is a secret, a valuable one, and we sell it to you as such; we entrust it to your keeping and you must therefore take a solemn oath or obligation to keep it a secret forever." He pays his



money—perhaps \$25—for the first installments of valuable secrets, when lo and behold! all told there are no secrets revealed but what he could have bought at a bookstore for twenty-five cents. What is there in honest Freemasonry that is a secret to the world at large?

In 1730, when Freemasonry in its present outward form of Grand Lodge government was only thirteen years old, all its secrets and so called mysteries were printed and published by one Samuel Pritchard, of London, England, in a work entitled, "Masonry Dissected." This book can be procured even to-day of I. Fitzgerald, publisher, New York, or through any other respectable bookseller. In 1825 the celebrated Richard Carlisle published all the pretended secrets of Masonry. They were also written out and published by Avery Allyn, Jabez Richardson, Malcom Duncan, Dr. Robert Morris, Past Grand Master of Kentucky, President Charles G. Finney of Oberlin College, Ohio, Rev. J. G. Stearns, and by other adhering as well as by seceding Masons. In later years Edmond Ronayne, Past Master of Keystone Lodge, No 639, Chicago, having been Worshipful Master in 1872 and 1873, and who publicly seceded from the order, worked the degrees in public and wrote out Masonry just as it is worked in the lodge, word for word, and made a legal attestation of its correctness before a proper officer and published it to the world under the name of the "Handbook of Freemasonry." This book gives the "standard work" as it was rehearsed and promulgated by the National Masonic Convention held at Baltimore, Md., in 1843. Twenty thousand copies of this book were sold from 1876 to 1880. This book is now often used by Masons themselves as a secret monitor.

[The "Handbook of Freemasonry" may be ordered from the Brethren's Publishing Co., Mt. Morris, Ill.—Ed.]

#### THE FOUNDATION OF THE CHRISTIAN CHURCH.

BY A. G. CROSSWHITE.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16: 18.

This sacred text seems to be shrouded in mystery, and so many adverse opinions have obtained concerning its peculiar phraseology as any passage in the New Testament. The three most generally regarded orthodox by the Christian world were outlined in a former number of the MESSENGER and partly discussed. The subject will lose none of its original interest by being carefully reviewed from time to time. The question to be settled is this: *Who or what is the Rock? PETER'S CONFESSION, PETER HIMSELF, OR CHRIST?*

I see no good reason for attaching any special importance to *Peter's Confession*, for he surely did not recognize the divinity of Christ more fully than did others. For proof of this observe,

(1) *Nicodemus's conference with the Savior by night.* Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." John 3: 2.

(2) *Thomas* attributes more power to him than Peter did: "My Lord and my God." John 20: 28.

(3) *Paul* preached Christ in the synagogues, "that he is the Son of God." Acts 9: 20.

(4) The *Eunuch* confessed all that Peter did: "I believe that Jesus Christ is the Son of God." Acts 8: 37.

(5) *Many* in the city of Samaria made a similar confession. . . . "For we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world." John 4: 42.

Last of all observe the gradual elevation, final victory and crowning reward of those who profess and enjoy this abiding faith in Christ.

1. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 9.

2 "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." 1 John 5: 5.

3. "Him that overcometh will I make a pillar in the temple of my God," etc. Rev. 3: 12.

Believing that our position on the first proposition is clearly defined, though taken in a negative sense, I now proceed to the *second*. Peter himself could not be the "Rock" on which the church was built, from the following considerations:

I. *All men are fallible.* Christ would not build his church upon anything which was fallible. Peter was fallible, therefore Christ did not build his church upon Peter.

This fallibility is proven from

(1) His refusal to have his feet washed at first. Fearing lest he should lose his inheritance he then says, "Lord, not only my feet, but also my hands and my head." John 13: 9.

(2) His *weakness*. Christ himself gave him the name of "*Cephas*" which means a "stone." No weakness in his *name* but in his *nature*. We admit the argument advanced by some that "*Petra*" means more than "*Petros*" and yet it is presumption to say that Peter is presently qualified as a foundation for the Christian church. For if it must depend upon his fitness, the holy ordinances of the Lord's Supper, Communion, etc., were engaged in before the organization of the Christian church. After these services were ended, the Savior said: "Simon, Simon, behold, Satan hath desired to have you, that he may sift thee as wheat: but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22: 32.

(3) *Infidelity, profanity* and more, crop out of the life of the one who was willing to go with him "to prison and even to death." Three times he denies the Savior; and even cursing and swearing proceed out of his mouth.

(4) *Personal gratification* becomes apparent at the time of all others when the "man of sorrows" could have used him. As the shadows thicken about Gethsemane, and the sins of the world press him down with sorrows, such as the world has never known, Peter follows him afar off, warms himself and finally goes to sleep in the hour of all hours when men desert and angels hover round. He saw his glory in the "Mount of Transfiguration," but his faith quails in the valley of humiliation. Let us study this lesson.

II. The "Gates of Hell" were not to prevail against the church. The "Gates of Hell" did prevail against Peter. The foundation, being more than the structure, wavering; the building must, of necessity, collapse. Such being an impossibility, it cannot rest upon an impressionable man.

What position, then, does Peter sustain to the church? Christ calls him "*Cephas*," which is, by interpretation a "stone" or piece of a rock, and this name was given him after he was called "*Peter*," John 1: 42. He was to "catch *men* from henceforth." Luke 5: 10. See Acts 2 for fulfillment of Jesus' words,—"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia," etc. 1 Pet. 1: 1.

The Gospel of circumcision was committed unto him. Gal. 2: 7. At Antioch Paul withstood him face to face because he said he was to be blamed. Gal. 2: 11.

One feature in the life of Peter serves as an index to his whole life. Being discouraged after his Master's death, he said to the other disciples gathered at the Sea of Tiberias, "I go a fishing." They say unto him, "We also go with thee." Jesus appears to them after a night's fruitless toil and asks if they have any meat. He now makes himself known for the second time at the same place in a miraculous draught of fishes. John 21 and Luke 5.

Then follow the three professions of love for the Savior as an atonement for the three denials. It is needless to say that Peter repents of his wrong doing all through life, but his *humanity* is as strongly portrayed.

III. No two objects can occupy the same space at the same time. If Christ be the "Rock," Peter cannot be.

Hear the old prophet 725 years before Christ: "Therefore thus saith the Lord God, Behold, I lay

in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." Isa. 28: 16. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," etc. Eph. 2: 20. "For other foundation can no man lay than is laid, which is Jesus Christ." 1 Cor. 3: 11.

Now let us examine Peter a little and see if he disputes our position: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2: 5.

Paul speaks of Peter, James and John, as *seeming* pillars in the church, Gal. 2: 9; but further than this we have no knowledge of his being more than one of the "*lively stones*" in the great spiritual house. Now let Paul tell us who the Rock is:— . . . "And did all drink of the same spiritual drink: for they drank of that spiritual rock that followed them: and that ROCK WAS CHRIST." 1 Cor. 10: 4.

Gratis, Ohio.

#### THE COMMUNION TEST.

BY J. H. PECK.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11: 28.

NOTWITHSTANDING the many good sermons delivered by our brethren on Communion occasions, and the many able articles that have been published on the subject of self-examination, preparatory to partaking of the sacred emblems, I feel there is withal a woful amount of malpractice that needs to be corrected; and it is with the hope of helping some who are in the habit of staying away from the Lord's Table, for no proper reason, to get better light on this subject, and no more absent themselves, that this effort is made.

Notice the language of the text, "Let a man examine himself." Please emphasize that word *himself*, until it becomes so prominent in your mind that you will never again stay away from the Lord's Table on account of wrongs committed by your brother or sister.

It is not a small thing to absent yourself from the Lord's Table, for Jesus himself said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6: 53. Read Matt. 26: 26-28 to prove that the Communion bread and cup are the emblems or representatives of that flesh and blood, left with the church to eat and drink. The Savior says, "If ye do not eat and drink ye have no life in you." Oh how many dead Christians we have in the church! Just look around on any Communion occasion and notice the dead members sitting back, or perhaps not even present at the meeting, preferring to stay at home and nurse their ill feelings toward some brother or sister, or perhaps, the church, on account of some action taken against them, and thus giving place to the devil, yielding themselves to his influence, becoming, for the time being, his servants, for "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6: 16.

It is all the more sad to notice that these things occur among ministers and deacons, old gray-headed brethren and sisters who have been in the church for scores of years, in whom one might expect the old man (of sin) to be so dead that he could never rise again and slay the new man (of righteousness) and render him lifeless. For such things to occur on Communion occasions, is a spectacle for devils to gloat over, and a stumblingblock for the unconverted, to keep them out of the church.

I have have often thought it would be a good thing for the church to demand a reason from all the members who stay away from the Communion Table, at the next regular council-meeting, and thus eliminate many trivial difficulties that are never brought to light, because most of those who stay away are such as prefer not to be governed by the rule in Matt. 18, but claim it a privilege to nurse their grievances, stay away from the Table, and other religious exercises, and do the church an in-



calculable amount of harm, with no one feeling it his duty to call them to account for it. Again; if all were required to give a reason for staying away it would often give the church a chance to help those who are staying away for improper reasons, to get better light on the subject.

An investigation of reasons why members stay away in any congregation, would probably develop something like the following: Brother A stayed away because Bro. B defrauded him in a business transaction that isn't settled. While he claims he did no wrong himself, he examines Bro. B very rigidly, and because Bro. B is in the wrong, according to his judgment he won't go to the Table until he can get Bro. B corrected.

Let a man examine himself. Bro. C. stayed away because the church took action against him in a matter in which he claimed he did no wrong. Notice his examination of himself is very short and the verdict that self is all right is soon rendered; but when he goes into an examination of what the church did, what this member and that member said, the spirit of anger begins to rise and he can't go. He should not have examined the church at all. If, in his judgment, the church rendered a decision that did him injustice, let him rather suffer wrong than do wrong; let him meekly submit and labor with the church in all good conscience, until he can convince the church of her error.

When the body is afflicted it is no time for the hand, the foot, the mouth or any other members to fly the track and say, "I'll do nothing until the body gets well." The foot may be needed to walk to the doctor, the hand to convey medicine to the mouth, the mouth to convey it to the stomach, etc. Every member should do his utmost to help restore the body, and if all would do so in the church, she would soon be well and strong, mighty in pulling down the strongholds of Satan.

But if the church should happen to be right in her action against Bro. C., what an awful mistake for Bro. C. to sit in judgment upon the church! This is a mistake often made, especially by young members, who, as age and experience comes to them, give the church credit for its action. Let all who feel offended at the action of the church against themselves, as individuals, remember that the church is greater than any member, and in the multitude of counsellors there is safety. If we are not willing to submit to the decision of the majority, we are not willing to do unto others as we would have them do unto us.

Sister D. stayed away because of a grievance her husband had against the church. True, the husband and wife are said to be one, and it is well for the wife to sympathize with her husband, and *vice versa*, but in matters of religion they should remember that they have their own soul's salvation to work out, and it is not wise to let the chord of sympathy between husband and wife be drawn so tightly, as to keep them from their duty toward God.

Sister E. stayed away because Bro. F. said something that hurt her feelings, and she could not go to the table until Bro. F. took back what he said. This is another plain case of examining some one else. If what Bro. F. said about you is true, the less ado you make about it, the better it will be for you. If false, read 1 Pet. 3: 15, 16, 17, and ask the Lord to forgive him as you do, and then go to the table, and God will give you grace to conquer.

But, says one, is there not a Scripture passage telling us not to eat with certain ones? Yes, let us read it: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Cor. 5: 11.

But, my dear brother or sister, don't you make the mistake of sitting in individual judgment upon any of the above cases. These, with others enumerated in Gal. 5: 19-21, are generally called public offences, and it is the duty of every member to report such cases known to them, to the church, and the rule, given in 1 Cor. 5: 11, is intended for the action of the church, and not the action of individual members.

There is one more scripture, upon the strength of which members sometimes stay away from the Lord's Table. It is found in Matt. 5: 23-24, and reads as follows: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Some people are very easily offended. A word, an act, a bit of clothing may be regarded by them sufficient reason to take offense and for which they think you ought to stay away from the table, and some people are injudicious enough to gratify them. But if we were to stay away for every whim of this kind, some of us might never get there. The Scripture previously quoted says, "If thou rememberest that thy brother hath aught against thee, not if he *thinks* 'he has. If you remember that you have defrauded him, or lied about him, or wronged him in any way that he *has* aught against thee, then it is your duty to go and make amends, as far as lieth in you, for the wrong you did him. But if you feel that you have not wronged him, that his claim is only imaginary, and you are willing to abide the action of the church, if he brings a charge against you, then you have no need to stay away from the table on account of it.

I will assume the position right here that in any difficulty between members, if they could not come to a satisfactory adjustment themselves, if both were willing to leave it to the church to decide and they be willing to accept that decision, whether for or against them, both might go to the Communion table and the matter be settled afterwards. Again; if either one, after trying everything that is reasonable, to make peace, would find the other one not willing, the first may say, "I am willing to submit it to the church and will accept whatever decision she may render." The church not having time to attend to it until after the Communion meeting, he who is willing to abide by her decision, need not stay away from the table on account of it. (If this position is not right the brethren will please correct me.) If my position is correct it will be seen that there is no excuse whatever for nine-tenths of the absentees from the Lord's Table, but they are the evidences of selfishness, hatred, envy, etc., which of themselves incapacitate them from fitly partaking of the sacred emblems; and what they need is to comply with Eph. 4: 30-32, "And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

We should always come to the table with a feeling of unworthiness, for after we have done all that we can do we are but unprofitable servants, having done only our duty. But what will cause us to eat and drink damnation to ourselves, is the fact that we are guilty of secret sins such as if they were known would cause our brethren to refuse to eat with us according to 1 Cor. 5: 11. We partake unworthily if we know our brother has aught against us, according to Matt. 5: 23, 24, and we have made no effort to become reconciled, or if our heart is filled with malice toward our brother or sister.

Houston, Tex.

#### APPLIED CHRISTIANITY.

BY J. S. FLOY.

Just at this time the religious world seems to be stirred as never before by a philosophy touching the great fundamental truths of the Gospel. It is claimed that new forces have been discovered in the doctrine of Christ. In the great perplexity of men to find a remedy to meet the demands of society, a few have come to the front with the idea that the teaching of Christ, when rightly understood and applied, is the only power under the heavens that can revolutionize society and place it on a platform of safety,—that to save our country and the world from anarchy, Christianity must be applied to our social lives, to society in general and to the civil government in particular.

A recent writer of note said there is no other code of ethics or system of morals that can ever save our country or the world except the doctrine promulgated in the Sermon on the Mount.

The strangest thing of all is that men of intelligence, men of high moral influence, should just have found this out.

Indeed, it is true that in this doctrine that is seemingly convulsing the civilized world (at least America and Europe) the Brethren have been in the lead, for these many years. It is the doctrine that we have ever had on the banner of our faith. It is the essence of all our interpretations of the Gospel, that the Gospel is for the whole man, that the teachings and spirit of Christ must so fully neutralize or change the natural man that he becomes a Christian spiritually, socially and politically, or, in other words, he will do nothing in society, in business, in the affairs of life, in his relations to his brother man, or in his relation to God, but what harmonizes with Christ and his doctrine.

There is a reason why we have been ahead in this doctrine. We have simply held to the literal meaning of words, and thereby come so close to God's means of grace as to get in touch with the Father, his Son and the Holy Ghost.

In our simplicity of faith we touch the hem and are vitalized into living epistles of Gospel power. The wise men of this world, overlooking the wants of the outer man, have been eulogizing the spiritual and carrying the soul into the spheres of incomprehensible mystery, and have been trying to elevate society through spiritual manifestations, using a theology that aims a straight shot at the emotional nature of man, regardless of the common sense teaching of practical Christianity. Reformation of life has been the key-note, when it should have been regeneration.

What is the result and final sequence? I declare, without fear of successful contradiction, that such a system of Christianity has been a failure. See the remodelling of creeds that have gotten threadbare. Carnality holding high mass in the gaudy temples, the world not only arm in arm with the church, but heart to heart, abreast with the vanities of life.

Social life is on the verge of ruin. There is no power in church influences to arrest the pending crisis. Why should there be, when modern Christianity has come down on a level with the world, and in some places, like the California desert,—lower than the ocean,—(world).

I am not a very old man, but I have seen the high-pressure emotional religion under one name pass as a vision, come under another, and sweep over the land like a flash. Vacant church houses stand as monuments of unscriptural human eccentricities. Spiritualism, with its offspring, "Christian science" (so called), and other new theories, is waning. Unrest is noticeable all along the line, and now comes the announcement there is no other remedy but applied Christianity. Better come to the light late than never. But is the news good news? We are afraid the millennium is not just yet at the door. Extremes follow one another.

I attended one of those meetings where the object was to form a society of "applied Christianity." "Our purpose," said one, "is to study the teachings of Christ and help each other to apply the same to our lives. The Fatherhood of God and the Brotherhood of man is our motto." The statement was made that it was to be a society free from theological doctrines! Each one could be orthodox or heterodox, as he might choose. Even good Jews might be taken in, said one.

Applied Christianity without theology is a monstrosity without a head or heart. The idea, in short, is to apply Christianity to the natural man and let the spiritual go on floundering in the great world of exploits for good. Whenever the natural and spiritual are divorced, it is putting asunder what God has joined together. We wonder if the new order of religion,—an effort to bring into one common brotherhood, socially and politically, all men and women,—will prove more effectual in reforming the world than the emotional *modus operandi*, having the same end in view, did. We have no hesitancy in saying that any method that ignores



the vital principles of Christianity is bound to be a failure. The saving power of the Gospel must reach the heart. There *must* be regeneration before there can be a thorough reformation. A conformity in harmony with certain rules and regulations, though the rules be from the Great Teacher, cannot be a conformity of life that will be blameless unless it is an emanation from the center of life. Christ's spirit within must be the power that develops the new purpose and new character. A reformation that goes not beneath the surface cannot continue. Like a smouldering fire it will break out afresh and often with greater force.

Now, that many faiths are losing their power, unrest is manifest, and there is a reaching out for something real, something that will satisfy the longing desires of many honest inquiring souls, we, as a people, should awake to the great opportunity of presenting the saving truths of the Gospel to the children of men. "Man's extremity is God's opportunity." As co-laborers with God, let there be an awakening all along the line.

Time is wending us on to where we shall come to the focus of God's prophecies. Everything is going with a rush. The inventor's genius of man seems to be boundless. Watchman, what of the night? The darkest time is before day. Men shall run to and fro,—where is the sign of his coming? Shall he find faith on earth? The mistake of the Jews was that they looked for a temporal kingdom. Our mistake may be we look for a spiritual coming when he is to come and reign in a temporal manner. "The wise shall understand."

#### IS IT NEGLIGENCE?

BY C. H. BRUBAKER.

DIFFERENT things coming under our observation are apt to bring us such thoughts as these:—Why is it? What is the reason of this? How can we account for it? Is it the result of negligence or from the lack of better training?

In looking over entire congregations and seeing the practice so general, we are apt to conclude,—and doubtless justly,—that there has been a lack of teaching on that particular line, which is (by the way) a negligence on the part of the instructor.

Negligence does not stop with the elder or teacher, however, but extends to each of us. We should not depend on the preacher for all we learn and know. We have a tri-worded mandate from above which says to each of us, "Search the Scriptures."

The special thing I wished to bring before the mind of the reader in this article is the "Sister's Prayer Covering." It is a fact observed by many that the covering is worn only on Sundays or when attending church, and sometimes not then, by a great many of the sisters. It is not worn at the table, when a blessing is asked. Is not this a prayer? I have never yet heard a blessing asked at the table, which was not a prayer.

Wearing the covering to church on Sunday and at no other time, appears to me like serving Christ on Sunday and neglecting to serve him through the week. I have not much faith in Sunday (?) Christians. I think the Bible fails to recognize them.

The Bible is clear on the subject of the prayer-covering. The covering places woman on an equal footing with man, just as they were before the fall of Adam and Eve. Christ has died for all, but a covering is required of woman to place her in the proper relation with Christ.

Some one may say, "I don't dishonor my Head because I don't pray until Sunday." Can it be possible? Go a whole week without any holy communion with "Our Heavenly Father"? Negligence! Negligence!! Negligence!!! Please read the short verse recorded in 1 Thess. 5: 17, and think seriously and candidly.

Oh that every elder, who has charge of a church, would read and meditate on 1 Timothy 4: 14! The latter clause of Eccl. 5: 1 is the life of many. The great trouble with the Christian world to-day is the lack of a keen conscience.

If all professing Christians would cultivate a keener conscience, there would not be so much sin

in the world, neither would there be so many sects and differences of opinion. All would take God at his Word and be willing to obey him.

Negligence to do that which we know is right, and continuance in doing that which we know is wrong, brings all our woes in this life and will eventually land us with those that know not God. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

Roanoke, Ill.

#### HOW WE SHOULD READ.

BY JOHN REIFF.

In the first place, we should discard all sensational trash and read that which is profitable. It will not take a sober-minded person long to find plenty of that kind. But even then sometimes we do not receive the desired benefit, because we fail to cultivate our minds as we should.

Let me illustrate: Along comes the GOSPEL MESSENGER. We take it up, look at the table of contents, then we commence to read. The first page we like pretty well. Then we turn to the second page, take a glance at the different essays and their authors. If they are of the lengthy kind we mostly omit them. Then we look at the next page, and the next, till we are through, and find perhaps half a dozen articles that satisfy our carnal appetite, with the remark: "There isn't much in the paper this week."

Now is this right? Is this the "good way" we are admonished to walk in? Have we forgotten its editor who is devoting his best talents and passing many wearisome hours, anxious to give the numerous readers the best instructions? Then we requite it by saying there isn't much in the paper this week. How discouraging and disheartening the sound of such an expression would be to his ears! The fault all lies in us. A little more of loving-kindness and consideration, with watchfulness, would produce quite a change in our manner of reading.

Green Tree, Pa.

#### → THE + SUNDAY + SCHOOL ←

##### JOSHUA RENEWING THE COVENANT.—

Josh. 24: 14-25.

Lesson for Sept. 22, 1895.

TIME.—B. C. 1426, about eighteen years after the events of last lesson.

PLACE.—Shechem, an ancient city located in the valley between Ebal and Gerizim, two mountains about thirty miles north of Jerusalem. In the Savior's time it was called Sychar and is now known as Nablous.

PERSONS.—Joshua and the people.

INTRODUCTORY.—After the people of Israel had returned to their homes from the conquest of Israel the two and a half tribes east of the Jordan erected an altar of their own. The western tribes regarded this as an act of rebellion. A delegation was sent over the river and succeeded in peacefully and satisfactorily adjusting the matter. Then Joshua, shortly before his death, seeing the necessity of warning his people against idolatry and urging them to loyalty to the Lord, assembled them at Shechem to have the covenant renewed.

##### LOYALTY VOWED.

1. *Freedom of choice.* "Choose you this day whom ye will serve." The Lord never enforces obedience. That service that is not freely rendered is not acceptable to the Lord. I wonder if we fully appreciate the fact that this power of choice and opportunity of choice,—choice between good and evil is always ours? We are daily and hourly making this choice and cultivating and strengthening those elements of character which are to fix our eternal destiny. The action of this day may so influence our subsequent life as to be for our weal or woe in eter-

nity. And those who go carelessly and thoughtlessly forward, ignoring the fact that their every step and movement are freighted with responsibility and big with possibility may not escape this necessity of choice. We choose whether we will or not; for to try to shun the responsibility of choice is to choose against ourselves.

2. *Joshua's example.* "As for me and my house we will serve the Lord." No sooner had Joshua announced the freedom of the people to choose for themselves than he boldly declared his purpose on the side of right. We need more leaders who, like Joshua, have the courage to take a position upon the right side of every question without waiting to see which way the majority will go. And such a courage is to be commended in every one, be he leader or layman.

3. *Choice made in view of mercies received.* "The Lord is our God, he it is that brought us up and our fathers out of the land of Egypt." Israel now declared their choice of the Lord because their own experience had given them many reasons for doing so. O it is worth everything, brethren, to have experienced so much of God's goodness as to be compelled to serve him. The Lord had brought Israel out of bondage. If he has not done that much, he desires to do it for you. He had blessed them by blessing their fathers. He has done the same for you. He had preserved them all the way. And has he not done the same for you? He drove out the enemy before them. Many a time he has removed barriers that impeded your progress. Ungrateful indeed is the soul who will not say with Israel, "Therefore will we also serve the Lord, for he is our God."

##### IDOLATRY FORBIDDEN.

1. *Impossibility of serving two masters.* "Ye cannot serve the Lord." Joshua was not satisfied with professions of loyalty. It was a light thing to simply say, "We will serve the Lord." He would have them understand that to serve the Lord meant to forsake every other object of worship. They could not serve the Lord till they put away their idols. Neither can we. "He is an holy God; he is a jealous God." How many of us have other objects of worship than the Lord? May it be that some of us are of the number of whom it may be said, "Ye cannot serve the Lord"? Let us candidly ask ourselves as before God.

2. *Necessity of heart service.* "Incline your heart unto the Lord." Professions are all right. It is not wrong to say, "Lord, Lord." But this we may do and yet it will be an open question as to whether or not we are God's children. The only thing that will finally settle the question is for us to get right at heart.

##### THE COVENANT RENEWED.

1. *Verbally made.* After Joshua made the people understand the significance of true service, that all their idolatry must be put away and that with full purpose of heart they must serve the Lord they solemnly declare their intention to do so. They thus publicly, in the presence of each other and God, profess themselves to be children of God. It is a good thing to thus place ourselves on record in a public way. It is then easier to do right because the people expect it. It strengthens our own motives and keeps before us the line of distinction between what we have been and what we intend, by the grace of God, to try to be.

2. *The written covenant.* "Joshua wrote these words in the book of the law of God." Verse 26. "He made a solemn and public act of the whole, which was signed and witnessed by himself and the people in the presence of God." Generally men are even more careful of what they write and subscribe their names to than what they say. Their spoken words are likely to be forgotten, at least after the death of those who hear them, but our written covenants may be preserved long after we have passed away. But the purposes of Israel were now so firm that they were willing to make a writing of their covenant. Are our purposes to serve the Lord as firm as they should be? The Lord knoweth.

JAMES M. NEFF.



## → THE &amp; YOUNG &amp; PEOPLE ←

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1. "Crises of Missions," cloth, 150; paper, 31 cents.
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A FEW years ago, the autocratic Czar of all the Russians, closed the Women's Institute of Medicine; but the young Czar has rescinded the order, and it is about to be reopened, and the women who had obtained their degrees previously, will now be allowed to practice. This scores one for the women of Russia.

SPEAKING of the proposed University in Jerusalem the Standard says: Not only has the railroad invaded Jerusalem, but a modern university is on the way. The Universal Israelite Alliance has, we are told, already secured large donations for the founding of such an institution, and the *Hebrew Journal* advocates it. The Jews have the money, the talent, many of the ablest university professors in Europe being Jews, and the public spirit, and we may expect soon to see modern science and "Higher Criticism" exploiting themselves in the sacred city. We wonder whether these things will be more reverent and less conscious in Jerusalem than they are in London, Berlin and Paris. Perhaps the atmosphere of Jerusalem may tend to what Gladstone said he would see done "with especial satisfaction," namely, "to abate the pride and rashness of the higher criticism, which should learn to be more temperate and less dictatorial."

A LATE number of the *Broad Arrow*, has an item which shows a new type of heroic action on the battle-field. At Wei-hai-wei, while the storm of lead was still huttling thickly through the air, a company of Red Cross men, always well to the front,—appeared on the field, stolidly marching out from the ravines, two and two, with stretchers and "first aid" appliances for their comrades, right under the withering fire, with never a moment's hesitation, unarmed but for a paltry dirk at their sides, helpless in any case, against an attack from foes heedless or ignorant of the sacred significance of the Red Cross badge. They might have waited for the cessation of the action; but, no, they did not flinch for an instant on their errand of mercy, and in twenty minutes had borne off all the dead and wounded. Colonel Taylor, A. M. S., declared it the most splendid deed he ever saw, and other foreigners echoed his opinion.

## SOME OF THE NEEDS OF THE SUNDAY SCHOOL.

BY I. BLUNNETT TROUT.

THAT a well-regulated Sunday school is a powerful auxiliary to the church in her work of saving the lost, is no longer questioned by our brethren. That problem being solved, another arises: How may our Sunday school attain the best results? This naturally leads to an investigation of its needs and their remedies. We propose to notice a few that we have observed.

1. Upon no one officer in the school does its success so much depend as upon the superintendent. His relation to the school is similar to the

relation of the captain of a vessel to the crew, or a general to the army. With a poor captain we may well expect shipwreck. With a bad general we look for defeat instead of victory. History records numbers of disasters due solely to incompetent leaders. An otherwise promising Sunday school can be destroyed by a dull, stupid superintendent. We are in need of more superintendents who are wide awake, active, energetic, as well as cautious workers,—superintendents who can, by their own enthusiasm awaken the duller ones in the Sunday school. The superintendent should be well informed in the Scripture in general, but especially on the lesson. He should be well informed as to what constitutes a good Sunday school. He should know its needs and how to supply them. Possibly we can increase the number of suitable brethren for this important position by trying to acquaint the members with the Sunday school work by discussing its merits at the council-meeting occasionally; also by having a well-organized and conducted Bible class in each church.

2. Another need is efficient teachers. It is a sad truth that many teachers are unable to occupy the allotted time for recitation, simply because their ability and knowledge are measurably a blank. Some of these same teachers can occupy the whole afternoon of the same day engaging in gossip. As a remedy I suggest that such teachers learn more of Jesus and his Word. They should get closer to him, be more Christed, empty their minds of gossip and worldliness and "let the word of Christ dwell in you (them) richly, in all wisdom." Col. 3:16. A teachers' meeting will be found quite helpful.

Again, it is sometimes difficult to secure teachers whose personal appearance is in harmony with the Gospel demand made by the church. This is sad, for every observant person knows the common disposition of children to pattern after a teacher they love. The personal appearance as well as the character and the conduct of the teacher is of no little importance. This need may be remedied, (a) by those teachers practically observing 1 Tim. 4:12-16, or, (b) by those members who spend the hour of Sunday school at home or elsewhere, coming to the rescue and taking the place of the unfaithful. Yet I have as much hope, if not more, for the one who has sufficient interest in the Sunday school to be present and teach a class, even though he is not "in order," than I have for the "orderly" (?) one at home in idleness. Both are doing wrong. The first is not letting his light shine properly. The second is in a spiritual doze. Both need more of the Holy Spirit.

The Sunday school needs to be in closer union with the church and to have a better patronage from parents. In many places the Sunday school and church are almost entirely distinct. That is, only children are present on the day of organization. The same absence of members and parents is noticeable at the regular sessions of the school. Then about fifteen or twenty minutes before the time for preaching service, just when the Sunday school is in earnest and solemn service, in come those same parents and members. The Sunday school is greatly confused, sometimes practically stopped, by the noise and loud talking of the disinterested newcomers. I am persuaded to believe the God of heaven is not pleased with such conduct. What do you think, dear reader?

Some of these fathers have been looking over the farm, salting the flocks, etc.; some spent the morning hours arranging the shop or place of business after a busy Saturday. Some of the mothers did their sweeping; some prepared the usual Sunday dinner. Well, it is difficult to tell what all has been done in the various homes during the morning hours. The best remedy I can suggest is for all to read the good advice of the sisters in GOSPEL MESSENGER No. 33, current volume, and practice accordingly.

4. Last but not least in importance, is the need of more help and encouragement from elders and ministers. I know from observation and experience that the above parties can not always be

present at the Sunday school owing to their calling. But whenever possible, elders and ministers should be at Sunday school and lend help and encouragement and life to the work by working themselves. One of the best ways to get others to work is by working ourselves. That was one of Christ's plans. He was a WORKER. His example is always safe. I never thought that a minister or elder, sitting in idleness in the Sunday school was either ornamental or useful. The church should not elect to the ministry, or ordain to the eldership, any brother who wilfully absents himself from the Sunday school, or neglects to support her work. It is evident that such are not concerned about the future generations as they ought to be. Such men should be kept out of office so long as both church and state depend for their future upon the young.

5. I forbear discussing the literary needs of the Sunday school, as the committee appointed by last Annual Meeting may have some suggestions along that line. Now let every member and every parent go forth with their zeal and determination newly energized. Let us all be more in earnest in the work of training the young and the old for workers in the Lord's harvest, thereby fitting them for heaven.

New Carlisle, Ohio.

## HARD WORK TELLS.

It is amazing how much hard mental work some people can stand when they throw all their force into it. Of John Fiske, the philosopher and historian, it is said that "at seven he was reading Cæsar and had read Rollin, Josephus, and Goldsmith's Greece. Before he was eight he had read the whole of Shakespeare, and a good deal of Milton, Bunyan, and Pope. He began Greek at nine. By eleven he had read Gibbon, Robertson, and Prescott, and most of Froissart, and at the same age wrote from memory a chronological table from B. C. 1000 to A. D. 1820, filling a quarto blank book of sixty pages. At twelve he had read the most of the *Collectanea Græca Majora*, by the aid of a Greek-Latin Dictionary, and the next year had read the whole of Virgil, Horace, Tacitus, Sallust, and Suetonius, and much of Livy, Cicero, Ovid, Catullus, and Juvenal. At the same time he had gone through Euclid, plane and spherical trigonometry, surveying and navigation, and analytic geometry, and was well on into differential calculus. At fifteen he could read Plato and Herodotus at sight and was beginning German. Within the next year he was keeping his diary in Spanish, and was reading French, Italian, and Portuguese. He began Hebrew at seventeen, and took up Sanskrit the next year. Meanwhile this omnivorous reader was delving in science, getting his knowledge from books and not from the laboratory or the field. He averaged twelve hours' study daily, twelve months in the year, before he was sixteen, and afterward nearly fifteen hours daily, working with persistent energy; yet he maintained the most robust health, and entered with enthusiasm into out-of-door-life."

One who will thus labor in any cause is certain to succeed. It is not the hard work that kills, but it is the constant worry. He who would get the most out of life must enter into his work with cheer and zeal, and, though he may not accomplish what John Fiske did, still his well-directed efforts will be crowned with success and in the end he will be greatly honored and blessed.

"We live, not for the final scene of life, but for the whole course of living. Life, as life, never can be wholly right unless it is begun right. 'If you miss the first buttonhole you will not succeed in buttoning up your coat' says Goethe. Things may even up at the end, but it will not be without an ugly buckle in the cloth somewhere. Nor is it enough to have begun right. Any button in the row may make the trouble. A right life is a life of right living all the way through."



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## MISSIONS are the life of the church.

THE non-missionary church sins against its own self-interest.

To the question, "What shall I do for Christ?" Bishop Selwyn replied: "Go where he is not and take him with you."

A copy of the Bible is being prepared suitable for presentation to the Emperor of Japan, who has signified his willingness to receive it.

SHOW me the man who would go to heaven alone if he could, and I will show you one who will never be admitted there.—*Owen Feltham.*

"IT is very good, very good," said an old Chinaman when he heard the Gospel for the first time, "but don't blame me; I never heard of Jesus before."

THE most that the devil wants of a church member is the least he will do for his church. The least that God wants is the most he can do.—*Christian Observer.*

THE Moravians question each person joining their church: "Do you intend to be a missionary? If not, what do you propose to contribute towards the support of a substitute?"

THE best prayer book in the world is a map of the world, the entire planet, over which the disciple of Jesus may brood till Christ is formed in every part and parcel of it.—*Dr. A. J. Gordon.*

It is now reported that since the presentation of a copy of the New Testament to the Dowager Empress of China, a Christian Chinese woman has been called to the royal palace to fill the position of nurse.

"LYDIA OF NELLORE, the oldest Bible woman in the Telugu mission who was probably about ninety years old, was baptized by Dr. Jewett, and has been a Bible woman forty years. She was in the habit of praying four hours a day, two in the morning and two in the evening, and every day mentioned in her prayer by name the missionaries she had known and the visitors from America she had met."

THOUGHTLESSNESS is not mere lapse of memory. The thoughtless man makes no study to be thoughtful. His condition is rather one of character than of physical inability to recall or recollect. The thoughtless man forgets the needs and comforts of his neighbor, because he does not care enough about them to remember them. Every one can remember more than he thinks he can, if he tries to. Even though his memory be impaired, and he forgets sometimes, such a man is pained by having forgotten what he ought to have remembered. But the thoughtless man cares little that he has not remembered to be more thoughtful.—*S. S. Times.*

## THE GOSPEL OF GIVING.

BY JOHN E. MOHLER.

## In Seven Parts.—Part Two.

"Give and it shall be given unto you: good measure, pressed down, shaken together and running over."—*Luke 6: 38.*

DR. DEEMS, who was pastor of the Church of Strangers at New York City, and one of the leaders

of Christian thought in the theological world of his day, is said to have related this instance of a Christian man of his acquaintance, who was a liberal giver of his means to God. This man came to Dr. Deems and said, "Well, doctor, I sat down a night or two ago and calculated the increase of a dollar at compound interest, and discovered that in less than two hundred and forty years it amounted to more than two million and a half of dollars. Then I wondered if the great God who commanded us to give would not make a dollar invested in some benevolent and charitable enterprise grow as rapidly according to the workings of his great laws, as a dollar invested in the commercial world grows by the law of trade. Then I said, if this be true, the man who gave a dollar to God two hundred and forty years ago is accomplishing as much good in the world now, as the man who to-day gives to his cause two million and a half, and the man who gives a dollar to God to-day will in two hundred and forty years, if the world stands that long, be accomplishing as much good as the man who in that age gives two million and a half. So, from this course of reasoning, I see the necessity of speedily giving, —giving a dollar as soon as I get it, so that the cause of God may immediately receive its benefit. And each dollar that I thus invest will as certainly as there is a God in heaven to watch over it, bring me a bountiful harvest in the glorious future. Then to hoard money is to rob God. And every dollar I can thus drop into God's treasury will be wonderfully instrumental in bringing souls into his kingdom, adding stars to my crown of rejoicing and saving thousands of souls for whom Christ died, from the regions of eternal woe."

I wonder who of us would doubt that God has faculties to increase and multiply the results of a dollar given to his cause, as fast as we can multiply the dollars themselves. Then let us haste to give to God a portion of what he is giving to us, as fast as we receive it. This is the only way to avoid being tempted to keep more than belongs to us.

"A lady in New York who had adopted the rule of giving a tenth of all her income to charities, found it easy to execute it with her usual profits, but on suddenly coming into possession of five thousand dollars, was tempted to violate this rule. She took alarm at the temptation and cried, 'Quick, quick, quick, let me give the tenth of my five thousand; quick before my heart grows so hard I can not.'"

We should be alarmed at the temptation to keep what belongs to God, for this is robbing God and he considers it so. Speaking to his people in the third chapter of Malachi he tells them they have robbed him by withholding tithes and offerings. In the very next verse he promises that if they will bring their tithes into his storehouse he will open "The windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." God blesses his people more abundantly under the Gospel than he did under the Old Law, and in Malachi no doubt he intends to teach us that if we give the tenth part of our income to him he will give us temporal prosperity, and bless us with success.

Bro. E. J. Neher, of Keuka, Fla., believes that the promises of God to his people, as given in Malachi, will be fulfilled to-day as truly as then, if we serve him rightly. He says: "Several years ago I adopted the tithing system, with the gratifying result that the more I have given the more I have had to give; and this is just what the Lord has promised." Mal. 3: 10. "Setting apart a tenth of my income is always accompanied with a degree of satisfaction and pleasure that I never enjoyed before its adoption. It is simply taking the Lord into our business as a partner, and what a satisfaction there is in such association, realizing that when the field is planted, the Lord has a tenth interest in the net proceeds of the income; just so from the flock, the herd, the orchard, the smith's anvil, the carpenter's bench, the merchant's counter, the seamstress' needle, etc., etc.

"I am quite sure that if we allow his influence to control in our vocations, the result will always be

satisfactory. There will be fewer assignments and financial embarrassments among our people, and the Lord's cause will much more rapidly advance. I know of some people in very limited circumstances who have adopted the plan of systematic giving, and who could not be persuaded to discontinue it."

Truly the Christian will esteem it a privilege to give to the Lord's cause. All Christians love to give thanks to God for his goodness to them. They all enjoy the services of God's house, and a great pleasure would be deprived them were they denied this privilege. "Give" is a direct command from the Lord to us, and every true child of God considers it as great a privilege to obey this command, as it is to obey any other command, and to be deprived of this privilege is as great a cross as to be hindered from assembling together in worship.

"He that hath my commandments and keepeth them, he it is that loveth me. He that loveth me not keepeth not my sayings," says Jesus. This is a glimpse in the Gospel Mirror by which we may know ourselves, and how vain, indeed, is a Christian profession if we do not love God!

Children are more susceptible to influences than are older people, and perfect faith in the promises of God should be taught them in the Sunday school, in the church, and in the home. The following incident illustrates how distinctly may impressions be made upon the minds of children in the Sunday school, no matter what their outside influences may be.

A banker said to his son, "Here, my boy, I want to give you a lesson in business. Here is half a dollar. If you can find some one whom you can trust and who will pay you interest, you may lend it to him, and if you make a wise investment I will increase your capital. At night the father said, "My son, how did you invest your money?" "Well," replied the little fellow, "I met a little boy on the streets who hadn't any shoes on and he had no dinner. So I gave him my fifty cents to buy himself something to eat." "Aye, aye," said the banker, "you will never make a business man. Business is business in the world. But I will try you again. Here is a dollar. Take it and make a good investment this time. A look of genuine pleasure overspread the boy's countenance which he explained by saying, "My Sunday school teacher said giving to the poor was lending to the Lord, and he would repay us double, but I did not think he would do it quite so quick."

Warrensburg, Mo.

## THE APOSTLE PAUL.

PAUL never asked God to raise his pay or to send him to an easier place.

Paul never even debated the matter of turning aside from any duty that God bade him undertake.

Paul was never for a single day a "crooked path" Christian. He fixed his eye on Christ and kept it there until he finished his course.

Every time Paul "moved," the first thing he did was to let the world, the flesh and the devil know that he belonged to Christ.

While the serpent was on Paul's arm he spoke in vain to the people, but when he shook it into the fire they listened to him as one sent from God. While our sins cling to us we have no power for good.

Paul had a better chance to preach Christ in Rome than he had in Jerusalem.

The best preaching is not always done in the finest churches.

When landed from the shipwreck, Paul didn't stand around in the cold and shiver, but did what he could to better the condition of those with him by carrying wood to feed the fire. There are preachers who would have got up on the first stump they came to and gone to preaching.

The will of God was just as sweet to Paul when it suffered him to go bleeding into the dungeon, as when it lifted him to the third heaven. Every time the hand of the devil touched him it brought him just that much closer to his Master.—*Ram's Horn.*



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Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

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Mount Morris, Ill., September 17, 1895.

THE address of Bro. Jacob W. Rairick has been changed from Royerton, Ind., to North Manchester, same state.

BRO. CHAS. SMITH recently preached twenty-seven sermons near Glenrock, Nebr., which resulted in ten accessions to the church.

BRO. I. BENNETT TROUT is now engaged in a series of meetings at Cerro Gordo, Ill., with encouraging prospects for an ingathering of souls.

THE home ministers recently held a series of meetings in the Oakland congregation, Maryland, which resulted in twelve accessions by confession and baptism.

THE members of the Cole Creek church, Ill., have been greatly revived of late by six young people applying for membership. They were received with great joy.

BRO. J. C. LAHMAN left here last week for Lavalley, Wis., where he is to spend several days holding meetings and looking after the interests of the church generally.

THOSE who write each separate communication on a separate sheet of paper, confer quite a favor on us. It saves us a great deal of labor. Then do not fail to give your address with each communication.

It will soon be too late to make further corrections in the ministerial list in the Almanac for 1896. This is the last notice that can be given. Any corrections not yet sent in should be forwarded without delay.

BRO. JOHN METZGER, of Lordsburg, Cal., who was very sick some weeks ago, is slowly improving in health, and when last heard from was able to walk out a little. Should he live until Dec. 20, he will be 88 years old.

WE receive many communications to which we would like to reply if the parties would only give their addresses. Some of them think we know where they live, and do not take the trouble to give their addresses as they should.

THE harvest meeting at the Silver Creek house, Ill., last Saturday was largely attended, and the interest manifested, good. Bro. I. N. H. Beahm had commenced his series of meetings the evening before, and his preaching on this occasion was listened to with great interest. The meetings are to continue some weeks. Bro. Beahm is doing some pointed preaching, and it ought to move somebody.

BRO. JESSE Y. HECKLER is doing some good work in the mission field in Northwestern Nebraska. He recently baptized five in Sheridan County.

UNTIL Sept. 20, Bro. Jas. R. Gish should be addressed at Lafarge, Mo.; after that, at Stuttgart, Ark. As he travels from point to point, he expects to devote all of his time and attention to preaching.

EACH minister should examine the ministerial list in the Brethren's Almanac, and if his name is not on the list he should write us at once, giving his name and address plainly, so there will be no occasion for a mistake.

SOME love feast announcements cannot appear in the MESSENGER for the reason that the notices sent us for publication do not say in what state the feasts are to be held. Had those sending them given their addresses we would have returned the notices for correction; but this they failed to do.

BRO. H. B. BRUMBAUGH wields the pen of a ready writer. He seems to write as easily as he breathes, and the gracefully-written articles slip from beneath his gifted pen with astonishing rapidity. He sees everything, hears much, and the information thus gathered seems to flow from his pen without any special effort. His articles have accumulated on our hands, and in order to let him get something like even with Father Time, we have decided to turn over one-half of the next issue to him. Those who enjoy his articles will find that issue a treat in this respect.

BRO. ANDREW HUTCHISON writes us that he is improving slowly, and feels sure that in course of time he will be in a condition to enter the field again, and devote all of his time to the evangelistic work. The winters in the North, however, are hard on him and it would afford him great pleasure if he could spend the coming winter in some mild climate like Florida or California. Some generous soul might do a grand work for the cause of Christ by placing our brother in one of these Southern fields where he could spend the winter preaching the Gospel and building up churches.

## OUR MINISTERIAL MEETING.

SEPT. 4, we had the pleasure of attending the Ministerial Meeting for Northern Illinois, held this year with the Brethren of the Yellow Creek congregation. There were not as many of the ministers present as there should have been, and yet the attendance was larger, probably, than at any of the former meetings. The meeting, however, was well attended by the members from the home and adjoining congregations, and the interest was all that could have been desired. The following topics were discussed:

1. "How can we best Instruct the Members of the Church to Increase their Individual Responsibilities?"
2. "Should we not Depend more upon our Home Ministry, and the Ministry of the District, to conduct our Series of Meetings?"
3. "What are the Elements Necessary to Build up a Prosperous church?"
4. "As Sunday Schools are a Benefit to the Church, how shall we Inspire our Members to a Greater Activity in this Line of Work?"
5. "How shall our Ministers Conduct Themselves, so as to Exert a Greater Influence both in and out of the Pulpit?"

Everything pertaining to these subjects, so far as time would permit, was discussed from a practical standpoint, and many were the good suggestions made, and valuable lessons set forth. The ministers present cannot help being greatly benefited by the exchange of views. The kind spirit manifested upon the part of all was the most pleasant and encouraging feature of the meeting.

"Non-conformity to the Word" was the subject for the evening discourse, it being our custom to have at each meeting a well-prepared sermon delivered on some important doctrinal question. We are of the impression that a discourse on some practical

question, delivered the evening before the Ministerial Meeting, would also be of great advantage. We would take pleasure in giving our readers some of the best thoughts presented at the meeting, but space will not permit, nor is it possible to bring out these points in print with the same force and interest exhibited by the different speakers in their addresses.

Brethren Edmund Forney, Levi Trostle and Galen B. Royer, are the committee on the program for the next meeting, and all topics proposed for discussion, as well as calls for the meeting, should be sent to either of these brethren at a reasonably early date. We hope the committee will receive a number of calls for the meeting so they will have no trouble about locating the next meeting, which is to be held in September, 1896. It will do any congregation good to hold one of these meetings.

Bro. Jacob Witmore, of McPherson, Kans., was with us, and added much to the interest of the meeting. He commenced a series of meetings at the Yellow Creek meetinghouse the next evening, and is to continue some weeks. All those who attended the Ministerial Meeting were well entertained and cared for by the members of the Yellow Creek church, who, by the way, are noted for their Christian hospitality.

J. H. M.

## THE SCANDINAVIAN MISSION.

So far as our personal labor is concerned, our work in the North is completed. For results we trust all to the Lord, who careth for his own. It was our privilege to visit all the churches and to meet many of the members in their homes, and, with very few exceptions, we met all our Scandinavian brethren and sisters. In order to do this we travelled over four thousand miles by rail, a considerable distance by steamboat, and made a part of the tour by private conveyance and afoot. We travelled twelve hundred and forty-five miles northward from Copenhagen to visit our members living north of the Arctic Circle in the Frigid Zone, and were rewarded with a fine view of the "midnight sun" referred to in a former letter. We also visited the extreme northern point of Denmark, where, in stormy weather, the waters of the Skagerak and Cattegat meet in wild commotion and bring swift destruction to many hapless mariners.

To us, the work was a pleasant one, although there was connected with it a good deal of anxious thought and earnest prayer. We were kindly received with joy and gladness by all the members, and especially by those whom we had met and learned to love on our former visits. It was a comfort to meet these faithful ones and to greet them again in the name of our Master. To us, and we believe also to them, the hour for parting came all too soon. We had a strong desire to remain longer, especially since we were making a slight acquaintance with the language, but the time to start for Asia Minor and India came, and we were compelled to go.

One source of sorrow came from the fact that some, with whom we had labored in other years, had grown weary of the struggle for the right and had turned away from the testimonies of the Lord, proving unfaithful to their high calling in Christ Jesus. Our hearts were saddened to find their places vacant at our meetings, and for them many earnest, heartfelt prayers were offered that they might again be led into the paths of truth and righteousness, and brought back to the fold of the Good Shepherd.

Before giving a more detailed account of our mission of love to the Scandinavian churches, it may prove a matter of no little interest to our readers to have a brief historical sketch of the founding of our missionary work in Denmark and Sweden.

Just a score of years ago, there came a letter to the Cherry Grove church, Carroll Co., Ill., from



Christian Hansen, who then lived in Denmark, requesting to be received into church fellowship by Christian baptism as administered by the Brethren. He had heard of the faith and practice of the church through his fellow-countryman, Bro. Christian Hope, who was then residing at Lanark, Ill. Bro. Hope had been led to search for the Brethren by reading a brief sketch of the church, written by Bro. Howard Miller, and published in a family Bible, and had been baptized in the Hickory Grove church, Carroll Co., Ill., Oct. 17, 1874. The urgent call to "come," coupled with the command of the Master to "go," caused the church to make its first move in foreign missionary work. Even the home mission work, at that time, was in its earliest infancy, and there was considerable sentiment, in a general way, against missionaries. After much earnest consultation, a special conference of the Northern District of Illinois was called to assemble Nov. 12, 1875, in the Cherry Grove church.

The council met and the large meetinghouse was densely crowded with representative members from the churches in the District. It was an important meeting, for it started a work that was destined to have an untold influence for good upon our people. To little Denmark, the smallest of all the nations of Europe, a missionary was to be sent to proclaim primitive Christianity, but the work was not to stop there. The church gradually awoke to the importance of the missionary work, and now in Asia Minor and India we have our workers, and under God's blessing, the good work begun twenty years ago will grow, until all the nations of the East shall know the way of the Lord.

The conference was characterized by a remarkable spirit of unanimity, and it was unanimously decided that the call must be heeded. Brethren Enoch Eby, Paul Wetzel and Christian Hope were selected by the conference to fill the call. It was also agreed that Bro. Hope should proceed at once to Denmark and begin preaching the Word. He arranged at once to go and arrived at Aalborg, Denmark, in February, 1876. On the 7th of May he baptized Bro. Christian Hansen, and on the 27th of the same month, sister Christina Frederickson was also received into church fellowship by baptism. These were the first fruits of the mission in Scandinavia, and they are both faithful members to-day. Bro. Hansen is an elder and sister Frederickson is the wife of Eld. P. C. Poulsen, of Frederickshavn.

Bro. Hope labored faithfully and suffered many privations, but the Lord blessed the work, and by the middle of the year 1877, eight had been baptized. A special District Conference was held at Waddam's Grove, Aug. 13, 1877, and it was decided to send two elders and their wives to Denmark to organize a church and to render such help as the necessities of the case demanded. Brethren Enoch Eby and Daniel Fry were set apart for this important work, and the District pledged \$2,000 to defray expenses and carry on the work. Oct. 12, 1877, the brethren sailed from New York on the steamer Mosel, and reached their destination, Benderslett, Denmark, Oct. 29. It was a joyous meeting for all concerned. On the 19th of the following month, the first love feast was held in Denmark, and at the same time the Hjorring church was fully organized. Bro. Hope was ordained to the bishopric, Bro. C. C. Eskildsen was called to the ministry and Bro. C. Neilson to the deacon's office. Another love feast was held Jan. 6, 1878, and Bro. Eskildsen was ordained to the eldership. A month later the American brethren, having completed their work, bade farewell to the members in Denmark, and started on their homeward journey.

The mission, thus fully organized, was successful under the care of Bro. Hope, who labored without ceasing for the cause. A short extract from a letter written by him at that time will give some idea

of what he endured. The letter was called forth by the complaint of some who were not so favorable to the mission. He says: "Some may think I have received much money while here, but the Lord knows in all my travels from place to place I never allowed myself to spend one cent for a warm meal, and my feet have been used, whenever there has been a possibility to walk. I have slept many nights on the floor, and sometimes in barns, and at the beginning of the mission often had but Jacob's bed and pillow in the field under God's broad firmament. Many days I fasted because no one gave me to eat." From our own experience we know that the conditions referred to by our first missionary to foreign lands, are not overdrawn.

In 1883 we (wife and self) were permitted to visit Denmark, where we met Bro. Hope and family for the first time. At that time over one hundred had been received into church fellowship by baptism and three congregations fully organized. Two years later, Bro. Hope, with his family, returned to America, a move which he has at times regretted, thinking, perhaps, it was not what the Lord wanted him to do. In 1891, in company with him, we again visited Denmark, going also to Sweden, for the mission had been extended to Scandinavia. And now, again, under God's blessing, we have been permitted, in company with Bro. Hope, to visit all the churches in Scandinavia.

At the present time there are nine organized churches in Denmark and Sweden, having a total membership of over two hundred, with five elders and six ministers in the first and second degrees. We have five good houses of worship, one at Sindal, built in 1882 and known as the "Brethren's Home." The others are located at Hiordum, Limhamn, Kjeffinge and Wanneberga.

The mission has not been without its discouragements and hindrances. And when these are taken into consideration, as they must be when the entire field is surveyed and it is desired to obtain a correct estimate of the work, the wonder is that it has succeeded as well as it has. As in the days of Christ, so now, there are always some who are attracted by the loaves and fishes. Here, several of those who had been called to the ministry, not getting what they expected, proved unfaithful and thus brought discouragement upon those who were faithful, and upon whom the burden of maintaining the mission, fell. Discouragements of this kind, however, are not limited to Sweden and Denmark. They have been the common heritage of all Christian work since the organization of the apostolic church.

There are also hindrances to the growth of the mission here that result from local conditions and these may be given as follows:

1. **MILITARY SERVICE.** In Denmark, and also in Sweden, every young man at the age of seventeen must be enrolled in the army and serve four years as a soldier. A refusal to comply with this law is punished in Denmark by imprisonment for three years at hard labor. In Sweden, however, the penalty is not so severe. For the first refusal the penalty is three months in confinement, with the term of imprisonment increased for each subsequent refusal to bear arms. These conditions keep a good many young men from uniting with the church, and many of them who do come, leave their homes and emigrate to America to escape military service. Bro. Hansen's son, Emanuel, was baptized while we were with them, and, as he is now nearly seventeen years old, he will go to the land of freedom at once, in order to escape three years in jail. In Sweden, one of our young brethren, Jens Risberg, of Kjeffinge, a minister in the first degree, served his first term in prison last year for refusal to take up the sword, and he must report again and pay the penalty for the second refusal. In conversation with him, he said: "I cannot take up the sword, as

it is contrary to the teaching of my Master, and I am willing and can rejoice that I may suffer for his sake." Bro. Risberg is of the opinion that if more of our young brethren would remain in the country and allow themselves to be put into prison for conscience' sake, it would move the Swedish king to grant liberty of conscience. We have arranged to petition the king in behalf of our members, and await, with some hope that our request may be granted. If it is, one of the hindrances, and a strong one, will be taken out of the way, and we may reasonably look for more successful work in the future. Believing that the fervent, effectual prayers of God's people avail much, we ask that the church at home fail not to petition our Heavenly Father, who is able to move the hearts of kings and emperors, that our people in Scandinavia may be set free from any service that will cause them to violate the teachings of the Gospel.

2. The very general desire among small farmers and the laboring classes to emigrate to our own free land, is another hindrance to the growth of the mission so far as numbers are concerned. Higher wages and the hope of bettering their condition are the causes that produce the emigration fever. Here, skilled laborers, carpenters and others, can earn but from fifty to seventy-five cents per day, and consider this good wages. The very best farm hands receive from fifty to sixty dollars per year, while the girls, who work indoors and out, doing all kinds of work on the farm, get only from fifteen to twenty dollars per year. When the carpenter hears of from one and one-half to three dollars per day, the farm hand of twenty dollars per month, and girls of from two to three dollars per week, they become dissatisfied with their conditions at home, and at once seek for means to emigrate. Many of our members go to America, and are practically lost to the church. We know of members from Sweden and Denmark in Brooklyn, N. Y., in Utah, Idaho, Arizona, Wisconsin and other places, who are isolated from the church. An effort is now being made by the General Missionary Committee, by direction of Annual Conference, to gather the scattered ones together and colonize them, and thus provide a center and a church to which our Scandinavian members may look when they leave their homes. Of course emigration depletes the number on this side of the Atlantic, and, at present, does not swell the number on the other side; hence it may be considered a hindrance to the work.

3. Another hindrance to the work is the almost universal use of tobacco and strong drink in Northern Europe. Smoking and snuffing are so general that it is often a matter of difficulty in travelling to secure even a small compartment in the train of cars where you may be free from the fumes of tobacco. The Brethren take a strong stand against the use of tobacco. As drinking and smoking are so closely connected here, this is not to be wondered at. It may be said that the stand they have taken against the use of tobacco and its closest ally, strong drink, amounts very nearly to a test of fellowship. In defense of their position they say these things are the lusts of the flesh and are of the world and not of Christ. When a man is converted he must leave the world with its lusts behind him and become new and clean in Jesus Christ. Tobacco and strong drink are not only not helpful but harmful to the body; then why should Christians indulge in habits of this character? This strong stand taken by the church here doubtless deters some from coming into fellowship. We presume the same thing would result at home if the same stand were taken.

Other hindrances might be named of a minor nature, but these will suffice to show what is meant when we speak of local hindrances.

In our next letter we shall give some account of our work among the churches in Scandinavia.

D. L. M.



## BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

## Number Nine.

## THE INSIDE LIFE.

We have given only a glimpse of the Sunday life of Paris because only a small part of it is seen by the casual observer. If the life of a city is to be seen, we must get away from the popular resorts, centers and boulevards, and pass through the back ways, narrow, and, to appearance, retired streets. You must get under the surface that you may see what is there. These are not places to frequent or to stop at, but all this is a help to those who would work for the Master to view the fields.

There is religious seeing and knowing. We must not only condescend to men and women of low estate, but of low morals as well, if we would learn their wants and how to lift them up. Paul was caught up to the third heavens and there saw things that it was not lawful for him to utter. So we may go down to the third degree of vice, immorality and wretchedness, and see things that are not, at least, expedient for us to utter in this public way. Yet, we are tourists, and our object in making this trip was to see the world as it is, and to give our people some idea of how the people live. For this purpose we blunder into places that we would not otherwise do for pleasure or health.

Of this "under the surface" society, there are two classes. The first, live for a living, and for the sensual enjoyment of the higher classes, so-called. When we tell you that it is estimated that there are twenty thousand prostitute women in the city, besides those who are really and practically such, but not so classed, you will have some idea of the immorality of the place.

This may seem to you an astounding assertion, but will you not be more surprised when we tell you that in these there are two classes? The one is common, the same as we would speak of those who ride in third-class cars; the other respectable (?), corresponding with second-class accommodations.

To frequent these places is moral and respectable, more so than we would consider it respectable to go into a bar-room. These *dames*, or girls, come from the lower classes of life, because they have no other means of support, or from the government-raised girls,—the children already referred to. At a certain age they are given over to the proprietors of these houses for this kind of a life. And as they are taught nothing better, they are as innocent lambs, entirely devoid of the feeling that Christian ethics would call shame. They sin not half so much as those who sacrifice them to the gratifying of their own lust.

The apostle Jude speaks advisedly when he says of some: "These are . . . walking after their own lusts. These be they who separate themselves, sensual, having not the Spirit." We feel as though we should not speak of these things, but have not they got souls to save? And who will go to their rescue? Should not these narrow doors of the back streets be thrown open to the Christian world that the worst may be seen and Christian workers sent to the rescue? To the prostitute woman Christ said: "Go, but sin no more." Here are these thousands of innocent girls, from fourteen years up, being destroyed physically and spiritually, while a Christian world stands by winking and dumb. We are disposed to look down upon the efforts made by the Salvation Army, and yet, when we saw what they are doing to rescue and raise up these women and the rum and poverty-stricken of our large cities, we were made to say in our very souls: Will they not rise up in the judgment and condemn the Christian churches? For, of a fact, they are doing more to-day for the "sinned against," outcasts and down-trodden, than all of the churches put together.

er. This may be putting it pretty strong, but, we feel, not too much so.

It is a common saying, and a very true one, that one-half of the world does not know how the other half lives. This other half needs salvation, and to save it we must, in some way, find where it is.

The other "under-current class" constitutes the wretchedly poor, so poor that all hopes of ever doing more than to eke out a miserable existence, is all gone. We have traced through some of the narrow streets where the wolf of want and starvation shows his lean sides and biting teeth,—streets that are only from eight to ten feet wide, and literally crowded with men, women and children, haggard, ragged, dirty and hungry-looking. The sight is terrible enough to bring tears from the very stones on which you tread. From the open doors, filled with reeking, filthy children, comes a stench that nearly stifles the breath. This is largely of what is left of the other class named, after they have passed through the first stages of dissolution. Think what the perpetuation of such lives must be. And as we looked at it we were astonished that it is not worse than it really is. The conclusion we have come to is, that the French are constitutionally a hardy and strong people and can bear physical exposure far beyond what it would be possible for the American people to bear. God save the down-trodden and sinned-against classes of the city of Paris!

But, you may say, have you nothing good to say of Paris and her people? Yes, we have. First, it is a grand city, and beautiful for location. In contrast with London, it is much more modern in appearance. Its streets or boulevards are finer and wider, well-paved, and as clean as it is possible to keep them. Its public buildings, cathedrals, theaters and parks are the finest in the world, and everything, like in London, has an air of solidity about it that, you would think, they are made and built to last forever. All buildings are constructed of brick, stone and marble, roofed with slate tiling. The bridges over the Seine are all arched of stone, and will stand for centuries to come. There is not a wooden building in all the city. The floors, steps and piers of all the public buildings are of marble or stone. The architecture is of all styles, the same buildings containing as high as four or more. The finish is very fine, some of it being overlaid with gold.

We visited the greater part of the buildings of note and might tell you about them, did we think it would be of interest. But in all of them there is such a similarity that the tourist becomes surfeited in looking at marble columns, paintings and statuary without end, though the paintings are wonderful. As we look at those made over a thousand years ago, and statuary that reaches back almost to the flood, we are assured that the development in the arts is not of recent date. Some of it cannot be reproduced. Millions have been spent on painting Bible scenes, such as the "Visit of the Angels to the Tent of Abraham," "The Offering of Isaac," "The Fleeing of Lot from Sodom," "Joseph Meeting his Brethren," etc. There are New Testament scenes, such as, "The Holy Family," "The Madonna and the Child," "The Lord's Supper," "The Crucifixion," "Resurrection," "Draught of Fishes." In fact there are altogether hundreds of them in the different museums, cathedrals and public buildings. Take sin and the devil out of Paris and it would be heaven to be there.

The "Eiffel Tower," 978 feet high, is the most stupendous and remarkable building there. With steam lift you can ascend away up into the air, and a grander view than is had from this eminence can be nowhere had. The panoramic view of the city and surrounding country is fine beyond description. There is so much yet to

tell along this line that we see no end to it,—but we must stop.

As to the people, we never saw finer-looking men and women, on the whole, than the French. They are stout, straight and healthy looking, and of splendid physique. Full of life and vigor, with fair and pleasant faces, they are so elastic in step that you would think they were never troubled about stiff backs and joints, or aches and pains. They surely are a hardy people notwithstanding their, what we would call, harmful physical indulgences. They are as peaceable, affable and courteous as they can be. Strangers among them are treated with great civility. Among themselves we see none of that rudeness that is so common among the American people.

We have been through the greater portion of the city, and, in all of our wanderings, we saw no quarreling, no fighting, no drunkenness, and heard no loud talking or swearing. Everybody seems to be in a good humor and happy, and bent on being happy and making others happy. We pitied ourselves that we could not speak French, for they tried so hard to have us understand, and to converse with us.

We, "the trio tourists," had some humorous experiences with them at the *cafes*. They are about all conducted by ladies, and very few of them can speak or understand the English. We take our breakfasts and evening dinners at our hotels and lunch wherever we happen to be at noon. Restaurant keepers are as obliging as they can be, but at times it was next to impossible to make them understand what we wanted. All the signs and gestures we could make failed to answer the purpose. The greatest experience we had was once while lunching. They don't drink water in Paris, and to ask for water to drink staggers them. After we were through eating, Bro. Bingaman, being our German spokesman, asked for a "*bissel Wasser*." He looked at us awhile, shook his head and repeated, "*Wasser, Wasser*." Then we tried it: "*Können wir ein Glass Wasser haben zu trinken?*" He looked again and said, "*Ein Glass Bier?*" "*Nein*," we said, "*Wasser*." He turned around in disgust, and walking away, said: "*Wasser, Wasser, hah, hah!*" and that ended the water business. Don't know what he thought of us, but Bro. Bingaman, with all his Pennsylvania Dutch vocabulary, could not get him to understand that Americans drank water instead of beer and wine. Perhaps Paris water is more dangerous as a drink than beer, and he was afraid to let us have it. At any rate, we have moderated on our water drinking, and take coffee in its stead.

## THE COUNTRY AND THE OUTSIDE.

France, as a farming country, is much the same as England,—very productive. They raise about the same kinds of grains, etc., wheat, rye, oats, barley, hay and beans. The crops, wherever we passed through, were excellent. The rye and oats were being harvested, and the wheat almost ready. The farms are divided into small plats of one and two or three acres. These are laid out about the same as town lots, with very narrow drive-ways at the ends. The grain is harvested with the old sickle of our forefathers, or the cradle. We saw only one reaper in our travels, and, from appearance, that was taken from plot to plot, and used only in the larger ones. Almost the whole surface is farmed every year, and the land kept in excellent condition by fertilizing, manure, and, in places, lime.

There are no farm-houses. The people live in villages and go a mile or more to do their farming. The hauling is all done on one-horse carts. As to the plowing, we did not see any of that done, but they probably join teams to do that. Much of the farming is done by hand, and the hay and other crops are attended to in the same way. Better headed wheat, rye, oats and barley we never saw.



If there is any one vegetable that these people ought to be thankful for, it is the potato, of which they raise large crops, and of excellent quality. We were in several of the market places, where the peasantry bring their produce for sale. Hundreds of men and women are here with the products of their little farms. They raise almost everything in the line of vegetables, and bring it in their carts. Many of these are pulled by dogs, and quite a number by men and women. They all gather in an open square and there remain until all is sold. We bought some very nice cherries,—the Maydukes and the Hoveys, large and fleshy, but not so crisp and juicy as ours. It is quite a sight to see these poor, but frugal people in the market places, and gives you a pretty good idea of their home life. They raise a great deal of produce on their little farms, and by economical living they are able to keep up the home necessities and raise their children. Their houses are built one and one-half stories high, of brick, quite long, one end being used for their barn and stabling. The hay and straw are stacked in the field and carted home as needed, or to the market as sold. Scarcely a head of wheat or a straw is wasted. After everything is cleanly taken off the harvested fields, we saw women going over them with hand rakes to catch up the few straws that may have dropped in the gathering. Their appearance in dress is plain but comely—about as laboring people usually wear. And here, as everywhere else, the farmers are the world's producers, and from their toil come the foundation supplies.

## SUBURBAN VISITS.

Before leaving France we wish to speak of a few excursions made beyond the suburbs of the city limits. Our first one was to St. Cloud,—some five miles up the Seine River, the favorite residence of Napoleon III. From here there is a magnificent view of Paris, and it was from this point that the Germans, shelled and bombarded Paris at the time of the war between France and Germany. At that time the town was almost destroyed, but has been rebuilt and is now a very beautiful place indeed. It is located on a beautiful slope from the Seine River, and is in the midst of groves and parks. It is the home of the gentry who live from the revenue they receive of the government, and others who make it their summer residence. It is considered one of the healthiest places in the Kingdom, and because of this, and the natural and artificial adornments found there, it is a very desirable place to live for those who wish to retire, for a while, from city life.

## VERSAILLES.

From St. Cloud we took the cars for Versailles, some eight miles further up the Seine. The road runs along the banks of the river, and all along there are residences, gardens and parks, so that the ride is a very interesting one and gives a continual feast of natural scenery that is grand and satisfying to those who admire the beautiful as God has made it. Versailles is a city of 51,000 inhabitants, and was the dwelling place of the German princes during the siege of Paris. Here is the palace which Louis XIV built at a cost of \$200,000,000. It is as fine and gorgeous as skill and art could make it. It is said the architect, after having had the plans all completed, found that he had neglected to provide for a chapel for worship. In reminding Louis of the omission he replied: "O, never mind, Louis first, and Jesus Christ afterwards. Build for me first and the chapel can be added when needed." Our guide told us as a fact, that he had a double stomach, two hearts, and double organs all through, and therefore could eat more than a double portion of food. He was a notorious glutton, and lived chiefly to eat and gratify his animal passions; having had four wives and double this number of concubines.

The city is built on an isolated plateau, between low, forest-covered hills. In 1601 Louis XIV founded his great scheme of a palace and a park. The palace has not been inhabited since 1789, and in the reign of Louis Philip it was converted into a museum, devoted, as the inscription shows, "To all the Glories of France." A marble stairway leads to the first story and the Queen's staircase to the second. The museum is vast, and its magnificent halls are crowded with statues and portraits of the heroes and sovereigns of France; also hundreds of large paintings of her battles. One of the battles alone is 52x396 feet. We saw the bed-room of Louis XIV, his ante-chamber and the royal residence. In the Queen's chamber the three queens, Therese, Marie Leeczinska, and Marie Antoinette, have lodged. There is a fine view of the *Grand Canal* and the *Basin of Apollo* from the front steps of the palace. The fountains play on Sunday afternoons during the summer. In walking through the palace and the park and seeing the statuary, fountains etc., we were forcibly reminded of Solomon's temple, because here all that art and genius could do in the way of ornamentation and splendor, was done, and a duplicate of it cannot be found in the world.

But all this, and God left out! How sad, very sad, it is to think of the ingratitude of man! The more the Lord does for a people, the less appreciative they become. It seems to us we almost hear the pleading Savior crying out: O Paris, Paris, how often would I have gathered you under my wings as a hen doth gather her chickens, but you would not be gathered. It is a beautiful country, a favored land,—but, as a whole, inhabited by a godless people. Of course there are those who fear and love God, but, comparatively, the number is small. France, adieu!

H. B. B.

## HOME AND FAMILY

## GOD'S CHILDREN.

BY LYDIA AVERY COONLEY.

God gave to me a little child;  
"He is my own," I said;  
I loved his dainty, rosy feet,  
I loved his curly head.

I kept my hand upon his heart,  
I watched his every breath;  
I feared for him, and prophesied  
Disease and pain and death.

He faded while I fondly gazed,  
He drooped the while I prayed.  
"I cannot sleep—I dream—I fear—  
He is my child!" I said.

Then came a heavenly voice: "Not thine,  
But God's," the angel said;  
"He is God's temple where love reigns;  
Rejoice! be not afraid!"

"You rob your darling of God's gifts,  
You keep him timid—sail;  
Go, think and work for others' good,  
And let your heart be glad!"

I laid my burden down. I stood  
And laughed beneath the sun.  
It was as if I had been blind,  
And life had just begun.

I took my hand from off my child,  
He bloomed like lovely flowers,  
I learned that till they're given to God  
Our children are not ours.

## THE HEALING INFLUENCE OF A SMILE.

WHAT a power there is in a genuine smile! My attention was called to this years ago, while paying a visit to the home of three sisters. Two were widows, in "suitable costume," the third was sick in bed. The gloom upon their faces seemed to darken the room with shadows the sun did not dispel. I was powerless, could not express anything. I did not see what could be said, the darkness seemed so impenetrable, and I had not then learned the power of a thought.

To my great relief another visitor was announced and I made my escape into an adjoining room where many plants were trying to express life. I remember turning from them with the thought, "I am sorry for you, I don't see how you can live here." "Death is here," I said to myself, "and all living things are afraid of it."

As I passed from the room of the invalid I had caught a glimpse of the face of the person entering. It was strangely luminous and full of good-will expressed in a resistless smile which warmed me even more than the sun, for it did its work *inside*. I quite lost myself for a time in the interest of this thought, suddenly determined to meet this genial face again if possible. Approaching the invalid's room, the stranger was leaving, and surprised me by her look of confident gladness, which seemed out of place, though I liked the feeling I had caught from it. Then I was shocked to hear her voice in genuine laughter.

We live a great while sometimes in a few seconds. I was lost for a moment following the sound of those musical tones as they rang through the rooms and seemed to chase little imps of darkness through the closed windows, leaving only their own tones dancing in joyous reverberations.

I judged no one had observed my thought-wanderings. In the midst of a bright and hearty leave-taking, the lady turned to me with a look that seemed to go past and through me, and, offering a warm and earnest hand, said, "I am sure we shall meet again."

As she passed, I wanted to look behind me, but the proprieties prevented, for I was warmed all through, and realized that I had something to keep, that no one could take away. *It was the memory of a smile.* It had not affected me alone. I turned to my friend—her face, too, was changed as I knew mine had been. I looked at the two sisters in "suitable" costume—the gloom had passed from their faces, too. Then the invalid said, in an impressive way, to one of her sisters: "Mary, come and dress me; I believe I have been healed by that smile. It always does me good to see Kate, but today the dreadful gloom and depression, that have been upon me so long, are all gone, and I feel myself well."

My own heart echoed the words. She arose and did not return to her bed, and every one marveled at the change. Since then I have been watching the healing influence of a smile "wrested from the heart of sorrow," as my friend tells me Kate's had been, adding, "I believe that such a smile *conquer the world*."

A genuine smile is a wonder-worker—a *genuine* smile, for not it, but the power behind it, conquers. The world needs to-day the smiling face, instead of the anxious ones seen everywhere. *Sarah Wilder Pratt, in Health Culture.*

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

## From Asia Minor.

SINCE I last wrote, I called upon the Greek Archbishop of Smyrna; the same who, two or three years ago, so kindly welcomed Bro. D. L. Miller, and favored him with a letter of introduction to the Bishop of Philadelphia. Basileios is his name. He is, I think, a man a little over sixty years of age, tall, very affable and, like all Orientals, able to express himself, though not very correctly, in several languages. We conversed partly in Greek, partly in French. It was about noon when I called upon him at the "Palace;" but as he was busily engaged with lawyers, settling,—as he made me understand,—divorce cases, I did not prolong my visit. He, however, with extreme courtesy, urged me to remain a little longer in order to partake of some of the traditional refreshments consisting in coffee and preserves. Before leaving, he presented me with two volumes of his sermons, entitled "*Logoi*"



or "utterances." The conversation did not run on any doctrinal or theological topics, for my visit was exceedingly short, and the lawyers more than anxious to despatch their business. On leaving him, the Archbishop apologized for not being able to return my call, stating that, on the morrow, he expected to sail for Constantinople to attend the sessions of the Synod which will sit fully two years, surely a long time for a synod to last! The following day, amid the tolling of the bells of all the Smyrna Greek churches, his eminence, Basileios, set sail for the Capital. During his long absence, one of his coadjutors will administer the affairs of the archdiocese. Maybe I shall call on him also.

We are now comfortably settled in our new home, or at least in what is to be, until circumstances order it differently, our present abode. Our rooms are centrally located, and, at the same time, at the entrance of the Greek and Armenian quarters. In order to engage in missionary work here it is necessary to have license from the Sultan. I have laid in my application, but it will require time to procure the permit as the Turks do all things very slowly.

These obstacles at the very incipency of our work may be somewhat discouraging to those who read these lines, a matter of great perplexity as regards the wisdom of inaugurating such a work. But to the "spiritual man who understandeth the things of the Spirit," there will open to him the vision of by-gone days, when, amid greater obstacles, and persecutions also, a Saul of Tarsus planted missions which, in spite of opposition and much apparent failure, became the bulwarks or strongholds of Gospel influences. Brethren and sisters, are you perplexed? Then there is a greater reason for you to pray and hold up our hands that Amalek should not prevail!

G. J. FERKEN.

*Smyrna, Asia Minor, Aug. 10.*

#### From the Manassas Church, Prince William Co., Va.

We met in special council at Cannon Branch schoolhouse, July 31, 1895, for the purpose of organizing ourselves into a new church organization. As previously stated in these columns, the Midland church was divided into three churches last Spring,—Midland, Nokesville and Manassas. Ours is the Manassas church, and consists of three ministers in the second degree, two deacons and about fifty members, with fair prospects of more moving in. It comprises a part of Prince William, all of Fairfax, Alexandria and Loudoun Counties, though I know of no members in Loudoun or Alexandria. With the Blue Ridge on the west, and the Potomac on the east, a large field is opened to us in which our church is practically unknown. The Brethren church is comparatively young in Eastern Virginia.

On the above occasion, elders E. L. Brower, L. A. Wenger and J. P. Zigler, from the "Valley," were with us and we had a pleasant and agreeable meeting. The principal business of the meeting was the organization. Eld. J. S. Holsinger, of Nokesville, remains our elder for the present; Bro. J. E. Blough is Clerk. Isaac K. Harley is our Treasurer, and sisters Martha Holsinger and Alice Conner solicitors. We also decided to hold quarterly councils, beginning with the first Saturday in October. We held our Harvest Meeting Aug. 17, at Cannon Branch. Bro. M. G. Early, of Nokesville, delivered a practical discourse. A collection was taken up for the purpose of buying a Bible and lamps for our new church.

The carpenters are now at work on our new church at Cannon Branch. We hope to have it ready for dedication early in November. Eld. Geo. S. Rairigh, of Johnstown, Pa., expects to begin a series of meetings in the new church Nov. 6. During these meetings we will dedicate the church and hold a love feast. Exact dates will be given later.

We still lack some funds to complete the house, and any contributions from our friends will be gratefully received. Those who have so nobly responded have our sincerest thanks. Elders Wenger and Zigler gave us several able sermons while

with us,—one on "The Prayer-covering," and one on "Baptism."

Many home-seekers have been to this country this summer, among them a number of members. We have a desirable country and invite all who are looking for homes in a milder clime, to give this part of the South a visit before buying elsewhere. I am no real estate agent and have no land for sale, but know that cheap and desirable land can be bought close to the railroad and within ten to thirty miles of Washington, D. C. J. E. BLOUGH.

*Aug. 29.*

#### From Egton, W. Va.

Aug. 31 was our council. There was a great deal of business before the meeting, but everything passed off nicely. We also elected two delegates for District Meeting. Brethren Jonas and Tobias Fike were chosen. We also made arrangements for our love feast.

At night Bro. Aaron Fike preached a sermon on the difference between the kingdom of man and the kingdom of Christ, and the relation they sustain to each other. We had a good meeting. The next morning at 9 A. M. we met for Sunday school, and at 10:30 we had preaching by Bro. Jonas Fike. At night we had singing. Some of our dear brethren and sisters could not be with us at the meeting, on account of sickness. The hand of affliction has been resting very heavy on Bro. Benjamin Schrock,—one of our deacon brethren, for a long time. Pray for him and his family! RACHEL WEIMER.

#### From the Upper Dublin Church of Eastern Pennsylvania.

THE half-yearly council-meeting was held here Aug. 31. Eld. S. R. Zug presided. All the business was disposed of in the best of feeling. A love feast was appointed for Oct. 5.

A harvest home service was held at 7:30 P. M., and a collection for the General Mission Fund was taken up. On Sunday, Sept. 1, a children's meeting was held. Bro. Zug addressed the children and young people, who were much pleased. Our Sunday school is struggling for an existence against disadvantages which only can be overcome by concerted effort on the part of all connected with the school. The school will be continued to the end of the year, when suitable rewards of merit will be distributed.

We trust that by earnest and persistent effort a brighter day will dawn upon this church, which is a part of the mother church of our beloved Fraternity in America. B. F. KITTINGER.

#### Notice.

BRETHREN of the Southern District of Illinois, interested in the approaching Ministerial Meeting, who have topics of vital interest they wish discussed, and also those who desire the meeting held in their congregation, are earnestly requested to forward "Topics" and "Calls" to Corresponding Secretary, Roanoke, Ill., or hand same to any one of your Committee at coming District Meeting, where we hope to meet and complete duties assigned us. We trust also to be favored with a liberal response from the sisters. Please be generous *all* and prompt, utilizing your privileges before you forget about them, and under God's blessing we shall have a profitable as well as a glorious meeting.

By order of

A. J. NICKEY,  
CYRUS BUCHER, } Committee.  
HENRY LILLIGH,

C. C. BRUBAKER, Cor. Sec.

#### From Kearney, Md.

Aug. 24 the Oakland congregation had a very pleasant council. All things were adjusted, we trust, to the honor and glory of God. As it had been decided in our council in June, that the home ministers were to conduct a series of meetings during the week prior to the love feast, accordingly a

sermon by Samuel P. Digman was preached on the night of Aug. 24. From that time on we had preaching alternately by Wm. T. Sines and the writer until Friday night, Aug. 30, when our hearts were made glad by a soul-cheering sermon from our elder, T. B. Digman.

Aug. 31 was the time appointed for our feast. At 3 P. M. we had preaching by David Hostetler, of Engle's Mills, Md., followed by James Beeghley of Accident, Md., on the subject of Self-examination. Some over one hundred brethren and sisters communed. Bro. David Hostetler officiated. The feast was surely an enjoyable one. As an immediate result of these meetings, twelve dear souls were received into the church by confession and baptism, and two others promised to come in the near future.

Among the number baptized was a young man from Oakland, Md., a son of sister Nair, who can neither speak nor hear. (This affliction was caused by fever.) He had of late become very much concerned about his soul's salvation and told his mother, in his way of talking (by motions) that unless he was baptized he would be lost. His baptism created quite a sensation among his acquaintances, as well as others. We were made to think if one whose physical hearing and speech is impaired, can hear, confess and accept of Christ in his appointed way, what will be the excuse of the multiplied thousands who have the right use of their ears and hear not, and who have speech and confess not? The interest of the meeting was very good from the beginning throughout. We had a full house nearly every night. We have reasons to believe that others were almost persuaded to be Christians. We trust lasting impressions were made and many more will turn from their wicked ways! I. O. THOMPSON.

#### From Sinking Spring, Ohio.

I HAVE come over here,—eight miles from home,—to hold a series of meetings at the churchhouse which was built (mostly) by Bro. John H. Garman, now of Florida, but who formerly lived right here. The church here has had its dark days, but last winter Bro. Wilkins, of Hollowtown, Ohio, held a series of meetings, during which a number of young men, and others, united with the church. Since that time they have had an interesting Sunday school and also a prayer meeting.

W. Q. CALVERT.

#### From Mission Field of Northwestern Nebraska.

LEAVING Crookston in Cherry County on Monday, Aug. 26, we came westward about one hundred miles, to Rushville in Sheridan County, to visit the Rush Valley church. This being the threshing season, most people were busy. We visited among the members and friends during the day, and had meetings in the evenings.

On Sunday we had meetings at the house of Bro. A. Musselman. At the hour appointed the house was full of attentive listeners. In the afternoon we went to where there was much water, where five young persons were buried with Christ by baptism, to arise and walk in newness of life.

On account of threshing we left the work there unfinished for the present, and went south by farm wagon thirty-five miles, to labor with the members of the Niobrara church. Then we returned again to Rush Valley in time to be with them at their love feast, Sept. 14.

It is generally reported that Nebraska has a good crop this season, but in several localities there are failures, and it is only the extreme northern part of Sheridan County that has a crop. The rest of the County has very little; in fact, the last three years have been failures. The settlers are fast leaving the County, and whole neighborhoods are already depopulated.

However, the climate, the soil and health are good, and in former years there were excellent crops. An extensive system of irrigation is no doubt the only remedy. JESSE Y. HECKLER,

*Sept. 3.*



## From the York Church, Pa.

OUR church met in council Aug. 26. This was principally a business meeting. As our congregation was lately divided into two parts.—Codorus and York congregations,—it was thought proper by the brethren to call this meeting, in order that we might more fully organize at this place. Brethren S. R. Zug and Peter Brown were with us. Bro. Zug was chosen our elder. We are getting numerically strong, and I hope also spiritually, but I am confident that all can find work to do, as there are numerous avenues open for willing workers in this city. Two promising young men came out on the Lord's side lately, and were "buried with Christ" by baptism. May God keep them ever faithful and zealous in the good work they have espoused! Our love feast will be held Oct. 20. Brethren and sisters are invited to be with us. Those coming from a distance will be met at the depot, if they will drop me a card, stating time of arrival of their train and on what railroad.

ABRAM S. HERSHEY.

Sept. 2.

## From Luray, Va.

SINCE our last we have added one to our number in East Virginia, and seventeen in our home church. May the church unite in prayer in behalf of those new converts, that they may grow in grace and knowledge of God's eternal Truth! At our last meeting in Eastern Virginia he calls were many to come and preach for us. The thought comes to us, How can we fill all these calls for preaching? Our District has made a move in the right direction when she authorized the Mission Board to elect one or two evangelists in the Second District but this will not meet all the requirements. Virginia is mountainous and it takes time and labor to reach all points.

May God speed the day when every church can have one of its ministers set apart to go where she says, "Go," where the Spirit says, "Go." Then let us, at home, see to the wants of his family! A trial will prove the wisdom of this. "But," says one, "you are drifting away from our former way." Thanks be to God, we are not drifting away from God's plan. This is the only effectual way to preach the Gospel to all the world.

Not long ago I preached at Mountain View schoolhouse when a lady, seventy years of age, said, "You are the first Dunker I ever heard." This sounds bad, right at our own door. I, for one, am willing to go, and that even without charge, but it will not be a drop in the ocean, compared to the great work to be done. We have no children to provide for, and what little I can do, I want to dedicate to God and his kingdom here on earth. May God speed the day when our Brotherhood will wake up and not let dollars and cents stand in the way of saving souls!

I glean from the MESSENGER that many congregations of the church have awakenings, but there are some yet which, I fear, are alive to the world and dead to Christ!

The MESSENGER reached us in its new dress, and larger and improved form. Now is a good time for brethren blessed with means to send it to every nook and corner with its glad tidings. We distributed quite a number of old MESSENGERS in East Virginia the last time we were there, and the people received them gladly. The future and eternity alone will reveal the result! WALTER STRICKLER.

Sept. 4.

## From Mallard, Iowa.

BRO. HARVEY EIKENBERRY, of Greene, Iowa, came here Aug. 17, and preached for us the next day,—Sunday morning and evening. We were pleased with his sermons, as they were the true Gospel. The people here are quite anxious for more of such preaching. We would like if one of the Brethren ministers would locate here; also some more members. This is a good and healthy country. My home is in Mallard, but the place where we held the meetings was at a schoolhouse, about

three and a half miles from town. I think if the brethren would send ministers here to preach in Mallard, much good might be done, as many of the people know nothing of the doctrine of the Brethren. We have a large schoolhouse here, and also a good room in which to hold a meeting. I am not a member of the Brethren church now, but should there be a church organized in Mallard, I would identify myself with the church.

MRS. KATIE BOHN TREAT.

## Notes from Mt. Morris.

I AM sure many would be pleased to hear about the church and the school at Mt. Morris. Among the reasons why the readers of the MESSENGER are interested in hearing from Mt. Morris at this time, is because it is generally known (a) that the Old Sandstone has been undergoing a renewal, (b) that its fiftieth anniversary was to be observed by appropriate dedicatory exercises, and (c) that the school itself would enter upon a new year's work.

We are indeed happy to tell all that the remodeling has been completed, and the "old rock-ribbed beacon of the Mount" stands there in its venerable dress of gray, the most substantial structure now upon the beautifully shaded campus. The dedicatory services were largely attended, and the subject upon which a number of short speeches were made was, What has the "dear old foster mother" (our school) done in the past for the church and our country? After singing "Praise God from whom all blessings flow," etc., all retired from the Old Chapel, realizing that Mt. Morris is not "the least" among the quiet villages in which our beloved Brotherhood is represented.

The school opened with much to encourage its friends. Ten states were represented, and the character of the students shows that they are representatives from the best families of our land.

The several departments are opening out encouragingly. Thus far three classes have been organized in the Bible Department, of which the New Testament class, studying the Gospels combined, numbers thirty.

Our Sunday schools, prayer meetings and church services are all well attended. On last Sunday, being the first Sunday of the school year, the subject for the morning sermon was "Three Views of one Character;" for the evening sermon, "Love the Brotherhood."

At present, Bro. Beahm, of Virginia, is engaged in a series of meetings at Silver Creek, four miles north of Mt. Morris. He will begin in the College Chapel in the near future. We ask an interest in the prayers of all God's children in behalf of our work, both in the church and in the school.

J. G. ROYER.

## Notes \* from \* our \* Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Warsaw, Ind.—The Washington church held her quarterly council Aug. 31. The business of the meeting passed off pleasantly. Bro. Frank Fisher, of Mexico, Ind., was with us and gave us some good admonition and encouragement. We feel to thank the Lord for the spirit manifested by our dear brethren and sisters, and for the encouragement they give us by their interest in the cause of him who died for us. We appointed our Communion for Nov. 22, at 4 P. M. The usual invitation is extended.—N. B. Heeter, Sept. 4.

Poland, Ohio.—The members of the Mahoning church, Ohio, held their last quarterly council at Zion's Hill Aug. 24. The visiting of the members was performed prior to the meeting, and some important matter was disposed of and adjusted. During the meeting a good feeling prevailed. Brethren L. Sprinkle and N. Longanecker were present. They preached several times and gave us good counsel. We have decided to have a Communion meeting at the Bethel house on Saturday, Sept. 28, at 5 P. M. The Ministerial Meeting will be held at Zion's Hill. The time has not yet been set.—J. H. Kurtz, Aug. 26.

Fredric, Iowa.—Our regular quarterly council was held Aug. 31. What business came before the church was disposed of satisfactorily. Since our last report one more has been added to the church.—Emma Funk, Sept. 7.

Navarre, Kans.—Our harvest meeting proved to be a very pleasant gathering. At it we heard many expressions of thankfulness. The Sunday school and young people's meeting at this church are very interesting, and, we hope, the means of much good. Our love feast is to be held Oct. 12; also a series of meetings, to commence two weeks before the feast.

Annie Brown, Sept. 1.

North Manchester, Ind. Our quarterly council was held on Thursday, Sept. 5. Considerable business came before the meeting and was disposed of in the most pleasant manner. Preparations were made for the love feast, to be held at the west church house Sept. 28. Perhaps the most important of all the work was the receiving of two dear souls into fellowship by baptism.—D. C. Cripe, Sept. 7.

Greene, Iowa.—In our report of our quarterly council, of July 4, we said that Bro. Wm. Eisenbise was expected to be with us at our love feast Oct. 19. That seems to be a mistake. He is expected, however, to hold a series of meetings here some time this fall or winter. We hope there will be a good representation at our love feast from other churches, and especially of our ministering brethren.—Louie Auvand, Sept. 2.

Progress, Colo.—We held our regular quarterly council Aug. 24. Elders D. M. Mohler, of Warrensburgh, Mo., and Z. Henriks, of Conductor, Kansas, were with us. Our love feast was on Monday evening, Aug. 26. We had an enjoyable feast. Fourteen members surrounded the Lord's Table. Eld. Henriks is moving to Oklahoma, but continues his eldership over this church for the present. He does not expect to be here again before next summer. We sincerely hope to be remembered by our District Mission Board, as we are now left without regular preaching.—Mina Walker.

Lower Miami, Ohio.—Our harvest meeting occurred Aug. 17. Bro. A. G. Crosswhite, of Gratis, Ohio, came and gave us a good sermon. Bro. S. A. Blessing was also present to add to the enjoyment of the occasion. Bro. Crosswhite preached two able discourses the following day, one in the morning, the other in the evening. He will also conduct a series of meetings for us this fall, probably beginning one week prior to our annual love feast, which will be held Nov. 2, beginning at 2 P. M. Bro. W. C. Teeter gave us an interesting discourse at our last meeting, Sept. 1. Our quarterly council was held Sept. 5. All business was transacted pleasantly. Two letters of membership were granted. One sister was baptized since our last report. Bro. E. Bombay Edwards will talk to us to-night on India. He is now visiting among the churches of Southern Ohio.—J. O. Garst, Dayton, Ohio.

Green Spring, Pa.—Our harvest and children's meeting took place Aug. 24 and 25. On the morning of the 24th the services were conducted by Bro. J. F. Oller, and the evening services by Bro. J. Kurtz. On Sunday morning Bro. E. D. Book preached for us, and on Sunday afternoon we had our children's meeting. It was opened by song service and prayer by E. D. Book. A talk was given to the children by brethren C. H. Balsbaugh and J. Kurtz. The parents were remembered by E. D. Book, and general remarks were made by our neighboring minister, Eld. Staub. A few words were also presented to the children by J. F. Oller. We had song services between the talks. The house was full and all were attentive. We also held a collection for the missionary cause, amounting to \$3.72. We closed by song service, and prayer by J. F. Oller. In the evening we convened again for worship. The audience was addressed by Bro. J. F. Oller. We appreciated the kindness of our brethren in laboring for us a short season. May the Lord still continue his rich blessings upon us all!—G. W. Roth.



**Notice.**—Those who come by railroad to attend the love feast or the District Meeting at this place will be met at all trains on Sept. 25. The church has appointed a lodging committee, to see that all have lodging, and that those near by are not overcrowded. *G. W. Gibson, Maxwell, Iowa.*

**Maxwell, Iowa.**—Our quarterly council convened Aug. 31. Much business was pleasantly disposed of. The Sunday school is to continue over winter without change of officers. Eld. H. R. Taylor, of Deep River, Iowa, will commence a series of meetings at this place Sept. 7. Three have been baptized since our last report. *G. W. Gibson.*

**Notice.** The District Meeting of the Northeastern District of Ohio will be held Oct. 3, six miles north of Danville, Knox Co., Ohio. Members will please take train No. 2, going south on the C. A. & C. R. R., which leaves Akron at 10:06 A. M., Orrville at 11:01, and arrives at Danville at 12:18 P. M. Train will stop at Danville Oct. 2 for the accommodation of the Brethren.—*Jacob Miskler, Clerk, Mogadore, Ohio, Sept. 3.*

**Midland, Va.** We held our harvest meeting Aug. 31, at 10 A. M., after which we had council. The main part of the work was to elect officers. Bro. J. M. Kline was chosen clerk and Bro. A. F. Andes, treasurer. We will have council again the first Saturday in October to arrange for our Communion. Some other business was before the meeting, but all was disposed of in a satisfactory manner.—*F. N. Weimer, Sept. 1.*

**Garnett, Kans.** The members of the Cedar Creek church held their harvest meeting Aug. 22. Bro. John Sherfy and wife were with us to assist in the meetings, which continued until Sunday evening. The attendance was good and we were benefited by the good instruction which our brother gave us. The church met Aug. 24 to hold an election. The lot fell on Bro. Joseph Studebaker for minister and Bro. George Colbert for deacon. May the Lord bless them and uphold them in their work!—*Wm. C. Watkins, Sept. 2.*

**Maple Grove, Wis.**—Our Communion occasion was indeed a feast to the soul. Bro. Henry Baker officiated. Sister Katie Baker communed, the first for two years, having been kept away from the house of God by affliction, first by a broken limb and then by a severe attack of sickness, but through the blessings of God Bro. Henry and his wife could once again leave home, and come by private conveyance about fifty miles, to administer to our spiritual wants and to renew the ties of Christian fellowship. This church is now in a good spiritual condition. Bro. S. H. Baker, with all the members from that place, were with us; also Bro. and sister Bullard, from Clark County. We were sorry that the other churches here were not represented, as we believe a close intercourse is needful here, to carry on the work in Wisconsin. The better we can become acquainted with each other's wants and abilities, the more successful will be in winning souls to Christ.—*T. D. Van Buren, Sept. 2.*

**Bunker Hill, Ohio.**—The above-named church decided to hold her love feast Sept. 24, commencing at 10 A. M. Yesterday, at our regular church services, five came out on the Lord's side,—three sisters and two brethren. One is a little lamb of eleven summers, one of my class in Sunday school. May the Lord help them and strengthen them in the most holy faith! We are having refreshing rains, for which we thank the Lord!—*Sarah Muddough, Berlin, Ohio, Sept. 2.*

**Eel River, Ind.**—At our love feast we had a large attendance and the ministerial force was ample. There was a large representation of members from the adjoining churches at night. The conduct of the spectators was commendable. We also had our harvest meeting on Saturday prior to the love feast, and on Sunday a very large children's meeting. Our three Sunday schools were about all present. We have before us the first number of the GOSPEL MESSENGER in its new dress. We think it is quite an improvement.—*C. C. Arnold, Aug. 4.*

**Kidder, Mo.**—The members here met in quarterly council Aug. 24. Everything passed off pleasantly. We granted a letter to Bro. Isaac Peckey and elected Bro. Henry Etter to represent us at District Meeting. We decided, the Lord willing, to hold a love feast Oct. 5 and 6 at Bro. J. Henrick's house, commencing at 2 P. M., also to continue meetings one week later. We extend an invitation to all brethren and sisters, especially the ministering brethren. We were made glad to see one dear sister come out on the Lord's side, who was baptized June 23.—*Lizzie Henricks, Sept. 2.*

**Meriden, Kans.** On Saturday, Aug. 31, I returned to Meriden and again took up the work. Some thought that, owing to the suspension of the meeting for the few days past, the labors would not be so fruitful, but when people are in earnest they are only too glad for time to read, meditate and consider. Yesterday six were baptized. The people seem hungry still, so we shall labor on. The simplicity of the Gospel is what the common people crave. We don't want to be putting up frame-work all the time either. I believe that the ordinances and external services are as the frame to a building, but I would kindly criticize much of our preaching as well as much of our periodical literature along this line. Too much time and attention are given to the frame-work and not enough skillful workmen are employed on the finishing part of the building. *J. L. Young, Sept. 2.*

### MINISTERIAL PROGRAMS.

#### Northern Indiana.

The following is the program of the Ministerial Meeting of the Northern District of Indiana, to be held in the Solomon's Creek church, Tuesday evening and Wednesday, Oct. 1 and 2, 1895.

#### Tuesday Evening, Oct. 1.

Sermon. "The Minister's Moulding Power."—Wm. B. Neff.

#### Wednesday, Morning Session.

1. 68 A. M. Devotional Services and Organization.

2. 10:30 A. M. "The Church's and Preacher's Work, Before, During and Following a True Revival."—Hiram Forney. Discussion, Daniel W. Young.

3. (9:30.) "How Develop and Utilize the Powers of the Church?"—N. B. Heeter. Discussion, Eld. John Sellers.

4. (10:30.) Paper, "The Preacher's Wife as a Helper in the Ministry."—Sister Ellen Roose.

5. (10:45.) "Helpful Suggestions on Church Government."—Volunteers.

#### Afternoon Session.

1. (1 P. M.) Address: "Home Mission Work.—The Demand and Supply."—Eld. W. R. Deeter.

2. (1:20.) Question Box.

3. (1:40.) "The Teacher's Influence on the Pupil and Parent. How Made Most Helpful?"—Eli Roose. Discussion, Sister Murray.

4. (2:40.) Paper, "The Sunday You Were Absent."—Sister Shoemaker.

5. (2:50.) "How Awaken and Maintain due Interest in Those who Think They are too Big and too Old to Work in the Sunday School?"—Levi Hoke. Discussion, J. B. Felt-house.

6. (3:50.) Paper, "The Primary Teacher, her Work and Responsibility."—Sister A. H. Putterbaugh.

7. (4:00.) Question Box.

#### Evening Session.

Sermon, "Stirring up the Gifts."—Elders Isaac Berkey, Alex. Miller.

I. D. PARKER,  
DANIEL NEFF,  
ISAAC EARLY, } Committee.

### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**STUDEBAKER—WAGGONER.**—Aug. 22, 1895, at the residence of Bro. Simon Studebaker, near Summerfield, Kans., Bro. Enoch Studebaker and Miss Millie Waggoner, both of Marshall Co., Kans. *J. R. FRANTZ.*

### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**HOLLABAUGH.**—In the Cowenshannoc congregation, Pa., Aug. 9, 1895, Angelina Hollabaugh, aged 37 years, 2 months and 25 days. She united with the Brethren church when about fifteen years of age, and remained faithful until death. She was married to Thomas Hollabaugh, Nov. 27, 1887, who, in a few years, took his departure for the spirit world. She leaves one child. Funeral services by the writer from the words: "For to me to live is Christ and to die is gain." Philpp. 1:21. *B. W. MILLER.*

**WILLIAR.**—In the Monticello church, Ind., Aug. 15, 1895, George Williar, aged 62 years, 11 months and 16 days. He was united in marriage to Susannah Anderson Aug. 30, 1864. He united with the church Dec. 11, 1869. Funeral services by Eld. Isaac Billheimer, of Edna Mills, Ind.

**RATHFON.**—In the same church, Aug. 26, 1895, David Rathfon, aged 97 years, 9 months and 20 days. He was born Nov. 6, 1797. His companion preceded him some over three years ago to the home above. He united with the church in 1866 and remained a faithful member until death. Funeral service by the writer and David Dilling. *J. A. WEAVER.*

**BYRUM.**—In the Bachelor's Run church, Carroll Co., Ind., June 9, 1895, sister Lovina Byrum, aged 72 years, 3 months and 17 days. She was a faithful member of the church for a number of years, and spent considerable time the last few years reading the Bible. The last time she attended church services she told some of her friends that before thirty days she would be a corpse. This time had just elapsed on the day of her burial. Funeral services by Bro. A. J. Flora and the writer.

**BYRUM.** In the Bachelor's Run church, Carroll Co., Ind., March 28, 1895, sister Mary E. Byrum, wife of Bro. B. F. Byrum, aged 38 years, 2 months and 11 days. She united with the church in 1880 and lived a Christian life. Funeral services by Bro. A. J. Flora, assisted by the writer.

**BYRUM.**—In the same congregation, May 9, 1895, Truman E. Byrum, son of B. F. and Mary E. Byrum, aged 3 months and 11 days. Funeral services by Bro. A. J. Flora.

JOHN LESH,

**PRICE.**—In the Pine Creek congregation, Ill., Aug. 19, 1895, Bro. Newton, son of Bro. D. R. Price, aged 15 years and 1 day. He died with diphtheria after an illness of several weeks. Funeral services at the Salem church-house Sept. 8. *JOHN HECKMAN.*

**MILLER.**—In the Sappa Creek church, Furnas Co., Nebr., Aug. 15, 1895, Bro. Lomax Miller, aged 44 years, 10 months and 2 days. He was born in Indiana, united with the church in 1875 and was elected to the ministry four years later. In 1880 they moved to Furnas County, Nebr., and when the Sappa Creek church was organized in 1882, he was forwarded to the second degree of the ministry. He was sick about ten months and suffered very much. He leaves a wife and eight children. Funeral services by Bro. John Garber, from 2 Tim. 4:6-8. *AMELIA C. NOFZIGER.*

**MUMMERT.**—In the Lower Conewago congregation, York Co., Pa., Bro. Daniel Mummert, aged 67 years, 9 months and 28 days. Deceased leaves a wife and two children to mourn his departure. He was a faithful member of the church, being very hospitable to the Brethren. His home was the home of the brethren when there. Interment at the Mummert church near East Berlin. Funeral services by Bro. David H. Baker. *CHAS. L. BAKER.*

**CLEMENS.**—In the bounds of the Wacanda congregation, Ray Co., Mo., Aug. 23, 1895, Lucy Ann, infant daughter of brother Joe and sister Emma Clemens, aged about 5 months. *J. H. SHIRKLY.*

**GATES.**—In the Johnstown congregation, Pa., July 30, 1895, sister Sarah Gates, aged 98 years, 11 months and 22 days. She joined the Brethren church about twenty-five years ago in Saltsburg, Bedford Co., Pa. Funeral services by Bro. J. C. Harrison. *A. J. STRAYER.*

**NEHER.**—In the West Otter Creek church, Macoupin Co., Ill., July 22, 1895, Michael Neher, aged 48 years, 8 months and 12 days. *CHAS. GIBSON.*

**SMITH.**—In the Thornapple church, Mich., Aug. 25, 1895, of consumption, sister Susie F. Smith, daughter of Bro. Samuel M. and sister Catherine Smith, aged 17 years, 4 months and 13 days. She united with the church a little more than three years ago, and by her quiet, gentle Christian life made many friends in and out of the church. Two weeks before her death she called for the elders and was anointed. Funeral services by Bro. Isaiah Rairigh and the writer from 1 Thess. 4:13, 14. *PETER B. MESSNER.*

**BROWER.**—At Gilman, Mo., July 22, 1895, of brain fever, Alice A. M. Brower, infant daughter of Bro. Frank Brower, aged 5 months and 5 days. Little Alice's mother preceded her to the spirit world about one week. This only leaves Bro. Frank, and a son and daughter, of a once happy family. Funeral occasion improved by the writer from Matt. 19:13-16, to many sympathizing friends. *W. S. ELLENBERGER.*

**WARNER.**—In the Clear Creek congregation, Huntington Co., Ind., Aug. 29, 1895, Anna Warner, aged 35 years, 4 months and 18 days. She was a sufferer for several years. Funeral services by the writer from Rom. 6:23. *DORSEY HODGSEN.*

**SWIHART.**—In the Walnut church, Marshall Co., Ind., June 19, 1895, of paralysis, Mathias Swihart, aged 86 years and 5 days. A wife, one son and one infant daughter preceded him to the spirit world. He was anointed with oil in the name of the Lord and died in that faith which he had embraced for a number of years. *LINDA SWIHART.*

**HOOVER.**—In the Oakland church, Darke Co., Ohio, July 19, 1895, S. M. Hoover, aged 27 years, 10 months and 14 days. He united with the Brethren church Jan. 20, 1880, while in school at Mt. Morris, and proved himself a faithful follower of the Lord. Four years of his life were spent in college at Mt. Morris. He graduated in the Academic course May 31, 1895. After returning home he was attacked with hemorrhage of the lungs, which resulted in the early departure of our dear and worthy young brother. He was aware of his approaching end, which he seemed to hail with gladness. Funeral discourse by Bro. Isaac Frantz from 1 Cor. 15:55 to a large concourse of people. *I. B. MILLER.*







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## ADDITIONAL TESTIMONIALS OF NORTH DAKOTA.

### TO SEE IS TO BELIEVE.

The following letters from Elder J. H. Sellers, of Bourbon, Indiana, who is now visiting in North Dakota, and Bro. Henry Ohmart, of North Manchester, Indiana, who has recently returned from a visit to that State, will tell their own story and do not need further comment.

MAX BASS, Chicago, Ill.,

Dear Sir: We are still in your great State looking around, seeing more good land, better pleased with the country the longer we stay and the more we see. We're up to Steele county last week, saw some good country up there, also several other directions. Don't know when we will go back. All well, my wife feeling quite well; going to town to-day.

Yours truly,

J. H. SELLERS.

MAYVILLE, N. DAKOTA, August 27, 1895.

MAX BASS, Chicago, Ill.,

Dear Sir: After spending several days in North Dakota I must say it is a very fine country. I believe you have said nothing but the truth about it, and that people can depend on it as the truth. I do not get to stay as long as I would have liked to, as I got sick and my time was short to stay, but I will say that those that have no homes or are renters, to my judgment would do wisely by going to see North Dakota and secure homes of their own while they have a good chance. I was especially pleased with the country in the Red River Valley, they also have a nice country at Devil's Lake, Church's Ferry and York. York is a nice place for a town; of course there are some dead advantages there as well as elsewhere. I found the water better than I expected and better crops I never saw than I did in North Dakota, they have the soil there to raise good crops.

Yours truly,

HENRY OHMART.

NORTH MANCHESTER, IND., August 28th, 1895.

Do not forget the invitation of the Brethren of the Sweet Water Lake Church, Ramsey county, North Dakota, to their Love Feast and Communion meeting, to be held Sept. 28 at 2 P. M., as announced in this paper of Sept. 10.

### ADVICE TO RENTERS.

Brethren, who are renting lands or whose families are too large to be provided for on the already too small homestead in the East, should give heed to the letters appearing in this paper from those who have located in North Dakota, where FREE Government homesteads of 160 acres can be taken up, or where improved farms can be bought on the Crop Payment Plan, NO MONEY BEING REQUIRED. This condition of affairs cannot long exist. To favor Brethren and friends who wish to visit North Dakota this month, two excursions have been arranged to leave Chicago, to-wit: Sept. 17 and Sept. 21. Brethren from Iowa, Missouri and Kansas should arrive in St. Paul, Minn., in the morning of the day following each date above given, so as to join the party from Chicago and the East. For further particulars address MAX BASS, 220 So. Clark St., Chicago, Ill.

## Just One Word in Your Interest.

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2. If you desire to obtain farm lands from private parties on the Crop Payment Plan, avoiding immediate cash payment, we will cheerfully give you information as to where such lands can be obtained, free of cost.
3. If you desire free Government lands, they can be obtained in these counties under the Homestead law, free, near railroad lands. Any information concerning free Homestead lands, and maps showing location of same, will be cheerfully furnished free of cost.

By buying land of us direct you save all sale commissions. If you will write us we will cheerfully send our Mr. A. A. Jack, Traveling Emigration Agent, to your home, who will furnish you detailed information and answer all questions pertaining to lands in North Dakota, without any cost to you. All employees of the Land Department are salaried employees and by doing business direct with us you will save all outside commissions. For maps and publications, which will be sent free of charge, and for any information relating to lands of the Northern Pacific Railroad, write to

C. W. MOTT,  
General Emigration Agent Northern Pacific Railroad,  
St. Paul, Minnesota.

WM. H. PHIPPS, Land Commissioner N. P. R. R.



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## ANNOUNCEMENTS

### DISTRICT MEETINGS.

Oct. 2, at 9 A. M., District Meeting of Southern Illinois, in the Astoria church, Ill.

### LOVE FEASTS.

Sept. 28, Kingman church, Kans.

Sept. 28, at 2 P. M., Lost River church, W. Va.

Sept. 28, at 10 A. M., East Nimschillen church, Ohio.

Sept. 28, at 10:30 A. M., Honey Creek meeting-house, Ohio.

Sept. 29 and 30, Lower Cumberland church, Pa.

Oct. 1, at Astoria church, Ill.

Oct. 2 and 3, at 2 P. M., Franklin Grove, Ill.

Oct. 5, at 6 P. M., Hudson, Ill.

Oct. 5, Mount church, Adrian, Mo.

Oct. 5, at 1 P. M., Blue Creek church, Ohio.

Oct. 5, at 2 P. M., Lower Deer Creek church, Ind.

Oct. 11 and 12, at 1 P. M., Buffalo church, Pa.

Oct. 12, at 4 P. M., Romine church, Ill.

Oct. 17, at 2 P. M., Sugar Creek church, Ohio.

Oct. 18 and 19 at 1 P. M., South Keokuk church, Iowa.

Oct. 23 and 24, at 9:30 A. M., Salungo house, Pa.

Oct. 25, at 3 P. M., Monroe County church, Iowa.

Oct. 26, at 2 P. M., Leontine church, Ill.

Oct. 26 and 27, at 10 A. M., Hinde house, Pa.

Oct. 29, at 4 P. M., Clover Creek, Pa.

Nov. 2, at 2 P. M., Lower Miami church, Ohio.

Nov. 2, at 1 P. M., North Beatrice church, Neb.

Nov. 16, at 2 P. M., Tropic church, California.

### Our Publications.

The following is the list of the periodicals, Sunday School Helps, etc.

**The Gospel Messenger.**—A large, religious weekly,—published in the interest of the Brethren or German Baptist church and their only recognized church organ. Price, \$1.50 per annum.

**The Young Disciple.**—An illustrated weekly for the young. This is one of the most interesting Sunday school papers published, and should be used in all the schools within reach of our people.

Single copy, per annum	\$ 50
20 copies to one address, 3 months	\$ 170
20 copies to one address, 3 months	\$ 250
20 copies to one address, 6 months	\$ 350
20 copies to one address, 6 months	\$ 500

**Brethren's Quarterly.**—Prepared for all advanced classes. It contains the lesson text, and a complete explanation of the lesson throughout. In preparing this quarterly we keep constantly in view the needs of the Brotherhood, and aim to fully adapt it to their wants.

Single subscription, one year	35 cents
10 copies, per quarter	40 cents
20 copies and over	35 cents each

**Juvenile Quarterly.**—Prepared especially for the intermediate classes. This is one of the neatest, and best illustrated quarterlies published. The pictures are selected with great care, and every lesson is illustrated. The little folks are delighted with it.

Single subscription, per year	20 cents
6 copies, per quarter	25 cents
20 copies and over	25 cents each

**Children at Work.** Weekly; well-illustrated; contains the Sunday school lesson, with explanation, etc., adapted to the understanding of small children. No better publication can be found for the little boys and girls of our Sunday schools.

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Samples of our periodicals will be sent free on application.

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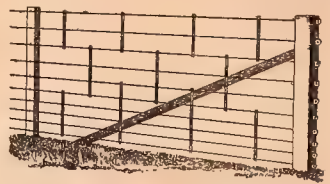
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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL."—Phil. 1: 17.

Vol. 33.

MOUNT MORRIS, ILL., SEPT. 24, 1895.

No. 39.

## The Gospel Messenger,

Published Weekly, at \$1.50 per Annum, by

THE BRETHREN'S PUBLISHING CO.,  
MOUNT MORRIS, ILLINOIS.

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### → EDITORIAL + MISCELLANY ←

FULL and reliable details have now reached this country concerning the massacre of missionaries in China August 1. A commission was appointed by the British and American governments to investigate the affair. They reached the scene of the lamentable tragedy, Aug. 17, and soon afterwards began gathering testimony. Dr. H. E. Phillips who was an eye-witness to the scene, tells how he was awakened by the noise at 6 o'clock in the morning. He hastily dressed and went in the direction of the Steward house.

"I was met a few yards from my dwelling," he said, "by a native friend who, while throwing his arms around me to detain me, told me the Vegetarians had come. I shook him off and went on and soon came in sight of the house, from which forty or fifty bandits were carrying loads of plunder, their leader holding aloft a small red flag. I could see nothing of our Europeans, and, as I was in full view of the rioters, I crept up the hill in the brushwood and concealed myself behind two trees from twenty to thirty yards from the house. There I could see everything. As I could see no foreigners, I concluded they had escaped, and as to go down was certain death, I thought it best to wait where I was. After a minute or two the retreat horn sounded, and the Vegetarians began to leave—first, however, setting fire to the houses. Ten minutes after this every Vegetarian was gone. I came down and looked about the front of the house, but could see nothing of any one. I feared something dreadful had happened, as I heard the Vegetarians as they left say: 'Now all the foreigners are killed.'"

He continues his sad story and says: "I just then met one of the servants, who told me the Chinese were in the house in which Miss Hartford, of the American missions, was staying. I found Mr. Hartford's daughter, Mildred, with a serious wound on one knee and another severe cut. When I had washed these I turned to Mr. Steward's son, who was fearfully hacked and cut everywhere. Then Miss Codrington sent me a message that she, too, was in the house. I found her in a fearful condition, but with cold water and rags we managed to staunch the bleeding. She begged me not to wait, as she thought Topsy Sanders was still alive. I then rushed to the back of the house and found the bodies of Miss Sanders, Miss Steward, Miss Gordon and Miss Marshall. The latter was awfully cut, her head being almost severed, but beyond the wounds given in the struggle the bodies were not mutilated.

Later I found Miss Coombs' body at the foot of the hill in front of the house, where it had evidently been thrown."

DR. PHILLIPS further stated: "As then I could see no signs of Mr. and Mrs. Steward, and Lena, the nurse, we hoped they had escaped, and I returned to the house where the Steward children and Miss Condriham were. Presently Miss Hartford arrived. She had received a cut under one ear, but had been saved from death by a native Christian. I learned later that the five ladies of the Zenana Mission Society, who lived in two houses which form the Ku Cheng Sanitarium, after a futile attempt to escape, got out of the back end, but were immediately surrounded. Some of the Vegetarians were inclined to spare them, but were ordered by their leaders to carry out their orders: 'Kill and spare not.' Only two were dressed. Mr. and Mrs. Steward were killed as they sprang from their bed. Lena, the nurse, died while protecting the baby, which Kathleen managed to carry out of the house, though not before the baby's eyes had been cut out. Miss Nellie Sanders was also knocked down at the nursery door when going to help the children, and we afterwards found the remains of a burned body there; we had little doubt that it was hers. For a long time we thought Mr. and Mrs. Steward had escaped, but later I found their bodies, or rather ashes, in what had been their bedroom."

MISS HARMAN, one of the missionaries, had a narrow escape. She says the whole terrible affair was over in thirty minutes, and that the attacking party numbered about 100, well organized, under one leader. Her own terrible experience she relates thus: "I heard shouts and yells on the streets; and, putting on my clothes, I rushed to the door, to be met by a man with a trident and spear, who yelled: 'Here's a foreign woman!' The man pointed his spear at my breast, and I twisted the weapon to one side and it just grazed my ear and head. He then threw me to the ground and beat me with the wooden end of the spear, but a servant came, who wrenched the weapon away and told me to fly. I jumped down the embankment and ran along the road. The servant followed and pulled me along until I got up to the side of the hill, where I lay down to get breath. After resting twice I reached a secluded spot and lay there. All this time the yells went on, and the houses were burning. After a while the yells stopped, and we supposed the Vegetarians had gone. The servant went to see how matters were. He returned in half an hour, telling me to come home, and that five ladies of the English mission had been killed and some of the wounded were at my house. This was a native house, and was not troubled at all." This heart-rending affair seems not to deter the missionaries elsewhere. Other workers have volunteered to take the place of their fallen comrades, and the work of civilizing and Christianizing the Chinese will still go on. Earnest men and women do not retreat because of opposition.

THE following is clipped from the Mobile (Ala.) *Daily Register*:—"Passengers on the steamer James A. Carney, en route to Point Clear Sunday morning were treated to an innovation in the shape of divine worship on shipboard. About twenty-five members of the German Baptist colony from Illinois, known as Dunkards, who are prospecting in this section, were on board the Carney and when the middle of the bay was reached one of them arose in the bow of the vessel and explaining the mission of their colony said that he and his followers, being inspired

by the beautiful works of nature, were so thankful to God that they felt constrained to hold morning service, and having obtained consent of the master of the vessel, asked the passengers to join with them. Several hymns were sung and Mr. Baker delivered an interesting twenty-minute sermon. A fervent prayer was then offered up while all the members knelt. As the boat landed at Point Clear wharf, a hymn was sung and the passengers debarked. The idea was a novel one and it was perhaps the first time a sermon has been preached on the waters of Mobile Bay."

In the temperance movement Russia proposes to undertake the most far reaching scheme ever contemplated by any nation of modern times. It is proposed that the government shall manufacture and keep for sale all intoxicating liquors to be handled in the Empire, and that private saloons of every grade and character shall be entirely abolished. Over two years are allowed to complete the system. The law passed resembles the South Carolina dispensary law, only it is to be enforced to the letter. For a nation like Russia this is probably the wisest course that could have been agreed upon. It will do away with thousands of disorderly drinking places and regulate the liquor traffic in a way that will make far less drunkards, and probably pave the way for complete prohibition. While we do not believe in the liquor traffic for any purpose, still we rejoice that the great Empire of Russia is taking this advance step in regulating the great evil of the age.

WHILE the woman, both in nature and grace, is as good as the man, and in some respects is superior to him, still she contributes her share of the troubles and evils in the world. Just now the civilized world is all astir about how the woman may or should attire herself. In fact there is more said about her dress than about her soul. Shall the woman be permitted to attire herself like the man? Shall she be permitted to appear upon the street in costumes giving her all the appearance of the man? The better class of women say no, and nine-tenths of the men will vote the same way. The woman who appears upon the street in male attire lowers herself in the estimation of man. She becomes a gazing stock for the curious and the impure. It robs her of the influence for the elevated and refined that should follow her steps. A properly-attired lady passing along the streets commands respect on every hand. The rudest of men will treat and speak of her politely. But the woman in even semi-male attire, mounted on a bicycle, would be shocked should she hear the remarks made concerning her, or read the thoughts of the curious crowd, as she passes along the streets. We believe the better and sober class of women will not fall in with this modern and unwomanly style. And it is also to be hoped that none of our sisters will ever attempt it. It is unbecoming women professing the higher order of godliness.

In the United States there are several denominations, besides the Brethren, that practice foot-washing as a religious rite. Among them are the Winebrennarians, or Church of God. They held their State Conference at Decatur, Ill., last week. Dr. W. S. Newman is said to have preached a very able sermon on foot-washing, after which the ordinance was participated in by one hundred and twenty-five persons.

THE recent M. E. Conference at Jacksonville, Ill., took a decided stand against dancing, calling it the "unholy amusement," and declared it to be wrong.



## —ESSAYS—

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### DUTIES.

BY MARY M. CON.

THERE is much that we can do,  
As this life we journey through;  
We may make a brother glad,  
Cheer some heart that's lone and sad.  
If we seeds of kindness sow,  
God will make each seed to grow  
For our reaping by-and-by,  
When the harvest time draws nigh.

To the house of mourning we should go,  
So many hearts are filled with woe;  
Words of comfort to them speak,  
A loving Savior but them seek.  
In this world of so much need,  
There are hungry ones to feed;  
Duties thick around us lie,  
We should never pass one by.

Those whose souls are stained with sin,  
We may help to gather in;  
Point them to the Lamb of God,  
Tell them that his precious blood  
Can for every sin atone,  
And that he waits them for his own.  
Remember there is joy in heaven  
O'er each sinner that's forgiven.

Moments swiftly pass away;  
At the closing of each day,  
Shorter time to us is given  
To prepare our souls for heaven.  
Oh, there's much that we must do  
As this life we journey through.  
If, at the setting of life's sun,  
We hear the welcome words, "Well done,"

*Sweet Springs, Mo.*

### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

#### Number Ten. Brussels of Belgium.

FROM France, as we go northward, the general appearance of the land and crops continues about the same. Everything looks to be in excellent condition. The greatest change we noticed was the lack of fences of any kind. In addition to the other grains named, we saw large fields of flax, and men and women in them, busy pulling. We were reminded of our boyhood days when we knew something about this kind of work, practically, and heartily wished the flax season would be a failure. There were also more houses scattered through the country,—farmhouses, one and a half story, built of brick, some thatched with straw, others covered with tiling. They are narrow and long, one end being used for the family, and the other for the stock, which don't amount to much, as the farmers have, as a rule, only one cow, and some,—not all by any means,—a horse. They have hand carts and do much of the pulling and hauling themselves, even go to market with their hand carts. The buildings thus scattered around, made it look a little more homelike to us.

As we crossed the line into Belgium there was no perceptible difference except that which we have named. In going north, we just about keep abreast with the season, harvest time getting later as we go in this direction.

#### THE CITY OF BRUSSELS.

This is a city of 475,000 inhabitants and the capital of Belgium. It is quite an historic old place. It has passed through the common experiences of all the old cities on the other side of the sea, that of war, bombardments and bloodshed. Like all the other cities of this country, it is solidly built, wide and fine boulevards and streets, some of them quite narrow. Some of the most notable places are the Grande Place, Hotel de Ville, built in 1402, the Maison du Roi, built by Charles V., when Counts Egmont and Hoorne were imprisoned, and, in 1568, beheaded. The museum is a large and grand collection of statuary and paintings by Rubens, Vandyck, Holbein and Rembrandt. These are all very interesting to such as have a special taste for the fine arts. Then we

must not forget the Palais de Justice, which covers more ground than St. Peter's at Rome, and cost \$8,400,000. The park is large and is kept up at great expense.

These parks are the oases of the great cities of the world, and a great boon for the families of the middle class and poorer people, as they afford pleasant and healthy places of resort, in the hot weather, for such as are too poor to go out into the country for the cooling shade and fresh air. In all of them, there are running fountains of good drinking water, and here, at certain hours of the day, you can see hundreds of children, accompanied by their mothers or nurses, sporting and playing in the shade of the large trees that give such cooling effects to the place.

#### THE WATERLOO BATTLE-FIELD.

Personally, we never had much taste for scenes connected with so much carnage and blood, as battle-fields, but as the place is near Brussels, and as here was fought one of the most notable battles of modern times, speaking so comparatively, and perhaps the most decisive, we concluded to go out and see it. So the trio tourists, Brumbaugh, Myers and Bingham, left the city to see this place of so much note in the history of the Old World.

We booked for the station Braine l'Allend, where we were met by the most persistent and determined set of beggars it was ever our lot to meet. We called them the "palm brigade," because, on every side and wherever we looked, open hands were waiting for our "tips," or clamoring to guide us over the field. First was a swarm of 'bus or hackmen, who were determined to make us get on and ride. But we had decided on spending the day there, in walking, at leisure, through the interesting walks and among the fields coloring to gold for the harvest.

After this came several ladies or girls, who came out in the same train, and who were equal in pertinence and persistence to the blood-thirsty leeches, desiring to take us all over the battle-field and show us everything to be seen. But we had no inclination for the female guides,—though we believe they were equal to the occasion,—and very politely told them that we positively would not accept their services. Then we were attacked by a half-grown boy who was not only persistent but audacious,—and, after following us a half-mile we gave him two pence to go back. He tipped his cap and went back.

We thought that now it was over, but as we looked forward we saw a half-grown girl waiting for us, and she followed us for almost a mile, pleading, "Poor girl, ten pence; poor girl, ten pence, six pence,—three pence,"—until, at last, we tipped her, and she halted and said, "Good bye, *Gude Americans*," and we were free.

We went to see the battle-field, but where once was conflict, carnage and blood-shed, are now fields of wheat, rye, oats and barley. But little remains to mark the scenes of strife and death,—only one large pyramid, made of earth, covering several acres at the base, and two hundred and forty-six steps high from base to top. The stone steps are about eight inches high and wide and two feet long.

As we approached this, we were again met by another crew of beggars and those who wanted to talk and be tipped. To the old and crippled, we responded, but to the others, we turned a deaf ear, and walked on,—the only way to get through, because if you even ask a question, you are into it, and must pay. Even if you stop and look at them they expect you to pay for it.

As we wanted to see the battle-field, we climbed the pyramid and viewed the landscape over. On the top were a number of guides who took great pleasure in rehearsing and pointing out the different battles fought and all about the whole affair. They evidently understood their business and their explanations were interesting and satisfactory. The view from the top was fine indeed, as we could see the whole country for miles all around, and a better farm-land would be hard to find anywhere. We spent considerable time at this place. After we

descended, we tipped a few more beggars, and started on our way towards the depot, several miles away. Along the road, are the houses of the peasants, and as we approached them, the whole family of children beset us for presents. Sometimes there would be as many as ten after us, crying out, "*Shay mu-see*," and four little girls persisted in following all the way to the depot. If we would stop to rest, they would gather for us little bouquets of flowers, and did everything that their active little brains could conjure up, to get a little more money from us. It was a day of begging beyond anything we ever saw before. And yet it was a very enjoyable trip to us. As we were walking along we saw a man and woman in the harvest field, and we decided to go and see how they did it. The man was cutting rye with a very old-fashioned cradle, having on it the old dutch scythe. The handle was straight and some five feet long. The three upper fingers were broken off at the point where the stay-rods pass through—and, on the whole, as crude and clumsy a thing, of the kind, as we ever saw. In cutting, he threw the swath against the standing grain, and the woman followed after and with her hands and feet, gathered it into sheaves, and lifted them up, butted them on the ground to make them even, and then laid them down with the heads away from the grain, to be tied or bound afterwards.

After watching the process for a few minutes, Bro. Bingham took off his coat, took up the old cradle, and determined to show these Belgian peasants an American trick, by cutting and throwing the swath away from the grain,—but the old, fingerless cradle would not bring the long and heavy rye around,—and then they laughed.

After he was through, we followed, with the same success, as the old cradle was too much for us to lay an even swath. But they both said we did it "*gude*," and we left the scene feeling good that we really did some harvesting in the away off fields of Belgium.

On our return to Brussels, we found a great stir among the people, and large preparations were being made for their celebration of their fourteenth day of July, that being the anniversary of their independence from France, the same as the American people do on July fourth. As the fourteenth came on Sunday, the introduction, as we thought, was being made on Saturday evening, and, perhaps, if any more were to follow, it would be on Monday.

Near the hotel where we stopped, there is a wide street, some three hundred feet. In the center of this, for a mile or more, there is what might be called a "*Plaisance*," or a row of buildings, tents, merry-go-rounds, etc., where all kinds of amusements are offered,—everything that attracts and intoxicates, or allures the young. The sides and crossings and adjoining beer-houses were all filled with the usual lanterns, etc. In the evening of Saturday, this was all lighted up, and a magnificent display was made. As we saw the vast concourse of people gathered there, we were reminded of some similar celebrations made in our own land. But on Sunday morning we learned that this was only a time of preparation, and that the great celebration would be on Sunday afternoon and evening. And so it was,—especially in the evening. As we said, the street was over a mile long.

These places of amusement being in the center, there was left a space on each side, over a hundred feet in width. By nine o'clock these sides, from one end to the other, were literally jammed with men, women and children, and in the center was going on everything that could be mentioned, in the way of eating, drinking, gambling, shows of all kinds, and that which would amuse and entertain the vast multitude, as it was estimated that there were, along this one street, over twenty thousand people.

Where do you suppose the church people were? We cannot tell, as we were not able to find any such places. To see what the city did on Sunday evening, we walked out and up some of the main streets, but we met, as we thought, the whole population coming down to the *Plaisance* or shows, and eating or drinking places. In the morning and



afternoon we walked through some of the poor streets to get an idea of how the poor class live, and we found them to our satisfaction. The streets are narrow, and it is with difficulty that you can pass through them on account of the mass of children. To us it seemed as if every family must have had from eight to ten children, with an occasional dozen thrown in. These children were fairly well dressed and not as dirty as we have seen them in some of the other cities, but the families were poor, and we were told that they always remain so. The mystery to us was, as we twisted our way through them, and with aching heart saw all this poverty, Why must this condition of things continue? Cannot this people be raised up and away from the deplorable condition in which they now are?

In the evening, as we passed along and saw all the inducements held out to allure the young and rob them of the little earnings they get, we felt that, to us, the mystery was solved, and that we had found the key to it all. They know nothing but to live and get what little enjoyment they can, as the opportunities come and go. These being the places where they find what they want, their money goes, and from week to week, and from year to year, they thus live and continue to live,—never getting above the plane in which their folly places them—and they never will unless, in some way, the better life is placed before them in a way that they can comprehend it.

You may ask, Why not say more about the religion of the people? Our answer is, There is so little of it, that it is hard to find or see. The place is Catholic, and their religion is found only in their churches and cathedrals, and consists in bowing to the images placed around at different parts of the buildings. To go into these places and see men and women continually crossing themselves, dip their fingers in the holy water and place it on their foreheads, kneel down before the images, etc., makes our heart ache, and we go out, feeling that it is sacrilege to call such, Christian worship. And that it is not, is made evident in the effects that it has on the lives of its adherents.

The religion of the New Testament would be a wonderful blessing to this land and people. They possess many good traits of character and would make excellent workers in a better cause, had they a start in the right direction.

One of the special things that attracted our attention was the manner in which they utilize their dogs. Nearly all the light hauling is done in dog carts. They are made with two wheels and quite large, with two handles, or shafts. The dog, or dogs,—as one, two, three and four are used,—are harnessed and hitched under the cart where they pull loads that are surprising to see. The man or woman walks behind, holding by the handles to balance the load, and pushes a little to help over hard places. With them they distribute the bread, meat and milk over the city, and haul all kinds of truck and marketing. We have seen as many as four hitched abreast, under one of these carts, and pull till their tongues would hang out. It seems a little hard for the dogs, but why should they not earn their living as well as men and women?

If some of our American dogs were made to do their duty during the daytime there would not be so much barking and howling after night. The same would hold true of some of our men and women who should do more work during the day, and then rest and sleep at night.

The Belgian people are polite and courteous, and our short stay in their Capital City was interesting and pleasant.

#### TO ANTWERP.

After leaving Brussels we passed through a very fine farming country and much the same as the country farther south, excepting that it is divided into small plots and more gardening done. What seemed strange to us was how they succeeded in pasturing their cows on these small plots without any fences between. We frequently saw cows contentedly feeding on these plots without being tied or watched, while on the three sides around was growing wheat, oats and potatoes. We concluded

that these Belgian cows are unusually well-behaved, and exercise a goodly amount of common sense. Give one of our American cows such an opportunity and before night she would ramble over half of Belgium. But to the credit of this Old World we must say that everything, we mean all animals, man included,—are well-behaved, and know to keep their places and mind their own business.

But we must give Antwerp a passing notice, as it is our last stopping-place in Belgium. It is a flourishing city of 240,000 inhabitants, and has a splendid dock for ship landing. It has, like all of the other old cities, its theaters, museum, zoological garden, cathedral and other public buildings. The people, like those of Brussels, are a mixture of French and Flemish, and they try to make visitors who come among them, welcome, and are always ready to give all desired information. Dutch and German is spoken in their places of business, restaurants, etc. Morally and religiously the people are about the same as we found in Brussels. The stop, to us, was especially interesting because it was here we received our home and other letters, the GOSPEL MESSENGER, etc. We need not tell that we were glad. We have left at home many dear ones, and to get good news from them, after a month's wanderings, thousands of miles away, and separated by the great ocean, is not an every day's occurrence. Good news makes the soul glad, and as such was all the news received at Antwerp, there was joy, pure and sweet. What our next may be we, of course, don't know, but we trust and wait.

Before closing this letter we wish to speak just a little about how we are living. Before starting, in New York, we provided ourselves with a number of "Cook's Hotel Coupons." These give bed, breakfast and evening dinner. The advantage in having these becomes apparent as we go forward and learn how to use them. The hotels are all listed for the different cities of the continent and are among the first class. They are reliable, so that you know that you will not be imposed upon. On arriving at the large cities, you know where to go. Their porter is always at the depot, and as soon as you make yourself known, he takes charge of your baggage and conducts you to the hotel. These coupons are especially convenient when stopping in large cities for only a short time. You feel that you are in safe hands, will get good rooms and beds and also obtain good boarding.

As we already said, we get good beds and rooms. The breakfast is rather light, as to courses, but good. It consists of coffee, bread, butter, and, in some of the cities, ham and eggs. This makes a good, solid morning meal for tourists, and few care for more. The evening dinner is quite full and runs nearly as follows, in courses: First course, soup; second, fish; third, meat; fourth, chicken or fowl of some kind; fifth, pudding or pastry; sixth, fruit. The second and third courses are always accompanied with vegetables and potatoes. Our lunches we get at restaurants, or wherever we happen to be at the noon hour. In all the countries, so far as visited, the food is nicely and well-prepared.

Indeed, an American has no room for complaining about his board and accommodations in European hotels. The only objection we have to offer is the European "tipping" expected, and which custom has made a rule, if not a law. It is an easy matter to go into these hotels, but to get away whole is a regular siege. When you leave, the whole family of servants and helps are at the door ready to receive your parting hand. The porter,—the man who carries your baggage up and down stairs; the table-waiters,—perhaps a half dozen; the servant girl who makes your beds, the chambermaid, etc., all stand around smiling and waiting for the expected "tip." In places it is tremendously embarrassing, and the only way out of the dilemma is to tip a few of the most worthy and leave the balance of the family frown and grin. It is not so much the amount to be given that embarrasses, as to know what to do to meet the expectations, that you may receive the benediction of the group, as you turn away from your temporary home.

We name these things that you may have some idea of the perplexities, as well as the good things that meet tourists when traveling through the Old World. We hope, for the satisfaction of those who have much traveling to do, that the time may soon come when the regular hotel bills will cover all real and expected expenses, and when it will be as pleasant to get away from hotels as it is to enter them.

Outside of this tipping custom, the proprietors are courteous and do all that could be expected to make their guests comfortable, and their houses home-like.

The traveling accommodations are very good, and you can have them about as you want. First class, second class, third class, and in Germany, is added a fourth class. That we might the better learn the different conditions of society and the people, we have done some traveling in all the classes but the last-named. The first is for style; the second for comfort, and the third for economy, and, in most cases, quite comfortable, especially for short trips. The difference in cost between first and third is about one-half; between first and second about one-fourth. In all of the classes there are smoking cars provided, but in France and Belgium the custom of smoking is so universal that, by common consent, but little regard is shown for the posted prohibition, except where ladies are present. Then, only by their permission, which is generally very politely granted. In England, Holland and Germany, so far, it means what the notice says. On the Holland coaches, on the outside, and also inside, is posted, "*Niet Rooken*;" in Germany, "*Rauchen Verboten*." And if you see any one coming in with a cigar in his mouth, all you have to do is to point to the sign and he will either back out, or put his cigar away. In all of our traveling, even in the third class, the people are courteous and well-behaved, and had we the language of all of these people, our association with them would be very pleasant, as they seem exceedingly anxious to be obliging and helpful to strangers. To their great credit, he it said that a drunken man is never seen in any public conveyance to make a fool of himself or among decent people. In this respect the American public have yet much to learn from their brethren across the sea. Though wine and beer are used as freely as we use coffee and tea, yet a drunken man on the streets would be a very unusual sight. Indeed, we have not yet seen it. There is very little else, in the way of drinks, used, and, as a result, there seem to be few drunkards. This seemed very strange to us at first, but it is a fact that has been made evident from what we have been seeing. Give this people the pure and simple religion of Christ, and it seems to us they would be a grand nation and a good people. H. B. B.

#### No. 11. Holland. One of Its Chief Cities. Its Country.—Its People, Its Customs, Etc.

We are now in the City of Rotterdam,—one among the largest and most enterprising, located on the Maas River at the mouth of which is an excellent harbor for the largest sailing ships. Before giving our glimpses and pen pictures there, the thought came to us, Can we do it in a way that our readers can see them as we do? Do we see them aright, or as others see them? We are going and writing by sight, so that whatever individuality we may have is in what we give. But while this is true we are aware of the fact that there is a vast difference between seeing things and describing them so that others may see them as we do.

The other day we tried to tell you about the dog carts in use in this country and how the dogs are connected to the carts. Just now from our room window where we are now writing, we see a cart being pulled by four dogs, fastened under the cart and between the wheels, with a woman between the shafts, directing it. It is a little up grade, and the poor fellows are pulling for life, with their tongues out, and panting, as if being warm and tired. The woman is evidently from the country, and the wife of a peasant, because we noticed on the cart a large basket of potatoes, several of beans,—of a



bushel or more of each,—two baskets of cherries, one of black and the other white and red,—very large and fine. There, now, do you see the picture? It is exceedingly real to us—especially the baskets of cherries.

Well, we will now have a talk about Rotterdam. As before remarked, it is the second city of the country, and the first in enterprise, magnificent public and private buildings, parks and fine suburban scenery. To walk along the bank of the Maas, on its broad and nicely-shaded "promenade," and note the peculiar costume of the peasantry and the singular neatness of their houses, and their children, is a sight richly worth seeing. In the city there are many large and fine public buildings that would be a rich treat for sight-seers, but we have been seeing so much of this, and also writing about them, that we shall pass these by without making any attempt at describing them.

Before starting on this eastern trip we had planned to visit this city for several special reasons. The first was to visit the place where the pilgrims, in the year 1620, embarked for Plymouth, America. As we looked at this harbor and saw it filled with ships and boats of all sizes and kinds, we were made to think of this band of Christian worshippers, who, that they might enjoy religious liberty, were willing to leave their native land, kindred and friends, to face the dangers then so imminent on sea voyages,—and to undergo the hardships and perils that were to be expected among the savage tribes of the New World. This required brave hearts and a firm trust in the God of the sea and of the land,—the one who pities and will provide for those who put their trust in him. While we thank God that there was a refuge from the destroyer for those who desired to love and serve him, and that the cruel hand of persecution has been stayed, largely, all over the world, we are made to feel that the curse, to some extent, still hangs over this otherwise beautiful and fruitful old country. Though, conditionally, God may be worshiped here, yet he is not wanted or needed by the people. The blood of martyrs for Jesus' sake still cries out from the ground, while the ashes of their burned bodies still haze the air, though the self-righteous priests, in gaudy show, say mass, and their deluded followers bow at the burning candles and worship shrines made with hands.

A second reason we had for visiting this place was: From this harbor, in August 31, 1750, our great-great-grandfather, Johannes Jacob Brumbaugh, took the ship "Nancy" for America. Others of the same family left this same port for America in 1752, 1754 and 1755. Our hope was that we might here not only see the place where they left for the New World but might also learn something about our ancestors. On examining the City Directory and making inquiry about the name, the people here at once jumped at the conclusion that we had come across the ocean in search of some of the millions that are tied up somewhere in the old banks, for the American cousins, etc. And to give us a grain of hope, an old would-be-wise, half Dutchman, told us that he remembered, when he was a boy, of a family of Brumbaughs who were bankers and very rich,—but they have all died off,—and there is a pile of money somewhere for the Brumbaughs over in America. But when he saw my record of the family, and that we had Johannes spelled John, and had changed the latter part of the name from "bach" to baugh, he said that would never do, and we would lose it all just because of these changes made. How disappointing, when you get several millions almost in your hands and then lose it all by making a small change in spelling the name! Dear readers, if you are looking over this way for a fortune, be careful about changing the spelling of your names.

To make it the more emphatic and hopeless to us, he assured us that the changing of only one letter would invalidate our claim. As we thought he would not feel well till he had "blowed off," we left

him get through and then told him that we were not fortune-seekers, but were only looking after the relationship,—he gave a sigh of relief and assured us that the Brumbaughs were not Hollanders but Germans. So we are not without hope, and are still on the search.

Holland is a grand country, and is very similar to that of Belgium. The acreage in grain is exceedingly large, almost all the land being tilled, except the meadow land, and finer crops of rye, oats and barley, on an average, we never saw. Flax is here raised largely, and was being pulled. We saw potatoes, field after field,—hundreds of acres of potatoes,—of the Peach Blow variety, we guessed from the bloom,—and a grand sight it was, as they were in full bloom, for the whole country looked like a flower-garden.

As we went farther north we crossed a belt of barren, sandy soil,—so poor that cereals will not grow in it. To utilize this land it has been planted down to pine,—our common yellow pine,—and there are now thousands and thousands of acres in pine, ranging in height from fifteen to twenty feet down to six and three inches. We saw fields in which there were little trees, only about three inches. They were planted in rows about two feet apart by twelve inches in the rows. We have been told that though the soil is sandy and poor, they grow rapidly and soon become a profitable crop.

Feed of all kinds is scarce and very dear. As the trees grow, they commence thinning out, and as it is thus cut out it is sold for fuel and kindling, every limb as long as a finger being used, so that, after cutting is once commenced, there is a crop taken off each year, thus thinning out as the trees grow larger. The crops taken off, as well as that which is left, are thus a source of revenue. In this way even this poor land, that in America would be thrown out as commons, is made to bring in a good revenue and, in years to come, will be quite valuable.

We noticed ranks of this wood made from the trees that were from twelve to fifteen feet high, and in the ranks were piled, with the trunks, cord length, the limbs, brush and all. As it dries it is taken to market and bought by the rich for their fire-places, which are still largely used in the best of homes. It makes a hot, blazing fire and commands a good price. We also noticed tons and tons of peat on ranks,—taken from the boggy lands,—drying for fuel, so that in this country everything is utilized and nothing goes to waste.

After crossing this belt we came into another large belt of beautiful farm land with heavy crops of grain and hay; also large fields of buckwheat in full bloom. As we passed through this country we noticed still a different method of cutting the grain. In one hand they held a stick of wood about two and a half feet long; at the end was an iron hook, perhaps six inches long. In the other hand they had a large sickle, same shape as the old ones used by our forefathers. With the hook they gathered a bunch of grain and then with a dexterous stroke of the sickle it was cut off and thrown against the grain. The reaper would make some three such cuts, and then with hook and sickle, grab it into a sheaf and lay it over, away from the grain. Think of what harvest means when a harvest of a whole country is to be gathered in this way! What one of our modern self-binders would cut in a day, it would take at least fifty of these men to do in the same time. They are purposely and designedly conservative in the introduction of labor-saving machinery into these old and thickly-settled countries. We suppose it is best for them to be so, as in this way thousands of men and women get employment that could not otherwise. The same is true of all the other farm labor that is done.

As we approached the city the whole country was devoted to meadow and pasture land. Here seems to be the home of the celebrated Holstein cows, and we saw hundreds of them grazing in these pasture-fields. A strange feature about this part of the country is that it is almost as level as a floor, and it is divided into plots of perhaps a mile long by thirty feet wide, by canals some eight feet wide, and deep enough to run flat boats in them. In making

the hay it is put on these boats, and taken to market. These strips of land and canals ran both ways from the road, as far as we could see. Along each side of the road there was a wider canal into which all the others ran, and these connected with the Maas River or Bay, near the city, thus making an outlet for their boats and running them to market without changing the loads.

The people in their habits, customs and dress, are more common than those of London and Paris. The men largely wear the full beard, are heavy set, and a little more rough looking in their general appearance. The ladies are of fair complexion, beautifully formed, and a large percentage have light hair. This is especially true of the Flemish and the Hollanders. Taking the two nations together, the Belgians and Hollanders, you have a mixture of French, Flemish and Dutch, and it seems to us that it is, physically, a good mixture. But the infidelity of the French, unfortunately, is stamped on the whole lump.

The peasantry are a better class of people, morally and religiously, than in the cities. We suppose this is because of constant employment, and less time for idleness, the parent of vice and sin, and our conclusion is that this people are not poor because of the land which they till being unproductive, but because of the oppressive governments under which they labor and live.

#### THE DRESS.—ANNOYANCES AND INCONVENIENCES ENCOUNTERED IN TRAVEL.

THE dressing of both men and women, in the five countries in which we have been, is, on the whole, very similar to that of our own country. Of course there are some exceptions. In London and Paris, the men on the street largely wear the high, stiff silk hat. This is very generally worn even by the servants, bus and hack drivers, and, in some cases, half-grown boys. The others wear the commonly-worn, round-crowned Derby. The women and ladies here, as everywhere, are confined to no shape or form, but have ransacked the heavens and earth to find things new and odd. The wearing apparel below the head seems to be in style universal, and how we have wished such unanimity could be found in everything else in language, in money and in customs generally! Especially in religion, it would be well could that uniformity be after the blessed examples and teachings of the Master.

In addition to the general custom of dress, there are class, position, and religious society dressing. In the Catholic church there are to be seen the different garments worn by the priests and nuns, and forms representing other classes of workers. There is a society of aged women to be seen in all the countries, after we left England, who wear white caps and plain dresses, the same as our aged sisters wear, in the plain churches, and were they together, they could not be distinguished one from the other by their dressing. We have seen large numbers of these, and from appearance they belong to the poorer classes of the laboring people.

Then, too, all the lady table waiters and chamber-maids wear a white cap about as large as some of our more modern sisters wear. They are very neatly dressed and give an air of cleanliness to everything they touch. The gentleman waiters are all dressed in black swallow-tailed coats and appear as prim as they can be.

The lady nurses wear a class garb,—very plain and neat,—and are always known when on the street. Their dress is plain black with a plain scalp bonnet, with white projecting out all around below, perhaps an inch.

Then we see the Salvation Army lady workers, with their blue dresses and scarp bonnets. These different forms represent only the workers of these different organizations, and not the general membership. We were wondering if our own church were to confine the "order" to our workers, how many we would have in the order. And why should any others wear it? Non-workers are dead-beats in the church, and should be so classed.

One of the most provoking annoyances that we meet in our travels, is passing through the baggage



examinations. We have now passed through six of these sieges. The law is that in every case, when you pass from one country to another, all your baggage, trunks, hand satchels, grips or bundles, must be opened and inspected. At least, they go through the motion. But in this the "be as wise as serpents" comes into play nicely. Of course, those who have dutiable goods, ought to be honest and say so, when asked. But when you have not, get all your packages ready, and when the inspector gets near, open the first one with all speed, and as he looks at that, commence in good earnest at the second, and very generally, before you get it opened, he will say, "All right," mark it and you have passed. The inspectors, so far, have been very gentlemanly, and in no case did we have to take anything out or have anything displaced. In some cases we did not have to open our baggage at all. The ruling, however, requires that they go through the form. Our willingness to have it done passed us.

Another annoyance that is met everywhere, is the baggage-grabbers, who attack you as soon as you land at the depots, and if you are not careful they will have it from you before you are aware of it. Perhaps there are two or three of them, all to be tipped, and not needed. All hotels of any standing have their porters meet the trains. The name of their hotel is on their cap, and if you know where you are going, place your baggage in their hands and you are all right. We had one unfortunate experience with these grabbers, and we don't want any more. If the hotel is too far to walk, take a cab. They have fixed prices by law, are cheap, and will comfortably care for you.

As you go to hotels, a fair and full understanding must be had as to the charges, or there will be a shower of unexpected extras. If an understanding is not had, the room and bed is so much, towels and water so much, soap so much, and light so much. Then the chamber maid, the porter, two or three waiters have to be tipped, etc., until that which, at first you felt was cheap, grows extravagantly dear.

Another difficulty is, the different kinds of money in use in the different countries. There are several difficulties attending this. The first is, to learn how to use it in paying out and receiving the change, etc. The next is to get rid of the overplus when you leave from one country to another, without loss. Money-changers can always be found, but they make this their business and take a heavy percentage. The best way is, to get a "Letter of Credit" before starting, on which money can be drawn in any of the cities on the continent, and then draw in small amounts only as you need it, so that, when you are ready to leave, you have but little on hand. So far we have measured our wants so closely that we have had but very little trouble in this respect.

One of the greatest sources for getting benefit and enjoyment out of travel is to strike a season of the year when the weather will be pleasant. Thus far we have not had a single rainy day. There have been showers during the nights and mornings, but the days have all been pleasant. It has not been so cold that we needed overcoats, except when traveling on water, or so warm as to be uncomfortable in full dress. Travelling through the country, going north all the time; slowly, as we have been doing, has been in harvest time,—the making of hay and cutting the rye and the barley. This, however, will change in a short time, as we will soon be at the most northern point of our journey. And as we expect to remain in Denmark a few weeks for rest, it will then be "after harvest" which is, at least, a month later than at home.

Another source from which enjoyment comes, is the happy and cheerful spirit. Be cheerful and always keep the bright side in front of you. Whatever and whoever you have left at home, commit them to the Lord, after making all possible provisions, and then let them there. Go to see, to enjoy, and be edified and you will not be disappointed. In our travels we are feasting daily on the new things that are meeting us on every hand. And were we to write them all up, we could make a volume or more each month. It seems to us that even

the glimpses we are trying to give are very incomplete.

Our heaven, to us, does not come through the eyes, but through our hearts or minds. If we have peace and joy in the heart, they shine out through the eyes, on every object we see, and thus give to us the bright side of life,—at least, all the brightness that is in the things around us. And while all is not brightness that faces us, yet surely the sun shines back of the cloud somewhere, and if we let patience have her perfect work, the clouds will move away after the rain has fallen.

HAMBURG, GERMANY.

On leaving Rotterdam, Holland, we again started northward, and the first scene that interested us was that of a father taking leave of his two children, son and daughter, perhaps twelve and fourteen. He placed them in the same apartment with us. The affection he manifested towards them greatly impressed us. He had a father's love and he showed it. We could not understand what he said, but we are sure they were words of counsel prompted by affection. He talked to them till he thought the train would start, then kissed them and walked away a minute. Then he returned and talked some more. This he did three times. The fourth time he came back just as the train was starting, kissed them again, and then waved his handkerchief as a last token of cheer.

We had almost come to the conclusion there were no real homes in this old world, and such tokens of the true home-life did our soul good. We said mentally, There is at least one home where this father and these children live. We soon learned that they were well raised, intelligent and courteous for their age. They had both studied some French and English so that they could understand and talk some English. They soon became quite familiar, and we were glad to have them with us for awhile. After a ride of several hours they changed off to another train and we will likely never see them again, but we were thankful for the fatherly care showed to them by a loving father, and our own dear home, with the loved ones there, came very vividly before us. God pity homeless children, where there is no mother's love and father's tender care.

After leaving Rotterdam, northward we have, first, flat, low meadow lands, good only for hay and pasture; farther on, we get into a sandy and rather barren country, covered over with a growth of small yellow pine and some white birch, such as we grow in our yards for ornamental trees.

At Sonderborg we halt,—the dividing line between Holland and Germany. Here we again unbuckle and unstrap our luggage, sack, and grips for the usual inspection. But as the inspector was in a good humor he marked part of it before we got it down from the rack, and another custom-house was passed.

We are now in *Deutschland*, from whence have come a large number of our forefathers and best citizens of America. We almost feel as if we were among our own people, and are on the look-out for familiar names, if not faces. This is the northwestern part of the Empire and is by no means a goodly land. Of course, we will get into better, as we reach the interior, on our way south.

We are now at Hamburg, some three hundred miles north of Rotterdam, a city of 510,000 inhabitants, which ranks with London, Liverpool, Glasgow and Antwerp as a commercial city. It is beautifully located on the Elbe River, with a good harbor, in which are seen vessels of all sizes and kinds. In 805 Charlemagne built a Castle here, but while the city, in name, is old, as it now is, it is modern in all its ways. Indeed, it is the most modern in appearance of any city we have yet visited on the continent. It has a library of 250,000 volumes, museums, monuments, and a good Art Gallery. The building blocks are of granite and marble, of architectural beauty, and present a very tasteful appearance. The streets and pavements are nicely paved and kept scrupulously clean. Around the whole city is an electric road which

gives a splendid view of the suburban residences, parks, etc. The *Binnen-Alster* is a charming water park, one mile around, surrounded by quays and promenades, lines of large trees; and blocks of handsome houses and hotels, and enlivened by many pleasure boats and groups of swans. We spent several hours in this park in rapt admiration. Our stay here was too short to learn much about the character of the people outside of that which we gathered from their faces as we saw them on the streets. Here, as elsewhere, you see the saloons and drinking places crowded with men and women, but none drunken. The men are of fine physique, heavy and straight, and their faces glow with energy and health. And the women?—their faces are as fresh and ruddy as a ripe peach, and their eyes fairly sparkle with life and health. In a day's walk on the crowded streets of the city, you will not see as many sorrowful, hollow-eyed, sickly faces, as will be seen in any of our large cities in ten minutes. The healthful appearance of the people, in these cities, in comparison with our own, is remarkable, and we are at a loss how to account for it. There is one thing we have noticed time and again, and that is, the ladies wear shoes about the same size of their feet, so they look to us, and we think we may safely add, corsets that fit their waists. If perfect physical bodies and good health is any part of religion,—and we believe it is,—these people have this part of it at least. In working for the Lord, he wants the fruits of all our powers, physically and mentally, and to foolishly detract from either, is to rob him of just so much. How is it, ye world of American invalids? There is a wrong somewhere.

As to the religion of this people we will not speak now. On our return from the north, we expect to come down through the central portion of the country, and visit the leading cities, when we will have more to say about both, the country and her people. And as we now continue our northward tour, we will next be heard from in Copenhagen, Denmark, where we expect to meet with brother and sister Miller, and some of our own people in the bonds of the Gospel. Will the time not soon come when we shall have missions and churches all through this goodly land? We see no reason why this people would not and should not receive the simple truths of the Gospel, if presented to them.

H. B. B.

#### No. 12.—Copenhagen, Denmark.

FROM Hamburg we went almost due north, some ninety miles, to the German naval depot of Kiel, a small city on the southern part of the sound or arm of the Baltic Sea. Here we took a steamboat for a six and one-half hour ride to Korsør, a naval depot on the north of the same sound, and in Denmark.

The day was rather calm, so that we had smooth sailing and avoided that very unpleasant sensation of sea-sickness, from which no condition of physical health guarantees immunity. At Korsør, our baggage was again subject to the inspection process, but with the usual lenity.

From Korsør to Copenhagen, we had a very agreeable ride of four and one-half hours, and, in traveling through the country districts, we got some idea of her peasant life and the products of the land, for it is still harvest, and in about the same stage that we passed through down south, some five weeks ago.

Our first impression is that Denmark is a goodly land, slightly rolling and productive, with excellent tillage. This, of course, has much to do with the productiveness of any land, and, largely, the waste land that we have, is the result of bad farming and waste. The rye, oats and barley,—not much wheat,—were heavy crops, and from present appearance, there should be no suffering in this country for lack of bread. Of corn, we have seen none on this side of the ocean.

Copenhagen, the Capital, is a city of 410,000, and stands upon the east coast of Zealand. The panorama of batteries, docks, stores and arsenals, as seen from the sea, is quite imposing. Part of the city is built on the small *Island of Amager*, and is called Christianshavn. The channel between the



two islands forms the port. The city has a large number of palaces and public buildings, of which it is justly proud. In 1848 Christianborg Palace, one of the King's residences, and the best, was destroyed by fire. But as he is still well supplied with residences, it has not been rebuilt, though the wall and roof remain intact.

One of the most interesting places we visited is the "Ethnographic Museum," in which are found relics of the implements of the ancients of all countries. "Thorwaldsen's Museum," contains casts and many of the originals of this world-renowned sculptor.

In this large and fine building there are forty-two rooms, and the last one contains his last unfinished works,—some nineteen,—and a chamber clock in a case. The works are of wood and made by himself when a boy. His furniture, from his residence in the city, is also here. He was born in 1770 and died in 1844. His body is in a vault in the Court of the building, made by himself. In "Christus-Hall" are statues of Christ and his disciples, life-size, and as they are all standing around in the same room, they form a very interesting and impressive group. In *frisco*, in the same room, are, "The Entry of Christ into Jerusalem," "On His Way to Golgotha," "Entrusting the Keys to Peter," "Baptized," "Twelve Years Old," and many others of like character.

Other interesting places are the Rosenborg Castle, where is found a chronological collection of the Danish Kings, a room being dedicated to each King, and filled with relics of his life and deeds.

The "Audience Chamber" of Christian IV., the Golden Cup, Bed Chamber, etc. There are many other places of interest, but so similar to those named in other cities that we shall not repeat.

The Lutheran is the state church, but we have been told that the citizens are not a "church-going" people. They find more enjoyment for Sunday in the social glass in the saloons and beer gardens. The word "saloon" here has had an enlarged interpretation. It means the finest and best apartments in all public houses and places. Their finest appointed cafes are more for drinking than eating. To refuse to eat where there is beer and wine sold would be to go hungry. Even the temperance houses use beer because coffee and tea are not popular except for breakfast, and the water is bad everywhere, at least, they say so. Soda-water, lemonade, and ice-cream have no sale in this country, and the small fruits, strawberries, raspberries, etc., are rarities here at meals, though they grow in abundance, and are fine. The people are so habituated and joined to their beers and wines that they don't seem to have a taste or desire for anything else. They eat to live, and drink to enjoy.

In speaking of the religion of this people, we always get away from the subject. We suppose it is because we see so little of it, and yet we have been in religious communities where the people did not behave half so well. The fact is, we don't see anything that seems to be irreligious. They are in a measure neutrals. Morally good; spiritually, lukewarm or dead. The fault, we think, must be with those who teach the religion. Outside of the mere nominal professions, they seek after their enjoyments in eating, drinking, and serving the fleshly desires the same as the non-professor, and it is rational that the outsiders should conclude that if religion don't do, and give more than this, there is not much use for it. They are brought into the church in the same way as the young men are brought into the army. Baptized in infancy, educated in their church-schools, and, at a certain age, independent of fitness or desire, on their part,—they are graduated into the church, just as the young men, after their military course, are graduated into the army, as soldiers. So then "ye must be born again" has no meaning.

To give a better idea of the looseness of this religion we will give what we were told as a fact. There are now in the city of Copenhagen, over twenty thousand prostitute girls, and every one of them must have license. But before they can get this license they must present a certificate showing that they have been baptized. So, you see that baptism here is the "Sesame" that opens the door,

not only to church fellowship, but to houses of prostitution as well, or, in other words, no one can fill any position or place regulated by the government, unless they are baptized. It is a dead, legal form, and therefore does not touch the hearts and lives of the people.

We really cannot see why the simple soul-saving Gospel of Christ could not be introduced among this people. But it must not be formal. There is too much of that here now. We have under contemplation a special letter giving our views as to how primitive or New Testament Christianity can be successfully introduced and re-established among the people of the Old World.

We are making this question a special study, and are looking for basal facts in the character of the lives of the people, as we go from place to place. We are satisfied that it can be done, if the right way can be determined. We are not at all sure that we can give this. But we can, at least, give our views, as we gather them from observation. Being as wise as serpents and as harmless as doves, is no less a principle in the religion of Christ to-day than it was in the time of its introduction. Very often the knowing *how* to do a thing is more than half the *doing* of it.

The peasants or common people form a very interesting study, and that we might learn something about their habits, dress, etc., we spent a half-day among them at the market place. Here you can see them as they appear in their country homes, especially the women. As a rule, they dress neatly, as much so as could be expected of women who labor in the fields by their husbands' side, and then take their small products to market. Their dresses are generally of black material, with cape, similar to those worn by our plain country mothers of America. The bonnets are the same as worn by our church members, only a little larger. They are also black, and over them they tie what looks to us to be a large white handkerchief. When at market, they also wear a large blue apron. We don't know of a more interesting sight than to see hundreds of country women in the market place selling that which, by hard toil, they have grown from their little farms. Upon their success in the raising and selling of their products depends the happiness and enjoyments of their homes, and home life. Do they succeed—have enough to satisfactorily meet their wants,—their expectations? These are questions that came to us with considerable force as we looked at them and saw their earnest efforts to turn their produce into money.

In thinking of a people, we always do it in connection with their home life, so, in imagination, we followed them, as they left the market place in their one-horse wagons, filled with empty baskets and buckets, to their homes. And as they approached the gate that leads into the house and barn, we saw the dog coming out barking, and the children running to meet mother, and to peep into the wagon to see if all had been sold. Perhaps the dinner table is already spread, because the market is in the morning and forenoon,—and around the table they seat themselves and talk over the business and incidents of the day. If all has been well,—the products all sold at a good price, and enough money in the purse to pay all demands made for taxes or rents from landlords, and to spare, to buy comfortable clothes for the family and the furnishing of the house,—and a few extras for the children,—do you not see the smiles and hear the cheery laugh? Yes, this is the home life of the peasantry, pure and simple, when there is such a life in fact. But, what if our peasant home-life should be only a fancy, a dream? No, not altogether so, at least. What we have said are not mere conjectures. Facts do not always come in bundles, or even in wholes. But, from here a little, and there a little, we have been gathering, and these, intelligently put together, give us, if not solid facts, approximations thereto.

Our wish is, to see things in the sunshine as well as in the shade, so that we may have the average view of the people, as we pass from place to place, and move among them. In our next we will give some additional facts as they have been given to us by those who know.

H. B. B.

## → THE YOUNG PEOPLE ←

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### SHIPWRECKED.

SELECTED BY EDITH FREDERICK.

ONE year ago a little coast schooner, laden with pine lumber, set sail from a port in Mississippi, bound to Philadelphia.

The crew consisted of the captain, mate and four seamen. The only passenger was the Captain's wife, a young girl, recently married. Those who know her state that she was "a little, insignificant, uneducated woman, not noted for beauty or cleverness, but very fond of her husband and a good Christian."

On leaving the Gulf of Mexico and reaching the open sea, the schooner encountered several storms, the second of which forced open her seams. A leak followed. The pumps were set to work but the water entered the hold faster than it could be pumped out. The cargo was then thrown overboard.

One storm followed another. The masts were swept away. The pumps were worked day and night, and bravely succeeded in keeping the shattered hull afloat.

It was now that the Captain's little wife took her turn with the crew, working as hard as any man, singing and joking to keep up their hearts when they saw no chance of escape.

On the eighth day the little vessel ran into a heavy gale of sleet and snow. Her decks were sheeted with ice, and the wet clothing of the crew was frozen to their bodies. The Captain and one of the seamen fell ill, and the sufferings of the others were almost intolerable. The Captain's wife nursed the sick men. She prepared the food, and even took her turn at the pumps. Her courage and hope never failed.

"You will reach home if you keep up courage and trust in God," she told them a thousand times. The men were ashamed to give up while this little woman held out.

On the fourteenth day a heavy sea washed away their last barrel of meat. The wet, mouldy bread was soon exhausted, and then the agonies of starvation began.

The little woman was so weak that she sometimes fell like one dead on the deck. But her courage rose with the desperate need. She went from one man to another, cheerful and laughing, talking to each of his home, his wife and children, praying aloud with such a happy fervor of faith that the superstitious sailors were both awed and made hopeful.

"She talked with God," one of them said. "She talked with God all the time. I knowed He was beside her, and heard her."

Days of hot sunshine followed, in which the horrors of famine and thirst increased. Ship after ship passed along the horizon, without seeing the little hulk to which these poor wretches clung.

But at last a steamship bore down on them. They were taken on board and tenderly cared for; they were carried to a foreign port and then sent back to their homes.



The Captain's wife, when her work was done, sank into a stupor and lay near death for many days.

This record of an heroic woman is taken almost literally from the reports of the men whose lives she had helped to save.

Many women will read it, who, like her, are "not noted for beauty, talent or knowledge." It will probably never be their lot to endure suffering from storm or hunger or thirst. But each one, however insignificant, will have companions in her voyage through life whom she can save from misery and crime by her cheerful courage and faith.

There are shipwrecks more to be dreaded than any on the high seas, and when such a disaster overtakes a man, no surer help can reach him than that of a sister, a wife or a mother who loves him, who hopes for him, and who "talks with God."

### THE POWER OF PRAYER.

BY JOHN W. ROYER.

THE more we pray, the less we think of ourselves, the more we forget to be ungrateful, dissatisfied, fault-finding. We forget to be anxious and worried, because we lay our burdens upon the Savior. We forget to be low-spirited and gloomy, because we draw near to the Source of all joy. This is beautifully illustrated by a small boat being left adrift from the massive steamer, yet connected by a small rope. The small boat cannot draw the steamer to it, but the boat may be drawn to the steamer. We are as small boats upon the ocean of life,—prayer may be termed the connecting cord, to draw us to God. Unless some effort be made by the occupant of the small vessel, we would never get close back to the main vessel. So we must lay hold aright. He that knows how to pray has the secret of safety in prosperity, and of support in trouble. Faith may open the gate to glorious scenes above, but prayer brings us closer still,—we converse with the occupants of the Throne. "The effectual, fervent prayer of the righteous availeth much."

There is nothing beneath heaven's blue vault so powerful as the sincere, simple prayer, for to this an Eternal Omnipotent God has committed himself to use his power. The power that has propelled the wheels of the world, moving it forward to the advancing light of peace and harmony amid the nations of earth, has not been that which emanated from the cabinets of presidents and kings, nor again that which has been derived from the shock of contending battalions upon gory fields, but it has been the hidden power couched in the prayers of good men and godly women wrestling with God in their secret closets.

Dear brother, would you be a power for good, would you, like Jacob, become a prevailing prince among men? Keep close to God in prayer. The mightiest man on earth to-day is he who has most power with God. Prayer without desire is dead; its soul has fled, it is but the carcass of prayer. When desire is burning in the soul it sends up the flame of prayer, or the sparks of sighs and groans. Prayer is the fiery chariot and desires are its horses of fire. Work is said to be of noble birth; but prayer is the daughter of heaven. Work has a place near the throne; but prayer touches the golden Scepter. Work,—Martha-like,—is busy with much serving; but prayer sits with Mary at the feet of Jesus. Prayer delivered Peter from prison. Prayer brought to life the Shunammite's son. Moses went to God in prayer when the trials were greatest and no means of help was visible. Would to God that we had more of the characteristics of Moses, and other faithful leaders! When the conflicting scenes of life come before us, then go to God in prayer. Prayer should not be formal, nor irreverent. Eccl. 5: 2; Matt. 6: 7; John 9: 31; James 4: 8. We should not become discouraged if we see no immediate results. Pray with perseverance; Luke 11: 5; 18: 1; Rom. 12: 12; Eph. 6: 18; Col. 4: 2; 1 Tim. 5: 5. May we all have faith in our prayers, and have a willingness to obey our Blessed Master's words on his return to his disciples. Matt. 26: 40, 41.

York, Pa.

### TO SUNDAY SCHOOL TEACHERS.

BY F. C. MYERS.

THE question has been asked: "How can we make Sunday school interesting and profitable to both scholar and teacher?" I answer:

First, when you take a class to teach let your whole object be to lead them into the fold. To do this you must make up your mind to adopt the following rules:

1. To deny self, or you cannot comply with the rest of the rules.  
2. Study your lesson well, that you may be thoroughly furnished with good practical thoughts, to present to the class.

3. Always be present to teach your class.

This will require self-denial, as it is getting to be quite a custom among some to visit other churches every other Sunday, regardless of the neglect of home Sunday school duties. I remember of seeing a Sunday school that was composed of six classes, five of whose teachers were away visiting. I think if the Apostle James had stepped in then, he would have said, "My brethren, these things ought not so to be."

4. Always greet the class pleasantly.

5. Pay special attention to those who are inclined to look around, or talk to those next to them, by giving them questions on the lesson to answer, or narrating to them some event of interest, included in the lesson, or that may be connected with it.

6. Study up something that you think will be both profitable and interesting to the class.

For an example, I will give you the plan I have studied up for my class. I bought one dozen memorandum books which only cost me four cents apiece. On each book is placed the name and number of each scholar. Then, inside the book, I write a verse which I compose; under the verse I mark a passage of Scripture and give a book to each scholar. They take this book home and get the Bible and hunt up that passage of Scripture which I have marked for them. Then they write it in their book and commit it to memory. Next Sunday they hand me their book and repeat their verse by heart, after which I mark another passage of Scripture below, bearing on the same subject, and hand the book back to them to take home and do as they had done the week before. For convenience, I keep a tablet with each book's number and verse, which I compose, with the Scripture marked below. I will give several of the verses and Scripture, so that you may have a clearer understanding of what I mean. Each verse has a subject. One is

#### THE TONGUE.

If you've nothing good to say  
Of your neighbor o'er the way  
Let me whisper, friend, to you  
Let your words be very few. James 3: 5.

Another one is

#### ABSTAIN FROM ALL APPEARANCE OF EVIL.

Shun the burning drouth,  
And the weed disdain,  
Shun the ones that raise God's wrath,  
Take not his name in vain.—Prov. 20: 1.

This verse I have for boys only, and as each line refers to different kinds of sin, I hunt up passages bearing only on the first line of the verse. I continue having them learn passages of Scripture bearing on this line for several Sundays, after which I drop the first line and commence on the second line and so on through the verse, aiming to impress on their minds the leading thought contained in verse and Scripture, hoping to make lasting impressions on their young minds, that may bring forth fruit unto everlasting life.

By doing this, they also learn to know what is contained in the Bible upon their subject, which may prove to be of great help to them in time of temptation.

7. Last, but not least, do not forget to pray for them, "for in due season ye will reap if ye faint not." Though the time of harvest may not come

while you are watching over the class, as a teacher, yet ye may sow the good seed and by patiently waiting till the latter rain hath descended, ye may experience Matt. 4: 37: "And herein is that saying true, One soweth and another reapeth. But it is God that giveth the increase."

Covina, Cal.

### OUR YOUNG PEOPLE.

BY H. E. PRICE.

I AM glad to see in the new paper the "Young People's Department." This is something that should be appreciated by all.

"Our Young in the Church," is the heading of an essay by Bro. Keltner, in No. 36, Page 565, of GOSPEL MESSENGER. I would like to call special attention to it, and, if possible, emphasize some of his points.

"Young people should be made to feel they have an important place to fill in church work." This can be done to a great extent by giving them work to do and making them feel the importance of doing it, for if they neglect it, it remains undone forever. Some one may say, What will the work be? Our Sunday school is fully organized, with a full corps of teachers and everything is running smoothly in the hands of the older members. They forget that schoolhouse over there, three miles from where the Superintendent lives, with twenty-five or thirty children who do not attend any Sunday school, while there are plenty of young folks to fill his place at the church.

Here comes in the second point. The older ones should feel the importance of training the young. Should the Superintendent or one of the good old teachers be called to his reward, what would you do for some one to fill his place? The young have never been trained, and have now grown to such an age that it is hard for them to begin to work, and in consequence the school goes down. Who is at fault?

Rather encourage the young, if necessary urge them to take a class, and don't give them the worst class of boys in the school to begin with, and thereby discourage them, but have the beginner take a class that can perhaps teach him some things, and then let no one ruin his influence by insinuating that he would like to be a preacher. The fact is, he is only doing his duty, while you are not only neglecting yours but trying to pull down his work. The two powers in the church can be illustrated by the propelling power and brake of a locomotive. Either would be useless without the other. One would carry the train to destruction, while the other would only allow it to run while going down hill, but taken together they are the means of accomplishing great things even to climb the highest mountains.

Just so in the church. Unite the two powers and you have an organization capable of surmounting the heights of difficulty, and carrying the train on to glorious victory.

May we all, then, more fully realize what is before us, and "having put our hand to the plow, not look back," but each in his place do his very best, the older performing the more important duties of church work, and besides giving the young plenty of room. Encourage them to more activity, realizing that the time is not far distant when the entire work will be on their shoulders. The only way to be prepared for it is to begin now, while young, by doing the smaller duties that are in the path of every one.

Beatrice, Nebr.

"SIN is a very simple word, but it is a very awful thing. A little child could spell the word, but no one, not even the angels that dwell in heaven, could explain the thing, or tell the great evils it has wrought. It is a deadly tree, whose fruit and whose shadows have filled the world, and from which everybody has suffered.



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☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

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Mount Morris, Ill., September 24, 1895.

EIGHT accessions are reported as the result of the series of meetings recently held in Pickrell, Neb.

BRO. ISRAEL CRIFE should now be addressed at Warrensburg, Mo. His former address was Knobnoster.

BRO. W. R. DEETER continues his meetings at Pine Creek. When last heard from, there was one accession.

BRO. I. BENNETT TROUT's meetings at Cerro Gordo, Ill., continue with interest and some additions, —so writes Bro. J. M. Shively.

BRO. GEO. C. CARL, formerly of Myrtle Point, Oregon, wishes his correspondents to hereafter address him at Centralia, Washington.

WE are in receipt of two excellent communications from Bro. G. J. Fercken. We shall make room for one of them in the next issue.

IN a former issue it was stated that Bro. Wysong would be with the Brethren in Bond County, Ill., Oct. 8. The notice should have read Oct. 5.

BRO. J. E. ELLENBERGER has been selected to represent the Northern District of Missouri on the Standing Committee at the next Annual Meeting.

FOR refusing to perform military duty, two of our brethren in Sweden are now in prison. We are in receipt of a very touching letter from them. It will appear in our next issue.

SOME one in Indiana, signing himself "a brother," asks us to make a correction in the MESSENGER. We would gladly make the correction if the brother had given his name and address.

THE usual Sunday school article will not appear this week on account of it being the time for review, and it is a little difficult to prepare on the review an article that would prove interesting.

WE are now ready to fill orders for the Sunday school *Quarterlies* for the last quarter of this year. The lessons selected embrace a period extending from the death of Joshua to the time of David and Jonathan. A more interesting series of lessons it would be difficult to select from the Old Testament. Our *Quarterlies* need no special recommendation, as they have been before the public for some years, and our Brethren know what they are. They are carefully prepared by members selected for the work, and are well adapted to the needs of our people. For prices, see notices on the last page of this issue.

IN this issue Bro. Jesse Y. Heckler tells a sad story of the disorganization of a church in the drouth-stricken regions of the West. It is unfortunate that such a course became necessary. Our readers will greatly sympathize with those who must leave their homes and thus sacrifice what little property they had succeeded in procuring.

IN a letter addressed to this office, Bro. P. R. Wertz, of Thomasville, Ga., expresses great joy at the thought that the Brethren are moving into the South for the purpose of building up churches. He has lived in the South over ten years. He offers this advice, concerning the negroes, to those who settle in the South: "First work among the whites, and in the meantime study the condition and needs of the negroes. At the end of a few years you will know something about the better way of working among them. It will not do for one person to work among the whites and blacks at the same time. They must be handled separately, by different workers."

THE Lord's Prayer is the most beautiful petition that ever fell from the lips of man. It was framed by a divine mind for the use of man, and should never be mutilated by those who attempt to use it. It is painful to hear one attempting to improve on, or enlarge upon, this prayer. Such irreverence for the Word of God, for it seems like irreverence to many, grates upon the ears of the sensitive Christian. Those who employ the Lord's Prayer should endeavor, in spirit and in truth, to repeat it as it stands in the Sacred Record, and for the Lord's sake, who framed it, do not mutilate it. As well attempt to improve upon the Sermon on the Mount. One who studies this prayer devotedly, and gets into the spirit of it, as the Master intended, will feel too profoundly impressed to change it.

A SISTER writes us that special warning should be given to our members to absent themselves from the County Fairs. It is quite generally known that our people stand opposed to worldly gatherings that lead to evils, and since the tendency of the modern fairs is in that direction, it is deemed proper to earnestly urge the members of the Brethren church to stay away from them. The horse racing and gambling connected with the most of these fairs ought to be sufficient to cause all Christians to lend their influence against them. It is to be hoped that this warning is not needed by any of our people, for with the instructions they have received in the past, they certainly ought to understand their duty along this line.

THE demand among the churches for faithful and efficient elders is much greater than many of our readers imagine. We know of not less than four well-to-do churches in Illinois that stand greatly in need of pastors to take charge of the flocks, and at least two of them are willing to support the right kind of men that they may give the work their entire time and attention, while the other two will render very substantial assistance. They want men who are yet in the prime of life, and capable of doing much earnest, hard work, both in the country and in the cities. There is also a demand for another elder of ability, to engage in missionary work in a new field, giving the mission his entire time and receiving a reasonable support. The demand for good workers among us is rapidly on the increase, but they must be men who are in full sympathy with the principles of the Brotherhood, and also willing and able to adapt themselves to the class of work that they are expected to do. We are needing more skillful laborers, and we are needing them by the score.

## FREE TO THE END OF THE YEAR.

NOW is the time for our agents to gather in the new subscribers, and they will please make it known that all new subscribers for 1896 will receive the MESSENGER free the remainder of this year. Or for \$1.50 the paper will be sent from this time to the end of 1896. With this inducement our agents ought to be able to add a few thousand

names to our list. Let the people understand that the MESSENGER has been enlarged, dressed up in new type, that our communications from other lands are becoming exceedingly interesting and instructive, and that our home talent is giving us some of the very best productions from their pens. To this should be added the news from all parts of the Brotherhood, and much other valuable reading given from time to time. In fact, there probably never has been a time in the history of our church literature when our people were favored with a greater variety of reading matter than that now found in the MESSENGER.

The love feast season is here, and if our agents make the proper efforts they can see nearly every member who is not now reading the paper and solicit their subscription. And it is to be hoped that not one of them will be missed; for if possible, we would like to get a copy of the paper into every family in the Brotherhood. Agents will secure the names as fast as they can and send them to us that we may enter them upon the list and commence sending the paper at once. Those desiring sample copies to show should call for them. We trust that our agents will be active in the work, for much depends upon energy in a matter of this kind. In localities where we have no agents, any one may solicit subscribers and send them with the remittance. Do not confine your efforts to members alone, for there are hundreds, not members, who will gladly take the MESSENGER and read it with interest if only solicited to do so. Our regular agents' outfit will be mailed a few weeks later, but any one needing a subscription blank for this purpose will so inform us.

## OUR SCANDINAVIAN MISSION.

### Part Two.—Among the Churches.

IN our last letter we gave a brief sketch of the history of the Scandinavian Mission. We also referred to some of the hindrances, which it seems to us retard the growth of the work. If numbers were the ultimate measure and test of success in Christian work, then might we write the word failure over many of our most earnest efforts. But one soul saved exceeds in value the treasures of the whole world, and we forget not the comforting words of the Master to his discouraged disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Measured by the Gospel standard, our Northern Mission has been a glorious success. It is not, however, our purpose to comment on the success of the work in this letter, but to give some account of our visit among the churches, which, we trust, will not be without interest to our readers.

Our first visit was made to the far northern brethren. Here we have a *little flock* of twenty members, and it seems to us the prospects are good for building up a strong church. This entire body of members lives north of the Arctic Circle, within the boundary of the North Frigid Zone. They are occupied in farming, fishing and mining. By these the midnight sun is not even regarded as a novelty, neither do they think it a strange thing that in midwinter, for nearly a month, the sun does not appear above the horizon. They are thankful for the summer sunshine which ripens their grain, and are equally thankful for the dark winter months when they rest from their labors. Our visit was made in the midst of the harvest time. The farmers were working from fourteen to sixteen hours a day. On this account, and also because these Northern people do not readily understand the language spoken in Southern Sweden, no public meetings were held. We met some of the members in private and had conversation and prayer meetings with them. We did what we could to encourage them, and exhorted them to faithfulness in Christ.



At Malmberg lives Bro. Wm. Anderson, one of our ministers in the first degree, and as he has proven faithful, arrangements were made to have him advanced in the ministry. He gave us the following interesting account of his search for the Truth. In reading his Bible he became convinced that he was a sinner, although a member of the State church. He acted upon his conviction and came out from the State church and united with a band of believers, where, for some time, he found rest. But further study of the Word of Truth convinced him that Trine Immersion was the Scriptural mode of baptism, and that the example and the commandment of Christ concerning feet-washing should be observed. He spoke of these things in public to the people with whom he associated, but they refused to hear him. He withdrew from them and believing that there was a people who obeyed in all things, he prayed that he might be able to find them. About this time Bro. Hans Ohlson, one of our Swedish elders, was transferred to Lulea by the railway company for which he worked. Soon after he reached his new home he began preaching the Word as opportunity offered. Bro. Anderson heard of these meetings and came. As soon as he heard the doctrine preached he said, "These are the people for whom I have been waiting and praying," and he at once applied for baptism. His wife and daughter also united with the church. He is now one of our efficient ministers, but as he must labor twelve hours a day in the mines, in order to keep his family, he does not find time to do much work in the mission field. The meetings held by our brethren, and those held by the officers of the Salvation Army are the only religious services in Malmberg.

Journeying southward again we met at Malmo, Sweden, our traveling companions,—brethren Brumbaugh, Bingaman and Myers, from whom we had separated at London, some weeks before. Bro. Bingaman remained with us from this time until we left Denmark. He visited all the Scandinavian churches but one, and assisted in preaching the Word. At Malmo, Linhamn and Roskilde, brethren Brumbaugh and Myers were also with us. They preached several times, were present at two love feasts and at one council-meeting. These three brethren assisted us materially by their presence and counsel. Their labor was not only appreciated by us, but by all the members with whom they met, and the visit of the American Brethren to Denmark and Sweden will not soon be forgotten.

From Malmo we crossed Ore Sound to Copenhagen, where brethren Hope, Bingaman and the writer prepared to visit the churches in Denmark. Wife proposed to remain at Roskilde with Bro. Hansen's family, to rest after our long and somewhat fatiguing journey to the North. At Copenhagen for \$5.40 each, we purchased tickets good for fourteen days, over all the Danish Government Railways. We made the best possible use of them, for when we completed the two weeks' tour we found that we had traveled about one thousand miles, at a cost of about one-half cent per mile.

On our northward tour in Denmark we made our first stop at Hjørring, where we enjoyed a pleasant visit at the homes of Bro. Eskildsen and sister Jorgensen. We were made heartily welcome and enjoyed the hospitality of these humble homes. Our coming to them was the occasion of much joy, not only to these, but to all the members in Denmark. Bro. Eskildsen is a quiet, unassuming man, with a kind, sympathetic heart, and of deep religious feelings. He is said to be a good speaker, but his exemplary Christian life and his excellent example speak loudest. He has the love and respect of all our Scandinavian members. In company with him we visited the house where brethren Eby and Fry made their home in 1877, when they organized the church here. From the house we

walked together to the depot to take the train. On the way Bro. Eskildsen said with tears in his eyes, "Along this road I walked with brethren Eby and Fry when they started for their homes, and I shall not see them again until we meet in heaven."

A few miles north of Hjørring is the village of Sindal. Here our first house of worship was built by the Brethren in Denmark. Over the main doorway are these words: "Brødrøshjemmet." "The Brethren's Home." In the broadest and fullest sense of the word the house has been a home to the members in Denmark; and it seems to us that in a very marked degree they show their appreciation of their churchhome.

We held meetings and a feast of love with the members at Sindal, and enjoyed not only a literal, but a spiritual feast as well. The meeting was kept up until nearly 11 o'clock, when we retired. At four the next morning, Bro. Hope was called to preach to the members who had remained in the house and had spent most of the night in singing and prayer. In the early morning we had a season of prayer together, bade them farewell and started for other fields of labor.

The zeal and earnestness of the members in their religious services is to be commended. How many congregations are there at home where an all-night service could be held? How many, even before midnight, would be like Eutychus "fallen into a deep sleep." In many places, if a sermon exceeds forty-five minutes in length, it is considered as being a little too long, and the minister who preaches over an hour is set down as a man who does not understand when the people have enough. Measured by the length of the sermon required to fill them, one must conclude that their vessels are both small and shallow. Would it not be better for us all if, instead of demanding short sermons, we should earnestly pray the Lord to enlarge our spiritual capacity?

From Sindal we continued our journey north to Frederickshavn, where we had a pleasant visit at the home of Eld. P. C. Poulson, who, in connection with Bro. Eskildsen, has had charge of the churches in North Denmark. Bro. Poulson is a shipbuilder by trade, and at one time was a sailor. We notice that in his preaching he is able to draw some strong illustrations from ship and sea. He labors faithfully in the ministry, and is an effective speaker. During the week he works on the shipyard for the support of his family, preaching the Word as opportunity offers.

Northward we continued our journey until we stood at the extreme point of land where Denmark is lost in the waves of the sea, and where, during the prevalence of the storms, the waters of the Skagerak and Cattegat meet in wild confusion, bringing swift destruction to so many ships and seamen. Bro. Benjamin gathered some beautiful pebbles, polished by the waves of the sea, for friends at home, and we left "Old Ska" as the Danes call the Skagerak for Thyland on the western coast of Denmark.

At Hjørdum we have a large meetinghouse, and we enjoyed several meetings and a love feast with the members. They have been without a minister for some time, but arrangements were made to have Bro. Martin Johansen locate among them. At the feast Bro. P. L. Gerspensen was called to the ministry, and we are hopeful for the future of the church at Hjørdum. We visited at the homes of the members, walking from place to place in the country. At Bro. Neilsen's we spent a day, and he invited us to go with him to fish. We accepted the invitation and the result was a number of small fish, with several pike, two feet in length, were taken.

Returning again to Roskilde, a feast was held at the home of Eld. Christian Hansen, at which all

the American brethren were present. Sister Carrie Anderson, who came with us from America, was also present. Bro. and sister Hansen did all in their power to make our stay with them pleasant, and we very much enjoyed their hospitality. The field in which Bro. Hansen has labored has proven from some cause, to be unfruitful, and he will go north to help the Brethren at Hjørring, Sindal and Hjørdum in their work. Bro. Hansen does not enjoy good health, and hence cannot labor as much as he once did. He is faithful to the principles of the church.

Returning again to Sweden, we held meetings at Malmo, Linhamn, Ystad, Hor, Wanneberga, and Kjöfinge. At Linhamn a council was held at which a difficulty that had disturbed the peace of the church, was amicably adjusted and a love feast was held. Two were received by baptism, and one who had left the church applied to be received into fellowship again. Bro. Anderson, the elder in charge, is a faithful shepherd, and we left the church hopeful for its future prosperity. A feast at Wanneberga in the Brethren's house, and one at Kjöfinge, concluded our work among the churches in Scandinavia. At the feast in Kjöfinge, by consent of the elders in Denmark and Sweden, and of his own church, Bro. O. P. Olin was ordained to the eldership and will have charge of the Kjöfinge church which is in a prosperous condition. At Wanneberga Bro. Per. Jenson was called to the ministry, and Bro. Carl Lyssel to the deacon's office. The church at this place suffered severely because of the unfaithfulness of her ministers, but the outlook for the future is not without hope.

At one of our meetings three sisters who were invalids requested to be anointed with oil in the name of the Lord. As they were sick and called for the elders, who were we that we should say Nay? They were anointed according to the teaching of the Scriptures.

During our stay with the members six love feasts, twenty-five public services and a number of private conversation meetings were held. These latter meetings were especially enjoyable. They afforded excellent opportunity for asking and answering questions, and for giving instructions which our more public meetings do not afford. By the efforts of the home ministers, six were added to the church, and others are to be baptized in the near future. Several members who had fallen into sin made application to be received into fellowship again. On the whole, we are glad that we are able to close this report of our work by saying that the outlook for the future is hopeful. God has blessed the work in the past notwithstanding the hindrances in the way, and he will continue to bless and care for the work of his people.

All the churches in Scandinavia send salutations and warm greetings to the churches in America, and express their heartfelt thanks to the brethren and sisters at home who have assisted in sending the Gospel of Jesus Christ to them.

We took our leave of the members, knowing that in the flesh we shall no more see their faces; but we have a lively hope that when life's labors are ended we shall meet them and greet them in the New Jerusalem.

We leave Denmark on our journey to the East, stopping at Rome, Athens, and at Smyrna, where we hope to meet our Asia Minor missionary, Bro. G. J. Fercken. To this meeting we look forward with much pleasure. After spending a short time we go to India, stopping on the way at Jerusalem, and Cairo, Egypt. At Jerusalem we hope to hold a love feast. Early in December, the Lord so directing, we shall meet our beloved missionaries in India. The Lord has been with us and has blessed us with good health. In him we trust, knowing that whatever comes to us, all will be well.

D. L. M.



## BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

## Number Thirteen.

As we have now been sojourning among the Danish and Swedish people, we will try and tell you a little further of that which we have seen and heard in reference to the common people, because in them we feel a special interest. They, as a class, are the more readily reached, and also more open to receive convictions of the Truth. It was the common people that gladly heard the truths of the Master.

The class idea is everywhere made prominent on the Continent. The City people, as a class, are called *stadtbore*. They, of course, are subdivided into rich and poor,—the landlords, men of competence and ease, the business men, and the day laborers, as their financial conditions locate them. This does not mean much changing, as the streams of class position have no ebb and flow, as in America. Fate seems to have settled this question, and there is no hope, and but little desire for an upward reaching, or to rise above the level in which they are born and reared.

Those who live in the country are called *land bore*. These are the tillers of the ground. Some own nothing but the clothes they wear. Everything is found, even to the furnishing of the houses in which they live. Others own a horse, cow, pigs, chickens, etc., and furnish their own houses, or the houses in which they live. These two classes are so closely allied that there is only the difference of the one having more personal effects than the other. They, perhaps, are regarded as being a little stingy, because so are those regarded who economize and in this way get ahead of their neighbors.

While they labor hard to gain a living, yet they have a keen sense for enjoyment, and to have this according to their measure, requires all they can earn. They are extremely courteous and clever in their homes, and a call or visit always means that you are to sit to their table and drink coffee with them. This is accompanied with bread or cakes. When through with this, the guests rise from the table, shake hands with the family and thank them, of course saying how good the coffee was and the pleasure afforded by the hospitality shown. To neglect to do this, would be considered rude and ugly. This courtesy is shown independent of time of day, or hunger or anything else, so that a number of short calls, made in succession, become not only what we would call monotonous, but hard on the inner man. After all, there is a brotherly, sisterly feeling about it that makes it very pleasant indeed when you once learn how to do it. We don't like to tell you how much we enjoyed their coffee, for at home we have not been in the habit of drinking it, but the water is so *bad*, and the coffee so *good*, that we denied (?) ourself and did as the Romans do.

There is another class called the *Rust-hollere* or *Aboc*. These are land owners on a small scale. But no matter how small their portion, even down to one acre, they claim the honor of this title. Those who have these small farms do the home farming as odd jobs, and during the busy season and good weather, work out by the day, for the larger farmers or land owners. With them, this is first,—man, wife and children, who are old enough to earn wages. We asked: How about the home work? Well, this is left for evenings, mornings and wet days. Naturally and habitually, the daughters are neat and tidy housekeepers, but the odd times for doing it interferes with system, and therefore the house, table, etc., are not always found in trim.

Sunday is the great day of the week, and for it preparations must be made, even at the sacrifice of time and money. Unfortunately for them, howev-

er, the preparations are not made that the day may be spent in religious worship, but in frolic, dancing, drinking, and in having, what they call a good time. The country has its public parks and pleasure grounds. In these, it was the custom of the country people, young and old, to gather on Sunday for pleasure, drinking, dancing and all kinds of amusements. This custom grew so on these people that they not only squandered all their money in this way, but also entirely neglected the church service, so that the priests, for so the Lutheran clergy are here called, petitioned the King to forbid such gatherings on the Sabbath Day. The times for such indulgences were moderated to four Sundays in the year. Here, as in the other countries through which we passed, the great thing sought after is pleasure; and as the sweet pleasures of the Christian religion are lost in the cold formalities of their church services, they seek for it elsewhere. As the inducements for the carnal gratifications of the flesh are many, it requires all the money they can make to enjoy them. Thus year by year they are drifting down into the broad ways of sin and poverty. And the present clergy will never lift them up and away from it, as they are about as deeply dyed in it as their flocks.

What, at first, seemed strange to us here, was, that those who are classed as Christian people, in these countries, do not class the State church people as being Christians. In speaking of the church workers they say: "They are converted, they are Christians." A Scotch Presbyterian lady whose home we had the pleasure of visiting, and who is an active worker in the mission in Malmo, told us of a splendid young man whom she took with her to one of these State church services, where the minister preached an excellent sermon to the young, telling them the importance of living correct and Christian lives, etc. She said the young man was deeply impressed, and had about made up his mind to devote his life to religion, by accepting a Savior's love. But on the week following, there was a party, dancing and drinking, and this minister was not only there and participated in the frolic, but got so drunk that he had to be carried home. When the young man heard of this, he lost all his good intentions and is, to-day, a confirmed atheist. About two-thirds of all these nominal professors of religion are no better.

On Sunday morning, while we knew we could not understand the preaching, we wended our way to the Malmo Swedish Lutheran church, that we might enjoy the pleasure of feeling that we were in the place where the Lord is to be worshiped. On our arrival we found a tremendous large building, the largest and finest in the country, and fairly well filled. We stopped on the inside of the door and stood there,—because no one invited us to a seat,—and took a look at the congregation. As we looked the thought came to us: What does this mean? These are all women. But after a more careful look we saw the heads of a few men, comparatively few we mean, because we do not believe that there was more than one man present for every twenty women. As we wondered, the answer that Christ made to the Sadducees came to us: "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." Our thought was: if this ratio is to continue "over there" the few men who will be permitted to enter the portals of bliss will have a lonely time of it,—but we were consoled in the fact that the sex distinction will then be lost sight of,—and we will be as the angels in heaven.

Afterwards we were told that the men, after being confirmed, and having taken the first Communion, seldom attend church. They spend their Sundays in the saloons, beer gardens and pleasure resorts, so that if they are ever to become a church-going people they must either be born again, or

the priests will have to petition the King for a decree to compel them to go to church at least four Sundays of each year.

But more about the customs of this people. In addition to the coffee customs, the men or heads of the families, have another,—that of always keeping in the house, strong drinks, which are invariably offered to guests as they call on Sundays, holidays and evenings, and as these drinks are expensive, this is another door through which their hard-earned pittance goes out. Then, too, the young people get married in this country, and custom says that the ceremony must be accompanied with a gush and a style a little above the means of the parties concerned. To partly meet this, large numbers of the friends are invited as guests, which means that the "present" must be there, even if it should not be suitable for the guest to turn in. But of this we need not speak, as a similar wave has struck the American people as well. But these are the things that are making the heavy drafts on the small earnings of this people, and are the weights that beset the few who have an ambition to rise up above the common level.

We are glad to say, especially for the sake of the ladies, that education, as a sweet leaven, has centrally touched the lump and is encouragingly so permeating the lump, that a glorious result must follow. Lift up the daughters and we will have better mothers. These mothers will train up better sons, and the better sons will make better fathers, and so the blessing will be turned up and around, and be duplicated into a higher standard of being and living.

God speed the day when these daughters will have a higher source for income than that of offering themselves and their chastity to the gratifying lusts! And that day is already more than dawning.

We had the pleasure of being in a family, the lady of which told us that when they commenced life they were in good circumstances financially, but reverses came, and in one day, as a flash, all was swept away and they were left penniless with a son and two daughters. Her husband was crushed, lost all ambition and became reckless. She, with an iron will and humble trust in God, for she was and is a Christian, determined to take charge and raise the family. She went to teaching in the schools of the town, and also taught private classes of Swedes the English. In this way she supported the family, and the children were educated. The son has gone to England and the two daughters are teachers,—the one a governess in a private family and the other earns good wages, so that they can readily earn a sufficient competency for an independent living. She says there are hundreds of other ladies who are now entering the profession of teaching. Others have clerkships at remunerative wages, and quite a large number of the young ladies are studying medicine. Educational facilities are reaching down into the humble walks of life where are being picked up and polished, jewels of the first water.

Give the mothers and daughters a chance, and they will not only lift themselves up, but they will bring their sleepy husbands and sons with them.

H. B. B.

## HOME AND FAMILY

## TRUSTING, WAITING, DOING.

SELECTED BY M. V. HARSHBARGER.

LET us trust our Lord and Master,  
Put our hand in his each day,  
As his path appointed opens,  
Walk where he shall show the way.  
O'er sharp thorns, or flower-bordered,  
Crooked, straight, where trials come,  
Knowing sure, that evening brings us  
Sleep and peace, the rest of home.



Patient, wait the silent working  
Of God's purpose, oft concealed,  
Till in his good time and pleasure,  
His own plan shall be revealed.  
Sweet it is to know he careth  
For us in life's tangled way;  
Watches still with love unceasing,  
Through a dark and cloudy day.

Seek in all things close to follow  
In the footsteps of the Lord,  
Seek to know his will and do it,  
Listening for his gracious word.  
Opportunity oft golden,  
Each new laden day may bring  
Large or small; still use for others,  
In the service of our King.

So to grow in strength and beauty,  
Of his likeness, pure, divine,  
That the spirit of the Master  
From our lives may clearly shine.  
Still in all good works abounding  
As we onward, upward go,  
Glorify our Heavenly Father,  
Unto whom all things we owe.

#### PURE RELIGION.

[The following was written by sister Mary E. Garber, of Rockwell, Kans., and found among her papers after her death, which occurred March 28.—Ed.]

THERE is a great deal in this world that passes for religion that falls far short of meeting the high and noble sphere which that word, in its best and truest sense, implies. Religion not only denotes the influence and motives to human duty which are found in the character and will of God but, when possessed in the soul, leads to the performance of that duty. Pure religion will not manifest itself merely in the holding of a theory, nor even in the punctilious observance of certain church rites. It will show itself in acts of kindness, words of sympathy and deeds of love. Such are the best recommendations to the genuineness of the religion of any man. The burden of heralding to the world a special message, or of promoting a much needed reform, should not be thought an excuse for neglecting to perform labors of love and Christian charity, and for not lending a helping hand in time of sorrow and need. Christ came to this earth on the greatest of all missions, the salvation of mankind, but the sick and distressed he never passed by unnoticed. His life was full of deeds of love and mercy.

How are our lives, we are living to-day, compared with Christ's life while here upon earth? Good deeds can never be separated from genuine religion. Faith without works is dead. Living faith *works* and works by love.

A heart full of love to God cannot overlook the slightest of his creatures. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep unsport from the world.

#### THE HAPPINESS OF A TRUE HOME.

BY DAVID HOSTETTER.

If husband and wife would learn to love, respect, and care for one another more than anything else in this world, this would go a great ways toward making life happy, but it is so often supposed, by one or the other, that he or she is respecting some one else *more*. Perhaps this is not always supposition. Sometimes one may be unwise enough to be guilty of such an indiscretion.

Husband and wife should do justice to one another's merits, and tell one another's faults with kindness, and try to amend them with wisdom, gentleness and love.

Do not complain about married life, to make it appear that you were unfortunate in marrying. Do not be contrary, disagreeable, or unhappy, but always be pleasant, joyful and agreeable.

Never approach your loved one without a pleasant look. A dreary countenance naturally produces dreariness and unhappiness in others.

Never speak to one another with coldness. You

should not do so in private and much less in public. Members of a family should show cheerfulness everywhere and at all times, in all their doings and sayings. Sweet cheerfulness makes everything pleasant and summer-like. Spring with its smiles gladdens the earth, but summer throws a charm over all the acts of life, and is the companion of hope, spreading its genial rays over the heart, amid the trials and difficulties of our way. Where love reigns, all their interests, all their hopes, all their pleasures, center in the object of their affections. They try to comply with the dearest wishes of each other's heart and cling to each other with sweet devotion through all the various adventures and misfortunes of life. Though they be overwhelmed for a time with sorrow, yet it leaves them resigned and cheerful under the dispensations of Providence, and by divesting the world of half its charms makes them the more ready to quit it without complaint.

To be strictly honest in all our dealings, and benevolent in all our intentions, to live between the extremes of labor and repose, and partake but moderately of the innocent pleasures within our reach, to love and practice truth and honor, to cherish kindness and affection for all our fellow-creatures, and to love God with our whole hearts, which indeed makes up the happiness of life,—are plain precepts of reason, simple to comprehend, and easy to adopt. All extremes are fatal to peace or health. A good companion is to one wisdom, and courage, and strength, and hope, and endurance.

We can conceive of no more heaven-like circle than is embraced within the limits of a virtuous and happy family. There is nothing beneath the skies more ennobling to human nature than such a household, where mildness and virtue, kindness and love, industry and peace, go hand-in-hand together, where a contented and cheerful spirit chases away the gloom of the world, and religion, with her sweet lessons of philosophy, softens and purifies the heart.

Hope, Kans.

#### CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

#### From Liberty, Illinois.

THIS church met in council Aug. 31. Our efficient elder, Bro. Geo. W. Cripe, was with us, but was not feeling very well. He gave us a short talk, in which was excellent advice, which all appreciated. All business passed off pleasantly. Delegates to District Meeting are Bro. Wm. Baker and the writer. We decided to hold a series of meetings sometime in October,—the date not definitely named.

On Saturday night Bro. Cripe preached at Lost Prairie schoolhouse to a fair audience; also on Sunday, at 4 P. M., to a large congregation. If the weather is favorable, there is always a large congregation here. The doctrine of the Brethren has been misrepresented in this vicinity. Bro. Cripe explains the doctrine properly, telling them about many things in the Bible that are new to them, and making them plain, so that all can understand, and that none may "err therein."

Bro. Cripe has done a great work at this place. We think here that the Mission Board got the right man in the right place. There are other points not very far from here, calling for him, but he is unable to reach all. Is there not some one who will respond?

ROBERT B. CARR.

Sept. 2.

#### From Lockwood, Mo.

I HAVE been reading the MESSENGER which some kind friend is sending me, and have become very much interested in it, although not a member of your church. I am acquainted with a family by the name of Philip Evans, living about five miles north of this place, who are members. There may

be others, but I have not found them out. Perhaps this beautiful and productive country might suit many of the Brethren as a location, and soon enough families might be induced to move here to form a church.

Dade County is about one-half prairie and one-half timber. Lockwood is situated in the prairie part, on an altitude of 1,080 feet. The climate is most desirable, being far enough south to escape the rigor of a cold north winter, and at the same time far enough north of the oppressive heat of the extreme south. Our soil is easily farmed, and we have an abundance of cool, pure water. Fruit of the various kinds is grown in large quantities. Land is selling cheap,—unimproved from \$5 to \$20 per acre; improved from \$15 to \$40 per acre.

I just notice that the Brethren will hold a Communion Sept. 28, in Carthage, Mo. That is about forty miles from here. My husband and I are thinking of attending. We have never heard any of the Brethren preach nor attended any of their meetings.

MARY J. HOEL.

Sept. 5.

#### From the Cole Creek Congregation, Ill.

WE are doing what we can for the cause of Christ, though we have our discouragements, as well as our seasons of rejoicing. We had been preaching for quite awhile without seeing much fruit of our labor, until, a few weeks ago, five young sisters came to my house and demanded baptism. This was attended to at once. It created much joy in the church. A few days later one more young sister came, which made six additions to the church and caused quite an awakening among the dear members. There are good prospects of others to follow in the near future.

There is a time to sow and a time to reap. If we cannot see the fruits of our labor at the time, it will come by and by. Let us take heed *how* we sow and *what* we sow! Good seed will produce a good crop, but if the seed is not good the crop will not be otherwise. "For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

We can sow in different ways. Our daily conduct, our conversation and our dealings with our fellowmen tell loudly of our principles. Let us be careful, dear brethren and sisters, to adorn our profession in all we do or say! Let that plainness of dress be worn to town or at home, or wherever we go, and let us manifest that modesty and plainness that becomes God's children!

SOLOMON BUCKLEW.

#### Notes by the Way.

WE left home Aug. 27 and arrived at Richmond the same day. We visited the country in different parts and ascertained that a great deal of cheap land is for sale. We think the Missionary Committee might locate their Scandinavian colony in East Virginia. The advantage of the best markets, the mild climate and cheap lands will be inducements, and would open a mission field in the right place.

Aug. 31 we went to King William County to spend Sunday with the Brethren there. We saw nearly all, and are sorry to say that Bro. B. F. Garber, the minister there, is going to move away. This point has been neglected, but we hope that our Second District of Virginia will see to its future wants. The same can be said of the Cumberland County Brethren. We distributed many tracts, and gave private talks, which, we hope, will lead to further inquiry. We made arrangements with the St. Clair hotel, for all Brethren and others to be entertained at \$1.00 per day. This is a special rate at this nice, comfortable hotel, near the Capitol square.

We find that nearly all lands at the points visited are in agents' hands, who will show them. We arrived home safely Sept. 7, and found all in reasonable health. Wife has not been so well. We ask the prayers of all in her behalf! We hope the time will come when our banner will be raised in that County and the great field open for work!

S. H. MYERS.



## From Jerico, Mo.

OUR Communion meeting in the Cedar County church commenced Aug. 31 and continued until Sept. 2. Sixty members or more surrounded the Lord's Table. The ministers from a distance were brethren Wm. Bradt, C. Holderman, Solomon Stump, Geo. S. Wine and W. H. Miller. The ministers preached some very interesting sermons. Our love feast was a love feast indeed,—one that will never be forgotten.

There are members enough in this one body of the church to build a churchhouse. We are glad to realize that, for it is something we have been needing for some time. We trust it will not be long till one is built.

The Lord blessed us during our meetings. The weather was pleasant and we had good attendance and excellent order. CORA L. GARRISON.

Sept. 4.

## Notes by the Way.

ON Sunday, July 28, I was called to preach the funeral of Eld. Geo. W. Sala, of the Prairie Creek church, Wells Co., Ind. We could not get a very correct history of his life, as he never kept a record. He was a very zealous brother, a self-made man and respected by all who knew him. He, like Paul, desired to be "absent from the body and be present with the Lord." We were assisted at the funeral by Bro. John Eikenberry and the home ministers. He leaves a wife and six children to mourn their loss.

Aug. 8 I bade farewell to my family to visit the mission points of the Southern District of Indiana, placed under my care. We first met with the members at Lafayette and remained with them over two evenings. The interest at this place is not very flattering. We think that to do effectual City Mission Work the minister should be located in the city, and there should be preaching every Sunday. Bible meeting and Sunday school should be conducted regularly. The afflicted should be visited, tracts distributed and the people invited to come out to the services.

Aug. 10 I went to Williamsport, where there are about twenty-five members. They have a church house but no resident minister and are under the supervision of the Mission Board. At this place the interest is good. I remained over Sunday. One was baptized. Others are near. Could there be a minister located here, a church could no doubt be built up and much good accomplished.

From here I went to Eugene, Vermillion Co., where there are six zealous members. I remained two evenings there. The interest manifested was good.

Aug. 14 I returned home. Aug. 24 I, in company with my family went to the Killbuck church, to attend a church council,—a work that had been assigned me by the adjoining elders. We had a pleasant council and with the aid of brethren L. J. Hooke and J. G. Rarick (deacons) and the help of the Lord, everything was settled satisfactorily and, we trust, to the glory of God. We remained with the Brethren until after forenoon services on Sunday.

Saturday, Aug. 31, was our regular quarterly council in our home church, Mississinewa. At this meeting our much esteemed co-laborer, Eld. J. W. Rarick, called for a church letter for himself and wife, having arranged to move to North Manchester, where they could get the benefit of the Bible School, and become better qualified to impart the grand truths of God's Word. Bro. Rarick preached his farewell sermons on Sunday to a large concourse of friends. May the good Lord bless them in their new field of labor!

Sept. 6 we again took leave from home to visit the mission points assigned to me by the Mission Board, they having arranged for me to visit these points once each month. On account of having to preach the funeral of our much respected sister, Nancy Goudy, we did not reach Lafayette on Thursday evening. We arrived at this place on Friday and were met here by Eld. Solomon Blickenstaff.

We preached for the Brethren here on Friday evening and then, in company with Bro. Blickenstaff, we went to Williamsport, where we had a church council at 3 P. M. Everything passed off pleasantly. We appointed the Communion meeting for Oct. 12, at 3 P. M. We hope our members will make a note of this and come to this meeting and thus encourage the members at this place.

At this writing I am at Eugene. I will remain here to-night, but expect to return to Williamsport and conduct a series of meetings. May the good Lord be with us and may there be much good accomplished in his great name!

GEO. L. STUDEBAKER.

Shideler, Ind.

## From Roanoke, Va.

THE Ministerial Meeting of the First District of Virginia was held at the Brick church (Germantown congregation) Franklin County, Aug. 30 and 31. The Brethren there had prepared for the meeting, which was largely attended, especially by those living near. Some of the Old Order Brethren were also present, and, so far as I could learn, spoke well of the meeting.

The first subject on the programme was: "What are the Best Methods of Bringing up Children in the Nurture and Admonition of the Lord?" Many good thoughts were impressed on our minds, bearing on the Scriptural instructions and parental examples.

The second question on the programme was, "What are the Benefits of Sunday Schools and how can we Awaken a Better Interest in them?" The benefits and how to awaken a better interest were the impressive points in the discussion. The Brethren in Virginia do not all yet see why the church should have Sunday schools, when she did not allow it in former years, and for this reason some of the Brethren dwelt considerably on the kind of literature used, and the evil results that might come by not conducting the schools harmoniously, as Sunday Schools where held should be considered as the work of the church.

The third question was: "How can we Best Interest our Young Members to the End of their Spiritual Development?" We should give the young encouragement, and be sociable with them, and give them something to do in the church, that they may learn all about the church and church work. If we all live as we should, our young will become interested and developed as men and women in Christ Jesus.

Our fourth question was: "Preaching and how it Should be Done to Make it Most Effectual." On this question the expressions were free and full, that the minister should be a man of God, not to fail to study to show himself approved as a workman for God, to be himself and not to imitate some one else by copying sermons, etc. Preaching from notes was handled with some criticism, some not being so favorable to that as being the most effectual way. They thought the preacher should be a man of influence and know what to say and how to say it.

Our fifth question was: "What are the Essentials of a Successful Series of Meetings." As to what may be considered a successful meeting was argued at some length, also the great danger of drifting into the popular channel in these meetings, and becoming over-anxious for numbers, and failing to use the precautions necessary in order to a genuine conversion, etc., and that the preaching ought to be such as would include the principles of the doctrine of Christ, that all may know what we believe and why we believe it.

Our sixth question was: "Define the Power of Individual Congregations in the Absence of Positive Scripture." Several views were presented on this subject, (1) That individual congregations might be called on to decide some question without the positive Scripture. Reference was made to the fact that the cap or covering, as worn by our sisters, was first adopted by an individual congregation. Congregations might have the power to legislate, in order to a decision, in the absence of positive Scrip-

ture or decisions of Annual Meeting, according to the spirit of the Gospel. (2) That no congregation had the power to discontinue the wearing of the covering by the sisters, nor to allow the wearing of the mustache only, by the brethren, as is the case in some congregations, for the reason that the order of the church, in this respect, was in the absence of positive Scripture.

Our seventh and last question was, "Define the Office of the Holy Spirit in the Conversion of a Sinner, in Order to a new Creature in Christ Jesus." Considerable time was consumed in the discussion of this question. Much Scripture was referred to, to show the office of the Spirit, and that it was a power accompanying the Word to the heart of the sinner whereby was brought about a new creature. God's ministers going forth to sow the Seed (the Word), he (God) giveth the increase.

Thus ended a very excellent Ministerial Meeting. Surely there is much good in these meetings to the ministering brethren and all. P. S. MILLER.

## Notes from the Second District of Virginia.

THE Mission Board of the Second District of Virginia met Aug. 30 and 31 at the home of Eld. Samuel Driver. Much important business was presented to the Board and disposed of in the fear of the Lord.

The report from the churches shows a commendable interest in spreading the Gospel, on the part of many of our dear brethren and sisters, for which we thanked God, and took courage. Truly the harvest is great and the laborers are few!

So far, the Board has been unable to secure a District Evangelist, but a committee has been appointed to get a suitable brother who is willing and able to go into the field, and devote his entire time to the work. For the present a number of Brethren have been selected to hold series of meetings in the different fields, where calls are made. Some of them have expressed a willingness to take up the work at once. And we trust none will refuse.

It was decided that all funds for the work be sent to Bro. E. D. Kendig, Fishersville, Va. Bro. Kendig was also appointed Solicitor for Mission Endowment fund for this District.

The Board earnestly desires that all congregations, that have not responded to its call, will do so soon. Surely the work is worthy of our deepest consideration! D. H. ZIGLER.

Mayland, Va.

## From North Beatrice Church, Nebr.

ON the evening of Sept. 7, Bro. A. D. Sollenberger, one of our home ministers, closed a two weeks' meeting in Pickrell, resulting in eight accessions by baptism. The meetings closed with increasing interest. The meetings were held in the village of Pickrell, about two miles from our church house. Some said, "Oh, it is no use to hold the meetings so close to the churchhouse. Why not hold them right in the churchhouse?" By the earnest solicitation of some the meetings were held in a hall in the village, and, as a result, some, no doubt, have united with the church that never would have done so, had not the Gospel been carried to them.

Bro. C. B. Smith was in Nemaha County, conducting a successful series of meetings, and on his return found us in the midst of a glorious meeting at home. We have a consecrated ministry in the North Beatrice church, and such a ministry always means a successful ministry.

Bro. J. E. Young has taken up the work and is now presenting the Truth to large and interested audiences. We hope to soon be able to report a further ingathering! J. E. BRYANT.

## From Clarkson, O. T.

THE Paradise Prairie church met in quarterly council Sept. 7. What little business came before the meeting, was pleasantly disposed of.

The members of this church chose Nov. 2 as the time of their love feast. Meeting is to begin at 4 P. M. A series of meetings will be held in connection. All are cordially invited to be with us.



Sept. 8 was set apart expressly for the children. All the neighboring Sunday schools having been invited to attend and take part in the exercises of the day, six schools were in attendance. About four hundred persons were present. Truly, it was a feast to the soul for both old and young, to see the young and rising generation so actively engaged in the service of the Lord.

I was made to think that the oftener we meet with the children in these meetings, the more apt we are to obey the command, of bringing up our children in the nurture and admonition of the Lord.

J. C. NEHER.

Sept. 9.

From the Salem Church, Ohio.

WE had a church council Aug. 31. Considerable business came before the council, so that we did not get through the first day, but again resumed business on Sept. 7. The annual visit was paid to the members, and a report made at the first meeting. It was unanimously decided to have a love feast this fall. The time set for our Communion is Oct. 12, to commence at 10 o'clock A. M. A general invitation is given to the brethren and sisters, and others who feel like being with us upon that occasion.

According to present arrangements Bro. A. G. Crosswhite is to preach for us a series of sermons, at our central house this fall. Bro. Crosswhite was to preach for us last year, in one of our houses, but on account of sickness and death in his family, he could not come. We hope that nothing may hinder him from coming this fall. We had one accession to the church here since our last report.

JESSE K. BRUMBAUGH.

Union, Ohio, Sept. 9.

### Notes \* from \* our \* Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Sterling, Ill.**—One was received in the Sterling church by baptism Sept. 8.—*P. R. Keltner, Sept. 9.*

**Lake Odessa, Mich.**—The members of the Sunfield church met in regular quarterly council on Saturday, Sept. 7, at 10 o'clock. Everything was disposed of in love. Truly we were made to feel glad to see that we had love one for another. We expect, the Lord willing, to commence a series of meetings Sept. 21, conducted by Bro. Geo. Stone.—*Wm. Saxton, Sept. 9.*

**Hudson, Ill.**—Our Sunday school is prospering. The preaching services are well attended. We have one applicant for baptism. Our recent council-meeting was characterized by love and union. The undersigned was appointed delegate to District Meeting and Bro. A. Blough alternate. We are blessed with a large corn crop. "The Lord be praised."—*Thomas D. Lyon.*

**Lebanon, Va.**—The members of this church have had the privilege of listening to fourteen well-delivered sermons by our much esteemed brother, J. N. H. Beahm. One made the good choice; others were almost persuaded to go with us. We hope that the labors of our brethren may be as "bread cast upon the waters that may be gathered many days hence."—*M. A. Houff, Sept. 5.*

**Deep Fork, O. T.**—We had our love feast Aug. 31. It was indeed a feast of love. Thirty-eight members surrounded the Table, to partake of the Lord's Supper. Eld. J. Appleman and Bro. Gorum, from the Paradise Prairie, were with us and preached five soul-cheering sermons. The best of order prevailed. The saints were made to rejoice in Christ. This is our first feast in this part of the Territory.—*Effie Carpenter, Sept. 3.*

**Mogadore, Ohio.**—Those desiring to attend the District Meeting of Northeastern Ohio should note the following, which I did not know of at the time of sending the previous notice: The F., F. W. & C. R. R., and the C. A. & C. R. R. agree to sell half fare tickets to District Meeting of Northeastern Ohio Oct. 2. Please tell the ticket agent where you are going and for what purpose.—*Jacob Mishler, Sept. 7.*

**Milmine, Ill.**—Bro. D. C. Campbell came to us Aug. 19 and held meetings till Sept. 4. Congregations were unusually large, and the preaching all we could desire. As usual we had to quit too soon. Our love feast, Sept. 6, was very enjoyable. All felt it was good to be there.—*D. B. Gibson, Sept. 6.*

**Cokeville, Pa.**—This little church is moving along quietly. We have some preaching occasionally, but no churchhouse to preach in. We have a nice little Sunday school. On the last Saturday of August Eld. Geo. Hanawalt came and preached on Saturday evening and Sunday at 3 o'clock. Two young sisters and one young brother were baptized. This makes six during the last year. We hope that it will not be long till we have a churchhouse of our own.—*William Baird, Sept. 8.*

**Hedges, Ohio.**—On the evening of Sept. 5, Eld. David Lytle, of Townwood, Ohio, preached in the Christian church at Hedges, Ohio, on the subject of "Feetwashing as a church ordinance." It was an able discourse. The arguments presented were clear and forcible. At the close of the sermon the pastor arose and made an effort to defend his position. It seems very strange that the plain Gospel teaching on this subject is so hard for many to believe and accept.—*Ida F. Miller.*

**Cedar Creek, Kans.** This church held its harvest meeting on Aug. 20. There was a fair attendance. Bro. John Sherfy, of Franklin County, was with us and held forth the Word. At this meeting the church decided to hold an election for one minister and one deacon. On the following Saturday the election was held. The result was that Bro. Joseph Studebaker was called to the ministry. He is a son of Eld. Jesse Studebaker. Bro. Geo. Colbert was called to the deacon's office. Both were duly installed.—*Lafayette Watkins, Mont Ida, Kans., Sept. 2.*

**Cerro Gordo, Ill.**—Our series of meetings began on Saturday evening. Last evening the church was crowded full. Bro. I. Bennett Trout, of Ohio, is doing the preaching. Some have already expressed a desire to unite with the church and I see no reason why we should not have a large ingathering. I feel we will. Our church is sending a request to District Meeting for the Annual Meeting in 1900 and hope we will get it. The citizens of Decatur were so well pleased with our last one that I feel they ought to have another one.—*Mrs. J. S. Kins.*

**Salimonia Church, Ind.**—We had our quarterly council Sept. 5. A report of the visit by the official body was given. Quite a good deal of business came before the church, but nothing of a perplexing nature. A call for some admonitions was responded to at the close of meeting by brethren I. M. Gibson and Noah Fisher. Their words of counsel ought to do us all good. The meeting closed with a good feeling. All felt that a good day's work had been done for the Lord.—*O. C. Ellis, River, Ind., Sept. 13.*

**Adrian, Mo.**—Aug. 28 a party of six of us started overland for Jerico, Mo., to attend a love feast with the Brethren at that place. We had fine weather, good attendance and attention. Ministering Brethren present were brethren Holderman, Wine, and Miller. Bro. Wine officiated. On Sunday morning we had services, conducted by Bro. Wine; in the evening by my father, W. H. Miller. Coming home father preached on the evening of Sept. 3, to an attentive congregation in a schoolhouse.—*C. A. Miller, Sept. 6.*

**Bear Creek, Ohio.**—Aug. 22 we had our harvest meeting. Bro. D. S. Filburn, of Brandt, Ohio, preached us a good sermon. We all felt to praise the Lord for the good harvest he has given us. Sept. 4, we met in quarterly council. Considerable business was attended to. The treasury was again replenished. One was received by letter and two were granted letters. On Sunday, Sept. 8, Bro. E. Bombay Edwards came to us and gave a lecture on India mission. He talked in the main house in the morning and in the evening in the Union house, at Stillwater Junction. Collection taken in the morning \$17.00; in the evening, \$3.15.—*Josiah Eby, Sept. 9.*

**Dunlap, Kans.**—The Cottonwood church enjoyed a very pleasant love feast Aug. 31. Owing to heavy rains the visitors were not many. About forty-five members communed. Bro. J. D. Trostle was with us once more. We had our quarterly council Aug. 23. All were found in love and union, and prospering well. Bro. Geo. Wine, of Herington, preached for us Sunday night. After services an invitation was given and a dear sister made application for baptism. This makes six additions since June. This part of the country has been blessed with the heaviest corn crop we have known for years. Fruit, also, is plenty. We are having a great deal of rain at the present time.—*Mary F. Eldridge, Sept. 2.*

**Baltimore, Md.**—We are seldom absent from services in Woodberry, but being desirous of visiting members on the Eastern Shore of Maryland, a party of four left Saturday evening per steamer, arriving on Sunday morning at Bro. Joseph Longanecker's, near Easton, Talbot County. It being their regular day for services in the Peach Blossom church, we enjoyed a rich sermon from Bro. Isaac Barto. Truly the Lord has blessed our Brethren in this section. His Word has been glorified by the increase during the past year, and from present prospects the interest bids fair to continue. They have arranged for some special work for the Master this fall. God bless our church on the Eastern Shore! We returned to the city Monday morning, feeling encouraged to do more for Jesus. *J. S. Geiser, 1037 W. Baltimore St., Sept. 10.*

**Little River, Va.**—On Sunday, Sept. 1, one sister was baptized in the Red Oak Grove congregation, Floyd Co., Va., near the Stonewall schoolhouse, where the Brethren have a regular appointment. After baptism we again assembled at the above-named schoolhouse, where Eld. W. H. Naff preached on the subject of baptism, as previously announced. We think he did the subject justice. He certainly proved to all sound-thinking people present that trine immersion is the apostolic mode and is the only mode the Bible sustains. All the best historical accounts are in favor of trine immersion. On Saturday, Sept. 7, was our quarterly council. All business passed off pleasantly. Our church visit reported all as being in peace and harmony. Our Communion will be held on Saturday before the second Sunday in October.—*Asa Bowman, Sept. 8.*

**Duncansville, Pa.**—Our harvest meeting, as previously announced, was held yesterday in the Carson Valley house. The weather being very favorable, a good congregation assembled, but we were somewhat disappointed, as Bro. Seth Myers, of Altoona, who was to come and preach for us did not come on account of having his foot hurt a few days ago. Nevertheless we had a good sermon from our elder, James A. Sell, in the forenoon. In the afternoon a song service was held for about one hour, after which a very interesting sermon was delivered by Bro. Brice Sell. Thus the day was pleasantly and, we hope, profitably spent, and we could go home realizing that it was good to be there. A few weeks ago Bro. J. B. Fluke labored for us in a harvest meeting in the Lamersville churchhouse, preaching in all three good sermons. He also talked to the children.—*D. S. Replogle, Sept. 9.*

**Glen Rock, Nebr.**—Our series of meetings closed Sept. 2, with a large and interesting congregation. As stated in a former report, Bro. Charlie Smith did the preaching. He delivered twenty-seven soul-reviving sermons. Ten precious souls were made willing to forsake sin and turn to God. Oh! how it fills our hearts with joy, to see precious souls coming into the fold of Christ. We are quite sure that, had the meeting continued another week longer, several more would have come. Sister Smith, (wife of Bro. C. Smith) was with us during the last services, and, we think, did much good. She is a great helpmeet to Bro. Charlie, just such a helper, dear sisters, as God intended or would have us all to be. Bro. William Mohler, of Falls City, also attended four services. We are very thankful to him for the kind interest he has taken in the few isolated members here.—*Miriam Maxcy, Sept. 5.*



**Carlisle, Ark.**—The members of the Prairie Long church, Ark., have decided to change the time of their love feast from Sept. 28 to Oct. 26, on account of the ill health of two of the officials.—*Daniel Prough, Sept. 10.*

**Everett, Pa.**—The dedication of the new Brethren churchhouse in Everett, Bedford Co., Pa., will take place on Sunday, Oct. 6, at 10:30 A. M. Bro. M. G. Brumbaugh, of Huntingdon, is expected to preach the dedicatory sermon.—*A. T. Simmons, Sept. 9.*

**Bijou Hills, S. Dak.**—The District Meeting of Northern Iowa, Minnesota, South and North Dakota, will be held in the Franklin County church, Franklin Co., Iowa, on Monday, Oct. 7, 1895, at 9 A. M. Ministerial Meeting the day following.—*W. G. Cook, Writing Clerk, Sept. 6.*

**Ozawkie, Kans.**—The Ozawkie church met in council Sept. 7. All business was disposed of pleasantly. We will hold our love feast Oct. 26 and 27. The Missionary Board of Northeastern Kansas will meet at ten o'clock the 26th. The brethren and sisters are invited to be with us.—*Walter Brunton, Sept. 9.*

**Smith Fork, Mo.**—Bro. Levi Mohler, of Warrensburg, Mo., commenced a series of meetings Aug. 18, and continued until Sept. 8. As an immediate result two were received by baptism. One brother gave us good and instructive sermons for both old and young, which were very much appreciated.—*L. N. Transue.*

**St. Joseph Valley Church, Ind.**—Last evening was our love feast. Over ninety communicants and nine ministers were present. Bro. R. J. Shreve officiated. Before the evening services an election was held for a minister. The lot fell on Bro. Jerry Bottorff. This morning he was duly installed. After Sunday school Bro. John Appleman gave a short sermon to a large congregation.—*Cannon Smith, South Bend, Ind., Sept. 8.*

**Burlington, W. Va.**—Sept. 2, the Beaver Run congregation met in council preparatory to love feast and District Meeting. One petition and one query were sent to District Meeting; the latter for the Annual Meeting. Bro. Peter Arnold was ordained to the eldership and Bro. Martin, who was elected to the ministry at our last council, was duly installed. Bro. Charles Franz conducted the services, assisted by Bro. B. W. Smith. Harmony prevailed in the meeting.—*G. S. Arnold, Sept. 10.*

**Moscow, Idaho.**—Bro. G. W. Thomas, of Ames, Iowa, preached here last Friday evening and Sunday morning and evening. Bro. Thomas is on a prospecting tour, and stopped off here a few days to take a look at this part of the country. We will hold our love feast here in Moscow, on Saturday, Oct. 5. There will also be one held on the Big Potlatch, near Grafton, on Saturday, Oct. 26. All that can be invited to attend these feasts. Our elder, S. S. Barklow, started on Wednesday morning for Salem, Oregon, to attend the District Meeting, to be held there Sept. 11 to 14.—*J. U. G. Stiversen, Sept. 5.*

**Hartford City, Ind.**—The Hartford City brethren met in regular church council Sept. 4. The business passed off pleasantly. Two letters were granted. Our love feast will be Oct. 4. We have Sunday school each Sunday in our new church in Hartford, and preaching every first and third Sunday. We have preaching in the country church each second and fourth Sunday.—*Rosella Holcorft.*

**Wade, Kans.**—The members of the Wade Branch church met in quarterly council Sept. 7. "Let brotherly love continue" was the foundation of a few remarks by Eld. Geo. Myers, after which such business as came before the meeting was disposed of. Bro. C. C. Root will commence a series of meetings Oct. 28. Our love feast will be held Nov. 8. Our Sunday school is moving along nicely under the management of Bro. R. Myers.—*Albert Sharp.*

**Oakwood, Ohio.**—The brethren and sisters of the Auglaize and Blanchard congregation met in council at the Auglaize Chapel meetinghouse, on Saturday, Aug. 31. All business was disposed of in a satisfactory manner. Five were received into the church by letter. Our Communion was set for Oct. 2 and 3, commencing at 10 o'clock A. M., to be held at the Auglaize Chapel, three-fourths of a mile west of Dupont, Ohio. On Sunday, Sept. 8, the members of the above-named church met at the river side, where two precious souls were received by baptism, making seven accessions in all.—*Harry Fuller, Sept. 9.*

### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**HENDERSON.**—In the Monroe County church, Monroe Co., Iowa, Aug. 18, 1895, of cholera infantum, Blanche Henderson, infant daughter of friend Thomas and sister Mary Henderson. Funeral services by Bro. Willis Rodabaugh. *EMMA FUNK.*

**PROWANT.**—In the Auglaize church, Ohio, Aug. 23, 1895, little Galen A., son of D. R. and Libbie Prowant, aged 4 months and 28 days. Funeral services conducted by Bro. Jacob Driver. *ESTELLA ADAMS.*

**BURKET.** In the Snake Spring congregation, Bedford Co., Pa., Aug. 25, 1895, Simon, son of brother Fred and sister Laura Burket, aged 3 months and 27 days. Funeral services by the writer, assisted by Bro. David Stayer. *WM. S. RITCHIE.*

**SWAYNE.**—In Germany Valley, Pa., Aug. 18, 1895, Mrs. Mary Swayne, relict of George Swayne, deceased, and daughter of Peter Long, of Perry County, aged 77 years, 9 months and 10 days. Mother Swayne was a consistent member of the Brethren church for upwards of fifty years. Not being able to attend church the past three months she read her Testament and the MESSENGER, of which she was very fond. She was a faithful wife, a Christian mother and a good neighbor. Funeral by James R. Lane.

**MILLER.**—In Shipshewana church, La Grange Co., Ind., Aug. 14, 1895, sister Barbara M. Miller, wife of Jacob Miller. She was born in Canada, July 2, 1845; was married to Jacob Miller, of La Grange County, July 12, 1865. In 1868 she united with the Brethren church and was a faithful member until death. Her husband became a member of the Mennonite church. The last six or eight years of her life she was sorely afflicted, yet she bore her afflictions with Christian patience and resignation. With two infant children in heaven, she desired and prayed to be released from this house of clay. Her death is a great loss to her husband and the church. Several weeks before her death she was anointed. Funeral occasion improved Aug. 15 by the writer and Amos Cripe (Mennonite) from Rev. 14: 13. *BENJAMIN LEER.*

**LOUGHRIDGE.**—At Egton, W. Va., Aug. 25, 1895, Bro. Isaiah Loughridge, aged 36 years 10 months and 25 days. His death was sudden. Aug. 24, he, with some others, was hauling tank. While he was going along the road where there was some fire in the woods, a whirlwind came and surrounded him. His team stopped and would not go forward and both team and wagon were consumed by the flames. Bro. Loughridge was so badly burned that he lived only till the next day. He leaves a widowed mother and one sister. Funeral text from Rev. 14: 13 by Bro. Jonas Fike. *RACHEL WEIMER.*

**BARNHARD.**—In the Pine Creek church, near Walkerton, Ind., Sept. 1, 1895, Eld. John Barnhard, aged 66 years, 6 months and 18 days. He was born in Franklin County, Va., Feb. 13, 1829. He united with the Brethren church at the age of nineteen. He came to the State of Indiana when a young man and was married to Mary Peffley, of Elkhart County, Feb. 9, 1853, who now survives him. He was called to the ministry in 1857; ordained to the eldership Sept. 30, 1874. His disease was nervous palsy. For ten years he was almost helpless, but his mind was strong and never failed him. Two days previous to his death he was anointed by Eld. Hillery and the writer, expressing himself as being ready to depart and be at rest. He felt deeply concerned for his family who were so kind to him during his helpless condition. Sister Barnhard and family of seven children have the sympathy of the church in their bereavement. Funeral services by L. Hillery and the writer. *JACOB HILDERBRAND.*

**MUMMERT.**—In the Bachelor Run church, Carroll Co., Ind., May 5, 1895, Lucy Gladdis Mummert, only daughter of Bro. John and Malinda Mummert, aged 2 years, 10 months and 3 days. Little Lucy was a great favorite and was loved by all who knew her. She was just beginning to make home happy with her joyous prattle. Funeral was conducted by Eld. Jacob Cripe.

**MYERS.**—In the Nettle Creek church, Ind., July 30, 1895, Bro. William Myers, aged 48 years, 1 month and 2 days. Jan. 1, 1871, he was married to Amanda F. Rhoton, and Oct. 12, 1872, was baptized into the church of the Brethren, and lived a consistent Christian until death. As he neared the journey's end, his faith in Christ became stronger. Sixteen long years have passed since he was able to do a day's labour. He bore his affliction (consumption) with Christian patience, leaving a record that religion is good in health, sickness and death. Funeral services by the writer, assisted by Eld. Lewis Kinsey.

**BRUNK.**—At Middletown, in the Upper Fall Creek church, Ind., Aug. 22, 1895, Clifford, son of Bro. William and sister Sarah Brunk, aged 1 year, 9 months and 18 days. A bright and promising little bud has been plucked from earth and transplanted upon the sunny banks of the evergreen shore. Funeral by the writer, assisted by Bro. Geo. Painter, from Mark 10: 14. *ABRAHAM BOWMAN.*

**CRAYER.**—In the Eel River church, Kosciusko Co., Ind., Aug. 10, 1895, of congestion of the brain, Ray Hershel, infant son of friend John and sister Ella Crayer, aged 8 months and 27 days. His sickness lasted about four weeks. Little Ray was a loving and affectionate little child. Funeral discourse by Bro. Gorman Heeter, from 1 Pet. 1: 23. *HANNAH NEHER.*

**DEARDORFF.**—In the Marsh Creek church, Adams Co., Pa., Aug. 8, 1895, Bro. Ephraim Deardorff, aged 73 years, 6 months and 10 days. Bro. Ephraim was born in Pennsylvania Jan. 19, 1822, and lived in the old homestead, where he died, for sixty years a loved and honored citizen. He had been a sufferer from Bright's disease for several years, being seriously ill the last five weeks of his life. During that time he called for the elders of the church and was anointed. He was a member of the Marsh Creek church for fifty years or more, holding the office of deacon for over thirty-two years. In 1844 he married Jane M. Deamsee, who died Oct. 26, 1853. Aug. 22, 1855, he was united in marriage to Anna M. Lott, to which union were born six children, five of whom are now living. His widow and eight children survive him. Funeral services by Eld. C. L. Pfoutz at the house, and Eld. Ephraim Stoner at the church from the text, "We are journeying." Num. 10: 29. *B. E. KITTINGER.*

**MILLER.**—In the Rock Run church, Ind., Aug. 28, 1895, Bro. Wm. C. Miller, aged 72 years, 6 months and 29 days. Deceased was born in Lancaster County, Pa., Jan. 29, 1823. He moved to Indiana at the age of 17 years. He was married to Catharine Beckner in 1835, who departed this life Nov. 23, 1858. To this union seven children were born. He was married to Elizabeth King March 25, 1860. To this union were born six children. He was a member of the Brethren church for thirty-five years and lived an honorable life. Services were conducted by the home elder, L. L. Berkey, from Ps. 42: 5. Services were held at the Rock Run church. *R. W. DAVENPORT.*

**ESHELMAN.**—In the Chippewa congregation, Wayne Co., Ohio, August 4, 1895, sister Fanny Eshelman, aged 84 years, 1 month and 6 days. Funeral services by Bro. F. B. Weimer from the words: "He that overcometh shall inherit all things." *JAMES MURRAY.*

**ENIC.**—In the County Line church, Allen Co., Ohio, Sept. 7, 1895, sister Martha Enic, aged 66 years and 1 day. Sister Enic united with the Brethren church about two years ago and lived a consistent member until death. She leaves one son and three daughters. Services at the house, from 2 Cor. 5: 1 by Bro. W. R. Guthrie, assisted by Bro. Eli Beagle. *J. L. GUTHRIE.*

**MILLER.**—At her home in Franklin Grove, Ill., Aug. 24, 1895, sister Elizabeth, wife of Bro. Daniel Miller, aged 76 years, 11 months and 18 days. Sister Miller's maiden name was Swingle. She was born near Marion, Franklin Co., Pa., Sept. 6, 1818, and married Daniel Miller, March 31, 1846. In 1854, with her family, she located near Franklin Grove. Although of a retiring disposition, she was loved and much respected by a large circle of friends for her high Christian character and gentle and kind disposition. She was the mother of seven children—two sons and five daughters, all of whom, with her husband, survive her. Sister Miller was the first to be removed from the family circle. The funeral discourse was preached by Bro. P. R. Keltner, of Sterling, Ill. *D. B. SENTER.*

**EISENBISE.**—At Longmont, Colo., June 24, 1895, Orion S. Eisenbise, son of brother and sister Eisenbise, aged 5 years, 11 months and 15 days. He was taken with scarlet fever and lived only a few days. *SISTER R. A. FESLER.*

**CLAPPER.**—In Baltimore, Md., at the John Hopkin's Hospital, Aug. 18, 1895, of blood poison, sister Mary Clapper, wife of Bro. Jacob Clapper, deceased aged 38 years, 4 months and 11 days. She was formerly of the Hope-well church, Pa. She was buried at the Mount Carmel cemetery, near this city. Short services at the grave by the writer. *JOHN A. SMITH.*

**ZOOK.**—At Old Folks' Home, Mexico, Ind., June 24, 1895, sister Sarah Zook, aged 78 years, 3 months and 16 days. Funeral services conducted by Eld. Jacob Fisher.

**MILLER.**—At the home of his grandfather, Levi Miller, two miles east of Mexico, Ind., Aug. 27, 1895, Oscar L. Miller, aged 18 years, 4 months and 22 days. Funeral services conducted by Frank Fisher. *J. M. REPLOGE.*

**EIKENBERRY.**—At her uncle's in Van Buren County, Mich., Aug. 28, 1895, Myrtle, daughter of Levi and Christiana Eikenberry, aged 17 years, 11 months and 7 days. She was brought to Mexico, Ind. Funeral conducted by Eld. Jacob Fisher. *J. M. REPLOGE.*

**GOUDY.**—In the Mississinewa church, Delaware Co., Ind., Sept. 4, 1895, sister Nancy Goudy, wife of Bro. John Goudy, aged 74 years and 3 days. She was born Aug. 31, 1848; she was married to John Goudy July 12, 1866. To them were born nine children. Four preceded her to the spirit land. She united with the Brethren church at Hagerstown, Wayne Co., Ind., about 27 years ago and has been a faithful member ever since. By her Christian deportment and zeal for the cause, three of her children, now living, are members of the church. She leaves a husband, one daughter and four sons. Funeral services by the writer, from Rev. 13: 14. *GEORGE L. STUDEBAKER.*

**SCHWARTZ.**—In Stockton, Cal., July 31, 1895, of acute pneumonia, Emma A. Schwartz, daughter of sister Elizabeth Schwartz, aged 36 years. Deceased was a native of Illinois. *HENRY HAINES.*



☆☆ ANNOUNCEMENTS ☆☆

DISTRICT MEETINGS.

Sept. 26, at 10 A. M., District Meeting of Middle Iowa, in the Indian Creek church, near Maxwell, Iowa.  
Oct. 2, District Meeting in Bethel church, Nebraska. Missionary Meeting the day previous.  
Oct. 2, at 9 A. M., District Meeting of Southern Illinois, in the Astoria church, Ill.  
Oct. 2, District Meeting of the State of Nebraska in the Bethel church.  
Oct. 17 and 18, District Meeting of the First Dis. of West Virginia, in the Bean Settlement church, Hardy Co., W. Virginia.  
Nov. 1 and 2, District Meeting of Tennessee and Florida, Knob Creek church, Washington Co., Tenn.

LOVE FEASTS.

Sept. 26, at 4 P. M., Bremen church, Ind.  
Sept. 26, at 4 P. M., Tippecanoe church, Ind.  
Sept. 26, at 2 P. M., Arcadia church, Ind.  
Sept. 26, at 2 P. M., Spring Creek, Ind.  
Sept. 26, at 10:30 A. M., Four Mile church, Connersville, Ind.  
Sept. 26, at 10 A. M., Price's Creek, Ohio.  
Sept. 26, at 4 P. M., Scott Valley church, Kans.  
Sept. 27, at 2 P. M., Cerro Gordo, Ill.  
Sept. 27, at 4 P. M., West Otter Creek church, Ill.  
Sept. 27, at 10 A. M., South Beatrice church, Neb.  
Sept. 27, at 10 A. M., Mineral Creek church, Mo.  
Sept. 27, at 4 P. M., Union church, 5 miles west of Plymouth, Ind.  
Sept. 27, at 10 A. M., Camden, Jay Co., Ind.  
Sept. 27, at 2 P. M., Walnut Level church, Ind.  
Sept. 27 and 28, at 4 P. M., Lewistown, Pa.  
Sept. 27, at 4 P. M., Dunning's Creek, Bedford Co., Pa.  
Sept. 28, at 2 P. M., Sugar Ridge church, Ohio.  
Sept. 28, at 10 A. M., Pleasant View church, Ind.  
Sept. 28 and 29, at 8 P. M., Necochea church, Tex.  
Sept. 28, at 11 A. M., Brooklyn church, Iowa.  
Sept. 28, Carthage church, Mo.  
Sept. 28, Carlisle, Arkansas.  
Sept. 28, 10 A. M., Bellevue church, Kans.  
Sept. 28, at 4 P. M., Wayman Valley church, Iowa.  
Sept. 28, at 4 P. M., Lower Stillwater church, Ohio.  
Sept. 28, at 1:30 P. M., Marsh Creek church, Gettysburg, Pa.  
Sept. 28, at 4 P. M., Kaskaskia church, Ill.  
Sept. 28, at 3 P. M., Labette church at Bro. Eikenberry's, 2 miles southeast of Altamont, Kans.  
Sept. 28, 2 P. M., Sweet Water Lake church, N. D.  
Sept. 28, at 2 P. M., friend Annanias and sister Harting's, 1 mile east and one-half mile north of Tescott, Kans.  
Sept. 28, at 4 P. M., East McPherson church, Kans.  
Sept. 28, German Settlement congregation, W. Va.  
Sept. 28, at 2 P. M., Green Mount, Va.  
Sept. 28, at 10 A. M., Maple Grove, Ohio.  
Sept. 28, at 10 A. M., North Manchester church, Ind.  
Sept. 28, at 2 P. M., Grundy County church, Iowa.  
Sept. 28, Cornsack church, Ill. A series of meetings one week previous.  
Sept. 28, at 2 P. M., North Fork, Ind.  
Sept. 28, at 2:30 P. M., Maple Glen church, Somerset Co., Pa.  
Sept. 28 and 29, at 10 A. M., Sabetha church, Nebraska Co., Kans.  
Sept. 28, at 4 P. M., Mt. Joy house, Jacob's Creek church, Pa.  
Sept. 28, at Palestine, St. Francis Co., Ark.  
Sept. 28, at 4 P. M., Gavelton house, Ind.  
Sept. 28, at 3 P. M., Foudre Valley church, Colo.  
Sept. 28, at 1:30 P. M., Barn's Creek church, Md.  
Sept. 28, at 2:30 P. M., Battle Creek congregation, Iowa, at Bro. Moses Griep's.  
Sept. 28, at 2:30 P. M., Cole Creek congregation, Ill. Meetings one week previous.  
Sept. 28, at 10 A. M., Nettle Creek church, Ind.  
Sept. 28, at 2 P. M., Marion County church, at John Erly's house.  
Sept. 28, Kingman church, Kans.  
Sept. 28, at 2 P. M., Lost River church, W. Va.  
Sept. 28, at 10 A. M., East Nimishillen church, Ohio.  
Sept. 28, at 10:30 A. M., Honey Creek meeting-house, Ohio.  
Sept. 29 and 30, Lower Cumberland church, Pa.  
Sept. 29, at 4 P. M., Logonia Valley church, Waterford, Pa.  
Sept. 29, at 4 P. M., Shade Creek church, Pa.  
Oct. 1, at 5 P. M., Sandy church, Ohio.  
Oct. 1, at Astoria church, Ill.  
Oct. 2 and 3, at 2 P. M., Franklin Grove, Ill.  
Oct. 2 and 3, Augline chapel, Ohio, ¼ of a mile west of Dupont.  
Oct. 2 and 3, Huntsdale, Pa.  
Oct. 2, Beaver Run church, W. Va.  
Oct. 2, at 10 A. M., Lower Twin church, Ohio.  
Oct. 2, at 2 P. M., Rockingham church, Mo.  
Oct. 2, at 1 A. M., Spring River church, Mo.  
Oct. 2, at 10 A. M., Prairie Creek church, Ind.  
Oct. 2, at 10 A. M., Beaver Dam church, Ind.  
Oct. 2 and 3, at 1 P. M., Shannon, Ill.  
Oct. 2 and 3, at 1 P. M., Panther Creek church, Iowa.  
Oct. 3, at 10 P. M., Greentown, Howard Co., Ind.  
Oct. 4, at 4 P. M., Salem church, Ind.  
Oct. 4, at 10 A. M., Hartford City church, Ind.  
Oct. 4, at 10 A. M., Black River church, Mich.  
Oct. 4, at 4 P. M., Stony Creek church, Ind.  
Oct. 4, at 4 P. M., Manor church, Pa.  
Oct. 4, at 10 A. M., Walnut Creek church, Mo.  
Oct. 4 and 5, at 1:30 P. M., Augwick church, Pa.  
Oct. 4, at 10 A. M., Sugar Creek church, Ind.  
Oct. 4 and 5, at 11 A. M., Deep River, Iowa.  
Oct. 5, at 5 P. M., Hudson, Ill.  
Oct. 5, Mound church, Adrian, Mo.  
Oct. 5, at 4 P. M., Blue Creek church, Ohio.  
Oct. 5, at 2 P. M., Lower Dear Creek church, Ind.  
Oct. 5 and 6, at 2 P. M., Pleasant View church, six miles northeast of Tipton, Iowa.  
Oct. 5, at 3 P. M., Indian Creek, Pa.  
Oct. 5, at 5 P. M., Washington Creek church, Douglas Co., Kans.  
Oct. 5, at 4 P. M., Woodberry church, Bedford Co., Pa.  
Oct. 5, at 10 A. M., South Morrill church, Kans.  
Oct. 5, at 10 A. M., Longmont, Colo.

Oct. 5, at 3 P. M., Monitor, Kans.  
Oct. 5, Talent, Oregon.  
Oct. 5, at 2 P. M., Slate Creek church, Kans.  
Oct. 5 and 6, at 1 P. M., Arnold's Grove, Ill.  
Oct. 5 and 6, at 1 P. M., Rock Creek church, Ill.  
Oct. 5, at 4 P. M., Summit Mills, Pa.  
Oct. 5, at 2 P. M., Canaan Creek, Ill.  
Oct. 5, at 4 P. M., Lafayette church, Ohio.  
Oct. 5 and 6, Wyandot church, Ohio.  
Oct. 5 at 10 A. M., Bethel church, Neb.  
Oct. 5 and 6, at 2 P. M., Naperville, Ill.  
Oct. 5, at 5 P. M., Upper Dublin church, Pa.  
Oct. 5 and 6, at 2 P. M., Warrior's Mark, Pa.  
Oct. 5 and 6, at 1 P. M., Walnut Ridge church, Iowa.  
Oct. 5, at 10 A. M., Mohican church, Ohio.  
Oct. 5, at 3 P. M., Roann, Ind.  
Oct. 5 at 3 P. M., Alleghany congregation, W. Va.  
Oct. 5, Pleasant View, Kans.  
Oct. 5 and 6, at 10 A. M., Stone Lick, Ohio.  
Oct. 5 and 6, at 2 P. M., Walnut Valley church, Kans.  
Oct. 5, Laurens, Iowa.  
Oct. 5 and 6, at 10 A. M., Franklin County church, Iowa.  
Oct. 5 and 6, at 10 A. M., Pine Creek, Ill.  
Oct. 5, at 4 P. M., Conrad, Iowa.  
Oct. 5, Maple Grove church, Md.  
Oct. 5, at 2 P. M., Landessville church, Ind.  
Oct. 5, at 6, Lower Conewaga church, at the Hermandian meeting-house, Pa.  
Oct. 6, at 3 P. M., Walnut Grove house, Johnstown, Pa.  
Oct. 6 and 9, at 10 A. M., West Branch, Ill.  
Oct. 6 and 9, at 1 P. M., Wadlam's Grove, Ill.  
Oct. 8, at 4 P. M., Yellow Creek church, Ind.  
Oct. 8, at 4 P. M., Mexico, Ind.  
Oct. 9, at 10 A. M., Antietam congregation, at the Welty house, Ringgold, Md.  
Oct. 10, at 4 P. M., Bench Grove church, Ind.  
Oct. 11, Mt. Etna, Iowa.  
Oct. 11 and 12, at 1 P. M., Buffalo church, Pa.  
Oct. 12, at 4 P. M., Romine church, Ill.  
Oct. 12, at 3 P. M., Williamsport church, Ind.  
Oct. 12, at 4 P. M., Bolivar church, Garfield, Pa.  
Oct. 12, at 10 A. M., East house, Thornapple church, Mich.  
Oct. 12, New Lexington church, Highland, Ohio.  
Oct. 12, at 10 A. M., Salem church, Montgomery Co., Ohio.  
Oct. 12, Pokagon church, Mich.  
Oct. 12, at 11 A. M., at the Navarre meeting-house, Dickinson Co., Kans.  
Oct. 12, at 10 A. M., Busk Creek church, Ind.  
Oct. 12, Bethany church, W. Va.  
Oct. 12, Tearcut church, W. Va.  
Oct. 12, at 4 P. M., Fairview church, Iowa.  
Oct. 12, at 2 P. M., County Line church, Ohio.  
Oct. 12, at 2 P. M., Des Moines City church, Iowa, 1000 E. Lyon St.  
Oct. 12, Fort Scott, Kans.  
Oct. 12, at 4 P. M., Appanoose, Kans.  
Oct. 12, Hyndman, Pa.  
Oct. 11, at 4 P. M., Walnut, Ind.  
Oct. 17, at 4 P. M., Ottawa, Kans.  
Oct. 17, at 2 P. M., Sugar Creek church, Ohio.  
Oct. 18 and 19, at 1 P. M., South Keokuk church, Iowa.  
Oct. 19, at 4 P. M., South Waterloo church, Iowa.  
Oct. 19, at 4 P. M., Shippewa church, Ind.  
Oct. 19, at 10 A. M., Osceola church, St. Clair Co., Mo.  
Oct. 19, at 10 A. M., Santa Fe church, Miami Co., Ind.  
Oct. 19, at 2 P. M., Osage church, Kans. Meetings two weeks previous.  
Oct. 19 and 20, Greene, Iowa.  
Oct. 23 and 24, at 9:30 A. M., Salungo house, Pa.  
Oct. 24, at 2 P. M., Howard church, Ind.  
Oct. 24, at 10 A. M., Dryfork church, Jasper, Mo.  
Oct. 24, at 2 P. M., Pigeon River church, Steuben Co., Ind.  
Oct. 24, White church, Ind.  
Oct. 24, at 10 A. M., Logan church, Ohio.  
Oct. 25 and 26, at 2 P. M., Lost Creek church, Pa.  
Oct. 25, at 1 P. M., Spring Run congregation, Pa.  
Oct. 25, at 5 P. M., Rock Run church, Ind.  
Oct. 25, at 4 P. M., Summit church, Ind.  
Oct. 25, Upper Fall Creek church, Ind.  
Oct. 25, at 3 P. M., Monroe County church, Iowa.  
Oct. 26, at 2 P. M., Lamotte church, Ill.  
Oct. 26 and 27, at 10 A. M., Hade house, Pa.  
Oct. 26, at 4 P. M., James Creek, Huntington Co., Pa.  
Oct. 26, at 10 A. M., Donnell's Creek church, O. 7 miles from Fory and Springfield.  
Oct. 26, Erie Long church, Ark.  
Oct. 29, at 1:30 P. M., Locust Grove church, Md.  
Oct. 35, at 4 P. M., Clear church, Blair Co., Pa.  
Oct. 36, at 2 P. M., Hopewell church, Pa.  
Oct. 36, at 4 P. M., Duncansville church, Pa.  
Oct. 38, at 10 A. M., Black Swamp church, Wood Co., Ohio.  
Oct. 38, North Star, Ohio.  
Oct. 39 and 37, at 3 P. M., Vermillion church, Ind.  
Oct. 39, Yellow Creek, Pa.  
Oct. 39 and 37, at 8 P. M., Beattie, Kans.  
Oct. 39, Elk Run, W. Va.  
Oct. 26, at 2 P. M., Middle Fork church, Ind.  
Oct. 36, at 4 P. M., Pleasant Valley church, Ind.  
Oct. 36, Mill Creek, Va.  
Oct. 26, at 2 P. M., Durance church, Kans.  
Oct. 26, at 4 P. M., Hollowtown, Ohio.  
Oct. 26, at 4 P. M., Berrien church, Mich.  
Oct. 26, at 2 P. M., Fredonia church, Kans.  
Oct. 29 and 30, at 9:30 A. M., Conestoga church, Spring Grove house, Pa.  
Oct. 29, at 4 P. M., Clover Church, Pa.  
Oct. 29, at 2 P. M., Donnell's Creek church, Madison Co., O., 4 miles from Loudon.  
Oct. 30, at 10 A. M., Ridge church, Pa., at Salem meeting-house.  
Oct. 31, at 3 P. M., Cedar Creek church, Kans.  
Nov. 1 and 2, Sugar Creek church, Ill.  
Nov. 1, at 10 A. M., Oakley church, Ill.  
Nov. 1, at 4 P. M., Artesmas, Pa.  
Nov. 1, at 10:30 A. M., Missisnawa church, Ind.  
Nov. 2, at 1:30 P. M., Upper Middleton Valley church, Md.  
Nov. 2, Pleasant Plains church, near Kentz, O. T.  
Nov. 2, at 3 P. M., Blue River, Ind.  
Nov. 2, at 2 P. M., Covina, Cal.  
Nov. 2, at 2 P. M., Clear Creek church, Mo.  
Nov. 2, at 10 A. M., Lower Fall Creek, Ind.  
Nov. 2 and 3, at 10 A. M., Oak Grove church, St. Clair Co., Mo.

Nov. 2, at 1 P. M., New Enterprise church, Pa.  
Nov. 2, Neosho, Kans.  
Nov. 2, at 2 P. M., Penbody, Kans.  
Nov. 2, at 4 P. M., Kansas Center church, Rice Co., Kans., 3 miles east of Lyons.  
Nov. 2, at 2 P. M., Lower Miami church, Ohio.  
Nov. 2, at 1 P. M., North Beatrice church, Neb.  
Nov. 8, at 10 A. M., Deepwater, Mo.  
Nov. 7, New Hope, Ind.  
Nov. 8, at 4 P. M., Pleasant Hill church near Vir-don, Ill.  
Nov. 8, at 4 P. M., Wade Branch, Kan.  
Nov. 10, at 2 P. M., Tropicus church, California

♦♦ ADVERTISEMENTS ♦♦

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Really

Interests

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Naturally

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MAX BASS, Chicago, Ill.

Dear Sir I will drop you a few lines in regard to my trip through North Dakota. I must say that the half has never been told of that country. No indeed could one express himself to others that they would be able to grasp the idea of the good things that are in North Dakota, and it would hardly do to tell of the great crops and beautiful gardens, the large turnips, cabbage, potatoes and other vegetables that I saw growing there, for people would be apt to doubt the truth; they must be seen to be fully convinced, and when I see the people there doing so well and I getting homes of their own, that had a hard time to make a living back in Indiana, I can say truthfully, it is surely a good place for a poor man to get a home of his own, who he can do in a few years, if he will hustle.

I like the climate splendid, never felt so well as I did, when in North Dakota, think it is much healthier there, than in Central Illinois. They have the richest soil I ever saw in any country. I think people who are paying rent on farms in the East, could do much better by paying that rent on land in North Dakota on the Crop Payment Plan, and thereby have a farm of their own in a few years.

Yours truly,  
DANIEL HECKMAN.

CANDLER GORTON, Ill., Sept. 3, 1895.

MAX BASS, Chicago, Ill.

Dear Sir I came to this country in the spring of 1894 with only forty dollars in money. I rented a farm that spring, and on account of the dry season I only raised five thousand, three hundred and sixty (5,360) bushels of grain on one hundred (100) acres of land.

This year, with the help of a boy twelve years old, I put out four hundred and eighty (480) acres of grain, and I am expecting sixteen thousand (16,000) bushels of grain off of the land sowed.

I do not think that you overestimated the country, for I really found it better than I expected. I do not think that a poor man could find any better place to make a living than in North Dakota.

If a man will take hold and work with a will and a determination he will come out victorious in the end.

I would like to see as many people as possible come out here next spring and settle up this country, and farming would be carried on more successfully.

A young man could not make a better investment than to take a homestead or buy land out here for in a short time he could double his money.

Yours truly,  
J. C. STONE.

Formerly of Pymont, Carroll Co., Ind.

Do not forget the invitation of the Brethren of the Sweet Water Lake Church, Ramsey county, North Dakota, to their Love Feast and Communion meeting, to be held Sept. 28 at 2 P. M., as announced in this paper of Sept. 10

Brethren, who are renting lands or whose families are too large to be provided for on the already too small homestead in the East, should give heed to the letters appearing in this paper from those who have located in North Dakota, where FREE Government homesteads of 160 acres of land can be taken up, or where improved farms can be bought on the Crop Payment Plan, NO MONEY BEING REQUIRED. This condition of affairs cannot long exist. To favor Brethren and friends who wish to visit North Dakota this month, an excursion has been arranged to leave Chicago, to-wit: Sept. 24. Brethren from Iowa, Missouri and Kansas should arrive in St. Paul, Minn., the day following the date above given, so as to join the party from Chicago and the East. For further particulars address MAX BASS, 220 So. Clark St., Chicago, Ill.

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The Northern Pacific Railroad Land Department has three offers to make you in North Dakota:—

1. We can sell you the best of farming lands in North Dakota at prices ranging from \$2.50 to \$5.00 per acre, on ten years' time with 6 per cent. interest to actual settlers. Some of these lands are located in Wells and Foster counties, which lie fifty miles south of the colony of Brethren located in the vicinity of Cando. Carrington, the principal shipping point of these two counties, affords a good market and plenty of elevator room and railroad competition, as there are two competing railroad lines traversing these counties.

2. If you desire to obtain farm lands from private parties on the Crop Payment Plan, avoiding immediate cash payment, we will cheerfully give you information as to where such lands can be obtained, free of cost.

3. If you desire free Government lands, they can be obtained in these counties under the Homestead law, free, near railroad lands. Any information concerning free Homestead lands, and maps showing location of same, will be cheerfully furnished free of cost.

By buying land of us direct you save all sale commissions. If you will write us we will cheerfully send our Mr. A. A. Jack, Traveling Emigration Agent, to your home, who will furnish you detailed information and answer all questions pertaining to lands in North Dakota, without any cost to you. All employees of the Land Department are salaried employees and by doing business direct with us you will save all outside commissions. For maps and publications which will be sent free of charge, and for any information relating to lands of the Northern Pacific Railroad, write to

C. W. MOTT,  
General Emigration Agent Northern Pacific Railroad,  
St. Paul, Minnesota.

WM. H. PHIPPS, Land Commissioner N. P. R. R.

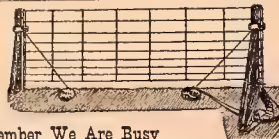
## ☆☆ ANNOUNCEMENTS ☆☆

### LOVE FEASTS.

Oct. 25, at 4 P. M., Macoupin Creek, Ill.  
Oct. 26, at 10 A. M., Silver Creek church, Ohio.  
Oct. 28, Prairie View church, Scott Co., Kans.  
Oct. 29, Elk Run, Va.  
Oct. 29, Mt. Zion church, Ohio.  
Oct. 30, at 2 P. M., Falls City, Nebr.  
Oct. 30, at 10 A. M., Saginaw church, Mich.  
O. I. 26, at 2 P. M., Weeping Water church, Nebr.  
Oct. 19, at 2 P. M., Ballmonie church, Huntington Co., Ind.  
Oct. 24 and 25, at 10 A. M., Back Creek church, Pa.  
Oct. 1 and 2, at 10 A. M., B. Orchard and Auglaize church, Putnam Co., Ohio.  
Sept. 28, at 3 P. M., Maple Valley church, Aurelia, Cherokee Co., Iowa.  
Sept. 28, at 4 A. M., Maumee church, Ohio.  
Sept. 28 and 29, at Bro. Joseph Buck's, ½ mile north of Octavia, Nebr.  
Nov. 1, Round Mountain church, Ark.  
Nov. 2, at 1 P. M., Paradise Prairie church, O. T.  
Nov. 2, at 4 P. M., in the Chapel, Mt. Morris, Ill.  
Nov. 5 and 6, Tulpehooken church, Midway, Pa.  
Sept. 26, at 2 P. M., Racoon Creek church, Ind.

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of the GOSPEL MESSENGER. I will mail one week's trial treatment of the famous Australian Electro Pill remedy, free to all readers of the Messenger, or seven weeks' treatment for only \$1.00, for Catarrh, Kidney, Liver or Stomach trouble, Rheumatism, Sick Headache, Nervous trouble or impure blood. Special terms to agents on application. Address  
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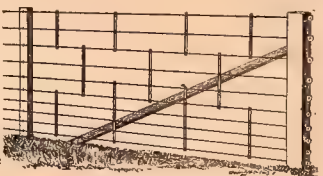
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THE MISSIONARY VISITOR,  
Mt. Morris, Ill.



# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL." Phil. 1: 17.

Vol. 33.

MOUNT MORRIS, ILL., Oct. 1, 1895.

No. 40.

## The Gospel Messenger,

Published Weekly, at \$1.00 per Annum, by

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MOUNT MORRIS, ILLINOIS.

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### EDITORIAL + MISCELLANY

THE summer is past, and winter, with its dreary weeks of cold and snow will soon be here. The cool wave, though welcomed, that passed over this section the first of the week, reminds us of the approaching change in the season. In parts of Montana the cold was severe for this season of the year, mercury dropping to twenty-seven degrees above zero, and snow fell to the depth of one foot. Also a large portion of Colorado was covered with the white mantle, some places as much as fourteen inches deep. The depth at Denver was eight inches. The damage done to shade and fruit trees is very great. The foliage had not yet been touched by the frost, and the great weight of wet snow was more than the limbs could stand, and as the result many limbs were crushed to the ground. The cold wave also did much damage elsewhere. The oldest settlers say that they have never seen so severe a blizzard this early in the season.

OCTOBER 1, the corner-stone of the new State Normal School building at De Kalb, Ill., will be laid by the Grand Lodge of Illinois with Masonic honor. Protests are being signed and sent to the trustees, claiming that the school is a state institution and that the honor of laying the corner-stone should not be accorded to an order that does not represent the whole people. It is further maintained that many of the citizens and taxpayers are opposed to Masonry, and that the money of the people should not be employed to advertise the order. There are no more reasons for inviting the Masons to lay this stone, than there is for inviting the Catholics, Methodists or Baptists, and we presume there are more of either of them in the State than the Masons. We see no reason why this secret order should be invited to preside at the cor-

ner-stone laying of the leading public institutions of the land, since it is only one of the many sects in the world, and is in no way entitled to recognition above other organizations. We think the protests proper and should have been respected.

LAST week we gave a sad account of the massacre of some missionaries in China. The influence of Great Britain and the United States has been brought to bear upon that Government and the Emperor has issued an edict in which he demands that the missionaries and other foreigners be protected in the enjoyments of their rights, and that those who participated in the murder of the Christians be arrested and punished. It is gratifying to learn that the Emperor has come to the defense of those who seek the good of his people. If he protects the missionaries in their work we may well conclude that "he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13: 4. In this age of advanced civilization it is, however, different from what it was in the early centuries of Christianity. In those days the preachers of the Gospel received little or no protection, but now the strongest governments of earth are coming to their defense, and demanding that life and religious liberty must be duly respected. Surely the hand of the Lord must be in the work and for his loving-kindness he should be praised by all his people.

THE *Christian Observer* reads a plain lesson to the pious (?) Sabbath breakers of the country. It maintains that the old-time campmeetings, where people spent a week or more together, often resulted in great good and were held with a due respect for the sacredness of the Lord's Day. But now such meetings are held where the best of railroad conveniences may be had, and special efforts are made to encourage Sunday railroad excursions, and turn the first day of the week into a general amusement and worldly enjoyment instead of a day of solemn worship and for spiritual culture. Nearly everything possible is secured and widely advertised to attract the people, not particularly for the worship of God but for the money that may be made out of the affair. To such a course the journal named most seriously objects, and why should it not? Why should not all Christians object to this modern religious Lord's Day desecration! If great meetings cannot be held without Sunday railroad excursions, we say, Let them be abandoned. And while we are rebuking others for this sin, let the Brethren everywhere see that they do not fall into the same error. In our eagerness for large crowds we may be led to encourage Sunday excursions and thus lead others into sin as well as ourselves.

ANOTHER faith-healer has made his appearance; this time in Denver, Colo. His name is Francis Schlatter, and he hails from New Mexico. He is said to be an impressive-looking man, about 50 years of age, and has seemingly a well-balanced mind. His hair is parted in the middle and hangs to his shoulders. While he does not boldly claim to be the Christ, still he admits that he is, and maintains that all his power to perform miracles is received from the Father. At times he stands upon the streets for hours and the afflicted people approach him by the hundreds to receive a blessing and an assurance of restoration to health. He blesses handkerchiefs and rings, and these the afflicted place upon the diseased parts with the hope that they may be cured of their ailments. He

spends hours writing short letters to those who seek his blessings through the mails. His correspondents are instructed to bind these letters to the parts of the body afflicted, with the promise that they are certain to receive relief. For the time the man is likely to make a few hundred spasmodic believers, and probably restore some to health, but shortly he will pass away with the scores of other similar pretenders and the people who would enjoy religious consolation must again return to the New Testament for the foundation that is sure and steadfast. "Blessed is that man that maketh the Lord his trust." Ps. 40: 4.

In the month of September, 1863, the armies of the North and South were facing each other in deadly conflict on the soil of Tennessee. The struggle was cruel. Men forgot that they were brothers and stained their hands in each other's gore. Husbands, brothers and fathers fell by the thousands and the land was full of mourning. But the end finally came. The war closed and only a part of the nearly three million men that entered the conflict returned to their homes. The remainder rest beneath the sod in a Southern clime. Thirty-two years have passed and the world is now witnessing a scene unparalleled in the annals of history. The old soldiers of both the North and South have met again on the blood stained soil of the South, not as enemies, but as friends. Men who, in 1863, tried to destroy each others' lives, now feast together as though nothing to mar their peace had ever occurred. It is good for the Nation that they can do so, as it insures peace and prosperity to the Union. But how much better it would have been had this fraternal feeling existed before the war! Had the religious denominations forbidden slavery, and opposed war as did the Brethren, slavery could have been wiped out without the shedding of blood, and nearly one million lives spared. But since that was not done, we are glad to see slavery ended and the enemies of the past now meet and greet as friends for the future.

INGERSOLL tries amazingly hard to make an unflinching infidel of himself but he finds that it requires an effort to keep his inner feelings constantly under subjection. This is shown by the following credited to him: "I do not say that death ends all, neither do I say that man is immortal; I say that I do not know. To know is one thing, to believe is another, and to hope is still another. I hope, for all good, for all joy, for the children of men. All I can say about immortality is this: There was a time when I was not, after that I was, now I am, and it may be that it is more wonderful that I shall continue forever, now that I have a start, than it was that I should begin. We love, and those we love die, and we cling to the hope, to the wish, that we may meet again. Love was the first dream of immortality, and as long as we love we shall hope." As the gifted orator approaches the grave, -for he is well along in years,-he begins to think seriously of the possibility of a life beyond the present. In the above extract he expresses just enough of the yearnings of a neglected soul, to show that he entertains, deep down in his heart, grave doubts concerning the infidel doctrine that he has been promulgating to these many years. He should now renounce his error, come out and confess that Jesus is the Christ and prepare to live a life of obedience the few remaining years the Lord may grant him.



## ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### AFTER THE HARVEST.

BY TESSA TERRY.

FIELDS of waving, golden grain,  
Bordered round with heather,  
By the sunshine, by the rain,  
Nursed through summer weather;  
Thoughts like these will fill the soul  
As the harvest comes.

Skillful hands have labored well;  
Anxious hearts have waited,  
Now with hope and joy to swell  
Thankful and elated;  
Thoughts like these will fill the soul  
As the harvest comes.

To the Giver of all good  
Goes the heart's thanksgiving;  
And, with mercies understood,  
Purer, nobler living;  
Thoughts like these will fill the soul  
As the harvest comes.

Ladoga, Ind.

### FROM SMYRNA, ASIA MINOR.

BY G. J. FERCKEN.

Tuesday, Aug. 13.

THIS is the first day of our second month in Smyrna. We are settled now; it is therefore time to go to work! As at our awakening this morning we realized the responsibility of the task, the magnitude of the work and the insignificance of the workers, we fell upon our knees, imploring the Lord to bless us, to strengthen us, to uphold us, to begin the work himself through us, and make it a power and a success. Thus, having cast all our trust in God, having dedicated and mercifully placed the Asia Minor Mission under his divine care, we rose from our knees to "go forth," strengthened and comforted, on our missionary expedition. On leaving our home, as we took the first step toward that errand of mercy and soul-saving duty, we uttered the ejaculation of the Psalmist: "Our help is in the name of the Lord who hath made heaven and earth!"

Entering the Greek quarter, I heard shrieks bespeaking suffering or ill-treatment. These shrieks seemed to come from a dilapidated, one-story stone house. On investigation, I discovered that a poor woman was suffering from an internal cancer. Being allowed to enter the house, I was ushered into a room, neat of appearance, with a few pieces of furniture such as beds' ead, lounge, bureau, and a few chairs. Upon the bed sat, in a crouching position, that poor, suffering soul, pale, haggard, emaciated, uttering such piercing shrieks as would unnerve the strongest man. On seeing me, and supposing me to be a physician, she exclaimed in Greek, "Doctor, do, for God's sake, relieve me!"

I was told by her sister, who was nursing her, that she was about fifty years old, had had the cancer three years, was once operated upon, but had been abandoned by all physicians when she became too poor to pay her doctors' bills. None of them would even come and inject *gratis* every evening, some morphine in her system to give her sleep and relief. For weeks and months she had not been able to close her eyes. I ran home immediately, brought my case of medicines and began to administer to her what I thought would relieve her.

As I was preparing the different ingredients she said, "The *Panageia* (Virgin) bless you, doctor!"

"No, my dear woman," said I, "we want *Christ* to bless us. The *Panageia* was a good and holy woman indeed, but *Christ* only blesses and saves." She said, "You are right, doctor, *Christos* bless you."

I spoke to her of the need, at her present stage, to consecrate and dedicate all her sufferings to him who suffered for her. I dwelt upon that "grace" which is strength, which *Christ* only gives and which enables the believer to bear patiently the "thorn," and be strong when he is weak. She understood me very well, however imperfectly it was said, and seemed to derive much blessing, for she

had stopped screaming from the time I entered the house. On being told that I was a minister (and she immediately understood that I was a Protestant minister) and not a physician, she addressed me as "papas"—priest. I promised to return tomorrow. On saying "good-bye," both sisters insisted upon kissing my hands, which is the oriental way of saluting a priest. I trust the Lord will relieve that poor, dying creature!

There are two English men-of-war in the harbor, the "Nile" and the "Trafalgar." More are expected. They have been in Turkish waters before our arrival. It is their presence near the Sultan's estates that has forced him to liberate all the Armenians imprisoned for so-called misdemeanor and conspiracy. The many sailors that are on shore, promenading and riding on little donkeys, are exciting much interest and hilarity.

Wednesday, Aug. 14.

I went to see my patient this morning. I was surprised to hear her say that, although not free from pain, she had slept a little, and not screamed at all. She was in good spirits, her face slightly brighter. As usual, she kissed my hand, but this time said, "Christos bless you, papas!" There were a few images of saints hanging on the wall facing her bed. On a little wooden shelf, beneath the pictures, the nursing sister had placed a copper censer, which was at the time emitting clouds of incense, the odor of which was filling the room. I asked what all that meant. Both sisters said it was their *latria* (worship) to St. Nicolas, Dimitri and other saints which were represented on the angels. I said that God did not like nor approve of such a worship; that he alone must be adored. Then, knowing that such *latria* was intended for the supposed relief or cure of the sick woman, I added that "neither saints' incense or burnt offering of any kind could heal our diseases." They admitted that I was right; and yet I will not be surprised if the incense continues to burn continually in that house!

I visited this afternoon, the Scotch Presbyterian Mission for the Jews. It was established some thirty-five years ago. They have had very few converts all these years, and the reason can be well understood. Missionary work among the Jews is most discouraging everywhere. Those who work among them must have much faith in the promises concerning Israel, and in the fact that "all things are possible with God." The building is now closed because of the summer vacations, but will open during the middle of next month. They have a day-school for boys and girls,—most of them Jews. The boys pay a nominal sum, the girls nothing. One of the teachers is an evangelist,—a converted Jew, who preaches to his own people three times every Saturday. The services generally wind up in a heated discussion. The missionary at the head of the mission is a Scotchman who preaches in English every Sunday morning to a few English Presbyterians. The porter who has charge of the building took me through it. It is three stories high,—spacious and commodious. We trust to have such a one in a few years. We shall soon need a small building anyway, and trust the Brotherhood will help us in its purchase, for we cannot work unless we first have a school, and cannot have a school unless we have a building.

Thursday, Aug. 15.

We were awakened early this morning by the ringing of the bells of all the Catholic churches. It is the anniversary of the Assumption or so-called Ascension of the Virgin Mary, a very great feast both in the Catholic and Greek churches; but the Greeks, having a different Almanac, will celebrate their Assumption thirteen days later, or on the 28th instant. All the stores are closed, even by those who celebrate no feast. Such is the influence of Romanism in the Ottoman Empire; it is able to control the consciences of those who are not even her adepts.

My patient is not better, but is not worse. How hard it is to portray the nearness and preciousness of *Christ* to those whose religion has, for a lifetime only consisted in empty forms and ceremonies!

Friday, Aug. 16.

I visited the English hospital where I conversed and prayed with the few inmates. I received a letter from Bro. Stover, expressing great desire to be soon acquainted with the language and begin work. He is the nearest brother. His wife and Miss Ryan are the nearest sisters. I trust that, between them and us, in the Holy City, where the Redemption was accomplished, a missionary of the Brethren church will soon be stationed.

Saturday, Aug. 17.

This afternoon I visited the "Smyrna Rest." It is situated on our beautiful quay which Bro. Miller so ably described in his book, the "Seven Churches of Asia." It is a vast reading-room with all sorts of secular and religious papers and reviews; Bibles also, in all languages, are scattered everywhere on the tables. Therein they serve lunches, generally tea, chocolate and coffee. There is preaching every Wednesday in Greek, and every Sunday at 7:30 P. M. in English. Many Greeks, Armenians and Jews go in because of the literary treat and the cheapness of the articles sold. But the "Rest" is more of a resort for English and American sailors. The work was started fourteen years ago by English Christian people, and is now supported by free contributions, and the profits from the coffee-room counter. Many a sailor has found *Christ* there, or pledged himself never again to touch intoxicating beverages. How I wish we also had such work here! The more I move about and explore the field, the more I am convinced that a building is indispensable for our work here!

Sunday, Aug. 18.

We attended service yesterday morning at the Dutch Reformed church. The services were conducted in the French language by the Chaplain of the Dutch Colony. In the evening I preached in English at the "Smyrna Rest." Sailors from the English fleet, now in our harbor, formed most of the congregation. The text was from Rev. 22: 17. The singing was excellent and took us back to the hearty evening services at Mt. Morris.

At 12:05 we had a slight earthquake. It reminded us of the declaration, "Watch, for ye know not at what hour your Lord doth come."

Tuesday, Aug. 20.

This morning at 9 o'clock I called on *Nerses Arslanian*, the Armenian Bishop of Smyrna. The interview was so interesting that a special article will be written thereon for the MESSENGER. I trust it will be of more than passing interest to the Brotherhood.

Wednesday, Aug. 21.

I find that the most difficult part of my work is to become immediately acquainted with the people. How different with *Christ*! One short interview with the woman of Sychar and "many of the Samaritans of that city believed on him."

Thursday, Aug. 22.

I was notified this morning of the necessity of being provided with a "passport of residence" from my consul, seeing all European and American citizens in Turkey must thus be supplied. This is a new police regulation since January. Such a passport for the only privilege of residing here is rather expensive, the annual fee being five florins, or \$2.00 a year. Whether it is a scheme for the consuls to make money I do not know, but that such a passport affords no protection whatever, is patent from the fact that, before my arrival here, a young Dutchman was ill-treated by Mohammedans, and when he showed his passport of residence to those who were ill-using him, they snatched it roughly from the young Dutchman's hands and threw it in his face. He has appealed to the Dutch Minister of Foreign Affairs at the Hague, but I don't believe that his complaint will receive much attention.

Another freak of the Turkish Government is the establishment of School Inspectors. They seem to be against and after the books on history and political economy. They object to the former, because of the chapters which treat of Mohammedanism, its rise, growth, etc. They confiscate the latter, because they think them to teach politics (?)



antagonistic to those of the Sublime Porte!! Poor, childish Turks!

Saturday, Aug. 24.

The Secretary of the Armenian bishop called on me this morning. The latter being, I think, afraid to compromise himself, returned my call by sending his Secretary in his stead. They say his palace is always surrounded by detectives. If so, then those detectives must have found out that I, an American missionary, called upon the the Bishop. Will it injure us both? Let us wait and see!

Monday, Aug. 26.

Called on my poor patient. Her lower limbs are now all swollen,—a sign that the end is fast approaching. She still burns incense. How hard it is to give up time-honored traditions!

Tuesday, Aug. 27.

The temperature during the past three weeks has not exceeded 85°. We have not seen a cloudy day since we came here, about two months ago.

Thursday, Aug. 29.

Received a letter from Bro. D. L. Miller, written at Mayence, Germany. They are well and expect to be all here by the middle of next month.

Saturday, Aug. 31.

I called this morning at the depot of the British Bible Society. The agent in charge is a Protestant Greek, and his father a Protestant evangelist, converted from the Greek church more than thirty years ago. They both belong to the American Congregational Mission. We had a very pleasant interview which lasted fully two hours and a half. After expounding all our tenets, the father remarked that they were very fine, but added that they would not "take" here, as the Greeks and Armenians already practiced trine immersion and feet-washing, the necessity of which he didn't believe in. As to non-conformity he thought I would have all the ladies against me, and as to non-resistance he thought it would not take with the Greek, whose motto is "For the faith and the Fatherland." I told him that I once also thought as he did, but God opened my eyes that I should behold the wondrous things out of his book. The poor man is honest and sincere, but is also one of those who have jumped from Romish and Greek idolatry into Protestant radicalism. This, I presume, is a specimen of some of the other difficulties that I shall meet.

## THE GOSPEL OF GIVING.

BY JOHN E. MOHLER.

### In Seven Parts.—Part Three.

"Give and it shall be given unto you: good measure, pressed down, shaken together and running over."—Luke 6: 38.

When Jacob of old left the house of Isaac, his father, he was perhaps as poor and destitute of worldly possessions as he could well be. The first night out from home he lay down to rest at Bethel. There he slept and had a vision from which he awoke and covenanted with God, "Of all that thou shalt give me I will surely give the tenth unto thee." Jacob kept his covenant with God, and the result was that in the short period of twenty years he became exceedingly wealthy, he himself exclaiming to God that when he left his father's house, with only "my staff I passed over this Jordan," but now he is returning as the wealthy owner of two bands.

Dr. Talmage is credited with the following story of two men whom he knew quite well, and who were talking on the streets of New York on the subject of Christian giving:

"One man said to the other, 'You give too much. I intend to wait until I accumulate a large sum of money and then I will give.' 'No,' said the other man, 'that is not the way I understand we are to give to God. I intend to give like the Scriptures tell me to give, as God prospers me.'

"These two men are living in New York to-day, and the man who did not intend to give until he had a large sum of money, is still there without a dollar to his name, poor, and depending largely

upon others for a living, while the other man is worth thousands of dollars."

Let us not for an instant withhold the Lord's money, for that is "more than is meet, and it tendeth to poverty!"

"There was once a boy who had adopted the rule of giving one-tenth. At school he won a money prize for an essay on a religious subject. He felt it was his duty to give one-fifth of this to Christ, which he immediately did, and ever afterward gave a fifth of his income to religious institutions. God wonderfully blessed that boy and increased his means to such an extent that he afterwards gave thousands and tens of thousands of dollars annually, and annually received thousands and tens of thousands of dollars from the Christian world to assist him in carrying forward his extensive Christian work. That boy was Charles H. Spurgeon."

"Gold and the Gospel" says that Jay Cooke of Philadelphia, early in life, read a little book on Christian giving, and resolved to take Jacob's pledge, "Of all that thou givest me I will surely give the tenth unto thee." He directed his clerk to open an account with O. P. J. (Old Patriarch Jacob), and to credit to it one-tenth of all the commissions that came into the office. Some of the largest financial transactions of the country were entrusted to the firm of which he was a member, and its success was the wonder of the land. The O. P. J. account amounted to a sum that it required the figures of five places to express. When people inquired of him how he could afford to make such large contributions, he would say, "It don't cost me anything, it is the Lord's money I give."

Bro. T. C. Denton, of Virginia, a firm believer in God's promises to repay the liberal giver, manifold even in this life, and in the time to come, with eternal life, compares the subject of giving to the pump that has become so dry that water must be poured into it to start the water from the well. We must give to God in order to start the streams of his greatest blessings into our lives. I wonder how many of us cannot appreciate God's promise to give, because we have not brought our tithes into his storehouse, and, consequently are not entitled to the promise that he will open the windows of heaven and pour us out so great a blessing there shall not be room enough to receive it.

In our congregation I know two sisters in Christ,—a mother and her daughter,—who give of their own daily earnings more liberally to the poor than any one else here, and they are always blessed with an abundance and to spare. The Bible truly says, "He that giveth to the poor lendeth to the Lord."

The *Congregational Quarterly* testifies to the truth of the following incident: "One cold, frosty morning a poor woman, shivering with cold and nearly bare-footed, came to Mr. Moody's house, telling a very pitiful story and asked for an old pair of Mrs. Moody's shoes. Mr. Moody went to the bed-room and took the only pair of shoes his wife had and gave them to the poor woman. Soon Mrs. Moody was walking about the house in search of her shoes. In due time Mr. Moody told her what had taken place. 'Dear Mr. Moody' she said, 'how could you do so when you knew they were the only shoes I had in the world?' 'Oh, dear wife,' replied Mr. Moody, 'never mind it. No doubt the Lord will send you another pair before night.' Before noon the shoes made their appearance."

Mr. Moody no doubt had faith in the promise, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19: 17.

Mr. Nathaniel Cobb, a Boston merchant and a member of the Baptist church, in 1821, at about the age of twenty-three, drew up and subscribed the following which he kept until death:

"By the grace of God I will never be worth more than fifty thousand dollars. By the grace of God I will give one-fourth of the net profits of my business to charitable and religious purposes. If I am ever worth twenty thousand dollars I will give to God one-half of my net profits; if I am ever worth thirty thousand dollars I will give three-fourths of my net profits to him, and if I am ever worth fifty thousand dollars, all of my net profits shall go into his treasury; so help me

God, to keep my promise, or take from me my wealth and give it to a more faithful steward, and set me aside until I learn to pay my vow to God."

Boston, Mass.

Signed: N. R. Cobb.

Mr. Cobb, during his life-time, is said to have given to charities, the immense sum of forty thousand dollars.

We should not give, however, for the purpose of increasing worldly riches. We should be workers together with God, and consider him a partner in all our business, therefore entitled to a certain per cent of our income, and we may confidently trust him to supply all our need.

Bro. Elijah Horn, one of our ministers and a liberal giver of means to the Lord, tells us he knows of many dollars being given to the church by one person, but there seemed to be no increase in his earthly wealth, but the soul of that liberal giver was made *real fat*. This agrees with the words of Solomon that "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11: 25.

Giving to God is truly a means of growing in the grace of God, and we never see a full, roundly-developed Christian man or woman who is not a generous giver of time or money to the Lord. Surely "with what measure ye mete, it shall be measured to you again."

Warrnsburg, Mo.

## SCRAPS.

BY EMMA A. REPLOGLE

NEARLY five years have passed by since I wrote under this title for the MESSENGER. Sickness, care, trial, sorrow and death have visited my home since then. Time and again everything seemed a wreck of matter at my feet, and I thought I never could take up life's burden again. The blasted hopes, the sleepless nights of care and dark clouds of sorrow, the Father above only knows all. By his strength I have been able to cast anchor, and hope and trust in the darkness.

"Tis sorrow builds the shining ladder up,  
Whose golden rounds are our calamities,  
Whereon our firm feet plant, nearer God  
The spirit climbs, and hath its eyes unsealed."

Two weeks ago we had our harvest meeting. Bro. Joseph Brumbaugh, from Clover Creek, preached an excellent missionary sermon. Will we apply this sermon to ourselves, and help gather the ripe sheaves in the world's great harvest field? Or will we go on spending dollars for luxury, and giving pennies for the Lord's cause? I thought while our young brother was preaching so earnestly, how the Lord raises up other laborers to carry on his work, when he takes the aged standard bearers home to rest from their warfare. While living at Huntington, when I saw brethren H. B. and J. B. Brumbaugh start to the funeral of our beloved brother, J. W. Brumbaugh, I thought of his many visits of love and work here, of the many funeral sermons he preached, and of his prayers at the altar in our home, of his soul-pleadings to God for the church in her trials. Then I thought, while they will not send to Clover Creek for Bro. J. W. Brumbaugh any more, here is our *young* brother already equipped for the work.

"How we miss the liberal gift of our departed sister, Leah Replogle at our harvest meeting" said a sister the other day. "She gave five or ten dollars every year, and when she could not come she sent it."

An aged and feeble sister who has long worshipped here, sat at my side during the harvest sermon. Before the opening of the services, I said to her, "You have been sick; I suppose you are better." "O yes, but it went so hard to get here; I am nearly exhausted." She had walked to the church. A few minutes after this the minister in his prayer thanked God so earnestly that these aged pilgrims were able to be here to-day, and invoked God's blessing upon them, and upon those in their lonely habitations. During the sermon, as



the tired old sister sighed and changed her position to rest, once I thought she would faint. I could not help but think, Was there not some one who could have provided a way for the old sister to ride to meeting? On these special occasions what brightness some one could put in such people's lives by taking them to the place of worship, and there are other horses besides the ministers' and deacons' that could do a good work of this kind. Theirs have done a great deal, and it might teach some boy a lesson of self-sacrifice. Many of us have not learned the A B C of getting out of self.

"We go our ways in life too much alone;  
We hold ourselves too far from all our kind  
Too often we are deaf to sigh and moan,  
Too often to the weak and helpless blind;  
Too often, when distress and want abide,  
We turn and pass upon the other side.

The other side is trodden smooth and worn  
By footsteps passing idly all the day;  
Where lie the bruised ones who faint and mourn,  
Is seldom more than an untrodden way.  
Our selfish hearts are for our feet the guide,  
They lead us all too oft upon the other side.

It should be ours the oil and wine to pour  
Into the bleeding wounds of stricken ones,  
To take the smitten, and the sick and sore,  
And bear them where the stream of blessing runs.  
Instead we look about,—the way is wide,  
And so we pass by on the other side.

Oh, friends and brothers, gliding down the years,  
Humanity is calling each and all  
In tender accents, born of grief and tears;  
I pray you, listen to the thrilling call,  
You cannot in your selfish pride,  
Pass guiltless on the other side."

We have been enjoying the visits of a number of strange ministers of late. A few weeks ago Bro. Kurtz, of Waynesboro, preached several practical sermons. Bro. David Stayer, a young minister from near Everett, Pa., preached an interesting sermon not long ago.

To-day and also this evening, we had the pleasure of hearing Bro. Jesse Zigler, of Royer's Ford, Pa. He also talked to the children this morning in Sunday school. In two weeks we expect Bro. J. B. Brumbaugh, of Huntingdon."

Our young brother, John Replogle, son of Isaac Replogle, Sen., who hung between life and death for some time, having been kicked about the head by a horse, is well again.

The sympathy of this congregation goes out at present to the family of Bro. John L. Replogle, who had a stroke of paralysis last Sunday morning. His mind is seriously affected. Being strong bodily and a man of influence, and moving in a large business circle, the shock to his family is great, especially to our dear sister in this her double affliction, having only several months ago buried her daughter.

We have received the MESSENGER in its enlarged form. Its new departments were needed. The Miss-onary and Sunday School Departments in the smaller papers, read by only a few, will never bring up the rearward.

The letters from the sisters in No. 33 were a pleasant surprise to me, as I had not noticed the query to them. How many new writers this query called out, thus showing that we have many sisters who can write, and who read and think, and keep the cob-webs from their brains, as well as from their houses.

There is a great deal of variety about them, but we could not expect them otherwise. The sister who has a neat, tidy Bible husband who knows how to get himself ready, and, who has, perhaps, no children, cannot give advice that will fit well to the one who has nearly a dozen big boys to look after, and perhaps a husband who is careless. I find it a very good way to enjoy Sunday and every day by beginning early on Monday morning with a big bundle of patience, and using it freely on wash-days, trials, and all through the week, especially on bake-day it is needed in abundance, and oh, how

much patience and grace we need when we clean up, as we call it. We send the children out so they don't track the clean floor, but they often go in tracks of sin and are led astray. Much energy is spent in scouring boards and pans and pots, but how little in polishing children's minds and hearts! To arise early enough every morning to have a few moments alone with Jesus, read a few verses of Scripture, and, at the throne of God, in the freshness of the early morning hour seek grace for that day's trials, is a tower of strength to any mother. Then, when the sacred Sabbath dawns, we feel doubly inspired for its duties, our hearts beat in union with the Divine, and we are ready for whatever comes, to go to the sanctuary, to comfort the sick, or to remain at home and spend the day in reading and meditation.

#### HOLY LIVING.

BY C. H. BALSBAUGH.

TO ALBERT HOLLINGER,  
*Beloved in Christ:*—

MY visit to Huntsdale was like "sitting in heavenly places," enjoying the foretaste of the great reunion when all the elect shall realize 1 John 3: 2. What must it be to be there? The fellowship of the saints is sweet here, but it is only a faint prelibation of that "far more exceeding and eternal weight of glory." 2 Cor. 4: 17. With Jesus for our Advocate, with Jesus in our hearts, with Jesus for our life, there is no room for doubt, or fear, or despondency. 1 John 2: 1; Eph. 3: 17; Col. 3: 4. Perfect love casteth out fear. 1 John 4: 18. Love carries no grudge. "He that dwelleth in love, dwelleth in God, and God in him." 1 John 4: 16. This is the family-mark of the redeemed. John 13: 35.

No matter what endowments, or gifts, or powers we possess, if we lack love we are without Christ, without hope, without God in the world. 1 Cor. 13: 1, 2, 3 and Eph. 2: 12. God and love are synonyms. The eternal bond that unifies the Holy Trinity, must also cement the whole family. As the Father, so the offspring. This is heaven, whether here or yonder. No selfish soul will ever pass through the Gates of Pearl. When Jesus returned to His Father through those crystal doors He had to be as immaculate as when He left His Father's bosom. "He knew no sin, yet was made sin for us, but received no stain, so that we might be made THE RIGHTEOUSNESS OF GOD IN HIM." 2 Cor. 5: 21.

Are we the people? Is that righteousness ours? Do we so love one another as He loved us? Do we purify ourselves, even as He is pure? 1 John 3: 3. If not, what are the ordinances worth to us? What will baptism avail if we are not crucified with Christ, and dead to sin? What will feet-washing help if we are unwilling to stoop and make sacrifices to serve the very lowliest and most unworthy? If we partake of the bread and cup of Communion and love not our enemies, we eat and drink damnation to ourselves. We must love as God loves, and He has given us the Pattern on the cross.

Let no one sit to the Lord's Table who is not conformed to the Divine Type! Let no one imagine that he is a Christian because he complies with the symbols of salvation! We must be what the symbols represent, and that is nothing less than a temple of the living God. 1 Cor. 6: 19, 20. My heart flows out like a river to the saints in Huntsdale and vicinity. Please distribute for me to your dear elder Daniel Keller, and Harry Gible, and Harry Miller, and the devoted Superintendents of the Sunday school, and their co-workers, and to the entire school. "I charge you by the Lord that this epistle be read unto all the Holy Brethren." 1 Thess. 5: 27. It may stir up their pure minds by way of remembrance. 1 Pet. 3: 1.

There is a noble work done in your midst by the earnest, faithful, discreet handling of the little ones in the presentation of the love and claim of God on their young hearts. "Feed my Lambs" is the glory of the church, and the hope of the world.

Work on, pray on, and very soon,—1 Thess. 2: 19, 20.

Union Deposit, Pa.

#### RETIRING AGED ELDERS.

BY W. R. DEETER.

THERE is a period in the life of every aged man when he is disqualified for the transaction of business, therefore we see the farmer, the merchant and the professional man retiring from a business that he may have followed successfully for many years. You ask him why he does this and he replies, "My mind is not what it once was, and I cannot manage my business so successfully as I once did, I therefore retire and resign my business to younger men." Who would not say such a course is wise? If it is true that an aged man can not transact secular business successfully, because his mental powers are impaired by age, and he does and ought to retire from active business, is it not equally true that an elder, having charge of God's work, should resign his charge to younger, faithful men, when age steals upon him? Nay, is it not more important? And yet so many elders are not willing to do so.

In my travels among the churches, I find some elders who would not think of transacting secular business, but who still cling to their charge tenaciously, to the detriment of the church. I have known elders who had made an excellent record in their younger days, as overseers, but age stole upon them and their mental powers gradually failed, imperceptibly to themselves, until they were unfitted for their work, but still they would hold to the charge until the church greatly suffered and the elder himself lost the respect that was once due him. The saying, "Once a man and twice a child," is very true. One great trouble in this matter is that the person himself does not know or realize his failure, and to attempt to retire some such elders, is to incur their great displeasure. We heard of an elder who, when he was fifty years old, wanted a younger man ordained to assist him in his work, but the church said there was no necessity,—that they were entirely satisfied with his labors, and when the time would come and they saw he needed help they would be willing to give him such help, but he said, "Brethren, when that time comes I am afraid I will not be willing to accept the proffered help." Twenty years elapsed and the church saw clearly that he needed help, and offered it, but he said, "No, I feel I am able to rule yet for many years."

I believe it would be well for every elder to place the resignation of his charge in the hands of the church as early as sixty-five years of age, and if the church wishes to continue him as her shepherd, she could do so, but his resignation should continue in the hands of the church.

It is to be hoped that Annual Meeting will soon take some steps for the retirement of infirm elders from any charge. We had hoped the committee that formed the plan for retiring officers from office would cover this ground, but it failed to do so.

#### FOREIGN AND HOME MISSION WORK.

BY J. L. SWITZER.

THE article upon New York, on first page of MESSENGER for Sept. 10, so very fully accords with my Dunker Mission idea, that I hasten to call your especial attention to it, and the attention of the brethren. Dr. Dixon says: "Leave darkest Africa and benighted China alone." "We have 500,000 heathens in our very midst."

Would it not be great wisdom and a greater saving and husbanding of our Master's substance to leave darkest India and other foreign countries alone for a time and attend to those missions so very near home?

I never have thought it wisdom to jump so high and skip so far, over vast crowds of wandering, benighted, desolate heathens in our own land, and alight down thousands of miles away, hence among



people a little suspicious, astonished, uncomprehending; of a strange tongue, that cannot understand a word you say, and there commence to learn their language, and begin to teach them to learn yours, before you can ever line a hymn or sing the doxology.

*The true missionary spirit is to preach to the very first sinner you meet.* The soul of an American, saved at a cost of \$5.00, is better theological economy, and a better bargain for our Master, than the soul of an Indian saved at the cost of \$5,000. Now I write this not because I oppose missions. I do not,—I approve of them,—but it is an absolute Christian duty to husband well our Master's substance. "Woeful waste makes woeful want," and such an injudicious use of the means at our command, as a church, will bring upon us the same dire necessity to be noticed in other churches,—of making every Sunday school, every prayer meeting, every preaching service an occasion for importunately begging and extorting money from men, women and little children. Think this over, brethren!

## REMARKS.

We have thousands of Brethren who think on this subject of foreign missions just as our brother has expressed himself. But a little reflection may show that their views are not wisely founded. Our people made no progress in home mission work until they became interested in foreign work in Denmark and Sweden. The money raised for the cause in these foreign countries did more good in our home churches than across the waters. Every cent of money spent for the missions in India and Asia Minor will prompt the Brethren to raise just that much more for work in our own beloved country. This has been the history of all religious bodies. It is only those who engage in foreign work that undertake or push the mission work in their own lands. What we have undertaken so far, we believe to be wise, only we need to push it, and keep the interest constantly before the public.

While we do not believe in neglecting home duties, and fail to embrace favorable opportunities to do good near home, still we dare not refuse to enter other fields just because we have all around us unconverted neighbors. The apostles left the land of Palestine, and went into other countries, before one-tenth of the people were converted in the cities where churches were already established. We must and should go where the greater good may be accomplished, and yet not neglect the heathen. They must be civilized and Christianized, and we should do our part in the great work. God intends that his people should preach the Gospel to all the world, and in this respect the Brethren should not shirk duty.

But just at this time we, too, believe that we should not open up other foreign missions. We need to support those already undertaken, and prepare for more vigorous work at home. Our people need to be stirred up on home missions. We ought to have, in every State District in the Brotherhood, an evangelist who can devote all of his time and attention to work on mission fields. Every State Board ought to become thoroughly interested along this line. Now is our time to move, and the Boards referred to are the ones to put the Brotherhood into motion. At this time not more than three State Districts have regular evangelists in the mission fields, whereas there ought to be nearly forty. We have the doctrine, the men and the money. What we now need is the power to put all these forces into vigorous motion and keep the good work going.

J. H. M.

"Have you any particular object in loafing around here?" asked the contractor of a new building of an idler who was in the way. "Yes, sir," was the prompt reply. "Well, what is it?" "I want to dodge my creditors, and they will never think to look for me where there is work going on."

## —\*QUERISTS' \* DEPARTMENT\*

Please outline a plan by which a self-supporting church fund can or may be conducted. Is it wrong to tax members in order to keep a continuing fund? A. S. H.

We know of no plan by which a "self-supporting church fund" may be created and maintained, but there are various ways of raising money for the purpose of defraying church expenses. The best way known to us is by taxation, apportioning the amount to be raised among the members according to the valuation of their property, as shown by the state tax on the tax-collector's books. There is nothing wrong about this method of raising money, but before it is adopted it should be fully considered by the church assembled in council.

Do you think that a brother, who can afford the use of tobacco has the right to claim to be too poor to pay a small sum, like twenty-five cents, into the church treasury each quarter? E. J. KESSLER.

Certainly not! Most assuredly not! The man who can spare money for tobacco, can also spare some for the Lord's cause. Let him form the habit of paying into the Lord's treasury twenty-five cents or more each quarter, and he will soon find that he has no money to spare for tobacco.

If a minister is compelled to work on public works to support his family, and his work requires him to labor every other Sunday, and he cannot get other employment to justify him and family except he leaves home and his congregation, what should he do? THOMAS HARDEN.

One thing certain, he should not work on Sunday, at least not enough to neglect his religious duties. He must seek other employment, and if the congregation where he lives, is greatly in need of his labors in the ministry, let the members render some temporal assistance. But above all things temporal, our people, and especially our ministers, should not disregard the sacredness of the Lord's Day. J. H. M.

## → THE + SUNDAY + SCHOOL ←

## THE TIME OF THE JUDGES. Judges 2: 1-12, 16.

Lesson for Oct. 6, 1895.

TIME.—The date of the meeting at Bochim is not certainly known. It may have been not far from 1400 B. C.

PLACE.—Bochim was probably between Bethel and Shiloh, north of Jerusalem.

PERSONS.—The Angel of the Lord, Joshua, the judges and the people.

INTRODUCTORY.—The Book of Joshua closed with an account of the death of the great leader whose name it bears. This event is mentioned in to-day's lesson merely by way of reminiscence and to show the relation between the death of Joshua and what followed. The Book of Judges opens with an account of various attempts of Israel to extend her conquests, which attempts in many cases proved vain and fruitless. Then followed corrupting alliances with the Canaanites, which called forth the rebuke of this lesson.

## I. THE ANGEL'S MESSAGE.

1. *God's Mercies recounted.* "I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers." The angel met the people here to reprove them for their sins, but in order to make their sins appear in their true colors he shows that they were committed against a most merciful Father. If God had never done any good thing for us we might be pardoned for forsaking him; but he has crowned our lives with blessings; he has fulfilled his every promise, he gives us continued assurance that he will not break his covenant. To forsake such a Father is the basest of ingratitude.

2. *God's command reiterated.* The angel reminds them that they are sinning against light and knowledge. They had not been left in ignorance of God's will concerning them. He had pointed out plainly the path of duty and thus the people were left entirely without excuse for their sin. And so the

final condemnation of the wicked will be in proportion to the brightness of the light against which they have closed their eyes and the measure of privilege and opportunity they have failed to make use of.

3. *Results of disobedience.* God had said, "Make no league with the inhabitants of this land." But in this they disobeyed. Instead of driving out the Canaanites they made friends with them. And they became as thorns in their side and their gods as snares unto them. "It is the same with the Canaanites in our own hearts. Every sin left in the heart, every faculty or power not wholly consecrated to Christ, every lust unsubdued will be a trouble and a sorrow all our days. The only true way, the only easy way to live a Christian life is to drive out every sin from the soul, and let only the holy and heavenly remain."

4. *Demonstrations of sorrow.* "The people lifted up their voice and wept." Here is an instance of sorrow without repentance. Why did they not weep a month before? They were probably as sinful then as now. But now they weep in view of the threatened punishment rather than because of their sins. "They called the name of that place Bochim." That is, "The Weepers." See? In this name they signalize their tears rather than deprecate their sins. Better had they named the place "The Sinners," rather than "The Weepers." So now the thing for us to do is not to sit down in our sins and weep but to get up and get away from our sins, so that as we look back and weep we may also look forward and rejoice.

## II. JOSHUA'S DEATH.

1. *The great must die.* Joshua died, but his influence lived after him, for the people not only served the Lord while he lived but also "all the days of the elders that outlived Joshua." The greatest and the best men must die; but to the extent that we are truly great and good will we influence the lives, and live in the hearts of others after we have passed away.

2. *All must die.* "And also all that generation were gathered unto their fathers." There is one thing for which all men must calculate and with reference to which all men should live,—the final dissolution of this mortal body. We all must die. No matter how well we may live or what plans we may lay, we all must die. No matter what we may believe as to death, judgment or the future state, we all must die. Man may erect walls and towers and palaces that will stand for ages, and the works of his hands may remain to witness the coming and going of generations, but man himself must die. A few more years and all this generation shall be gathered unto their fathers. Do we all live with this in view?

## III. ISRAEL'S APOSTASY.

1. *The evil done.* They "did evil in the sight of the Lord;" that is, they did those things which though harmless in their own eyes, were evil in the eyes of the Lord. There is only one standard of right we should accept and that is the Lord's standard. No matter what men may think of this or that, we should endeavor to understand how it appears in the sight of the Lord. They served Baalim. This they knew to be wrong, but they had probably scared their consciences and hardened their hearts by doing what appeared to them less sinful till it now became easy for them to engage in open idolatry.

2. *The mercy shown.* "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them." God allowed his wayward people to be punished, but he could not see them destroyed. He kept his watchful eye closely upon them and so soon as he saw them mellowing under the rod of discipline and disposed to turn again to the right way he was quick to remove the hand of the oppressor and give his people rest and peace. Thus God still continues his mercies which, indeed, endure forever. While he still has punishment for sin, he is always ready to extend the hand of mercy to the penitent.

JAMES M. NEFF.



## → THE YOUNG PEOPLE ←

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### "FLAG THE TRAIN."

SELECTED BY EFFIE HILMINGER.

[The last words of Engineer Edward Kennan, who died in a railroad accident near St. Johnsville, N. Y., April 18, 1892.]

Go, flag the train, boys, flag the train!  
Nor waste the time on me;  
But leave me by my shattered cab;  
'Tis better thus to be!  
It was an awful leap, boys,  
But the worst of it is o'er;  
I hear the Great Conductor's call  
Sound from the farther shore.  
I hear sweet notes of angels, boys,  
'That seem to say, "Well done!"  
I see a golden city there,  
Bathed in a deathless sun;  
There is no night, no sorrow, boys,  
No wounds nor bruises there;  
The way is clear, the engineer  
Rests from his life's long care.

Ah! 'twas a fearful plunge, my lads;  
I saw, as in a dream,  
Those dear, dear faces looming up,  
In yonder snowy stream;  
Down in the Mohawk's peaceful depths,  
Their image rose and smiled,  
Even as we took the fatal leap;  
Oh God! my wife! my child!

Well, never mind, I ne'er shall see,  
That wife and child again;  
But hasten, hasten, leave me, boys!  
For God's sake, flag the train!  
Farewell, bright Mohawk! and farewell,  
My cab, my comrades all;  
I'm done for, boys, but hasten on,  
And sound the warning call!

Oh, what a strange, strange tremor this,  
That steals unceasing on;  
Will those dear ones I've cherished so,  
Be cared for when I'm gone?  
Farewell, ye best beloved, farewell!  
I've died not all in vain—  
Thank God! the other lives are saved;  
Thank God! they've flagged the train!

### THE RUINED CITIES OF AMERICA.

BY HOWARD MILLER.

MENTION was made in the MESSENGER recently of the ruined cities of Central America, and the possible deciphering of their now unreadable inscriptions.

As there seems to be a considerable interest in this among the readers, some of whom have written me, I will say a little more on the subject.

It is almost impossible to put this matter in such a shape as to be understood by the many who have no personal knowledge of the locality, or interest in the subject. In brief, there are cities in ruins in many parts of Central America, and they have been ruins for hundreds and hundreds of years without our slightest knowledge of the people who lived in them; where they came from, or what has become of them. There are perhaps not far from a hundred of these ruined dwelling places of men that have so

completely passed away that not even their name has survived the wreck of time. Many of them are covered with inscriptions that, this far, no man has been able to read.

Dr. De Plongcon, an eminent archæologist, thinks he has a clue that will unravel the mystery. In the interior of Guatemala, a country in Central America, there is a tribe of Indians known as the Quiches, and the language that these Indians speak is said to be the key whereby the savants hope to be able to read the inscriptions on the ruined Yucatan temples.

The way of it is this; the Quiches are the descendants of a tribe of people known as the Mayas, pronounced My-ahs, and the Mayas are related more or less closely to the builders of the ruins. Now the learned in these matters have made a study of the Mayas tongue and they have also studied the Quiches language, and it is hoped that by the phonetic sounds of the Quiches they will be able to understand the writings of their parent race, the Mayas, and thus, it may be, also decipher the inscriptions. The similarity between the hieroglyphs of Yucatan and those of ancient Egypt is very marked. Now it is well known that the priesthood of old Egypt did their writing in sort of an abbreviated short-hand which is based on the sounds of a language. If the relative values of the known speech and the hieratic or short-hand writing are found, then the rest is a comparatively easy matter. Or, to put it a little clearer, if some people closely related to the Mayas wrote the hieroglyphics on the Yucatan temples, and if the Quiches speech is identical in its origin with the Mayas, it is hoped by a fuller study of the speech of the Quiches to get at the foundation of the now unknown writings on the ruins.

It is pretty well established that the land in the portion of country we are considering was once joined to the old world geologically. If it should prove that the writings on the ruins are identical in general with the Egyptian it will establish the fact of a past easy intercourse between the countries. If this is shown it is believed that it will turn out that this side of the world is oldest in civilization. Dr. De Plongcon says that he thinks the Quiches the oldest language in the world, and this would naturally follow the fact, if fact it is, that this hemisphere was the beginning of man.

Lewisburgh, Union Co., Pa.

### WHAT ONE YOUNG MAN HAS DONE.

ONE Sunday afternoon, thirty-seven years ago (1858) a spare stripling, clerk in a store, without money and without influence, organized, in the outskirts of Philadelphia, in a region consisting of truck farms, brick yards and commons, where mud was shoe-top deep, and which neighborhood was controlled by the "Schuylkill Rangers," an organized band of ruffians, a mission Sunday school. On the opening day there came twenty-seven bare-footed, bare-headed, ragged children. They were seated on plank boards whose ends rested upon bricks. Penny hymn-books were distributed and penny singing began.

Crash! What is that? What mean those boisterous sounds without? Crash! crash! and the door bursts open; the ruffians are upon them. "What are you doing here?" demanded they. "Organizing a Sunday school," replied the stripling. "We don't want any Sunday schools here, and won't have any; get out! and come back, if you dare," retorted they. Explanation and remonstrance availed nothing, and the school broke up. That stripling was John Wanamaker. That mission is now the most famous Sunday school in America, and he the most famous Sunday school superintendent in the world.

Next Sunday the school met in a cobbler's shop a few squares distant. Next year (1859), a tent was erected. That was burned down; but fire could not daunt him; weights became wings; the ashes of that tent yielded silver and gold. So next year (1860), there arose a \$4,000 frame building. This soon became too small. Galleries were put in. These, too, were filled. A new building became a necessity. But it would cost thousands! What of that?

Mr. Wanamaker said, "We must raise \$60,000." It was done, and part of the present buildings erected (1864). Little by little has been added, till now nearly half a square is covered, and the plant, with its allied institutions must be worth nearly a million dollars.

Now this is what one young man has done in the Sunday school line, by commencing right and continuing steadily along that line. There are yet plenty of great opportunities for the young men who will take hold of things with a will.

### TWO IN ONE.

DR. LYMAN ABBOTT, in his address to young men, delivered at the commencement exercises of the Northwestern University, lately spoke as follows: "Every man is two men—a higher man and a lower man, a spiritual man and an animal man, the man towards which he is climbing, and the man out from which he is climbing. And the controversy that takes place, that is morally waged between these two men—the higher man and the lower man, the spiritual man and the animal man—that controversy produces the two great phenomena of human life, virtue and sin. To the young man who nobly battles with his evil tendencies in the strength of God, temptation is a blessing. The sin is not in the temptation, but in yielding to temptation. Paul felt the force of temptation in his day, but he learned the great secret. He said: 'I can do all things through Christ who strengtheneth me.'"

### THE COMPANY YOU KEEP.

A MAN is known by the company he keeps, and frequently—as the humorist puts it—by the company he keeps out of.

Be careful in choosing your associates. Never make friends—acquaintances would perhaps be the better word—with those whose language, habits or general conduct you would be ashamed to see and hear in your own home. If you do, you are sure to be the sufferer. The person of low taste and conduct is much less likely to be benefited by your superior ways than you are to be degraded to his level. Such, unfortunately, is the law of nature. Let fall a drop of milk into a pail of water. It is lost in a moment. But let fall a drop of black ink into the same water and its presence will soon be noticeable.

A rotten apple will finally taint a whole barrel of sound fruit, but who would think of putting a good apple into a barrel of decayed fruit for the purpose of making them sound again? This doesn't mean that virtue has no leavening influence, but simply that it is easier to go down hill than up. So if you can't find the right kind of associates, the kind who will make you better and nobler, be sufficient unto yourself. Live with your books and the worthies of all time, who are so willing to give you, through their pages, a friendship greater and benigner than that of kings. The world will surely judge you by the company you keep. "Tell me with whom you associate," said Goethe, "and I will tell you who you are. If I know what your business is, I know what can be made of you."—Voice.

TWENTY-THREE years ago Dr. Schliemann began to unearth what he believed to be the site of the ancient city of Troy, and discovered many treasures in ornaments and pottery which he believed had belonged to Priam the Trojan king. After his death the excavations continued at Hissarlik, until now the sixth layer of ruins has been reached. To pursue and bring to a close the enterprise the Emperor William granted 30,000 marks from the royal treasury during the past year, and as a result the city walls have been brought to light and are found to be in a remarkable state of preservation. A large number of store rooms, several doors, towers and buildings in the inner citadel, numberless pieces of pottery, and a fountain, besides many graves belonging to the ancient Greek period, have been unearthed. Archeologists are at last being convinced that the mysteries connected with ancient Troy are now being revealed.



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All money and correspondence intended for any of the missions under the General Committee, or any business connected therewith, should be addressed to GENERAL MISSIONARY AND TRACT COMMITTEE, Mount Morris, Ill. (GALEN B. ROYER, Secretary.)

## MISSION RECEIPTS FOR AUGUST, 1895.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

## HOME AND EUROPEAN FUND.

(Used only for Mission in U. S., Denmark and Sweden.)

Ohio.—Ridge church, 55 cents; a brother, Zanesville, \$1; Geo. V. and Eliza Kollar, New Philadelphia, \$2.50; Rome church, \$12; Salem church, \$15.00; Loudonville church, \$1; Maple Grove church, \$22.05; East Chippewa Sunday school, \$2.10; Chippewa church, \$12.31; Newton church, \$1.60; May Hill church, \$10; Lizzie Brewer, Cedar Mills, \$2; total,.....	\$ 83 10
Indiana.—Yellow River church, \$5; Middle Fork church, \$13.87; Union church, \$6; Turkey Creek church, \$7.72; Union Center church, \$10.80; Tippecanoe church, \$6; Baugo church, \$5.83; Portage church, \$2.05; total,.....	\$ 57 27
Pennsylvania.—Lizzie Lehmer, Franklinton, 65 cents; Helen Miller, Tyrone, \$2; a brother and sister, \$2; Snake Spring Valley church, \$9.81; Myersdale Sunday school, \$15.26; Falling Spring church, \$5.70; New Enterprise church, \$15.35; total,.....	\$ 50 77
Missouri.—Bethel church, \$25; total,.....	\$ 25 00
Virginia.—A sister, \$2; a brother and sister, Bridge-water, \$2; Smith River church, \$3.86; Nokesville church, \$8; total,.....	\$ 15 86
Nebraska.—N. Beatrice church, \$12.50; S. Lincoln church, \$1.05; total,.....	\$ 13 55
Kansas.—Washington church, \$6.28; Wichita church, \$1.55; total,.....	\$ 7 83
Maryland.—Brownsville church, \$7; total,.....	\$ 7 00
Michigan.—Woodland church, \$6.15; total,.....	\$ 6 15
West Virginia.—Tearcoat church, \$6; total,.....	\$ 6 00
Illinois.—R. W. D., \$5; total,.....	\$ 5 00
Tennessee.—Knob Creek church, \$4; total,.....	\$ 4 00
California.—Tropico church, \$1.20; total,.....	\$ 1 20
Iowa.—Martin Creek church, 45 cents; Mrs. D. M. Baughman, 25 cents; total,.....	\$ 70
Marriage Notice.—J. R. Frantz, Kans., 50 cents; total,.....	\$ 50
Total,.....	\$283 93

## MISSIONARY AND TRACT FUND.

(Used for either Missionary or Tract Work as needed by the Committee.)

Maryland.—Beaver Creek church, \$20.86; total,.....	\$ 20 86
Indiana.—LaPorte church, 62 cents; total,.....	\$ 62
Total,.....	\$ 21 48

## BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts.)

Illinois.—A sister, Eola, \$1; Macoupin Creek church, \$9.55; total,.....	\$ 10 55
Kansas.—A sister at McPherson, \$1.25; total,.....	\$ 1 25
Virginia.—A sister, \$1; total,.....	\$ 1 00
California.—Tropico church, 47 cents; Angeline Reese, 50 cents; total,.....	\$ 97
Total,.....	\$ 13 77

## ASIA MINOR MISSIONARY FUND.

(To be used in the Mission in Asia Minor.)

Ohio.—Lexington church, \$2.50; Salem church, \$2.50; total,.....	\$ 5 00
Kansas.—Vermillion church, \$3.75; Eden Valley church, \$1; total,.....	\$ 4 75
California.—A brother and sister, \$4; total,.....	\$ 4 00
Indiana.—LaPorte Creek church, \$1.26; Bible Reading class, N. Manchester, \$2; total,.....	\$ 3 26
Oregon.—Rogue River church, \$3; total,.....	\$ 3 00
Missouri.—W. H. Slabaugh, Le Mars, \$2; total,.....	\$ 2 00
Pennsylvania.—Sarah Tyson, Earlington, \$1; Mrs. E. W. Fulmer, Earlington, \$1; total,.....	\$ 2 00
Iowa.—Cedar County church, \$1.50; total,.....	\$ 1 50
Virginia.—A sister, \$1; total,.....	\$ 1 00
Total,.....	\$ 26 51

## WASHINGTON CITY MEETINGHOUSE.

A house in Washington is greatly needed in order that the church there may do more effective work and have the advantage of a permanent house. The Committee proposes to build as soon as sufficient funds are raised. Donations marked thus (\*) are in response to sister Ella Williams' proposition.

Iowa.—M. E. West, Elkhardt, \$5; I. J. West, Elkhardt, \$5; Maggie Goughnour, Elkhardt, \$5; Sarah Goughnour, Elkhardt, \$5; total,.....	\$ 20 00
Pennsylvania.—W. Conestoga church, \$13; total,.....	\$ 13 00

Indiana.—Susannah Swalley, Beaverdam, \$1; a sister and family, Peru, 50 cents; N. B. Heeter, \$1.47; total,.....	\$ 2 97
Virginia.—A sister, \$1; total,.....	\$ 1 00
Missouri.—Jacon Fahnestock, Deepwater, 80 cents; total,.....	\$ 80
Kansas.—A brother in Caney, 25 cents; total,.....	\$ 25
Chain Letter Receipts.—Emma Watson, D. C., \$112.05; total,.....	\$112 05
Total,.....	\$150 97

## INDIA MISSION FUND.

(Used only for the Mission in India.)

Ohio.—Black River church, \$5.54; D. P. Schneider, Zanesville, 75 cents; Mahoning church, \$7.17; Wooster church, \$8; Ridge church, 55 cents; Sister's Sewing Society, Maple Grove church, \$3; Zion church, \$4.02; Tuscarawas church, \$4.50; Sugar Creek church, \$17.08; Loranies church, \$1.70; Plum Run church, \$2.50; Portage church, \$10.39; Sandy church, \$3.08; Geo. V. and Eliza Kollar, New Philadelphia, \$2.50; Maple Grove church, \$3.20; White Oak church, \$4.52; Jacob Leekrone, \$1.78; a brother from McComb, \$1; Salem church, \$14.70; Chippewa church, \$1.00; East Nimishillen church, \$2.38; total,.....	\$ 99 36
Pennsylvania.—A brother of Chiques church, \$5; Snake Spring church, \$4.42; Sarah Tyson, \$1; Sarah A. Hoak, \$1; C. J. Heckler, Philadelphia, \$5; Snake Spring church, \$3.46; Margaret Calhoun, \$9.75; Aughwick church, \$5; Hopewell church, \$8.25; total,.....	\$ 42 88
Indiana.—A few brethren and sisters, Cambria, \$1.20; Pipe Creek church, \$6.37; Monticello church, \$5.16; Prairie Creek church, \$1.75; Sophia Wolf, \$1; LaPorte Creek church, 92 cents; a brother and sister, \$1; Bethany church, \$16; Yellow Creek church, \$8.64; total,.....	\$ 42 04
Virginia.—Bethel church, \$1.44; a sister, \$1.50; Beaver Creek church, \$12.25; Barren Ridge church, \$5.16; church at Sangerville, \$10.68; W. R. Hooke, Willis, 73 cents; total,.....	\$ 31 35
Nebraska.—N. Beatrice church, \$12.50; Sappa Creek church, \$1.25; total,.....	\$ 13 75
Iowa.—Panther Creek church, \$4; a sister of Panther, \$1; Mamie Lehman, Garrison, \$5; total,.....	\$ 10 00
Maryland.—A sister, Baltimore, \$1; Sam's Creek Sunday school, \$6; Rosa Bowers, 50 cents; total,.....	\$ 7 50
California.—A brother and sister, \$4; Mr. and Mrs. P. W. Stover, \$1; Angeline Reese, \$1; total,.....	\$ 6 00
Kansas.—Appanose church, \$5; total,.....	\$ 5 00
Florida.—Three workers, Keuka, \$4; total,.....	\$ 4 00
Michigan.—Sunfield church, \$1.52; total,.....	\$ 1 52
Texas.—A. B. Weaver, Miami, \$1.25; total,.....	\$ 1 25
West Virginia.—L. H. Fike, Egdon, \$1; total,.....	\$ 1 00
Total,.....	\$265 65

## SUMMARY.

Home and European Fund,.....	\$283 93
Mission and Tract Fund,.....	\$ 21 48
Tract Fund,.....	\$ 13 77
Asia Minor Fund,.....	\$ 26 51
Washington City Meetinghouse Fund,.....	\$150 97
India Fund,.....	\$265 65
Interest from Home and European Mission Endowment Notes,.....	\$ 15 50
Interest from Tract Endowment Notes,.....	\$ 6 00
Interest from Home and European Mission Fund loans,.....	\$ 4 72
Interest from Tract Endowment loans,.....	\$ 60 00
Total Receipts,.....	\$848 53
Total number of Tracts distributed, 29,134.	

## IN PRISON AGAIN.

BY J. W. RISBERG.

It is now about sixteen months since I was here the last time. Many trials and temptations have gone over me since that time, but our dear Lord Jesus has delivered me from all.

Aug. 28 was the time I was to set out for the military training ground. This year I am not alone; a dear brother, J. A. Gustafson, is my companion, and with the aid of the Lord Jesus Christ we will both hold out faithful.

Aug. 29 we came to this place where the art of war is taught. The same day in the afternoon we were to exchange our own clothes for the military uniform, but my dear brother and myself refused to put it on, since, by doing so, we partake of their sins and works of unrighteousness.

The last year I had my work in the steam kitchen. The same day, when I was to go to prison, the captain of the prison said to me: "Now you have been in the kitchen and there have had harder work than others. You have done as great a sin as if you had taken the gun. You say you will never learn war, but you have fed the men of war, and this seems to me the same as though you had done it yourself."

This remark went to my heart, for my purpose is to

take no part in the war at all. I thank the Lord for such remarks.

The same day my brother and I were put in prison until the officers could come together in council.

Aug. 30, at about 11 o'clock, four men came to us in our cells and told us that by order of the chief officers we should put on the uniform, and if we refused, they should put it on us, and so they also did. At three o'clock of the afternoon we were called to the council to have our sentence passed. After an hour and a half this was done. I was glad that Jesus was with us and that I was also able to give some testimonies of God's Word. Finally the judge said, "He is so simple that it is no use to speak to him."

My dear brethren, my heart was full of joy, that the Good Father above has hid these things from the wise and prudent, and has revealed them unto babes. This year I was sentenced to four months' hard work in prison and my brother to three months, as was my fate last year.

Aug. 31, in the morning, the captain commanded us to follow the company out to the training grounds, and so we did. After about an hour one of the chief officers called us and commanded us to take part in the drill. Then we said "No, we cannot take any part in the drill. God, himself, has forbidden us in his Word, and we will follow him in the right footsteps."

Then he said, "God also says in his Word, he that will not work, shall never eat anything."

Then we walked to the kitchen, but as we did not take any part in the work, therefore we did not get any dinner that day, but our Heavenly Father gave us strength that we felt no hunger at all.

The same day the head minister came to us, and said, "You are in great error in the Word of God." This did not, however, disturb us. Our Lord Jesus gave us wisdom just in the right time that we could answer him according to the Word of God.

Sept. 1, in the afternoon, we were again called to the captain, who told us that it was an order from the chief officers, that they should collect the fine from us. To this we answered, "Well, take all you can, but you cannot take the treasures that we have in the home above. In that we are very thankful to Jesus, our Master."

My dear brethren and sisters, you can now see how it stands with us this year. I am glad to tell you that we are not sorry in any way, but we do rejoice to follow Jesus in the way he himself traveled before.

Our dear brethren and sisters, I have written about ourselves as well as I have been able, and hope it will be of interest for you to know these things. After a time I shall write another letter and tell you more about us and our trials.

Now we will be very glad and thankful to all the friends in America, to help us in prayer that God, our Father, at last might permit us to meet together in the heavenly home above.

Ljungbyhed, Sweden.

A BROTHER inquires if there has not been a certain day set apart when a missionary sermon should be preached and a collection taken up for India Mission. To this we reply, a special call was made two years ago when the India movement was put on foot, but the idea of continuing that particular day has never been pressed. However, the churches are urged strongly to have at least one missionary sermon each year and some method of soliciting each individual to give. The greatest virtue in setting apart a special day is that if the sermon is preached it will be on that day. But it carries the idea of special occasion with it so strongly that the reaction is to neglect the work the remainder of the year. A missionary church will be pouring a steady stream into the treasury throughout the year. Paul says "first day of each week" and there are individuals, Sunday schools and congregations who continue to give liberally when the influence of a certain missionary sermon is no longer felt. Let us have missionary sermons occasionally, but let us have missionary spirit in every prayer, song and sermon every day of the year.



# The Gospel Messenger,

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D. L. MILLER, Mount Morris, Ill., { ..... Editors.  
H. B. BRUNBAUGH, Huntingdon, Pa., {  
J. H. MOORE, ..... Office Editor.  
JOSEPH AMICK, ..... Business Manager.

ADVISORY COMMITTEE,  
Enoch Fly, Daniel Hays, W. R. Deeter.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each to pay for collection.

Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill."

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Mount Morris, Ill., October 1, 1895.

BRO. JOSEPH LONG, we learn, commenced a series of meetings at the Altoona church, Pa., Sept. 22.

THE address of Bro. Samuel Click is now changed from Nevada, Mo., to Healing Springs, Va.

HENRY EARLY, of Virginia, is booked for a series of meetings in the Lost Creek church, Pa., to begin Dec. 1.

BRO. N. R. BAKER, who has been spending the summer at Harrod, Ohio, should now be addressed at Fruitdale, Ala.

THE home ministers of the Maple Spring church, W. Va., recently closed a series of meetings with twelve accessions.

BRO. J. A. MURRAY, who moved from Waterloo, Iowa, to the South, last spring, should now be addressed at Pate, Tenn.

BRO. MICHAEL FLORY has again entered upon his evangelistic work, and is now holding a series of meetings in the Woodland church, Fulton Co., Ill.

BRO. JACOB WILMORE is booked for a series of meetings in the Lick Creek church, Ohio, commencing Oct. 19 and to continue until the love feast, Nov. 2.

BRO. DAVID ROWLAND, of Lanark, Ill., has just returned from a short visit to Denver Colo. He speaks very highly of the Brethren and their mission work at Denver.

A MINISTER, being asked why he preached without notes, said that if he could not remember a thing long enough to tell it, he was afraid the congregation could not remember it long enough to obey it.

WORK is progressing rapidly on the Brethren's Almanac, and the publication will soon be ready for delivery. We are now prepared to book orders. Price, ten cents. Our agents will write for special terms.

THOSE who address our missionaries at Bulsar, India, should write the address thus: "Bulsar, Bombay Presidency, India." For the lack of addressing letters thus, some communications have probably gone astray.

BRO. J. L. SNAVELY, of Alvo, Nebr., asks us to state that in connection with their District Meeting there will be a Ministerial Meeting the day before, on Oct. 1. The meetings are to be held in the Bethel church.

BRO. D. B. GIBSON is engaged in an interesting series of meetings at Tallula, Ill.

BRO. J. D. PARKER closed a two weeks' meeting at Buchanan, Mich., with seven accessions.

A NUMBER of love feast notices came just a little too late for this issue. They will appear next week.

IF any Brethren are living in or near Fulton County, Ark., they will please call on or address sister Amanda Swandere, Fayette, Ark. She is desirous of becoming acquainted with the members in that part of the State.

BRO. TOBIAS S. FIKE, of Brookside, W. Va., has decided to locate in the Milledgeville congregation, Northern Illinois, this fall. He moves to a place where his labors in the ministry are very much needed and will be appreciated.

THE members of the Loramies church, Ohio, closed an interesting revival with a love feast,—a very appropriate way of closing a protracted effort. On the day of the feast fourteen were received into fellowship by confession and baptism.

A MINISTER of the Brethren church is wanted at Burlington, Iowa. We learn that several earnest believers there are seeking Christian baptism. Some of the Mission Boards in Iowa should give this their early attention. Address, Rachel Burthens Hills.

FROM the Hagerstown (Md.) *Globe*, we learn that Bro. D. F. Stouffer has been again injured, this time by a kicking horse. It occurred while riding through the streets of Hagerstown. His injuries were severe, but no bones were broken, and he will probably soon recover.

UNDER the head of "Retiring Aged Elders," in this issue, Bro. W. R. Deeter treats a subject that will deeply concern many churches, and should be considered by all of our elders. We fear that too many of our elders are not preparing others to take the oversight of their flocks after their departure, as they should. The article will doubtless put many to thinking, for our people should have some understanding along that line.

OCCASIONALLY a contributor forgets himself—sisters seldom do, however,—and undertakes to reply to an article in the MESSENGER in a way that is no credit to the cause, and, of course, none to the writer. In replying to an article in a Christian journal, sarcasm and cutting remarks are hardly in place and do not conduce to that sober investigation so essential in reaching the truth. We are by no means averse to hearing both sides of a question that is of general interest to our readers, but since it is our aim to raise the standard of religious literature among us it is no more than proper that we insist upon a due regard for that which may prove helpful in this respect. Forceful arguments and kind words tell in any controversy, but that which engenders strife and creates discord weakens the cause and should be avoided.

KANSAS has some ingenious people. Here is a fair sample. It is said that the members of one of the churches have contrived a new way of raising funds for church work in the country. They have agreed to sow one hundred and sixty acres in wheat, and, after deducting a reasonable rent, devote the rest of the money made, to paying the church expenses. The neighbors agree to furnish seed, teams, labor and machinery. In this way they propose to raise sufficient means to insure preaching every Sunday. Why not the church own a small farm, and the minister live on it? The preacher could devote half of his time to the farm, the other half to the church, and, with a little help from the neighbors in the way of labor, teams, etc., an excellent work might be provided for at a small expense to the church. There are hundreds of earnest preachers who would gladly enter into an arrangement of this character.

BRO. JAS. M. NEFF has been going in and out among us for several days, enjoying himself among old friends in the Mount, and looking after some business matters here. He is interested in Alabama, and will spend the coming winter at Fruitdale, that State. He preached a good sermon in the Chapel for us last Sunday morning.

WHEN sending in church news, correspondents should invariably place the name of the church at the head of their communications, and their name, post-office, State and date at the close. Here is a fair sample:

SILVER CREEK CHURCH, ILL.

BRO. I. N. H. BEAHM commenced a series of meetings at our large stone house Sept. 6, and has been preaching each evening and Sunday mornings since. The congregations are good and the interest excellent. From this point he goes to the Salem house, and then to the Chapel in Mt. Morris, expecting to close the meetings the first week in November. So far, six have made the good confession.

L. A. CLERK.

Mt. Morris, Ill., Sept. 24.

We trust our correspondents will remember this, and also not fail to make their reports short and to the point. We like short reports and plenty of them.

## THE OLD TESTAMENT.

WE learn that there are a few members in some localities opposed to any Sunday school lessons being selected from the Old Testament. We have long been of the opinion that this opposition to studying the sacred writings of the old prophets is the result of a misunderstanding respecting the contents, purposes, and value of the Old Testament. This part of the Bible was all the Scripture that John the Baptist and Jesus had access to during their ministry, and they quoted from it with the greatest of freedom. Peter, on the day of Pentecost, quoted reverently from the Old Testament, while Stephen, in his memorable sermon, drew from it more largely than would be possible for the most gifted minister, even of this age of printing. All through his writings Paul refers to the writings of the ancient prophets in demonstration of the truth he was teaching, and even declares that the law is our school master to bring us to Christ.

With such noble examples before us in the use of the Old Testament, we surely ought not to neglect such favorable opportunities of studying this part of the Scriptures as are now afforded us, and also recommend the same course of study to others. This we should do in connection with a still more careful study of the New Testament. In fact, we very much doubt the possibility of any minister fully understanding the New Testament, without a fair knowledge of the Old. Both books should be studied together, and for this reason it has been deemed proper to select part of the Sunday school lessons from the Old Testament and the other part from the New. And only those who study the lessons thus selected and arranged know how interesting and profitable this course of study is.

WE once heard of an elder who was so indiscreet as to preach publicly against the use of the Old Testament in Sunday schools. It would have been far better had he urged the people to study the book still more, so as to be better prepared to grasp the meaning of the teachings of Christ and the apostles. In fact it would be well if our ministers would occasionally preach from the Old Testament, giving the people to understand that the things therein recorded were written for our learning. This sacred volume being the foundation of the New Testament, should be thoroughly understood by every minister of the Gospel who proposes to bring "forth out of his treasures things new and old." Matt. 13: 52. It is not enough to feed people wholly on the New; they should be nourished on the Old as well. In our ministerial labors we have found it not only interesting but instructive to give the people an occasional lesson from one of the old proph-



ets, some of whom wrote concerning Christ, and all of whom were men of God, and wrote as they were moved by the Spirit. While the New Testament's and should ever remain the rule of our faith and practice, the Old is by no means to be ignored and spoken against, especially so, since we know that it contains the law which is "our school-master to bring us unto Christ." Gal. 3: 24.

J. H. M.

## NOTES BY THE WAY.

ON our arrival at Stockholm, the Capital of Sweden, on our way north, we were compelled to wait at the large Central Depot several hours for our train. We noticed an unusual number of men in rich uniforms about the platform and concluded that some noted personage was about to take the train. The conclusion reached a degree of certainty when a large roll of fine carpet was brought, unrolled and laid upon the platform. Soon after, William II., Emperor of Germany, with his Suite, came out of the King's waiting room and entered the Royal train in waiting for him. There was the usual amount of bowing and of deference shown to kingly blood as the party took their places in the train. The Emperor had been paying a visit to his relative, the King of Sweden. Nearly all the reigning families of Europe are related by marriage and intermarriage and one would suppose that they would be peaceably disposed to each other. But they are literally armed to the teeth. The young German ruler has an army of half a million in times of peace, which in time of war may be swelled to two millions. National pride and ambition overrides family ties and Christian bonds, for all the nations of Europe are called Christian nations. And yet they are armed against each other and are only waiting for the signal to deluge Europe with so-called Christian blood. How contrary to the teaching of our Lord! And yet, in a modified sense, we find the same feeling in our own country and even in the church. It is local pride, that demands recognition when we hear of the east and the west, the north and the south. Local preference should be swallowed up in the greater desire for the general good. In the truest and highest senses there should be no east or west in the church.

THE strong feeling of enmity brought about by the German-Franco war of 1870-71 still exists both in France and Germany. We had a rather amusing illustration of the existence of this feeling, not long since in the city of Hamburg, Germany. When we left Denmark we bought several small loaves of white bread for lunch. The Danes call it French bread. At Hamburg, wishing to replenish our lunch basket, we went into a baker's shop and having the Danish word in mind asked for French bread. We at once saw our mistake. "*Französisches Brod!*" said the irate shopkeeper, with a rising inflection and strong censure in his voice, "*Man findet kein Französisches Brod in diesem Land. Sind Sie Französisch?*" (You don't find French bread in this country. Are you French)? When we told him we were Americans his manner changed at once, and, having furnished us with an excellent quality of white bread he wished us a happy journey and we departed in peace. These national prejudices are deep-seated and lasting. To some extent the same feeling is held by the Danes toward the Germans. In 1864, the Germans wrested the goodly provinces of Schleswig and Holstein from Denmark by force of arms, leaving a bitterness that time has not removed. In connection with these national prejudices we thought of our church name, or rather of that part of it which localizes us as a church, and is a hindrance to our work in some foreign lands. If we wanted to locate a mission in France, we should have to drop German Baptist, as has been done in Denmark. Just now English Baptists might serve

our purpose best in Asia Minor and in India, but best of all is our Old Bible name adopted by our people in Germany nearly two hundred years ago, and held in America for so many years, the name we all love so well,—"the Brethren." In view of the work that is opening up before the church in carrying the Gospel to foreign lands, this matter of church name should receive a most thoughtful and careful consideration. We meet these national prejudices, and we must respect them in order to gain a hearing and then teach the people better things.

A MONTH ago, while traveling in Sweden, we met an intelligent Swedish girl just returning to her home from the United States, where she had spent six years. She heard us speak English, and at once asked if we were from America. In the conversation which ensued we learned that she liked our country very much, but her own better. She had been getting three dollars a week for house work, in St. Paul, Minn. In reply to a question as to wages in Sweden, she said, "Here at home I never received more than forty cents a week, and then I had to work part of the time in the field, but I enjoyed good health and was happy. Now, in America, I get three dollars a week, don't have to work so hard, but am not so happy as I was when I lived and worked here and knew nothing about high wages and city ways across the sea. It cost me so much for dress there, and everything must be done in a hurry. It is a fast life." Then I fell to thinking. I wondered if our modern high-pressure civilization brings real happiness to humanity. Is it a good thing for people who are contented and happy with their lot in life to make them dissatisfied by holding out to them visions of greater gain and of higher worldly position and honor? Are not Paul's words after all by far the best? "Contentment with godliness is great gain." To do well, not only to do well, but to do the very best we can in the place we fill is a laudable ambition, but ambition is a hard master and a cruel tyrant. I thought about our boys and girls at home. How many are leaving the farms and the old home, so full of the secret joy of life, for the busy, stirring scenes of city life. Are we doing the best we can for our young people, and especially for our girls, when we hold out to them inducements to prepare for the arena of business life? What of the future of the home and church? The tendency toward the business office on the part of our girls is an alarming one, and must tell on the future, not for good. If I could whisper in the ears of our girls, I would give them a warning against the tendency that is taking so many pure-minded maidens away from home and home influences to the city office and often from there to a living death. This subject should have the careful consideration of parents, and especially of those who are at the head of our schools. We need to have Paul's advice to Titus impressed upon the minds of our young people. Our schools should inculcate love for home and home life, and impress upon all the sacred duties of home and of fatherhood and motherhood. This is God's order, and to lose sight of it is sure to result in disorder and ruin.

FROM the *London Standard* I clip the following account of a pilgrimage to the shrine of "Our Lady at Lourdes" in France:

"Nine trains, carrying about eight thousand pilgrims, left the Orleans Railway Terminus in Paris yesterday for Lourdes. Six other trains, starting from other places, are described as conveying no fewer than nine thousand other pilgrims to the shrine of the Virgin. Never has the annual pilgrimage assumed such large proportions, which fact may possibly be due to M. Zola's realistic descriptions. In any case the condemnation of the impostor Delanoy, who had been supposed to have been cured miraculously at Lourdes, has certainly not had the effect of decreasing the number of disbelievers in

the supposed miraculous powers of the waters of that place. Long before the departure of the trains from Paris the third-class waiting-room, which was specially set apart for the pilgrims, offered a most curious spectacle. In one corner, behind a table, two of the organizers were taking down the names of intending pilgrims as they arrived, and giving them the last instructions. The floor was naturally covered with all sorts of packages, while invalids were sitting about here and there, and other persons, in a most pitiable condition, were lying on stretchers. Some of them were covered with rugs, so that nothing could be seen but their pale faces, and thin, bony hands. The expression in the eyes of many was really extraordinary. It seemed to indicate fervent belief and faith in a miraculous cure.

"The pilgrims were divided into various trains according to the color of the badge they received—white, yellow, grey, violet, blue, &c. The "white train" was, as usual, the one which carried the most hopeless cases. So that there should be no confusion the names of the Sisters, each in charge of a batch of pilgrims, were written in chalk on the foot-board of the carriages. The unfortunate victims of disease arrived to take their places for the long and painful journey, surrounded and supported by their relatives, priests, and volunteer male nurses. When they had been carefully installed in their places, the pilgrims soon began to make acquaintance with each other. One man, who was suffering from ataxia, seeing a poor paralyzed youth carried along the platform, said that it would be a miracle, indeed, if that unfortunate young man were ever able to walk. His confidence, however, in his own cure seemed to be complete.

"The first train left at two o'clock, the second about half an hour later, and so on. It is painful to think of the tortures that some of the patients will endure before they reach the shrine, and of the terrible disappointment which must inevitably await most, if not all, of them."

There is not to-day in the civilized world a more remarkable instance of popular delusion than that to which the Correspondent of the *Standard* refers in the foregoing quotation. It is estimated that fully a hundred thousand invalids visit Lourdes annually, hoping to be healed by its miraculous water. The story of the place is told in a few words. Some years ago, a little peasant girl was gathering broken branches from the wood for fuel. She came to a cave or grotto in the hillside, from which a fountain of fresh water came forth. Stopping to quench her thirst, she was surprised to see, as she supposed, the figure of the Virgin Mary, the mother of Christ, standing in the grotto. The child affirmed that the virgin spoke to her, and told her to return again the next day. She did so, and again saw the vision. The story of the child was soon noised abroad, and the Grotto of Lourdes soon became a noted place among the Catholics. Many came who were suffering from supposed diseases and claimed that they were healed. A large chapel was built and consecrated by the Pope. Hotels sprang up, and a town was built, and now all these thousands go to Lourdes, hoping to be healed. We have faith-healers at home, but, like at the water at Lourdes, only the few are benefited, while the masses are doomed to disappointment. Very often these miraculous (?) healing places are founded on the selfish motive of getting money from the suffering. The so-called cures may be accounted for by the powerful influence the mind exercises over the body, especially when excited by religious enthusiasm. How much better it is to use the means God has placed at our disposal for the ailments of the body, and to be governed by his Word! "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." This done, with full purpose of heart to say, "Not my will, but thy will, O God be done," we may place our case in the hands of the Lord, knowing that he will do for us what is best. D. L. M.



# BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

Number Fourteen.—With the Members of the Brethren Church in Sweden and Denmark.

To meet, in a foreign land, those who are of a like precious faith, is a privilege greatly enjoyed, and in meeting and associating with our brethren and sisters here, it was even a wonder to ourselves, how we could feel so free and at home among them. Though we had to converse with them through interpreters, our meeting and being with them was very pleasant, indeed.

Our first introduction was through Bro. Hope, who made us acquainted with Bro. Mauritzson, of Malmo. He came to see us about arranging for preaching on Sunday, and the first thing was to get an interpreter. It was decided to send for sister Carrie Anderson, who had returned to her home with us from America, and was then at Ystead, her father's home. She was written to come and interpret for us, but as her home is some miles away from the post-office, she did not get the letter in time to reply. The brethren here concluded she would not come, and at once sought for some one else, and, through an advertisement, learned of a Scotch lady who, though she was English, had learned the Swedish, and was engaged in teaching the Swedes the English. We were taken to see her, and she received us very kindly, and at once agreed to do the interpreting. So this was satisfactorily arranged for.

This was on Saturday. The first meeting was to be on Sunday at two o'clock, in the Brethren's church at Linnboch. In good time a 'bus drove up to our hotel for us, and a party of a half dozen of us, sister Anderson, who had come the evening before, our interpreter, several Swedish sisters and Bro. Johnson, were soon driven to the place, about two miles from the city. Here we met a fair congregation of members and others,—also Eld. Anderson, who has his home in part of the church building. He opened the meeting for us by singing and prayer. Then we were told through the interpreter, that the preaching was to commence. It was specially requested, on the part of the members that we should both talk,—Bro. Myers and myself,—at each meeting, and it was decided that we should speak first. The interpreter then stood to one side, and as we read a verse in English, she read it in Swedish, till the lesson and text were read.

Pardon our minuteness because it was our first experience in this way of preaching, and, also, it was an "English-Swedish service." Then we had a short salutation, after which, in short divisions, she interpreted each sentence. We delivered the message of peace and salvation to a very attentive audience, followed by Bro. Myers. Our interpreter did very nicely, indeed, and those who heard, said they enjoyed the talks as fully as if they had been given directly, in their own language,—perhaps better, as she may have improved on what we said. If the meeting proved as pleasant to the hearers as it did to us, we are sure it was a good meeting.

But while these brethren are in the same faith with us, their order of service is a little different, but these things will all come right as the members become more fully imbued with the teachings of the Gospel, and more harmonized in love, and with the regulations of the church. They are thoroughly Bible Christians and are slow to adopt customs, no matter how good, not therein plainly taught. We especially noticed the very literal way in which the sisters accept the truth concerning the covering. They came into the church with their bonnets and chalettes. After they are in, they remove their bonnets, etc., get out their caps, which they have carefully folded and wrapped, and put them on their heads. Then they bow forward in a few moments of silent prayer, after which they are ready for the

services of the Lord's house. Is this too literal? This is about what Paul directs. The men also bow in a few moments of secret prayer, as they come in and take their seats. And why shall not this custom become universal among our American churches? We have been made to feel that the way in which some of our members enter the Lord's house, is nothing short of sacrilege,—bold effrontery.

As we enter the Lord's house we ought to have enough faith to believe that he is there, and, if there, we ought to have enough respect for him to come before him in reverence and with godly fear. Is this right or is it not? Think a moment and then decide for yourselves.

After services we were invited into Eld. Anderson's home that we might drink coffee with them. Here a small table was covered with linen, clean and white. On it was placed a large waiter bearing a pot of coffee, cups and saucers, sugar, cream and cakes of different kinds. A blessing was asked and we ate and drank together,—a little love feast which we much enjoyed. Having two interpreters with us, and using brotherly and sisterly freedom, we were royally entertained. All this time our 'bus was waiting, and we were now taken to Malmo, for a 5 o'clock appointment in a hall. Though the notice was short, the place was full of attentive listeners. Eld. Anderson was again with us and opened the service in his usual way. After this Bro. Myers led in the preaching and we followed. Here, again, Mrs. Eliza Ekberg interpreted for us. After this service, we were invited to the home of Bro. Olson, (who had been up north and therefore we did not have the pleasure of previously meeting him) to drink coffee. Here, again, we had an entertainment as before, and a very enjoyable season with our Swedish members. After an hour or more of social intercourse at this place, we were invited to go to the home of Bro. Hans Mauritzson's to eat with them. This time, in addition to tea, cakes, bread, etc., we had cold meats. By this time we were feeling as if we were really not hungry and began to wonder what these things meant. But we soon learned that it is an established custom, and no matter at how many places you call in an afternoon, it is expected that you will eat and drink with them. While we enjoyed their hospitality, because these Swedish sisters know how to tempt the palate, we much more enjoyed the Christian association, and the affection showed towards us as strangers, and yet well known. The members here, as a rule, are of the poorer class, yet they are neat and cleanly in person, have their homes in perfect order, the floors white and clean, when not carpeted, and their windows all nicely curtained, and the indications are that they have sweet home lives.

After we spent several hours in this pleasant home, some of the members kindly escorted us to our hotel. Here we were made to thank God that we were permitted to spend so pleasant an afternoon with our dear brethren and sisters of Sweden.

On Monday following we crossed the Sound to Copenhagen, Denmark, and from there we went some sixteen miles south, to Roskilde, where Eld. C. Hansen is living. Here sister Miller makes her home while her husband and Bro. Hope are out visiting the churches. Bro. Bingaman is also with them. We were glad to make the acquaintance of this kind family, consisting of Eld. C. Hansen, wife and three children, one son, who lately united with the church, and two daughters.

We arrived at this place on Monday and remained during the week, spending our time with brother Hansen's family and friends there; and rambling out into the country through the green fields, shady walks, lake side and pleasant groves, found so plentifully in this goodly land. The few days passed rapidly by, and on Friday the brethren returned.

In the evening we had one of those pleasant family love feasts, that are so enjoyable when held in presence only with the Christian family. To us, it seems more apostolical and we can the more easily get back to the "Upper Room," with Christ and the twelve. To us, it seemed almost a duplication of that very interesting scene, and surely Christ was very near to us, and we believe that nearness was felt by us all. The feast was held in the home of Bro. Hansen, and no one was present outside of his own family and the members who came to enjoy the feast.

We do not say that it would be best to always hold love feasts in this way, but as these feasts are intended only for the Lord's people, the holding of them in this way gives rise to less outside detracting, and thus makes the *real presence* the more apparent. What we need most on these occasions is the right attitude to the conditions, and anything that detracts from these, brings just so much less to our spiritual enjoyment and good. The occasion is essentially different from public preaching, because in these services the purpose is to instruct and feed the sinner as well as the saint. In the Communion service, the personal good of the communicant is sought more especially, that in the memorial services we may the more fully remember the love of Christ in suffering and dying for us. And what every devoted child of God wants, is to be, as far as possible, cut loose from every outside attraction and be *alone* with God and his Christ. This can be done best when there are no outside attractions, as was the case at this meeting.

After the services were over, which were not lengthy because of the few present, we had some song service, both in the English and Danish, and religious conversation until a late hour. As we dispersed we felt greatly blessed in participating in the ordinances of the Lord's house.

On the day following we left this place for Malmo, Sweden, where, on Saturday evening and Sunday morning, there were preaching services in a hall rented for this purpose. In the afternoon we had another service at Linhamn, where we had the pleasure of seeing a number of new faces, and enlarging our acquaintance with our Swedish membership. On Monday evening we met there again and had a love feast together, which was another of those enjoyable seasons that we shall not soon forget.

While among this people we were also present at some of their church or council-meetings, and learned something about their order and manner of doing church business. But as Elders D. L. Miller and C. Hope were sent by Annual Conference, and were present at all these meetings and a number at which we were not present, we shall say nothing about these things, as Bro. Miller will, no doubt, make a full report, which will be much more satisfactory than anything we could say or give.

And now, before leaving this people, we want to say, that in all our associations with them, in their homes, at the public services and in their love feasts, we found them to be warm, devoted, earnest, open-hearted Christians, and we greatly appreciate their good wishes and prayers expressed in our behalf. Our prayer is that the Lord may abundantly bless them in their Christian work, and that many souls, through their labors, may be called to the fold of the Master.

H. B. B.

A BROTHER who resides near the Pacific Slope, sends one dollar for the purpose of having the paper sent to the poor, and adds: "I am sorry it is not more; I was in hopes of being able to send more, but did not realize what I had expected. I have no desire for gain so strong as that caused by a wish to aid the cause of Christ. Oh, that those having the means could see their duty and be led to perform it! The cause of Truth would be pushed with a telling force."



## HOME \* AND \* FAMILY

## EVERY DAY.

BY ELIZABETH HAKERS ALLEN, IN SCRIBNER.

Oh, trifling tasks so often done,  
Yet ever to be done anew!  
Oh, cares which come with every sun,  
Morn after morn, the long years through!  
We shrink beneath their paltry sway—  
The irksome calls of every day.

The restless sense of wasted power,  
The tiresome round of little things,  
Are hard to bear, as hour by hour  
Its tedious iteration brings;  
Who shall evade or who delay  
The small demands of every day?

The boulder in the torrent's course  
By tide and tempest lashed in vain,  
Obeys the wave-whirled pebble's force,  
And yields its substance grain by grain;  
So crumble strongest lives away  
Beneath the wear of every day.

Who finds the lion in his lair,  
Who tracks the tiger for his life,  
May wound them ere they are aware,  
Or conquer them in desperate strife;  
Yet powerless be to scathe or slay  
The vexing gnats of every day.

The steady strain that never stops  
Is mightier than the fiercest shock;  
The constant fall of water drops  
Will groove the adamant rock.  
We feel our noblest powers decay  
In feeble wars with every day.

We rise to meet a heavy blow—  
Our souls a sudden bravery fills—  
But we endure not always so  
The drop by drop of little ills;  
We still deplore and still obey  
The hard behests of every day.

The heart which boldly faces death  
Upon the battle-field, and dares  
Cannon and bayonet, faints beneath  
The needle-points of frets and cares;  
The stoutest spirits they dismay—  
The tiny stings of every day.

And even saints of holy frame,  
Whose souls by faith have overcome,  
Who wore amid the cruel flame  
The molten crown of martyrdom,  
Bore not without complaint away  
The petty pains of every day.

Ah, more than martyr's aureole,  
And more than hero's heart of fire,  
We need the humble strength of soul  
Which daily toils and ills require;—  
Sweet Patience! grant us, if you may,  
An added grace for every day!

## SISTERS' WORK.

BY CHRISTINA WEIMER.

I READ the sister's letters very carefully. I did not write at that time, as I wanted to hear what others had to say. I think all the letters were good, but not all sisters can do as they instruct us. Some have many children and have much work to do. One-half do not know what the other half have to do. Some have a very hard life,—work hard all the time. Well, I raised my children, and always was ready for meeting, and never had any of mine on the back seats. One thing we all know is, that the Scripture teaches us to bring up our children in the fear and admonition of the Lord, and if we do that we have no time to make ruffles and unnecessary things to put on them. We should spend our time in reading and talking to them about the Christ and the better world, and pray for them, and with them, and then I believe the Lord will do what He has promised.

Moscow, Idaho.

## MOTE-PICKERS.

BY N. D. UNDERHILL.

THERE are a few of them in almost every place. What are they good for? They are excellent to try the patience of the saints. We must all be tried, and there must be an agent to do the trying. Even our dear, blessed Savior was not exempt from be-

ing tempted and tried. Even He knew what it was to be patient and humble amidst persecutions,—yea, even stooping to wash the feet of the traitor, accepting the kiss of deceit from the lips of him who, claiming to be a friend and brother, was a foe and possessed a devil.

The mote-picker is a very industrious and watchful individual. He is ever on the lookout for faults among God's children, and whenever the least semblance of a weak spot may be found, he is sure to try it rigidly, pulling it this way and that, picking at each tender place, thumping and probing. If he can but succeed in making a little flaw by his earnest endeavors to try the fabric of his neighbor's religion, how gladly and eagerly does he hasten to tell everybody else that brother so and so or sister so and so are not just what they ought to be. Then he continues to probe, and tear, and enlarge, until he has the whole church in a commotion.

He always has a great beam,—a very serious defect,—in his own eyes which so distorts his vision that he imagines he sees a mote in the eye of every brother and sister except himself.

Poor, deluded, deceived, unhappy, miserable trouble-maker! What would we ever do without him? Why, this earth would be heaven and not earth, if there were no trouble-makers in it. They are a necessary evil, that we must patiently endure until Christ comes, and Satan is bound. Then we shall have peace and joy with Christ and with his dear ones who have proven true and faithful, regardless of all the trials and persecutions they have had to endure.

Pity the poor minister and his brave helpmeet who must labor in a field where there are two or three mote-pickers. They need all the help and sympathy and encouragement you can possibly give. Their hearts are made heavy and sad by the cruel thrusts of their tormentors. Their heads are often made to ache and throb with pain as they study how best to endure the persecutions and keep a bright countenance before the world. Their limbs grow weak and tottering; their hands are inclined to fall wearily at their sides as they trudge slowly up the steep and rocky path, bearing their heavy burdens. Hold up their hands, dear brethren. If they should stumble, how the mote-pickers would chatter and cry, "I told you so!" "I knew they were just ready to backslide;" and then the unkind things they could think of, to say about the sins (greatly exaggerated if not altogether imaginary) of the fallen one's youthful day would be just appalling.

Oh, don't let your ministers fall! Uphold them with your prayers, with words of encouragement, kind deeds, and loving obedience to their wishes. Don't force them to go in debt for the bare necessities of life, to wear shabby clothes, to pinch and plan and toil their lives away without help. "Bear ye one another's burdens." Better wear a shabby bonnet or coat in the pew, than force your minister to wear shabby clothes in the pulpit. Better go without pie and cake and ice cream, than compel your pastor to go in debt for his flour and potatoes. Better even curtail the expense of daily newspapers, household and fashion magazines and music lessons, though the latter, at least, are so dear to us who love music, than oblige your minister to get along without good books and papers with which to store his mind with useful knowledge. Never, under any circumstances, fail to meet an obligation. A Christian's word should be as good as gold: his promise should be immutable. The Christian represents CHRIST to a dying world. Can we afford to make him a liar to dying souls? Oh, how careful should we be to make promises, and how faithful to keep them! If we are true, honest witnesses of our Lord, our minister can depend upon us, so can every soul whom God shall send to us for light, comfort, encouragement and help.

Jesus says, "Take heed what ye hear." It seems to me, it would be well for us to refuse to hear the tales of mote-pickers, for "with what measure ye mete it shall be measured to you again." If a brother or sister is at fault, it is right to go to them privately and try to win them from their evil way, Matt. 18: 15-17, hence it must be wrong to encourage members to disregard our Lord's instructions by listening to their recitals of their neighbor's faults.

These mote-pickers,—how nice they are to one's face! They see our faults only when our backs are turned. It is always some one else's faults which concern them when we are with them. Oh, how tired we do get when compelled to listen to their fault-finding tales!

Pity the poor minister, or lay-member either, who must sometimes visit these mote-picking members. If a good sermon or a pleasant visit or a happy meeting was anticipated, it is destroyed. Pity the poor soul whom circumstances have made an acquaintance, perhaps a near neighbor of the mote-picker. What kind of a Christian is the mote-picker? Matt. 7: 5. How much better it is to observe 1 Cor. 13?

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Kearney, Md.

At our regular appointment at Glade Valley, Md., Sept. 8, two, a man and his wife, who had wandered from the fold years ago, were reinstated in the church. The outlook for an ingathering is very good at our Oakland appointment. About six or eight have promised to unite with the church in the near future. One, if not more, will be initiated into the fold by baptism this week.

The first preaching done at this place was in a private house last spring, but, through the kindness of Mr. A. G. Sturgis, a druggist, we have a place more suitable. He gave us the use of the hall over his drug-store. This room is large and commodious, and well supplied with chairs. We have the use of the hall at our own discretion, for which we feel truly grateful. The Lord will surely reward him for his kindness.

We trust that the seed sown at this place will in due season bring forth much fruit. The brethren and sisters seem to be much encouraged and would be pleased at any time to have the brethren preach for them. I. O. THOMPSON.

Notes from Wabash, Ind.

The Wabash church met in quarterly meeting Sept. 7, at 1 P. M. The church rejoiced to see a wanderer return to the fold. We had two additions by baptism since our last report, so the good work of saving souls is moving on. We go on "Working for the Master till He Comes Again."

We are expecting Bro. Wysong to hold a series of meetings here sometime in December, no preventing Providence.

Sister Melissa, wife of L. W. Pulley (one of our ministers), is slowly recovering from a severe attack of typhoid fever. Sister Mary, wife of E. S. Brubaker (also one of our ministers), is slowly improving from injuries received in a run-away. We truly sympathize with those two afflicted sisters and hope they will soon recover entirely.

Within the past week we have been blest with copious rains. Praise the Lord for his goodness!

KITTIE HURSH.

Sept. 11.

From the Mission Field of Northwestern Nebraska.

I ARRIVED among the members of the Niobrara church in the Southern part of Sheridan County, Sept. 3 and commenced my labor of visiting by day and preaching by night. We had one council-meeting, and also had preaching in the afternoon of Sept. 5, after which one young man was received by baptism. On Saturday evening, Sept. 7, the members assembled at the house of Bro. B. Trump, where all once more participated in the ordinances of a Communion service, evidently for the last time in this part of the vineyard, for here the failure of crops has from year to year become more grievous, until this year not half of the seed sown has been reaped. The Brethren have all decided



to move away. Several have already gone. Certificates of membership have been granted to all (twenty-four certificates).

All vegetation appears to be entirely dead, and one thing adds still more to the gloomy appearance of the country,—the ruins of sod-houses that people have vacated and left to crumble down.

On Sunday forenoon we held our last meeting here. In the afternoon we again resorted to the waters of the Box Butte, where another young man was buried by baptism, to arise to walk in a new life. There, by the waterside, we gave one another the final farewell. It was a solemn parting. Our labors among the members here were always pleasant.

We lodged for the night with brother and sister Frederick Weber, and then returned to Rush Valley to continue our labors there.

JESSE Y. HECKLER.

Sept. 10.

#### District Meeting of Northern Indiana.

THE committee of arrangements have their work about completed. They have built a large dining hall and have made preparations to feed a large assembly. The Solomon's Creek congregation cordially invite all members to attend and enjoy the meeting. The Ministerial Meeting will begin on the evening of Oct. 1. The committee have made arrangements that all passenger trains will be met, and members taken to and from the grounds. Trains are due at Milford Junction as follows: Big Four, going south, 10:58 A. M., 3:19 P. M.; north, 11:53 A. M., 4:18 P. M. B. & O., east, 6:20 P. M., 1:30 P. M., 10:32 A. M.; west, 2:11 P. M., 7:35 A. M. Wabash line, at New Paris: east, 6 A. M., 5 P. M.; west 11:15 A. M., 1 P. M. L. A. NEFF.

Syracuse, Ind.

#### From Bethel Church, Mo.

OUR fall love feast was held at the Lower Bethel church on Saturday, Sept. 7, following the District Meeting. A number of the brethren attending the District Meeting remained with us and we had a pleasant meeting. The order and the weather were both good, so there was nothing to mar the pleasure of the meeting. At this meeting the church decided to ordain Bro. J. D. Hildebrand to the full ministry, and to advance Bro. A. H. Partch to the second degree. This was done with much solemnity. Bro. W. C. Hipes remains with us until the fourteenth, preaching each evening. He has been employed as an evangelist by the Mission Board of this District for the coming year.

A. A. WEAVER.

Oregon, Mo.

#### From Wolf Lake, Ind.

WE, the Blue River church, Ind., held our harvest meeting Aug. 24. The meeting was held in a grove, the weather being pleasant. Quite a large crowd assembled. Our ministerial help was ample, there being five ministers present from abroad. Brethren Daniel Wysong, Gorman Heeter and Henry Brallier did the preaching.

In the forenoon we had a thanksgiving sermon and in the afternoon a missionary sermon. A good collection might have been taken had the privilege been given. It seems to me that a thanksgiving meeting is not finished when there is nothing given to promote the cause of Christ. In the evening Bro. Heeter gave us a good sermon in our meeting-house.

Our third quarterly council for 1895 was held on Saturday, Sept. 7. The church was well represented. There was much business before the meeting, as our annual visit was made shortly before this meeting. The business was disposed of seemingly to the satisfaction of all present. We chose two delegates to represent us at District Meeting,—brethren Jacob Swihart and Loren Humbarger. We also agreed to hold a series of meetings, to begin two weeks before our love feast, which will be held Nov. 2, beginning at 3 P. M.

LEVI ZUMBRUN.

#### From the Okaw Church, Ill.

THE Okaw church met in quarterly council Sept. 12. Among other business we appointed a love feast Oct. 19, at 4 P. M.

Brethren D. Mohler, G. Arnold, S. S. Miller, J. Wine and I. Brubaker were chosen delegates to District Meeting. Five members were received by letter and two letters of membership were granted. Brethren I. Bennett Trout, M. J. McClure, G. W. Cripe, and others, were present at this meeting and gave us much good counsel. Surely it is good to be at such meetings.

Bro. McClure is now preaching a series of doctrinal sermons in Hammond, eight miles east of La Place. His aim is to place some things in their true light. Some will remember that last winter a Mr. Sommers, of the Campbellite church, tried to give ten reasons why the Brethren's church is wrong. Bro. McClure is now giving Bible reasons why the Brethren church is right and his exposition is causing quite a stir among the people. Mr. Sommers is here, looking after the interests of his flock, and has challenged the Brethren for a debate. The matter will be considered by the Brethren.

E. F. WOLFE.

Sept. 18.

#### From the Northern District of Missouri.

THE District and Ministerial Meetings of North Missouri were held in the Lower Bethel church, Holt Co., Mo., beginning with the Ministerial Meeting on Thursday, Sept. 5. Six topics were before the meeting, and much interest awakened among the members present, especially on the subject: "The Line of Demarkation between the Church and the World." Certainly this is a subject that we should all be interested in, that we may know when we are in danger of stepping over this line.

The District Meeting on Friday, the 6th, was fairly well represented. Several papers concerning local matters were before the meeting but all passed off pleasantly. We send no papers to next Annual Meeting. Bro. J. E. Ellenberger was moderator of the meeting and was also chosen to represent us on the Standing Committee at next Annual Meeting.

A. A. WEAVER.

Oregon, Mo.

#### A Voice from the West.

As per previous arrangements we began a series of meetings in Cushing, Oklahoma, Aug. 21. We held meetings in town till Sunday the 25th; then moved to an arbor near Bro. A. W. Austin's. We continued at this place till Sept. 1, when we had the pleasure of baptizing four in the Cimarron River.

This church has a membership of about forty-three, and five or six more will move into this church from Missouri about Oct. 1. Bro. Austin is the elder in charge. Monday, Sept. 2, Bro. Austin and I went about twenty-five miles south to the Oak Grove church, where we began meetings in the evening, and continued till Oct. 8. Bro. Austin also has the oversight of this (new) organization. Bro. Isaac Betts, a young man, is their minister, and is a faithful worker. We closed with a good interest. Several seemed near the kingdom. I think Oklahoma is a good mission field. It is a new country and while the people, generally, are poor financially, many of them would gladly hear, and obey the Gospel if they had the opportunity.

Faithful, consecrated ministers are needed here, and that soon, to help those already at their posts of duty, to work the territory for the Lord. If preachers who sit and listen to ministers preach Sunday after Sunday will come here, they will find a good country, cheap homes, and plenty of work in the Lord's vineyard. There are eight or ten organized churches in the Territory, and many isolated members where other organizations could be effected by proper efforts. No preventing providence, I go to Centropolis in Franklin Co., Kans., next Saturday. CHAS. M. YEAROUT.

Westphalia, Kans., Sept. 12.

#### Lordsburg Church Items.

AUG. 10, the members convened in chapel. Eld. Wm. Thomas was chosen to succeed Eld. J. S. Mohler as overseer. The members expressed, in a resolution, their hearty appreciation and complete satisfaction with the services rendered the church during the past year by Eld. Mohler. Aug. 11, on Sunday morning, Bro. J. G. Royer gave the Sunday school a talk, after which he preached an excellent sermon to a good audience. In the evening Bro. Mohler preached his farewell sermon to a full house.

Aug. 13, brother and sister Mohler bade farewell to their many friends and turned their faces towards the East, with the prayers of God's people. In the evening Bro. Royer gave us another soul-stirring talk, and departed the next day, setting his face toward the North. His stay with us was entirely too short. I say Amen to Bro. Royer's suggestion in MESSENGER No. 36. A wise, loyal, teachable elder, who will devote his time in looking after the churches on the coast could do much good. We give it as a hint to the members of the General Missionary Board.

Sept. 5 the college opened with a larger number of students than at any previous opening; the prospects are bright.

Sept. 8, Sunday morning, the students swelled the number in Sunday school. Bro. Miller preached an excellent sermon to a large audience. In the evening there was an organization effected, called "The Young People's Meeting." It was a success. After that a sermon was preached to a crowded house. The ministers who take an active part in the work are J. W. Metzger, E. A. Miller and the writer. Father Metzger has been quite poorly since he returned from the East, but is improving. A good feeling seems to prevail with the people of Lordsburg. We thank God and take courage.

B. F. MASTERSON.

#### From Garrett, Pa.

BRO. D. H. WALKER, of Lull, Pa., came to this place Aug. 24, and continued meetings for eight days, preaching the Word with power and effect, besides visiting from house to house. This is considered the true, apostolic method of preaching and teaching the Gospel of our Lord and Savior Jesus Christ. On Sunday, Sept. 1, four were buried with Christ in baptism and two were reclaimed. It certainly was a cause of rejoicing among the Brethren at this place. As usual the meetings closed too soon. Having made arrangements only for one week's meetings, Bro. Walker had to leave for Beachdale, also in this (Berlin) congregation.

At Beachdale the meetings began Sept. 1, and continued one week, at the close of which a Communion was held,—the largest for many a year. Notwithstanding the crowded condition of the house, the order was all that could be desired and the services were seemingly enjoyed by all the members present. Bro. Silas Hoover officiated. As a result of the meetings at Beachdale four were baptized, making in all eight by baptism and two reclaimed. May God be praised for his goodness!

R. T. POLLARD.

#### Notes by the Way.

WE are at present laboring with the Union City church, Ind. The church here never had a series of meetings, this time of year but always in the winter. They are a little surprised at the good attendance and interest manifested. One pleasant feature we find here is that the Brethren's children of the proper age are about all in the church. We cannot say that for all places in our Brotherhood. We are often pained to see many of our Brethren's children drifting elsewhere. Are we, as parents, all doing our duty in this respect? Let us pause and think! It really seems that some parents are more concerned about worldly interests for their children than spiritual. They tell me how they are prospering, and take pride in their good homes, but when I ask them if their children are members of the Brethren church, I sometimes hear this answer,



"None of them are in the church." Sad, sad, indeed! Who is responsible?

Yesterday was a busy day for me. Weather was hot, and not being well, my energies were severely taxed. We had Sunday school at 9; talked to the children at 10; preached at 11; had song service at 7:15; preaching at 8 o'clock. We had a crowded house last night, and the best of attention was given to the Word preached. May God bless the work everywhere, is my prayer!

HENRY FRANTZ.

Forgy, Ohio, Sept. 9.

### Notes \* from \* our \* Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Madison, Kans.**—The Verdigris church held a council Sept. 14, preparatory to our love feast, Sept. 20, at Bro. G. W. Garst's. All business was disposed of in a brotherly way.—*Henry Showalter, Sept. 14.*

**Modena, Mo.**—Bro. Lewis M. Kob and wife came to us Aug. 29, and held five interesting meetings. We also had our council-meeting on Saturday, at 11 A. M. We are expecting to hold our love feast some time in October.—*Wm. Whitestone, Sept. 10.*

**North Manchester, Ind.**—Bro. W. S. Tony will give a talk to the ministers of the Middle District of Indiana, at their meeting at Mexico, on the evening of Oct. 9, at 7 P. M. Subject, "Qualifications, Department and Delivery of the Ministry."—*G. B. Heeter, Sec.*

**Highland, Ohio.**—We had a very pleasant harvest meeting at our church here a short time ago. Bro. Wm. Calvert, of Belfast, was present and gave us an excellent sermon. His theme was: "Springtime, Sowing and the Ingathering of Souls for Eternity."—*Wm. M. Rile, Sept. 7.*

**Upper Sandusky, Ohio.**—The Wyandot church met in quarterly council Sept. 7, in charge of our elder. Our love feast is to be held Oct. 5, commencing at 10 o'clock. Those coming by rail will be met at Upper Sandusky, Ohio, the day before, by notifying the writer.—*Alverty Buxton, Sept. 11.*

**Buchanan, Mich.**—Our elder, Bro. I. D. Parker, came to us Sept. 2 and held a two weeks' series of meetings at Hill's Corners mission post. Bro. Parker ably defended the doctrine. Seven souls were received by baptism, and much prejudice, held against the church here, was removed.—*Ellen Roose, Sept. 18.*

**Wabash, Ind.**—At the close of services in the Wabash church, Sunday, Sept. 15, the rite of baptism was administered to a dear sister. During last night some very fine showers of rain fell and were much appreciated, especially by the sick. There is an unusual amount of typhoid fever prevalent in and around Wabash.—*Kittie Hursh, Sept. 16.*

**Over Hill, W. Va.**—The Ministerial and District Meetings for the Second District of West Virginia will be held in the Buckhannon congregation in the Miller meetinghouse Oct. 17, 18 and 19, 1895. A love feast will be held on the evening of Oct. 19. It is desired that all the congregations of the District be represented by delegates. Invitation is extended to all.—*David J. Miller, Sept. 16.*

**Fairview, Mo.**—Sept. 7 a number of members met here in church council. Six members were received by letter, which made us rejoice. One was a minister that moved away last spring. We are always glad when members come to our congregation, and especially ministers. Our ministers are young in the cause, but they gave us some good advice in church council.—*Nannie Harman, Falling Springs, Mo.*

**Pickrell, Nebr.**—Brethren Solenberger and Smith, of the North Beatrice church and J. E. Young, of Beatrice, have been holding meetings for the past four weeks and expect to continue for some time yet. The meetings are held in the old store building here in Pickrell, where our mission Sunday school is held. Eight have been baptized and others are inquiring after salvation. "Paul went to the chief cities." Why should not we do the same?—*A. M. T. Miller, Sept. 17.*

**Ziontown, Ohio.**—Sept. 1 we began a protracted meeting with the Brethren at Greenwood, and continued two weeks. Four made the good confession and were baptized. The brethren there are to be commended for their zeal. In the midst of much opposition they are earnestly striving to win souls to Christ. Their labors have not been in vain, and the present outlook is very encouraging.—*Quincy Leckrone.*

**Woodland, Ill.**—Our quarterly council was held Sept. 4. All business passed off in a pleasant way. We elected three delegates to the District Meeting, which will be held in our adjoining church. Our series of meetings commenced last Sunday, Sept. 8, at the north end of our district, and we are enjoying some good meetings. Bro. M. Flory is again with us, and is doing a good work.—*Lydia Walter, Sept. 14.*

**Knapp, Wis.**—The members of the Irvin Creek church held their love feast at Bro. David McCulloch's, near Knapp. Bro. T. D. Van Buren and wife, of the Maple Grove church, were with us; also Bro. Franklin Myers, of Mt. Carroll, Ill. The best of order prevailed, and the meeting was enjoyed by all. Two weeks previous to the love feast one precious soul was baptized with Christ by baptism.—*John Stockman, Sept. 18.*

**Fortuna, Cal.**—There are about ten members near here. Some of them have been away from a church for quite a while. We have not had any meetings here since one year ago last May. Will some dear brother come and hold a few meetings for us? We would be very glad to have any of the Brethren to settle here. We get the MESSENGER and Young Disciple. We feel that the inner man is strengthened by reading them. We have a Sunday school at our house each Sunday.—*B. W. Hays.*

**Beaver Creek, Ohio.**—Sept. 3 we held a very pleasant and, we think, profitable quarterly council. The yearly visit was reported. Elders Henry Frantz and Jesse Stutsman (the latter our presiding elder) were with us, and gave us very good counsel. I think it was one of the best councils I ever attended. We cast lots for a deacon. The lot fell on Bro. John Stauffer. He, with his wife, was installed into office. We enjoyed an interesting Sunday school at Zimmerman this summer.—*Lizzie Bagwell, Sept. 15.*

**Oran, Ohio.**—We stated in a previous communication that the members of the Loramies church intended to have a series of meetings, closing with a love feast. We have great reason to rejoice that on the day of the feast fourteen precious souls united with the church. Most of them were young, ranging in age from twelve to eighteen years, and attendants of our Sunday school. Brethren Jesse Stutsman, Joseph Grove, George Mohler, and A. Brumbaugh were with us at our feast. Bro. Stutsman officiated. Since Dec. 1, 1894, the Loramies church has received thirty-two members by baptism and reclaimed two. Our efficient elder, I. J. Rosenberger, has held these meetings for us. May the Lord abundantly bless our brother for his labors of love among us!—*Jonathan Hoover, Sept. 17.*

**Raleigh, W. Va.**—The work here has been thus far a successful one for the Brethren in Raleigh. Some golden sheaves are being harvested and our prospects continue to brighten. May 11 an aged sister was baptized. Although her earthly vision is impaired, and she is enfeebled by severe disease, she was baptized without any trouble. She exhibited rare courage and trust in the Master. June 8, a sister was baptized who made application last fall. Aug. 8 a dear old grandmother, aged eighty-nine years, was baptized. Brethren, pray for her! Bro. Riner preached a grand sermon on the harvest. Truly "the harvest is plenteous but the laborers are few." Sept. 7 was our council and annual report. Our Communion will be Oct. 12 and 13, the Lord willing. Bro. J. W. Eller, of Roanoke, Va., is expected to be with us. Sept. 8, at 4 P. M., Bro. A. B. Duncan preached a practical lesson on the power of the church.—*Matthew P. Snuffer, Sept. 14.*

**Cushing, O. T.**—There will be a love feast meeting held in the Big Creek congregation Nov. 2. The place of meeting will be forty-five miles east of Guthrie, the nearest station. Brethren will gladly meet any one from the North, who will come to be with us at these meetings, with conveyances, by being notified in time. All should come that can; your presence will do good.—*A. W. Austin, Sept. 18.*

**Miami, Tex.**—Bro. T. J. Simmons came to us from Osceola, Mo., Aug. 30, and began preaching Sept. 1, on the Plains. He preached twelve sermons and closed with a love feast. He then preached four sermons in Miami. He dealt out the Word of Life in a plain and simple way, insomuch that it caused some to go to reading and investigating. As Bro. Simmons is afflicted with throat trouble he was obliged to return home before his labors were finished.—*Louisa Stump, Sept. 15.*

**Meriden, Kans.**—Bro. J. E. Young, of Beatrice, Nebr., came to us Aug. 12. He preached for us about three weeks. While here fifteen were baptized and three reclaimed. When he left there was one applicant not able to receive baptism. Bro. Young is an able speaker. He has sown seed here that will bring forth fruit. He set people to thinking and reading the Bible. Bro. W. R. Murphy, of Palatine, W. Va., came to us Sept. 14. He came in answer to our call for a speaker. He preached on Sunday at 11 A. M. Two precious souls made the good choice and were baptized in the afternoon. Bro. Murphy will preach for us this week. He will most likely locate here.—*J. W. Mosier.*

**Notice.**—Those coming by rail to attend the District and Ministerial Meetings of Northern Iowa, Minnesota, North and South Dakota, to be held in Franklin County church, Iowa, should take advantage of the following: The 9 o'clock east bound and 10 o'clock west bound trains over C. & G. W. R. R., Friday evening, Oct. 4, will be met at Dumont (Butler Co.). The 7 o'clock east bound train on Saturday morning will be met at Hansell (Franklin Co.). The 12:15 P. M. west bound train, Oct. 5, will be met at Dumont. Any coming later should notify us. There are brethren living in Dumont. Meetings will be as follows: Oct. 5 and 6, love feast; Oct. 7, District Meeting; Oct. 8, Ministerial Meeting.—*W. H. Allen, Dumont, Iowa, Sept. 19.*

**Litchfield, Nebr.**—The members of the South Loup church held a love feast Sept. 7. We had a very enjoyable feast. Our elder, S. M. Forney, was with us and gave us several good sermons. Bro. Johns, from the Muddy Valley, and Bro. Sanders, at home, also gave us some good talks. Several members from other churches were present with us. Three were baptized. One sister came the day before, wishing to be baptized in order to feast with us. Two more came out on Sunday, a brother from near Arcadia and a sister in the home congregation. We believe several more are thinking seriously. While we are few in number yet our church is in good working order. We have a Brethren's Sunday school here, which helps us very much. We use the Brethren's literature and the Brethren's Sunday School Song Book.—*W. P. McLellan, Sept. 17.*

**Mexico, Ind.**—We have just returned home from a two weeks' visit in Huntington County, Indiana, among old friends and brethren and sisters. First we visited our home, the Salomonie church; next we went to the Huntington church, where we enjoyed a very pleasant Communion. Here I also did a good deal of the work. Next we visited in the Clear Creek church, and then the City of Huntington, where there are quite a number of members, belonging to the Clear Creek church. They have a very good churchhouse, in which I had the pleasure of preaching one evening. We next visited in the town of Andrews, located within the bounds of the Antioch church, where I preached one evening to a good-sized congregation. There was good attention. Altogether we had a very good visit, with the exception of two things,—first, the extreme hot weather; second my wife was not in good health, which rendered the visit not so pleasant as it otherwise would have been.—*Samuel Murray.*



**Neutral, Kans.**—Our love feast, Sept. 7, was a feast of love. There were not many members, but we all enjoyed the meeting. Bro. Barnhart, from Carthage, Mo., was with us and officiated. — *W. L. Burk, Sept. 9.*

**Eagle, Nebr.**—The Weeping Water church met in quarterly council Sept. 7. All business was disposed of pleasantly. We decided to hold a series of meetings beginning Oct. 12, and a love feast Oct. 26. Bro. J. L. Snively was chosen delegate to District Meeting. We reorganized our Sunday school with Bro. J. C. Horsh, as Superintendent. — *Minnie Horsh, Sept. 14.*

**Arcadia, Nebr.**—Wife and I, with four of our Sunday school scholars went to the love feast at the South Loop church, Sept. 7, and one requested Eld. S. M. Forney to baptize him. So much for our Sunday school work. We just received a card from Bro. J. Y. Heckler, that he will give us some meetings. We hope some more will make the good choice. — *D. M. Ross, Sept. 13.*

**North Star, Ohio.**—We held our quarterly council Sept. 7. Everything passed off pleasantly. One church letter was granted. We expect Bro. David Filbrum to be with us Oct. 17, to hold a series of meetings. Our Communion meeting will be during that time. Our dear elder, Bro. Joseph Groff, is going to move away this fall. We will realize quite a loss. — *Emma Groff, Sept. 10.*

**Silver Creek, Ohio.**—The members of this church met in quarterly council Sept. 7, 1895. The meeting was opened in the regular order. Bro. E. Rittenhouse acted as moderator of the meeting. Everything passed off pleasantly. We decided to have a Communion this fall, which will occur Oct. 26, to begin at 10 A. M. It also was decided to commence a protracted effort Dec. 1, conducted by Bro. P. Stuckman, of Indiana. At the close of our meeting one dear soul made the good confession and was baptized. He was advanced in years. Sept. 8 we met again for Sunday school and also listened to a missionary sermon delivered by our beloved elder, and some additional remarks by Bro. E. Rittenhouse. There was good attention given. As a result there was a collection of \$16.91 for missionary purposes. — *A. A. Thronc, Pioneer, Ohio.*

**Good Hope Church, Colo.**—The love feast held in this church last Saturday evening was a pleasant one. Our beloved brother and elder, S. M. Gouchour, was with us for the first time since taking charge of our church and by his earnest preaching and his kind words of love and encouragement he made many warm friends among the brethren and friends who attended the meeting. A deep feeling of solemnity seemed to pervade the entire evening service and we have reason to believe that some are near the kingdom. The following morning the church held an election for a deacon and the choice fell on our dear brother, Joel Kinzie. Our elder so impressively laid the order before the congregation, regarding the duties of a deacon, that many were the tears that were shed as the dear brother and sister were being received into their office. — *A. C. Snoverberger, Holyoke, Colo., Sept. 10.*

**Lewistown, Pa.**—Sept. 1 we were again permitted to enjoy another Communion meeting at the Bannerville church, Lewistown congregation. There were a goodly number of members present and we think all enjoyed the meeting. We trust all have formed new resolutions to live a life more devoted to our blessed Savior. — *Sarah Spanogle, Sept. 14.*

**Stroud, O. T.**—The Oak Grove church met in regular council July 27. Our elder, A. W. Austin, was with us. The business that came before the meeting was disposed of in love and harmony. We elected one deacon. The lot fell on Bro. Henry Rowe, who, with his wife, was installed at once. Bro. Jacob Appleman was also with us. The brethren preached the Word with power. We continued our meeting until Aug. 8 and closed with the very best of interest. Sept. 2 Bro. Chas. Yearout came to us and preached eight soul-cheering sermons. Our love feast will be on Saturday, Sept. 28, beginning at 2 o'clock. — *J. K. Waltman, Sept. 8.*

**Scott Valley, Kans.**—The Scott Valley church, Coffey Co., Kans., met in special council yesterday, preparatory to love feast. The visiting brethren reported the brethren and sisters in love and union. Considerable business came before the meeting, but everything was disposed of in a Christian spirit. Three more have been added to our number by baptism since my last report. Bro. D. S. Clapper, of Ottawa, filled one of my appointments while I was in Oklahoma, and baptized the above. How much more pleasant it is, when all the members work for the advancement of the church, instead of finding fault with each other! The Lord delights to bless the earnest labors of his children, when they labor together in love, for the upbuilding of his cause and kingdom. — *Chas. M. Yearout, Westphalia, Kans., Sept. 21.*

### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**NOFZIGER-LEHMER.**—Sunday, Sept. 8, at the residence of Bro. O. W. Lehmer, Alessandro, Riverside County, Cal., by Eld. J. S. Flory, of Los Angeles, Bro. D. Ira Nofziger, of Pasadena, Cal., to sister Maggie A. Lehmer, formerly of Pennsylvania.

### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**LAPP.**—At the Red Lion flour mills, near McCool, York Co., Nebr., Aug. 27, 1895, Bro. Esrom Lapp, of the Highland church, Frontier Co., Nebr., aged 32 years and 3 months. Deceased came to his death while bathing. He was brought home next day on the cars, nearly two hundred miles, to his sorrowing family and large circle of brethren, sisters and friends. Bro. Esrom was a firm and warm-hearted Christian and husband. He was serving the church as deacon and was in good standing. Funeral sermon by Bro. Wm. J. Colebank, from Rev. 14:13. — *MARSHALL COLEBANK.*

**LILLY.**—In the Cedar Creek church, Anderson Co., Kans., Aug. 28, 1895, Florence Ellen Lilly, daughter of Bro. Jasper and sister Maggie Lilly, aged 1 year and 25 days. Funeral services by Eld. Jesse Studebaker, from Matt. 2:28. — *LAFAYETTE WATKINS.*

**HECHT.**—At his home, two miles south and three miles east of Republican City, Nebr., Sept. 1, 1895, Mr. August Hecht, aged 50 years. He leaves an aged wife and six children. Funeral sermon by Mr. Siles. — *KITTY SHUCK.*

**SMITH.**—In the Elk Run congregation, Va., Sept. 5, 1895, of congestion of the brain, sister Mary Catherine, wife of Geo. W. Smith, aged 54 years, 6 months and 23 days. Sister Smith was the mother of ten children, all of whom survive her. Eight of them are members of the Brethren church. Funeral services by Peter Garber, from Amos 4:12, last clause; 2 Tim. 4:6, 7, 8. — *I. A. MILLER.*

**BAKER.**—In the Saginaw church, Mich., Aug. 31, 1895, James Floyd Baker, youngest son of Bro. Levi Baker and wife, aged 11 months and 1 day. Funeral services by Eld. Stewart of the M. E. church. — *JOHN E. ALBAUGH.*

**YOST.**—In the bounds of the Lower Twin church, Ohio, Aug. 20, 1895, of consumption, Mary Jane, daughter of George and Susan E. Weidner, and wife of Wm. Medford Yost, aged 25 years, 7 months and 26 days. She called for the brethren and was received as an applicant for membership while upon her deathbed, but did not feel able to have administered the ordinance of baptism, although she so much desired it. One son, and one daughter, in their infancy, preceded her to the spirit world. Husband, one little son (Pearl), father, mother, and brother, were among those of whom she asked "not to weep for her, but to meet her in heaven." Funeral services at Twin Valley church, by A. G. Crosswhite and the writer, from 1 Sam. 20:3.

**MUSE.**—At Blue Ridge, Va., Aug. 27, 1895, sister Sarah Muse, aged 66 years and 2 months. Her best acquaintances, when taking the last view of her remains, said, "A good woman gone." On Friday evening before her death she was taken down with an affliction of the vital organs, followed by hemorrhage of the lungs. Having a premonition of the nearness of her end, she called for the elders on Monday evening, desiring to be anointed. We went the next morning, but sad to say, she had become unconscious. That being the case, we declined administering the ordinance, and at 3 P. M. she fell asleep in Jesus. She was a member of the church for many years. She lived the doctrine she professed and went to her reward. — *B. F. MOOMAW.*

**KUNTZ.**—At Mansfield, Ill., Aug. 26, 1895, Alpha E. Kuntz, daughter of Bro. Henry and sister Barbara Kuntz, aged 3 years and 4 months.

**KNUPP.**—At Mansfield, Ill., Aug. 11, 1895, Clarence Knupp, infant son of Bro. Samuel and sister Louisa Knupp, aged 5 months and 8 days.

**STOUFFER.**—Near Mansfield, Ill., Aug. 18, 1895, Orval, son of friend Stouffer and wife, aged 1 year, 5 months and 16 days. Funeral services by the writer. — *JOHN BARNHART.*

**HESS.**—In the bounds of the Belleville church, Kans., Sept. 11, 1895, friend Charles Hess, aged 79 years, 1 month and 22 days. He died at his son-in-law's, Bro. Olderman's. He was a member of the Lutheran church from early youth. Funeral services by the writer. — *DANIEL SMITH.*

**LEHMANN.**—Near Emington, Livingston Co., Ill., Sept. 9, 1895, Louis Lehmann, son of Bro. Louis and sister Anna Lehmann, aged 1 month and two days. Funeral services at the house by the writer. — *HENRY J. FORNEY.*

**SCHROCK.**—Near Aurora, W. Va., Sept. 6, 1895, Bro. Benjamin Schrock, aged 37 years, 8 months and 26 days. Deceased was born Jan. 10, 1858; he was married to Elizabeth Gnagy, May 13, 1883. He leaves a wife and four small children. Bro. Schrock was one of our deacon brethren; also one of our Sunday school superintendents at the Brookside church, and a good one. He was confined to his bed since June. He was anointed some time before he died. He was respected both in the church and out of it. The church has sustained a loss. Funeral services took place Sept. 8, at Maple Spring by Bro. Tobias Fike. Text, 1 Cor. 15; also 1 Thess. 4:13 to 18. — *RACHEL WEIMER.*

**SCHUBERT.**—In the Roann church, Hancock Co., Ohio, Aug. 28, 1895, Bro. Ansmuth Schubert, aged 69 years and 27 days. He was born in Saxony, Germany, and with his parents emigrated to this country. He was united in matrimony to Miss Hannah Grove, Oct. 27, 1857. This union was blessed with ten children. He called for the elders and was anointed in the name of the Lord. Funeral services conducted by L. H. Dickey, from Ps. 30:4. — *MAGGIE A. DICKEY.*

**BENNET.**—Near Dumas, Tex., Aug. 17, 1895, of bilious colic, Jesse Bennet, son of Bro. Frank and sister Mary Bennet, aged 16 years. He was sick only a few days, during which time he desired to be baptized. The ordinance was performed and he died happy. He talked to the watchers and the result was one conversion. — *R. A. FESLER.*

**MENTZER.**—In the Snake Spring congregation (Koontz church), Bedford Co., Pa., of consumption, sister Mollie Hoover Mentzer, wife of Bro. William Mentzer, aged 30 years, 6 months and 2 days. Sister Mollie united with the church about nine years ago and lived faithful until death. She called for the elders and was anointed. She leaves a sad and sorrowing husband and two small children. Funeral services by Eld. Jacob Koontz and brethren J. B. Fluke, and Wm. S. Ritchey, from Rev. 7:17. — *RHODA BRUMBAUGH.*

**DAILEY.**—In the Pipe Creek church, Ind., Sept. 10, 1895, John Dailey, aged 79 years, 9 months and 16 days. He was a native of Salem County, New Jersey, and emigrated to Ohio in 1836, and to Indiana in 1842. In 1839 he was married to Mary Wissingner, of Montgomery County, Ohio. Funeral services by elders John Garber, and John B. Stoner, from 2 Tim. 4:7, 8.

**MILLER.**—In the Pipe Creek church, Miami Co., Ind., Sept. 10, 1895, sister Elizabeth Miller, aged 81 years, 6 months and 5 days. She was born in Washington County, Md., and came to Miami County, Ohio, in 1832, and thence to Miami County, Ind. She was never married. Funeral services were conducted by Bro. D. P. Shively. — *W. B. DAILEY.*

**MULLEN.**—In the Beaver Creek congregation Aug. 17, 1895, sister Agnes Jane Mullen, wife of friend Peter Mullen, aged 44 years, 5 months and 28 days. She united with the church when quite young. She leaves a husband and a little step-son. Funeral services by Eld. D. F. Stouffer and B. Sharp. — *CLARA J. MULLEN.*

**MORT.**—In the Maple Glen church, Somerset Co., Pa., Sept. 13, 1895, sister Anna Maria Mort (nee Miller) aged 55 years, 11 months and 27 days. She was born Sept. 16, 1838, and united with the Brethren church in the fall of 1856, at the age of nineteen years. She was united in marriage to Abraham Mort July 4, 1858, who also united with the church in the fall of 1859. Ten children were born to them, of whom two sons died in their infancy. She leaves a sorrowing husband and eight children. Four daughters and one son have united with the church of their parents' choice. The deceased was a kind and affectionate wife and mother and a consistent member in the church for thirty-eight years. She died of dropsy and was laid to rest in the Maple Glen cemetery, on Sunday, Sept. 15, 1895. Funeral services by the writer, assisted by L. A. Peck, from Rev. 14:13. — *J. N. DAVIS.*

**LEEDY.**—In Elkhart, Ind., Sept. 9, 1895, Elizabeth Leedy, aged 68 years, 9 months and 3 days. Deceased was born in Knox County, Ohio, Dec. 1, 1826. She was married Jan. 1, 1850 to Christian Leedy, who died Oct. 1, 1869. She was the mother of nine children, seven sons and two daughters. She came to Elkhart County with her husband, Oct. 20, 1850, and resided in Jefferson Township, until six years ago, when she moved to Goshen, where she lived until three years ago, when she abandoned housekeeping on account of ill health and lived with her children the last three years. She was sickly the last three years of her life, and at times suffered a great deal of pain. Funeral services conducted by I. L. Berkey.

**RUTHRAUFF.**—In the Paint Creek church, Bourbon Co., Kans., Della May Ruthrauff, aged 20 years, 3 months and 15 days. Deceased was the daughter of Bro. David and sister Ruthrauff. Funeral services by Eld. Samuel Edgcomb, from 2 Kings 20:1.

— *HENRY JOHNSON.*

**WHITELEATHER.**—Near Teegarden, Ind., Sept. 13, 1895, Chancy Alvin Whiteleather, aged 15 years, 10 months and 12 days. Deceased was killed by a B. & O. train three-quarters of a mile east of Teegarden. Funeral services at the Gilead U. B. church, Ind., by Eld. Lemuel Hillery. The remains were interred in the Fair cemetery, before the funeral services were held in the church. He leaves a father, mother, and several brothers and sisters. His mother is a sister in the church. — *SAMUEL W. HARBAUGH.*



## ☆☆ ANNOUNCEMENTS ☆☆

## DISTRICT MEETINGS.

- Oct. 2, District Meeting in Bethel church, Nebr. Missionary Meeting the day previous.
- Oct. 2, at 9 A. M., District Meeting of Southern Illinois, in the Astoria church, Ill.
- Oct. 2, District Meeting of the State of Nebraska in the Bethel church.
- Oct. 7, at 9 A. M., District of Northern Iowa, Minnesota, South and North Dakota, in the Franklin county church, Franklin Co., Iowa.
- Oct. 17 and 18, District Meeting of the First Dis. of West Virginia, in the Bean Settlement church, Hardy Co., W. Virginia.
- Nov. 1 and 2, District Meeting of Tennessee and Florida, Knob Creek church, Washington Co., Tenn.

## LOVE FEASTS.

- Oct. 2 and 3, at 2 P. M., Franklin Grove, Ill.
- Oct. 2 and 3, at 2 P. M., Aguilaz chapel, Ohio,  $\frac{3}{4}$  of a mile west of Dupont.
- Oct. 2 and 3, Hunteale, Pa.
- Oct. 2, Beaver Run church, W. Va.
- Oct. 2, at 10 A. M., Lower Twin church, Ohio.
- Oct. 2, at 2 P. M., Rockingham church, Mo.
- Oct. 2, at 1 A. M., Spring River church, Mo.
- Oct. 2, at 10 A. M., Prairie Creek church, Ind.
- Oct. 2, at 10 A. M., Beaver Dam church, Ind.
- Oct. 2 and 3, at 1 P. M., Shannon, Ill.
- Oct. 2 and 3, at 1 P. M., Panther Creek church, Iowa.
- Oct. 2 and 3, at 10 A. M., Oakwood, Ohio.
- Oct. 3, at 10 A. M., Green town, Howard Co., Ind.
- Oct. 4, at 4 P. M., Salem church, Ind.
- Oct. 4, at 10 A. M., Hartford City church, Ind.
- Oct. 4, at 10 A. M., Black River church, Mich.
- Oct. 4, at 4 P. M., Stony Creek church, Ind.
- Oct. 4, at 4 P. M., Manor church, Pa.
- Oct. 4, at 10 A. M., Walnut Creek church, Mo.
- Oct. 4 and 5, at 1:30 P. M., Augwick church, Pa.
- Oct. 4, at 10 A. M., Sugar Creek church, Ind.
- Oct. 4 and 5, at 11 A. M., Deep River, Iowa.
- Oct. 5, at 5 P. M., Hudson, Ill.
- Oct. 5, Mount church, Adria, Mo.
- Oct. 5, at 4 P. M., Blue Creek church, Ohio.
- Oct. 5, at 2 P. M., Lower Deer Creek church, Ind.
- Oct. 5 and 6, at 2 P. M., Pleasant View church, six miles northeast of Tipton, Iowa.
- Oct. 5, at 3 P. M., Indian Creek, Pa.
- Oct. 5, at 4 P. M., Washington Creek church, Douglas Co., Kan.
- Oct. 5, at 4 P. M., Woodberry church, Bedford Co., Pa.
- Oct. 5, at 10 A. M., South Morrill church, Kans.
- Oct. 5, at 10 A. M., Longmont, Colo.
- Oct. 5, at 3 P. M., Monitor, Kans.
- Oct. 5, Talent, Oregon.
- Oct. 5, at 2 P. M., Silas Creek church, Kans.
- Oct. 5 and 6, at 1 P. M., Arnold's Grove, Ill.
- Oct. 5 and 6, at 1 P. M., Rock Creek church, Ill.
- Oct. 5, at 4 P. M., Summit Mills, Pa.
- Oct. 5, Camp Creek, Ill.
- Oct. 5, at 4 P. M., Lafayette church, Ohio.
- Oct. 5 and 6, Wyandot church, Ohio.
- Oct. 5, at 10 A. M., Bethel church, Nebr.
- Oct. 5 and 6, at 2 P. M., Naperville, Ill.
- Oct. 5, at 5 P. M., Upper Dublin church, Pa.
- Oct. 5 and 6, at 2 P. M., Warrick's Mark, Pa.
- Oct. 5 and 6, at 1 P. M., Walnut Ridge church, Iowa.
- Oct. 5, at 10 A. M., Mohican church, Ohio.
- Oct. 5, at 2 P. M., Moian, Ind.
- Oct. 5 and 6, at 3 P. M., Allegheny congregation, W. Va.
- Oct. 5, Pleasant View, Kans.
- Oct. 5 and 6, at 10 A. M., Stone Lick, Ohio.
- Oct. 5 and 6, at 2 P. M., Walnut Valley church, Kans.
- Oct. 5, Laurens, Iowa.
- Oct. 5 and 6, at 10 A. M., Franklin County church, Iowa.
- Oct. 5 and 6, at 10 A. M., Pine Creek, Ill.
- Oct. 5, at 4 P. M., Conrad, Iowa.
- Oct. 5, Maple Grove church, Md.
- Oct. 5, at 2 P. M., Landessville church, Ind.
- Oct. 5 and 6, Lower Conewaga church, at the Bermudian meetinghouse, Pa.
- Oct. 5, Monocacy, Ind.
- Oct. 5 and 6, Red Cloud church, Nebr.
- Oct. 5, at 10 A. M., Sunfield church, Mich.
- Oct. 5, at 3 P. M., Walnut Grove house, Johnstown, Pa.
- Oct. 5 and 6, at 10 A. M., West Branch, Ill.
- Oct. 5 and 6, at 1 P. M., Wadman's Grove, Ill.
- Oct. 5, at 4 P. M., Yellow Creek church, Ind.
- Oct. 5, at 10 A. M., Mexico, Ind.
- Oct. 9, at 10 A. M., Antietam congregation, at the Wetly house, Ringgold, Md.
- Oct. 10, at 4 P. M., Beach Grove church, Ind.
- Oct. 11, Mt. Etna, Iowa.
- Oct. 11 and 12, at 1 P. M., Buffalo church, Pa.
- Oct. 11, at 10 A. M., Deepwater, Mo.
- Oct. 12, at 3:30 P. M., McPherson College, Kans.
- Oct. 12, at 3 P. M., Fairview church, Mo.
- Oct. 12, at 4 P. M., Juniata, Nebr.
- Oct. 12, Little River, Va.
- Oct. 12 and 13, Raleigh, W. Va.
- Oct. 12, at 1 P. M., Romine church, Ill.
- Oct. 12, at 3 P. M., Williamsport church, Ind.
- Oct. 12, at 4 P. M., Bolivar church, Garfield, Pa.
- Oct. 12, at 10 A. M., East house, Thornapple church, Mich.
- Oct. 12, New Lexington church, Highland, Ohio.
- Oct. 12, at 10 A. M., Salem church, Montgomery Co., Ohio.
- Oct. 12, Pokagon church, Mich.
- Oct. 12, at 11 A. M., at the Navarre meetinghouse, Dickinson Co., Kans.
- Oct. 12, at 10 A. M., Buck Creek church, Ind.
- Oct. 12, Bethany church, W. Va.
- Oct. 12, Tearcoat church, W. Va.
- Oct. 12, at 4 P. M., Fairview church, Iowa.
- Oct. 12, at 2 P. M., County Line church, Ohio.
- Oct. 12, at 2 P. M., Des Moines City church, Iowa, 1606 E. Lyon St.
- Oct. 12, Fort Scott, Kans.
- Oct. 12, at 4 P. M., Appanoose, Kans.
- Oct. 12, Hyndman, Pa.
- Oct. 11, at 4 P. M., Walnut, Ind.
- Oct. 17, at 4 P. M., Ottawa, Kans.

- Oct. 17, at 2 P. M., Sugar Creek church, Ohio.
- Oct. 18 and 19, at 1 P. M., South Keokuk church, Iowa.
- Oct. 18, at 4 P. M., South Waterloo church, Iowa.
- Oct. 18, at 4 P. M., Shipshewanna church, Ind.
- Oct. 19, at 10 A. M., Osceola church, St. Clair Co., Mo.
- Oct. 19, at 10 A. M., Santa Fe church, Miami Co., Ind.
- Oct. 19, at 2 P. M., Oange church, Kans. Meetings two weeks previous.
- Oct. 19 and 20, Greene, Iowa.
- Oct. 19, at 2 P. M., Sallinomie church, Huntington Co., Ind.
- Oct. 22, at 2 P. M., Bachelor Run church, Ind.
- Oct. 23 and 24, at 9:30 A. M., Sainago house, Pa.
- Oct. 24 and 25, at 10 A. M., Back Creek church, Pa.
- Oct. 24, at 2 P. M., Howard church, Ind.
- Oct. 24, at 10 A. M., Dryfork church, Jasper, Mo.
- Oct. 24, at 2 P. M., Pigeon River church, Steuben Co., Ind.
- Oct. 24, White church, Ind.
- Oct. 24, at 10 A. M., Logan church, Ohio.
- Oct. 25 and 26, at 2 P. M., Lost Creek church, Pa.
- Oct. 25, at 4 P. M., Spring Run congregation, Pa.
- Oct. 25, at 5 P. M., Rock Run church, Ind.
- Oct. 25, at 4 P. M., Summit church, Ind.
- Oct. 25, at 3 P. M., Monroe County church, Iowa.
- Oct. 25, at 4 P. M., Clear church, Blair Co., Pa.
- Oct. 25, at 10 A. M., Bear Creek church, Portland, Ore. Co., Ind.
- Oct. 25, at 4 P. M., Macopin church, Ill.
- Oct. 25, at 10 A. M., Silver Creek church, Ohio.
- Oct. 25, Prairie View church, Scott Co., Kans.
- Oct. 25, Elk Run, Va.
- Oct. 25, Mt. Zion church, Ohio.
- Oct. 26, at 2 P. M., Falls City, Nebr.
- Oct. 26, at 10 A. M., Saginaw church, Mich.
- Oct. 26, at 2 P. M., Weeping Water church, Nebr.
- Oct. 26, Oak Grove meetinghouse, 4 miles north-west of Polo, Caldwell Co., Mo.
- Oct. 26, at 2 P. M., Paint Creek church, Bourbon Co., Kans.
- Oct. 26 and 27, Ozawike, Kans.
- Oct. 26, on the Big Potlatch, near Grafton, Idaho.
- Oct. 26, at 2 P. M., Lamotte church, Ill.
- Oct. 26 and 27, at 10 A. M., Hade house, Pa.
- Oct. 26, at 4 P. M., James Creek, Huntington Co., Pa.
- Oct. 26, at 10 A. M., Donnell's Creek church, O. 7 miles from Forgy and Springfield.
- Oct. 26, Prairie Long church, Ark.
- Oct. 26, at 1:30 P. M., Locust Grove church, Md.
- Oct. 26, at 2 P. M., Hopewell church, Pa.
- Oct. 26, at 4 P. M., Muncie church, Pa.
- Oct. 26, at 10 A. M., Black Swamp church, Wood Co., Ohio.
- Oct. 26, North Star, Ohio.
- Oct. 26 and 27, at 3 P. M., Vermillion church, Kans.
- Oct. 26, Yellow Creek, Pa.
- Oct. 26 and 27, at 3 P. M., Beattie, Kans.
- Oct. 26, Elk Run, W. Va.
- Oct. 26, at 2 P. M., Middle Fork church, Ind.
- Oct. 26, at 4 P. M., Pleasant Valley church, Ind.
- Oct. 26, Mill Creek, Va.
- Oct. 26, at 2 P. M., Dorrance church, Kans.
- Oct. 26, at 4 P. M., Hollowtown, Ohio.
- Oct. 26, at 4 P. M., Berrien church, Mich.
- Oct. 26, at 2 P. M., Fredonia church, Kans.
- Oct. 26 and 27, at 9:30 A. M., Conestoga church, Spring Grove house, Pa.
- Oct. 26, at 4 P. M., Clover Creek, Pa.
- Oct. 26, at 2 P. M., Donnell's Creek church, Madison Co., O., 4 miles from Loudon.
- Oct. 26, at 10 A. M., Ridge church, Pa., at Salem meetinghouse.
- Oct. 31, at 3 P. M., Cedar Creek church, Kans.
- Oct. 31, at 10 A. M., Beaver Creek church, Ohio.
- Nov. 1 and 2, Sugar Creek church, Ill.
- Nov. 1, at 10 A. M., Oakley church, Ill.
- Nov. 1, at 4 P. M., Artesian, Pa.
- Nov. 1, at 10:30 A. M., Mississinewa church, Ind.
- Nov. 1, Union Center District, Elkhart Co., Ind.
- Nov. 1, Round Mountain church, Ark.
- Nov. 2, at 1 P. M., Paradise Prairie church, O. T.
- Nov. 2, at 4 P. M., in the Chapel, Mt. Morris, Ill.
- Nov. 5 and 6, Tulpehocken church, Midway, Pa.
- Nov. 2, at 4 P. M., Clarkson, O. T.
- Nov. 2, at 10 A. M., Rome church, Ohio.
- Nov. 2, at 10 A. M., Lick Creek church, Williams Co., Ohio.
- Nov. 2, at 1:30 P. M., Upper Middleton Valley church, Md.
- Nov. 2, Pleasant Plains church, near Kentz, O. T.
- Nov. 2, at 3 P. M., Blue River, Ind.
- Nov. 2, at 2 P. M., Covina, Cal.
- Nov. 2, at 4 P. M., Clear Creek church, Mo.
- Nov. 2, at 10 A. M., Lower Fall Creek, Ind.
- Nov. 2 and 3, at 10 A. M., Oak Grove church, St. Clair Co., Mo.
- Nov. 2, at 4 P. M., New Enterprise church, Pa.
- Nov. 2, Neosho, Kans.
- Nov. 2, at 2 P. M., Peabody, Kans.
- Nov. 2, at 4 P. M., Kansas Center church, Rice Co., Kans., 3 miles east of Lyons.
- Nov. 2, at 3 P. M., Lower Miami church, Ohio.
- Nov. 2, at 4 P. M., North Beatrice church, Nebr.
- Nov. 7, New Hope, Ind.
- Nov. 8, at 4 P. M., Pleasant Hill church near Virde, Ill.
- Nov. 8, at 4 P. M., Wade Branch, Kans.
- Nov. 16, at 2 P. M., Tropic church, California.
- Nov. 22, at 4 P. M., Washington church, Warsaw, Ind.
- Nov. 23, at 8 P. M., Martin Creek church, Ill., 2 miles southeast of Jeffersonville.

## ♦♦ ADVERTISEMENTS ♦♦

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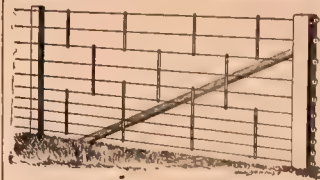
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## Opinions of North Dakota from Settler and Prospector.

The Settler Sorry he did not Go there Long Before.—  
Wants Friends to Come.

### THE PROSPECTOR PLEASSED WITH THE STATE, AND ANXIOUS THAT OTHERS SEE IT!

THE following letter is from Mr. Luther Welch, who lives in Ramsey County, North Dakota, but formerly of Pymont, Ind. Mr. Welch is a son-in-law of Rev. George W. Stong, of Crary, North Dakota. Mr. Welch likes the country so well that he desires to go back to his old home and induce his friends to follow him.

STARKWEATHER, RAMSEY COUNTY, NORTH DAKOTA, Aug. 10, 1895.

MAX BASS, Chicago, Ill.  
Dear Sir: As I have not had an opportunity of talking to you since we came out here, I will take the privilege of writing to you. We feel well satisfied with the change we have made, and are only sorry we did not come out before we did. I wish some more of my neighbors and friends were out here helping to fill this black rich soil. There were several of my friends told me if we liked it out here on the 1st of Jan. they would come out next spring. I would like to go back this winter and try and get some more of my people to come out here. Write and let me know what the fare will be, and if I can do you any good in helping you to get a big colony here next spring, I will be at your service.

The following letter is from Bro. Isaac Swartz, of Pymont, Ind., well known in his neighborhood, and whose judgment in all matters has weight with those who know him best.

Mr. Swartz visited North Dakota in the interest of some of the brethren, and that he was well and favorably impressed with the Red River Valley, Devil's Lake District and Turtle Mountain Region, is apparent in his statement that he is doing his best to get parties to go there and see for themselves. He speaks for himself as follows:

MAX BASS, Chicago, Ill.  
Dear Sir: I reached home from North Dakota all night and I enjoyed the trip very much. We visited the Brethren and friends that left this part of the country and found them very happy and well satisfied. I think they should be for they are homelike and well cared for. I do not wonder any more why they call North Dakota "The Bread Basket of the World," for I never saw such wheat, corn and barley grow out of the earth as I saw out there. It was a pleasure for us to visit the country, to see our friends, to see such a beautiful country as they are, and see the advantages which they have. They did not have the same kind of land as we had. They can heat the world raising potatoes. I heard it remarked in some of our parties that if they had a large acre of land in Indiana or Illinois, they would not take \$100,000 for it. I do not think right, for I am an American and I think it is only a matter of time until North Dakota will be the largest and best farming country in the world. There are plenty of people when they start out in the world who will not own a cultivated farm and till as long as they live and still live in rented farms, but in North Dakota, a few acres of land in a few years they can be the owner of a 320 acre tract of land, and then they can live independent.

I was surprised at the beautiful towns they have in the West, some people think it is a home, but they would be as surprised as I was if they could see that country. Mr. Bass, I will send you several that want to see North Dakota, if it suits them, they say, they will invest out there.

North Dakota is a large state, some parts of it are better than other parts. The Red River Valley, Devil's Lake District and Turtle Mountain Region have an established reputation as farming communities, and make the Great Northern Railway the largest hauler of grain from original points of any line in the world. All of the Brethren colonies are located along the Great Northern, in these localities. That railway has no land grant in the State, and the Government land adjacent to it lies in solid bodies and not alternated with railroad grant lands as in other parts of the State, and consequently homesteaders can get nearer together, without being compelled to buy from corporations holding large grants and dictating prices.

Brethren who go to Great Northern territory can suit themselves either by taking up homesteads, or buying direct from farmers who own more land than they can till, and are willing to divide and take payment in a share of crops. There are no commissions to be paid in these transactions, it is a fair, square deal between men and men, and it is my intention in the future as in the past to protect the Brethren in everything tending to their material welfare. The Brethren have honored me with their confidence and it shall always be my aim to show myself worthy of it.

I have no property interest in any land in North Dakota, and get no commission for my work. I am engaged on a salary and am ambitious to fill my position with credit to myself and the Company employing me. Reputation is worth more than petty commission and deceptions.

Brethren desirous of obtaining reliable information about North Dakota, its resources, and opportunities, free Government lands and land for sale on the Crop Payment plan, near Brethren colonies and churches, will address me at 220 So. Clark St., Chicago, Ill.

MAX BASS.

## Just One Word in Your Interest.

The Northern Pacific Railroad Land Department has three offers to make you in North Dakota:—

1. We can sell you the best of farming lands in North Dakota at prices ranging from \$2.50 to \$5.00 per acre, on ten years' time with 6 per cent. interest to actual settlers. Some of these lands are located in Wells and Foster counties, which lie fifty miles south of the colony of Brethren located in the vicinity of Cando. Carrington, the principal shipping point of these two counties, affords a good market and plenty of elevator room and railroad competition, as there are two competing railroad lines traversing these counties.

2. If you desire to obtain farm lands from private parties on the Crop Payment Plan, avoiding immediate cash payment, we will cheerfully give you information as to where such lands can be obtained, free of cost.

3. If you desire free Government lands, they can be obtained in these counties under the Homestead law, free, near railroad lands. Any information concerning free Homestead lands, and maps showing location of same, will be cheerfully furnished free of cost.

By buying land of us direct you save all sale commissions. If you will write us we will cheerfully send you Mr. A. A. Jack, Traveling Emigration Agent, to your home, who will furnish you detailed information and answer all questions pertaining to lands in North Dakota, without any cost to you. All employees of the Land Department are salaried employees and by doing business direct with us you will save all outside commissions. For maps and publications, which will be sent free of charge, and for any information relating to lands of the Northern Pacific Railroad, write to

General Emigration Agent Northern Pacific Railroad,  
St. Paul, Minnesota.

WM. H. PHIPPS, Land Commissioner N. P. R. R.

## ☆ ANNOUNCEMENTS ☆

### LOVE FEASTS.

Oct. 10, at 4 P. M., Okaw church, Platt Co., Ill.  
Oct. 10, at 2 P. M., Adamsboro, Ind.  
Oct. 26 and 27, at 10 A. M., Nevada church, Mo.  
Nov. 2, at 4 P. M., Ridge church, Highland County, Ohio.  
Oct. 2, at 1:30 P. M., Meadow Branch, near Westminster, Carroll Co., Md.  
Oct. 10, at 10 A. M., 3 miles east of Mendon, Mercer Co., Ohio.  
Nov. 30, at 2:30 P. M., Ridgely congregation, Md.  
Nov. 2, at 10 A. M., Washington, Kans.  
Nov. 5, Independence church, Kans.  
Nov. 2, at 10 A. M., Eight Mile church, Markle, Huntington, Ind.  
Oct. 21, Portage church, eight miles south and west of South Bend, Ind.  
Oct. 12, at 2 P. M., Harris Creek, Ohio.  
Oct. 18, at 4 P. M., Sugar Creek church, Ind.  
Oct. 26, at 3 P. M., Pleasant Hill church, Allen Co., Ind.

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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL." Phil. 1: 17.

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MOUNT MORRIS, ILL., OCT. 8, 1895.

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### → EDITORIAL + MISCELLANY ←

JOSEPH COOK is of the opinion that the deficiency in receipts for missionary work among the leading religious sects is as much due to soft times in doctrine as hard times in finances. And by the way, these are certainly soft times in doctrine, or at least, the men who should preach sound doctrine are so amazingly pliable that they can be depended upon for nothing requiring firmness.

The captain of an American vessel, while sailing along the Greenland coast, claims to have discovered the remains of eighteen human bodies. They were found in a cavern on the shore, and it is believed may be the skeletons of some unfortunate polar expedition. It is sad to think that these men had to perish because of cold and hunger in a great world where warmth and food may be found in abundance. But they were out of the reach of either. Still there are thousands of sinners out in the cold world, freezing and starving spiritually, for the want of the refining fire, the love of God in the heart, and the Bread of Eternal Life on which to feast the soul.

ONE of the most remarkable men now in public life is Pope Leo, the head of the Roman Catholic Church. He is now eighty-six years old and yet takes a deep interest in all public questions. For eighteen years he has lived in the Vatican, seldom leaving the building unless for a brief recreation in the gardens belonging thereto. His body is greatly bent, he is pale and emaciated, with the pallor of almost death upon him. He is said to appear almost as white as marble. His intellect is clear, his memory good and his power of endurance wonderful. His eye is yet bright, and he is said to keep himself well posted on all the leading events

of the day. And though he rules not one foot of soil, save that which is connected with the Vatican, still he wields an influence equaled by no other one person on the globe. He rules over 200,000,000 subjects, who regard his word as law. They look upon the Pope as infallible, authorized to change times and laws and require unflinching obedience. But the Pope's influence is waning. The increase of knowledge among the people limits his influence. People who read, learn to do much of their own thinking, and they soon learn that popes are just as liable to make mistakes as anybody else.

LAST winter a scheme was set on foot to induce the negroes of the South to emigrate to Africa, and we were urged to publish calls for money to assist the colored people in returning to the land of their fathers. Knowing what we do about these people in their southern homes, we refused to encourage the project; and even showed that the undertaking was not practicable, and, furthermore, that the negroes, as a body, had no desire to leave the South. Still a number of them were induced to embark at Charleston and sailed to Liberia, Africa, where they found conditions very differently from what they had expected. A number have since died from the fever, some are said to have starved, and one by one the remainder are returning to this country, and, of course, will tell their colored brethren to remain in the South and be contented with their lot and station in life.

THE Greek has long been reckoned as a dead language, but at this time such is not the case. It is the common language of Greece and is also much spoken in other sections of the East. It will be necessary for Bro. Fercken, in Smyrna, to do his principal preaching in that tongue. There are a number of papers, both weekly and daily, printed in the Greek. Any one who can read the Greek New Testament understandingly, can also read the modern Greek newspapers with good satisfaction. The Hebrew language is also being revived. Magazines and even daily papers, are said to be published in that tongue in Russia and other countries of Southeastern Europe. In parts of Palestine this language is also being again used as in days of yore. To many of those who look for the return of the Jews to their native land these things are looked upon as providential preparations.

THE Conference of the Scandinavian Methodists, that recently met in Milwaukee, went just a little too far in the following resolution: "Resolved, That after the promise made at the door of the Conference 'to engage wholly in the work of the ministry,' we consider it a breach of faith, as well as a blow to the dignity of a Methodist minister, to engage in any secular business that will take his time away from his ministerial work, whether it be speculation in lots, mines, land, or any other kind. That if any are engaged in such work, they either ought to arrange to get out of it, or else sever their connection with the Conference." Had the Conference at Jerusalem passed such a resolution it would have greatly interfered with Paul's tent-making business. It is good and proper for ministers to devote their time and attention to the ministry where they can do so and circumstances demand it, but the world is still needing a free ministry, as well as a free Gospel. Let the ministers who can support themselves while preaching be encouraged! The worthy ones who cannot, will find liberal helpers among those who are willing to give the temporal in exchange for the spiritual.

CONCERNING the Waldensian colony that settled in North Carolina two years ago, the press says that quite a number have already gone back to their Italian valleys, and it seems probable that more will go. Many feel that they have not been fairly dealt with in the matter of land, having been forced to accept some of rather poor quality. They also find it difficult to adapt themselves to the changed conditions of life and the use of new methods and implements of agriculture. There will be a very general feeling of regret at the failure, for America has a peculiar affection for those who have for centuries stood for liberty of worship against the enticements and persecutions of European governments, civil or ecclesiastical. It may be, after all, that these few years have accomplished more than appears, and that our Waldensian friends will find that the compensations here outbalance the hardships. It must not be forgotten, however, that the battle for religious liberty in Italy is not yet won, and the evangelical churches need all the support they can get.

CONCERNING the funds raised in various parts of the civilized world, and sent for the relief of the suffering Armenians, the *Independent* says: "The full story is not yet available, but enough is known to excite the keenest indignation. During last winter the Turks themselves reported a sum of \$10,000 raised for the relief of the victims of their barbarity. A committee was organized, and the relief offered to the people in small sums on condition of their signing a receipt acknowledging the generosity of the Sultan and placing the full responsibility for their sufferings upon the Kurds. Naturally such receipts were few. Then came English aid and the Turks, declaring that if the people wouldn't accept their aid they should have none, did their best to hinder and thwart the agents charged with its distribution. At last, under great pressure, the Turkish demands were reduced to simply a receipt, and about \$2,000 of the \$10,000 was distributed, while nearly ten dollars a day went for the salaries of the Turkish Commission. When the English Commission arrived on the ground they concluded that one essential was the rebuilding of some of the dismantled houses. The villagers, pressed with harvest work, hesitated until they were assured of the assistance of workmen from Mush; but here again Turkish stupidity and brutality stepped in, and refused to allow the men to come, and insisted that all relief be given through their hands. At last, after most vigorous representations to headquarters, the English agents were allowed to give help under the general supervision of the Turkish official, who at the same time did everything in his power to thwart them. Certain Armenians having raised relief funds, the Government informed them that it could be distributed only through the official agent. This, of course, they will not do, and the money waits, while the people suffer. In view of such statements, for the accuracy of which we can vouch, any plea of the Sultan for the integrity and independence of his Government becomes the sheerest mockery. The position of the European Governments, too, becomes most serious. If they hesitate at even extreme measures in order to compel the Turkish Government to exercise ordinary humanity, to say nothing of justice, the responsibility on their shoulders will be heavy. Meanwhile, the funds going from this country to the care of the American missionaries may be the means of putting them in a very difficult position. They will not shirk, even if danger result."



## SERMON + DEPARTMENT

"Preach the Word."

### CLEANINGS FROM SERMON PREACHED ON HEAVENLY CITIZENSHIP.

BY W. M. LYON.

"For our citizenship (R. V.) is in heaven."—Philpp. 3: 20.

ONE of the many ways of testing our spiritual status in the sight of God, is to ask, "Is my citizenship actually in heaven? Where do I live most,—on earth or in heaven?" True believers are represented in the Bible as "strangers," "pilgrims," etc. They have no "continuing city," but seek "one to come." But why should the Christian believer be regarded as

#### A CITIZEN OF HEAVEN?

According to the constitution of the United States, all persons born or naturalized therein, are regarded as citizens thereof. Now turn to John 3: 3 and see the birth-place of the true believer,—notice his nativity,—"except a man be born from above"—born in heaven would not be altering the sense, think ye?

Christ took up his residence for awhile here on the earth, but he was a citizen of the upper world. So we are but "foreigners" here, if we are "born from above." Our principal concerns are in Canaan, laying up our treasures over there, holding this world loosely, using it "as not abusing it." 1 Cor. 7: 31. We abuse it as well as ourselves, when we live here as though this were our eternal home. It means much to be able to sing in spirit and in truth,

"This world is not my home."

\*\*\*

ILLUSTRATION.—Why has the poor Chinaman been so unwelcome in this country? Because he accumulates wealth to carry back and invest in his native land. He is hated here on that account, evil spoken of, etc. He does not like to become naturalized. He wants to retain his first citizenship. This country is a blessing to him, but his own country he considers a greater blessing. He gathers his treasures here, but he lays them up over there.

So with me, if I belong truly to the Lord,—I am *in* this world, yet not *of* it. Christ said, "My kingdom is not of this world." (John 18: 36.) The true Christian is the light shining in the face of darkness, therefore the darkness hates it because light makes manifest.

The question is, then, Are my relations, as a Christian, such as would entitle me to the rights of heavenly citizenship?

Do I impress others that my principal concerns are in the heavenly world? Am I, like the Chinaman, gathering wealth here to invest in heaven,—to be used to the *glory of God*? How is this? How much of my *time* am I willing to devote to the Lord? Or, putting it more correctly, How much of the Lord's time am I willing to give back to him? How much of the Lord's talent? How much of his *money*?

If the Chinaman would only take back to his own country the same amount in proportion that he makes, that some are willing to give to the Lord's cause, would we consider it a heavy drain on the natural resources?

Suppose he would invest ninety per cent of his earnings here and keep but ten per cent for China, what would you think of his attachments to his own country? Would you not conclude that he thought the United States a better place to invest his money than China?

Now, then, please tell me why the same rule should not apply to the Christian? Are we giving enough of our time, means, money, etc., to convince any one (or even ourselves) that we have much interest in heaven?

A tithe of what we have would seem to be small enough, and then to think that the great majority do not even give the *tenth* of a *tithe*. Does that look much like heavenly citizenship,—laying up treasures in heaven?

Just to think, this *tithe* of a *tithe* would be sufficient to put out one hundred missionaries where we

now have hardly *one dozen*! Can it be possible that any one could possibly *claim* to love the Lord's cause, and refuse to give the Lord the *one-hundredth* part of his substance? And yet *thousands* upon *thousands* are doing so who claim *heavenly citizenship*!

Again, take Abraham, the father of the faithful, the friend of God. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob." Heb. 11: 9. Why did he do this? Let the next verse answer: "He looked for a city which hath foundations, etc." How beautifully typical of the true Christian! If we are Christ's, we are looking for the New Jerusalem which hath the twelve foundations. Rev. 21: 14. This earth is simply our tenting place for a few days, and then we shall have done with it, at least while in its present sin-polluted condition, but we claim the blessed promise of 2 Pet. 3: 13 and Isa. 65: 17. Ah, the preciousness of that promise! We can not claim its fulfillment if we are putting our trust in earthly things.

\*\*\*

But our text points out one of the greatest reasons, perhaps, why we are represented as holding our citizenship in heaven. Notice, "From whence also we look for our Savior."

What better reason need we have to keep us holding earthly things *lightly* in our hands? Did you ever try to work at something and at the same time keep watching closely and earnestly for a friend to come? You could not keep yourself tied closely to your work for *looking,—watching,—waiting*. So it is in regard to our Blessed Master. We are looking for his appearing; he is coming soon again; we want to be found *watching,—ready,—lest* he come and find us like the antediluvian world, building, planting, working, all wrapped up in earthly affairs,—no time for making investments in heaven!

\*\*\*

"*Citizenship in heaven.*" The common version puts it, "*conversation.*" Well, it means that too. We are always ready to talk of our investments. A few years ago some of us remember there was quite a "*boom*" in Virginia. What a time of *talking* that was! Some of us who happened to have a few dollars then made some investments there, and there was not only much talking but plenty of thinking.

Well, the "*boom*" "*burst*ed," to use the common expression, and that did not even stop the talking! People will always talk where they're interested, you know. When people don't seem inclined to talk about spiritual things, it doesn't seem that they could be very much interested,—that they are laying up treasures in heaven,—that they are citizens of heaven.

Let us all examine ourselves and see if we are actually citizens of heaven. Let us not rest on theory. It is practice we need. "Be ye doers of the word, and not hearers only, deceiving your own selves." James 1: 22.

Washington, D. C.

## —ESSAYS—

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### NIGHT THOUGHTS.

BY J. S. MOHLER.

I SUDDENLY awoke  
And fancied some one spoke  
To me, and still was near,  
Which filled my heart with fear.  
I scarce a limb could move;  
Then, with my heart I strove  
Against its carnal trend  
And asked, "Were this the end,  
And I this night were weighed  
What record have I made?"

Thus, in the lonely night  
And hidden from our sight,  
God, to our souls doth speak  
And wakes us from our sleep.  
Himself so pure reveals,  
Unclean we deeply feel  
Cast out each lurking sin  
And draws us nearer him.

Morrill, Kans.

### AN INTERVIEW WITH THE ARMENIAN BISHOP OF SMYRNA.

BY G. J. FERCKEN.

As the eyes of the whole civilized world are now riveted upon that noble people who, for centuries, have been struggling for their liberty and independence, an interview with a dignitary of that nation will no doubt be of very great interest to the readers of our dear "GOSPEL MESSENGER."

It was on Tuesday morning of Aug. 20 that we called upon H. E. Nerses Arslanian, Armenian *vartabet* or bishop of Smyrna. He is a well-built man, of commanding physique, tall, erect, a little over fifty, his hair black and, unlike Greek priests, cut short; his beard long and partly grey. He was dressed in the traditional black flowing robes with long sleeves, while on his head was a high black cap, a trifle different in shape to that of the Greek clergy. Generally that cap is covered with a black *hood* of a triangular shape, while Greek bishops wear a black *veil* over their cap. The bishop met me very cordially and with much of that deference and courtesy peculiar to orientals, owing, perhaps, to the fact that I was announced to him as an *American* ecclesiastic, and a *bishop*! H. E. Nerses speaks English, but not enough to hold a conversation; and so, through the medium of his secretary, we conversed for a good half hour upon doctrinal topics. I spoke in French, the bishop in Armenian, the secretary acting as interpreter.

After the traditional cup of coffee brought by one of the palace's servants, I proceeded to give in a nutshell the origin, history, struggles, status, government, and present statistics of our church. I then passed, with details and much enlargement, to our principles of non-conformity and non-resistance, and how our Fraternity is strictly non-swearing and non-litigant. The bishop was much interested, adding that his church, also, was endeavoring to teach and inculcate these principles in all her willing children. Of non-resistance he said that her priests in Armenia, in their dangerous missionary expeditions where life is constantly in danger, especially now by Turks and Kurds, "are allowed to carry nothing else but the cross—the only weapon God has given us to overthrow the enemies of light and truth." We thought this to be a beautiful and eloquent utterance of bishop Nerses!

My description of a *love feast* seemed to interest both bishop and secretary very much; and their profound attention, as I entered upon all the details from the self-examination service to the last parting hymn, never once wavered. No doubt, deep down in their hearts they did both realize how near the truth and Gospel simplicity we must have come! The bishop said that feet-washing was also practiced in the Armenian church, but only once a year, on Maundy Thursday when he, like other bishops, washed the feet of twelve poor priests. As to the salutation of the kiss, that, said he, is also practiced in the Armenian church every Sunday during the celebration of the mass, and in fact at every mass.

After this conversation on the religious side of our interview, I asked bishop Nerses his view about the present Armenian crisis, emphasizing the fact that if, for fear of compromising himself, he preferred to keep silent, I would gladly respect his refusal to express himself. I assured him, however, that my visit to him had no political significance, seeing I belonged to a people well known for not meddling in politics; that my desire to meet and become acquainted with him was more from a Christian standpoint and for the purpose of deriving more light upon a church as yet not well known by our Brotherhood in particular and by the American public in general. On seeing my frankness, the bishop said with, however, much emotion and his eyes almost bedewed with tears, "My daily prayer is that God may hasten the day when Armenia shall no more be trodden down; when, delivered from her present yoke, she shall breathe the pure atmosphere of liberty; and, like another civilized nation, undertake the work of progress and reform which she has before her to accomplish." I uttered a loud, hearty "Amen," and the good bishop, seizing my right



hand and pressing it hard within his two hands, feelingly, said, "In the name of my church I welcome you, my dear brother, and I thank the Brethren church, through you, for the Christian love shown to our church, for the sympathy manifested to our people, and the sincere wishes expressed for our national, moral and spiritual prosperity. God bless you!" Then somewhat moved myself, I said, "And I, in the name of the Brethren church in America, whose unworthy representative I am in this Empire, thank bishop Nerses and the whole Armenian church through him for the kind, cordial, courteous, never-to-be-forgotten reception that I have this day received at his hand. The Lord bless him and keep him!" At this juncture, the interview being closed, we rose, and the good bishop, after much hearty hand-shaking and good wishes, accompanied me to the door of his palace where we bade each other good-bye and separated.

Although the Armenian church, like the Greek Orthodox church, has many points of similarity with us she is by no means a pure church. She baptizes infants by trine immersion; insists upon confession to the priest; believes that the bread and wine in the Communion are transubstantiated into the body and blood of Christ. She burns incense, invokes the saints, and, although she rejects the Romish purgatory, she, however, prays for the dead. It is true that the cup is not totally withheld from the laity as in the Church of Rome, still, as in the Greek church the cup is never passed to the communicants, but the bread only is handed to them, dipped into the sacramental wine. The salutation of the kiss consists only in applying the chin to the right and left shoulders with the words, "The Lord is risen," the one receiving the kiss saying, "His holy name be praised."

Much stress is laid on forms and ceremonies, the gorgeous ritual, and all the pomp and grandeur of ecclesiastical paraphernalia. She believes in the utopian notion of "Apostolical Succession"—or direct unbroken line of bishops from the first apostles to the present ones. Like the Greek church, she makes much of the *Filioque* or procession of the Holy Ghost from the Father only, one of those hair-splitting questions which have divided the Oriental and Occidental churches. Moreover, the Armenian church, to establish her soundness in the faith, affirms that she has never accepted any doctrine formulated after the three councils of Nicea, Constantinople, and Ephesus; hence is of all churches the most ancient as to orthodoxy!

But, notwithstanding all this, the Armenians, as a race, are a noble people, most willing to learn, to be educated and enlightened. Meanness, dishonesty and fanaticism are unknown among them. In all Turkish centres they are the most enterprising men, the wealthiest and most influential merchants. Of all the oriental races and religions in this empire, they are the most refined and the most civilized. And when their country shall be returned to them as their ancestral fatherland, then shall poor Armenia be at the head of all Asiatic nations, and once more, as of yore, the cradle of mankind and of the races that have peopled the earth.

Who among our promising and consecrated young men in America will offer themselves to go and lay the foundation which is to win Armenia for Christ and Primitive Christianity? Young man, arise and go, for "the Master is there, and calleth for thee!"

#### DIARY LEAVES.

BY W. B. STOVER.

Bulsar, June 20, 1895.

Our boy "Mita" (the meaning of his name is *sweet*) got the fever. Temperature is up to 104°. In the evening his uncle came to see him. We are glad he came just at this time.

June 22.

Last night I prayed with Mita, and this morning his temperature is less than 100°. Pulse, 68°. We are glad for this turn now. Of course, we are the doctor, as few of the natives can afford even to think of a doctor, unless a case has really become very

serious, and then they can't afford it. The great majority of India's people are poor, very poor, and their lives must be fashioned accordingly.

June 24.

Mita is getting all right again, and his uncle Davilah went home to-day. May he be led to openly accept the Savior, and be a leader for truth in his gaum. (*Gaum* is the native term for village.)

July 7, Sunday.

We had no preaching services to-day. I got the fever last Tuesday. Was quite sick on Wednesday night, at midnight, sweating and vomiting and physicking at the same time. I was better on Thursday. Friday I was up, but very weak. I am astonished at how slowly one regains lost strength here. Some of the neighbors tell us there is a saying that it takes several months to make up for one day's fever.

Praise the Lord for the news of the last mail! Bro. Fercken is probably in Asia Minor by this time! How happy we are to have him for our neighbor! How happy we are that we are no longer compelled to say that we are the only missionaries of our own church who have taken permanent abode in a foreign country, among non-Christian people, for Jesus' sake! The Bible speaks of feet-washing twice, but it speaks of world-wide missions, both in prophecy and command, both in Old Testament and New, *very many times!*

July 16.

We began with a new teacher in Gujarati this morning. He has regular work in the office of the Bulsar court, and wishes to teach between times,—so his energy recommends him to us.

Aug. 6.

The mail this week brought us among others a good letter from a young brother in Maryland, who had enclosed for us an international post-office money order. That is the best way to send small amounts to any foreign point, I think. He had paid fifty-one cents for the order, and we got one rupee and twelve annas for it, so that for all practical purposes we count one anna as two cents, or, one rupee as equal to twenty-nine cents. The real value of a rupee ought to be about forty-seven cents, but its value is at present very much depreciated in the money-market. We have an illustration of how this is, in the history of our own trade-dollar, which passed out of circulation at a value of about eighty cents.

This evening we walked about a mile to the river on the other side of Bulsar, where many people had gathered to appease the fury of the sea, by throwing cocoanuts into the river. From to-day the people consider the heaviest of the monsoon to be over, and soon small crafts will be again plying between here and Bombay. When the cocoanuts were thrown in, there were little groups of men who, scantily dressed, made a dash to get the nuts for themselves. Whoever wished threw in a nut or two, but not very many were thrown in. Thousands of people were there, in all the usual oriental colors and costumes. One man had fixed up a rickety-looking merry-go-round, which was run by coolie-power, and many of the urchins of Bulsar were seeking merriment that way. The sweet-meat vendors were there doing a good business with the green grass for table and shelves. The caste-priest was there too, and he renewed the caste-marks on many a Hindoo forehead.

Aug. 8.

Heavy rains,—mouldy shoes, mouldy books, mouldy clothes. Many of the boys on their way to school stop to talk to us. I gave one a Gujarati booklet one day and told him when he read it and returned it, I would give him another on the same conditions. So, sooner than we thought, we had a circulating library with quite a brisk patronage. Thus many mothers and sons are getting some knowledge of Christ as the Savior, while we are yet only laboring and praying to acquire their language.

#### AN OLD MANUSCRIPT FOUND.

PERIODICALS from abroad report the discovery of a new literary find, namely of an old Coptic work of great importance for earliest Christian literature.

The fortunate discoverer is Dr. Karl Schmidt, of Cairo, who found the document in the library of the cloister at Ackmin, the same library in which the Gospel and the Apocalypse of Peter and also the Apocalypse of Elijah were found. Professor Harnack has given an account of the new book at a meeting of the Berlin Academy of Sciences.

Although the manuscript is in a mutilated condition, both the beginning and the conclusion being lost, and the language presents unusual difficulties, as a detailed study of this dialect has not yet been made, and accordingly quite a number of words in the document have not been determined with absolute certainty, yet Dr. Smith has succeeded in getting a clear idea of the contents of the manuscript. It contains conversations between Christ and his disciples. The form is that of short questions and equally short replies on the part of Christ. The subject of the conversation is chiefly the resurrection of Christ, which is reported in detail, and in such a manner that the author combines as in a mosaic the narratives of the different gospels, somewhat after the way of the author of the Peter Gospel, and has then further developed this material. The object of the whole writing is, on the basis of the examples of the disciples, to warn the reader against unbelievers, especially the Gnostics. Therefore the disciples seem, in the beginning, to stand on the side of the opponents when the first reports of the resurrection of Christ and of the resurrection of the flesh are made; and they are convinced all the more by the arguments of the correctness of these reports.

The manuscript contains a long discussion on the subject of the resurrection of the flesh. In its form it thus shows itself to be an old apocryphal writing of the Apostles to the congregations, and as a witness of the congregational orthodoxy in the early church. The document is of great importance for early Christian literature, because it, like the Apocalypse of Peter, shows that the church was not able at all times to resist the temptation of following Gnostic teachings, and their plausible literary manners; and that rather the church, too, was compelled to appeal to secret tradition and utilize it after the methods of her opponents.

In reference to the age of this document it is impossible to determine exactly, as long as it cannot be identified with any of the writings, the titles of which have been handed down. It is, however, thought that the work was written after 160 A. D.—*The Independent*.

#### OUR EDUCATIONAL NEEDS.

BY DANIEL HAYS.

It has been but a few years since schools of a higher grade were introduced among us, and like other good and useful things that have been kept low, when once they rise, they are likely to rise too high, multiply too rapidly, and continue too long upon the wing. Everything really useful and lasting stays within proper limits and serves the demand that called it into existence.

We needed schools where we would be able to educate our youth under a proper moral and religious influence.

We needed schools as centers where to disseminate wholesome knowledge among the people.

We needed schools to qualify our children to meet the demands that may be laid upon them when they become men and women.

We needed schools where pure Bible truth should lie as the basis of all instruction.

We do not need schools so much for the manufacture of teachers,—teachers are born, not made.

We do not need schools so much for the manufacture of preachers,—preachers are called, not made.

We need schools that give a proper attention to industrial training.

We need schools so moulded in the great principles of industry, temperance and economy as to return the youths committed to their charge with heads, and hands, and hearts trained to a greater in-



terest and love for the farm, the workshop, the home.

We need schools so well endowed and patronized by a solid element that they need not throw open their gates to fashionable circles, or cater to the caprices of the age for patronage.

Then will the problem of the true relation of the schools to the church be solved. Then will education spring up from a solid and safe foundation with the principles of self-denial instilled and inbred from the first all the way up and through into a rounded-out life in strength and truth.

Then will teaching be a restraint, and education a check to many of the evils that tend to lead the church worldward.

Is it not important that the church guard carefully the education of her youth? We can not shift the responsibility by laying the blame on the inefficiency of the teachers, or the school officers, or upon any and all manner and systems of education in particular and general. This work is going on and we can not stop it, neither do we wish to stop it. What we should do and must do is "to hold a steady rein." "Knowledge is power, and power may be a bad thing as well as a good thing; and this depends upon the use to which it is applied."

We should never lose sight of the fact that there is a higher education than is obtainable in schools of whatever standing or grade. The inspiration that God gives his devoted children, the light of divine truth, and the wisdom that shines down from above with a life pulse that throbs in the soul, this is above and beyond the reach of all human institutions of learning. Let us, then, as teachers, learn the great lesson of meekness, and so labor to instruct the youthful mind as best to prepare it for God's higher work of grace upon the heart and soul!

#### DUST OF GOLD.

BY LIZZIE D. ROSENBERGER.

Job said, "God has made the earth and placed sapphires amid the stones, and given us dust of gold." Let us forget that he may have referred to gold-ore or the sands of some river-bed which glitter with small parti les of gold, and let us look for the lessons traced in the dust at our feet.

We read volumes about the rock, fossils and shells; we see God's power in the sea, and we know that the heavens are telling the glory of God; shall we not try to decipher the caligraphy of the dust?

When Christ was here he took the whole earth as a parable. He spoke of the mustard seed, the fig-tree which withered away, and the lilies of the field. In the fitful gloom of a winter day the snow-flakes descend in dead silence, to cover and enrich the earth. In the spring God illumines the world with sunlight and rain-jewels until seed-time and harvest shall appear; so we read the one lesson, The Lord will provide.

Much of the history of the past was recorded in the dust. When Layard exhumed Nineveh he was unclasp ing a volume,—opening the book of Nineveh,—which reads like a parallel version of facts as recorded in the Bible. King Nebuchadnezzar built the walls of Babylon, and had every brick stamped with the letter N. But that great city was taken by an army. In the second century of the Christian era nothing remained but the wall, and under the Saracens it became a complete desolation. Layer after layer is uncovered from Assyrian cities, revealing traces of succeeding dynasties and nationalities in plainest superscription, the very stones have cried out, and in the dust we read new lessons of faith.

Paul refers to the wickedness of the Romans; the excavations of Pompeii opened the streets of that city, and as men walk over the exquisite mosaic, beneath frescoed roofs, they read, in the dust of eighteen centuries, confirmation of Paul's account. Dust of gold!

You have never read of Christ writing a book. Among all the volumes of the first library founded at Thebes, there was not a scroll or a line written by the hand of Christ. But John says, "Jesus

stooped down and with his finger wrote on the ground." He was seated in the temple when the Pharisees came before him, bringing a sinful, erring woman. Then, with well-studied phrases, they spoke, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?"

These hypocrites had no longer any heartfelt religion, only a Levitical exactness in observing the traditions. They knew that death by stoning, or the fearful ordeal of the "water of jealousy," given by Moses, were no longer observed. They knew well the Divine pity which said, "Follow me," where others despised, which encouraged, where others scorned. Christ sat at meat with sinners, and permitted a harlot to bathe his feet, and Levi the publican followed him. So the Pharisees exulted in the thought that Christ would either deny the law of Moses, or sanction an act of cruelty, to tally at variance with the love by which he called sinners to repentance.

But to Jesus a full sense of their wickedness, their baseness and malice must have seemed black as midnight. He said not a word but stooped down and did write,—for the first and last time,—his thought in the dust. Dust of gold! He who spake as man never spake, never wrote a chapter or a paragraph on scroll or parchment, so we have only this mysterious writing in the dust. If those men had not been blind they might have inferred that this was a symbol, that the memory of things traced in the dust must soon perish.

But they understood not, and so they repeated the brutal question, with no relenting in their steeled hearts; they had dragged this woman who had committed the worst crime against society into the Temple, unveiled, terror-stricken and guilty, that Jesus might commit a fatal blunder in pronouncing her sentence. But the Savior only said, "He that is without sin among you, let him cast the first stone." They listened, silent and fearful, and then, defeated, with cowed hearts, they slunk away. Then he wrote again upon the ground. When he looked up, the woman alone stood before him,—her stay was a sign of penitence.

St. Augustine says: "Two things were here left alone together,—Misery and Mercy." Kneeling there on the ground, with a number of impure, degraded men persecuting one miserable, trembling woman, I have read that Jesus traced in the dust two words, the first "Hypocrisy" and the second "Forgiveness." The woman could also have left the temple, but she was repentant, and remained with the Savior, for pity, life and hope are with him, and what a deliverance were the words, "Neither do I condemn thee; go sin no more."

One of our philosophers wrote his own epitaph and he referred to his body as being laid away like the cover of an old book. Then, if every human life is a volume, laid away in the library of dust, when the graves shall be opened, and the sea gives up its dead, what shall be the title-page of your life and mine? The word, "Forgiven" must be written there in scarlet by him who traced the word "forgiveness" in the dust!

Covington, Ohio.

#### ATTENDING SERVICES.

BY S. BUCKLEW.

We should always be at our post of duty whether minister, deacon or laity. Occasionally some of us, when Sunday comes, begin to think of going to church. We look around and if the weather is not the most favorable, if it threatens rain a little, or the roads are a little muddy, or if it is our home preacher, who is to preach and whom we heard so often, or if we are looking for company we, perhaps, decide not to go to meeting that day. Then others will say, "My horses have worked hard, my buggy will get muddy, so I will not go." So, upon the whole, there are not many at church, and little interest is taken. The preacher may do the very best he can, but he cannot accomplish much.

These things ought not so to be. Visitors ought

not to keep us from church. Rain or mud or any other frivolous thing ought not to keep us at home, on the Lord's Day, when there is an opportunity of going to church. The Word teaches us that we should not neglect the assembling of ourselves together, no matter what brother preaches.

In going to church it should not be our only object to hear preaching, but we ought to go to worship God, and hold up the minister's arms, brace him up and pray for him that he may accomplish a good work. Let us, dear brethren, all be up and a doing, for the time is fast approaching when our work will close on earth. Let us do a good work, and then we can hear the good Lord say, "Well done, thou good and faithful servant."

Canton, Ill.

#### THE NEEDLE'S EYE.

BY A. W. HARROLD.

IN "Querists' Department" of a recent number of GOSPEL MESSENGER, in answer to S. W. C., on Matt. 19: 23-26, the editor leaves the impression that the interpretation of "recent writers" concerning the "Needle's Eye" is the correct explanation of the term. We do not understand it in that way, for the following reasons:

If a gate in the wall had been meant and understood they would not have exclaimed with amazement, "Who then can be saved?" as if it were an impossibility. The entrance through the gate, while difficult, was yet possible. Christ would not have said, "With men this is impossible, but with God all things are possible." We surely can understand, that a camel could go through the gate without the aid of God, and can pass through a needle's eye, if God so directs.

So Christ meant in regard to the rich man, that he could not enter into heaven of himself, but through and by the help of God.

We can not see how we could be benefited by this passage of Scripture, unless we understand that by "The eye of a needle" is meant, "The eye of a needle."

Columbiana, Ohio.

#### THE CHRISTIAN'S GUIDE.

BY P. B. FITZWATER.

Our subject implies a pilgrimage, and as pilgrims we have an end in view. In order that we may safely reach our destination, it is necessary that we have a guide who is acquainted with the road. The requisite qualities of a guide are:—

1. A perfect knowledge of the road.
2. The difficulties likely to be encountered.
3. Faithfulness and ability to shield us from harm and danger.

If one wished to cross the great desert of Sahara, he would seek a "Dragoman," or guide who was well acquainted with the caravan track,—not one who was likely to get lost on the great desert, and perish in his wanderings.

If one desired to cross the great Atlantic, he would not only seek a substantial vessel but one manned by an experienced captain.

If, in traveling to northern Norway, we knew that our captain was likely to enter the "Maelstrom," or some other whirlpool off the coast of the Loffoden Islands, we would not think of risking our lives under his care.

So it becomes us, as rational creatures, to investigate the qualifications of our guide. Our pilgrimage is the voyage of life, our destination is the habitation of God, and our guide is the Lord Jesus Christ,—his Word,—accompanied by the agency of the Holy Spirit.

We are sailing on a ship whose rudder is faith and love; its sails are prayer and obedience; it is in charge of the glorious Captain, the Savior of the world; and it is destined for the eternal harbor of heaven.

We notice these characteristics about our guide:

1. He is omnipotent, omni-present, and omniscient, being God Incarnate.



2. He is an experienced guide. Having traveled the road, he is acquainted with the difficulties, trials, conflicts, and sufferings to undergo.

3. He is faithful. As long as we place our hands in his hands, and walk in his footsteps he will continue to lead us, and, above all, he is able to shield us from the assaults of the enemy. (Eph. 6: 10-13).

4. He offers to guide us free and adjures us to accept the invitation, promising to lead us safely through the wilderness of sin, and put us in possession of eternal life, where we can abide in the holy temple of God, in the city of the New Jerusalem whose streets are paved with gold and whose gates are made of pearl, where we can unite with our loved ones of earth, and sing praises to God and adore his name throughout eternity.

Sinner, will you not avail yourself of the leadership of such a guide? Will you not cease to entrust yourself under the leadership of one who is trying to seduce you and cause you to step into that awful pitfall from whose grasp you can never extricate yourself, and thus must inevitably spend your eternity in Hell? If you place yourself in close proximity to Christ, he will not only brighten the present, but glorify the future and take the sting from death. Then, is he not worth accepting?

Bridgewater, Va.

#### PLAINNESS.

THE *Herald of Truth*, published in the interest of the Menonites, gives this piece of advice to the ministers of that religious body:

Plainness and simplicity of attire are certainly one distinctive mark of a true follower of Christ. Plainness of speech, and simplicity in *all* things is just as certainly another characteristic, and, as such, should be observed more generally than it is. Especially is this necessary with the minister in the pulpit. Along with his plain appearance he should study to be plain in his language, simple in his manner and gestures, avoiding all unnecessary pulpit antics or ludicrous poses, such as making it a habit of standing with his head thrown far back and his hands continually gesticulating toward the ceiling. Nor do we believe it to be strictly consistent with the Christian doctrine of plainness for a man to speak so rapidly and enunciate and articulate so carelessly that his words can not be well understood. Brethren, be plain in your way of speaking, in your mode of expression, in your choice of language, in pronunciation; in other words, say *carefully* and thoughtfully what you wish to say, if you wish to speak *effectively*.

H. L. HASTINGS in an address on peace and arbitration at Ocean Grove some time ago gave an account of a soldier who went to his Colonel during the late war and said, "Colonel, I have been reading the New Testament and have come to the conclusion that I cannot be a Christian and fight; it is against the teachings of my Savior." "Well," said the Colonel, "suppose everybody was to think as you do, what then?" "Why we would all be at home with our families," was the telling reply. We might add that if the Southern slaveholders had read the Bible in the same spirit as this soldier read it, they would have ransomed their slaves, and there would have been no war.—H. of T.

"THE gift for leading souls to Christ is a gift that angels might covet, but God has lodged it in 'earthen vessels.' The reward of faithful use of the gift is partially realized in this life in the satisfaction of knowing that a soul has been saved from death. The full reward will be received when the Lord of the harvest calls the laborers, and he answers 'with rejoicing, bringing his sheaves with him.'"

As a parent fondly smiles at the unsuccessful attempt of his child to explain things far beyond the conception of the infant mind, so must our poor feeble attempts to understand problems of Infinity seem equally ridiculous to our Heavenly Father.

#### —\*QUERISTS' \* DEPARTMENT \*

What are we to do in the churches, in council-meetings, where some of the members are too young to properly understand the Scriptures as they bear on cases before the church for consideration? A matter of importance may come before the church, be discussed, and then put to the church for a decision. Some of the young members present may not be more than nine years old, and not capable of voting intelligently, and yet one of these votes will go just as far as that offered by the most experienced member in the congregation. In many instances these young members may vote just as they happen to hear others vote, and a number of them thus voting may cause a decision contrary to the wishes and wisdom of the older and wiser members. Now do you think this is the right way to do? And how can we remedy it? Your sister, A. L. T.

Though we have spent years in congregations where there were many young members, we have never seen any difficulty arising from the votes cast by those very young members. Probably the way questions are put to the church, and the way they are discussed, has much to do in confusing the minds of very young members. The elder in charge should see that complicated matters are in good shape before they are brought before the church. Then they should require those speaking to rise to their feet, one at a time, and speak so they can be understood by all. Care should also be taken to state the question clearly before the vote is taken. If this is done even the younger members may be enabled to vote intelligently. We also find it a great help to take a rising vote on most of the questions presented for discussion. This enables the more experienced to exert an influence that is often appreciated by those who may feel the need of a guide during the few first years of their life in church work. However, young members ought to be encouraged to attend council-meetings, and if there should be under consideration at any time a question which they cannot understand, they may, of their own free will, remain neutral, though they are not required to do so. J. H. M.

#### → THE + SUNDAY + SCHOOL ←

##### THE TRIUMPH OF GIDEON.—Judges 7: 13-23.

Lesson for Oct. 13, 1895.

TIME.—About B. C. 1222, two hundred years after the beginning of the rule of the judges.

PLACE.—The gathering of Gideon's army was "at the foot of Mount Gilboa, some fifteen or twenty miles southwest of the Sea of Galilee, and in the southern part of what in our Lord's time was called Galilee."

PERSONS.—Gideon, his three hundred men and the Midianites.

INTRODUCTORY.—Gideon was the fifth of the judges of Israel. Othniel, the first, by his victory over the king of Mesopotamia brought forty years' peace to Israel; Ehud, the second judge, delivered his people from the hands of the Moabites; Shamgar, the third judge, released the nation from the oppression of the Philistines; and Deborah, assisted by Barak, succeeded in throwing off the Canaanitish yoke. After this the land was invaded by the Midianites, but they were repulsed by the stratagem of Gideon, as we learn in this lesson.

##### I. THE PROPHECY.

1. *The weak against the mighty.* "A cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it." The Midianites had been wont to look upon Gideon and his host with no little contempt. As compared with their own strength they thought that of Israel very insignificant. And, indeed, to all appearance Gideon and his handful of men were, as compared with the vast Midianite host, like a vile barley loaf as compared with the strength and endurance of a well-constructed tent. But this was no good reason why the Midianites should feel self-assured or why Gideon should despair of success. God often chooses the weak things of this world to confound the mighty.

One man and God make a majority. God's people need not, and should not, despair of success in his work because they are few. "All things are possible to him that believeth." Mark 9: 23.

2. *Assurance of success.* "Arise; for the Lord hath delivered into your hand the host of Midian." Why did Gideon now feel so confident of success? Because he had just listened to a message which came through a dream inspired of the Lord. God's people everywhere need more assurance; they need to throw away their doubts and fears. This they can do by listening more intently to the voice of the Spirit. We all need to live more closely and talk more freely with the God of the Bible and the God of the closet,—the Father who seeth in secret."

##### II. THE STRATAGEM.

1. *They were all to act as leaders.* "He put a trumpet in every man's hand." Thus it appeared that each of the three hundred men was the leader of a company of warriors. And how much better it would be for the church to-day if more of her members were ready to occupy the front rank in the Lord's work. It too often happens, to the contrary, that each one waits for the other to begin and thus the work is never done.

2. *They had a worthy example.* "As I do, so shall ye do." There was no occasion for mistake as to method of procedure. The pattern was right before them to direct their action. So now God has not only told us what to do, but in the life and example of Christ he has shown us how to do it. He has given us an example, that we should do as he has done. There is no doubt as to our final victory if we faithfully follow him.

3. *Their battle cry was well chosen.* "The sword of the Lord, and of Gideon." No words were so well calculated to inspire confidence in Gideon's men and strike consternation into the enemy as those expressive of the fact that the battle which they fought was the battle of the Lord and his servant. What is our battle cry? Is it "Self-aggrandizement and material comfort?" The enemy frightens not at that. Is it "Honor and man-worship," or "The present vs. the future?" At all this Satan smiles and his followers remain complacent. But what really do men understand, by our daily words, efforts and conduct, to be the governing sentiments of our lives? We ought to so wield the Sword of the Lord as to make it appear to men that that is the chief end of our existence.

##### III. THE VICTORY.

1. *Won by continued faithfulness.* "They stood every man in his place." It is a light thing for a man to get into his place now and then, but it means a great deal to *stay* there. Gideon's men "*stood*" (remained) every man in his place." Would that this might be said of every man. Can it be said of you?

2. *Consummated by the help of others.* "The men of Israel . . . pursued after the Midianites." There are three distinct lines of action followed in this age with reference to work undertaken for the Lord, even by those who profess to be Christians. The first is to find fault as soon as it is observed that Gideon and a few of his followers have attacked some invading Midianites. It is predicted that the effort will be a failure, that there is no use trying and thus every effort is made to discourage the undertaking. The second is to assume an attitude of indifference. It too often happens that when one-half the church undertakes a good work the other half say by their conduct: "We don't care. You may do this if you choose or leave it undone if you prefer. As long as you go about your business we will go about ours." The third line of action to which we allude is similar to that of the Israelites, who, as soon as they saw the Midianites put to flight, started in pursuit. Christians who assume any other attitude than this to the Lord's work are mistaking their calling. We should be willing to have a hand in the first of the battle if we may, but if not, it is far better to join in pursuit of the enemy, than to stand back in indifference or for the purpose of criticism. Which are we doing? JAMES M. NEFF.



## → THE YOUNG PEOPLE ←

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## JESUS OUR ALL.

SOMETIMES, O Lord, the night is dark,  
And rough the wind, and high,  
Then comes a gentle whisper, hark!  
"Be not afraid; 'tis I."

Sometimes the way seems hard and steep,  
And weary hearts repine;  
When comes a voice so full and deep—  
"I'll take thy hand in Mine."

Sometimes our aching hearts would break  
Beneath their load of pain,  
But an arm is round us, a voice doth speak—  
"My strength shall thee sustain."

Often our prayers impatient grow,  
Filled with longings and unrest;  
A soothing voice says, soft and low  
"I give thee what is best."

Oft on the hills our feet would rest,  
Our eyes no vigils keep;  
And again we wait for the voice so blest—  
"I give my loved ones sleep."

And oft when earthly ties are riven,  
And earthly hopes depart,  
Then comes a message swift from heaven—  
"My child, give Me thy heart."

And when our sins would drag us down,  
And earth no help can give,  
We hear a sweet triumphant tone—  
"I died that you might live."

Jesus, Thou art our all in all,  
We would Thy voice obey,  
And when we heed thy loving call,  
Our night shall turn to day.

—Belfast Witness.

## CHRISTIANITY AND LAWN PARTIES.

BY JOSEPH FENCE.

THE frequency of lawn parties in this, and we presume, in other sections, has caused us to devote a few thoughts to the evils that may arise from the same. We will endeavor to show in this article, wherein they are antagonistic to Christianity and harmful to the Christian who attends them.

"Are lawn parties wrong?" is often asked by those professing Christianity. Then, the next question is, "Should the Christian attend them?" We say, "No," and will give our reasons for thinking so.

1. The Christian has no time to spend at such gatherings. Our time is too precious to be idled away. All of our spare time should be spent in studying God's Word, and doing good wherever we can. Instead of spending three or four hours at a lawn party, we should spend that time in studying the Bible, and in prayer with our Heavenly Father. That will make us better Christians. The more we know of God and of his will, the more we desire to know, and the better we become. Hence our time should not be spent at a place where we gain no help toward a better life, and where our thoughts are directed worldward, and not heavenward.

Again, every individual has more or less influence over some other individual. The Christian, surely,

wants his or her influence to lead others to Christ and not to the world. Can this be accomplished at the lawn party? Do people go there to worship God, and to try to lead their fellow-men to him? No one can deny the fact that all that is carried on at such places is worldly, and few, if any thoughts are spent upon the all-important subject of Christianity. Thus the influence that the Christian may have over his or her friends, instead of drawing them to God, leads them still farther from him, into the follies and sins of the world.

Some Christian who is strong in faith may go to such places and do no harm to himself, but another, weaker than he, seeing him go there, may be tempted to go also and, being weak in faith, may indulge in that which is harmful. Thus we may cause our weak brother to offend. In that case we should say as did Paul, "If meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend."

So if not really harmful to ourselves we should have such a love for our brother, or sister, as to influence them for the right by the proper example.

But, methinks, I hear some one say, "We enjoy ourselves there, and have such a pleasant time; but you want to take all our pleasures from us." O, Christian, hast thou been redeemed from the world by the blood of Christ, and art thou still lusting after her pleasures and follies? Hast thou wandered so far from the Cross as to see more pleasure in the vanities of this world than in the meek and lowly Nazarene? Is thine eye still dazzled by the brilliancy of worldly pleasures? Hast thou vowed to come out from the world, and art thou still mingling thy life with hers? If that is true, it is time that thou spend more of thy time in secret communion with thy Father, and learn more from his precious Word; so that thy life may be swallowed up in his, and thy pleasures be found in doing his will, and helping thy fellow-men on the road to immortal glory. Thou shouldst learn to make Christ all in all, and then thou wilt never desire to seek for pleasures in this world, where "all is vanity and vexation of spirit," but thou wilt find happiness in doing thy Father's will, and helping all thou canst to build up his kingdom here on earth.

Now let us look on the other side and see if we cannot find some evils in the lawn party, or, at least, some evils growing out of them. Let us look first at the class of people, who usually attend such places. Very often these parties are attended by the most undesirable people in the community. We do not mean to say that the entire party is of that class, but we mean that those characters will be there if they can possibly do so, and they are often in the majority. Now, can any good be gained by associating with such people? We are generally known by the company we keep; and can you blame any one for classing you with this class when you are found associating with them?

In such a gathering do you suppose there is any chance for evils to be carried on? The lawn party is usually held at night, and that gives opportunities for evils that should be shunned, and will be shunned by the better class even of the world.

Many of the boys and girls of the neighborhood attend these parties. What an influence is thrown around them for evil! While they are young and easily influenced we thus find them associating with some of the worst characters in the neighborhood. No wonder so many of them are led astray. No wonder so many homes are made wretched by the waywardness of a son, or a daughter.

These parties are usually held on Saturday night, and are frequently kept up till past midnight. Two evils arise here; one from the loss of needed rest, and the other from desecrating the Lord's Day. Those that attend them are scarcely in a fit condition, physically, to attend church, or to gain any benefit from the same, if they do attend.

Again, many of the poorer class are found at these gatherings. Instead of saving their money to make home more comfortable, they spend it at these places, where it does them very little, if any, good, and robs their families of needed comforts, and often of daily food.

Besides, what use are these parties? Can we not get along better without them? What is gained? Surely the loss far exceeds the gain. Our country would be made better if they were stopped. Christianity would spread more rapidly, and the youth of the land would grow up to be better citizens.

O, Christian brother or sister, never let thy desires go out after such gatherings; never let thy influence be in favor of such evils. Never say, There is no harm in the lawn party. Never live so far from the Cross, that thou findest more pleasure in the vain and foolish things of this world, than in living a life devoted to the service of thy Master. Let thy influence, thy conversation, thy life be such, that with the help of God, Christianity may become such a power in the land that it will crush out the lawn party with all its evil influences.

Meyerhorffer's Store, Va.

## INDIAN LANGUAGE AND PRAYER.

BY H. M. MILLER.

THE people who lived in the ruined cities of Mexico had no written language and the Catholic priests who followed the discovery and conquest of their country were compelled to make one for the people living around them. The language of the priests was Spanish, which has the same alphabet as the English, and as the Indians had no letters it was absolutely necessary that the words they wanted to record should be written phonetically by the newcomers. A great many young people seeing such a written language are apt to imagine that the speech reproduced is a very queer one, and so it is, but it must not be forgotten that it is the work of the one who writes and not of the man whose speech he records. In other words everything is written just as it sounds to the man who writes. If this writing is done by a Spaniard another Spaniard could take his written page and make it clear to the native, but if an American were to attempt it, with the English sounding of letters, the man whose language he was trying to talk would not understand a word he was saying.

With this introduction I will give the readers the Lord's prayer in the Quiche language as written by the first Spanish missionaries. The version runs as follows:

Cacahan Chicah lae coní Vtzah. Vchaxtizaxie mayih Bila Chipa ta pa Cani ahauremla Chibantah. Ahuamla Uaxale Chiyala Chiqeeh hauta Vleus quehexi Caban Chicah. Uacamie Chiyala. Chiqeeh hauta. Eihil Caua. Zachala Camac quehexi Cacazachep qui. Mac Xemocum Chiqeeh; mohó Estacheula maxa Copahic Chupamth Chibal mac xanare Cohcolta la ha Vonohel igtel quehe Chucoc. Amen.

When the Dunkard church gets on far enough to send missionaries to the wild Indians of Yucatan and Guatemala that is the prayer they will have to use to close as we do our own supplications.

Lewisburg, Pa.

SISTER EDITH R. NEWCOMER, Smithburg, Md., sends the following list of new members that have been added to the reading circle; 499, Wm. H. Ashmore, 2306 Division St., Baltimore, Md.; 500, J. H. Smith, Swales, Juniata Co., Pa.; 501, Mrs. Lulu Holopeter, Covington, Ohio; 502, Phoebe Shrock, Tecumseh, Mich.; 503, Cynthia Vest, Howery's, Floyd Co., Va.; 504, Rebecca A. Garber, 544, Salem Ave., S. W. Roanoke, Va.; 505, Jennie Kinsey, Boyd Ohio; 506, Mary A. Royer, Bixler, Carroll Co., Md.; 507, Eliza B. Miller, Waterloo, Iowa.

THERE is a revolution coming against fanciful topics for sermons. People are beginning to understand that the grotesque subjects paraded in the Saturday papers are merely baits, and are gradually arriving at the conclusion that a strong preacher needs no such traps, while a weak preacher cannot hold an audience even after a trick has gathered it.

We call special attention to the list of books on this page for Our Missionary Reading Circle. The Secretary also requests us to say that those who have already read "Modern Sunday school" need not read, or will not be expected to read, "Seven Laws of Teaching."



## General Missionary &amp; Tract Department

## COMMITTEE:

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☞ All money and correspondence intended for any of the missions under the General Committee, or any business connected therewith, should be addressed to GENERAL MISSIONARY AND TRACT COMMITTEE, Mount Morris, Ill. (GALEN B. ROYER, Secretary)

DR. G. F. PENTECOST says that the great bulk of the educated Hindus are practically infidel as to their own religion, and nine out of every ten repudiate idolatry, even though in many cases they continue to observe some of the forms of worship in connection with it.

Two Chinese young ladies stood the highest in the Junior medical examinations at Ann Arbor, this year. Their names are Mei-yü Shie and Ida Kahn, and they came from Kinkiang, China, three years ago, when they did not know a word of English. After graduating next year they propose to return to China as medical missionaries.

REV. JOSEPH PAUL reports that on one trip, when he had preached the Gospel to the Miris, they said to him, "It is not our fault that we are sinners, we have never heard this name before. No one came to tell us about him. Come often. Tell us all the Good Word. We are very sorry." He calls for money for a boat to help him reach this people so ready for the Gospel. How can we refuse to send the NAME to those who have never heard it?

A HOTTENTOT convert at a missionary meeting in England said: "What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread and hold it for yourselves, not to give one little bit, one crumb to poor heathen. There are so many millions of heathen and you have so much bread; and you could depend upon it you should not have less because you gave; but the Lord Jesus would give his blessing, and you should have the more."

We are pleased to note that in some State Districts a missionary sermon is arranged for in connection with the District Meeting. That is certainly good. Let some one be appointed in time so that he may gather interesting and forcible facts, let the members come to the house of the Lord praying, and we are assured a blessing will follow and interest for missions increased. If the Mission Rooms can assist in any way in giving data for such a service, it will be done willingly and gladly.

The interest and practical help of the ministers would result in an entire removal of the burden of difficulty of which our societies complain. The work of evangelizing the whole world does not belong to missionary committees, but to the Churches of Jesus Christ everywhere. The missionaries are not the messengers and servants of the committees, but "the messengers of the churches, and the glory of Christ." To leave everything in the hands of our committees is a mistake. They ought not to be burdened with the task of creating interest in the churches, and securing funds for the work. This the churches should do alone. And they are not unwilling to do it if some practical scheme is presented to them.—*The Christian*.

## BRIDLING THE TONGUE.

BY M. V. HARSHBARGER.

In the list of letters written by the sisters that appeared in the GOSPEL MESSENGER a few weeks ago, sister Leah K. Mohler mentioned bridling her tongue. I was glad for this thought. This is something some of us shamefully neglect.

Think of a plainly-dressed professed Christian woman gossiping with her neighbors, with ears open, to hear news to tell some one. "Did you hear so and so about such a person?" "Well I heard it." If we, who profess to be followers of Jesus cannot pay a social visit without tale-bearing,

we would better go home and to our closet and ask God to help us to bridle our tongues. Our ministers may continue to preach from one year's end to another, and if they, with us, do not live careful lives, they may as well close the Bible, for our *living* is so much more than our preaching.

I was once at a certain place to meeting and the preacher had the word *watch* as his text. The congregation was hardly dismissed till an unguarded member said to one standing by, "Now just see there, now watch." We can readily see the watching in that case was in the wrong direction. If we would put in more of our time watching ourselves, we would make greater progress in the divine life. I thought to myself, "Oh how weak to forget the sermon so soon!"

Yes, we are poor, weak creatures and oh, how often we need to ask God to help us keep in the narrow way! Sisters, let us be more watchful! The Bible says, "Slow to speak." We can often do great good by speaking at the right time and in the right way. But the opposite is the point now. James would have us as careful of our tongues as our plain appearance, for in James 1: 26 we read, "For if any man among you seem to be religious and bridleth not his tongue, that man's religion is vain." We, as Christians, should speak (if at all) of the good qualities of those by whom we are surrounded. Satan will find some one else to tell the ugly things. Don't let people have a chance to say of us, "Yes, they dress plainly, but don't guard their conversation and conduct." Oh, how sad when such can be said of us! 1 Pet. 2: 1 admonishes us to lay "aside all malice, and all guile, and hypocries and envies, and all evil speaking."

Hutchinson, Kans.

## THE GOSPEL OF GIVING.

BY JOHN E. MOHLER.

## In Seven Parts.—Part Four.

"Inasmuch as ye did it not to one of the least of these, ye did it not unto me."—Matt. 25: 45.

CHRIST has been teaching his disciples the close and important relation they sustain to each other. They are not only brethren together, but they are brethren to himself, and are all so united in their life in him, that whatever they do to each other they do also to him.

Christ showed us in his life how we should treat one another in him. His time, energy and power were all sacrificed for the salvation of souls and he commands us: "Follow me." We are to publish to every creature, the glad tidings of salvation he has committed to his church. "How shall they hear without a preacher, and how shall they preach except they be sent?" This can only be answered by the giving of our means to the church, and great sacrifice of consecrated preachers.

To refuse to give our ministers needed financial support, when we *can* give, is to have a spirit that would have refused to minister to the temporal wants of Christ when he was upon the earth, for whatever we do unto "One of the least of these my brethren ye have done it unto me."

When we consider every child of God as the sole, personal representative of Christ upon earth, there will be a marvelous reformation in every Christian work. We will not then dwell at ease in costly mansions, while a disciple of Christ has not where to lay his head. We will not dress in costly apparel while a brother or sister is thinly clad. We will not feast the palate while they cry for bread, or hoard our gold while they are in sickness or poverty. We will not create luxurious homes while consecrated missionaries at home and in foreign lands sacrifice earthly possessions for the sake of Christ.

A dear brother of our own Fraternity, besides blessing, weekly, every reader of the MESSENGER, and many others, with his time and talent in the service of Christ, has not tasted pie nor cake, nor any dainty food for nearly nine years, that he may give the more to the service of his Master. Oh, what an ever-living rebuke to those who use the

Lord's money for tobacco and expensive habits of living!

Mr. Broadhurst, a liberal giver in the M. E. church, says that Lady Huntington, the godly woman who was such a financial advantage to the primitive Methodism of the eighteenth century, lived according to the most rigid rules of economy that she might have the more to give. She erected chapels in almost all parts of the kingdom, and supported ministers of the Gospel in various parts of the world.

A minister of the Gospel, together with a gentleman from the country, called at her residence one day. When they came out of the house the countryman exclaimed, "What a lesson I have learned! Can it be possible that a person of her noble birth, nursed in the lap of grandeur, and reared amid royal splendor, will live in a house so meanly furnished, all for the sake of Christ's kingdom, while I, a common tradesman from the country, am surrounded with such elegance and luxury? It seems that I, from this time on, must hate my house, my furniture and myself, for spending so little for God, and so much for fashion, foolishness and folly."

Many who have no means to give to the Lord have talents they can give for the promotion of his cause in the world, and where duty calls, are as much under obligations to respond, as all are to give of their means. This also may be a great sacrifice, but the greater the sacrifice, the more rich the reward. Matt. 25: 29.

The incident of the poor widow, who fed Elijah, the ambassador of the Lord, when she had nothing left then for herself and son, is for our example and encouragement in all sacrifices.

Sister Lizzie B. Howe, in her noble self-sacrificing work among the poor children in Chicago, "esteeming the reproaches of Christ greater riches than the treasures in Egypt," is but heeding the voice of God, to do his work and trust him to supply temporal wants.

She says, "I hold as my own, the believer's bank note, 'My God shall supply all your need according to his riches in glory by Jesus Christ.' Philpp. 4: 19. This promise, so rich and full, will support any consecrated servant of God. This is what I am trying to be, hence I claim the promise.

"One of the greatest struggles of my life was to be willing to give up my daily work through which came my food and clothing. But through communion with God, and the encouraging advice of my dear mother, I was led to step out more fully upon the promises of God, and consecrate my time wholly to his service. This means my all, as I have no knowledge, except by faith, of any support beyond my daily needs."

Verily, sister Howe and all those of "like precious faith," will God care for, and he promises to bless them abundantly in this present time, and in the world to come, with eternal life. Mark 10: 29, 30.

We can not fold our hands (or close our pocket-books) and expect that the above promises to God's missionaries will be fulfilled as miraculously as the tribute money was furnished to Peter (Matt. 17: 27), for God has commanded us to give, and if we be, indeed, the church of the Living God, we cannot refuse the call.

We have a number of consecrated, loyal members, who have left all things for the advancement of the Master's cause, and God commands us to give for the support of his work. This work of our members is one of much sacrifice, some of them having left lucrative secular employment for their Lord's service, preferring a mere living in this world, in order to gain precious souls for the eternal life. We may all partake of their great riches by aiding in the good work in whatever way we can. Certainly no one will neglect earnest prayers for the success of our missions. Let us all resolve that from this day forth, we will bring our tithes into God's great store-house, and he will surely pour us out a blessing in this present time and bless us in the world to come with a glorious reward!

Warrensburg, Mo.



# The Gospel Messenger,

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☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞ When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., October 8, 1895.

OUR Almanac has gone to press and will soon be ready for filling orders. Price, 10 cents.

BRO. J. M. MOHLER is engaged in a series of meetings at the Ephrata church, Pa. So writes Bro. J. R. Royer.

BRO. S. N. McCANN's series of meetings in the English River church, Iowa, closed Sept. 24 with sixteen accessions.

Six accessions are reported as the result of a short revival meeting recently held in the Indian Creek church, Iowa.

BRO. STEPHEN JOHNSON has been selected to represent the Middle District of Iowa on the next Standing Committee.

SEPTEMBER 28 nine were baptized in the Maple Spring church, Preston Co., W. Va. The members in that part of the Brotherhood are much revived.

THE meetings at Silver Creek still continue with the interest undiminished. Up to the present time there are eight accessions.

WRITING concerning our Sunday school literature Bro. C. H. Balsbaugh says: "Your quarterlies are better this time than ever."

THE Brethren at Libertyville, Iowa held a week's meetings in connection with their feast which resulted in five accessions to the church.

A MEETING at Piercetown, Ind., conducted by Bro. P. W. Stuckman, Sept. 22, closed with fourteen additions, one of the number being reclaimed and the others baptized.

IN last issue we made a mistake in announcing the change of Bro. Samuel Click's address. He should hereafter be addressed at Nevada, Mo., instead of Healing Springs, Va.

EMMA K. SELTZER, of Ephrata, Pa., would like the names and addresses of all the members living in the City of New York. We trust some one will communicate to her the desired information.

T. H. PARKE writes us that his father, Bro. John Parke, of Albion, Iowa, met with a painful accident Sept. 8. He fell and broke his hip and now lies in a helpless condition at the home of his son-in-law, F. W. Pillsbury, at Eagle Grove, Iowa. He is in his eighty-eight year, and has not been in good health for over a year.

BRO. D. L. MILLER's address, until Nov. 1 will be at Cairo, Egypt, care of Thos. Cook & Son. After that he should be addressed at Bulsar, Bombay Presidency, India, care of Brethren's Missionary House.

AFTER Nov. 10 Bro. C. D. Hylton, Hylton, Va., should be addressed at Roanoke, La. He will visit some of the churches in Tennessee before going to Louisiana. He will probably make his home in the Great South.

A NUMBER of the churches are following up their feasts with a series of meetings, and not a few have the meetings before the feast. Either way is good and generally results in strengthening the members and increasing the membership.

THOSE who are favored with a good command of the English language have many words for which to give an account, for it is said that in our language there are many more words than in the German, French, Spanish and Italian tongues combined.

THE District Meeting for the First District of West Virginia will be held Oct. 18 and 19, instead of Oct. 17 and 18 as published heretofore. The correction came too late to change the notice found elsewhere in this issue. Those interested in the meeting will make a note of this.

SOME of our patrons still persist in sending their business to Huntingdon, Pa., whereas we have repeatedly given notice that no more business pertaining to the MESSENGER should be sent to that office, but that it should be invariably sent to Mt. Morris. We trust our readers will bear this in mind.

WHEN last heard from, Sept. 13, our traveling editors were in the city of Rome, Italy, expecting in a few days to sail for Athens in Greece, where Paul, on Mars Hill, so earnestly preached the Gospel. Bro. Brumbaugh's interesting articles will continue during his travels in Palestine and Egypt. From Egypt he returns to his home at Huntingdon, Pa. Until Nov. 1 he should be addressed at Cairo, Egypt, in care of Thomas Cook & Son.

OUR Brethren, who have so long opposed the use of tobacco by a Christian people, may rest assured that they are on the right track. The following will doubtless confirm them in their conviction: "According to a record which has been kept at Yale College for the past eight years, of the difference in height, growth and weight of smoking and non-smoking young men, it is found that smokers are 20 per cent. shorter, 25 per cent. lighter, and have 60 per cent. less lung capacity than non-smokers. At Amherst it has been remarked that non-smokers have gained 24 per cent. in weight and 37 per cent. in height over the smokers, besides having larger lung power."

At this writing our traveling Brethren are probably with brother and sister Fercken in Smyrna. Oct. 8 they sail for Jaffa, Palestine, and will spend one month in Jerusalem. Nov. 10 they go to Egypt and remain until the 28th. Then Bro. Miller and his wife will proceed on their journey around the world, hoping to spend December and January in India, and at least a part of the time with Bro. Stover and his helpers. Feb. 1 they expect to set sail from Calcutta to the charming island, Ceylon, and from there continue their journey by the way of China, Japan, some of the noted islands of the Pacific and possibly Australia, arriving at San Francisco in time to reach the next Annual Meeting. It will be of interest to our readers to learn that Bro. Miller is gathering material for a very valuable book of his trip around the world. It will probably be the most interesting work that he has yet written. After returning to America he is to spend the greater part of one year preparing it for the press. In January he is to begin his series of articles for the MESSENGER, and continue them for several months, relating what he sees as he passes around the world.

It would be quite a favor to us if each congregation should have a regular correspondent whose business it would be to send in the church news for publication. As it is we often receive several reports of the same meeting, and as each letter may be sent from a different post-office, we often have no way of knowing that they relate to the same incidents.

CORRESPONDENTS should not feel discouraged because an occasional report they send does not appear in the paper just as they prepared it. An editor is enabled to make a good paper because he has an abundance of material to glean from. The matter contained in many communications is often condensed to a few lines for this page. So do not cease to report all the news to us; we can always make some use of it.

SOME of these very tender people who shirk work just because there happens to be a little pain here, a little lameness there, or a little weakness some other place, ought to know under what great difficulties some men work, and then be ashamed of themselves for giving away to trifles. Of the late Bishop Scherschewsky, the translator of the Bible in several of the most difficult languages of China, it is said that he is about 60 years old, medium stature, wears a full beard, which is now iron gray and that he is so paralyzed in his lower limbs and hands that he can neither walk nor hold a pen except with difficulty, to sign his name. He is capable, however, of operating a type writer, and in that way he is enabled to do much valuable work. This man is now on the way to China to superintend the printing of the Bible in the classic language of China, a language spoken by the better class of people in China, Japan and Farther India, and will enable 400,000,000 people to read the Word of God in their own mother tongue. Crippled as he, is the Bishop is hard at work on the translation, which he makes direct from the Hebrew to the Chinese. He spends no time brooding over his ills, but keeps right on at his work and enjoys a busy life as well as most of people. If every one would make up his mind to "work till Jesus comes" he would feel little inclined to worry over the misfortunes and hardships of life.

A FEW evenings ago we sat in the railroad waiting-room whiling away the time until the arrival of the next train that would carry us to our destination. On the opposite side of the room sat a young minister and his wife, eating a lunch taken from a well-filled valise. The young man wore the usual clergyman's coat and cravat, accompanied by the high silk hat, seemingly polished to perfection. By his deportment, for hours, he had impressed all those within seeing distance, with the thought that he was a clergyman, and meant to have his coat and hat play an important part in making this very desirable impression. Aside from these external manifestations no one would have suspected that he was a preacher. He exhibited none of the traits of deep, sober thought, and deep-seated piety that should characterize a minister of the Gospel. All of his religion seemed to be on the surface. In his whole make-up there seemed to be a lack of brain and soul power. It was a neat-looking shell without anything valuable inside. At the close of the meal the young wife held a glass while the preacher poured into it a small quantity of wine. As she drank it she glanced around the room to see if any person was noticing them. This had not occurred to her while she was eating her evening repast. But the drinking of wine in public had awakened a hitherto quiet conscience. The glass was well filled for the preacher and he drank without any sense of shame. His conscience slumbered. From this time on his outward appearance seemed but a hollow pretension. By his conduct he showed that clothes alone, however appropriate, cannot cover inward defects. Let those who carry the sign without, be sure that the light is kept burning within, for it is only those who are pure in heart that will be prepared to stand the final test.



HARDLY a week passes that a score or more of our readers do not find it necessary to pass the night in Chicago, and not wishing to burden the members, nearly all of whom are in limited circumstances, they put up at one of the many hotels in the city. This is altogether proper. To all such we feel like recommending the Windsor European Hotel, 145 to 153 Dearborn St. Here you may secure good lodging at reasonable prices, and then get your meals where you choose. Beneath the hotel is a splendid restaurant. It is here that we always stop when we go to the city on business, and if time permits we make a few short calls among the members. It is our rule not to burden the members with the expense of feeding and lodging us in any city when we go there on business. Some of our readers, who never lived in a city, may think there is not much Gospel in this item, but there are a few hundred members in certain cities throughout the United States who will see more Gospel between the lines of this short paragraph than is found in some essays two columns in length. A hint to the wise who visit the cities on purely business purposes is sufficient, but when in Chicago please remember the Windsor. It is here that many of the Brethren register.

#### OBITUARY NOTICES.

WE regret to say so much about obituary notices, but circumstances demand it. We receive many notices that do not even state where the deceased lived and many others that do not contain the name or address of the writer. These, of course, must be hung on the *anonymous* hook, and then we are censured for not publishing them. Whenever our readers hear any one censuring us for refusing to publish an obituary they may rest assured that the notice sent us is in some way lacking in some important facts, so that it cannot be arranged for our columns. Many of them we return to the writer for corrections, but when the writers fail to give their names and addresses we can do no more than hang them on the *anonymous* hook.

Not a few obituaries are clipped from local papers and sent in for publication. These we can seldom use, as they were originally prepared for local readers and are not adapted to a paper for general reading for the reason that they generally fail to give the residence of the deceased and other facts necessary. If those who prepare obituary notices will always model them somewhat after the form found in the MESSENGER, they will confer a great favor upon us. Furthermore, they should always be written with ink, on one side of the paper only, and separate and apart from all other matter. Then the writers should not fail to give their names and addresses so that, if there should be something wrong with the notices, they may be returned for correction. Some Brethren think that, because they are taking the paper, we should at all times know their address. We wish to remind them that this is not the case. No human mind is capable of remembering the names and addresses we have on our various lists. So make it a rule to always give your address, however well you may be acquainted with us, or we with you. J. H. M.

#### ELDERS IN THE PRIME OF LIFE.

AN elder of wide experience in committee work and on the Standing Committee, recently remarked in our hearing, that in some parts of the Brotherhood there is too much indifference about ordaining to the eldership men while they are yet in the prime of life. Our own observation is that in far too many instances ordinations are delayed until faithful men are past their best days, and not in a condition, physically or mentally, to serve the churches as they would have done had they been ordained earlier in life. It is in the eldership that

our strongest and most active men are needed. Should they be ordained while they are yet strong and active mentally, the churches may reap the benefit of their labors, while at their best, and will prosper accordingly.

All of the apostles were ordained when they were yet in the prime of life. There was not a worn-out man among them. Paul was at his full strength of body and mind when he was set apart to the eldership. Timothy was ordained when he was yet a young man. These men were thus enabled to give the cause of Christ the very best years of their lives. Had they been held back until they were past the years of their greatest usefulness they never could have accomplished for the cause of Christianity what they did.

What was wisdom in those days is wisdom yet. We need our strong, loyal and active men in the eldership. Many of them are there and probably many others are not. It is a great mistake to wait until a minister has passed his day of usefulness before he is ordained. The tendency of such a course is to weaken the eldership. Personally, we do not believe in ordaining a minister to the eldership just for the sake of the honor there may be in the office for the man. We do not believe it is Scriptural, and we are sure that it is neither reasonable nor judicious. We want workers in the eldership for the service they may render to the cause of Christ, and for that reason we should place men in charge of their work when they are in a condition to render the very best possible service.

In places many of the elders are old; too old for active services. They were grand men in their day and were capable of directing the affairs of the kingdom with ability and energy. But the natural man cannot last beyond the allotted time of nature. There is a time in life when every person must lay aside the work entrusted to him and hand his mantle over to another. For this preparation should be made in time. When Moses surrendered the command of Israel, Joshua was well trained and amply qualified to take his place. As a leader he was in the prime of life, and to the cause of the Lord could give the very best years of his service.

Aged overseers of the church should be equally wise and prepare men to take charge of the flock of God when they become too aged and feeble to direct the work of the church with the required discretion and activity. If some of their co-laborers in the ministry have proved themselves faithful and able to discharge the duties of the eldership, let them urge their ordination while in full possession of all the powers of mind and body, that the Lord may have strong men at the head of his affairs in this world. We, of course, do not mean that young, inexperienced men should be advanced to positions of such great responsibility. We are referring to men who have been in the ministry long enough to be thoroughly tested. Such men ought to be where the Lord can make the very best possible use of them.

The above was written before receiving Bro. W. R. Deeter's excellent article, which appeared in last issue. We are in perfect accord with the sentiment expressed by him, believing, however, that an elder should be retained in charge of a church as long as he does good service, yet in no instance should the cause be made to suffer merely to honor one man. And the same wisdom which teaches that trusty men, with needed ability, should be ordained while in the prime of life, also teaches that proficient ministers should not be detained in the first degree too long. As soon as the newly-elected minister proves himself able and willing to preach the Gospel, and can be entrusted with the Word, let him be advanced, and duly authorized to do the work of an evangelist. The harvest is great and we need more earnest workers. J. H. M.

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

##### Number Fifteen.

AFTER taking our final leave of the North country we turned our faces southward, and crossed the sound by steamboat from Gedsor. The day was quite stormy, and as we were crossing, we were made to think of Christ in the storm, on the Sea of Galilee. He was down in the lower part of the ship, sleeping. We were also in the lower part of the ship, but not sleeping. Like Paul, we felt that we were "nigh unto death." The waves rolled, surged and tossed, while the ship rocked until we scarcely knew whether we were going forward, upward or downward.

As to upward and downward, we were quite sure we had both of these movements,—and as, finally, we landed at Rostock, on the German side, the other movement was also assured. The storms on these narrow bodies of water are often rougher than in mid-ocean. But this was our worst experience, and we hope we may have no more of them. As we have thousands of miles of ocean travel yet before us, our chances are good for more, but sufficient for the day are the trials thereof, and we shall not fret about the future. The Lord, thus far, has been graciously good, and we will trust him for what is to come.

But the Rubicon is crossed and we are now pleasantly located in Berlin, the Capital City of Prussia and of Germany. And we think we are safe in saying,—the finest city in the world. It is both immense and magnificent. The buildings are the best in both ancient and modern architecture. Its streets are wide, and all paved with asphaltum and stone. Its street cars and 'busses are comfortable, and reach all parts of the city. The cab system is well regulated and convenient, so that there is no lack to those who wish to use the facilities thus afforded. There is an elevated railroad around the city; also, a "Ring Band" of street cars. We took this on a Saturday afternoon and it was a most enjoyable trip. In passing around we went through fifteen of the best streets, and in this way got a good idea of the city and its business houses and dwellings, parks, gardens, statues, etc., in one trip.

The pride of the city is, "*Unter den Linden*," a broad avenue, one mile long with double rows of lime trees, from the Brandenburg Gate to the Royal Palace. Along this street are the public buildings, large and fine hotels and some of the largest banks, business houses, etc. The gate is an imitation of the Propylaea at Athens, crowned by a fine statue of victory with horses. Outside is the *Thiergarten* and inside is the *Pariser Platz* with Prince Blucher's Palace on the South, and the French Embassy on the North.

Berlin has hundreds of places of interest to the tourist and for sight-seers, but we shall not weary you in naming them. Here are many institutions of learning, and its great University with 3,000 students. The citizens are quiet, courteous and law-abiding. Of course, they drink beer and wine. Indeed, the making and selling of beer is the chief production. All other business is subordinated to this, and is carried on, seemingly, that the people may live, make money, to drink beer. Wipe the beer business out of this country and there would be a complete stagnation in their trade. It is the great center wheel of the business world. Go into all of the hotels, restaurants and eating houses, and make a careful count, and you will find not more than one out of every twenty who eats a meal or lunch without beer. Indeed, even this is putting the percentage too high. We took dinner to-day, Sunday, in a restaurant, on "*Unter den Linden*," where five hundred or more dine at one sitting, and as far as we could observe, we



(Bro. Myers and self) were the only ones who did not have beer, and because we took a glass of water they charged us fifteen *pfennigs* extra. The prices are so arranged for meals that the pay comes from the beer, and the catables are thrown in, so, if you don't take the beer you pay extra, that they may get the proper value for the food you eat.

When you look at their bill of fare you are astonished at the cheapness, as the drinks are not named, but by the time each guest drinks his bottle of beer and a glass of wine, it is high enough. But so it is and we don't have the power to change it, and the subject of temperance is so unpopular here, that it will take years of living and teaching to make any change.

Drinking has become so engrafted into their religion that it has become the controlling power. It is not a question of right and wrong a particle more than is eating beef and potatoes, and the same is true of smoking. These are habits of long and steady growth and almost as permanently fixed as their solid stone and marble buildings. Their children are baptized and educated up in them, so that they will be slow to depart from them, and as we look at them from our standpoint, we may feel that they are sinners above all others. But, perhaps, this is not the way to look at people to pass judgment upon them, and we should take a more liberal view. The Jews could not endure the eating of pork, and detested the Gentiles because of their eating. Yet the Gentile was accepted of Christ as freely as the Jews. Eating, as to cleanness and uncleanness was not a question with them. They had their meats and drinks and customs, and as far as they were in harmony with the laws of growth and physical health, they were not brought into question in relation to their religion. Their consciences were without offense.

The question is, Can we look at these people from the same standpoint? Does this beer-drinking do them more harm physically, than our coffee, tea, rich pastry, sweet-meats, etc. Perhaps if they were to pass judgment on some of our habits, they might be quite as severe as we feel to be on theirs. After all, our eating and drinking must stand or fall by the effects it has on our physical being. Everything that tends to the healthy growth of our physical bodies is acceptable with the Lord because he wants healthy bodies for the indwelling of healthy spirits, and it is sin that destroys both, so that, after all, the basical test of these things must be on the effects produced, and on this ground we make our criticism on the habits of this people.

#### THE SUNDAY IN BERLIN.

We are glad to say first, that this city has a Sunday, and that, as far as what is called business proper, everything is closed, as fully so as in most of our American cities. No work is done in banks, stores, shops, the wholesale houses, on the streets, etc., and the city is comparatively quiet. The hotels, restaurants, eating-saloons, which, of course, means drinking-places, are open, but, as before remarked, the beer, etc., are considered in the same light that we do coffee, tea, chocolate, etc., and therefore not looked upon as being necessarily wrong. The "eating saloon" is by no means the drinking saloons of America. They carry the same religious respectability, as do our best restaurants, and, from the German stand-point, are quite as moral and, perhaps, as religious. As far as we were able to observe we saw no drunkenness, no rudeness, neither did we see anything in any of the eating places that could be classed as immoral by good society, as you find the ladies and gentlemen in the same rooms and at the same tables.

In our guide book we saw noted "The American Church," and we concluded it would be a good place for us to go. The morning was fine, the air

fresh and invigorating, and our health being good, we started with gladness in our hearts and praise on our lips. Passing up the shady side of "*Unter den Linden*," at the far end we came to Wilhelm street, and at No. 34 we found the place in which the service was to be held. The church room is away back from the street, but, after passing through a long hallway, we found the place, where services had already commenced. Just what it is called we don't know, but conclude that it is an American Mission for the accommodation of American students, who are here attending college, and the American tourist of whom there is quite a number, especially at this season of the year. We had a kind of home-like feeling, and therefore, perhaps, enjoyed the service more than we would otherwise have done. In reading the lesson, the minister read alternately with the congregation which we would feel to recommend in our own services. This would necessitate bringing the Bible along to church, which is the right thing to do.

The sermon was not a learned one, but plain and interesting. His subject was, "The Life of Judas," about which he said some good things. After the concluding prayer, a few moments were given for silent prayer. Then he said: "Let us sing two verses of 'Nearer, my God, to thee.'" We started in with the song bravely—but as the sacred memories came rushing in, we filled up, tears came, and in spirit we were with the dear ones in our precious sweet home chapel. And as they sang: "Though like a wanderer," a chord of the soul was touched, sweet and tender, and we thanked God for the religion that binds soul to soul, and gives the kindred feeling that nothing else can. After services we tried to take in some of the religious aspects of the city and, on the whole, we were rather pleasantly disappointed. Of course, in so short a time, we only see a small part of the surface, and to generalize, you must be sure that you have a fair sample.

There is one thing we find among the Germans that is not found so prominently in many other parts of the old world,—more of the home life and home attachments. Without this no nation can be perpetuated to success. But because of their large military preparations they are losing the cream of the intellectual energies of their young men, as they all have to give the best part of their lives in military service, which prepares them for the thing above all others that should not be needed. O, that we might have a larger army for the Lord Jesus Christ, the King of Peace! It is not only a waste of precious time and a loss of power in better fields of labor, but the moral development in military preparation is not good. This is the sad picture found throughout the old world, and it is the great misfortune of nations that preparations for war are thought necessary, but so it will be until the nations of the world become the Kingdoms of peace and accept Christ as their King.

There is one other feature we notice among the Germans that don't strike us favorably, especially among the peasantry. They, in some way, cause the women to do too much of the labor. In the fields, at the markets and everywhere, the women are among the laborers and burden-bearers. We even, on one occasion, saw them with shovel in hand, working on a new railroad, with a gang of men, and all along the way where workmen were in the fields, fully one-half of them were women. We also saw large numbers gleaning in the harvest fields that had already been cleaned. Why these poor women should be ground down in this way we cannot understand, especially when we, on this Sunday afternoon, in this grand and rich city, see so many indications of ease and wealth.

May the day soon come when this female drudgery and slavery shall cease and our German daughters, wives and mothers stand on an equality with those of other Christian nations.

The churches were all closed in the evening. We did not have the pleasure of attending religious service, but spent the time in making such observations as opportunities afforded.

## HOME + AND + FAMILY

### HOW TO DRESS OUR CHILDREN.

BY N. D. UNDERHILL.

THE above question, so often asked, seems to be a very hard one for most mothers to answer. Some say, that if we dress them plainly, they will dislike plainness when they grow older, and so go to the other extreme. *The wise man* says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Now if the manner of dress has anything to do with "the way," it is evident that we should dress them "in the way" that we believe they ought to dress when they grow older, and the good Word says that when they are old they "*will not depart from it*." We often hear the adage about "the twig;" and we well know that a young tree confined to a straight frame, will not turn and grow crooked when it gets old.

When I was a little child I used to hear my father speak against the follies of fashion and, to please him, my mother dressed me plainly, with skirts almost to my shoe tops while other girls wore shorter and gayer ones, but I have never had any desire whatever to follow the foolish, vain fashions of the world. Although, for a short time, I did so, because worldly companions and instructors said that I must, I felt all the time that it was a sin to do so and finally tore myself loose from the fetters of fashion, contrary to the wishes of the companions and associates of my womanhood.

My father always thought it was very wrong, foolish and barbarous for women to punch holes through their ears in order to hang some ornament there; and I would be *very much ashamed* to show vanity in such a manner now.

My father also considered it cruel to keep little birds in a cage, depriving them of their natural freedom. He thought it also a waste of time to care for caged birds that ought to be free, when the time could be so much better spent in doing kind things to human beings.

We have never had any desire yet to depart from our parents' teachings in that respect, so I believe Solomon is right, and that, if we teach our children the right way, bring them up in it, accustom them to it, it will not cause them to turn and go in the wrong way. We all believe that if we teach our children to use good language when they are young, they will be much more likely to use good language when grown, than otherwise. The child of English-speaking parents is sure to speak the English language when it is old. Its early training does not make home-like manners, customs, etc., repulsive to it, but *vice versa*.

So we think we can almost tell what kind of parents a child has, by the child. ("By their fruits ye shall know them.") A quiet, well-bred, polite child in clean clothes, with clean face, neck, ears and hands, hair well brushed, shoes buttoned, clothes neatly mended, fastened and whole, indicates what we term "*nice people*," but an ill-mannered, dirty, slovenly child betokens parents of a slothful character.

So a butterfly of a child shows that its parents are worldly and proud. "Ye are the light of the world." "A city that is set on a hill cannot be hid." Shall we show the world that we are just as carnal and proud as they, and that our plainness is only a cold and lifeless formality, by displaying the love of worldly show on our innocent little children? If it is wrong to wear gold and pearls and costly array, shall we encourage our little ones to wear them?

If it is wrong to crimp and frizz and bang the hair, shall we bring up our little ones in that way? If a bonnet is more modest and nice and becoming and useful to a woman than a hat, shall we bring up our daughters under hats? Shall we teach



them to *follow fashion* and "love the world," or shall we teach them to *love and follow Jesus*; Which? Ought a woman to pray unto God uncovered? Well, then, do we teach our little daughters to kneel with us in prayer, bare-headed, or do we furnish the little sisters a neat covering like mamma's and encourage them to wear it? We need not *compel*, but only *encourage* them to do right. They love to do as mamma does. If children are *trained up in the way they should go*, it will be much easier for them to *walk in the way*, than otherwise. When I was a little child, I took as much delight in wearing a plain, clean calico dress or apron, as any one ever took in a fashionable silk, or plush garment.

What looks nicer than a clean babe or little child, in a neat, plain calico, gingham or white dress? I used to wear a white sun-bonnet that gave me more pleasure and comfort than all the hats I ever wore. My little girl wears plain dresses and bonnets, and at time of worship she puts on her little cap, and it is her pleasure to do so. It is just as easy to teach them that ruffles, laces, jewelry, etc., are unbecoming to them, as otherwise.

Now, perhaps, the mothers would like to know how I dress my little boys. I make their clothes myself, so the coats have a straight plain collar or binding to protect their throats from the cold in winter. They are not made to look at (though they are cut to fit, and look neat), but for real service. Their pants are cut long enough to come well below the knees, thus protecting their joints from the cold. How does a thirteen-year-old boy look in little pants, that draw up several inches above his knees every time he sits down, in summer, when going without shoes and stockings? How must he feel? We have seen them so, many times, even among stylish people. My little boys cry about it if they have to wear pants that are short, because they have outgrown them. They feel ashamed to be so scantily clad. I trim their hair with the scissors and not with a pair of clippers. In winter they need a little hair to protect their heads from the cold; and in summer they need a little hair to keep the burning rays of the sun from the brain. Two or three years ago a boy of our acquaintance who has all his hair shorn off with the clippers,—though in Colorado where the temperature is so mild,—was overcome by sun-stroke.

My little girl has no bangs and I hope she never will. The dear little innocent lambs whom Jesus loves! They are not responsible for the way they are dressed, but we are responsible for the way in which we bring them up. Train them up in the way they should go!

Canon City, Colo.

#### BABY'S FIRST STEPS.

BABY stood by a chair upon which were heaped her small treasures, an attenuated rag doll, a rattle, some bright blocks, and a train of cars that would not "go."

Mamma, who thought it time the little feet should begin to bear the restless little body about, was pleading with her to come across the narrow space between them.

The little brain seemed to calculate carefully the distance and the probable danger; at last she shook her head in a decided manner, turned her back upon her mother, and resumed her play with the toys, deaf to all further pleading. Holding fast to her support with one hand, she moved cautiously about the chair, intent upon the disposal of each one.

Bye and bye mamma leaned forward, lifted up the most cherished of these, and placed it near her chair across the bit of space. Baby frowned, shook her head disapprovingly, and hugged those remaining more closely. Another was lifted across, then another, until the little one stood, with tearful, wondering eyes, beside an empty chair.

Presently, with eyes fixed on her treasures, she stretched out her hands, took two uncertain, wavering steps, and was in her mother's arms. How like the Heavenly Father's leading! Intent upon our own affairs, we refuse to listen to him until he gath-

ers up and sets down upon the "other side" our treasures of love. Bereft, desolate, we hasten with outstretched hands to the Everlasting Arms. *Elizabeth Ferguson Sent, in New York Observer.*

#### CORRESPONDENCE

"Write what thou seest, and I send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

#### From Missouri.

AFTER preaching at Darlington, Mo., Aug. 23, we visited friends until the Ministerial and District Meeting which took place Sept. 5 and 6. The interest manifested was very good, and all seemed to be deeply interested. The speakers that took part in the deliberations appeared to be greatly in earnest, and the spirit of God and of Christ had full control of the meeting. We had a very interesting meeting. Next came our District Meeting. It was opened in the regular way, with Eld. S. B. Shirkey as Moderator; G. E. Shanberger, Writing Clerk; Louis Macey, Reading Clerk. Much business came before the meeting, but all was transacted in the spirit of love. Eld. G. E. Ellenberger represents this Northern District of Missouri on Standing Committee next spring.

On Saturday following we held our love feast. Altogether we had one of the most enjoyable meetings, I think, I ever attended. At the feast Bro. Hilderbrand was ordained to the full ministry, and Bro. Tarble to the second degree. This, we think, was a move in the right direction, and we earnestly pray that God will bless the work to his name's glory and for the advancement of his cause. I am now engaged in a series of meetings under direction of the Mission Board, near Lexington Junction. The interest is very good and the congregations are very large.

WM. C. HIPES.

Sept. 16.

#### Rome Church Notes.

AUG. 10 a fair congregation convened for harvest meeting. It was a practical thanksgiving by liberal contributions of the abundance of God's blessings to us, that the blessed message of salvation might be given to those of less favored lands. Strong appeals were made by elders S. M. Loose and L. H. Dickey. At the close a collection of \$12 was taken up for the general mission work of the church.

AUG. 25 we were favored with a visit from Bro. David Hollinger, of Pittsburg, Ohio. He preached two acceptable sermons for us on Lord's Day morning and evening. At 2:30 P. M. we had him take the lead in our Bible class. His services were much appreciated by all present.

To-day, Sept. 14, the brethren and sisters convened in quarterly council at 10:30 A. M. We chose our Sunday school Superintendent and Assistant for the coming winter. We also decided to hold a series of meetings this fall or winter. The Lord willing we expect to hold our love feast Nov. 2. We very much desire to have present with us a large representation of brethren and sisters and friends from abroad. Our meeting closed at 12 o'clock A. M.

MAGGIE A. DICKEY.

Alvada, Ohio, Sept. 14.

#### From Urbana, Ill.

AUG. 31 wife and I went over to Urbana, a distance of twenty-four miles, to the Brethren's love feast. The evening services were well attended and good order prevailed. Twenty-one members communed. We had services again on Sunday at 11 o'clock and at 3 P. M., with fair congregations and marked attention, while we tried to talk to them of the blessings of the Christian's life and the happy results that will follow. The church was organized in the summer of 1866 by Bro. John Metzger and myself, with eight members. Here I labored four years and the Lord blessed our labors. As the years rolled on, our number increased to

about ninety members. Like many of our churches it has had its years of prosperity and adversity. It is here that Bro. J. H. Moore labored and did his first preaching. Here, in the log cabin, is where the "Perfect Plan of Salvation" was written, and other pamphlets that are now read by the thousand. Here also labored brethren Aaron Snider, J. P. Bailey, Lemuel Hillery and A. J. Bowers. The latter is still caring for the little band of brethren and sisters, but he will soon leave them and move to other fields of labor. They then will be without a resident minister. They have a good church-house that cost \$1,500. With some repairs it would be all right. I would say to the Mission Board of Southern Illinois, Here is a good opening for mission work. Though it has been twenty-five years since I left there, yet they have a good feeling for the Brethren's faith. Many that were children when I was with them are now grown to manhood and womanhood, have become heads of families and much desire us to come back and hold meetings for them. We trust that the good Lord will so move the minds of the church and Mission Board that they will be cared for and that blessings will attend every effort in behalf of the people in that part of God's vineyard.

JOHN BARNHART.

Mansfield, Ill., Sept. 15.

#### From Highland, Ohio.

Our harvest and missionary meetings were held Aug. 11, and conducted by brethren Wm. Calvert and "Burt" Reed. Bro. Calvert occupied the time allotted in the forenoon on the subject of "harvest and thanksgiving." Bro. Reed preached to a fair congregation in the afternoon on missionary work.

We took up a collection for the missionary cause, amounting to \$5.05, one-half to go into foreign mission and one-half into home mission funds.

Our regular quarterly council-meeting was held Sept. 21. The writer was chosen as corresponding clerk for the Lexington church. The visiting of the members was performed prior to the meeting. All were reported willing to labor with the church for an increase of holiness both in themselves and others. Oct. 12 was the time appointed for our feast, meeting to begin at 2 o'clock P. M.

Bro. Isaac Frantz, of Pleasant Hill, Ohio, is expected to conduct a series of meetings for us sometime this coming winter. He thinks now he can hardly reach us before February. Our Sunday school will not close in September of this year, but will re-elect officers to conduct the school to the close of another quarter, and, possibly, through the winter.

J. G. McCLURE.

Sept. 21.

#### A Pleasant Trip.

A FEW days ago I had the pleasure of going with my father to see brother and sister Root who live some eight or ten miles northeast of Altoona. Sister Root met with an accident a few days prior to this which might have proved very serious. While on her way home from Altoona she was driving down the hill lying between Altoona and Juniata, when one of the city brewery wagons, driven by a reckless driver, came tearing down the hill, running the tongue of the heavy wagon into the buggy, upsetting it, and throwing its occupant some distance from the vehicle.

The man, in all probability, was under the influence of liquor. This, to me, is one way in which a man, in a sense, may become insane by his own consent. He satisfies his appetite with that which makes him dead to all his surroundings. It is a mystery, since God has given man and woman an intellect and power to do such things as will be to their best advantage, that they will of their own accord do that which is harmful.

There are crimes and evils that must be removed if a nation would exist and prosper, and is there a worse evil existing than intoxicating drink, which is, in nine cases out of ten, the cause of so many crimes?

After having spent the forenoon pleasantly with brother and sister Root, we left for Bellwood, to at-



tend church and Sunday school at the mission. About one year and a half ago the Missionary Board appointed Eld. J. W. Wilt to take charge and organize meetings at that place. He, with two or three members, rented a store-room which they converted into a neat little chapel. They had church and Sunday school every Sunday afternoon and prayer meeting Thursday evening of each week. The meetings have been well attended. The Sunday school, at present, has an average attendance of from ninety to one hundred.

Since the organization twenty souls have united with the church. Surely the hand of the Lord hath been in the work!

The room which they occupy is not large enough to accommodate the congregations comfortably, so, about one month ago, they began the erection of a new church, which will, at its completion, seat some three or four hundred people, its dimensions being 40x50 feet. The new chapel is situated in the northern part of the town, about three-fourths of a mile from the Pennsylvania railroad depot.

ARDIE E. WILT.

440 Fifth Ave., Altoona, Pa.

#### Notes by the Way.

THE meetings closed with the Union City church, Ind., on the evening of Sept. 10, with the very best of interest and attendance. We were very sorry we could not stay longer with them. I am at present laboring with the Portage church, Ohio, where people seem anxious to come out to hear the Gospel preached. Although the weather is very hot, and this is the busy season of the year, yet the attendance is good, considering the surroundings. Some come eight to ten miles every evening, which shows they are interested in the meetings. A few years ago there were only two members living near the churchhouse where we are preaching. Now there are eighteen or twenty close by. This shows growth. May much good be done during the meetings!

Bro. E. Bombay Edwards visited our home church a few weeks ago and gave a lecture at the Donnel's Creek house; also at the New Carlisle house. While we could not be at home, we learn the interest was good; over twelve dollars was raised for the India Mission work.

The work on the new church at Donnel's Creek is moving along, and by close attention and steady labor we still expect to get the use of the house for our love feast, Oct. 26, but will not likely have any services in it before the day of love feast. The house is 50x80 feet in size, which will give us an abundance of room. Sept. 24 we expect to be at a council-meeting in Ross County, Ohio, and on the 26th we will have a similar meeting in the home church.

HENRY FRANTZ.

Sept. 20.

From Falling Spring Congregation, Franklin Co., Pa.

SUNDAY, Sept. 22, was the day set apart to have a children's meeting, the first (but we trust not the last) ever held in this congregation. This congregation has two Sunday schools, and they united as did also the school in the Back Creek congregation and held the meeting at Brown's Mill, where we have a large school, superintended by brethren Abner Brindle and Peter Lehman. We were blessed with a beautiful day. By 10 A. M., the large house was comfortably filled with anxious hearers, and richly were we fed by our aged brother, Jacob F. Oller, from words as found in Matt. 6: 33. As we sat and listened to his earnest appeals, and his experience as a minister for over forty years, we were inspired to more active work in the service of our Master. The meeting was closed by a few touching and appropriate remarks by our young brother, S. M. Stouffer, of Green Spring, Pa. The children's meeting was held at 2 P. M. At 1:30 we were called together by a short song service of one-half hour. When the meeting opened, the large house was filled to its utmost capacity and many had to remain outside. The meeting was opened by Eld. J. F. Oller, after which our dear brother, C. H.

Balsbaugh, of Union Deposit, Pa., talked to the children and others for one-half hour. I fail to find words to express the great quietness that existed whilst he was talking, so eager were all to catch every word that fell from his lips. He was followed by five-minute talks by brethren John Lehner, S. M. Stouffer, and Geo. Hege, from which we gleaned many beautiful and lasting thoughts. The exercises were interspersed by singing. Elders John Myers, A. S. Rowland, John Brindle, Daniel Baker, David Allison and Jacob Kurtz were present, but, owing to the shortness of time, did not give any talks. Thus ended a Sunday spent profitably,—we trust,—in the Lord, and one which will not soon be forgotten.

WM. A. ANTHONY.

#### From the Mission Fields of Northwestern Nebraska.

FROM the Rush Valley church we proceeded westward about seventy-five miles to Sioux County. The eye that was weary of the dry plains, occasional sand hills and the black ruins of the tumble-down sod-houses, is now greeted with fine scenery. Long ranges of hills, topped with a species of white rock, decorated with the evergreen pine tree, forms a scenery magnificently grand. Once in a while we get up on elevated ground and, far as the eye can see, north and west, lies a tract of land known as the "Bad Lands." Much of it is nearly white and entirely destitute of vegetation. Altogether it is an interesting field for the geologist.

The country here is yet new. Most of the settlers came from West Virginia. Among them are about sixteen members, but they are living too far separated to benefit each other much in spiritual matters. We urged them to move closer together, and several are taking steps to do so. We visited and held meetings among them, and closed our labors with a pleasant love feast on Sunday evening, Sept. 22.

This country is fairly prosperous. Good crops are raised along these hills and valleys. There is plenty of free timber on government land, and an abundance of wild fruit. Altogether it is not a bad place to live in. Snow was fully five inches deep on Sunday morning, Sept. 22.

JESSE Y. HECKLER.

Crawford, Nebr., Sept. 23.

#### Home Again.

AFTER spending nine months very enjoyably in Southern California, wife, son and I took our departure from the members of Glendora for home. We had our home in the town of Glendora, and our membership in the Covina church, which has two meetinghouses,—one in Glendora and the other in Covina, about five miles away. There are over one hundred members, and as there is preaching and Sunday school every Sunday at each place, the congregation will soon be divided into two parts. At this time they have two ministers at Glendora and three on the Covina side. Though they are at present without a resident elder, they stand very much in need of one. At present they are supplied from the Lordsburg church by Eld. J. W. Metzger.

We also visited and labored with the adjoining churches in Southern California. We found them, in general, faithful workers in building up the cause of Christ, though they have difficulties to contend with, as is the case in many other places.

After remaining in the Covina church nine months I delivered my farewell address on Sunday, Sept. 1. I went to Lordsburg the same evening and filled an appointment in the College Chapel at 7:30 P. M.

On Tuesday, Sept. 3, we boarded the train at Pomona for Greene, Iowa. We arrived home Sept. 9.

J. F. EIKENBERRY.

Sept. 20.

#### From the Blue River Church, Whitley Co., Ind.

Our harvest meeting occurred Aug. 25 in a beautiful grove on the banks of Round Lake. We had

a very pleasant meeting. The brethren who were with us and addressed the meeting both forenoon and afternoon, were brethren Daniel Wysong, H. Brallier and N. Heeter. We have appointed a meeting in the same grove, commencing the second Sunday in June, 1896. Our quarterly council also convened on the first Saturday of September; we had an unusual amount of business, as this was the meeting following the annual visit, but all, with very little exception, passed off pleasantly. We also have a good Sunday school. We continue the year through. The school held a collection for little Clarence Brumbaugh, a blind orphan boy who lost his eyes by an accident. This donation will help to send him to school at Indianapolis.

C. K. ZUMBRUN.

Merriam, Ind.

#### From Custer, Mich.

SINCE our last we have had our Communion, which was Sept. 14. We had a good feast. Twenty-nine members surrounded the Table of the Lord. Saints were encouraged and sinners made to tremble by the preached Word. Our house did not hold near all that came out to the meeting. We did not have a Communion for over two years. We have concluded that after this we would rather have two each year, than to wait two years. On Friday morning, Sept. 20, six of the members of our church here started by private conveyance to the Chippewa Creek church (sixty-five miles away) to their Communion, which was held the next day, Sept. 21. Fourteen members communed. Our minister, Bro. John M. Lair, did most of the preaching. On Sunday forenoon, instead of their Sunday school, they requested Bro. Lair to give the children a talk, which he did, after asking them quite a number of questions. He gave them a nice talk.

ISRAEL FISHER.

#### From Pierce, Ohio.

OUR Sunday school, under the leadership of Bro. Amos Yutzey has been very interesting this summer and our regular meetings quite well attended. Good results surely will follow. Bro. John Kahler recently gave us several excellent sermons, which were highly appreciated. Although we have reason to rejoice to see an interest manifested among God's children in church work, we are made sad on seeing the indifference manifested upon the part of those who will not accept the Truth. We have much opposition and it comes from a class of people who pretend to be Christians, but who are not willing to accept Christ in all things,—a people who get offended at the Truth, and who are busy in misrepresenting the Brethren, and heaping abuse upon those who would do that which is right.

The writer, on account of pressing circumstances, and being alone in the ministry, in the home congregation, cannot do much evangelistic work this coming fall and winter. For this I am sorry since, during the last seven years, I have been in the field, and feel an interest in the prosperity and growth of the church. We have concluded, however, that we will make sacrifices, and may do some evangelistic work. Brethren, desiring my services, will arrange matters with me as soon as convenient, so we can arrange home affairs accordingly.

REUBEN SHROYER.

#### From the Greenwood Church, Perry Co., Ohio.

RECENTLY there was a series of meetings held at Greenwood, presided over by Bro. Quincy Leckrone. He wielded the Sword of the Spirit with efficacy. Four precious souls came out on the Lord's side and were baptized. There was much interest created at Greenwood, and the meetings were well attended.

We are having one of the best Sunday schools ever organized at Greenwood. It is superintended by Bro. A. W. Klingler. We are using the Brethren's Quarterlies and Song Books. SAMUEL ORR, Linnville, Ohio.



## From Top of Alleghany, W. Va.

SEPT. 29 was the time set apart for the Brethren from the East and West to meet at our place (Top of Alleghany) to agree concerning a certain line, which was to separate certain church districts. The Western Brethren, from some unknown cause, failed to come, but the Eastern Brethren,—Eld. G. W. Wine and Hiram Miller, arrived on the day previously announced. They preached at 4 P. M. On Friday we had church council, in which everything seemed to be done as it *should* be,—in a spirit of love. During the day, the brethren and sisters enjoyed a very affectionate and touching admonition in regard to uniformity of apparel, etc. Saturday evening was the time appointed for the love feast. We were glad to see so many who had complied with the first clause of 1 Cor. 11: 28, and were now ready to partake of those strengthening elements, which, should cause such a serene resignation to the Master. On Sunday morning the funeral of Bro. David Wilfong was preached to a large concourse of sympathizing friends and sorrowing relatives. May the good impressions which were made, mature and ripen into eternal grain for the Master's garner!

J. D. WILMOTH.

Green Bank, W. Va.

## The Work at Washington.

I JUST returned from a visit to and a short sojourn with the little band of workers in the City of Washington, and, as far as I can discover, they are earnest workers, contending for the faith and practice of primitive Christianity. They exemplify plainness of dress, opposition to secret societies and the use of tobacco. There is considerable inquiry after the old way. A number have united with the church and others are contemplating doing so but the great need is a home,—a house of worship,—without which the work there will be a failure. Could there not be a united effort all along the line and the necessary amount be raised at once, so that a house of worship could be secured? True, it will cost a considerable sum of money, as land is high. There are suitable lots in good locations, that can be bought for from six to eight thousand dollars. There is a large two-story church, in good repair, with large dwelling-house on the same, all brick, without steeple, bell or stained glass, much larger than present needs would require, offered at \$14,000. There are other localities which, in my judgment, are more desirable. I think the best thing to be done would be to get pledges for the money, appoint a committee to select a lot, and contract for the building of a churchhouse and private dwelling on the same. Brethren, what think ye?

E. W. STONER.

## From the English River Church, Iowa.

BRO. S. N. McCANN began a series of meetings for us Aug. 15, and continued until Sept. 24. He labored very earnestly for the salvation of souls. Sixteen dear ones were made willing to forsake sin and live for Christ. Many others were almost persuaded.

Aug. 24 was our regular quarterly council; also preparatory to Communion meeting. All things passed off pleasantly. Brethren McCann and H. R. Taylor gave us some timely admonitions.

Sept. 7 we held our Communion meeting. Ministers present from other congregations were: J. S. Snyder, S. P. Miller, John Gable, Frank Wheeler, Isaac Barnhizer and Anthony Sanger. Bro. McCann officiated. About two hundred members surrounded the Tables of the Lord. It was one of the most enjoyable feasts we ever attended. Bro. McCann preached two sermons in the church at North English. Many members from adjoining churches came to hear Bro. McCann. We reorganized our Sunday school at the South church Aug. 25. Our schools are increasing in attendance since they became "evergreen."

ALICE GARBER.

South English, Iowa, Sept. 28.

## From the Cheyenne Church, Kans.

THE love feast held at Bro. C. Fry's was one of the best we ever attended. It was the first one ever held in that County and was well attended. There was great joy when one soul came forward and requested baptism. This was administered with great solemnity.

The Cheyenne church was under the care of Eld. John S. Snowberger (deceased) and after his death was left without a minister. At this meeting the church held an election for a speaker and a deacon. Bro. C. Fry was chosen to the ministry. Bro. W. Hildabiddle was elected deacon. These are both worthy young brethren. They were duly installed into office by our dear brother, J. R. Garber, who also officiated at the feast. As this church was left without an elder, the writer was chosen to look after the wants of the little flock.

I have been preaching in new fields for the last six months and have met with much encouragement and success. Truly "The harvest is great but the laborers are few."

JOHN F. CLINE.

## Notes x from x our x Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Big Creek, Ill.**—We expect to commence a series of meetings on the night of Oct. 29. Eld. Michael Flory, of Girard, Ill., is to conduct the meetings.—*J. M. Forney.*

**Mansfield, Ill.**—Our quarterly council-meeting occurred to-day. Our Communion meeting will be held Nov. 2, at 3 P. M., in our new churchhouse in Mansfield.—*A. Greenawalt, Clerk, Sept. 28.*

**Hylton, Va.**—Since our last communication we have received some into the church at this place. A minister of the M. E. Church and his wife were baptized by the Brethren Sept. 8. Our love feast will be at Hylton, Oct. 5.—*C. D. Hylton, Sept. 26.*

**Cushing, Okla.**—The Big Creek congregation has changed the time of holding their love feast, making it two weeks earlier, on account of the adjoining churches having theirs on the same date (Nov. 2). Our feast, therefore, will be Oct. 19.—*A. W. Austin, Sept. 26.*

**Carlisle, Ark.**—Our love feast in the Prairie Long church having been postponed from Sept. 28 to Oct. 26 on account of sickness, we wish those intending to attend to make a note of the change. Everybody is invited to be with us and have a feast of fat things from the Lord.—*G. W. Buckmaster, Sept. 23.*

**Pine Creek, Ill.**—Bro. W. R. Deeter preached from Sept. 1 to Sept. 25, with good interest. During the meetings three were baptized. While we did not have a large ingathering, yet the preaching was of a kind to indoctrinate those recently gathered in. Then, too, we must have our seed-time as well as our harvest.—*John Heckman, Sept. 29.*

**Altoona Church, Pa.**—Our series of meetings began on Sunday evening, Sept. 22. Bro. Joseph Long, of York, Pa., is doing the preaching. He is delivering some excellent discourses. As Bro. Long is the right man in the right place, we hope to have a successful series of meetings. We decided to hold our Communion meeting on Sunday evening, Oct. 27, commencing at 5 o'clock P. M.—*Mrs. L. A. Kephart.*

**Salem, Kans.**—Our church met in council Aug. 17. Elders Eby and M. Brubaker were present. Bro. Brubaker acted as chairman of the meeting. All business was transacted with the best of feelings. At this meeting Bro. Jacob Gordon was called to the office of deacon. About Sept. 1 we gathered our missionary broom-corn, which was properly done by a number of the brethren and sisters. Sept. 21 we held our love feast which was a pleasant one. We had ample help in the ministry. Bro. Sharp officiated. Our Sunday school is still moving along nicely.—*L. E. Fahrney, Sterling, Kans., Sept. 27.*

**English Prairie Church, Ind.**—The council-meeting of the English Prairie church, La Grange Co., Ind., was held Sept. 21. The annual visit was made and reported, and the business was adjusted as well as could be expected. We have appointed two brethren as delegates to represent us at the District Meeting of Northern Indiana. Our love feast will be held on Saturday, Nov. 2, at 4 P. M. The adjoining churches are invited to participate with us.—*John Long, Brighton, Ind., Sept. 27.*

**Los Angeles, Cal.**—To-day, Sept. 22, the hall at 510 Downey Avenue, was nearly full of attentive hearers, both in Sunday school and preaching services. The prospects are very encouraging. Bro. J. S. Flory, as God's instrument, is doing much good. He preaches twice, and sometimes thrice each Sunday. Sunday is the *busiest* day with us,—Sunday school at 10 A. M.; preaching, 11 A. M.; Bible School, 3 P. M.; preaching, 7:30 P. M. Each alternate Sunday there is preaching at Tropic and Compton, respectively, and the members at these places are also in earnest. So far as we know great peace reigns among us all.—*M. M. Eshelman.*

**Hooversville, Pa.**—On Saturday evening, Sept. 14, Eld. Jeremiah Thomas, of Clifton Mills, W. Va., came to the Quemahoning District, and on next day preached the dedicatory sermon of the new church room in Hooversville, Pa. Bro. Thomas continued preaching until the evening of Sept. 26. The attendance and attention were excellent during the entire meeting. This being a new point for our people, we believe seed has been sown which will be as "bread cast upon the water." As an immediate result, four came out on the Lord's side and were baptized. Two were heads of families,—one a sister of about fifty, and the other a dear old great-grandfather of nearly eighty-one. It was our desire to continue the meetings longer, but Bro. Thomas had to go to other fields of labor.—*P. J. Blough, Sept. 27.*

**Sidney, Ind.**—The Spring Creek church still has reason to rejoice. Sept. 22, one dear sister made the noble confession and was received into the fold by baptism. Sept. 26 her husband was also received by baptism. This was on the day of our Communion. In the evening we were glad to see them seated at the Lord's Table. Our feast was not as well attended as on some former occasions, yet we had an enjoyable feast and one that will long be remembered by some of us. On the evening of Sept. 14, I commenced a series of meetings at the Union churchhouse near Garrett, DeKalb Co., Ind., but on the 17th I received a letter from home, stating that our niece was very sick with typhoid fever, so we had to close the meetings to the disappointment of many. I returned home next day and found the patient quite sick, but at this writing she is a little better and, we think, will recover. We may be able to fill our next appointment, which is Oct. 12. Our time is all engaged from now to January.—*Daniel Snell, Sept. 28.*

**Pierceton, Ind.**—Bro. P. W. Stuckman, of Napanee, Ind., came to the Washington congregation Sept. 5, and held forth the Word of God from evening to evening. Though it was a busy time to hold a meeting, yet the interest increased, and we had a soul-cheering meeting indeed. Thirteen were received by baptism and one reclaimed. Among the number were three of my own children. How thankful we are that the family are all in the fold! Others were made to rejoice as well as we, as their children came too. The church feels revived, and we all feel grateful to our brother for his kind labor among us. The meeting closed Sunday evening, Sept. 22, followed on Monday by receiving by baptism the last that came out. After dinner at Bro. Emanuel Miller's, those who were present bowed around the family altar and were led by Bro. Stuckman in prayer. May the blessings of the Almighty Father rest upon us all, and especially may his grace rest on our brother as he goes from field to field to labor for the Master!—*H. H. Bralhier, Sept. 24.*



**Frederic, Iowa.**—Bro. Abraham Wolf, of Libertyville, Iowa, will commence a series of meetings in the Monroe church, Iowa, Oct. 19, one week previous to the love feast. *Luma Funk, Sept. 23.*

**Union, Va.**—Our council met Sept. 14, 1895. At this meeting the visiting brethren reported all in union in the church. We decided to hold our love feast Oct. 5. Three have been recently added to the fold by baptism.—*M. F. Woods.*

**Correction.**—I wish to correct the statement in regard to the State Normal School at Emporia. The building was unroofed and one wall damaged. The trouble was more in the workmanship than in the severity of the storm; \$5,000 will repair the damages.—*S. Z. Sharp. [We stand corrected.—Ed.]*

**Price's Creek, Ohio.**—Sept. 14 the members of the Price's Creek church met in council. The annual visit was reported and all were found in love and union. Everything passed off pleasantly. Our worthy brother, Andrew Miller, was forwarded to the second degree of the ministry.—*George H. Petry, Eton, Ohio, Sept. 21.*

**Eastern Maryland.**—I left home Sept. 4 for Talbot and Caroline counties, eastern shore of Maryland. Had a few very pleasant meetings with the Lord's children and many pleasant visits among them. Church matters are moving on fairly well. My correspondents will please address me at Mechanicsburg, Pa., as before.—*Isaac Barto, Cordova, Md., Sept. 18.*

**Big Creek Church, Okla. T.**—Three more were received into the fold last Thursday evening, a father, son, and a little daughter. There were but few present to witness the scene, as we had not been holding meetings, but only visiting from house to house. The occasion was very impressive and especially so as youth and old age were represented coming to Christ. The father is getting gray and the little girl is nine years old.—*A. W. Austin, Sept. 23.*

**Goshen, Ind.**—Bro. Samuel Murray is visiting with friends in his old home church (Salimonia district, Ind.). He is a remarkable man for his age. In his ninetieth year he still goes about doing good, preaching occasionally. What wonderful minds some men do carry down to old age! He is, perhaps, the oldest brother who preaches in the Brotherhood. Indiana had a brother, John Leatherman, living in Kosciusko County, who died in 1867, and who lived to be ninety-two years of age and did good preaching up to his death.—*J. H. Miller.*

**Nappanee, Ind.**—The Turkey Creek congregation met in quarterly council Sept. 23. There was much business before the meeting. We were made to feel that the Holy Spirit dwells richly in the hearts of our dear brethren and sisters. We elected Bro. J. C. Murray as elder and Bro. G. Shively as assistant elder. The Lord willing we will elect two deacons at our next council. Our love feast will be held Sept. 28, at the Gravelton house. Elders I. D. Parker, Daniel Neff and Alex. Miller were present and assisted in the meeting.—*Lafe Snyder.*

**Liberty Church, Iowa.**—Our Communion of Sept. 18 passed off pleasantly. About one hundred members communed. Bro. Joseph Holder, of Indiana, officiated and also held a week's meeting in connection with the Communion. Five were baptized during the meetings. We expect Bro. J. H. McClure, of Illinois, to conduct two singing classes in our church during the month of October.—*W. N. Glatfely, Sept. 24.*

**Good Results.**—While holding meetings, near Atchison, Kans., July 28, I found a worthy family largely converted by the GOSPEL MESSENGER being sent them about two years. This family stood identified with one of our popular churches for thirty years, but, because of the spirit of the world ruling in the church in unbecoming liberalities, they could no longer walk therein, but made application for baptism in the near future. Let us send the GOSPEL MESSENGER to more hungering souls.—*L. H. Eby.*

**Avery, Mo.**—Our love feast occurred Friday, Sept. 6. It was truly an enjoyable meeting. Sixty-four members communed. A number of these were from other places. Among them was Bro. Cripe, who officiated. Saturday morning we had early song services and also preaching at 11. Sunday we had instructive talks to the children. Bro. Cripe remained and continued the meetings during the week, preaching in all ten sermons. He closed on Sunday and started to a point about ten miles southwest of here, where he is at present engaged in a series of meetings.—*R. E. Breshers, Sept. 20.*

**Montgomery, Pa.**—Bro. Joseph Holsopple, of Indiana, Pa., has just closed an interesting series of meetings in connection with our love feast. Bro. Holsopple officiated. A number of Brethren from other congregations took part in the services. Seven ministers were present. During our meetings one dear old sister united with the church. Her heart has been with the Brethren for many years, but until recently she never had the privilege of carrying out her desires. To-day we closed our summer term of Sunday school. Our Sunday school is increasing yearly. After a short vacation we will probably organize a Bible class to continue during the winter.—*A. H. Brillhart, Ord, Pa., Sept. 21.*

**Big Creek Church, Okla. T.**—Bro. Charles Yearout, of Kansas, came to this little band Aug. 21, and preached eleven soul-cheering sermons. Four made the good choice and were baptized. Many others were almost persuaded. We are sorry to say our brother left us too soon. This church, which numbered only sixteen, at the organization, now numbers forty-four. We are made to rejoice to see the work of the Lord prospering in this new country. Oh! that more of our able ministers would come to the front and help us! Sept. 14 the church met in quarterly council. Everything passed off pleasantly. It was decided to hold a love feast Nov. 2, to which the brethren and sisters of other localities are cordially invited. We would be glad for any of our ministers passing through to stop and help us advance the cause of Christ at this place.—*Mary Fillmore, Sept. 16.*

**Brookside, W. Va.**—We are in the midst of a glorious meeting at the Maple Spring church (our home congregation). Ten have been buried with Christ in baptism, two more await the initiatory rite to-morrow evening and others are near the kingdom. So far the meeting has been conducted by the home ministers. We expect Bro. W. T. Sines to be with us by to-morrow evening.—*Tobias S. Fike, Sept. 19.*

**Change of Location.**—We have decided to locate with the Brethren at Milledgeville, Ill., this fall. Our desire is to devote our labors more to the work of the ministry. We ask an interest in the prayers of the church in our behalf. We have thought and prayed over the matter of changing our location a great deal, and finally, through the earnest solicitation of the brethren and sisters of Northern Illinois, we have decided, the Lord willing, to go. With reluctance and a warm feeling we leave the dear brethren and sisters of West Virginia, especially our home congregation, the place of our birth, naturally and spiritually.—*Tobias S. Fike, Sept. 19.*

### → OUR \* BOOK \* TABLE ←

In response to a large demand, Rev. Sylvanus Stall, D. D., Associate Editor of the *Lutheran Observer*, has in preparation a second volume of "Five Minute Object Sermons to Children." The first volume, published by the Funk and Wagnalls Company, New York, has run rapidly through several large editions.

### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**WEIGLEY-SHAFFER.**—At the home of the bride near Creston, Wayne Co., Ohio, Aug. 29, 1895, by the undersigned, Bro. Peter J. Weigley and sister Minnie S. Shaffer.

JAMES MURRAY.

**BUCK-CHISHOLM.**—In Spirit Lake, Aug. 7, 1895, at the Presbyterian church, Mr. Harry H. Buck and Miss Lottie M. Chisholm, Rev. C. E. Freeman officiating.

**BUCK-CARPENTER.**—At the home of the bride in Spirit Lake Township, Iowa, Sept. 18, 1895, John Lyman Buck and Clara Luella Carpenter, Rev. Day officiating. **SAMUEL BUCK.**

**KIMMEL-SHUCK.**—Sept. 12, 1895, Bro. David Kimmel, of McLouth, Kans., and sister Sarah Shuck, of Lawrence, Kans.

THOS. G. WINEY.

**HORN-HOOVER.**—At the residence of brother and sister J. J. Hoover on Aug. 20, 1895, Bro. Quinter E. Horn, of Roseville, Muskogum Co., and sister Lorena Hoover, of Barryville, Stark Co., Ohio.

JOHN F. KAHLER.

### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**POINTER.**—In the Topeka church, Kans., Sept. 8, 1895, sister Sarah Pointer, aged 81 years, 1 month and 27 days. Funeral services by the writer. **A. W. VANIMAN.**

**INGLE.**—At Wakarusa, Ind., July 27, 1895, Catherine Ingle, the wife of Mathias Ingle, deceased, aged 90 years, 10 months and 10 days. She was the mother of thirteen children, seven of whom are yet living. She died of old age. For the last eight weeks she got as helpless as a little child, and then passed away without a murmur. Funeral services conducted by J. Metzler and H. Luse.

JOHN NUSBAUM.

**LIGHTNER.**—In the Lower Stillwater church, Montgomery Co., Mamie Lightner, infant daughter of friend Wm. and sister Sallie Lightner, aged 2 months. Funeral services conducted from Isaiah 40: 11 by Eld. John Smith and the writer. **JOHN H. BRUMBAUGH.**

**RIGSBY.**—In the bounds of the Four Mile church, Sept. 17, 1895, of flux, Geo. Rigby, aged 75 years, 10 months and 3 days. He was born in the State of North Carolina. He moved to Indiana when but eight years of age, and the remainder of his life was spent in the neighborhood of his late home. In the year 1840 he was married to Hester Kingery, who still survives. To this union were born thirteen children, five of whom are still living. He and his companion united with the German Baptist church, in 1870. **L. J. GROVE.**

**SPOHN.**—At her home in Otter Township, Warren Co., Iowa, Aug. 16, 1895, Sadie F. Spohn, aged 31 years, 7 months and 12 days. She was born Dec. 24, 1863. She was sweet-spirited, gentle and meek, and loved by all who knew her, being at the time of her death a member of the M. E. church. **H. S.**

**RENNER.**—At the home of her parents, friend Charles and sister Catherine Renner, Sept. 19, 1895, sister Jennie Renner, aged 16 years, 1 month and 10 days. She was born Aug. 9, 1879, in Liberty Township, Adams Co., Ill. She was an exceptionally talented maiden. In October, 1894, she was baptized by the Brethren and remained steadfast in the faith until death. A few weeks before her death she called for the elders of the church and was anointed with oil in the name of the Lord. Funeral discourse by the writer from these words: "She hath given up the ghost. Her sun is gone down while it is yet day." Isa. 15: 9. **H. W. STRICKLER.**

**WILLTROUT.**—In the Summit church, Somerset Co., Pa., Sept. 6, 1895, sister Elizabeth Willtrout, aged 41 years, 6 months and 22 days. She was a consistent member of the Brethren church for many years. Four daughters and her husband mourn their loss. All are members of the Brethren church but one who belongs to the Amish church. Susan, who was married to Bro. Moses Gnagy, died ten years ago. Funeral occasion improved by R. T. Pollard and the writer. **JOEL GNAGY.**

**GANTZ.**—In the Beaver Creek congregation, Md., April 8, 1895, sister Elizabeth Gantz, aged 91 years, 2 months and 14 days. She was a consistent member of the church for sixty-five years. She was a wonderful conversationalist, with a great memory. She could narrate many things that occurred in the church seventy-five years ago. She was an invalid for the last seven years of her life. By a fall on her eighty-fifth birthday she fractured her hipbone, and was never able to walk again. Interment at the Mt. Zion cemetery, near Mapleville. Funeral services by Bro. D. F. Stouffer and Eld. A. Cost. **S. B. SHOOP.**

**STOUFFER.**—In the Kansas Center church, Rice Co., Kans., Aug. 14, 1895, sister Catherine Stouffer. Deceased was born Aug. 23, 1837. She united with the church in 1864 and was a model sister. She leaves two brothers and three sisters. She, with her sister and family, left Pennsylvania and came to this state in the spring of 1886. Funeral discourse by Eld. M. E. Brubaker. **SADIE DRESHER.**

**KINGERY.**—At Mt. Carroll, Ill., Aug. 28, 1895, Bro. David Kingery, aged 72 years, 9 months and 28 days. Bro. Kingery was born near Rohrsersville, Washington Co., Md., Oct. 30, 1822. He came to Mt. Carroll when a young man, and soon after that became a member of the Brethren church here. He was married to sister Barbara Emmert in September, 1847. Sister Barbara died in 1865, after which he married sister Elizabeth Smith, who, with four children is left. Bro. Kingery served the church for many years as deacon, and showed his love for her and her institutions by liberally and cheerfully contributing of his means to her support. In his death the church loses a faithful member and the community a good citizen. **NOAH BLOUGH.**

**FOREMAN.**—At Maria, Bedford Co., Pa., Aug. 10, 1895, Mr. Jacob S. Foreman, aged 69 years and 9 months. He was a member of the German Baptist Brethren church for a number of years and a faithful member until death. **S. KEGARISE.**

**PUTERBAUGH.**—At Lanark, Ill., Sept. 1, 1895, Bessie Anna, daughter of B. F. and Ella Puterbaugh, aged 5 years, 9 months and 13 days. The funeral services were conducted in the church of God on Monday afternoon at 2:30 o'clock by Z. T. Livengood, assisted by Rev. Hickman, and the little lifeless form was deposited in the city cemetery to await the sound of the angel trumpet. **\*\*\***



## ☆☆ ANNOUNCEMENTS ☆☆

## DISTRICT MEETINGS.

Oct. 17 and 18, District Meeting of the First Dis. of West Virginia, in the Bean Settlement church, Hardy Co., W. Va.

Nov. 1 and 2, District Meeting of Tennessee and Florida, Knob Creek church, Washington Co., Tenn.

## LOVE FEASTS.

Oct. 9, at 10 A. M., Antietam congregation, at the Welty house, Ringgold, Md.

Oct. 10, at 10 A. M., 3 miles east of Mendon, Mercer Co., Ohio.

Oct. 10, at 4 P. M., Beach Grove church, Ind.

Oct. 11, Mt. Etna, Iowa.

Oct. 11 and 12, at 1 P. M., Buffalo church, Pa.

Oct. 11, at 10 A. M., Deepwater, Mo.

Oct. 12, at 3:30 P. M., McPherson College, Kans.

Oct. 12, at 3 P. M., Fairview church, Mo.

Oct. 12, at 4 P. M., Juniata, Nebr.

Oct. 12, Little River, Va.

Oct. 12 and 13, Raleigh, W. Va.

Oct. 12, at 4 P. M., Romine church, Ill.

Oct. 12, at 8 P. M., Williams Creek church, Ind.

Oct. 12, at 2 P. M., Harris Creek, Ohio.

Oct. 12, at 4 P. M., Bolivar church, Garfield, Pa.

Oct. 12, at 10 A. M., East house, Thornapple church, Mich.

Oct. 12, New Lexington church, Highland, Ohio.

Oct. 12, at 10 A. M., Salem church, Montgomery Co., Ohio.

Oct. 12, Pokagon church, Mich.

Oct. 12, at 11 A. M., at the Navarre meetinghouse, Dickinson Co., Kans.

Oct. 12, at 10 A. M., Buck Creek church, Ind.

Oct. 12, Bethany church, W. Va.

Oct. 12, Tuscumbia church, W. Va.

Oct. 12, at 4 P. M., Fairview church, Iowa.

Oct. 12, at 2 P. M., County Line church, Ohio.

Oct. 12, at 2 P. M., Des Moines City church, Iowa, 1000 E. Lyon St.

Oct. 12, Fort Scott, Kans.

Oct. 12, at 4 P. M., Appanoose, Kans.

Oct. 12, Hyndman, Pa.

Oct. 11, at 4 P. M., Walnut, Ind.

Oct. 17, at 4 P. M., Ottawa, Kans.

Oct. 17, at 2 P. M., Sugar Creek church, Ohio.

Oct. 18, at 4 P. M., Sugar Creek church, Ind.

Oct. 18 and 19, at 1 P. M., South Keokuk church, Iowa.

Oct. 19, at 4 P. M., South Waterloo church, Iowa.

Oct. 19, at 4 P. M., Shipshewana church, Ind.

Oct. 19, at 10 A. M., Osceola church, St. Clair Co., Mo.

Oct. 19, at 10 A. M., Santa Fe church, Miami Co., Ind.

Oct. 19, at 2 P. M., Oage church, Kans. Meetings two weeks previous.

Oct. 19 and 20, Greene, Iowa.

Oct. 19, at 2 P. M., Salmonine church, Huntington Co., Ind.

Oct. 19, at 4 P. M., Okaw church, Platt Co., Ill.

Oct. 19, at 2 P. M., Adamabari, Ind.

Oct. 19, at 10 A. M., North Poplar Ridge church, DeKalb Co., Ohio.

Oct. 19, at 10 A. M., Vanwert church, Ohio.

Oct. 22, at 2 P. M., Bachelor Run church, Ind.

Oct. 23 and 24, at 9:30 A. M., Salungo house, Pa.

Oct. 23, at 4 P. M., Killbuck church, Ind.

Oct. 24, Rockton, Pa.

Oct. 24, Portage church, eight miles south and west of South Bend, Ind.

Oct. 24 and 25, at 10 A. M., Back Creek church, Pa.

Oct. 24, at 2 P. M., Howard church, Ind.

Oct. 24, at 10 A. M., Yorkford church, Jasper, Mo.

Oct. 24, at 2 P. M., Pigeon River church, Steuben Co., Ind.

Oct. 24, White church, Ind.

Oct. 24, at 10 A. M., Logan church, Ohio.

Oct. 25 and 26, at 2 P. M., Lost Creek church, Pa.

Oct. 25, at 4 P. M., Spring Run congregation, Pa.

Oct. 25, at 6 P. M., Rock Run church, Ind.

Oct. 25, at 4 P. M., Summit church, Ind.

Oct. 25, Upper Fall Creek church, Ind.

Oct. 25, at 3 P. M., Monroe County church, Iowa.

Oct. 25, at 4 P. M., Clair church, Blair Co., Pa.

Oct. 25, at 10 A. M., Bear Creek church, Portland, Jay Co., Ind.

Oct. 25, at 4 P. M., Macopin Creek, Ill.

Oct. 25, at 10 A. M., Silver Creek church, Ohio.

Oct. 25, Prairie View church, Scott Co., Kans.

Oct. 25, Elk Run, Va.

Oct. 26, Mt. Zion church, Ohio.

Oct. 26, at 2 P. M., Falls City, Nebr.

Oct. 26, at 10 A. M., Saginaw church, Mich.

Oct. 26, at 2 P. M., Weeping Water church, Nebr.

Oct. 26, Oak Grove meetinghouse, 4 miles north-west of Polo, Caldwell Co., Mo.

Oct. 26, at 2 P. M., Paint Creek church, Bourbon Co., Kans.

Oct. 26 and 27, Ozark, Kans.

Oct. 26, on the Big Potlatch, near Grafton, Idaho.

Oct. 26, at 2 P. M., Lamotte church, Ill.

Oct. 26 and 27, at 10 A. M., Hade house, Pa.

Oct. 26, at 4 P. M., James Creek, Huntington Co., Pa.

Oct. 26, at 10 A. M., Donnell's Creek church, O., 7 miles from Fory and Springfield.

Oct. 26, Prairie Long church, Ark.

Oct. 26, at 1:30 P. M., Locust Grove church, Md.

Oct. 26, at 2 P. M., Hopewell church, Pa.

Oct. 26, at 4 P. M., Dunonsville church, Pa.

Oct. 26, at 10 A. M., Black Swamp church, Wood Co., Ohio.

Oct. 26, North Star, Ohio.

Oct. 26 and 27, at 3 P. M., Vermillion church, Kans.

Oct. 26, Yellow Creek, Pa.

Oct. 26 and 27, at 3 P. M., Beattie, Kans.

Oct. 26, Elk Run, W. Va.

Oct. 26, at 2 P. M., Middle Fork church, Ind.

Oct. 26, at 4 P. M., Pleasant Valley church, Ind.

Oct. 26, Mill Creek, Va.

Oct. 26, at 2 P. M., Dorrance church, Kans.

Oct. 26, at 4 P. M., Hollowtown, Ohio.

Oct. 26, at 4 P. M., Berrien church, Mich.

Oct. 26, at 2 P. M., Fredonia church, Kans.

Oct. 26, Waynesville, Mo.

Oct. 26 and 27, at 10 A. M., Nevada church, Mo.

Oct. 26, at 2 P. M., Pleasant Hill church, Allen Co., Ind.

Oct. 29 and 30, at 9:30 A. M., Conestoga church, Spring Grove house, Pa.

Oct. 29, at 4 P. M., Clover Creek, Pa.

Oct. 29, at 2 P. M., Donnell's Creek church, Madison Co., 4 miles from London

Oct. 30, at 10 A. M., Ridge church, Pa., at Salem meetinghouse.

Oct. 31, at 3 P. M., Cedar Creek church, Kans.

Oct. 31, at 10 A. M., Beaver Creek church, Ohio.

Nov. 1 and 2, Sugar Creek church, Ill.

Nov. 1, at 10 A. M., Oakley church, Ill.

Nov. 1, at 4 P. M., Artesian, Pa.

Nov. 1, at 10:30 A. M., Mississinewa church, Ind.

Nov. 2, Union Center District, Elkhart Co., Ind.

Nov. 1, Round Mountain church, Ark

Nov. 2, at 4 P. M., Paradise Prairie church, O. T.

Nov. 2, at 4 P. M., in the Chapel, Mt. Morris, Ill.

Nov. 2, at 3 P. M., Big Creek church, Ill.

Nov. 2, at 4 P. M., Ridge church, Highland County, Ohio.

Nov. 2, at 10 A. M., Washington, Kans.

Nov. 2, at 10 A. M., Eight Mile church, Markie, Huntington, Ind.

Nov. 5, Independence church, Kans.

Nov. 5 and 6, Tulshocken church, Midway, Pa.

Nov. 2, at 4 P. M., Clarksville, O. T.

Nov. 2, at 10 A. M., Rome church, Ohio.

Nov. 2, at 10 A. M., Lick Creek church, Williams Co., Ohio.

Nov. 2, at 1:30 P. M., Upper Middleton Valley church, Md.

Nov. 2, Pleasant Plains church, near Kontz, O. T.

Nov. 2, at 3 P. M., Blue River, Ind.

Nov. 2, at 2 P. M., Covina, Cal.

Nov. 2, at 2 P. M., Clear Creek church, Mo.

Nov. 2, at 10 A. M., Lower Fall Creek, Ind.

Nov. 2 and 3, at 10 A. M., Oak Grove church, St. Clair Co., Mo.

Nov. 2, at 4 P. M., New Enterprise church, Pa.

Nov. 2, Neosho, Kans.

Nov. 2, at 2 P. M., Pamboly, Kans.

Nov. 2, at 4 P. M., Kansas Center church, Rice Co., Kans., 3 miles east of Lyons.

Nov. 2, at 2 P. M., Lower Miami church, Ohio.

Nov. 2, at 4 P. M., North Beatrice church, Ind.

Nov. 7, New Hope, Ind.

Nov. 8, at 4 P. M., Pleasant Hill church near Vir-dien, Ill.

Nov. 8, at 4 P. M., Wade Branch, Kans.

Nov. 16, at 2 P. M., Tropico church, California.

Nov. 22, at 4 P. M., Washington church, Warsaw, Ind.

Nov. 23, at 3 P. M., Martin Creek church, Ill., 2 miles southeast of Jeffersonville

Nov. 30, at 2:30 P. M., Ridgely congregation, Md.

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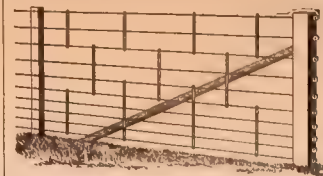
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(6) The explanatory notes on the text.

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### Brethren from Different States Speak For North Dakota.

Extracts from Letter Written by Elder D. A. MILLER, of LeMars, Iowa.

MAX BASS, Chicago, Ill.

Dear Sir—After taking my trip to North Dakota, I feel under obligations to you for your kindness shown toward me and thank you very much for the same. I must say I was greatly disappointed to see the fine country in the Red River Valley, a beautiful laying country, and I think the heaviest crops I ever saw grow. One man came into Mr. Edward's office in Mayville the day I left there and reported fifty bushels of wheat per acre—that was the highest yield I heard of—twenty bushels per acre was the smallest yield I heard of. I met a man there who told me that he had been there for thirteen years and he never saw a crop larger in all that time. I am not afraid to advise my Brethren to go and see the country for themselves, if I had no home there is where I would go to get one.

I met twice with the dear brethren and sisters in public worship while with them, and, as a rule, they are well pleased with the country.

I took the pains to bring a few potatoes home with me, the same were raised on the George Swilhart's place. I weighed three of them and found them to weigh four pounds and six ounces. They have fine vegetables there and I think the finest potatoes I ever saw. I have not yet hunted in the Red River Valley, but I expect to, believing it to be a good country to invest in land. I will close for this time.

Respectfully Yours, D. A. MILLER.

ROANNE, IND., Sept. 9, 1895.

MAX BASS, Chicago, Ill.

Dear Sir—After my return from North Dakota I feel it is my duty to write to you in praise of the country. I can say I found it as represented to me, and found it better than I expected. The heavy wheat, oats, barley, and all vegetables, would convince any unprejudiced person that it is a very good country. Another good quality of North Dakota is the good cold water which I found in many places, especially in the Cando country. I will say that I like the country very well, and anyone having any desire of living in a new section will do well by going there and in a few years can have a good home and hardly know how he got his farm, as I am confident that one man can, with the proper machinery, do four times the amount of work done here in Indiana.

The people all seem to be very kind and sociable, which makes travel feel at home while among them. I feel to thank you very much for the favors shown me.

Yours with respect, ISAAC DEARDORFF.

No one can gainsay the statements of the brethren and sisters whose letters have appeared from time to time in this paper. They have either made investments in North Dakota or intend to, and are urging their friends to do so. Each one visited that State and carefully investigated all the conditions and went back to their old homes fully convinced that the Red River Valley, the Lake Region and Turtle Mountain country offer splendid inducements for home-seekers. There is still room for more people up there. The way is open. It is not going among strangers, for the Brethren are there with churches already at several points and more to be organized. It is not of the frontier. There are towns, schools, markets, post-offices, railway facilities, newspapers, banks, and all of the very demands of civilized life, are of easy access. North Dakota is a law-abiding State, the saloon is prohibited by the Constitution of the State, and schoolhouses abound.

Brethren who desire reliable information about the resources of North Dakota, its opportunities, climate, healthfulness, free Government land, and improved farms for sale on the Crop Payment Plan, will please address me at 220 South Clark St., Chicago, Ill.

Max Bass.

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By buying land of us direct you save all sale commissions. If you will write us we will cheerfully send our Mr. A. A. Jack, Traveling Emigration Agent, to your home, who will furnish you detailed information and answer all questions pertaining to lands in North Dakota, without any cost to you. All employees of the Land Department are salaried employees and by doing business direct with us you will save all outside commissions. For maps and publications, which will be sent free of charge, and for any information relating to lands of the Northern Pacific Railroad, write to

C. W. MOTT,  
General Emigration Agent Northern Pacific Railroad,  
St. Paul, Minnesota.

WM. H. PHIPPS, Land Commissioner N. P. R. R.

### ☆ ANNOUNCEMENTS ☆

#### DISTRICT MEETINGS.

Oct. 16 and 19, District Meeting of the First Dis. of West Virginia, in the Bean Settlement church, Hardy Co., W. Virginia.

#### LOVE FEASTS.

Oct. 26, at 4 P. M., Fairview church, Pa.  
Oct. 27, at 5 P. M., Altoona church, Blair Co., Pa.  
Oct. 28 and 29, Wich to Kans.  
Nov. 2, at 4 P. M., English Prairie, Lagrange Co., Ind.

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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL."—Phil. 1: 17.

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### → EDITORIAL + MISCELLANY ←

WHAT a sacrifice Jesus made for the sin and redemption of the world! He left the glory and enjoyment he had with the Father and angels in heaven, took on himself the form as well as the duties of a servant that he might save sinners. No one but a God could have endured what he did for the sole good of others. We talk of the few sacrifices we are making in the interest of Christianity. In no sense are they to be compared with what Jesus voluntarily endured for us. The more we study the life and character of Christ, and the better we understand him and his mission, the more willing we shall be to suffer for the good of others also. The more Christ-like we are the more we can do for the souls of the lost. We need to get near to the Master before we can willingly suffer for the good of common humanity.

THE original manuscript of the Book of Mormons has long been a matter of interest and controversy. The work is said to have been dictated by Joseph Smith, or rather translated by him from golden plates. What became of these plates, if they ever existed at all, is a mystery. But concerning the original manuscript it is said, if you have a copy of the Book of Mormons to refer to, you will find on the title page the names of the three witnesses who saw an angel bring the plates from heaven. One of these witnesses was David Whitmer, who died at Richmond, Jan. 25, 1888. David Whitmer had long been the sole owner of the manuscript, and upon his death it descended by right of heirship to D. J. Whitmer, a son. Not long since D. J. Whitmer was smothered to death in a sand pit near Richmond, and George W. Schweich, a nephew (grandson of David Whitmer, one of the founders of the Mormon church), be-

came sole owner of the valuable document. In order that our readers may have an idea of the value of Mr. Schweich's treasure, we will say that a short time prior to David Whitmer's death the Salt Lake hierarchy offered \$100,000 in gold for it, and it is believed that they would have made an offer of \$500,000 had they thought that there was a prospect of Mr. Whitmer parting with it. While it is certain that the Book of Mormons is a humbug, still we are more or less interested in this remarkable manuscript.

SOME one wants to know how to have a good prayer meeting. We mention a few essentials. 1. Let everybody attend. 2. Prepare for the meeting by prayer and study. 3. Have a good subject. 4. Study the subject. 5. Have a good leader who is in real earnest. 6. Make up your mind to say something; then say it. 7. Never talk long; short talks and plenty of them help a prayer meeting. 8. Look cheerful and hopeful. 9. Keep your head up, and listen to everything said. 10. Sing much, but not more than one or two verses at a time. 11. Pray frequently, but the prayers should be short. 12. Avoid expressions that will likely lead to controversy. 13. Have everybody say something, if just a few words. 14. Do not keep the meeting up too long; long prayer meetings will soon die. 15. When the meeting is over greet one another as though you mean something by it. 16. Be certain to shake hands with all the strangers and invite them back. 17. During the week think and talk about the many good things said. When these suggestions are heeded there will be a good meeting.

SINCE our last issue there has been trouble in the City of Constantinople, and the end is not yet. For years there has been a bad feeling between the Turks and the Armenians living in the city. It seems that a movement upon the part of the Armenians for redress was misunderstood and resulted in the Turks falling upon them and beating scores, if not hundreds of them most outrageously. A number were killed, and scores severely wounded. Five hundred are said to have been imprisoned. The Armenians are said to be the most enterprising people in all Turkey. Bro. Fercken has told us some interesting things concerning them. Every movement of this kind is watched by the civilized world, for if such work is to continue, it means the dividing up of Turkey among the leading powers, the establishing of better governments and the granting of greater liberties to missionaries. It should also be borne in mind that Smyrna is in Turkey, and for that reason we feel greatly interested in the outcome of this eastern trouble.

Two years ago Bro. D. L. Miller gave our readers a graphic description of the volcano Vesuvius, near Naples, Italy. Since then some changes have come over the mount. For the last three months it has been steadily puffing and spouting, heaving out showers of molten lava and glowing by night until the clouds of vapor above take on the appearance of rolling flames. Vesuvius is now 150 feet higher than it was six months ago, and is steadily growing in height on account of the showers of matter coming from within and piling up around the crater. This great work of nature is one of the chimneys of an underworld that seems to be filled with fire and melted lava. There are said to be in the bowels of the earth enough of panned up forces, if once let loose, to destroy every living creature and combustible thing on the face of the globe. These forces are held in check by the Divine Hand until the ap-

pointed time when the wrath of God will be poured out upon the ungodly nations. These living volcanoes are here to remind us of the awful forces at God's command for the execution of the threatened judgment awaiting the wicked. Since writing the foregoing, we have received from Bro. D. L. Miller a card, written at Naples, Italy, Sept. 21, in which he states that a short time ago Vesuvius was in eruption and a great mass of lava poured out and covered the road by which he and Bro. Lahman ascended the mount in 1892. From his hotel window the red-hot lava could be seen. We look for something interesting from Bro. Brumbaugh concerning this part of the trip.

WE need to cultivate a greater reverence for the house of God, where we assemble regularly for worship. It is very unbecoming for Brethren to stand around the meetinghouse and talk until near the time for opening services. On reaching the place of worship a few words of greeting, as we meet each other are in keeping with the spirit of Christianity, but to stand in groups and talk for five or ten minutes, as we have seen members do, before entering the house of worship, is most assuredly not the right way for Christians to act. We should go to meeting in a religious frame of mind for the purpose of worshiping God in spirit and truth, and enter the house with the reverence due the place of worship. It is not the place for miscellaneous conversation. Until the hour of worship arrives the time may be very profitably spent in silent meditation, reading the Scripture, reading devotional hymns, or in song service, should there be enough present to make melody in the heart. He who silently breathes a secret prayer, immediately on taking his seat will find the services precious to his soul. Ministers will also find it good to occasionally instruct and encourage their people along this line.

MR. FRANK M. GOODCHILD, in an article in *The Outlook*, gives some facts concerning the amount of money spent by the working classes for tobacco, intoxicants and religion, well worth studying. The figures are taken from the official reports of the United States Commissioner of labor gathered from various parts of the world, and are therefore reliable. In securing these figures over five thousand families, among the laboring classes, have been consulted. In the table given below the first column shows the income of each laborer per annum, and the next columns the amounts spent respectively for tobacco, intoxicants and religion:

#### INCOME AND EXPENDITURES BY INDUSTRIES.

	Cotton.			
	Income.	Tobacco.	Intoxicants.	Religion.
United States.....	\$657 76	\$10 48	\$15 08	\$10 20
Great Britain.....	556 14	8 81	19 47	5 75
France.....	395 94	7 56	15 08	2 76
Germany.....	302 11	3 28	11 41	1 34
	Woolen.			
	Income.	Tobacco.	Intoxicants.	Religion.
United States.....	\$663 13	\$9 36	\$18 30	\$8 37
Great Britain.....	515 64	9 07	16 01	6 34
France.....	424 51	7 01	33 72	3 25
Germany.....	275 99	3 08	11 74	1 19
	Steel.			
	Income.	Tobacco.	Intoxicants.	Religion.
United States.....	\$663 56	\$10 48	\$26 55	\$7 81
Great Britain.....	580 13	13 20	33 84	8 02
Germany.....	250 13	4 28	10 44	97
	Glass.			
	Income.	Tobacco.	Intoxicants.	Religion.
United States.....	\$850 64	\$12 86	\$54 84	\$9 87
Belgium.....	627 67	6 40	45 09	1 55

Thus it will be seen that far more is spent for that which is of no value to the body nor the soul than for religion. Those disposed to look into statistics may gather some profitable lessons from these figures.



## ESSAYS

"Study to show thyself approve I unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

## HE IS JUST THE SAME TO-DAY.

SELECTED BY M. V. HARSHBARGER.

[As per special request the following is again published in the MESSENGER. E.D.]

HAVE you ever heard the story,  
Of the babe of Bethlehem,  
Who was worshiped by the angels  
And the wise and holy men?  
How he taught the learned doctors  
In the temple far away,  
Oh, I'm glad, so glad to tell you  
He is just the same to-day.

CHORUS.

He is just the same to-day,  
He is just the same to-day,  
Seeking those who've gone astray,  
Saving souls along the way,  
Thank God, he's just the same to-day.

Have you ever heard the story,  
How he walked upon the sea,  
With his dear disciples tossing  
On the waves of Galilee?  
How the waves in angry motion  
Quickly at his will obeyed,  
Oh, I'm glad, so glad to tell you,  
He is just the same to-day. CHOR.

Have you ever heard of Jesus,  
Praying in Gethsemane,  
And the ever thrilling story,  
How he died upon the tree,  
Cruel thorns his temples piercing  
As his spirit passed away,  
Then he died for you, my brother,  
And he's just the same to-day. CHOR.

Have you ever heard the story,  
How the Lord before he died  
Laid his blessed hand in healing  
Upon all who to him cried,  
How the sick and ailing thrived  
He rejoicing sent away,  
This he came to do, beloved,  
And he's just the same to-day. CHOR.

Have you ever heard the story,  
Of the Pentecostal day,  
How the Holy Ghost descended  
How he had the right away,  
With the cloven tongues of fire  
Inbred sins were swept away,  
Oh, I'm glad, so glad to tell you,  
He is just the same to-day. CHOR.

Have you ever heard the story,  
That our risen Lord should come,  
Down to earth again and gather  
All his chosen people home,  
Oh, he says he's surely coming,  
We should watch, as well as pray,  
God declares his word unchanging,  
He is just the same to-day. CHOR.

## THE GOSPEL OF GIVING.

BY JOHN E. MOHLER.

## In Seven Parts.—Part Five.

"Lay not up for yourselves treasures upon earth, . . . But lay up for yourselves treasures in heaven, . . . For where your treasure is, there will your heart be also."—Matt. 6: 19, 21.

WHEN we give to the Lord we are laying up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Real and lasting enjoyment comes from our money only when we use it in the service of God, from pure Christian motives.

Cornelius Vanderbilt's fortune, being estimated at one hundred million dollars, was the largest ever accumulated by an American. Still he adds his testimony to the fact that riches cannot satisfy the longings of the human heart. At his own request, around his dying bed his friends sang, "Come, ye sinners, poor and needy, weak and wounded, sick and sore."

The insufficiency of mere wealth to give happiness is illustrated in the life of Nathan Myers Rothschild, the Jew, who died in London some forty years ago. For years he seemed to control the finances of the world, yet with all his wealth and in-

fluence he was one of the most miserable of men. Upon one instance a gentleman, congratulating him upon his palatial residence and magnificent estate, and inferring from his great wealth that he must be happy, was astonished at the answer, "Happy! Me happy! Impossible! I am miserable, and very miserable, indeed!"

Jesus tells us to use our means so that when they fail to benefit us God will be our friend and "receive us into everlasting habitation." But how is it possible for God to be our friend if we rob him? We know the feeling of upright men towards a robber. If men condemn a robber how much more will God condemn him? If we say to God, "Wherein have we robbed thee?" can he answer, as to his people of old: "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Mal. 3: 8, 9.

Let us take God at his word, and honor him with our substance, for he has promised to give to us again, all we need!

Bro. Levi Trostle, a liberal giver to the Lord, testifying to the truth of God's promise to bless us when we give, says he has never lost anything by giving, but that he has always gained much in return for what he has given; and has observed that among others. They who have given the most liberally, with the proper spirit, "have prospered most even in a temporal way, and most assuredly in a spiritual way." He mentions a number of our brethren prominent for their zeal and wisdom in church work,—old now in years, but still young in the service of the Master,—who have long given generously of time and money to the church, and have been blessed remarkably in all things, both temporally and spiritually.

The Bible teaches us "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19: 17. Jesus said, "Give and it shall be given unto you, good measure, pressed down, shaken together and running over." I am well acquainted with a brother and sister in Christ, once poor in physical health, but strong in Gospel faith, after giving nearly all of their means, as a Christian duty, for the purpose of helping the poor, were blessed with physical health, and a greater abundance of the necessities of life than they ever before had possessed.

From "The Bible Treasury" is gleaned a very instructive incident concerning a man whose name the paper withholds. "Several years ago," says the "Treasury," "a poor boy came to town from the country, in search of a situation as an errand boy. After serving a few months in this position, his employer took him into his business as an apprentice. After he had faithfully served his time his master was so pleased with him that he furnished him sufficient capital with which to begin business. Being a Christian boy, he retired to his closet with a heart glowing with gratitude to God for his wonderful goodness, and there, on his knees, made him a solemn vow that he would punctually devote the tenth part of his annual income to the advancement of his cause in the world, if he would continue his blessings. The first year his donation was fifty dollars, which he cheerfully gave. Thus he continually made his yearly donations until it amounted to twenty five hundred dollars. He then thought this was a great deal of money for him to give, and that he need not be so very particular as to the exact amount. That same year a storm at sea lost him his ship and cargo which were valued at forty-five thousand dollars.

"This caused him to repent, and to once more give his contributions as before, with a resolution never to again withhold his gift as long as life should last. He became more and more successful as the happy years rolled by, until at last, with a large fortune, he retired from business. He still continued to devote the tenth part of his annual income to the cause of God until he, unfortunately, made the acquaintance of certain men of the world, who, by slow degrees, drew him away from God, induced him to discontinue his large contributions, make large speculations, in one of which he lost all he had, and suddenly became as financially desti-

tute as he was years before, when he entered the town a poor errand boy."

This reminds us of the fate the Bible says awaits those who forget God. It says that Jeshurun waxed fat and "forgot God which made him, and lightly esteemed the Rock of his salvation," and when God saw it he abhorred him and hid his face from him. Deut. 32: 15, 20.

Sister Ella Williams says that many years ago she formed the habit of giving at least one-tenth of her income to the Lord, and has never regretted it. She prefers to consider one-tenth due the Lord, and as a debt to be paid as any other debt should be; but besides this the church, and especially the mission department, have received frequent donations that in the great future will richly reward her in the turning of many to righteousness through the preaching of the Word.

Warrensburg, Mo.

## AN EFFORT AT REFORMATION.

BY B. F. MOOMAW.

A MOVEMENT was made at our minister's meeting for reformation in some things in which there is a tendency to depart from the principles of the Gospel as understood by the Brethren and set forth in the rules of our church government. This departure is mainly a conforming (in a measure) to the fashions of the world. We are aware that the adjoining churches are complaining about us, and all the elders in council, at our District Meeting, agreed to work together to bring about a reformation, that all should lay aside such things in which we are too much in conformity with the world. We should come as near as we can to the rules of the church, as we solemnly promised when we united with the church, and from time to time in the yearly visit. We will specify some of these things that are complained of, and the changes necessary to be made, to make all things more satisfactory.

1. In all our business and social relations with everybody, and in everything, be careful to manifest a Christian deportment, and "avoid all filthiness, foolish talking and jesting," attending fairs, church festivals, and trifling amusements in every way. Avoid the worldly and fashionable ways of wearing the hair, and the mustache alone. Do not wear either the fashionable hat, or the "Prince Albert" coat, together with other unnecessary articles, such as the fashionable cravat and the like. Instead of these let us wear the plain hat, the cutaway coat with standing collar.

2. Then let the dear sisters also avoid all superfluities, such as the different fashions of wearing the hair,—pompadors, frizzles and bangs. Let there be no fashionable dressing with ruffles and laces, and especially the "pillow" sleeves (see Ezek. 13: 17-23). Better wear, instead, the plain dresses with the waist not compressed, and the plain bonnets, such as are worn by our consistent sisters. Don't neglect wearing the prayer-covering when in devotion generally.

3. If we will make this reformation, it will in no way be uncomfortable, nor in the least impair our respectability in the church, nor with the better class outside of it, but will make a favorable impression in and out of the church, and will be satisfactory to all. It will avoid all unpleasantness. God will be pleased and the cause of the Master benefited.

Some of the things unsuitable for the Christian are not especially mentioned in the Scriptures,—such as dancing, card playing, horse-racing, and the like, but no intelligent, Bible-reading Christian can fail to see that they are far from Christianity, and in harmony with the world, and to be on the safe side we must come out from among them.

4. Now we ask all of you, Will you unite with us in this reformation? If so I am sure that God will bless you in this work.

The answer dictated is as follows: "We, the members of the church of Botetourt County, Va., being in sympathy with the principles of Christianity, as understood by the Brethren, and handed down to us through the councils of the Brother-



hood, and seeing the tendency of running into line with modern Christianity, and creating some dissatisfaction at home and in other churches, and with respect to our church government, agree to unite in the reform movement proposed, and use our influence in preserving the identity of the church."

I am glad to say that this circular was read and explained at a special church meeting appointed for the purpose. A large congregation of members was present. In connection with the reading of fourteen passages of Scripture, a number of decisions of Annual Meeting were read, showing the spiritual harmony of the same. A copy of the circular was given to the deacon brethren on their visit to the members (numbering between two and three hundred) and not a single objection was reported to the meeting, but, instead, all that was reported was directly in line,—such as admonition and exhortation to the end proposed. This inspires the hope and belief that the near future will show an improvement, and a good influence elsewhere.

#### OUR GENEALOGY.

BY C. H. BALSBAUGH.

WHAT is life and peace to the spiritual mind, is nauseous to those that live after the flesh. Man was made by God and for God, and was only a little lower than the angels. *Psa. 8: 5.* He was of the earth, but not earthy, for he was the son of God. *Luke 3: 38.* His disloyalty to God, and preference of earth, made him earthy. The second Adam had a body like the first, but He was "the Lord from heaven." *1 Cor. 15: 45, 47.* When our genealogy is reckoned from the new progenitor, we are no longer the children of sin and death and wrath, but the offspring and heirs of God. *John 11: 26; Rom. 8: 15, 16, 17.*

Wonderful is the relation, position, privilege, peace and joy of the believer in Christ Jesus! "He is *dead*, and his *life* is *hid* WITH CHRIST IN GOD." *Col. 3: 3.* All that Christ is and has we share. Our guaranty is the veracity of Him who cannot lie. *Heb. 6: 17, 18, 19.* "The Word was made flesh," and in that flesh "dwelt all the fullness of the Godhead bodily." *John 1: 14; Col. 2: 9.* And these vile bodies will ultimately enshrine and reflect the glory of Divinity. *Philpp. 3: 21.* Now are we the sons of God. *1 John 3: 2.* Now are we the temple of the Holy Ghost. "The body is for the Lord, and the Lord for the body." *1 Cor. 6: 13, 19, 20.* These constitute the Elect, the church of the Living God. *Gal. 2: 20* is not only their motto, but their biography.

*Union Deposit, Pa.*

#### "THREE DAYS AND THREE NIGHTS."

BY NOAH LONGANECKER.

[This article should have appeared in April, but was overlooked. We beg pardon, and now make room for it here.]

In current volume of GOSPEL MESSENGER, No. 13, page 204, we have the following questions:

"Does Matt. 12: 40 have reference to the time Christ's body lay in the grave? What night have we to make the Scriptures mean what they do not say?"

The universal answer to the last query is, we have no right whatever to make the Scriptures mean what they do not say. The first query we answer with an emphatic Yes, for so we understand the Scriptures to teach. It is not our common way of doing, but permit us to refer to a declaration in the article referred to above. "Some one will say, 'When did he go and preach to the spirits?' I reply, 'After his resurrection, and before his ascension.'"

Does the Bible so teach? Are we not informed that during those forty days Christ was with his disciples? Permit but one quotation: "Being seen of them forty days, and speaking of the things pertaining to the kingdom of God." *Acts 1: 3.*

Christ was a Jew, and spoke to the Jews. The words, "For as Jonas was three days and three

nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth," are couched in Jewish language; and to understand the true meaning, as Christ and the Jews understood it, we must look at it in the light of Jewish usage. The language is evidently a Hebrew idiom. "The evening and morning, or night and day, is the Hebrew phrase for a natural day;" (Clarke) and no difference what part of that natural day is referred to, the Jews spoke of it as one night and one day. According to their usage the language is as applicable to one hour of that natural day as to twenty-four hours.

For brevity's sake we will give but one illustration: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go unto the king." *Esther 4: 16.*

According to our usage of language Esther and her people in Shushan were to fast three nights and three days. But did they? Not according to chapter 5: 1: "Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house," etc. Can there be anything plainer by way of illustration? "On the third day," not after three days and three nights. With reference to these facts Clarke remarks, "Many examples might be produced from both the sacred and profane writers, in vindication of the propriety of the expression in the text." We say, with reference to Esther's fast, one night of the natural day was past when the fast commenced, and on the third day she appeared before the king. But they fasted during a part of the first day of the "natural day," the whole of the second night and day of the "natural day," and at least the night of the third day. This is equally true with reference to Christ being three days and three nights in the heart of the earth. The Jews' natural day commenced after sunset. "The evening and morning were the first day." Or, if you prefer, the night and day were the first natural day. Christ was put in the grave before sunset. That was the first "natural day," which commenced the evening before. So we have one night and one day, speaking after the manner of the Jews. The whole of the second natural day, or night and day, Christ remained in the grave. At the close of the night of the third natural day he arose from the grave. This makes three nights and three days, speaking after the manner of the Jews, as Christ certainly did. We have many Hebrew idioms in the Bible. Now when we study to learn the true sense of such idioms, do we thereby "make the Scriptures mean what they do not say"? We think not. We fail to see how we "do violence to the Savior's language," by saying that "Jesus was in the heart of the earth, while his body lay in the grave." Please read carefully and understandingly *John 2: 18-22.*

"THE THREE DAYS IN THE TOMB. Jesus had lain in the grave a part of each three days, Friday afternoon, Saturday all day, and part of Sunday. He had repeatedly foretold that he should rise on the third day, or after three days. It was the custom of the Jews to count the parts of each day as a whole day. We see it illustrated in the chronology of the kings, by the way they counted the years of a reign. Thus a reign extending from December, 1893, through 1894, into January, 1895, would be counted as three years, although only thirteen or fourteen months. It is so in the Old Testament, in the Talmud, in Josephus, and in the Assyrian tablets. Days were counted in the same way."—*Peloubet in Sunday School Notes of 1895.*

#### THE GREEK BISHOP OF SMYRNA.

THE Archbishop of the Greek church at Smyrna, though a man of great learning and piety, is surely not in sympathy with either the Catholics or the Protestants. He recently addressed a pastoral letter to his people and warns them against the influence of the Catholics and the invading forces of Protestantism. We are indebted to the *Literary Digest* for the following extract from the letter.

On account of the mission that our people are opening up in Smyrna, the letter will prove especially interesting to our readers. The Archbishop says:

"You are undoubtedly aware that the present Pope of ancient Rome, the head of the Occidental church, who, as long as nine hundred years ago, on account of his ambitious demands of submission and his heretical doctrines, not on account of better knowledge, but because he craved for power, severed all connection with the orthodox Catholic and Apostolic Church of Christ,—that this Pope did last year publish an encyclical in which he appealed to the people in the East and West, who did not acknowledge his supremacy, to submit to him as the only vicar of Jesus Christ on earth and as the head of the church. But this demand is counter to the teachings of the Gospels, to the Apostolic traditions, and to the decisions of the ecumenical councils, as these have met and acted under the providential guidance of God, and also counter to the doctrines of all the Holy Fathers of the Eastern and the Western churches of the first nine centuries, upon which basis the orthodox Catholic and Apostolic Church of the East is founded. All these reject the innovations and heretical ideas of the papal church in reference to the procession of the Holy Ghost from the Son as well as from the Father, in reference to sprinkling [in baptism], to unleavened bread [in the Eucharist], to the immaculate conception of the Mother of God, to purgatory, to the supremacy and infallibility of the Pope."

After detailing the facts that had called forth this publication, the Archbishop continues, attacking also Protestants on account of their mission enterprise in his diocese, in the following way:

"In short, these men who have come from the Occident into the light-bringing Orient for the unholy and profane purpose of contaminating the orthodox with their false doctrines, are false teachers and lying prophets, who have closed their eyes to the true light and have darkened their understanding. To this class belong also the so-called missionaries of Protestantism. All these outwardly have the form of sheep, but within are rapacious wolves, their object being to destroy the innocent and simple-minded orthodox Christians, to rob them of their faith, and to coax them to accept the unpardonable heresies of papacy and Protestantism. Against such persons the Lord himself warns his church in *Matt. 7: 15*, and the Apostle Paul does the same in *Acts 20: 28-30*.

"Therefore, beloved, let us all, shepherds and sheep, young and old, men and women, be on our guard to protect our faith against the false prophets of papacy and Protestantism, who come to us in the spirit of wickedness and with the hypocritical purpose of seeking the unity of the church, but destroy the truths of the Gospel and cast aside the traditional doctrines of the orthodox church. We must spurn the ambitious demands of the Papists and their claim to supremacy and infallibility, as also the traditionless teachings of Protestantism. The truth of the Gospel, absolutely necessary for salvation through the orthodox faith in Christ Jesus, cannot assume many shapes and forms, at different times and different countries. There is but one true faith for all times and lands, and that is the faith entrusted to the church from the beginning. But since the ninth century the Roman Church of the Occident and after it the churches of Protestantism have in many particulars departed from the historic faith, have corrupted and changed it, while the orthodox church of the East has retained what the apostles have sealed with their blood. As a consequence, the Holy Catholic and General Church, retaining the truth revealed from the beginning, is none other than the orthodox church of the East. And beside this true Anatolian church, none other has preserved this faith, not the Roman Catholic, as is evident from its history since the tenth century, nor the variegated Protestant churches that went out from the papal church. Therefore, with good right and reason these two church communions,—Papacy and Protestantism,—



have been condemned by the Catholic, Orthodox, Anatolian Church. If they would realize the unity of all Christians, as they propose, let them reject all that they have added to this faith in later centuries, discard their corruptions, and accept the teachings of the first nine centuries of the Christian Church as expressed by the ecumenical councils. Then there would be great joy on earth and in heaven."

#### FIRST IN HIS ARMS, THEN IN HIS BOSOM.

BY DANIEL HAYS.

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." Isa. 40: 11.

THE ancient prophet of God presents us here with a beautiful picture of infant salvation. The Savior of the world is the Good Shepherd, and he leads his people, as a shepherd leads his flock, - into green pastures and beside the still waters, but the lambs of the fold he gathers with his arm, and carries in his bosom. Can language give a more beautiful representation of omnipotent love and tender sympathy for human helplessness?

Where human reason and understanding have called into action human responsibility, we must hear the voice of the Good Shepherd and must follow him. But where the light of reason has not awakened the understanding, the mind still tender, and the feet unused to the pathway of life, the arms of Jesus are ready to reach them, and his heart is warm enough to save them. When little children were brought to the Savior that he might bless them, his disciples were displeased. They even rebuked those who brought them. "But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." "And he took them up in his arms, put his hands upon them, and blessed them."

No incident in the life of our Savior better illustrates how near God comes in his divine compassion and saving grace to the weakest and most helpless condition of our race. If there be anything toward which all human sympathy reaches out with a true and tender feeling of loving care, it is a little child. Is it not wonderful that the same love though infinitely higher and stronger, is manifested by our Heavenly Father towards the little children? Truly, "underneath are the everlasting arms." If our faithful, loving Shepherd care for little children, if he takes them in his arms, puts his hands upon them and blesses them, if he takes them so near his loving heart as to carry them in his bosom, do we not feel that his arms are strong enough to save us, if we put our trust in him? Surely he is able and willing to save us, but we must free ourselves from sin first. The Everlasting Arms are not under sin,—they will not bear up sin. We must become as little children." "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We need, then, a conversion that makes us childlike,—that makes us free from sin. That childlike disposition we should carry with us ever, and we will if we truly become God's children, and continue to be his. We need a continual reminder of our weakness and dependence. We get this by associating ourselves with infancy. We, on the other hand, lose nothing by the comparison. We learn the lesson of trust, and how near we are to the Savior of men.

The world owes all to Christ. A little child becomes the model. Trust, love, and innocence, the characteristics of a child are the ennobling qualities that are destined to elevate our race to a plane of purity and happiness in God. True happiness now is of that child-like nature that seeks and finds repose in the bosom of the infinite God.

What, then, do we learn from the figure of the Shepherd carrying the lambs in his bosom, while he only calls the sheep to follow him? It means that those who die before they reach the age of free moral agency and voluntary sin are not able to choose Christ, and for that reason are borne by Him; but

those who reach the age of free moral agency and commit sin, must voluntarily repent of their sins and follow Him as leader. Christ atoned for the sin of the world: "Behold the Lamb of God which taketh away the sin of the world."

Broadway, Va.

#### HUMAN LONGINGS.

BY D. H. WEAVER.

"Oh that I had the wings of a dove, for then I would fly away and be at rest."—Psalm 4: 6.

LIFE, in whatever condition or circumstances, however high or low, from the beggar to the multi-millionaire, is ever interspersed with sorrow. The sky of the most fortunate is not always clear. Clouds of disappointment cast their shadows upon the pathway of those whom the world supposes to have the most cause for contentment and happiness. It is the common lot of humanity to have seasons of sorrow, as well as rejoicing.

"Laugh and the world laughs with you,  
Weep and you weep alone."

So it has ever been and so it ever will be.

"In Heaven alone no sin is found,  
And there's no weeping there."

One of the common frailties of human nature is a longing to be released from suffering, to escape sorrow, and avoid pain, to seek happiness, ease, contentment and rest. The deep sentiment voiced in the text is but the expression of a broken heart, longing for release from its sorrow and cares, and it voices the sentiment of millions of sad hearts, pining to be released from the same condition.

Could we, in this position, reputation or respectability exempt a life from sorrow, then David must have been as free from that condition as it would be possible for mortal man to be in the world. But how often his pen has expressed the deep grief of his soul in language equivalent to this text! David doubtless had sorrow too deep for expression and that must certainly be the experience of us all sooner or later. We all sigh for the same relief and voice the same sentiment, if not in audible tones, in whispers that come from the very depth of our souls, "Oh, that I had the wings of a dove, that I might fly away and be at rest."

Life, whatever its conditions, must have a purpose and it must be a lack of true heroism that would cause us to wish and long to escape its responsibilities. When the allotted time for our departure comes, we will have no choice but to go. "There is no discharge in that war." But until that time comes our work will not be done, the purpose of our lives will not be completed, and it seems wrong to me to sigh and fret for release. With all due respect for good old David I must conclude that his language was but the expression of a human heart, as frail and fallible as our own, and his longing, to be released from the responsibilities of life, proves his disposition to be the same as that of general humanity in all ages. The disposition to escape the sorrows and hardships of life has been the seed in the human heart that has germinated into innumerable suicides. While we do not believe David entertained a thought of that kind, his longing was in that direction and a step toward that channel. Paul, too, longed to depart and be with Christ, but that only proves that Paul, too, was human, and his longings to be through with the sorrows of life, only shows up his human nature. Christ never but once intimated a desire to be released from his labors until the last stroke was completed, the last pang endured and the last agony suffered, and in that one instance it was doubtless only his human nature crying out for release from pain. He says, "I must work the work of him that sent me, while it is day. The night cometh when no man can work." He also said: "My meat is to do the will of him that sent me and to finish his work," signifying that his Father's work was his life. There was no sighing for rest, no longing to return to his Father and his own former glory. Though he mentions his poverty, he never intimates

a desire to escape it. His mission was to seek and save the lost, and he must set the example of endurance to his followers. Life would ever be beset with disappointments, suffering and sorrow, and humanity must be taught to endure it,—each to bear what was inevitable without murmur, and help to bear what he could of his brother's. Thus the burden of all would be lightened.

It was not the mission of Christ to remove the burdens or responsibilities of life,—only to lighten them by showing us how to bear them, and help to bear each other's without repining. We often think our disappointments the greatest, our loss the heaviest, our grief the deepest and our suffering the most intense, but we forget that "every one has a skeleton in the closet," and that ours is but the common lot of humanity. If you doubt it, go to your neighbor, who you think can have no trouble, the one who, from outward appearance, you think never knew a care or experienced a sorrow; ask him if he ever was disappointed, if life has always been smooth, and its pathway strewn with thornless roses. If you find the latter to be true, don't tell it to the world; don't let the world know there is one human being in it, that is without trouble or sorrow. It will only make our burdens heavier to know some are exempt. But if you find a man who has had his share of trouble, as other people have, and has borne them silently and alone, without one murmur or complaint, so that outward appearances indicate a life free from all sorrow, then tell it to the world. His example will inspire us with true heroism to bear ours, too, without a murmur.

It is our indispensable duty to accept life as it has been given to us, to live it to the end, whether it be bitter or sweet, but to always make the best of it, make our burdens as light as possible by always looking at the bright side, and we may make that brighter by always keeping the best purposes of life in the front of the picture, by hiding our own sorrows, and soothing those of our associates, remembering that our lot is not the worst, but that others are in a worse condition, even, than ourselves.

Perhaps, after all, the best antidote for sorrow is our unselfish devotion to the interests of those who are burdened with grief as deep as our own, and keeping our eye fixed upon that "mark of the prize of our high calling," remembering that "it is not all of life to live, nor all of death to die," but that life has a purpose, whatever may be its cast, and to live in harmony with that purpose, though disappointments are engraven upon every milepost from the beginning to the end of the journey, is the only way life may be made a blessing to ourselves, a benefit to the world, or a credit to our race.

There are thousands all around us to whom a few kind words of encouragement would be "as cold water to a thirsty soul, dispersing the clouds from their life's horizon as the "north wind driveth away rain." There are some of us who have that to spare which will be more substantial, more comforting and hence more consoling to the destitute than kind words and good wishes alone could be. But let them go together and they will be as refreshing rain to the parched earth, and the sunshine following.

Scarcely ever do we pass through a large city, that we do not meet some unfortunate one, minus eyes, hands or feet, and appealing to our sympathy and generosity. As we meet some little ragged urchin we may plainly read in his features the tale of poverty, privation and suffering. His last meal has been picked from the garbage barrel at the back door of the hotel, and his bed is a dry goods box or door sill in the back alley. He is looking up into our face with an appeal that only a heart of adamant could resist. While the world passes by with a shove or a "get out of the way there," now and then an angel of mercy stoops to speak a kind word of encouragement, or drop a nickle or dime into the palm that is extended to receive it. I never pass by such appeals unheeded without afterwards feeling some compunction of conscience, that I have transgressed the golden rule. We know there are impostors and we are apt to soothe our conscience with the excuse that we feared imposition, but if we



are very observing we can generally tell who is suffering and needy, and it were better to bestow charity upon nine who are undeserving, than to neglect the one who is deserving and in want.

If we could only realize that the object of Christianity, and hence the purpose of life, does not consist so much in ordinances and ceremonies, as the mutual assistance of each other, either temporally, morally, or spiritually, we would have a truer conception of the design of Christianity and the duties of life in all of its vocations, and if we oftener exercised the charity Christianity demands, not only in sentiment but in substantial reality, in the light of James 2:15,—we might find, in a conscience void of offense, the panacea for many of our troubles, and look upon life as a blessing worth cherishing to the end.

Longmont, Colo.

#### THE HOLDERS.

BY E. G. SHULTZ.

"I AM the vine, ye are the branches." We all know how tender the branches are when they first start to grow. And the little holders start right with the leaves, being very soft and tender at first, but as the branches grow they get stronger and soon take hold of anything within their reach. If the support is something firm and in proper position, it will keep the vine straight and erect. All along the vine those little holders are ready to grasp anything within reach, and if they all take hold of the right prop, the vine will be straight and firm; but if the holders take hold of that which is ill-shaped and unstable, it will draw the vine away and make it crooked; and if allowed thus to grow too long, it will never grow straight again.

So with the Christian. The little holders start right with the branch, and if they take hold of the good and right, they will wrap themselves so firmly and draw the vine so closely to the support, that no wind can break the vine as long as the prop remains secure. The holders become so firm and tough that the only way to separate the vine from the holders is to cut them. But if the tendrils of our nature reach out to the world and take hold of sinful pleasures, pride and disobedience, there is danger. At first they can be pinched back and thus rendered useless and harmless; but if left to grow and get strong and firmly wrapped around these evils they can no longer be pinched off nor broken, but must be cut. And even when this is resorted to, it often leaves crooked and disfigured vines. So let us watch the little holders while they are tender, and see that we cling to the good and right, and let us be so firmly attached to them that no wind of temptation or adversity can separate us from our support or endanger our spiritual life! The Father is the husbandman. He will do the pruning so we can bear fruit; but let us attend to the little holders and see that they are right!

Malvern, Ill.

#### A FEW THOUGHTS.

BY J. S. FLORY.

It is a fact, new experiences bring new revelations of the power of saving grace. The real, fundamental doctrines or truths of the redemptive plan of salvation are but few. What is needed to bring sinners back to God is couched in few words. Faith in Christ, a belief in the atonement and resurrection, repentance and submission embody the essentials unto regeneration. While this is true, it is important that the characteristics of the Gospel in a general sense be presented, that, with a faith in Christ as a Redeemer, there is also a belief in his words, applicable to all the needs of life, and that the commands of Christ must be obeyed from the heart. When faith in Christ takes in all these incidentals as a part of the whole, it is an easy matter, then, to get the converts fully indoctrinated into the fullness of Christian character. He will see that the whole will of God is a complete system, adapted to the needs of a degenerate world. As

there are so many strings out of chord with the original perfect man, there must be a variety of means to get each in harmony again with God.

One thing so marvelous in our eyes is that there is a means of grace adapted to every emotion or propensity of the human heart. A means of grace suited to strengthen patience will not answer in helping one to overcome the lust of the eye. Each is adapted to its purpose, therefore the system of Christianity is in any way suited to bring every thought, every imagination and every desire in line with God, hence to be so disciplined is to be "made like him," in image and likeness.

The great mistake of many teachers of divine things is to take man in the sense of a bundle of crooked sticks and endeavor to straighten him out with one turn under the hammer of God's truth. "Only believe, only believe," is the continual cry. Each and any part of man's nature must be brought in touch with all the powers of the Gospel. Then, and not sooner, will the whole man be in harmony with the divine nature of God. A tuning-master would be a drone to undertake to set the chords of the instrument in perfect harmony by one twist of the key-board, or by gathering them all into a hand or bundle. Each must receive a delicate tension, suited to its place. So with man, who is wonderfully made, but not more so than the "mystery of godliness," which, being hid for years, is now made manifest to us in Christ Jesus.

Not until we fully realize the importance of daily, practical application of the means of soul-development, can we get into the fullness of Christ's life. The higher life is the reward of patient labor. Continual effort is as necessary in laying up "treasures in heaven" as it is to get on in the world here. The soul that thirsteth after living waters shall be filled.

"INTELLECTUAL brilliancy is not an essential element of pulpit discourse. A sermon may be vastly effective that is utterly lacking in rhetorical finish. We pity the preacher whose chief aim is to speak with 'enticing words of man's wisdom.' At the same time we have not learned either from the Scriptures, or from any other source, that dullness or stupidity have any special merit. There is no valid reason why those who proclaim the Gospel should seek to be flat and uninteresting. Or, if there is, we have never been able to find it. On fuller information we are quite ready to change our judgment."

#### → THE + SUNDAY + SCHOOL ←

##### RUTH'S CHOICE.—Ruth 1: 14-22.

Lesson for Oct. 20, 1895.

TIME.—April or May of some year during the time of Gideon, B. C. 1222 to 1182.

PLACES.—Bethlehem, two hours' journey south of Jerusalem, and the land of Moab east of the River Jordan and the Dead Sea.

PERSONS.—Naomi, Ruth, Orpah and citizens of Bethlehem.

INTRODUCTORY.—The Book of Ruth is said to be an appendix to the Book of Judges, throwing "a charming, but true light over the troublous times we have been studying in our last few lessons." It was probably near the time of Gideon that a famine arose in the land of Israel. At this time Elimelech, who lived in Bethlehem, finding it difficult to support his wife, Naomi, and family, there, on account of the famine, decided to emigrate to some more fruitful region and, crossing the Jordan, settled among the rich fields of Moab east of the Dead Sea. But in the course of ten years this family underwent great changes. The two sons married Moabitish women, and afterward both sons and father died, leaving the three women widows, and Naomi, poor and among strangers, then decided to return to her native land.

##### I. A TRIAL OF LOVE.

1. *Orpah fails.* "And they lifted up their voice, and wept again; and Orpah kissed her mother-in-

law," as she left her to return to her own home. It was a hard struggle. It was not without tears that the tie of friendship was broken. Thus Orpah chose her own people, her own land and her own religion, instead of the people of God and the land of God and the religion of God,—and she wept while making the choice. She loved Naomi, but she knew that to go with her meant to choose her religion and worship her God. But she wanted her own and she decided to have it though it cost a struggle. It is a hard thing to live the life of a sinner. How strange it is that men and women will sit down and weep because they feel an affection for God and his worship and think they would like to go with his people; and yet they arise from their tears and go in the opposite direction, choosing their own god and their own way!

2. *Ruth stands the test.* Naomi said to Ruth: "Return thou after thy sister-in-law," "but Ruth clave unto her." In addition to the attractions of homeland with its familiarities and comforts, Ruth had the repeated protests of Naomi to restrain her and turn her from her purpose. Naomi was no doubt glad to have Ruth go with her, but she wanted her to weigh her steps well and be fully persuaded in her own mind before acting. But in spite of the ties that bound her to home and friends, and in spite of the dangers and uncertainties of her going abroad, she decided, "Whither thou goest I will go." There are times in our lives when Satan seems to have all his agencies of evil centered against us, and every influence about us seems to point us in the wrong direction. It is just then that it means something to go aright; and he who goes not astray at such times gives evidence of a strength of character and firmness of purpose, such as God and all true men must admire. It is well to do much when it costs little; it is better to do a little when it costs much.

##### II. THE RETURN TO BETHLEHEM.

"And it came to pass, when they came to Bethlehem, that all the city was moved about them." Naomi's husband had been of an influential and highly-respected family, and her return after ten years' absence would be talked about throughout the city. This suggests two lessons, first, It is well to have place enough in the hearts of others to have them interested in our welfare; second, It is not always those whose movements are most watched and talked of among men, that stand highest in the favor of God. We cannot be too careful of our influence, for the more control we have over the lives of others, the more power we have to do good. But if we live uprightly and try to lead others in the right way and are heeded by few, we should not be disheartened; for popularity and a large following are not the measure of character or worth. Moreover, while it is well to have favor with men, it is by far of most importance to have the favor of God; and he who strives chiefly for the latter will have both, but he whose first effort is for the former may die without either.

##### III. THE EFFECTS OF ADVERSITY.

"Is this Naomi?" Only a few years had passed, but her nearest friends scarcely knew her. She had gone away with husband and sons, she returned a childless widow. She had gone away to better her circumstances, but she came back much the worse. The lines of sorrow and disappointment had so furrowed her face that her features were those of another. She even wanted her name changed to indicate the change in her life. And why shouldn't she? Adversity had made another person of her, if we may so speak. And so it often is with us still. We know not what awaits us in this life. How strange that men will continue with so much assurance to lay their selfish plans and continue to ignore the plans and purposes of God! You go out full to-day, but you may be empty to-morrow. Let us take care that our plans reach beyond this earthly sphere! The plan that does not reach eternity is unworthy the effort of a true man.

JAMES M. NEFF.



## → THE YOUNG PEOPLE ←

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## RESCUED.

BY N. R. BAKER.

THE snow was deep on the silent street  
Nor broken yet by the tread of feet.  
I looked abroad in the dawning light  
And saw the world so pure and white,  
Pure and white with the fallen snow,  
White and pure in the morning glow.

Next morn I looked on the silent street  
And saw the print of a myriad feet;  
Saw the sweepings from many a door  
Had fallen the beautiful snow-sheet o'er,  
Foul and black was the fallen snow,  
Black and foul in the morning glow.

But lo! when the second night was past  
The snow-king had blown his silent blast,  
And covered the foulness in the street,  
And hid the tracks of the hurrying feet.  
Pure and white was the fallen snow,  
White and pure in the morning glow.

I beheld one morn a beautiful maiden  
With wealth of auburn tresses laden,  
With cheeks aglow and bright eyes fair,  
And mellow voice so rich and rare,  
As pure, me thought, as the fallen snow,  
So white and pure in the morning glow.

Again I saw the maiden fair,  
The maid with tresses of auburn hair,  
The light had vanished from her eyes,  
I saw the marks of guilt and vice;  
Polluted, and shghted, and wronged was she,  
Polluted with all iniquity.

I saw again, and the cheeks aglow  
Seemed all their old-time tints to show  
Her eyes were bright, her laughter gay,  
Her sin and pollut in swept away,  
Rescued was she from all her shame,  
By snows of heaven, by Jesus' name.

## OUR SUNDAY-SCHOOL WORK.

BY GRANT MAHAN.

NOT long ago, while away from home, I discovered two reasons why there is not more interest manifested in Sunday-school work in rural districts. On Sunday morning, but a short time before the hour for the school, one of the children of the family said she did not care whether she went or not. Of course she was told that she ought not to say such things. But she had a reason to give, and it was not a bad one, either. There had been no Sunday school for six weeks, several lessons were missed, and her interest in the work had almost ceased.

It may do to tell men and women that they ought to study the lesson just the same, no matter if they do not get to Sunday school more than two or three times in a year; but it is quite evident that this way of doing will not answer for children. Usually the longer we are away from church privileges the greater our desire is to be present at religious services whenever we can. But children do not feel the need of help from above as much as we do, and so cannot be expected to keep up an

interest where they are deprived of the opportunities to attend Sunday school and church.

Once in a while there may be a Sunday when it is really impossible to have Sunday school; but if five Sundays pass without any school there must be something wrong somewhere. And the only reason that can be given for such neglect is lack of interest on the part of those having the work in charge. If the church members are not enough interested in what they say is the most important thing in life for them to see to it that those out of the church and in the church, young and old, have a place to go for religious instruction how can they expect to win souls to Christ? If our religious work is of less importance to us than our every-day business affairs, how can we ever make others believe that religion is the one thing needful? We cannot do it; for we must first feel, and show by our actions that we feel, before we can make others feel. We must show that we believe what we profess, before we can expect others to believe it. And one of the best ways to show this is by having church and Sunday school regularly.

On another Sunday morning I was in a class where there was not a great deal of interest manifested. In fact, the manner in which the class was conducted would kill the spirit of anything. There are good, bad and indifferent Sunday-school teachers, but we ought to have only good ones. Every one called to that position has it in his power to become an efficient worker, and he has no one to blame but himself if he does not become one. If he is to teach he must prepare to teach. It takes time, it takes thought, it takes prayer to qualify one to teach the Word of God. The Holy Spirit will not be mouth and wisdom to us unless we consecrate ourselves to the work. Heaven helps those who help themselves, if they deserve help.

For a teacher to stand before a class and ask questions on the lesson which he cannot answer himself, which he has not even tried to answer to his own satisfaction, is not what we should expect to see at this age of the world. And then for a teacher to be such a slave to his quarterly that he turns to the notes and reads the answer to his own questions, if none of his class happen to do so! How much zeal or faith can such a teacher inspire in those who come under his instruction? In some cases there seems to be an excuse for a lack of preparation; but even in these few cases the excuse is not a good one. More time than would be required to make a thorough study of the lesson is wasted every week; in many cases that much is wasted every day, and that too by Sunday-school teachers. As some one has said, there is a great deal that goes by the name of teaching which is not teaching in any true sense of the word, for there is no learning.

If we go before our classes without having studied, thought, prayed that we may be able to teach to those under our instruction something of the Word of God, that we may say something which will set them to thinking, and so be the means of leading them to better lives here and the hope of eternal happiness in the world to come, I am afraid we cannot command the blessing of God on our work. The teacher's is a sacred office, and doubly so when he is teaching the truths of God's Book. Would that our teachers could be made to feel more keenly their responsibility before God for the proper use of the opportunities they have; for on what they do, even on what appears to be unimportant, may depend the eternal happiness or misery of some soul. They need to draw close to the Father, close to the Son, close to the Holy Spirit, for their words are a savor of life unto life or of death unto death.

Mt. Morris, Ill.

## THREE THINGS FOR CHRISTIANS TO DO.

SELECTED BY CHAS. W. EISENBISE.

THERE are three things for God's people to do. The first is to be happy. Any man can sing when his cup is full of delights; the believer alone has

songs when waters of a bitter cup are wrung out to him. Any sparrow can chirp in the daylight; it is only the nightingale that can sing in the dark. Children of God, whenever the enemies seem to prevail over you, whenever the serried ranks of the foe appear sure of victory, then begin to sing. It is a very puzzling thing to the devil to hear saints sing when he sets his foot on them. He cannot make it out; the more he oppresses them, the more they rejoice.

Let us resolve to be all the merrier when the enemy dreams that we are utterly routed. The more opposition, the more we will rejoice in the Lord; the more discouragement, the more confidence. Splendid was the courage of Alexander when they told him there were hundreds of thousands of Persians. "Yet," he said, "one butcher fears not myriads of sheep." "Ah!" said another, "when the Persians draw their bows, their arrows are so numerous that they darken the sun." "It will be fine to fight in the shade," cried the hero. Oh friends, we know whom we have believed and we are sure of triumph! Let us not think for a single second, if the odds against us are ten thousand to one, that this is a hardship; rather let us wish there were a million to one, that the glory of the Lord might be all the greater in the conquest which is sure.

The next duty is fearlessness. "Fear thou not." What! Not a little? No, "Fear thou not." But surely I may show some measure of trembling? No, "Fear thou not."

Tie that knot tight around the throat of all your unbelief. "Fear thou not;" neither this day, nor any other day of thy life. When fear comes in, drive it away, give it no space. If God rests in his love and if God sings, what canst thou have to do with fear? Have you never known passengers on board ship, when the weather is rough, comforted by the calm behavior of the captain? One simple-minded soul said to his friend, "I am sure there is no cause for fear, for I heard the captain whistling." Surely, if the captain is at ease, and with him is all the responsibility, the passengers may be still more at peace. If the Lord Jesus, at the helm, is singing, let us not be fearing. Let us have done with every timorous accent.

Lastly, let us be zealous. "Let not thy hands be slack." Now is the time when every Christian should do more for God than ever. Let us plan great things for God, and let us expect great things from God. "Let not thine hands be slack." Now is the hour for redoubled prayers and labors. Since the adversaries are busy, let us be busy also. If they think they shall make a full end of us, let us resolve to make a full end of their falsehoods and delusions. I think every Christian man should answer the challenge of the adversaries of Christ by working double tides, by giving more of his substance to the cause of God, by living more for the glory of God, by being more exact in his obedience, more earnest in his efforts and more importunate in his prayers. "Let not thine hands be slack" in any one part of holy service.

Would God that all were on Christ's side out of this great assembly! Oh, that you would come to Jesus and trust him, and then live for him in the midst of this crooked and perverse generation! The Lord be with us, Amen.

Morris, Kans., Sept. 1.

THE mere fact that a minister draws a great crowd to hear him is no proof that he is preaching a sound gospel. It may be a proof that he is doing nothing of the sort. Human nature is controlled by a great complexity of motives, and is open to appeals of many sort. The correctness of all preaching must be determined by one test. If it is in harmony with the letter and spirit of the New Testament, it is all right. If not it is all wrong. Let it not be supposed, for one moment, that we think it a small matter to draw the people. On the contrary, we esteem it a great matter. But it must always be done by the use of right methods.



## General Missionary &amp; Tract Department

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☞ All money and correspondence intended for any of the missions under the General Committee, or any business connected therewith, should be addressed to GENERAL MISSIONARY AND TRACT COMMITTEE, Mount Morris, Ill. (GALEN B. ROYER, Secretary.)

Not how much is given, but how much is left after the gift determines the measure of God's approbation.

A SISTER, now giving her life-work to missions, unexpectedly came in possession of \$6.00 she could call her own. She had not been able to give other than herself, but upon receipt of this she turned and gave \$3.00 to India Mission and \$3.00 to Asia Minor Mission.

WHEN Miss West spoke to an Armenian converted woman at Harpoot about returning to America, "O, don't go; stay longer and teach us!" she exclaimed; and added, "Why didn't the missionaries come before? If they had only come when I was young, I, too, might have worked for Christ!"

An interesting addition has been made to the British Museum in London, in the form of one thousand large volumes of a Chinese Encyclopedia. This is one of the only five existing copies in the world, and the only perfect copy in Europe. The 5,020 original volumes of this great work are here bound in 1,000 books.

AFTER having made a pathetic appeal for the mission cause in Texas, Daniel Baker was once approached by a man in the audience who said, "Well, I will give five dollars; I can give this amount and not feel it." Dr. Baker then replied, "Suppose, my brother, you give twenty and feel it. Your Savior felt what he did for you."

SOMETIMES we have some among us who quietly believe in a salaried ministry, and think it almost nonsense to try to work on a basis of supported ministry. Here comes a testimony in favor of a supported ministry from an unexpected quarter. Bro. Stover writes the committee that he is glad he and his co-workers are placed simply on a support, for, says he, "When I approach a native and commence to talk to him about Christ, about the first question he asks me is, 'How much do you get for coming over here and preaching Christ?' And when I tell him 'only a support' he is moved at the sacrifice made." He says many natives look on the missionaries as having an easy time at the expense of the churches at home. It may be a satisfaction to some to know that Bro. Stover and company itemize their statement of expenses and send it quarterly to the committee for approval.

THERE is a paradox in human nature the meaning of which we have not yet learned. It is possible to so try to save our life that, by the very selfishness of the effort we utterly lose it. It is possible to magnanimously give it away, and, by so doing, get it more fully and happily than it can be had in any other way. At Christmas time, for about a week, human nature does seem to get upon the right track, bubbling up and rejoicing in the very joy of its self-denial. Can it be that we get the pleasures of Christmas because we blunder upon a natural law of happiness deep-seated in our being? At Christmas time nearly everybody reverses himself, and gives something to somebody else. The pocketbook is counted over and over again, and the bank account is strained to its utmost to do all that is in our heart for others. Faces shine because of it, and people who are never happy in that way at any other time get happy in making others happy. But how soon we blunder down again into the mean old ways of selfishness, and suffer along through the commonplaces of the year.—J. M. Hodgson.

A MITE, in its true meaning, is great in every man's life—it is all he has. Who then gives his mite to the Lord?

ONE of the most important mission fields to-day is the church. Get every member of her body to believe with a whole heart in missions, and the world will soon know of Christ.

THE late Charles Pratt said to Dr. Cuyler some years ago: "The greatest humbug in the world is the idea that money can make a man happy. I never had any satisfaction with mine until I began to do good with it." Are there not many others suffering in the same way, who might be easily cured?

GOD has shown us by nearly two millenniums of church history that missions have a vital relation to Christian life, and that their reflex action is so unspeakably precious that all the cost of money and men is far more than repaid in this returning tide of blessing. To nourish a missionary spirit is to enlarge, expand, ennoble our whole spiritual life. Nothing so cripples even home work as neglect of the wider field. To withhold from the farthest is to cramp sympathy for the nearest. It is because we have such burdens to be borne in our home work that we need the stimulus and strength imparted by active missionary effort for the most distant and destitute.—A. T. Pierson.

## MINISTERIAL QUALIFICATIONS.

BY J. S. MOHLER

LUTHER claimed the following ten qualifications as those of a good minister of the Gospel:

1. He should be able to teach plainly and in order.
2. He should have a good head.
3. Good power of language.
4. A good voice.
5. A good memory.
6. He should know when to stop.
7. He should be sure of what he means to say.
8. He should be ready to stake body and soul, goods and reputation on its truth.
9. He should study diligently.
10. He should suffer himself to be vexed and criticised by every one.

The above points from the *Literary Digest*, respecting a minister's qualifications for preaching the Gospel, are so well taken, that we send them to the MESSENGER for the consideration of our own ministers.

## TRACT DISTRIBUTION.

A BROTHER who has been for some time actively engaged in tract distribution at his own expense, outside of tracts, relates the following interesting incidents:—

1. Six negroes were standing by themselves at a depot. I approached them, and saw they were ready to speak to a stranger. I asked them what church they attended. Some said, "The Baptist," and some, "The Methodist." I told them I was a Baptist too, because Christ was. I handed them each a tract, which pleased them very much. They all seemed to appreciate my short talk.

2. A lot of young men were sitting on some baggage trucks at a station. I approached them by saying, "Boys, here is a tract which tells what kind of a house we live in." One said he lived in a very poor house. I told him that after reading this tract he might find out where he could get a better house to live in. He thanked me and folded it up nicely and put it in his pocket, for it was too dark to read. All of the boys did the same. There were a great many people on this platform, and all received the tracts gladly, with a "thank you."

3. On the platform at a station a newsboy came along, crying, "Papers! papers!" A little boy came running after him. I stopped him and asked him if he would not like to have something to do. "Yes, sir," he answered. I gave him a lot of tracts to distribute. He was as much delighted as if he were selling papers. He had more customers.

4. At one station an old man was sitting on the fence. I handed him a tract and passed on through the crowd. When I came back he stopped me and said, "Look here. When I was a boy I lived in Pennsylvania, and knew a good deal about the Dunkers." He said he would distribute some tracts in his town, if we would send him such as we thought would be helpful. Tracts were sent him.

5. A United Brethren preacher, after reading "The House We Live In," came to me on the train and said: "According to that tract I am part Dunker." He was favorably impressed.

6. "That is my idea about religion," a man said, when looking at the heading of the tract where it said, "Don't tear down other people's houses, but build a better one alongside of theirs and invite them over." "Good enough!"

7. A bright young man, after reading a tract, said he liked it. I gave him about twenty to take along home to distribute. This pleased him very much. I find that many people like to be noticed, and taken in as partiers.

8. A little group of well-dressed Germans boarded the train. I gave each one a tract. One, I presume, was their minister, and read aloud, interpreting in the German. When he came to the non-swearing part they all seemed to be very much interested. I could see that the doctrine of the Brethren was new to them. They all were intensely interested. May God open their eyes to a better understanding, that they might find the true and living way!

9. To-day I passed an Indian camp. I stopped and talked to them and asked if any of them could read. Three of them said, "Yes." I gave them some tracts, and I will tell you how they did. They went to reading those tracts with the same eagerness with which a hungry school boy attacks the contents of his mother's cupboard when he returns from school.

10. Last spring a family of young people moved to this locality from Northwestern Pennsylvania. Our people and doctrines are "new things" to them. Now they are returning to their former home. Both husband and wife are non-professors, but take kindly to our doctrine. After having a pleasant visit together, the gentleman very readily consented to take a bundle of tracts along and place them among their people. He promised to write to me how they were regarded by the people. Just think of the State of Pennsylvania, with thousands of Brethren living within her borders, and yet there are intelligent people in the same State who have never heard of the "DUNKERS." What are we doing?

11. I feel intensely interested in getting our doctrine before the people in new localities. There is a great want in that line of work among our people. We all like to work close home. Christ said, "Go ye." "All nations means more than part of a nation.

## THE HONEST CHINAMAN.

It is said that a Chinaman once applied for the position of cook in a family in one of our Western cities. The lady of the house and most of the family were members of a fashionable church, and they were determined to look well after the character of the servants. So when John Chinaman appeared at the door, he was asked:

"Do you drink whisky?"

"No," said he, "I Clistian man."

"Do you play cards?"

"No, I Clistian man."

He was employed and gave great satisfaction. He did his work well, was honest, upright, correct, and respectful. After some weeks the lady gave a "progressive euchre" party, and had wines at the table. John Chinaman was called to serve the party, and did so with grace and acceptability. But the next morning he waited on the lady and said he wished to quit work.

"Why, what is the matter?" she inquired.

John answered: "I Clistian man; I told you so before, no heathen. No workee for Melican heathen!"



# The Gospel Messenger,

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✂ Anonymous communications will not be published.

✂ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

✂ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

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✂ When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., October 15, 1895.

BRO. JACOB WITMORE is engaged in a series of meetings in Sterling, Ill.

THE feast at Lanark, Ill., has been changed from Nov. 2 to Oct. 26, commencing at 3 P. M.

THE Southern District of Illinois sends Bro. D. B. Gibson to represent that District on the Standing Committee.

BRO. S. G. LEHMER recently held several meetings in the Panther Creek church, Illinois. Five made the good confession and were baptized. One was reclaimed.

BRO. E. BOMBAY EDWARDS is now at the home of his son in Madison, Minn., taking a much-needed rest. For the present he should be addressed at that place.

WE invariably give ample time for corrections for the ministerial list in the Almanac, but some are always too late. A few corrections, just received, must be held over until 1896.

BRO. DANIEL VANIMAN, on his way east, a few days ago, gave us a short call. He may spend several months among the churches in Pennsylvania. His first stopping place will be at Meyersdale, where he should be addressed, until further notice, in the care of W. G. Lint.

THE Brethren's *Missionary Visitor* for October reports that the India Mission is being conducted more economically than the Mission Board had expected. This will be to the interest of our missionaries and will be encouraging to the friends of the work. While we should be liberal with our contributions, still we must not waste the Lord's money.

BRO. BEAHM closed his meetings at the Silver Creek house last Friday evening with eleven accessions by baptism and one applicant. The meetings were well attended throughout and the preaching interesting as well as instructive. Bro. Beahm is now preaching at the Salem house, about two and a half miles south of the Mount. After spending a week or ten days there he will come to the Chapel.

It is said that in Japan there are three converts to Christianity so poor that in moving from one place to the other, they can carry all their possessions on their backs, and yet their contributions for the spread of the Gospel average eight dollars a year. What do our readers think of that for earnestness? We have among us those who make great sacrifices, but none to equal the sacrifices of these three Japanese.

BRO. I. D. PARKER has been selected to represent the Northern District of Indiana on the Standing Committee.

THERE recently died in Kentucky an aged lady, who was the daughter of a preacher, the wife of a preacher, and the mother of four preachers.

SOME love feast notices that should have appeared in last issue, did not reach us until the paper had gone to press, and, of course, are too late for this issue.

BRO. CHAS. M. YEAKOUT recently preached a series of doctrinal sermons in Centropolis, Kans. His preaching was well received. Six confessed Christ and were baptized.

ONE of our correspondents, this week, reports twenty-six accessions as the result of a number of meetings held near Egdon, W. Va. Nine of these converts were reported in last issue.

THE members of the Woodland church, Illinois, feel encouraged. They had a season of refreshing from the presence of the Lord, and seven united with the church by confession and baptism.

DURING his series of meetings at Cerro Gordo, Ill., Bro. I. Bennett Trout delivered twenty-seven sermons. There were sixteen additions to the church as the immediate result of the meetings.

BRO. W. H. LICHTY, of Waterloo, began a series of meetings in the Pleasant Prairie church, Iowa, Sept. 14, and closed Oct. 1 with seven accessions by confession and baptism. So writes Bro. C. H. Maust.

NEXT week Bro. C. C. Root will tell us of a member in Kansas who earns three and a half cents a day, and recently gave \$2.00 to the Home Mission fund. That ought to put some people to doing a good deal more than merely thinking.

THE West Branch feast, seven miles from the Mount, occurred last Tuesday evening. While the meeting was not so largely attended as some former Communion services, still it was one of the most enjoyable feasts that we have attended in a long while. Bro. Edmund Forney officiated.

OUR Brethren in the Old World seem to delight in puzzling us with papers printed in languages that we cannot yet master. We will not attempt to name the different vernaculars in which we have periodicals. But lately Bro. Fercken sends us a daily paper in the Greek and another in the Armenian language. Well, we thank them for their kindness. We can look upon these periodicals and think of the dear friends beyond the great deep.

SOME people have seen proper to deride our ministers on account of their lack of intellectual training. It is true that most of the preachers in the Brethren church are somewhat deficient in education, and yet many of them are capable of exerting an influence that compares favorably with the accomplishments of the educated. At times we have been surprised at the good sermons preached by some of our uneducated ministers. Not a few of them have been favored by nature, and to this is added an earnestness that gives them power, especially among the common people. They have studied the Scriptures so thoroughly that they have acquired a use of language that is forcible and impressive. Of Lincoln it is said that his familiarity with Bible language gave him a power for simplicity and aptness that placed him in advance of some of the most gifted orators. Our ministers need to study the sacred style still more, for by so doing they will acquire a force in language that will be felt. Then add to this a thorough knowledge of the doctrine of the Bible, a good knowledge of human nature, and the fire that should burn in every Christian's soul, and he will exert an influence over his hearers that will be surprising. There is no eloquence like that coming from a man whose soul is on fire.

THE devil has his missionaries and they are doing their work. They follow up the Christian missionaries with the intoxicating cup. This is the "cup of devils." And so completely have they done their evil work in the Congo Free State, Africa, that there are said to be one hundred drunkards to one convert to Christianity. Every saloon-keeper is one of Satan's missionaries, and is serving his master for the money there is in the business. But the end will come by and by.

CONCERNING the enlarged MESSENGER, sister L. M. Harshbarger, of Ladoga, Ind., says:

I cannot refrain from expressing, in a small measure at least, my appreciation of the enlarged MESSENGER. Such an improvement as has been made under the new form hardly seems possible. The value of the paper has greatly increased. The Sunday School, the Young People's Reading Circle, and the Home and Family, furnish such interesting reading matter which cannot fail to interest every one. Then there are the reports from churches laboring with us in the cause of Christ, and, also, the very instructive letters by brethren D. L. Miller, H. B. Brumbaugh, G. J. Fercken, W. B. Stover and others. Truly, "As cold waters to a thirsty soul, so is good news from a far country." The editors are to be congratulated on the improvement of our most excellent church paper, and may the blessings of our Father rest upon their efforts; and grant that the GOSPEL MESSENGER may be the means of carrying light and enjoyment to many a home.

A BROTHER wishes to know when a young minister should be advanced to the second degree. We answer, Just as soon as he proves by his actions and words that he will be faithful to the church and the Gospel, and demonstrates by his preaching that he has the ability to preach the Word to the edification and instruction of his hearers. None but those who are faithful and able to teach others also (2 Tim. 2: 2) should be entrusted with the preaching of the Gospel. They must be men sound in the faith, loyal in practice, and possessing the necessary ability. For a man to be loyal to his opinion concerning the Gospel is not sufficient. He should have due respect for the order and principles held by the church of which he is a member. When these things are in his favor he should be advanced and assigned his work. It is not good to hold faithful men of ability in the first degree any longer than what is necessary to demonstrate their fitness for greater usefulness. The harvest is great and many workers are needed, and the church should take steps to put every available man of proper qualifications in the field, and set in motion facilities for developing others. There is no time to be wasted in this very important work.

DANIEL SOMMER, the Disciple minister, who held a debate with Bro. R. H. Miller, several years ago, has in his paper, the *Octographic Review*, challenged the Brethren at La Place, Ill., for a public discussion. We have not heard whether or not the challenge will be accepted. Mr. Sommer is a man of some ability, and could probably make his side of the question reasonably interesting, but we do not think that the Brethren have much to gain or lose by debating with him. We do not regard him as a representative debater among the Disciples. He surely failed in his discussion with Bro. Miller. Besides, he is very much out of harmony with the main body of the Disciples in the United States, and of course his defeat in another discussion would not mean much so far as that church is concerned. While he seems to be a man of piety and deep convictions, and is full of energy, still he is not likely to disturb our people with his preaching. Our doctrine is too well established. And so far as our baptism is concerned, it is legal tender in his church, as well as in all other leading denominations, and it is therefore useless for us to debate that question with anybody. There is a little difference on feet-washing and a few other points, but so far as trine immersion is concerned, that is settled, and all Mr. Sommer or any other man can say against it will not induce his people to refuse or reject it. The dispute about the validity of trine immersion is between him and his own people, and the best thing we can do is to let them settle it among themselves. Trine immersion has a clear track, and that is good enough for any baptism,



We enjoyed the happy privilege of attending the feast at Pine Creek last Saturday and Sunday. The Brethren here keep up the old-fashioned way of feeding the people both days. The preaching commenced at 10 A. M., on Saturday. The meeting was largely attended, and the interest manifested exceedingly good. The evening services were particularly impressive, Bro. D. E. Price officiating. The next day it commenced raining at 9 A. M., and continued nearly all day. But this did not prevent the people from coming to meeting. At the 10:45 services the large house was well filled. It was the largest country congregation we ever addressed on a rainy Sunday. The people here are to be commended for their zeal. One who belongs to the Silver Creek congregation was baptized on Saturday. Bro. Beahm was with us on Saturday, and favored the congregation with a few good talks.

THERE are a few things to their credit, that sisters do not do. They never stand around the meetinghouse and talk until the time arrives for the services to commence. They seldom sleep during the delivery of the sermon. They do not chew tobacco and spit on the floor. They do not stand around on the streets and sit around in the stores, and engage in unbecoming talk. They do not spend their evenings down town. They do not make cutting speeches in council-meetings, nor do they write unkind and abusive letters to their editors. Possibly they may do some other things that they should not, but for their good acts they are to be highly commended. More women than men belong to the church. They attend religious services better than the men, and were it not for them the prayer meetings would soon be a thing of the past. As a rule, they are better attendants of the Sunday school, and, according to their wealth, much more liberal givers for every good cause.

THE last Annual Meeting did a commendable thing in approving of sisters' "sewing societies in the church." By means of these societies our sisters may do a good work among the poor. There are hundreds of poor children that need better clothing. There are many poor people who should be visited, encouraged, and aided as prudence may dictate. In some localities there are afflicted persons needing more attention than they receive. Work along this line will be in keeping with the character of these societies. A society has been in operation in Mt. Morris for more than two years, and it has done a great deal of good in more ways than we can name in this item. In addition to the good accomplished among the poor in our town, about one hundred dollars has been raised and used for charitable purposes elsewhere. The sisters meet each Saturday afternoon, open their meeting with Scripture reading and prayer. Then the work proceeds quietly. In order to avoid unnecessary talking, and afford means of culture, one who is a good reader, reads aloud from some book or paper. Some of the most important essays in the MESSENGER are thus read, and even entire books, of a religious or instructive nature, are read through. It may be thus seen that these societies afford not only facilities for helping the poor and the unfortunate, but they are the means of mental and spiritual culture. They, however, should be organized by the consent of the church and conducted in harmony with her principles.

#### HYMN NO. 500.

WE are taught to sing with the spirit and with the understanding, also. How can this be done when we sing hymn No. 500, "A charge to keep I have"? I cannot sing the third line of the first verse ("A never dying soul to save") with the spirit and the understanding I get from the study of the Bible. Neither can I sing that line without contradicting myself in singing the last line of the fourth verse,

"Assured I if I may trust betray,  
A second death I'll die."

F. C. MYERS.

We can see nothing wrong with the parts of the hymn named. We would that everybody could sing this hymn with the spirit and understanding. So far as the understanding is concerned, one wants to know that the soul lives after death, and is there-

fore immortal, for we read that we are not to fear men who can kill the body only, and not the soul, but rather fear him who is able to destroy both soul and body in hell. The soul is "never dying" in the sense that men cannot kill it, and that it lives after the death of the body. This is particularly noticeable in the death of the rich man and Lazarus. Their souls lived after death, one happy and the other tormented, and were fully conscious. According to the Bible there ought to be no question concerning the fact that the soul lives after the cessation of life in the body. By "second death" is meant the casting of the wicked into "the lake which burneth with fire and brimstone." Rev. 21: 8. Here it is that "their worm dieth not, and the fire is not quenched." Mark 9: 44. In the previous verse it is said "that the fire never shall be quenched." If the casting into the lake is the "second death," and the fire never shall be quenched, and the worm, or soul, dieth not, most assuredly every part of the hymn is founded on the truth, and may be sung with the spirit and with the understanding. The man who believes that the soul dies with the body has a wrong understanding of the Scriptures, and, of course, cannot conscientiously sing the hymn, not because the hymn is wrong, but because the understanding is not properly adjusted to the truth.

J. H. M.

#### WHAT THEY THINK OF IT.

It may be interesting to our readers to learn what our senior editors, now traveling in the Old World, think of the enlarged MESSENGER. The first issue reached them in Rome, and what Bro. Miller writes below was not intended for publication, and for that reason it will be the more interesting to our readers. We could not consult these brethren concerning the make-up of the paper. Before they left America the enlarging was agreed upon, but the details were left for us to put into execution; we therefore awaited their opinion with no little anxiety. Bro. Miller has a frank way of saying what he thinks. And while his letter hails from the seat of the Pope, he does not write as one who assumes authority. But read what he has to say of the enlarged MESSENGER, and the paper in general:

"This letter was sealed and ready to send. Then the mail came and brought the first copy of the enlarged MESSENGER, and I open the envelope to tell you that I did not know the paper in its new dress at first sight. The first impression made on the mind, was the pale look, but then the type comes out clear, and we have been looking at the smudgy type so long that this new clear type seems very light. We all think it is a handsome improvement and have only one criticism or rather suggestion, to make, and that is, the head seems too small and light for the enlarged paper. You know a good head is a very desirable thing to have. If the letters were increased about one-eighth in length it would look better. Bro. Brumbaugh agrees with me on this point and we suggest it for the serious consideration of 'the powers that be.' The contents of the paper are admirable. Your editorial, on 'Our Enlarged Paper' is good and to the point. It ought to strike home.

"I have made a careful study of the various church papers published by the leading denominations of the United States for the last twenty years, and I am fully convinced that for purity of thought, for high moral and religious standard, and for freedom from worldlyism, the MESSENGER stands without a peer. Whilst it is behind other papers in philosophical research into questions of speculative theology, and ignores entirely the path of higher criticism, it does bring into prominence the life of Jesus the Christ, and points out more fully than any journal I know of, the importance of obeying the Gospel and making the Christ life prominent in our own lives. It comes in touch with living Christianity, and so long as it does this it can well afford to be considered behind the times in speculative theology and higher criticism."

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

No. 16.—Schwartzzenau, Germany, Aug. 16, 1895.

FROM the time we determined on making this Eastern tour, in our wishes this was one of our objective points, and by the blessings of our dear Father in heaven, our wishes have been granted, and while at the place we propose to give our readers as many of our glimpses as we can get. Because of the sacred memories that cluster around the place, we shall be a little more minute in our details than we have been at some of the other places visited.

First, our trip. From Cassel, the last point visited, we continued southward to Cölby, where we had a lay-over of three hours, and as it was not yet the noon hour, we took a walk out into the country, and in our walk we passed a barn floor where there were four women threshing rye with the old-fashioned flails, all striking on the same place, but they kept time so perfectly that there was no clashing or mistakes made. But think of these poor women pounding away from early morning till late at night at the very hardest kind of labor,—so we think and we have passed through the experience! And what do you think they receive as wages? Well, we will tell you. On our return to the hotel for dinner, Bro. Myers said to the landlady: "The women in this country seem to have to do much hard labor." She answered: "O, mein Gott, mein Gott!" These poor women carry heavy loads strapped to their shoulders. They go to work at six o'clock in the morning and work all day for one mark and fifty Pfennigs, and get their own board (which is equal to about thirty-six cents in our money) or board found, for eighty Pfennigs, equal to twenty cents. And for this they do a man's work and much more than many do. So we found that the lot of the women of the lower classes seemed not only to us to be a hard one, but they do feel it so themselves, and groan under it, but there seems to be no way of escape. It was Abraham Lincoln who, when a young man in the profession of law, on seeing the colored people placed on the block at public auction, and husband and wife and children torn asunder by the heartless purchaser, said, "My God, if I ever get a chance to strike at this thing, I'll hit it hard." So we have been made to feel. We would, if we could, hit this woman-drudgery hard. But the time is coming. Their cries are being lifted up into the winds, and will be caught into the whirlwind and drop into eyes that can see, ears that can hear, and hearts that can feel. Yes, the bands that fasten these heavy burdens to these women will be severed and a proclamation of liberty will go forth with shoutings.

From Cölby to Ernstbrück, we had an unusually interesting ride. The landscape became still more broken and the scenery finer. Though hills were high, they are productive, and the broad valleys were waving with heavy crops of oats and barley, at the time being harvested. From the last-named place, the grade was rapidly upward, cutting through large hills of slate and rock, and deep valleys, filled, till we reached Raumland, the terminus of the road. We don't know how high the road runs, but it was so high that it was quite cold, and the rye and oats grown were yet too green to be harvested.

From this place we took a cab, at 6:45 P. M., and enjoyed a most pleasant ride over a road almost as smooth as a floor, and through scenery that was grand indeed. Planted forests of fir and pine of twenty or more years' growth were all around us. To add to our pleasure, the driver occasionally blew on his horn one of the native German airs. Soon we commenced descending into a valley through which coursed a beautiful and clear stream of water. Our soul was lifted in ecstasies of joy,



Was this indeed the "Æder," the Jordan of the Brethren church? No, we will not ask, but wait and see. Onward and downward we go. The little stream enlarges, the valley broadens, the evening's sun breaks forth through a great rift in the dark clouds, and all at once, is spread before us the antiquated, yet pretty, little village of Schwartzenau! Nestled in, and hedged about by high hills on the north, it is mantled with the evergreen, fir and pine. On the south we see gentle slopes, formed in strips of oats, rye and barley, whitening for the harvest, some already on shock. Eastward, continues the valley with the Æder sweetly tucked in its bosom.

We entered from the west, and as our driver was blowing his horn, we were landed before the village inn. As we were met by the German hostess and her daughter, who, without ceremony or invitation, took charge of our baggage and invited us to follow, we could not help but think of the "Little Bethlehem and its inn," where no room was found for the child and its mother. Though we are incomparably less than they, we, as strangers from the new world, were received with open arms. How strangely the people of this world do act!

Well, we are now really in Schwartzenau. We have been fed and entertained. Our meditations were enjoyable and our sleep sweet. Early this morning, Aug. 16, we took our first walk, and it was eastward. After breakfast we ascended the hill on the north, and from the top we had a grand view of the village and the whole surrounding country. We looked and looked, and viewed it over. Before us was the village with its queer-looking and antiquated houses, fronting in all directions, with streets adjusted to the house fronts—now running this way, then in another direction, with gables of all shapes, and windows peeping out through the roofs at most unlooked-for places. From the west comes, coursing down through the green meadows, the "Æder." And just at the center of the town is the bridge. Again we look and we muse. Above the bridge, on the eastern shore, we see a band of kneeling worshipers in prayer. Then, one after another, is led into the pure, clear water, and there baptized in the name of the Father, and of the Son, and of the Holy Ghost. Is this all a dream? No, it is only a long-extended thought. For, one hundred and seventy-eight years ago, Alexander Mack and the faithful seven that were with him on this bank, entered into a new covenant with God and his Son, and pledged themselves together to live and die in harmony with the teachings of the Bible, follow its teachings wheresoever they led, and on the affirming of these principles they were baptized by trine immersion in this river Æder. To all Christians, Palestine has its Bethlehem, Protestants have their Heidelberg and Worms, and the Brethren church, its Schwartzenau, in Germany.

Again we looked across the green and up the stream, and there we saw the milldam, branching off from it the race that courses its way down through the meadow to an old mill,—part of it very old, so old that the villagers now living know nothing of the laying of the foundation thereof, from which it would seem to be the same mill owned by Alexander Mack while yet living here. If not the same mill, the same foundation, and very surely the same dam and race, as there is no other place it could have been, or course where the race could have run.

Again we look over beyond the village and there we see the terraced hills, though now farmed in the grains. Were they not the vineyards once owned by Alexander Mack and sacrificed for his Brethren's and Christ's sake? It is so probable that we feel like putting it down for a truth. Our landlady, who is as kind as she can be, walked out with us over the hills and around the village, and she re-

members of her parents saying that, at one time, there were large vineyards here.

And then we thought of the meetings held here by those of a like precious faith. All these thoughts came crowding in upon us until we had almost forgotten that we were in a strange land and among strangers. After this, we walked up and down along the banks of the Æder, and viewed the place from all possible points.

But just now our landlady came in with a dish of waffles and two large cups of coffee for a mid-afternoon lunch, and we must stop for a little while.

We are through with our lunch, and will continue. Our hostess is greatly pleased with us Americans and is determined to treat us royally while with her. She has a daughter in America, and because of this, feels that a kind of relationship must exist,—a good feeling, at least, which is very agreeable to us.

But more about Schwartzenau. It is a village of one hundred and five houses and has six hundred inhabitants, one church (Evangelical), and one school building, with two grades. We suppose there is a store somewhere, but we have not yet seen it. The land rents for about 15 Pfennigs per rod of 12 German feet square, or 27 Marks (\$6.48) per acre, and sells for from 540 Marks (\$135) to 1,620 Marks (\$405) per acre. It rents at still higher rates nearer to market, so that the buying of land, by the peasantry, is entirely out of the question, and they have no aspirations in that direction. To have a place of shelter, and enough to eat and wear is all they expect in this world. And, indeed, none of us can have much more. The only difference is, some get this much easier than others.

As to the prospects of reestablishing the faith of the founders of our church here, our time among the people has been too short to express an opinion. Not knowing the language well enough to converse freely is also somewhat against us. But the people have all, as far as we have met them, been very sociable and courteous to us; and we see no reason why a missionary, understanding the German language, should not be able to open the hearts of this people to a reception of the simple truths of the Gospel.

One of the most apparent hindrances would be the compulsory military service, demanded of all able-bodied young men. They are also subject to call into army service until forty years of age, so that the same regulations that caused our forefathers to be persecuted and driven away, still exist, and, under similar demands, would cause like trouble and persecution.

Another trouble or hindrance is, the common people have largely ceased to think for themselves, and have become so set in their ways that it would take a thunderstorm of truth-flashes to awaken them into a condition of thinking. But, while these seem to be prodigious hindrances, they are not impossibilities, and should not deter us from making the attempt. When we get to the place, the stone may be rolled away.

A few more thoughts and we shall close. The peculiarities of people and their habits are things that we always notice, and all people have them more or less. One of the peculiar things at this place, is the entire lack of the spirit of enterprise and taste, in the way of buildings and keeping things in good trim. No pride, whatever, is shown in this direction. They simply live to eat, and are not very particular about that, and yet it is a place where nature has been lavish in her gifts. Were the people to do half as well, the place would be exceedingly inviting.

Another thing that seems strange to us is the using of their milch-cows for doing all kinds of work and hauling. When they do all the work and also provide the families with their milk and butter, they certainly do their part well.

And now we have been permitted to spend a short time in Schwartzenau, the birth-place of the Brethren church, in its present organized form. We have looked the situation over and thought much about it, and while sacred memories cluster around the place, the fact that a church was, in a sense, re-born here, leaves no lasting impression on the place or its surroundings. The light of the truth as it flashed into new lives and souls, was carried away in spiritual temples entrusted to earthly vessels, and, as a result, darkness covered the face of the place and will continue to do so until the Lord, through human agency, will be pleased to again flash his light into new souls. And now, adieu to the Schwartzenau of our wish and dreams. May the blessed light soon again shine within thy borders!

H. B. B.

## HOME + AND + FAMILY

### AFTER YEARS.

"GIVE back my child!" I plead that day,  
My face against the coffin-lid.  
"Here is his place upon my breast;  
Not there, in cold and darkness hid,  
Why, he had just begun to live—  
To know my face, to laugh, to reach  
His hands to meet my lips, and make  
Sweet essays at some unknown speech!

"Untrodden round his baby feet  
The whole fair realm of childhood lay;  
Nor stones nor thorns to make them bleed—  
My hand had smoothed them all away.  
No wind of heaven had buffeted  
His sunny head with cruel breath—  
My arms had safely sheltered him.  
Give him to me, O Death!"

Now, standing by that little grave  
Where in and out the passing years  
Weave tapestries of green and gold,  
I smile, remembering my tears.  
I lay my gray head on the mound  
That drank my tears, and 'neath my breath  
I whisper: "It is better so!  
Keep him, O gentle Death!"  
—Julia Schayer in "Century."

### AUNT REBECCA'S EXPERIENCE.

BY LIZZIE D. ROSENBERGER.

"It seems to me I could get along well enough, if it was't for these constant worries," said Mary to Aunt Rebecca. "I just drag a load of care around with me all the time. Now since the wheat crop has been an entire failure, and we don't get much corn, I don't see how in the world we are going to make up the interest money till spring."

"I remember," said Aunt Rebecca, "when I was here the last time, thee was afraid that the new barn would not be finished in time for the crops, that the incubator might turn out to be a failure, and thee was discouraged about Alice. Thee thought she could get no school to teach."

"O yes, but those things all came out right," said this tired, nervous mother, who looked ten years older than she really was because the joy and brightness of life had faded.

"There will always be something to worry about. Thee has a trouble which keeps sleep from thy eyes; then suddenly a new trouble comes and thee forgets the old in worrying over the new."

"Well, I am always sure to have a good supply of both new and old, the farm is poor and with six children to care for, I don't believe you know what it's like."

Aunt Rebecca silently continued sewing. Someway she always made me think of the peace that passeth all understanding. She had a sweet face, so quiet and strong. When I was but a child, I loved and admired her, she used to wear such pretty grey dresses of some soft woolen material, and the snowy kerchief pinned neatly across her breast seemed more beautiful to me then, than some priceless old lace. She belonged to the society of Friends and sometimes spoke in meeting when the spirit moved her.



To-day she looked seriously at Mary; then she said, "I will tell thee a little of my past experience; it is borne upon me, that it may do thee good. When my James was living we had a good home on the banks of the Delaware, and four little boys who ran all over the place. One winter we were very poor and I fretted constantly. I was afraid that the farm must go. I was very unhappy and when James said he was willing to trust the Lord, I said nothing, for in my bitterness I felt like blaming James for the trouble we were in, blaming anybody indeed. James worked harder than he should, while gathering in the crops, though I never noticed that, I grew selfish in my troubles and worries, thinking my burden was the heaviest to bear. About the holidays James became worse, I never realized how sick he was. He always used to entertain the boys on winter evenings, and help them with their lessons. When he was weak and ill, they missed him greatly, and I often found them quarreling in the kitchen. Then I would be angry and speak sharply to them. Our oldest boy soon spent most of his evenings away from home. I scolded him, but it did no good; and all the time my heart was as cold and as hard as an iron wedge. I can never make thee understand how it was. But at last I saw that James was very sick. The doctor told me that his case was very serious, and as I was struggling with this new trouble, a neighbor brought our boy home dead drunk. I never made a moan, or shed a tear, or spoke a word that entire night, but over and over in my heart were the words of David, 'All thy billows have gone over me.' I kept this sorrow from James. When morning came I felt as if joy and hope had gone forever. I had been proud and rebellious. I was weak now, and groping in the darkness like a little child. I asked James whether he was still trusting in the Lord. He said, 'Though he slay me, yet will I trust in him.' I could not understand his faith, but I was in such a "weary land" and I just sank down in the shadow of the Mighty Rock, and grew patient and still.

"And when spring came, James was better, and kind friends helped us, so we kept our farm. Here Aunt Rebecca was silent for a little while. Then with an effort she said, "But the boy,—with tears and prayers James and I saw him leave for the western plains. He would go. We never saw him again. Only God knows into what harbor he drifted. Were it strange if the memory of that time were rankling like a poisoned arrow in my heart? I tell thee Mary, 'God is a very present help in time of trouble,' and now I will not grieve him with unavailing regrets. The past is in His keeping, and I am walking close beside Him."

Covington, Ohio.

#### A TREE IN TROUBLE.

In going alone to Altoona this morning I saw a sight which was full of instruction.

A tree which I had passed many times and which used to spread its fine branches right over the pathway was so changed that I hardly knew it. Nearly all the branches had been cut away, and there it stood, a mere skeleton of what it had been.

Had an enemy done this? No, it was the gardener; the very man who had cared for and tended it for years and who cared for and tended it still.

But why, then, had he done this? Why cut off all these branches and make it less able to bear fruit than it had been before?

Listen and I will tell you. In examining that tree he saw that it was not firmly rooted, and that if left as it was the next storm that blew might destroy it. He cut away most of the branches to save the tree.

Has not God often to deal with men as the gardener dealt with that tree? Has he not often to cut away their branches,—to curtail their privileges, to decrease their blessings,—in order that they may be saved from ruin?

Troubled one, may not this be the explanation of thy trouble?

If that tree had reason would it have thanked or blamed the gardener?

Which wilt thou do?—*American Messenger.*

### ✦ CORRESPONDENCE ✦

"Write what thou seest, and send it unto the choir-ies."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

#### One Month's Journey.

By request of the church I left home Aug. 15, to attend the special District Meeting of Northeastern Kansas, at Ottawa, preparatory to Annual Meeting of 1896. The spiritual meeting afforded us a foretaste of the forthcoming Conference, when all, whose prime object in attending shall be to enhance the cause of Christ, instead of simply visiting friends, may receive a spiritual refreshing.

Aug. 17 to 27 we were privileged to enjoy the Bible School and preaching services with the brethren and sisters of the Pleasant Hill and surrounding churches near Girard, Ill. In this church we met many whose days are nearly numbered.

Being kindly invited we met in called council Aug. 27, in the same congregation. The business of the day was presided over by Eld. John Harshbarger, who ruled firmly but lovingly. Some papers passed the meeting for District Meeting and Annual Meeting. One was relative to elders ruling with more firmness, and thereby maintaining more simplicity in the churches.

Aug. 31 we enjoyed harvest meeting and children's meeting with the church, five miles east of Ladoga, Ind. I remained also over Sunday, Sept. 1. Here we enjoyed much spiritual fellowship, with a good working membership. Elders Wm. Harshbarger and L. T. Holsinger are feeding and leading the flock of God at this place. Here we were permitted to see the place of marriage and burial, of our esteemed sister and school-mate Salome Stoner Myers, the late wife of Bro. T. T. Myers. As we sat by her resting place we thought, Why should one so worthy be so soon removed? God knoweth. At the old family residence we met the aged father, Bro. Stoner, who was received in fellowship within the last year.

Sept. 5, we arrived at Huntington, Ind., remaining until the 8th. Here, too, we met a working church in city and country, presided over by elders Noah Fisher and Dorsey Hodgden. Here, in connection with the regular church work we were pleased to note the mission work of the sisters among the many poor children of that city.

While here, our aged and esteemed brother and sister, Samuel Murray and wife, of Mexico, Ind., arrived to visit the church south of the city. Bro. Murray is still able and willing to labor as the Lord grants grace.

From here we returned homeward, arriving home Sept. 15, finding all well. All along the line are to be seen fields yet uncultivated spiritually, and therefore but little to gather. May the cause, so dear to our hearts, receive more consecrated work from all!

L. H. EBY.

Summerfield, Kans., Sept. 22.

#### From Meriden, Kans.

I HAVE just returned from a two weeks' visit in Meriden, Kans. I found Meriden to be a nice little village of about five or six hundred inhabitants and surrounded by the most beautiful and fertile land that I have ever visited. The members (about thirty in number) are in love and union and seem alive in the cause of our Blessed Master, and are laboring together for the prosperity of the church which, though young and in an unorganized state, is destined to be one of the strongest churches in Kansas, if the Brethren continue to labor as they are now. Bro. J. E. Young, of Beatrice, Nebr., had just closed a series of meetings which seems to have created an interest among the people that they have never felt before. They had never heard the Gospel preached in its fullness. One man said to me, "I have been a church member for fifteen years and never knew the Bible contained the doctrine that has been preached here during these

meetings." How strange it is to me that some preachers will preach year after year, and never tell the people what to do to be saved.

W. R. MURPHY.

Palatine, W. Va., Sept. 30.

#### From Egton, W. Va.

Our home preachers began a series of meetings at the Maple Spring church on the evening of Sept. 14. On the evening of Sept. 16 a young sister was baptized. On the following evening two young brethren were baptized and on the evening of the 18th four more, three brethren and one sister, were led into the water, to follow Christ's example in baptism. On the following evening two young brethren and one sister were led down into the water and arose, we hope, to walk in newness of life. On the evening of the 20th two young sisters followed their blessed Master into the baptismal waters.

At 7:30 P. M. Bro. Taylor Sines came to us and began a series of meetings. On the following evening one brother was baptized and on the 22nd another dear soul was willing to join in with the people of God. We baptized every day for a week.

Sept. 22 Bro. Aaron Fike baptized two at Sugar Lands,—a point that belongs to this congregation.

Our series of meetings closed Sept. 27, and next day our love feast was held at 2 P. M. A goodly number met for services. We listened to an excellent sermon by Bro. Sines. After the first sermon an invitation was given, when nine came out on the Lord's side and were baptized. These nine are all from the town of Oakland, Md. They came ten miles to obey the commands of God. At night our large house could scarcely hold all the brethren and sisters that came from far and near to enjoy the meeting with us. We had a glorious meeting all through. Among the large number present, were a good many who never before had the privilege of celebrating the sufferings and death of their dear Redeemer. Next morning we again had preaching by Bro. Sines. The house was again full. At night we had song service.

RACHEL WEIMER.

#### Special Notice.

THE Ministerial Meeting of the Eastern District of Pennsylvania will be held in the Spring Creek church district, at the Spring Creek house, near Derry Church Station, on the Lebanon Valley branch of the Philadelphia and Reading R. R., Nov. 26, 27 and 28, to begin at 1:30 P. M., on the 26th, and continue with evening sessions until the 28th.

As a system will be necessary in order that all may be accommodated, and the labors of those who receive visitors may be somewhat equalized, it is desirable that all who expect to remain over night will please make application through the following committee, appointed for that work: Addison Hoffer, Geo. W. Henry, Henry Westhafer. All are welcome to come, and take part in the discussions.

J. H. LONGENECKER.

Palmyra, Lebanon Co., Pa.

#### From Palestine, Ark.

AFTER our last meeting with the Brethren at Weiner, where three more were received by baptism (as reported by Bro. Coyn in a former MESSENGER) it was my privilege to meet with the members near Center Hill, White Co., Ark. There are six members in this place, who are very anxious that Brethren should move in and help build up the cause in that place. A minister is very much needed, and at present there is some prospect of one locating with them. Health is better than in some sections of the State, and there are also mineral springs near by, which are considered very healthful. Meetings were continued one week with fair interest and attendance. At present we are engaged in meetings at this place (Palestine). Our love feast will be held Sept. 28, at which time we expect to have Bro. Gish and wife with us again.

D. L. FORNEY.

Sept. 23.



## From Indian Creek Church, Iowa.

BRO. R. H. TAYLOR began a series of meetings at this place, Saturday evening, Sept. 7, and continued until the 25th. He was greeted each night with a good congregation of attentive listeners. The Lord blessed the labors of our dear brother, and six dear souls were constrained to follow Jesus in all his appointed ways. Two of them were not quite twelve years of age, yet we believe they realize the step they have taken and pray that they all, with us, may prove faithful unto the end.

Sept. 21 the church convened in council, preparatory to love feast and District Meeting. Bro. Taylor presided. All business was pleasantly disposed of. On the evening of Sept. 25 we were again permitted to enjoy another love feast occasion. Bro. M. Sisler officiated. We enjoyed the presence of many dear brethren and sisters from a distance. All the members could not commune for want of room.

On the morning of Sept. 26 the Middle District of Iowa assembled in council. The morning was lovely, and many were the happy greetings of loved ones and those of like precious faith. The meeting was organized by electing Bro. Stephen Johnson, Moderator; Bro. H. R. Taylor, Reading Clerk, and Bro. John Zuck, Writing Clerk. A majority of the churches were represented by delegates. Eld. Stephen Johnson was chosen on the Standing Committee. No queries were sent to Annual Meeting. Thus closed another season of rejoicing among God's children.

REBECCA B. GIBSON.

Maxwell, Iowa.

## From Ladoga, Ind.

SEPT. 21 the Bethel congregation met in council preparatory to our Communion. Everything passed off pleasantly. One letter of membership was granted and one member was restored to full fellowship. The regular corresponding secretary being absent, the writer was chosen to fill his place until his return.

Sept. 26, at 2 o'clock P. M., we met for worship. Bro. Goshorn preached for us and also officiated at our love feast that night. About one hundred members communed. Several members from a distance were with us, among them brethren Ira Fisher, of the White church, and Robert Goshorn, of Clay City, Ind. One young man, who had just been married, was baptized just before the night meeting. O how pleasant for both husband and wife to be long to the church of God!

Our Sunday school has closed until spring. We have had a very pleasant and profitable school. Over 3,000 chapters were read and 344 verses committed to memory during the quarter. The Mount Pleasant Sunday school will be continued another quarter.

The Bethel church expects Bro. I. M. Gibson to commence a series of meetings here about Oct. 20.

CLARA A. PEFFLEY.

Sept. 29.

## Notes of Travel.

OUR meetings at South English, Iowa, closed Sept. 25. We had very good meetings. The members at South English maintain closely the order of the Brotherhood and are in good working order. During our meetings sixteen were made willing to covenant with Christ in baptism and many more stood very near. Could the right thing have been said they, too, would be walking with Christ. We pray that they may yet receive Christ into their hearts. We visited the Crooked Creek church in Washington County, preached two sermons for them and also two sermons at the North English church, Keokuk County. I also visited the Deep River church, in Poweshiek County, where I preached one sermon. I was at the Brooklyn church, same county, where I attended the love feast.

We find an excellent spirit manifested by all the brethren and sisters we met. If they continue to manifest such a spirit as they now show, they have

a glorious future before them. We felt loath to leave our Brethren in Iowa, but our work is so arranged that we could not remain with them longer. Our address will be Louisville, Ky., until further notified.

S. N. McCANN.

## From the Waterford Church, Ind.

WE have our new church built at this place. We were all spring and summer building it. As we were not able to hire the work done, it fell on a few members here. Our minister at this place (Bro. R. J. Shreves) spent most all his spring and summer's work on the church. The dedication services were held Sept. 15, conducted by Bro. I. D. Parker, of Elkhart, Ind. His discourse was very much appreciated by the community. The house was full. In the audience were twenty-five mutes, who seemed to enjoy the services through their interpreter.

Bro. Kreighbaum, of South Bend, Ind., was here also, and delivered a good sermon Sunday night. His text was, "Love the Brotherhood." We expect to hold a love feast Oct. 12.

We have Sunday school every Sunday afternoon, and have had prayer meeting every Thursday night, so far. May the Lord bless the work at this place for the upbuilding of his cause!

JOHN C. COLLINS.

## From Pymont, Ind.

SEPT. 28 was the day appointed for our love feast. The day was a pleasant one, and by 2 P. M.,—the time for services,—quite a number of members from neighboring churches had gathered in to be with us. They were all heartily welcomed and we were all made to feel that we could, indeed, have a feast of love together. The ministry was well represented. Our elder, Bro. Charley Campbell, was with us; also brethren M. L. Hahn, J. Cripe, Elias Smeltzer, D. D. Culler and Nathan Cripe. We were also pleasantly surprised to see elders L. T. Holsinger and G. B. Heeter step into our midst just as we were beginning to engage in the service of feetwashing. Eld. M. L. Hahn officiated.

Next morning the church met in council to call some brethren to the aid of the official board of the church. Bro. John Deal was called to the ministry and brethren Andrew Wagoner and John L. Wagoner to the office of deacon. These brethren willingly accepted their calling and were duly installed.

At 3 P. M. we met for children's meeting, conducted by elders G. B. Heeter and M. L. Hahn. The children were very attentive and the talks by the brethren were instructive to old and young. We have decided to continue our Sunday school to the end of the year.

J. W. VETTER.

## From Franklin Church, Decatur Co., Iowa.

OUR love feast occurred Sept. 25. Truly it was a feast to the soul. Sixty-seven members surrounded the Lord's Table, among them delegates and others from over the Southern District of Iowa.

The Ministerial and District Meeting was held with us during the two days succeeding the feast. The Ministerial Meeting program was interesting and the program fully carried out. A few to whom topics had been assigned, not being present, their places were supplied, and each of the seven topics was well ventilated.

Surely such meetings cannot help being a power for good, not only to ministers, but the laity as well. All who hear may be benefited, if they will only heed. It was unanimously decided to hold another Ministerial Meeting in connection with our District Meeting next year. The work of the day ended with a missionary meeting at night. We had ten-minute speeches from several, and many good thoughts were advanced on the subject.

The business pertaining to District Meeting passed off so pleasantly that only a little more than a half day was consumed. We enjoyed a good sermon in the evening by Eld. John P. Bailey.

JEMIMA KOB.

Garden Grove, Iowa, Sept. 30.

## From the Yellow Creek Church, Ill.

WE have just closed one of our most interesting series of meetings we ever enjoyed. Bro. Jacob Witmore, of McPherson, Kans., came to us Sept. 5, and continued until last evening, Oct. 1. The interest through the entire series was fairly good. The weather and roads were good, which added much to the interest of the meetings. We are not able to note any accessions to the church, yet we were made to feel that many good impressions were made, and we cherish the thought that perhaps this is the seed-time, and that in the near future we may reap the harvest.

As a result of our brother's labor, the members have been greatly encouraged by having their spiritual strength renewed and we trust we are better prepared to do more successful work for the Master, in bringing souls to Christ.

Sept. 2 the church met in quarterly council. Considerable business came before the meeting, which was disposed of in a Christian-like manner, and to the satisfaction of all.

At this meeting Bro. Frank Gilbert and the writer were advanced to the second degree of the ministry.

L. E. KELTNER.

Pearl City, Ill., Oct. 2.

## Notes \* from \* our \* Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Monticello, Ind.**—We just closed a very successful Bible Term, by which many were made to see the great need of more careful study of God's Word than they realized before, and thus living a more consecrated life.—*J. A. Weaver, Oct. 5.*

**Miami, Tex.**—Bro. Stump and wife and myself left Sept. 28, and went to the Gageby schoolhouse and held two meetings,—the first ever held there by the Brethren. One united with the church by baptism. Others are near the kingdom.—*J. S. Simmons, Sept. 30.*

**Bills, Pa.**—According to previous arrangements I commenced meetings in the Bean settlement, W. Va. This is Eld. D. B. Arnold's District. The attention is excellent. So far one made application for baptism. There will be Communion services this evening.—*Silas Hoover, Sept. 24.*

**Bloomville, Ohio.**—The members of the Seneca church met in council Sept. 7. All business was pleasantly disposed of. The love feast, which was held Sept. 28, was well attended. The ministers present from a distance were, Eld. J. C. Witmore, James Deary, and J. B. Light.—*Floy Walker.*

**Washington, D. C.**—The cause here seems to be moving along encouragingly in many respects. Yesterday another precious soul confessed Christ in baptism. This makes eight accessions by baptism since June 13. Others are quite near the kingdom. Pray for us.—*W. M. Lyon, Oct. 3.*

**Panther Creek, Ill.**—Bro. S. G. Lehmer came to us Sept. 15, and labored for the Master some over two weeks; we were much encouraged and strengthened by the precious words of Truth. Sept. 27 we held our Communion services, which were certainly a feast to the soul. Five precious souls were added to the fold, and one dear one was reclaimed. May the Lord bless and keep them!—*Lee Barnhart.*

**Strait Creek, Ohio.**—The two weeks' series of meetings at Strait Creek, Highland County, Ohio, closed Sept. 15 with two baptized. On Saturday, Sept. 14, a very enjoyable love feast was held, at which very good order and quietness prevailed. Love and gladness seem to reign in the hearts of all the members. Praise the Lord!—*W. Q. Calvert.*

**Mt. Vernon, Ill.**—The Brethren of the Mt. Vernon church, Ill., held their quarterly council on Saturday, Sept. 21. Bro. Daniel Ulrey and wife of Marion County were present. The church decided to hold a love feast on Saturday, Oct. 26, at 2 o'clock P. M., at the home of Bro. Aaron Barringer, fifteen miles northeast of Mt. Vernon.—*D. Z. Angle, Sept. 28.*



**Manvel, Texas.**—The members of this church met in quarterly council Sept. 28. Everything seemed to pass off in the right spirit. One sister was added to the church by letter. An election was held for a minister. The lot fell upon our young brother, Morton Peters. We reorganized our Sunday school, with Bro. Morton Peters as Superintendent.—*Cora Moore, Oct. 2.*

**Wayman Valley, Iowa.**—Another refreshing has come and gone. We had our love feast Sept. 28 in the Pleasant Valley schoolhouse. On account of the weather some of the older members could not attend. There were only ten of us to surround the Lord's Table. Bro. Rueghly, from Waterloo, was with us. He preached for us Sunday morning and evening to a full house of attentive hearers.—*Katie Schmidt, Strawberry Point, Iowa, Sept. 30.*

**Lower Cumberland, Pa.**—We held our love feast Sept. 29 and 30, with six visiting ministers present. Bro. P. S. Myers, from Los Angeles, Cal., presided. We had a very pleasant meeting, and we hope impressions have been made which will not soon be forgotten. Bro. S. Utz, of Maryland, and Bro. Edmund Book, of Perry, Pa., preached the closing sermon, which was full of spiritual food for all present, if we only put it to practice.—*Wm. H. Miller, Oct. 1.*

**Harrod, Ohio.**—The members of the Lafayette church held their council-meeting Sept. 28. It being preparatory to our love feast, there was a good deal of business to attend to; but where the spirit of love and oneness of mind exists, business of any kind can soon be disposed of. Oct. 5, is our love feast. We look for a large attendance if the weather is fair. We expect Bro. Dessenburg, of Ashland, Ohio, to commence a series of meetings at that time.—*G. A. Snider.*

**Union City Church, Ind.**—Bro. Henry Frantz held an interesting series of meetings at our place, closing Sept. 10. This, we felt, was too soon; but previous arrangements at another point required him to close and go there. Bro. Henry gave no uncertain sound in his preaching, but presented the truth as it is in Jesus. We had a very pleasant council-meeting Sept. 21. We decided to hold our love feast Oct. 19, at 10 A. M., to which the usual invitation is extended.—*W. K. Simmons, Sept. 30.*

**El Reno, Okla. T.**—A series of meetings was held at this place, commencing Sept. 21, conducted by the home ministers. It closed on the 29th with two additions by baptism. There were no strange ministers present, but there were several brethren from a distance of sixty-five miles. We closed with a love feast at which about thirty members surrounded the Lord's Table. Surely these are feasts to the soul! Our crops are a failure here. What the drouth left, high water swept away.—*David E. Ennis.*

**Woodland, Ill.**—Our series of meetings closed last Sunday evening Sept. 29. Bro. Michael Flory preached for us nearly three weeks. We enjoyed some good meetings and had good interest. Seven precious souls made the good confession and were buried with Christ in baptism. Others seemed almost persuaded, but, as is too often the case, our meetings had to close in the midst of good interest. May they yet come, while time is offered them! We had the privilege of attending the love feast and District Meeting in the Astoria church, Oct. 1. It was largely attended.—*Lydia Walter, Summit, Ill.*

**Grundy County Church, Iowa.**—We decided to hold a few meetings prior to our love feast, which was held Sept. 28. Bro. Wm. Eisenbise responded to the call to preach for us during these meetings. I trust, that we, as a church, as well as the friends of this community, have been greatly edified by the earnest labors of our esteemed brother. Our feast was largely attended and the conduct of the spectators was commendable. Sunday morning the children's meeting was conducted by brethren John Zuck and Wm. Eisenbise. Sunday evening we closed with a very large and attentive audience.—*Alda E. Albright, Eldora, Iowa, Sept. 30.*

**Lewistown, Pa.**—Sept. 27 we held our love feast in the Dry Valley meetinghouse, Lewistown congregation. Our membership was well represented. Quite a number have come to the church within the last five months,—thirty-six in all,—and we believe they all enjoyed the meeting. May God's blessing rest upon all of them! Ministering brethren that were with us were brethren P. S. Myers, A. Myers, I. R. Lane and L. Stoner. The next day Bro. P. S. Myers preached an excellent sermon.—*Sarah Spangle, Oct. 1.*

**North Webster, Ind.**—Since my last report four more were received by faith and baptism into the Tippecanoe church, and others are near the kingdom. Sept. 23, Bro. P. S. Stuckman came to us and remained till the 27th. He held three meetings before the love feast, which was held on Sept. 26. The feast was well attended. Bro. H. H. Brallier officiated. Sept. 28, twelve of our members met at the house of our aged and afflicted brother and sister Wyland, where another love feast was held especially for their benefit, as they are both afflicted, and cannot leave home to attend meeting.—*Daniel Rothenberger, Sept. 30.*

**McPherson, Kans.**—I shall aim to reach California about the last of November, if all things work so as to show that the Lord is willing. I hope to get in company with Bro. P. S. Myers on his homeward journey. While I am still gaining in strength slowly, I feel that it is unsafe for me to attempt to work in this latitude during the forthcoming winter. I aim to visit my old home in Missouri, in October, and, if able, work some there. I aim to be at Centreville, Mo., on the second Sunday of October, and would like to visit a few of the neighboring congregations while in that country.—*A Hutchison, Sept. 30.*

**Grenola, Kans.**—Our love feast was a pleasant one. We had good meetings. Eld. G. W. Studebaker, of Fredonia, was with us and did us good service. Father had some meetings in Moline, previous to our love feast, with good attendance and good interest. One was received by confession and baptism. There seems to be a good opening at Moline. Our doctrine seems to take with the people, because it is Bible doctrine, and the people there seem to want the Gospel. Father goes to Monmouth, Kans., on the 5th, and remains over the 20th. He goes to the Neosho church Oct. 26, to preach the dedicatory sermon, the day following, at 11 A. M., and continue over their feast, Nov. 2.—*Katie Sell, Oct. 3.*

**Huntington, Ind.**—Eld. J. H. Miller, of Goshen, Ind., commenced a series of meetings in the Loon Creek house of the Salamonie church, Huntington Co., Ind., on the evening of Sept. 10, and closed on the evening of the 22nd. Bro. I. M. Gibson, of Illinois, did a week's preaching previous to Bro. Miller. The brethren shunned not to preach plain Bible truth, but, owing to the busy season, excessive hot weather, and other causes, our congregations were not as large as they would otherwise have been, but those who were present were richly fed, and while we cannot report any accessions, we feel that the meetings were not in vain, and believe that God, in his own good time, will yet give the increase.—*A. H. Snowberger, Sept. 30.*

**Centropolis, Kans.**—Bro. C. M. Yearout came to us Sept. 14, and remained until the 24th. He preached fifteen sermons, and surely did justice to the cause. He preached a line of doctrinal sermons to a crowded house, and a more attentive congregation I never saw. As an immediate result six dear souls came out on the Lord's side and were received by baptism. The meetings were held in the little town of Centropolis, about ten miles from the church. The Brethren having no church house in Centropolis, the Baptist friends opened their house to the Brethren, and moved one of their appointments to a private house to accommodate the Brethren. Oh may the seed thus sown in Centropolis, bring forth more fruit in the near future!—*James T. Kinsie, Sept. 31.*

**Gettysburg, Pa.**—The Brethren of the Marsh Creek congregation held their love feast Sept. 28, at 1:30 P. M. Brethren Albert Hollinger, of Hunsdale, Pa., and Solomon Stoner, of Pipe Creek, Md., were with us, and held forth the Word in its purity. Two precious souls were added to the fold by baptism. Bro. J. D. W. Deardorff was advanced to the second degree of the ministry.—*B. F. Lightner, Gettysburg, Pa., Sept. 29.*

**North Manchester, Ind.**—On Sunday, Sept. 22, at our regular service, one dear soul came out on the side of the Lord and was received into fellowship by baptism. The following Sunday, after our love feast, one more came out to be baptized next Sunday. The feast on the 28th inst., was all that could be desired. The weather was pleasant and the congregation was large. Nearly five hundred communed, and some could not find room at the tables. The ministry was strong and too numerous to mention names. The service next morning was very impressive. Tears were seen to flow, and we have reason to believe that the occasion will long be remembered. Our dear brother, Henry Frantz, who was to continue the meetings, did not get here for some cause.—*D. C. Cripe, Oct. 2.*

**Goshen, Ind.**—The Brethren of the Elkhart congregation, near Goshen, held a special council to finish some deferred business, and to hear the annual report of the visit. We feel to rejoice when we are so well represented, and when business is so satisfactorily adjusted. Brethren Hoke and Swihart were sent as delegates to District Meeting. Last Sunday we reorganized our Sunday school with Bro. A. Bigler and sister S. Stutzman as Superintendents. We expect to begin a series of meetings on Saturday evening following District Meeting. Bro. I. Bennett Trout will be with us to do the preaching. We also expect to hold a love feast sometime during our meetings. Protracted meetings seem to be in progress in many places. Let us so arrange our work as to be present regularly, as that is the means to assist the minister, and aid in saving souls!—*J. W. Hoover, Sept. 29.*

**West Dayton, Ohio.**—Sept. 1 Bro. E. B. Edwards came to us on his visit to the churches, in the interest of India Mission. It being Sunday, he gave us a missionary talk at 10:30 A. M., from the beautiful text found in Mark 12: 30, 31,—“How to love God and our neighbor.” Happy is the soul that obeys these commandments, as set forth by Christ, who says: “There is none other commandment greater than these.” At 7:30 P. M. we met again for worship, and Bro. Edwards gave us one of his “Talks on India,” with some very impressive conclusions in regard to our duty toward the poor heathen. At the close of the services a collection was taken for the mission, amounting to \$9.50. Thus the Lord's Day was spent, and we trust to him for blessings such as we all need. We are glad that our Brotherhood is waking up to the interest and importance of foreign missions, and our good wishes and prayers go with Bro. Edwards for his success.—*H. C. Butterbaugh, Dayton, Ohio, Sept. 13.*

**Lancaster City, Pa.**—This church met in quarterly council on the evening of Sept. 25, with Eld. S. R. Zug present. The meeting was a very pleasant one. Two were received by letter. Bro. H. C. Early will commence a series of meetings with us about Nov. 16. The love feast was appointed for Dec. 1. Our dear sister, Maria Herr, was laid to rest Sept. 29, with about 1000 persons in attendance. The monthly Missionary Meeting was held on the evening of Oct. 1, and conducted by the sisters. It was much enjoyed by all, which was indicated by a readiness to contribute at the close of the meeting. A select article from the GOSPEL MESSENGER of June 18, 1889, page 371, entitled, “The Church a Home,” was read by second Vice-President. The using of the MESSENGER in this way, is quite frequently done. At a former meeting the article “Was it Answered by Prayer?” was also read by one of the sisters. The work is enlarging and a field for general usefulness is presented to both young and old.—*T. F. Imbler, Oct. 2.*



**Waynesville, Mo.**—The members of this congregation decided at our last council to hold our love feast Oct. 26.—*Libbie Stump, Sept. 20.*

**Elwood, Iowa.**—The members of the Maquoketa church have sold their meetinghouse near Lost Nation, Iowa, and have built a new house in the town of Lost Nation where they will hold their love feast Oct. 26 and 27, commencing Oct. 26 at 3:30 P. M. The house is to be dedicated Oct. 27 at 10 A. M., to which a general invitation is extended.—*Joshua Shultz, Sept. 30.*

**Lake Shore Church, Ohio.**—The members here met in church council Sept. 21. Bro. S. Sprankle was with us. Business was transacted satisfactory to all present. Some funds (\$8.00) were raised for mission work. In the evening Bro. Sprankle preached an interesting sermon. On Sunday we met at our schoolhouse, one mile from our place. It was the first meeting of the Brethren yet held at this place.—*Emma Burns.*

**McLouth, Kans.**—Another month is closing to-day. With it are gone all opportunities and privileges that were presented, whether improved or unimproved. Those of this month will never return. Similar ones may, but the past is gone for ever. My reflections ask, "Have I done what I could? Have I done all the good I could have done?" The answer comes, "Not all." There was an opportunity; yonder was another, and so a review would show many "fragments lost." We are here in this fruitful land of Kansas, preaching. This land has brought abundance for the husbandman this year. Whether the Lord will get his portion or not depends upon the disposition of the people. Then we ought to bring something to the Great Husbandman. The interest is good and we pray for laborers. God send us Calebs and Joshuas,—little ones if not full grown.—*J. E. Young, Sept. 30.*

**Oakland, Md.**—In our last letter to the MESSENGER we made mention of our efforts to build up the cause of Christ in Oakland, Md. We stated that the prospects were good for an ingathering of precious souls. This fact came to a realization on last Saturday, Sept. 28, when nine applicants from the above-named place drove out to the Maple Spring church, Preston Co., W. Va., and requested baptism. Seven of this number (one by marriage) belonged to the same family. Their mother is a sister. The other two,—a husband and wife,—were well up in years. The same evening the Brethren at the above-named place had their love feast. The nine converts with fourteen others, who had come to the church during a series of meetings, held at the Maple Spring church, for the first time surrounded the Lord's Tables and an enjoyable feast it was. The few brethren and sisters living at Oakland, Md., are much built up, and we are told that one who is friendly toward the Brethren has even offered a lot free, if we would build a church-house upon it. Who knows but what this is the starting point for much and lasting good at this place? Give God the praise!—*I. O. Thompson, Kearney, Md., Sept. 30.*

## MINISTERIAL PROGRAMS.

### Eastern Pennsylvania.

THE following is the program of the Ministerial Meeting to be held in the Spring Creek house, near Derry Church station, Dauphin County, Pa., Nov. 26, 27 and 28, 1895:

Meeting to be opened at 1:30 P. M. and continue until the 28th M. with evening sessions.

1. Object of Ministerial Meetings.—THE FOREMAN.
2. "What shall a Minister Appear and Conduct himself before his Congregation?"—John Herr, T. F. Imier.
3. "Is Anointing, as Commanded by the Apostle James, also for the Healing of the Body?"—F. P. Cassel, Adam Shope.
4. "Reasons why Secret Organizations are Detrimental to the Work of the Church."—J. T. Myers, G. N. Falkenstein.
5. "The Best Way to Conduct Sunday School."—Jacob Conner, Isaac W. Taylor.
6. "What Hindrances do we Meet in Sunday School Work?"—Jacob Pfoutz, Jesse Zeigler.
7. "How should Children's Meetings be Conducted?"—J. H. Witmer, Amos S. Hottenstein.
8. "What Work do the Scriptures Require of a Minister, and how may the Church Enable him to Carry it out?"—John Hertler, J. H. Price.
9. "How can we best Impress Individual Responsibility on the Members of the Church Concerning Mission Work?"—H. A. Price, Hiram Gible.
10. "The Lord's Day and how to Observe it."—George Bucher, Hershey Groff.
11. "What Course should be Pursued to Promote the Spiritual Growth of Young Members?"—J. Y. King, Benjamin Hottle.
12. "How can we Reach Non-church-goers, Especially the Members?"—David Etter, John W. Grabill.
13. "What is the True Signification of the Prayer Covering, and should it be Worn all the Time?"—C. Bucher, Abraham Eshelman.
14. "The Importance of Members Attending Church Councils."—B. Z. Eby, J. Z. Gottwals.
15. "The Necessity of all Ministers and Deacons to Work together in Union and Harmony with the General Brotherhood, for the Advancement of the Cause of our Master."—This subject for general discussion.

R. S. ZUG,  
H. L. LIGHT,  
J. H. LONGENECKER. } Com.

### Middle Pennsylvania.

THE following is the program of the Ministerial Meeting for the Middle District of Pennsylvania, to be held in the Snake Spring Valley church, Nov. 20, 21, and 22, 1895.

- Tuesday Evening, Preaching.  
Opening, Wednesday morning at 9 o'clock.  
Address of Welcome, Wm. Richey.
1. "Are our series of Meetings Scriptural?"—G. W. Brumbaugh, Brice Sell.
  2. "The Relation of the Minister to his People."—Geo. Brumbaugh, G. S. Myers.
  3. "Personal Pity in the Minister."—J. R. Lane, J. B. Replogle.
  4. "How can we best Maintain the Integrity and Peculiarities of the Church?"—S. S. Gray, Joseph Snowberger.
  5. "Bricks without Straw."—J. B. Brumbaugh, John Rush.
  6. "Do we Preach the Whole Truth?"—W. J. Swigart, M. Claar.
  7. "Tolerance and Charity; Difference and Limit."—John Bennet, S. F. Myers.
  8. "What Part of the Mosaic Law is still in Force?"—J. B. Fluke, T. B. Maddock.
  9. "What is the Moral Influence of the Various Games Played by our Young People?"—J. W. Wilt, Jacob Brown.
  10. "Past, Present and Future of our Mission Work."—John B. Miller, Samuel Swigart.
  11. "Variety and Brevity in Preaching."—Walter Long, J. C. Swigart.
  12. "Are our Sunday Schools Increasing in Usefulness?"—Levi Holsinger, Samuel Richey.
  13. A Discourse to Preachers.—M. G. Brumbaugh.
  14. A Discourse to Laity.—J. A. Sell.
  15. Gleanings from Present Meeting.—John Hershberger, J. C. Stayer.

NOTE: All the ministers in the District are urged to study the above subjects, and come to the meeting prepared to take part in the discussion of them.

A general invitation is given.

J. A. SELL,  
Chairman of the Committee.

## ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**DELP.**—Near Laurens, Pocahontas County, Iowa, Sept. 18, 1895, Bro. Peter Delp, aged 24 years, 10 months and 22 days. Deceased was assisting to run a well-boring machine. At the depth of sixty-five feet the machine was obstructed by a stone. Bro. Delp went to the bottom, to remove it, but had to return to get tools. It appears that when he loosened the stone carbonic acid gas escaped from beneath, and he at once called to his employer to hoist, but fell off the rope before it came to the top. His employer called assistance and descended, and, fastening a chain around Bro. Delp's body, found that he was choking with foul air. He hastily gave the order to hoist, but the chain slipped off Bro. Delp's body before they arrived at the top, where his employer became unconscious and remained so for hours. Bro. Delp's body was afterwards secured with a well-hook. The remains were interred the next day in the Marshall burying ground. Funeral services from 2 Sam. 14: 14 by the writer, assisted by Bro. J. B. Diehl, of Carroll, Iowa, in the presence of a large congregation of friends and neighbors.

J. D. HAUGHTELIN.

**JOURNEY.**—In the Sterling church, Ill., Sept. 28, 1895, of membranous croup, Adam Harry Journey, son of friend John and sister Louisa Journey, aged 10 years, 4 months and 1 day. Funeral by the writer to a large and sympathizing congregation.

P. R. KELTNER.

**FOX.**—In the Spring River church, Jasper Co., Mo., Sept. 6, 1895, Gladys Edna Fox, aged 10 months and 4 days. Services by the writer from Matt. 19: 13.

**FOX.**—Also, at the same place, Sept. 20, 1895, Glen Sherman, the little twin brother of the above, aged 10 months and 18 days. Services by the writer from Matt. 24: 44.

CHRISTIAN HOLDMAN.

**NEAL.**—In the Spring Creek church, Kosciusko Co., Ind., Frankie Neal, son of friend Elmer and sister Rosa Neal, aged 7 months and 2 days. Funeral services by the writer from Mark 10: 14.

DANIEL SNELL.

**HOWER.**—At Rising City, Nebr., A. J. Hower, aged 38 years, 9 months and 6 days. He lived in Nebraska four years, at which place he died. His death was caused by a severe burn and bruise while working around a thrashing engine. He was hurt one day and died the next. He was a great sufferer for a short time, but bore it all patiently.

ELIZABETH HOWER.

**DOMER.**—In the North Poplar Ridge church, Defiance Co., Ohio, Sept. 16, 1895, Elmer Domer, aged 18 years, 7 months and 25 days.

**KESSLER.**—In the Mulberry Grove church, Sept. 6, 1895, Lester Wendell, son of Alfred and Ida Kessler, aged 1 year. Funeral services by Bro. John H. Goodman from Mark 10: 14.

MARY LILLIGH.

**ULREY.**—In the bounds of the Round Mountain church at Springdale, Ark., Sept. 10, 1895, Alla May Ulrey, aged 18 years and 4 months. She was sick only nine days with typhoid fever when her spirit took its flight. Funeral services will be held in the near future.

ANDREW J. DETRICK.

**BLOUGH.**—In the Quemahoning congregation, Somerset Co., Pa., Annie Ruth Blough, daughter of Bro. P. J. and sister Emma Blough, aged 6 months and 22 days. Services by Eld. E. J. Blough and the writer.

S. P. ZIMMERMAN.

**ARNOLD.**—In the Pine church, W. Va., Sept. 23, 1895, of puerperal fever, sister Annie Arnold, wife of David Arnold, aged 23 years, 5 months and 16 days. She was one of twelve children of Bro. H. N. Kelley's family, all the others surviving. At the age of seventeen years she united with the church, and her parents say she lived a Christian life from childhood. Her death is a sad stroke to Bro. David Arnold to whom she was married last October. He is just a young minister and needs the encouragement of a Christian companion. Two texts were selected by the parents: Mother's, Rev. 13: 14; father's, Luke 8: 52.

GEO. S. ARNOLD.

**FRAME.**—At her son's residence, Sept. 25, 1895, Elizabeth Frame, aged 85 years, 10 months and 25 days. Funeral discourse by Amsey Putterbaugh and Joseph Kulp. Deceased was born in Roann County, North Carolina, and in a few years removed with her father, Mr. Valentine Leonard, to Stokes County, same State. At the age of sixteen years she, with her parents, moved to Dayton, Ohio. During her stay at Dayton, which was about five years, she was united in marriage to Sebastian Frame and afterwards moved to Bryan, Ohio. After twelve years the family moved to Elkhart County, Ind. That was in the fall of 1845. Deceased has been a resident of Concord Township for fifty years, and lived a consistent Christian life. She was a member of the German Baptist church for a period of sixty-three years.

N. A. FRAME.

**WEIDLER.**—In the Ashland church, Ashland Co., Ohio, Aug. 3, 1895, Bro. Geo. M. Weidler, aged 65 years, 2 months and 10 days. He was born in Lancaster County, Pa., May 23, 1830. In the year 1854 he came to Canton, Ohio, where he was married to Elizabeth Weaver, daughter of the late Eld. Moses Weaver, and moved upon the farm he occupied until his death. Five children were born to them, three of whom are living, two being young brethren in the church. We hope they will remain as faithful as their father, who filled many responsible positions, being an active deacon of the Ashland church at the time of his death. Funeral by the Brethren at the Dickey meetinghouse. The lonely sisters and sons have the sympathy of all. May the sustaining grace of God be their support!

W. F. ENGLAND.

**SHOWALTER.**—In the Mound Valley church, Okla. T., Sept. 16, 1895, of typhoid fever, Bro. Daniel Showalter, aged 41 years and 2 days. Deceased was born in Union County, Pa., Sept. 14, 1854. In 1876 he came to Illinois and in 1877 he was joined in marriage to Lydia Snyder. They united with the Brethren church Aug. 26, 1877. From Illinois they moved to Kansas in 1883, and from there to Oklahoma Territory Nov. 13, 1894. Deceased leaves a wife and nine children, the youngest only eight weeks old. He was elected to the deacon's office Aug. 10, 1895. He was anointed and was ready and willing to go home to rest. Funeral services will be held the first Sunday in November by Bro. M. M. Ennis.

LAURA SHOWALTER.

**BRUMBAUGH.**—In the Salem church, Montgomery County, Ohio, Sept. 19, 1895, Bro. David H. Brumbaugh, aged 54 years, 4 months and 3 days. He was born near Coffee Run, Huntingdon Co., Pa., and was a son of Daniel Brumbaugh (deceased) and a brother to the writer. He was baptized in the James Creek church at an early age. He came to Montgomery County, Ohio, in 1865 and was married to sister Catherine Wagoner (formerly of Maryland) in 1869. This union was blessed with five sons. Funeral conducted by William Buckelew and others from Psa. 116: 15.

JOHN H. BRUMBAUGH.

**BRUMBAUGH.**—In the Clover Creek church, Sept. 18, 1895, sister Magdalena Brumbaugh, aged 74 years, 10 months and 23 days. Funeral services conducted by the home ministers from Rev. 14: 12, 13.

**BERKHEIMER.**—In the same congregation, Aug. 25, 1895, Bro. Charles Berkeimer, aged 45 years, 8 months and 3 days. Funeral services by brethren A. B. Burget and J. R. Stayer.

J. G. MOCK.

**GOUGHNOUR.**—In the St. Vrain church, Colo., Sept. 27, 1895, of typhoid fever, sister Emma Susan Goughnour, daughter of Eld. S. M. and sister Goughnour, aged 24 years, 11 months and 21 days. She united with the church at the age of sixteen years, and lived a consistent member until death. Funeral conducted by the writer from Rev. 14: 13.

LEVI WHISLER.

**KAUFFMAN.**—In the Johnstown congregation, Cambria Co., Pa., Aug. 19, 1895, Lin Kauffman, son of friend Tobias and sister Eliza Kauffman, aged 3 months and 5 days. Funeral services by the writer assisted by J. S. Zimmerman.

**SPEICHER.**—In the Quemahoning church, Somerset County, Pa., Sept. 7, 1895, Ernest Earl Speicher, son of friend William and Zeruah Speicher, aged 6 months and 28 days. Funeral services by the writer, assisted by C. Crist (Lutheran).

S. P. ZIMMERMAN.



## ☆ ANNOUNCEMENTS ☆

## DISTRICT MEETINGS.

Oct. 15 and 19, District Meeting of the First Dis. of West Virginia, in the Board Settlement church, Hardy Co., W. Virginia.  
Nov. 1 and 2, District Meeting of Tennessee and Florida, Knob Creek church, Washington Co., Tenn.

## LOVE FEASTS.

Oct. 18, at 4 P. M., Sugar Creek church, Ind.  
Oct. 18 and 19, at 1 P. M., South Keokuk church, Iowa.  
Oct. 19, at 4 P. M., South Waterloo church, Iowa.  
Oct. 19, at 4 P. M., Shipshewana church, Ind.  
Oct. 19, at 10 A. M., Osceola church, St. Clair Co., Mo.  
Oct. 19, at 10 A. M., Santa Fe church, Miami Co., Ind.  
Oct. 19, at 2 P. M., Osage church, Kans. Meetings two weeks previous.  
Oct. 19 and 20, Greene, Iowa.  
Oct. 19, at 2 P. M., Salomonie church, Huntington Co., Ind.  
Oct. 19, at 4 P. M., Okaw church, Platt Co., Ill.  
Oct. 19, at 2 P. M., Amesbury, Ind.  
Oct. 19, at 10 A. M., North Poplar Ridge church, DeFiance Co., Ohio.  
Oct. 19, at 10 A. M., Vawert church, Ohio.  
Oct. 22, at 2 P. M., Bachelor Run church, Ind.  
Oct. 23 and 24, at 9:30 A. M., Salungo house, Pa.  
Oct. 23, at 4 P. M., Killbuck church, Ind.  
Oct. 24, Rockton, Pa.  
Oct. 24, Fortage church, eight miles south and west of South Bend, Ind.  
Oct. 24 and 25, at 10 A. M., Back Creek church, Pa.  
Oct. 24, at 2 P. M., Howard church, Ind.  
Oct. 24, at 10 A. M., Dryfork church, Jasper, Mo.  
Oct. 24, at 2 P. M., Pigeon River church, Steuben Co., Ind.  
Oct. 24, White church, Ind.  
Oct. 24, at 10 A. M., Logan church, Ohio.  
Oct. 25 and 26, at 2 P. M., Lost Creek church, Pa.  
Oct. 25, at 4 P. M., Spring Run congregation, Pa.  
Oct. 25, at 5 P. M., Rock Run church, Ind.  
Oct. 25, at 4 P. M., Summit church, Ind.  
Oct. 25, Upper Fall Creek church, Ind.  
Oct. 25, at 3 P. M., Monroe County church, Iowa.  
Oct. 25, at 4 P. M., Clear church, Blair Co., Pa.  
Oct. 25, at 10 A. M., Bear Creek church, Portland, Jay Co., Ind.  
Oct. 25, at 4 P. M., Macoupin Creek, Ill.  
Oct. 26, at 10 A. M., Silver Creek church, Ohio.  
Oct. 26, Prairie View church, Scott Co., Kans.  
Oct. 26, Elk Run, Va.  
Oct. 26, Mt. Zion church, Ohio.  
Oct. 26, at 2 P. M., Falls City, Neb.  
Oct. 26, at 10 A. M., Haglaw church, Mich.  
Oct. 26, at 2 P. M., Weeping Water church, Neb.  
Oct. 26, Oak Grove meetinghouse, 4 miles north-west of Polo, Caldwell Co., Mo.  
Oct. 26, at 2 P. M., Paint Creek church, Bourbon Co., Kans.  
Oct. 26 and 27, Ozawie, Kans.  
Oct. 26, on the Big Flat, near Grifton, Idaho.  
Oct. 26, at 2 P. M., Lamotte church, Ill.  
Oct. 26 and 27, at 10 A. M., Hade house, Pa.  
Oct. 26, at 4 P. M., James Creek, Huntington Co., Pa.  
Oct. 26, at 10 A. M., Donnell's Creek church, O., 7 miles from Forey and Springfield.  
Oct. 26, Prairie Long church, Ark.  
Oct. 26, at 1:30 P. M., Loust Grove church, Md.  
Oct. 26, at 2 P. M., Hopewell church, Pa.  
Oct. 26, at 4 P. M., Duncansville church, Pa.  
Oct. 26, at 10 A. M., Black Swamp church, Wood Co., Ohio.  
Oct. 26, North Star, Ohio.  
Oct. 26 and 27, at 8 P. M., Vermillion church, Kans.  
Oct. 26, Yellow Creek, Pa.  
Oct. 26 and 27, at 8 P. M., Beattie, Kans.  
Oct. 26, Elk Run, W. Va.  
Oct. 26, at 2 P. M., Middle Fork church, Ind.  
Oct. 26, at 4 P. M., Pleasant Valley church, Ind.  
Oct. 26, Mill Creek, Va.  
Oct. 26, at 4 P. M., Dorance church, Kans.  
Oct. 26, at 4 P. M., Hollowtown, Ohio.  
Oct. 26, at 4 P. M., Berrien church, Mich.  
Oct. 26, at 2 P. M., Fredonia church, Kans.  
Oct. 26, Waynesville, Mo.  
Oct. 26 and 27, at 10 A. M., Nevada church, Mo.  
Oct. 26, at 8 P. M., Pleasant Hill church, Allen Co., Ind.  
Oct. 26, at 4 P. M., Fairview church, Pa.  
Oct. 26 and 27, Wichita, Kans.  
Oct. 27, at 5 P. M., Altoona church, Blair Co., Pa.  
Oct. 29 and 30, at 9:30 A. M., Conestoga church, Spring Grove house, Pa.  
Oct. 29, at 4 P. M., Glover Creek, Pa.  
Oct. 29, at 2 P. M., Donnell's Creek church, Madison Co., 4 miles from Loudon.  
Oct. 30, at 10 A. M., Ridge church, Pa., at Salem meetinghouse.  
Oct. 31, at 3 P. M., Cedar Creek church, Kans.  
Oct. 31, at 10 A. M., Beaver Creek church, Ohio.  
Nov. 1 and 2, Sugar Creek church, Ill.  
Nov. 1, at 10 A. M., Oakley church, Ill.  
Nov. 1, at 4 P. M., Artesas, Pa.  
Nov. 1, at 10:30 A. M., Mississinewa church, Ind.  
Nov. 2, Union Center District, Elkhart Co., Ind.  
Nov. 1, Bound Mountain church, Ark.  
Nov. 2, at 4 P. M., Paradise Prairie church, O. T.  
Nov. 2, at 4 P. M., in the Chapel, Mt. Morris, Ill.  
Nov. 2, at 4 P. M., English Prairie, LeGrange Co., Ind.  
Nov. 2, at 3 P. M., Big Creek church, Ill.  
Nov. 2, at 4 P. M., Ridge church, Highland County, Ohio.  
Nov. 2, at 10 A. M., Washington, Kans.  
Nov. 2, at 10 A. M., Eight Mile church, Markie, Huntington, Ind.  
Nov. 2, at 4 P. M., Clarkson, O. T.  
Nov. 2, at 10 A. M., Rome church, Ohio.  
Nov. 2, at 10 A. M., Lick Creek church, Williams Co., Ohio.  
Nov. 2, at 1:30 P. M., Upper Middleton Valley church, Md.  
Nov. 2, Pleasant Plains church, near Kentz, O. T.  
Nov. 2, at 3 P. M., Elbe River, Ind.  
Nov. 2, at 2 P. M., Covine, Cal.  
Nov. 2, at 2 P. M., Clear Creek church, Mo.

Nov. 2, at 10 A. M., Lower Fall Creek, Ind.  
Nov. 2 and 3, at 10 A. M., Oak Grove church, St. Clair Co., Mo.  
Nov. 2, at 4 P. M., New Enterprise church, Pa.  
Nov. 2, Neosho, Kans.  
Nov. 2, at 2 P. M., Penobscot, Kans.  
Nov. 2, at 4 P. M., Kansas Center church, Rice Co., Kans., 3 miles east of Lyons.  
Nov. 2, at 2 P. M., Lower Miami church, Ohio.  
Nov. 2, at 4 P. M., North Beatrice church, Neb.  
Nov. 5, Independence church, Kans.  
Nov. 5 and 6, Tulpehocken church, Midway, Pa.  
Nov. 7, New Hope, Ind.  
Nov. 8, at 4 P. M., Pleasant Hill church near Virden, Ill.  
Nov. 8, at 4 P. M., Wade Branch, Kans.  
Nov. 16, at 2 P. M., Tropico church, California.  
Nov. 22, at 4 P. M., Washington church, Warsaw, Ind.  
Nov. 23, at 3 P. M., Martin Creek church, Ill., 2 miles southeast of Jeffersonville.  
Nov. 30, at 2:30 P. M., Ridgely congregation, Md.

## ♦♦ ADVERTISEMENTS ♦♦

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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL."—Phil. 1: 17.

Vol. 33.

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### → EDITORIAL & MISCELLANY ←

LATER reports state that during the recent riots in Constantinople at least seven hundred Armenians were lost. This includes those killed, wounded and missing. The leading governments of Europe are giving the alarming state of affairs in Turkey close attention, with a view of protecting the lives and property of the Christians as well as the Armenians.

A MINISTER was requested to give all of his attention to city work, and on being approached concerning a salary said, that he never had and never would name how much should be given for his support. He further stated, that he would like to live as the average church members lived. He had no desire to live as the best of them did, nor did he care to live as the worst. There is no small amount of good common sense in his answer.

THERE are two spirits pervading the world. One is the Good Spirit and the other is the evil spirit. That the Good Spirit emanates from God, and leads to happy results is evident to all. It is also equally evident that the evil spirit is controlled by an evil power and leads to bad consequences. We are all under the influence of one or the other of these spirits, and sooner or later the lives we live will reveal the secrets of the unseen power that has been controlling us.

THE people of the United States are not only great readers, but for writing letters they excel the inhabitants of Europe more than five to one. The population of Europe is 300,000,000 and that of the United States 70,000,000 and yet, in the course of a year, we write more letters than all Europe combined. Each person in this country sends through the mails an average of 157 letters, while a European thinks he has done his duty when he sends 29 letters and postal cards. Just how much is written that should never have been written the Lord only knows. While we write five times as much as our neighbor across the waters, we may

possibly be required to give an account for five times as much in the judgment. And then, on the other hand, we may do that much more good with our pen, at least we are active enough to be the means of accomplishing a vast amount of good through the instrumentality of letter-writing.

It is said that during the late riot in China one of the large mission stations was left undisturbed. It is the one at Chung King. Here are several missions, including one conducted by the Friends. When it was rumored that the station was to be attacked the missionaries were urged to prepare for the rioters. The Friends, however, said that they did not desire the protection of arms, preferring to trust the Lord, and not sacrifice their non-resistant principles. The time passed and the mission was undisturbed. This is indeed significant.

THE fashionable women spend their money for dry goods, the men spend theirs for wet goods, and between the two the race is being well nigh ruined. Were it not for the plain women and the sober men there is no telling what would become of humanity. If Madam Fashion could be locked up in some dungeon and the saloons, with the tobacco of the world, be cast into the bottomless pit, three-fourths of the misery, failures, diseases and sins of this great earth would be avoided. This being true most of the sins of the race must be charged up to the women who sustain Madam Fashion, and the men who support the saloons. What, then, must we think of the churches that support, instead of condemning, the vain fashions of the world and do not throw their entire force against the saloon power?

EVERYTHING is against war, and nothing in its favor. The Bible is against it, and even nature utters her cries against the massing of men for the sole purpose of destroying their lives. Climate sometimes plays an important part in its opposition to military campaigns. This is forcibly illustrated in the conflict now raging in Cuba. It is reported that Spain has sent 80,000 men against the Cubans; that 7,000 have been killed in battle and that 8,000 have been lost by yellow fever, small-pox or dysentery. Thus diseases have proved more fatal than the implements of modern warfare. Just think of it, 15,000 men have perished in less than six months. And this means only those on one side. Surely war is cruel and should be abolished, and the differences between the nations be settled by arbitration.

It is remarkable how some people will cling to a custom even when it ceases to be of any value. Years ago, in England, it was not safe for the members of the House of Commons to go to their homes after night unprotected. When Parliament adjourned late at night the chief of the guard cried, "Who goes home? Who goes home?" He then furnished an armed guard to escort the members to their homes. But times and conditions in London have changed. A member of the House of Commons is as safe on the streets of the great city after night as any one else. And yet, every night, when Parliament adjourns the officers of the guards call aloud, "Who goes home? Who goes home?" Of course no one responds to the call, nor is any one expected to, yet the custom is kept up, and probably some would feel aggrieved should it be neglected. But this is not the only instance where a useless custom is kept alive because of the good purpose it served in the past. Years ago, when there were but few hymn books, it was customary and proper to line the hymns as they were sung. But

conditions have changed. In most localities hymn books are plentiful and the lining of the hymns is no more a necessity. Yet we have seen it continued where every person singing had a book. Wisdom would teach us to dismiss customs of mere expediency when the necessity for them ceases to exist.

DOUBTLESS there are many who think that the Brethren are just a little too strict in requiring that members should not enter suit, even against outsiders, without first consulting the church. We know that the rule has worked well, and that it has been the means of avoiding many unpleasant law-suits, and permitted the parties interested to settle their troubles in a better way. Even statistics show that we have adopted the wiser course, for in former years nearly four times as many persons in every thousand went into law-suits as at this time. This means that as men grow wiser they engage in fewer suits. We are glad to see this improvement, and we also rejoice that our people were in the beginning of their movement so fortunate as to adopt the wise plan of avoiding litigation. It pays to be on the right side of a question.

DR. TALMAGE leaves New York and goes to Washington City where he is expected to preach each Sunday evening. His congregation in New York, said to have been the largest among the Presbyterians in the United States, has about faded away and will soon disappear. Thus a great work has come to naught. From a popular religious standpoint Mr. Talmage is a great preacher and can easily gather around him an immense congregation, but he has not the ability of properly caring for his flock. He needs some one to look after the church while he gives all his attention to preaching. We have some preachers among us of the same make-up. They are good proclaimers of the Truth—are a power in the pulpit, but do not know how to govern a church. Such men should give all their time to preaching and trust the care of the churches to others, better qualified for that class of work. Then, on the other hand, we have those well fitted for governing a congregation, but in no way qualified to entertain an assembly by their preaching. They may be good men but they cannot preach to edification. It would therefore be good if each man could find his place and be content to work therein.

THE papers contain some interesting as well as curious reports concerning the false Christ and faith-healer of Denver, Colorado, of whom we made mention some weeks ago. The people seem to throng about him now as much as they did when he made his first appearance in the city. Each day, except Sundays, he spends hours standing at the side of a street, blessing the thousands who pass in front of him one at a time. He grasps each one by the hand; some of the hands he holds as long as five minutes while he seems to be uttering a secret prayer. During all his outdoor services he remains bareheaded in the hot sun. His habits seem to be simple and every act betokens kindness. He fasts much, sometimes as many as forty days. A few claimed to have received some benefit from him, and some of the claims are a little remarkable. No one seems to question his sincerity, and his movements will be watched with interest, not that any one of fair understanding believes him to be the Messiah, for all know that claims of this character must sooner or later come to a fatal end. We have not heard of him doing any preaching. On Sundays he attends services in one of the churches.



## —ESSAYS—

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### "CONSIDER THE LILIES."

Not all the glory of King Solomon  
On ivory throne, with purest gold inlaid,  
Compares with lilies fair, whose fragrant hearts  
Ope softly to God's sunshine, unafraid.

Be thou, my heart, like them; rest in the root  
Of love divine, without one anxious care;  
So shall thy blossoms of pure praise arise  
And shake their joy-bells in the happy air.

No toil of mine can add to stature fair,  
'Tis Thou canst prune, and water, while I grow,  
Unconscious quite of how but always sure  
How'er it be, Thy love hath willed it so.

If all Thy skies above me drop in tears,  
They do but wash away the dust and soil;  
While Thud and bloom through all the changing years  
Respond to the dear sunshine of Thy smile.

Oh, restless love of Christ! My soul lies still  
Like a soft infant in the Father's arms,  
While Thine, my God, Thy strength, Thy help, Thy will,  
Unhelped, un hindered, stilleth all alarms.

I simply rest in Thee, considering so  
Is Thy dear way, I earlier might have learned;  
Till Thou shalt deem me for transplanting meet,  
And place in gardens fair, Thy love hath earned.

Till life below shall blend with life above;  
Nor choose if Heaven be here or there for me,  
So I may know the bliss of perfect love,  
And grow, O fairest Lily, still like Thee.

—Lucy A. Stone in Union Signal.

Windham Centre.

### THE BRETHREN'S SUNDAY SCHOOL SONG BOOK NOT INTENDED TO TAKE THE PLACE OF THE HYMNAL.

BY WM. BEERY.

In one of the late numbers of the GOSPEL MESSENGER the editor says that in some places the Brethren make a mistake by using the Song Book in the regular preaching services instead of the Hymnal; and that this is contrary to the design of the committee who compiled the Song Book.

I am glad that attention was thus called to the matter. This is not only doing injustice to the Song Book by attempting to make it answer a purpose for which it was not intended, but it is at the same time depriving the congregation of many excellent hymns and tunes which properly belong to a collection intended for use in the general sanctuary services.

The Song Book is intended especially for Sunday schools and prayer-meetings, and may be used to good advantage in revivals, and even, occasionally, in the preaching services, but the Hymnal should, by no means, be excluded from the general services.

A number of the hymns and tunes in the Hymnal were put into the Song Book, so that the children and young people might learn them and thus be able to join in the singing in the church services. There is no more fruitful way of getting the young interested in, and to take part in, the church services, than by teaching them to sing and to love the church hymns.

It is gratifying to know that the Song Book has met with so much favor in the Brotherhood, because, for the purpose intended, it is better adapted than the generality of Sunday school song books. There are, comparatively, but few books of this class that contain any real church hymns and tunes. In much of the modern Sunday school and revival music the chief merits are jingle in the music and lack of meaning and religious sentiment in the words.

The "Brethren's Song Book" may not be entirely free from the ban of this criticism, yet, I dare say, it contains very few, if any, hymns which do not breathe forth the purest of religious sentiment and the most reverential and devotional thought. It was thought that by the introduction of such a book as this into the Sunday schools and prayer-meetings of the Brotherhood, the Brethren's children would learn to sing the hymns and tunes used

by the Brethren in the services of the Brethren church; and I verily believe that where the book is used discreetly, such results will follow.

Use the "Brethren's Sunday School Song Book" in the Sunday schools and prayer meetings, and in the preaching services, occasionally, if it seems proper, but do not discard the Brethren's Hymnal.

Huntingdon, Pa.

### THE GOSPEL OF GIVING.

BY JOHN E. MOHLER.

#### In Seven Parts.—Part Six.

A CERTAIN widow had only provision enough for herself and her son a single meal, for there was a famine in the land, but even this last meal she gave to Elijah, as the servant of God, and the result was that the Lord so blessed her that during the entire famine she and her son and Elijah had plenty to eat. 1 Kings 17: 8-15.

Every servant of God is called upon to-day to give, and if God kept his promise to the widow that "the barrel of meal shall not waste, neither shall the cruse of oil fail," He will keep his promise to give unto us a blessing. The widow thought she had not enough for herself and also for God, but, nevertheless, she sacrificed her last morsel at His command, and we know how abundantly he gave to her again. We must heed God's command to give, and not wait until we can "spare" it for him, in order to receive his greatest blessings.

"A small boy had become the owner of two nickels. His father asked him what he was going to do with his money. He answered, 'One nickel is mine. I will use it for myself. The other one I will give to send the Gospel to the heathen.' After playing with his money, one nickel was accidentally lost. 'Which one did you lose?' inquired his father. The boy promptly replied, 'The one I was going to give to the heathen.'"

How well this illustrates the disposition we sometimes see in Christian professors. They may determine to give a part of their income to the Lord, but if they suffer loss, how often it is the Lord's portion that is lost!

It is said of a certain Christian who had met with heavy losses, that he asked his minister about the missionary collection. The minister replied, "It is already made. Knowing that you had been a great loser this year, I did not think it proper to call upon you for your usual donation."

"My dear sir," replied the generous Christian, "it is very true that I have suffered great losses this year, and must be economical and prudent in my expenditures, but retrenchment must not begin at the house of God."

If such a spirit were possessed by every member of Christ's church, how rapidly would his kingdom advance in the world, and how many ministers could be preaching the Word instead of laboring for their own material bread!

Our ministers, as a rule, are to be highly commended for their self-sacrifice in performing their duties. Our members are not holding up the arms of God's ministers as they should, while the battles of the Lord are being fought. Some of us think it is ushering in a new and dangerous order of things to give God's ministers financial support where it is needed, but this custom is not new, for it was established in the long ago of Israel's pilgrimage under the Mosaic law, and was a part of the apostolic practice. It is not dangerous, for it is so designed of God (see 1 Cor. 9: 14) and nothing that God ordains can be dangerous; but everything, contrary to his purposes, is EXCEEDINGLY DANGEROUS.

Because our forefathers in the Christian ministry bore their own burdens almost, or quite, entirely independent of aid from their flock, the command "Bear ye one another's burdens" is not now rendered null and void.

Bro. C. H. Balsbaugh tells us that "debtor" and "ready" are the flaming watchwords of the Christed soul. With this true "glimpse" of Jesus' we will live daily as constant "debtors" to God, always "ready" to pay him what he asks of us. If minis-

ters, we should be ready to leave all things to become "fishers of men." If laymembers, we should be ready to hold up the arms of God's ministers, that the victory may be his. As debtors to God, conscientious, anxious to pay, always ready to use our time or our talents, or our means,—all of these,—in his employ.

We should give with the proper spirit, so that both the donor and the recipient shall receive a blessing. Christ says, "Let not thy left hand know what thy right hand doeth," teaching us that we should not give for self-exaltation, or praise of men. God can and will bless the smallest gift to his glory, if given with the spirit of love to him.

"A lady was once filling a missionary box for India, when a little girl gave her a penny, with which the lady bought a religious tract and put it into the box and sent it away to India. The tract was given to a Burman chief, and was instrumental in leading him to Christ. He told the story of his new God, strange experience and great happiness to his many heathen friends. They also came to Christ, and cast away their idols. A church was built, a missionary sent, and fifteen hundred souls converted from heathenism,—all the result of giving a penny to God."

This incident illustrates the power of God to transform the most insignificant offering into the most wonderful results, if given in the proper spirit. No one but God can tell what great things were accomplished by the gift of the poor widow's mite, but from Jesus' language we know that God blessed it greatly.

Our duty is to give and it is God's power that blesses the gift. At one time Christ commanded his disciples to give food to a large multitude to whom he had been preaching. The disciples hesitated because they had only five loaves of bread and two small fishes. Christ took what food they had and blessed it so abundantly that the entire multitude was fed, and more fragments were gathered up after having eaten than all the disciples had given to Jesus. Matt. 14: 15-21.

This was not only a miracle, but it is a lesson for the followers of Christ until the end of the world. Christ still tells us to give to him, with the promise that he will bless our gift. Matt. 10: 42. When we give to a disciple of his, we are giving to him. When we give to his church we are giving to him, and he has the same power to magnify our gifts that was shown in the miraculous feeding of the multitude.

Warrensburg, Mo.

### NORTHERN INDIANA MINISTERIAL MEETING NOTES.

BY I. D. PARKER.

THE meeting was held in the Solomon's Creek church Tuesday evening and Wednesday, Oct 1 and 2. Being held in connection with the District Meeting, added to both attendance and interest. Over 1,000 persons were present on Wednesday and over 1,200 on Thursday.

Much credit is due the church for the kind and able manner in which they provided for all. Brethren F. Fisher, of Mexico, and G. Heeter, of North Manchester, were present; the former in the interest of the Old Folks' Home at Mexico and the latter in the interest of North Manchester College. Both contributed to the interest of the meeting.

The meeting organized with W. R. Deeter, Moderator, and I. D. Parker, Clerk. All the speakers on the programme were present and all but one responded to the call. This is commendable and was very helpful to the meeting in carrying out the programme. While all the speakers and writers did well, some of them could have done better with better preparation. When persons are assigned a subject, the public rightfully expects careful and thorough preparation and no one should be indifferent to this demand.

The sermons and discussions were spirited and bristled with helpful thought. The deep religious feeling and social spirit that characterized the meeting throughout made it helpful to all present. It is evident that the Ministerial and District Meetings



must be divorced, or the financial burden borne by those in attendance. Which will it be?

I will briefly allude to the subjects discussed and some of the thoughts awakened.

The opening sermon, Tuesday evening, was delivered by W. B. Neff. Subject, "The Minister's Moulding Power."

- (1) Man is what his thoughts make him.
- (2) His thoughts are determined largely by outside influence.
- (3) History proves that the ministry exerts a greater influence for good than any other *one* moulding power.
- (4) Christ and the early Christians are models after which we should strive to mould the home, the church and nations.

"The Work of Preacher and Church, before, during, and after a True Revival," was the first topic considered, and was very full of interest.

- (1) There are many revivals but few *true* revivals.
- (2) The work calls all into action and takes up all of their time.
- (3) Thorough preparation and efficient work brings success.
- (4) Prayer, sociability, earnestness, perseverance and personal work are elements of success.
- (5) Keeping up interest after a revival is often difficult because the revival is not a true one.
- (6) Giving every member something to do helps much.
- (7) If everybody would labor as hard to keep up interest as to awaken it, revivals would last the year round.
- (8) Many churches are not ready for harvest because nothing has been sown.

"How Develop and Utilize the Powers of the Church."

- (1) The means and agencies through which God works are the powers of the church. A holy life in the members is the greatest power.
- (2) These are developed by study and use as the Word of God directs.
- (3) The church possesses the ministers as a power and should develop them by putting them to work, and support them so they can continue.
- (4) Church power is delegated and must not be abused.

(5) Plant the Gospel in the heart and it will develop the whole man.

(6) Every converted member is a power, and ought to be utilized as a part of the body of Christ. "Helpful Suggestions on Church Government."

(1) Fewer difficulties would come and there would be less need for committee work if greater care were exercised in the installation of officers, and ministers would be true to the laws of the state and the doctrine of the church in solemnizing marriage.

(2) Much trouble would be avoided if church officers would clearly distinguish between private and public offenses and members were required to follow the direction in Matt. 18.

(3) Union and success in church government can only be obtained by consultation and constant teaching along needed lines.

Bro. Deeter's address on "Home Mission Work" brought out much information useful to Northern Indiana, and, we trust, will be an incentive to greater activity.

(1) We should not be satisfied and we will not have done our duty until we make a lawful effort to plant a church in every town and city in the District.

(2) The demand for faithful and efficient men is greater than the supply.

(3) The money supply, if rightly appropriated, is equal to the demand.

"The Teacher's Influence on Parent and Pupil."

- (1) It is great either for good or evil.
- (2) Work on the soul is lasting as eternity.
- (3) Teachers possess *intellectual* and *heart* power.
- (4) A live teacher will use both for good.
- (5) All true influence centers in God, and must have a man full of the Holy Spirit back of it.
- (6) Teacher must not teach to get lesson off his hands,

(7) The teacher should be filled to overflowing with an influence raised to the highest standard to make it the most helpful.

"How Awaken and Maintain Due Interest in those who Think they are too Old or too Big to Work in Sunday School."

(1) House to house visits, prayer, solicitation, etc., were recommended.

(2) We can do more for that class in the next generation than in this, by commencing with the child of to-day.

(3) Two great powers, Jesus and Satan are bidding for the children, and the one that gets into the heart first succeeds.

The papers read by the sisters were considered excellent, and, by request of the meeting, will be published in GOSPEL MESSENGER, where they will speak for themselves.

All seemed to enjoy the sermon, "Stirring up the Gifts," by brethren Berkey and Miller.

- (1) Necessity for arousing ought to stir us.
- (2) Ministers should not feel that the church has laid a burden on them and that they can do as they please with it.

(3) It is not to be played with as a boy plays with a toy, but it comes from God and must be accounted for.

(4) Importance of our mission ought to stir us to further efforts.

(5) Money is a gift, and ought to be stirred out of the pocket into mission work.

(6) The minister who preaches the whole Gospel to his church will not need to tell others his church is too poor to answer the calls for money.

(7) Every minister will preach the better if he preaches two sermons every Sunday.

(8) Secular work cripples the ministry, and preaching cripples secular work, and some plan should be instituted to keep the minister wholly at his highest calling.

(9) Putting the gifts to work and keeping them at it will stir them most effectually.

The Question Box was an auxiliary to the interest.

Presuming the Clerk of District Meeting will make a report of it, I forbear saying more than this, that it was a very pleasant and profitable meeting.

#### THE FREE ROSTRUM.

YEARS ago considerable was said through the papers in the Brotherhood concerning a free rostrum. Lately the subject has been revived among the Progressives, and is being discussed in their paper, the *Evangelist*, with considerable vigor. The editor, to his credit, does not believe in the free rostrum business, and has said some good things in defense of his position. One of his brethren, however, comes to his support in an exceedingly interesting and forcible manner. He says so many good things that we take pleasure in giving the entire article to our readers. The sixth paragraph is deserving of special attention.—Ed.

"The idea of a free rostrum in the Brethren church is a new evolution. The idea, however, is not new in the world at large. It has been the deceptive rock in the ocean of time that has foundered and stranded and sank many a soul to perdition. We have doubt enough about us already not to count it, besides there are quite enough of reefs in the ocean without putting in dead buoys to run against and tear open and let in more weight, especially when it may be that some now have to pump manfully to keep their frail bark from sinking as it is. The Bible is no free rostrum. It tells man of his sinful nature and its results, and provides a way of escape, and bids man to take to that way. It does not deal in the higher criticisms, that are in many cases the path to infidelity, but takes man and shows him how foul he is, and then washes him in the blood of the Redeemer, and then shows how clean he may then be. This is enough, for the free rostrum has been thoroughly tried in both state and church, and it has in both cases proved a most profound failure. This has been acknowledged to

be so important as to not cast a vote for a man until his mind is known on questions that have the welfare of the community at stake, and to these they hold him pledged.

The idea, too, has been tried as already said, in the church, and no church or other organization would consent without a chairman to call men to order when they speak out of order, and rules have been constructed to bend men to a faithful adherence to decorum, even when they may not think themselves out of order.

The idea of a free rostrum has also been tried in the family and neighborhood, and has proven no less abortive and destructive to the good and peace of both.

The state, church, home, and individual have all tried the free rostrum business in its completeness, and not only tried it, but proved it a wretched and most miserable failure. It has been found to be the root and stock of anarchy, and all devilment. The state has so well found out this fact that it has put on considerable restraints to keep in bounds those who may persist in a free rostrum business.

We may as well launch a ship and set sail and then trust to the winds to take it to a certain port. We may as well dispense with the governor on the steam engine and take chances against an explosion, or to take off the brake on the electric car and let it go at any wild rate and risk our chances of safety to fate, as to preach a free rostrum. In fact we may as well do away with all law of every kind and accept anarchy, free love, and unrestrained acts of all kinds as to advocate free rostrum unlimited.

We dare not speak all we think, and so long as we are compelled to put on a brake, or governor, to our speech, so long we should not dare to advocate the free rostrum idea. We may as well lay hold on anything our heart may desire, whether we get it lawfully or not, or allow our lusts the freedom to act without restraint so as to preach free rostrum. This is only the stock gone to seed of a free rostrum. Sow the speech and reap the act. The idea would make beasts of us all. Yea, it would make devils of us, if we were to follow the idea out to its limits. The state has recognized this and has enacted laws to regulate those who fail to regulate themselves.

We have now already quite enough of contention among us, as a people of the Lord, without opening up the flood gates at a wholesale rate, to flood the church with all the filth, scum and deadly matter, and stagnant pools, to pour into and poison the minds of the pure. The church paper should not be the swill-tub of the church, to cast all the disease of the mind and of the soul in, but on the other hand it should be the table of the finest fruits, and best and most healthy bread, and such that has been tested and known to be healthful and strengthening, for the King's children to sit at, and partake of. If this is not the case there will be sickness and even death in the feast. The Editor, too, should be the master of the meal and exercise his judgment as to what to place before his guests. But the diseased, the rot, the blight, the scab, the mildew, the cores, the parings, and all dead leaves, and all matter that might tend to strangle, choke, and bring on disease should be cast into the swill-tub, but not on the table.

We may as well expect our children to grow strong on what is pitched out the back door, as to expect the King's children to grow in grace on free rostrum talk. In fact, most everything must be examined and all deadly matter cut from it before it is fit for the body; hence it is not good reasoning to do the same for the soul's good?

It is a fact that a house may be pulled down in a day, that it took a year to build. A character may be ruined in an hour, that it took a life-time to build. The church may be torn into fragments by free thinkers and free speakers in a few years, that it took many to build.

You will not find absolute freedom anywhere on the earth, nor in anything, without a penalty attached to it. The heathen even know this. The learned and unlearned all admit this, and God en-



joins restraint upon his people, hence we cannot afford to accept anything that man and God hath forbidden."

#### QUERIES TO ANNUAL MEETING.

BY J. S. FLORY.

It is frequently said that such and such queries ought not to have been sent to Annual Meeting, and that the discussion of certain queries in public does more harm than good. Our Annual Conferences are getting to be attended by so many people that they may be and should be characterized with such a degree of prestige as to be beneficial to the good name and prosperity of the church.

It being the case, that, owing to a want of full knowledge of the general order of church rules and regulation in some Districts, especially those on the outskirts of the Brotherhood, some queries go up to Annual Meeting that are not of a general character, or not in proper shape to clearly set forth the design of the query, would it not be a good idea to make such amendments to the general rule of handling queries that better satisfaction and results may be had on this line?

Having thought much concerning this matter and as, in all probability, something of the kind may come up at next Annual Meeting, asking for a change in a few particulars, I make the following suggestions that we all may think about it, and let it through some District Meeting a query may go up having in view a plan to remedy this long-felt necessity.

It is generally understood that the Standing Committee prepares the work to come before Annual Meeting. It gets it in proper shape. Why not, then, empower said committee to have the right, by a nine-tenths vote of their own body, to say whether the query should go before the general body or not? If they decide it is not a proper query, or not in proper shape, then let them give all the necessary information to those from whence it came. In most of such cases, if not all, the information and advice of the Standing Committee would give satisfaction to the church or District from whence it came.

If such a course, in the minds of our brethren, would seem to be giving too much power to the Standing Committee, let all such queries that do not seem proper to be discussed, after being read, be referred by the general meeting to the Standing Committee, for them to answer and send back to the church that sent them. In this way much better satisfaction would be given than to table the query. Such a course would give the brethren interested something to be governed by in their work at home, and show that the Annual Meeting did not entirely ignore their query.

Then, again, if this course were adopted, queries that, in their nature, had better not be discussed in public, could be answered by the Standing Committee. They could refer to previous decisions touching such cases and in many respects give better satisfaction than a decision by the general meeting. Our Minutes would not be burdened with repeated discussions, and in many ways it would be the better course to pursue. It might be said it would be putting extra work on the Standing Committee. It would be better for the Committee to spend a half day in answering three or four queries, than to detain the whole meeting, perhaps a day or more, to say nothing of the unfavorable influence that follows in the wake of the public discussion of some questions.

We think these few hints sufficient to arouse enough thought in the minds of our brethren that some improvement may be made in the way suggested.

Los Angeles, Cal.

#### LOVE FOR SOULS.

BY D. L. FORNEY.

VARIOUS motives may prompt men to devote their powers toward advancing the kingdom of

Christ upon earth, but if there is not within the heart a burning desire that souls may be saved, we fail to bring to bear upon our labors the highest incentive to Christian work.

What was it that produced Paul's earnest desire to preach the Gospel to all men and even at Rome, whither also he went in chains and there, as a "prisoner of the Lord" ceased not to preach the Gospel under the most adverse circumstances? Was it simply that he was debtor, or that he was anxious to secure the crown of life? Nay, rather because the love of Christ constrained him, that his anxiety became so great and his love for souls so intense that he was as one beside himself. 2 Cor. 5: 13, 14. At another time he had great heaviness and continual sorrow in his heart because some, who were dear to him, were not willing to accept of so evident a token of love as was brought by the Savior of the world. Rom. 9: 1, 4.

The same spirit that characterized Christ in giving his life as a ransom for souls was also possessed by Paul and many others in later years. Others, of more recent times, manifest this spirit also in being willing to sacrifice their lives in heathen lands that souls might be saved. Not until this love for souls becomes an instinct, or passion, will any great work be undertaken or accomplished for the salvation of others. Once secured, no sacrifice is so great, no ocean so wide, no climate so cold or hot, but that the servant of the Lord is willing to spend and be spent that perishing souls may be saved.

This attribute, as all other Christian graces, may be strengthened by cultivation, and in consideration of the value of the soul and the price of its redemption, who, that is born of God and has tasted his grace, can refrain from loving what Jesus loved, but if we are cultivating a love for the world,—its fashions and pleasures,—the love for Christ and love for souls will finally die. Do you fail to have a true love for souls? Pray to God that he may help you possess it and you shall have it. 1 John 5: 14, 15; Philpp. 4: 19.

To be successful with souls and a soul-winner, each one should possess a practical, working knowledge of God's Word,—the Bible. This can only be done by heeding 2 Tim. 2: 13, "Study to show thyself approved unto God." Our next need is that of wisdom, in order rightly to apply this Word to each individual heart. The apostle James tells us how this may be obtained. James 1: 5, 6.

If the child of God possesses this instinct for souls as he should, it will manifest itself in his concern for souls and his desire for their salvation. If the minister of the Gospel is more concerned for the world than for souls, he will possibly be more familiar with the quotations of the stock market than he is with quotations of the Bible; or will manifest more interest in discussing the silver question than in exploring the Word for the unsearchable riches of Christ. The spirit of Christ, fully and truly possessed, will enable us to avoid all these detracting incongruities and will give us such a love for souls that their salvation will be the great burden of every consecrated heart.

Palestine, Ark.

#### OUR BIRTHRIGHT.

BY D. H. WEAVER.

"Esau for one morsel of meat sold his birthright."

CHEAP, wasn't it?

Here in America our laws make provision that heirs share alike in their parents' estate unless otherwise provided by will, but in ancient times, under Jewish law, it was not so. Their law made provision that the first born son should inherit a double portion of his father's estate. This was his birthright. This law was so positively explained that the father had no power to change it though he hated the eldest and loved a younger. He must acknowledge his eldest son by giving him twice as much as the younger. Deut. 21.

This, I suppose, was the "birthright" Esau thought he sold to Jacob. I doubt if Esau had very great faith in God's promise to Abraham that he

would make a very great nation of his posterity and if he did he probably considered that of little value to him. It was so far in the future it could do him but little good. On the other hand his present needs were great and pressing.

Perhaps we might all apply this to ourselves with profit and take a lesson from it. If we will all look back over the road we have come thus far and consider our purpose, the motives that have actuated us in all our transactions, we will acknowledge that very much of our life's work has been to satisfy present needs. Needs, shall I say? No; not always needs, but present desires.

If we shall have a future existence that shall endure through the ages of eternity, we will all acknowledge that to prepare for that existence is of vastly more importance than to satisfy present desires. But our appetites so often get the mastery over us that we forget what is for our best interests. Like Esau, we sell our birthright, thinking it of little value now and perhaps hoping that we may have a chance to repurchase it by and by. But Esau sought it with tears and found it not. When the time came that his "birthright" would have been of vast importance to him it was gone beyond his recovery. He had let it slip through his fingers and his tears would not recall it.

There are young people to-day who are letting opportunities to become noble and good, to become lights to society and lights to the church, slip away from them and the same opportunities may never again present themselves. There are young men who are letting their money go far worse than a mess of pottage. They are selling their time, their minds, their opportunities and their respectability for much less than the price for which Esau sold his "birthright." They are selling soul and body, life and spirit, their all in time and in eternity for less than a mess of pottage. But there is a time coming when they will seek all with tears which will not avail.

We think it very foolish in a man like Esau to sell his "birthright" so cheap when it represented so much wealth as his probably did. It would have given him the advantage of becoming the representative of his father's family, as well as becoming the patriarch of his nation. But how much easier it is to look over and see our brother's mistakes than to see our own! We can see our own better after we have made them. But somehow we have such a facility of seeing others' mistakes before they make them, and then sometimes they don't make them. "Why is this thus?" Is it because we keep our eyes continually in the direction of our brother, or because we never look in our own direction? Do we never look into the looking glass, or do we straightway forget what manner of man we are?

"Esau despised his birthright." How do you take that? I'll tell you how I take it. He looked at it as a very small thing. Very insignificant. He thought he had matters of more importance. He was a mighty hunter. His bow and quiver were of more importance. He was a sportsman. He needed to look after fishing tackle and sporting outfit. That had more importance to him. The world is full of young men to-day that think more of a gun and dog, or a fast horse and a race-track, than they do of their eternal destiny. There are plenty of young men to-day that think more of a game of billiards, or a club-room or ball-room, than of their "birthright." They think the world is too slow for them. They spurn the advice of everybody less reckless than themselves! They imagine their craft the only sea-worthy vessel on the ocean. They think it large enough to run all others down. Young man, is that your condition? If it is you have sold your "birthright" very cheap. You have placed a very low estimate upon it. The day is coming when you will yet be willing to admit your grandfather's overcoat large enough to at least make you a vest. Do you know what Solomon says about that kind of a disposition? "The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it." That is equivalent



lent to saying that they shall sell their "birthright" for a mess of pottage and somebody else shall eat the pottage.

No doubt Esau had a good appetite. His father seems to have had a relish for good things to eat. He loved Esau because he ate of his venison. Esau was very hungry and when he caught the smell of Jacob's boiling lentils it so whetted his appetite that when Jacob offered to exchange the mess for his birthright the temptation was more than he could withstand and he gave up his birthright and took the pottage. That was no new transaction, however. Mother Eve did the same thing under the influence of temptation, only she sold her own and that of her entire race; and the same business has been kept up ever since. If people would only keep away from temptation, keep away from the smell of the pottage, there would not be so many sales of "birthrights." Young men, keep away from temptation and you will not have to overcome it or let it overcome you. You will find it a great deal harder to recover your birthright after it has been sold than it was to part with it. You are letting opportunities pass every day that you will some day want to recall, but you will find them gone forever and they will only mock you for your tears. Better seize them as they pass and lay up treasures in heaven.

Dives was a good provider in this life but he had no treasures laid up for the future. When he lifted up his eyes in hell he had not so much as a drop of cold water. We have plenty of good providers for this life who make no provision for the next. And we have some whose temporal birthright you could not buy for fifty thousand dollars, but whose spiritual birthright may be had for a mess of politics. I should not like to say I had known of brethren, and even sisters, who sold their spiritual birthright for a mess of politics, but truth compels me to say they have sometimes sold their reputation and the fair name of the church, and perhaps their own vote, for a very small morsel of meat.

But there is another side to this subject. When Esau came home from his hunt that day, weary and hungry, and his eye fell on his brother's mess of sodden lentils his appetite overcame him and he thought he was dying with hunger, and Jacob took advantage of his brother's condition to strike a bargain from which he could reap a rich reward. Many a man has been overcome by his appetite and lost his birthright by it. Some have concluded Jacob did right in all his transactions with his brother because he was fulfilling God's purpose. I don't believe God has a purpose that requires either deception or taking advantage of our brother. Jacob was much like other men. He owned a large amount of self and a large disposition to gratify it. He had a disposition to do what he did and God gave him the right of free moral agency, the same as he gives other people, and allowed him to carry out his purpose by exercising that right. If Jacob had been of a different disposition I am quite confident God would have found some other means of fulfilling his purpose. Some have concluded God raised up Pharaoh for the express purpose of oppressing the Israelites, that he, through him, might demonstrate his power. I believe God raised him up just as he does other men, and gave him his choice to do good or evil, and then used him for the purpose he fitted himself for. Some have concluded God hardened Pharaoh's heart. I believe Pharaoh hardened his own heart when God removed the plagues that made him relent. See Ex. 8: 15 and 9: 34, 35. I believe Jacob did just as wrong to take the advantage of his brother in getting his birthright for nothing and cheating him out of his father's blessing as you or I would by using the same means. And Jacob reaped what he sowed by being himself deceived and cheated. And this transaction has been recorded to teach us one of the fundamental laws of nature,—that every seed shall bring forth after its own kind.

Jacob did wrong, and so became a type of a particular phase of perverted human nature. It is the disposition of human nature to take advantage of other's misfortunes. Any man would part with his

last earthly treasure rather than starve. It is wrong to entrap a man and then take his property for nothing. I might as well hold him up and rob him on the highway. The law does not consider it the same, but God does. God sees and regards the motives. The means are of secondary importance. If my intention is to take a man's property for nothing, it is little difference whether I tie him up and sell him out or hold him up and make him deliver at the end of a gun.

Esau made a bad bargain in that exchange. From the best information I can get of the value of that meal it would be worth about three cents of our money. But he was hungry and that, no doubt, satisfied his appetite.

Some of us have acted worse than Esau did. He repented of his mistake and sought to correct it, sought it with tears. We have sold our birthright, and Jesus has repurchased it for us and offers it back "without money and without price," but we refuse it. Esau despised his birthright but repented and desired it very much, and would have prized it very highly could he have reclaimed it. We despise ours still.

God created us to enjoy his presence and the wonders and beauties of the universe, if not his direct personal presence, at least his presence in his laws governing all nature. He gave us intelligence that we might enjoy the good and beautiful in all our surroundings, that we might be "happy within ourselves and the things we have to do with," and that we might honor him by being happy. Happiness is our "birthright." That was the purpose of our creation. We can only be happy by obeying the laws of our Creator, for his laws are the laws of our being. We can only honor him by obeying his laws, and when we obey his laws we regain our birthright of perfect happiness through Christ. It follows, then, that when we disobey the laws of God and our being we sell our birthright and we can only regain it through obedience to Christ who has purchased it. Let us all try to appreciate our birthright more than Esau did.

Longmont, Colo.

D. L. MOODY, in an address in Farwell Hall, Chicago, left no uncertainty concerning his ideas of Secret Societies. He said: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproofing their evil deeds. Abraham had more influence for good in Sodom than Lot had. They are unequally yoked with unbelievers."

## → THE + SUNDAY + SCHOOL ←

### THE CHILD SAMUEL.—1 Sam. 3: 1-13.

Lesson for Oct. 27, 1895.

TIME.—B. C. 1134, Samuel being twelve years old.

PLACE.—Shiloh, the religious capital of Israel, about seventeen miles north of Jerusalem.

PERSONS.—The Lord, Samuel and Eli.

INTRODUCTORY.—After the death of Joshua and his associates, Israel, morally and religiously, suffered a sad decline, and throughout the period of the Judges they seemed to have been going on from bad to worse. It was now God's purpose to use Samuel as an instrument to bring back his people from their apostasy; and Samuel's "birth and training alike fitted him for this distinguished position in which he ranks as one of the greatest of Israel's leaders and prophets." The manner of God's first distinct call of Samuel we have shown in this lesson.

#### I. THE MINISTRY.

"And the child Samuel ministered unto the Lord." This suggests two lessons:

1. *Ministry to the Lord.* Let outward conditions be what they may, this one thing we may feel sure

of, that it is always safe and proper to be found ministering unto the Lord. Do you desire to live a life of greatest usefulness to your fellow-men? Do you want an easy conscience? Do you want to be most helpful to the church? Do you long to occupy a higher sphere of service? Do you want the greatest good for yourself here and hereafter? Samuel got all this and we may get it as did he, - by being diligent in ministering unto the Lord.

2. *The ministry of a child.* Though only twelve years old, Samuel could minister before the Lord, and that acceptably. Children can serve God and they ought to. The church should diligently labor for the conversion of the children and then assign them a place of ministry after they have become Christians.

#### II. THE CALL.

1. *The Lord speaks to men.* God calls all men, but not in the same way. Neither adults nor children should think the Lord has slighted them because he has not called them by audible voice from heaven. If you have been reminded of your duty by the reading of the Bible, the preaching of a sermon, the singing of a hymn, the observance of a church ordinance, the admonition of a friend, the reading of a book, the death of a relative, the fragrance of a flower, the falling of a leaf, the approach of a storm, or even the setting of the sun, that to you was the call of the Lord. We live now in the dispensation of the Spirit and he speaks to us through all the voices of nature, providence and grace, in order to direct us heavenward and lead us to the better life.

2. *God's voice unrecognized.* "Now Samuel did not know the Lord." Innocent child he was and had not yet had an opportunity of becoming familiar with the Lord's voice, and hence, of course, did not know it at first. But it is to the shame of many professing Christians to-day that the Lord's calls so often go unrecognized by them. We are not quick to recognize and respond to the promptings of the Spirit because we are not as familiar through free and frequent intercourse with him as we might and ought to be. We ought to see God's face and hear his voice in every object of nature, every visitation of providence and every means of grace.

3. *Prompt obedience.* "Then Samuel answered, Speak; for thy servant heareth." It is one thing to recognize God as speaking to you, and quite another to do what he says. Indeed our ears are often deafened to God's calls by our repeated refusals to obey them. If Samuel had refused a few times to go at the Lord's call, the Lord should have soon ceased to speak to him. The rebellion and disobedience of this age is not to be accounted for by the Lord's neglect to call sinners to him, but by their unwillingness to obey. And the inactivity and lukewarm state of the church in many places is not so much due to the ignorance of what God tells us to do as to our slowness to do what we know to be our duty. It is unfortunate, but it is true, that we are not so prompt to improve all opportunities for good as the urgency of the case demands. Let each answer in his own heart if I speak not the truth.

#### III. THE MESSAGE.

1. *Punishment announced.* God is a God of mercy. But to say this does not express all the truth. His character is so holy and pure that he cannot tolerate sin, and he will not allow it to go unpunished. There is as much meaning in the warnings of the Bible as in the promises. Let the sinner beware and turn from his evil ways.

2. *God's Word vindicated.* To inflict punishment cannot be congenial to the nature of our Heavenly Father. He does it not because it is his pleasure, but because it is a righteous necessity. What he has said he will do, that he will do. He said, "I will perform against Eli all things which I have spoken." And this applies to every sinner and every sin. God is not a God who forgets his word. This is a thought at which the saints may rejoice, but it is one likewise at which the sinner should tremble. Be not deceived; God is not mocked.

JAS. M. NEFF.



## → THE YOUNG PEOPLE ←

### OUR MISSIONARY READING CIRCLE.

#### Course of Reading.

##### FIRST YEAR.

1. "Crises of Missions," cloth, \$1.04, paper, . . . . . 4 cents.
2. "Life of A. Judson," cloth, 27 cents, paper, . . . . . 15 cents.
3. "Our Country," cloth, 55 cents, paper, . . . . . 29 cents.
4. "Non-Such Professor," cloth, . . . . . 83 cents.

##### SECOND YEAR.

5. "Miracles of Missions," cloth, 84 cents, paper, . . . . . 31 cents.
6. "Memor of Robert Moffat," cloth, 27 cents, paper, . . . . . 15 cents.
7. "Annals of New Guinea," cloth, . . . . . 70 cents.
8. "The Seven Laws of Teaching," cloth, . . . . . 65 cents.

##### THIRD YEAR.

9. "Divine Enterprise of Missions," cloth, . . . . . \$1.70.
10. "Life of Robert Morrison," cloth, . . . . . 70 cents.
11. "Do Not Say," and "Acts of the Apostles," cloth, 13x28, . . . . . 10 cents.
12. "In the Volume of the Book," cloth, 68 cents, paper, . . . . . 38 cents.

Prices, as given above, are for members of Reading Circle only. All others pay regular retail price.

#### RULES FOR LETTER WRITING.

Have you unkind thoughts?  
Do not write them down.  
Write no word that giveth pain,  
Written words may long remain.  
Have you heard some idle tale?  
Do not write it down.  
Gossips may repeat it o'er,  
Adding to its bitter store.  
Have you any careless thought?  
Bury it, and let it rest;  
It may wound some loving breast.  
Words of love and tenderness,  
Words of truth and kindness,  
Words of comfort for the sad,  
Words of gladness for the glad,  
Words of counsel for the bad,  
Wisely write them down.  
Words, though small, are mighty things,  
Pause before you write them;  
Little words may grow and bloom  
With bitter breath or sweet perfume.  
Pray before you write them.

#### HAS WOMAN A GOSPEL RIGHT TO PREACH?

BY CATHARINE B. VAN DYKE.

"But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." 1 Cor. 11:15.

God made man in his own image. "Male and female created he them" and gave them command to replenish the earth and subdue it.

In writing upon a question pertaining to woman it seems proper to say how I look upon man and woman in relation to each other. It is not my intention to speak of the sexes *as such* any farther than is necessary in order to compare their rights, privileges and obligations.

Not until after the fall can any shade of difference be detected in the purposes of their creation, for they were *together* placed in the Beautiful Garden with directions to dress it and to keep it. No difference, so far, in occupation, thought, or enjoyment. Both alike were forbidden to eat of the tree of the knowledge of good and evil. The woman was first in the transgression and in receiving sentence hers was a keener sorrow, the more suffering, conception, and subordination to man. For the man's sake the ground was cursed and in sorrow was he made to eat of it all the days of his life. No perfect rest were they to know again until they returned to dust.

At this point the spheres of the sexes were distinctly marked, though it is folly to reason that one was less important than the other. "Headship, or rule, was thenceforth the prerogative of man and submission the requirement of woman." Now I believe that man and woman are equal in importance though they be different in station, and I am ready to consider their respective stations as I understand them.

In their normal state we know that man is the stronger being *physically* and is naturally designed to fill such rough places as *should* be filled and such as women are not able to occupy. On the other hand, to woman belong certain peculiar duties which it is impossible for man to perform. Neither can maintain a higher dignity than, in the full recognition of these inevitable facts, to revere the station to which each, by the Holy Mandate, belongs.

But there are some things which can be equally well done by man or woman. Their powers overlap. Both, for instance, are capable of social, intellectual and moral development. Both are responsible for this development or for the lack of it.

Woman exercises her social powers to an unlimited extent as she is able and none question her privilege to do so. In the intellectual and moral realms, as student, teacher, author and professional, her liberty is undisputed; and that she does much by these means to better the state of things cannot be denied. Is there, then, a difference between them when we come to the service of Christ? I speak of the powers *common* to them. If so, and the woman is restricted in the exercise of those gifts which the Holy Ghost bestows upon some women as upon some men, then man *assumes* her responsibility and her soul may be required at his hands. Then should the heathen belief that woman *has* no soul be a solace,—at least to man? But there *is* no more marked a difference when we come to the spiritual life than has already been spoken of; *the woman's subordination* must never be lost sight of.

If it is right for her to teach her children to work and to study; if it is right for her to teach her pupils the Golden Rule, if it is right for her to shape the sentiment of the masses in favor of some state reform, *who* will say that it is wrong for her, in the name of Christ, to persuade men and women to repent, believe and obey the Gospel?

The church is composed largely of women. Its purpose is the salvation of mankind. In the church and from the pulpit men are warned, reprov'd, rebuked, admonished, exhorted, persuaded and comforted, and the church is thus edified. *Can* woman warn, reprove, persuade, etc.? If so, why not, under proper conditions, do it for the church and from the pulpit? But some are excited and ask: "Shall the men be taken from the pulpit and their places be filled by women?" By no means! Another says: "She will neglect domestic and other duties." But this does not follow. It is not given to every woman to preach; there are diversities of gifts and *only* those, both of men and women, should preach the Gospel who have been divinely called; and I believe that Christian women have been as truly called by the Holy Ghost as have Christian men. *Why* not use this heaven-given power directly for Christ and the church? Remember, she is not to be a ruler of the church—not to usurp authority over man—not an elder, not a baptizer, but let her be a *preacher, a minister, a servant*.

There are some who believe that women ought *not* to preach or pray or speak in the church. Why do they not also add singing, for singing is not silence? Their belief is generally founded on that part of the Gospel, recorded in one of Paul's letters to the church at Corinth. These are his words: "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for a woman to speak in the church."

This language, taken alone, seems to be painfully conclusive upon the subject, yet in the eleventh chapter of the same letter Paul gives specific directions to the women, as to the men, in what manner they should pray or prophesy,—he with his head uncovered, she with hers covered as a sign both of willing subordination and of power or permission. Now in these two gifts man and women were alike free to exercise.

Quoting one who has given the subject candid thought I gather this information: "Prophecy, in the sense of foretelling or giving fresh revelations from God, has been suspended, till the complete fulfillment of Joel be come to pass. 2 Pet. 1:20, 21; Rev. 22:18, 19. Its equivalent can only be found now in the religious testimony of evangelists, pastors and teachers, who fulfill the intention of prophesying, viz: 'Speaking to men to edification, exhortation and comfort.' Public praying has sustained no such change or interruption. Hence, were we entirely to waive the question of prophesying, it would remain evident that Paul did grant a sanc-

tion which has never been withdrawn, allowing a woman to pray in the church, provided she wore upon her head a suitable recognition of man's headship, and her official as well as personal subordination."

But what shall we do with the words, "keep silence" and "it is a shame for a woman to speak in the church?" I understand that this "silence" meant for the time being, and the "shame" was for women in public (service) unbidden, *unpermitted*, to cope with man in argument and authority.

Let us look, for a time, at the condition of that particular church, for to no other church did Paul give both to men and women as severe a reprimand. After organizing the church at Corinth, Paul had been absent from them three years. The church had grown into a corrupt state, as will be seen at a glance in reading his first letter to them. Paul had been informed by them which were of the house of Chloe that there were contentions among them. He says: "That every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." In the fourth chapter he had rebuked their vanity; in the fifth he said it was reported commonly that there was fornication among them; in the sixth he reasons with them about going to law with the unjust and about the law of marriage; in the eighth about eating meats offered to idols, and in the eleventh about attire. In all these things the church was demoralized. The woman, mistaking the meaning of Gospel liberty, had lost sight of the great principle of subordination and, with her veil, had also laid aside the womanly modesty which her station at all times demands. She had fallen into asking and discussing questions, and adding generally to the already great disorder which prevailed in the church even among the men. We must not overlook the fact that silence, too, was enjoined upon some of the men, in this chapter, as it was among the women. The man who spoke in an unknown tongue and had no interpreter was commanded to keep silence in the church. 1 Cor. 14:28.

Again, if anything was revealed to another sitting by, the first was to hold his peace. 1 Cor. 14:30. But no expositors claim that in case of the men Paul meant to impose more than temporary silence, such as was necessary at the time, so that all things might be done "decently and in order."

At the time of the ascension Christ commanded his apostles not to depart from Jerusalem, but wait for the promise of the Father. That promise was the baptism of the Holy Ghost, which was to come not many days hence. He told them that they should receive power after the Holy Ghost had come upon them, and he said: "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." When Christ had gone from their sight they went to Jerusalem to the abode of a number of the disciples. These all continued with one accord in prayer and supplication *with the women* and Mary the mother of Jesus, and with his brethren, says the writer of the Acts. (And in those days the number of the names together were about one hundred and twenty) Peter stood in the midst and advised that another apostle should be chosen to fill the place of Judas, and when the day of Pentecost was fully come, they were all with one accord in one place when the Holy Ghost was poured out upon them. Who can, in the face of this evidence, declare that women were not among the number receiving the Holy Ghost? But further, when Peter, explaining to those who accused them of being drunken, quotes *at this time* these words from Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon *all flesh*: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."

Even Paul himself "has virtually authorized the act since he has regulated the manner of female prophecy."

McPherson, Kans.



## General Missionary &amp; Tract Department

## COMMITTEE:--

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All money and correspondence intended for any of the missions under the General Committee, or any business connected therewith, should be addressed to GENERAL MISSIONARY AND TRACT COMMITTEE, Mount Morris, Ill. (GALEN B. ROYER, Secretary.)

THE double call to missions. The Master says, Go preach the Gospel to every creature; and while Christ is saying "Go, preach," the man of Macedonia is crying, "Come, help."

A NEW classification is suggested, of nominal disciples: Mission, anti-missions, and omission Christians. The last class is believed to embrace the great bulk of church members.

ONE cent per day on the altar of missions from each member of the Brethren's church would work marvels in the world for Christ. Brother, sister, is one cent per day too much for the Lord?

AN ordinary contribution box, in some churches, has become an instrument by which the contributor as he sits in his pew can touch every continent, and do a work for Christ where his own footsteps can never tread.

THE Christian church was placed in the world, and is kept in the world to-day, for the specific purpose of giving all nations a knowledge of Jesus Christ. The farewell command of our Master was specific; his followers, not simply as individuals, but as a body of workers, were commissioned to bear witness unto the ends of the earth for him who was God's universal gift to all humanity. This command supersedes every other. Nothing can be put in the place of it, and no possible service can release the church from her obligation to obey it.—Bishop Thoburn.

WHAT is more discouraging, what gives more heart-aches, than for a Christian worker, a missionary, to have his motives impugned, or his honesty questioned. Especially does it become the harder to bear, sometimes, because the ones criticising thus are not helping in the work themselves. But such is only too frequently the case with Christian workers and two important things remain for him to do. 1. Take every precaution to avoid criticism. 2. Quietly go on in the path of duty, bearing the unjust censure patiently and quietly. So Christ did and magnified his work gloriously.

REVIEW in Sunday school is usually dreaded both by scholar and teacher. This comes from the fact that the lessons have been illy prepared during the quarter. Reviews, however, properly conducted, are very beneficial and every school should make a determined effort in that direction. But if failure is the usual verdict of review Sunday, then we suggest that some doctrinal subject, not usually preached upon, be taken up. This will be found both profitable and interesting. Such subjects as anointing, salutation, Lord's Supper, and kindred subjects, cannot be too carefully taught in our Sunday schools.

FROM all the lands where dwell the eight hundred millions of our fellow-creatures who do not know Christ, there comes to-day the cry: "Come over and help us." On many foreign mission fields the harvest is ripe. In some places the fruit is even perishing for want of laborers to gather it in. God is verily answering our Christ-taught prayer for "laborers." Shall our selfishness, or our love of luxury, or our delight in holiday-taking, or shall anything keep back those of us who profess to know and love Jesus Christ from doing all we can to send out those who are willing to go? Do not the present conditions of the funds of missionary societies, and the present grand opportunities for carrying forward Christ's work among the heathen warrant us in taking some hitherto unventured bold step?—J. Pearse.

SOME preachers destroy the power of their sermons on missions by refusing to give to their support, financially. They cannot excuse themselves on the ground of their ministry, or other charitable work. A leader in the thought of missions must necessarily be a leader or example in supporting them. If his sermons do not convert him to liberal giving they are not likely to convert any one else.

## MESSAGES DROPPED BY THE WAY.

BY C. C. ROOF.

WHEN we visited the Kansas State Penitentiary and baptized a convict there last July we were introduced to another prisoner who was so favorably impressed by the reading of the GOSPEL MESSENGER and the Bible reading and devotedness of the former one baptized, that, on being called out from service to see us, he said we might expect to be called back again by himself soon. But hearing nothing more for over two months, self and wife concluded to go down and see. So, on Oct. 4, we called on Bro. J. E. Young where he was holding meetings, to accompany us, and, on our arrival at the prison, we found the brother in excellent spirits, with not a murmuring word, but very thankful for the blessings and privileges he is enjoying. He also soon informed us that his friend was very desirous to receive baptism.

After being called and interrogated and his hearty and solemn confessions heard, we, with him, were escorted to the Lake, outside the walls, where Bro. Young immersed him in the presence of several convicts "out on trust," and their guards perching here and there, and looking on from their various places of engagement.

After this the guard showed us through the chapel, the dining-hall, the school-room, and various other buildings. Upon entering the electric plant, the chief electrician met us and carefully and patiently showed us more than we could understand. It is worthy of remarks and thanks how we are received and favored by the deputy warden, the turnkey and all the officers.

When we were ready to leave the prison an incident occurred that should be of interest to all our contributors to the mission funds, and another shame to those who do not contribute, as well as a caution to those who use such funds. The first convict-brother said, "We earn three and one-half cents per day in cash, and here is two dollars that I have saved of that for our District Home Mission!" They also gave us the names of several other prisoners who are seeking after the Truth through these devoted brethren, and they will arrange with the chaplain for a set time when the brethren may occupy some time in the Sunday chapel services.

Ozark, Kans., Oct. 5.

## MISSION RECEIPTS FOR SEPTEMBER, 1895.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

## HOME AND EUROPEAN FUND.

(Used only for Missions in U. S., Denmark and Sweden.)

Ohio.—Green Spring church, \$6.10; Silver Creek church, \$8.45; W. Q. Calvert, \$12; Lexington church, Highland, \$2.55; Mohican church, \$13.85; Chippewa church, \$11.07; Black River church, \$7.45; Sandy church, \$21; total, . . . . . \$ 82 77  
Pennsylvania. Sunday school at York, \$7.68; Mrs. M. Hock, \$1; Maria Gutshall, Upper Cumberland church, \$3.55; Lea P. Miller, Upper Cumberland church, \$2.90; Mary A. Hollmer, Upper Cumberland church, \$5.75; John A. Wertz, 60 cents; V. E. Mueely, 60 cents; G. W. Kephart, \$2; Green Tree church, \$6.22; total, . . . . . 33 30  
Iowa.—English River church, \$11.14; Kingsley church, \$9.20; Grundy Centre church, \$8.05; Mrs. George Bums, \$1; total, . . . . . 30 28  
Illinois.—Silver Creek church, \$15.20; West Otter Creek church, \$1.20; Silver Creek church, \$6.95; Sisters' Sewing Society, \$5; A. Greenawald, \$1.75; total, . . . . . 30 28  
Kansas.—Newton church, \$1.25; Kansas Centre church, \$1.25; Sunday school at Ramona, \$6.30; Fredonia Sunday school and prayer meeting, \$5; Kansas Centre

church, \$1; J. R. Reish, \$5.05; Geo. A. Fishborn, \$5; a member, 24 cents; total, . . . . . 26 08  
Maryland.—A sister of Eel River church, 50 cents; Springfield church, \$18; total, . . . . . 18 50  
Virginia.—Jos. E. Crieckenberger, \$13.50; Sallie Funk, 52 cents; total, . . . . . 14 02  
Michigan.—Thornapple church, \$6.10; total, . . . . . 6 10  
Colorado.—Nancy D. Underhill, \$5; total, . . . . . 5 00  
Missouri.—Thomas J. Page, \$2; Chas. and Gertrude Herman, \$1; Smith Fork church, 62 cents; total, . . . . . 3 62  
Marriage Notices.—John F. Kahler, Ohio, 50 cents; Jas. Murray, Ohio, 50 cents; Samuel Buck, Iowa, \$1; J. S. Flory, California, 50 cents; Thosely Winey, Kansas, 50 cents; total, . . . . . 3 00  
West Virginia.—A few at Brookside, \$2; Wm. Rymer, Comings, 25 cents; total, . . . . . 2 25  
Oregon.—Powell's Valley church, \$1.10; total, . . . . . 1 10  
Nebraska.—Wood River congregation, 79 cents; total, . . . . . 79  
Idaho.—G. W. Hamler, 50 cents; total, . . . . . 50  
California.—I. E. Borman, 40 cents; total, . . . . . 40  
Total, . . . . . \$257 99

## BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts.)

Iowa.—English River church, \$3; Grundy Centre church, \$3.10; total, . . . . . 6 10  
Ohio.—Lick Creek church, \$5.50; total, . . . . . 5 50  
Maryland.—Eel River church, \$5; total, . . . . . 5 00  
Missouri.—Thomas J. Page, \$2; total, . . . . . 2 00  
Illinois.—West Otter Creek church, 75 cents; total, . . . . . 75  
Kansas.—B. F. Brubaker, 40 cents; total, . . . . . 40  
Total, . . . . . \$ 19 75

## INDIA MISSION FUND.

(Used only for the Mission in India.)

Ohio.—Donald's Creek church, \$7.76; a sister in New Philadelphia, \$5; Bear Creek and Stillwater churches, \$15.15; Silver Creek church, \$8.46; Lower Stillwater church, \$6.15; Hickory Grove church, \$3.10; Salem church, \$5.77; Oakland church, \$1.74; Harris Creek church, \$2.35; Lower Miami church, \$1.28; Lick Creek Sunday school, \$11.34; total, . . . . . 71 10  
Pennsylvania. Sunday school at Mechanicsburg, \$9.75; Walnut Grove church, \$5.25; G. W. Kephart, \$1.50; a sister in Mountville, \$1.60; Bethel church, \$2.10; Green Tree church, \$9.22; total, . . . . . 29 72  
Virginia.—Missionary Circle in Daleville, \$28; Omer Richard, \$2 cents; total, . . . . . 28 52  
Indiana.—Eel River church, \$6; Pleasant Valley church, \$8; Shipshewana church, \$4; a brother, Hollins, \$1; total, . . . . . 19 00  
Illinois.—Hickory Grove church and Sunday school, \$5.53; total, . . . . . 5 53  
Missouri.—Thomas J. Page, \$2; Chas. and Gertrude Herman, \$1; Smith Fork church, 50 cents; J. W. Stouffer, \$1; a sister in Lamar, 50 cents; total, . . . . . 5 00  
Kansas.—J. E. Young and wife, \$1; Newton church, 60 cents; total, . . . . . 1 60  
Nebraska.—Class No. 1, Sunday school, \$1.50; total, . . . . . 1 50  
Oregon.—A sister, \$1; total, . . . . . 1 00  
Iowa.—Ida G. Gnagey, \$1; total, . . . . . 1 00  
Total, . . . . . \$163 97

## ASIA MINOR MISSIONARY FUND.

(To be used in the Mission in Asia Minor.)

Pennsylvania.—Coventry church, \$10; Dry Valley Sunday school, \$2.20; G. W. Kephart, \$1.50; total, . . . . . 13 70  
Illinois.—Sisters' Sewing Society, \$5; total, . . . . . 5 00  
Ohio.—A sister in New Philadelphia, \$5; total, . . . . . 5 00  
Missouri.—Thomas J. Page, \$2; Chas. and Gertrude Herman, \$1; Smith Fork church, 30 cents; a sister in Lamar, 50 cents; total, . . . . . 3 80  
North Carolina.—Mill Creek church, \$3; total, . . . . . 3 00  
California.—A sister and brother, \$2; total, . . . . . 2 00  
Virginia.—A brother in Hollins, \$1; total, . . . . . 1 00  
Oregon.—A sister in Oregon, \$1; total, . . . . . 1 00  
Iowa.—Ida G. Gnagey, \$1; total, . . . . . 1 00  
Kansas.—A sister in Fairport, 50 cents; total, . . . . . 50  
Total, . . . . . \$ 36 00

## WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more efficient work and have the advantage of a permanent house. The Committee proposes to build as soon as sufficient funds are raised. Donations marked thus (\*) are in response to sister Ella Williams' proposition.)

Missouri.—Sisters of Prairie View church, \$5.35; total, . . . . . 5 35  
Illinois.—Missionary Sewing Society, \$5; total, . . . . . 5 00  
California.—Fannie Light, \$4; total, . . . . . 4 00  
Kansas.—A sister in Columbus, \$1; total, . . . . . 1 00  
Total, . . . . . \$ 15 35

## SUMMARY.

Home and European Fund, . . . . . \$257 99  
Tract Fund, . . . . . 19 75  
India Fund, . . . . . 163 97  
Asia Minor Fund, . . . . . 36 00  
Washington City Meetinghouse Fund, . . . . . 15 35  
Interest from Tract Endowment Notes, . . . . . 6 00  
Interest from Missionary Endowment Notes, . . . . . 3 00  
Total Receipts, . . . . . \$502 06  
Total number of Tracts distributed, 21,688.



# The Gospel Messenger,

Published Weekly, at \$1.50 per Annum, by

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J. H. MOORE, } Office Editor.  
JOSEPH AMICK, } Business Manager.  
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Enoch Eby, Daniel Hays, W. R. Deeter.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., October 22, 1895.

BRO. J. L. SNAVELY is to represent Nebraska on the next Standing Committee.

THE Brethren at Johnstown, Pa., closed a series of meetings with seven sessions.

BRO. FRANKLIN MYERS, of Mt. Carroll, Ill., is doing considerable missionary work in Wisconsin this fall.

BRO. TOBIAS HOOVER is to represent the North-eastern District of Ohio on the Standing Committee.

THE Northern District of Iowa has decided to put two evangelists in the field. One is to give his entire time in the field for six months, and the other to do general work in the District.

BRO. P. S. MYERS, who has been spending the summer in the East, will start for California Nov. 14. Those wishing to accompany him should address him at once at Lancaster City, Pa.

WE learn with regret that the wife of Bro. Abram Lutz, of Waddam's Grove church, Ill., passed away last Saturday. She had been a great sufferer for a number of months, and her death was not altogether unexpected. She was a noble Christian woman. We deeply sympathize with our brother in his sad bereavement.

SISTER NANCY WISE, wife of Eld. John Wise, of Washington County, Pa., is now quite old, and not in good health. She writes that she has been a member of the Brethren church over fifty-one years, and still enjoys the Christian fellowship. She greatly enjoyed the late feast in the home congregation. With her husband she will shortly return to their former home near Conway Springs, Kans., and hopes to enjoy her sojourn among the members in the West.

THIS week we mail our Prospectus to all of our agents. If any should fail to receive the agent's outfit they will please notify us at once. We trust that each agent will enter upon the work immediately and secure the renewal of all the old subscribers and as many new ones as possible. We suggest that an effort be made to get the MESSENGER into every family in the Brotherhood. Those who are too poor to pay for it should receive some help from others. We have among us congregations where all the poor members are in some manner supplied with the paper. Furthermore, keep in mind the fact, and make it well known, that all new subscribers, who hand in their names now, will receive the paper free the remainder of the present year. This is no small consideration when it is

borne in mind that we print fifty-two issues each year. We trust that our agents will enter upon their work with all necessary energy. To them we are greatly indebted for our success in the past and we must depend upon them in the future. Those desiring sample copies or further information will please write us.

WE are now filling orders for the Brethren's Almanac for 1896. In size and appearance it is the same as in former years, but the contents will be found more than ordinarily interesting. The first article is a well-written history of the church at Germantown, Pa., and is accompanied by a neat illustration of the first meetinghouse built by our Brethren in America. The publication contains several other interesting and instructive illustrations and articles that will prove entertaining to all classes of readers among our people. The ministerial list is about as complete as it can well be made. It contains separate lists of the ministers residing in Sweden, Denmark, India and Asia Minor. The calendar, with changes of the moon, weather forecast, etc., is given as full as in any former issue. Those desiring the Almanac, and it should be in the hands of all our members, will favor us with their orders at an early date. Price, 10 cents. Agents will send for special terms and order in quantities.

A FEW of our correspondents write discouragingly concerning the indifference of the members respecting the Sunday school exercises. One writer says there are many members living near the school he attends, and yet they will not take part in any of the work. Some of them occasionally attend, sit back and by their low talking disturb those who are interested in the services. He wishes to know what should be done to remedy such unbecoming conduct. It is the duty of the elder to rebuke such members, and that sharply. People, especially professed Christians, should know how to behave themselves in the house of the Lord. To attend Sunday school is at least a privilege and may border close on to duty in places, and it is wrong at all times to disturb such gatherings. Personally, we think it our duty to attend Sunday school whenever opportunity will permit. We also think it our duty to encourage others to attend, and we would consider it wrong upon our part, to lay even a straw in the way of such a grand work. It is to be hoped that our members everywhere will wake up to a full realization of the work to be accomplished by our Sunday schools, and speak for them an encouraging word even if they do not attend, but let everybody who can, attend these schools and take part in them.

Is the Disciple church sectarian? That is the question that one of the editors of the *Christian Evangelist* discussed in a recent issue. Other writers have tried their hand on the same subject. The general conclusion seems to be that the church is not sectarian, for the reason that she proposes a basis of Christian union on which all denominations may consistently unite. It is also held that the church is not Scripturally sectarian. In our judgment this church is sectarian in her form of baptism. She uses a form,—single immersion,—that is not general and never was. It is not recognized as valid by several denominations in the United States, or by the Greek church of the East. In the latter church there are several million communicants. The Roman Catholic or Western Church did not accept single immersion until near the middle of the seventh century. Even to this day they use the trine action when they sprinkle water upon their candidates. The Lutherans do the same, and likewise do the Episcopalians administer the rite. It will thus be seen that those who employ the trine action in baptism are at this date far in the majority,—perhaps more than five to one,—and for a religious body of people to adopt a different form of baptism, most assuredly proves them to be sectarians. They have a form of baptism on which all denominations cannot consistently unite. Certainly this is sectarian.

A SERIOUS mistake occurred on page 646 in the article entitled "Indian Language and Prayer." The article should have been credited to Howard Miller instead of H. M. Miller. We exceedingly regret the error, but it is one of these occurrences that will now and then happen.

WE spent last Sunday with the Brethren at Lanark, being accompanied by Bro. Amick, who preached morning and evening at the Cherry Grove meetinghouse while we remained in the city. At the council-meeting, on Saturday, Bro. J. S. Snively was advanced to the second degree of the ministry. The members at Lanark as well as those at Cherry Grove seem to be in a hopeful spirit.

THE *Republican* speaks very highly of the dedicatory services in the Brethren's new house of worship, recently erected in Everett, Pa. The building was crowded to its utmost capacity. Nearly two long columns are devoted to a description of the plain, but interesting services of the day. The Brethren in that city feel very grateful for their excellent place of worship.

## THE WILL FOR THE DEED.

SOME religious people who knowingly neglect plain religious duties until it is too late to properly perform them, think that the Lord in the judgment will accept "the will for the deed." But in most instances no "will" can be found to accept. The man who willfully spends a long life in disobedience, with a hundred or more opportunities to accept Christ as his Savior, and yet refuses to give the matter any consideration until the open grave stares him in the face, has little or no ground on which to implore the Judge of all the earth to accept the will for the deed. A forced will is usually considered no will at all.

In the life of Abraham we have a clear illustration, showing how the Lord under proper circumstances may accept the will for the deed, but in that instance there was a well-defined will to accept. The aged father was told to take his only son Isaac to Moriah and there offer him as a burnt offering unto the Lord. Abraham conferred not with flesh and blood, but at once proceeded to execute the will of God. The appointed place was reached, the altar prepared, the son was bound and laid thereon, and the knife raised to strike the fatal blow. Just at this moment an angel of the Lord stopped the proceedings. Isaac's life was spared and Abraham's name has come down to us as the "father of the faithful." Here the will was accepted for the deed, but there can be no question concerning the reality of the will.

If a sinner, on hearing the proclamation of the Gospel for the first time, should become convicted, confess Christ and demand baptism, and, on his way to the water, should meet with a sudden death, there might be some grounds for praying the Father of mercies to accept the will for the deed. But one who has rejected the Messiah every week in the year, for a score or more of years, has no such grounds on which to plead for mercy. Time and again he closed his heart against the Lord, and he need not think it unjust, should he in the judgment find the gate of heaven closed against himself.

J. H. M.

## EARLY TRIALS IN THE MINISTRY.

WE believe in a free Gospel, preached by men who are so full of the grace of God that they can not help but preach. Our Brotherhood has been blessed with thousands of these self-sacrificing men who have done a grand work, and the churches they have planted in various parts of the country stand as monuments of their skill and faithfulness. We need more of such men, and trust never to see the time when we will not have



many of them. Of course conditions are changing and we are needing not a few of another class,—men who are willing to work in cities and in the mission fields, and receive a support. Still these do not want to be men who preach for money. They should be willing to preach, money or no money. Men of this class we can well afford to support when we have suitable places for them. And just along this line we need to exercise a little care that we do not encourage a class who want to preach solely for the money there is in it.

Men who are willing to study the Gospel, preach it and endure some hardships and privations, can be trusted. In order to encourage that class we quote the following from the *Christian Standard*. It is the experience of a very able minister, who is now well sustained by his people. The writer says:

"My first effort at a sermon was in a schoolhouse in Big Grove, Pottawattamie County, Iowa, on the evening of the 31st day of March, A. D. 1859. At that time I lacked a little of being twenty-two years old. Of course my subject was, 'What Shall I Do to Be Saved?' It was delivered in fear and in much trembling. For the two years following this, I preached about half the time on Sundays, and assisted a little in protracted meetings. I had no support except as I earned it at work in the field on a farm. I think I received a present, during the time, of a satchel worth about seventy-five cents. When I had any distance to overcome, to reach my appointments, I used the propelling power of my feet and legs, or borrowed a horse,—probably getting the horse of one man, and a saddle of another a mile or two away. I was married to Mary Ann Kinnis, in Harrison County, Iowa, Feb. 17, 1861. Before that I had earned money enough to buy one hundred and twenty acres of land, and had fifty-five acres in fair cultivation. This was to be our home. But the co-operation was formed on the slope, and I was selected as a kind of itinerary preacher; a part of the time I was to preach in the Territory of Nebraska, and a part of the time in the State of Iowa. I wrought at this work for a year, preaching two hundred and fifteen sermons and receiving \$111.15. So, in '62, I rented ground in Harrison County, Iowa, to farm, while I would build a log house on my own land, and preach on Sundays when and where I could, going long distances to most of the preaching places and receiving for each visit about four dollars,—usually in trade. Having gathered a splendid crop of corn, housing and fencing it against all possible danger,—as I believed,—I accepted a school at Glenwood, Iowa, and taught for twenty-five dollars a month and boarded myself. Something was added to this from preaching on Sundays. But returning to Harrison County in the spring, I found that my crop of corn had been stolen, and eaten by hogs, as the protections had been removed by those who had borrowed without leave. Just then a few Disciples at Plattsmouth and at Rockbluffs, Nebr., wished my services, and I accepted the offer, which was about two hundred dollars per year. But the week-days were my own, and I used them in building a house. I dug the cellar, hauled the rock for the basement and hewed timber for the heavier work of the frame building. The house was up, but not finished, as we lacked the means to plaster. But boards, quilts and sheets did for plaster, and plenty of wood and a hot stove kept the cold at bay during a hard winter. Taught school again for three months, serving both as janitor and teacher for twenty-five dollars a month. This, with the little gained for preaching."—*D. R. Dungan.*

Another preacher, in the same journal, gives his early experience. The sacrifices he made were common with preachers in those days. It may do our young preachers good to read of the labors and privations of these pioneer men. Eld. L. L. Carpenter writes thus:

"When I found myself in Fulton County, I learned that there was but one church of our people in the County, the one located at Springhill, and that, outside of that community, the people knew nothing about the plea for a return to New Testament Christianity, as made by our people. I was glad to learn that in a few days a 'yearly meeting' was to be held with the Springhill congregation, and I resolved to attend it. Arriving there I found the meeting already begun, the chief preacher for the occasion was Bro. James Hadsell, of DeKalb County, Indiana. He immediately took great interest in me, and encouraged me in every way possible to give myself wholly to the ministry of the Word. We then and there formed a friendship that never even once trembled, and many of the first years of my ministry I was under his training, and the benefit of his wise counsels. At that meeting Bro. Hadsell and myself alternated in preaching, if my feeble efforts could be called preaching. On Saturday, and Lord's Day, several people confessed their faith in Jesus Christ, and accepted him as their Savior and Redeemer. They were to be baptized on the Lord's Day afternoon, and Bro. Hadsell told me that I must administer the ordinance. It was a long time before I consented, but I finally yielded, and in the

presence of a very large congregation I baptized these converts. I remember that my greatest fear was that I would not completely bury them, and so I put them down to the bottom of the stream. One good brother told me that they were the most Scriptural baptisms that he had ever witnessed, as they were surely 'baptized into death.' Since then I have baptized seven thousand people, and now, as then, believe that they must be completely buried in water in order to be Scripturally baptized. During this meeting it was arranged that an effort should be made to plant churches in different parts of that County, and that I was to be the evangelist. There was but the one church in the County, and it was able to offer but little support; but I was young, had no family, and it cost but little for a single man to live in those days. The plan was to select some point in the County, secure the schoolhouse, begin meeting, and preach the Gospel, remaining until a church was organized. For the first four years of my preacher life I did this kind of work. During these four years, with my own hands, I baptized more than one thousand people in that County, and organized seven churches on the divine foundation. With regard to compensation, I presume, that during the four years I did not receive more than four hundred dollars all told. This was partly my own fault, and partly a necessity. I really needed but little pay, as I was a young man with no one to provide for but myself, and I was so full of enthusiasm in a work that I loved so well, and whose success gave me so great joy, that I partially forgot the material things connected with a preacher's life. Then there were no organized churches with well-to-do brethren to see that the preachers were well paid, and I was more than glad to do what I could to introduce Christianity into the new communities. I greatly rejoice that these circumstances do not surround the young preachers now.

"During these years of my early ministry, I have frequently preached at night, and then walked two or three miles to stay all night with some kind friend. These four years were among the happiest years of my life, and I never think of them only with thanksgiving to God, that he counted me worthy to do something for the Master. If I should tell of the bitter opposition and even persecution that we had to encounter during these early days, your readers would hardly credit it. But the more the people misrepresented, the more anxious others were to hear; and coming out to hear for themselves, they would become interested, would examine the Scriptures for themselves, and many would obey the old Gospel.

"As a sample of sacrifices that the preachers of that day were compelled to make, we note one single item. Among the places where we helped to plant a church was Wauson, afterward the county-seat of that County. It seemed an absolute necessity to have a house of worship, or abandon the idea of having a church; so the few Disciples consulted over the matter and concluded to build. We all pledged all that we thought it possible to pay. I pledged one hundred dollars. At that time my property consisted of my clothes and one horse, saddle and bridle. I sold the horse for twenty-five dollars, then borrowed twenty-five dollars, and paid my meetinghouse pledge, and then, for more than a year, went to my appointments on foot."

It is not the doctrine that these men preached that we wished to emphasize by these extracts, but the sacrifices they willingly made in support of the cause they loved. Among our own ministers are hundreds who have made still greater sacrifices and endured more hardships, and were they so disposed, could give glimpses of their experiences that would put to shame some of the timid preachers who are afraid of a little healthy opposition, and are not willing to enter the mission field without a very ample support.

Just now our Mission Boards in several of the States are needing men of the make-up of those mentioned in the above extracts; men who will make their support a secondary matter, and work vigorously for the conversion of sinners, the building up and taking care of churches. We write thus with a view of encouraging young ministers and prompting them to enter the mission fields, and throw their whole soul, mind and body into the work. We ought to have a few hundred such earnest preachers out in the field, and we hope many of them may be induced to take up the work and push it with all necessary vigor. Young men in these days are too much inclined to seek the easy places, with a view of being advanced to still better places. We wish to remind them that the better way to work up to usefulness is to commence low enough down to meet with some of the hardships and privations belonging to humanity in common. A little healthy experience along this line will fit them for greater usefulness.

J. H. M.

## BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

### Number Seventeen.

AFTER leaving Berlin, we continued our journey southward through a level and fairly productive country, for Leipsic and Halle. The land lies in belts, some being very productive, yielding bountiful crops, while others is sandy and somewhat barren. This is now being planted in pine, which seems to be growing nicely. Much of it is now large enough for telegraph poles, for which it is being used.

As we neared the City of Halle, the country greatly improved in appearance, and the city is surrounded by a most attractive farming country. Indeed we don't see how it could be prettier and better, as the crops being harvested are simply enormous. The same may be said of the country around Leipsic, and also that lying between and on either side of the two cities. It is a land of fatness, and were not the large percentage of the grains raised, brewed into beer, there would be enough in the country to feed the inhabitants for years to come. But instead of eating it they drink it. Whether they in this way get the same nutriment, strength, health,—flesh, blood and muscle,—we shall not now discuss, but we do know that they get from it a great deal of what they call, "solid enjoyment." It is their meat, as well as drink, and from all apparent indications, if they were to be deprived of either, and they were to do the choosing, the beer would be taken and the bread left.

Leipsic is a city of 300,000 inhabitants, the centre of the German book trade, the seat of high imperial tribunals, and one of the educational centres of the empire. The Augustum is the seat of the University which was founded in 1402, and has 3,200 students, with a library of 350,000 volumes and 4,000 MSS. It is vacation now, and the repairs are going on. A large addition is also being built, so that we saw nothing more than the buildings, which are immense, but some have a very old appearance.

Leipsic is also a great trade center, largely of furs, leather and cloth, and it is said that the annual sales of these commodities alone, exceed \$50,000,000. There are a number of other things of interest here, but we shall not speak of them now.

Halle is also a city of considerable importance, containing 91,000 inhabitants. It is also an educational center with a famous University of over 1,000 students. The city has broad and well-paved streets, fine business blocks, public and private buildings, horse and electric street-cars, and is, in our estimation, the finer city of the two. The hotels are first class, conveniently located and reasonable in prices, and those in charge courteous and obliging. Our stay at both of these cities was pleasant, and our recollections of them will always be a pleasure.

From here we continued our journey northward to Cassel, a city of 70,000 inhabitants, and said to be the most beautiful small city in Germany. It is a summer resort, visited by tourists of all lands. We were told, since here, that there are now many Americans in the city. The hotels are large and elegantly furnished, but the terms are a little higher than at the other cities in which we have been. But such is always the case at summer resorts, and the best way to save your money, is to leave as soon as convenient.

The most popular place of resort is at Wilhelms-hoehe, a little distance out of the city. It is a sumptuous palace, in a park famous for its fountains and cascades. Here Napoleon III was imprisoned in 1870-1. It is surrounded by forest, hills, parks and scenery almost as gorgeous and grand, as are found among the hills of our own



dear Pennsylvania. But we must tell about some of the things we saw on our way to this place.

After leaving the almost paradisiacal (you see we are running out of descriptive adjectives) surroundings of Halle, the country became more broken, and we ran through a belt of limestone ridges, where large quantities of lime are burnt for the land and for other purposes. This, though hilly, is yet very productive, and, where too steep to farm the hillsides, they are terraced and cultivated in steps. After this, comes a belt of red shale, and here there is an abundance of iron ore, and large furnaces are in operation, and, from appearance, have been, for centuries; as the excavations of earth from the ruins and the refuse and cinders from the furnaces have formed great ridges, that, from a distance, look like hills. This is the iron belt of the country and has been of immense value to it.

□After this comes the rolling land,—hollows, hills and valleys,—down through which gush streams of clear water,—so much like our own Blue Juniata.

It was the most interesting ride we had, as yet, on this side of the ocean, and everywhere along the route large harvests of grain were being gathered, and prettier fields of red clover we never saw, in full bloom, and as thick on the ground as it can stand. The season here is later than ours. Though now the middle of August, the oats is being harvested, and the clover in bloom. They are also harvesting a bean crop of which there is a large acreage. And this brings us again to the subject of women labor and burden-bearing. We are seeing so much of it that we cannot get our minds away from it. Even in our dreams we see them tugging, pulling and bearing burdens till it disturbs our peace. In educational cities, like Leipzig and Halle we see hundreds of them come from the country to market with large baskets made of willow, holding at least two bushels. These they have strapped to their shoulders and filled with potatoes, cabbage and greens. On top of this there is a board as long and broad as the basket, and thereon is placed a wooden tub as large as a small washtub, and this, too, is filled with marketing. Such a load as this, these women carry for miles on their backs. All along our road, as we would approach towns and cities, we could see these burden-bearers with their heavy loads, either going to market or on their return towards their homes, some of them so old looking that we felt it was time for them to lay their burdens down and be at rest.

In many of the harvest fields no men were to be seen, but the women were cutting the grain themselves, swinging the heavy and clumsy cradles with the agility of strong men. It required strength, for the grain was heavy. As we looked at, and thought about these daughters and mothers, and pitied them, we were made to think of our own daughters and mothers, and the thought came to us: Had we not better save at least some of our pity and sympathy for home use? After all, which are the worse off? Do these strong and hardy daughters and mothers enjoy less under their seemingly hard burdens than do our slim-waisted, pale-faced creatures who have been brought up in idleness, afraid to soil their hands,—who pant and gasp for breath, when necessary to run a few steps to get out of an unexpected shower, or to make a train, because of being too long at the toilet before starting? There are two extremes, and one is about as bad as the other. No, we don't mean it quite so. A failure, on the part of our women, to develop their physical powers, and thus sink into a life of idleness, unable to fill their functions in life, entailing misery on their offspring, and being a constant burden to the one for whom the Lord intended they should be a helpmate, is a sin against themselves, against man and against God. The

German woman, who trudges through life under her heavy burdens, we doubt not, has more enjoyment, and is of more benefit to the world than her idle and useless sister. Yea, verily.

There are a few other things that we noted and will speak of. One is, the seeming oddities of the manner of doing things. We frequently see good-sized wagons with tongue in it for two horses, drawn by only one, hitched beside the tongue, the same as if two horses were to be hitched to it. In this way one horse is made to draw heavy loads, seemingly to a great disadvantage.

Again, we see the same kind of wagons drawn by one horse hitched to the end of the tongue, and sometimes two pulling at the end of the tongue, hitched one in front of the other. You see the same in plowing and harrowing. Then, too, ox teams are common. Here we also see the shepherding of the sheep. One man and two dogs will herd several hundred sheep in places surrounded with grain, grass and clover, and no fences. He seems to have them under complete control, so that his work is comparatively nothing. The dogs do the watching and driving. He only directs.

We also saw large flocks of geese herded in the same way. And this brings us again to the subject of bedding. Germany is a great country for feather beds, as soft as soft can be. Their mattresses are especially good. They are only about four inches thick and filled with pressed feathers. These placed on good springs make an elegant bed. Then they have also feather bolsters made in the same way, in the shape of an acute angle, looking at it edwise. To get the shape clearly before your mind, draw a perpendicular line of six inches, with a base at a right angle, double the height, or twelve inches, and then draw a third line from the top of the perpendicular to the far end of the base line, and you will have the shape of the end of a German bolster. Over this the sheet is drawn, and then a large feather pillow on top. For cover the feather bed is always used, even in July and August, so that feathers are an essential element in the make-up of a German bed in all the hotels. Single beds are universally used,—two in a room. This is as it should be, and we are glad to say that in none of them have we found any extra, unbargained-for bed-fellows.

As to the people dwelling in the towns and cities, the oddities do not pertain. They are educated, courteous and polite, and take pleasure in entertaining those who come within their borders. Indeed, on the whole, so far, we have nothing but good to say of our German brethren and the land of our forefathers, and had we a better knowledge of their language, we would feel much more at home among them.

H. B. B.

## HOME AND FAMILY

### PARENTS AND SUNDAY SCHOOL.

BY FRANK N. SEIGEL.

I AM a reader of the GOSPEL MESSENGER although not a church member. I think the MESSENGER a very good paper, worthy of the attention of every intelligent person. In No. 38, Bro. I. Bennett Trout has an excellent article, in which he advances some of the needs of the Sunday school. I prefer calling it "Sabbath school," which I think is proper. Among the many good things he said was that we needed a better patronage of the parents in the Sabbath school. I can heartily indorse all our good brother has said, for I think our Sabbath schools are not what they should be, and much of it is due to the fact that the parents, or old folks, as we choose to call them, do not attend. Now if we are going to have a good Sunday school, we who are parents must go and take our children with us, and see that

they behave properly, and that they have a teacher that is worthy of imitation.

There is a feeling abroad in the church to-day that the Sabbath school is only intended for the young,—the children,—and that the old are excluded. This is a mistake. We can not expect our children to go to Sabbath school and take an interest in spiritual things if we, who are parents, stay at home on the Sabbath and read the newspaper or spend the day sleeping. Come, my friends. If Jesus is the only Savior, if His Gospel be the only Gospel that offers us pardon of sin and eternal life, then let us be in earnest in its studying and teaching. Let us go to Sabbath school every Sunday if we can, and pray all we can, teach all we can, learn all we can, that our children may know, by our earnest, active lives, that there is a reality in the religion of Jesus Christ.

It would be well for all of us, who are professed Christians, to read and meditate on the eighth chapter of Nehemiah. In this chapter we have a picture of a good Sabbath school. All the people gathered themselves together to hear the law read and expounded. Note *all* the people,—old and young,—learned and unlearned,—were there to hear the Word. As one man all went for the same purpose, and were of the same mind, and when the book of the law was opened they all stood up. There were not some of them sitting still in their seats, and talking of worldly matters, but all stood up. Thus we see they had order. Now if we are going to have a good Sabbath school we must have order, and remember that we are in God's house, and there to study His word, and not to talk about the things of the world.

Again we note that all the people were attentive. Now one great trouble with the Sabbath school teacher is to get the attention of the class. Just when he is busy trying to teach the Word he finds some of his pupils looking over the class-room, or out of the window, or disturbed by some petty annoyance. This is all very discouraging to the teacher. This is not as it ought to be. No matter how poor our teachers may be, we ought to give them our best attention while they teach the Word. May God make us all more faithful teachers and scholars in the Sabbath school!

### SPIRITUAL MOTHERHOOD.

My attention was attracted one day by the sad, pensive look which the beautiful face of a young mother habitually wore. I inquired concerning her past history, and was told that she was the wife of a prominent lawyer in easy circumstances, and had two lovely children. As she was a member of one of my mother-classes, an intimacy, in the course of time, grew up between us, and a year or two later, in speaking of her kindergarten study, she said: "I cannot be too grateful for what it has done for me. My husband, a man of deep thought and broad culture, married me, an immature girl of eighteen. We had not been married six months before I knew that he lived in a world far beyond anything that I could comprehend. I was to him as a child who pleased and amused him in his leisure hours, but to whom he never thought of turning for help or counsel in more serious matters. I felt there was a gulf between us which would inevitably widen with the passing years. Little by little I turned to my children for comfort and consolation. For their sakes I began this study of the kindergarten."

"A few months had elapsed, when my husband one day reproved our older child, and sent him from the room. I quietly said, 'Would it not have been better to have done thus and so?' My kindergarten studies had given me the cause of the misdemeanor. This I quietly stated to him. He saw that I understood the child better than he did, and therefore he looked at me for a moment in a puzzled way, but said nothing."

"A short time afterward, he surprised me by asking my judgment as to a certain line of conduct to be pursued with our younger child. It was the first time I had ever been treated as his intellectual equal, and a glad new joy sprang up in my heart. He was beginning to perceive that I could guide him



in some matters, as he could direct me in others. I renewed my study with increasing earnestness, sometimes daring to talk with him concerning various points which had become clear to me in my study of child-nature. Little by little I saw that his respect for me and my opinion was increasing. After a time he began to consult me on other matters, and gradually a companionship has grown up between us which means more to me than all things else in life. But for my efforts to master my problem of motherhood, I do not believe he would ever have thought that I had any mental capacity beyond that of the half-child whom he had married."

This is but one of many incidents which have resulted from efforts of mothers to understand what Froebel has so well called "the science of motherhood." The day is not far distant when a part of the training of each well-educated woman will be the study of this same science.

Froebel's earnest call to the women of the nation was a call to all women to awaken from their lethargy, to leave their frivolities and follies and come out into the free air of a broad and intellectual life, to come up to the spiritual comprehension of their vocation. He appealed to the noblest element in the heart of every true woman, her instinctive, nurturing mother-love, that most divine of all instincts. The nobler and truer the woman, the greater and stronger is the mother element within her.

It is this element in women which, though heretofore untrained, has hovered over and fostered the arts and sciences, and even the church itself. It is the most God-like element in humanity. When rightly understood and thoroughly trained, it will yet lift woman up to the side of man, his equal, but with her own sphere of work. It will make her worthy of all respect and love and admiration, and worthy, too, of freedom and justice and equality. When this broad science of motherhood is rightly understood, it will, I firmly believe, settle the vexed question of woman's rights and woman's intellectual equality with man.

But some say, "All women are not destined to marry and become mothers. Of what use would this study be to such?" My reply is, "There are but few women who do not have the care of children at some period of their lives, and all true women are mothers in the right sense of the word." There can be no greater mistake made than to think that motherhood depends upon the fact that a woman has or has not borne children, or that this fits her or unfits her for the tender, loving, sympathetic comprehension of a little child's needs and aspirations. This is, indeed, a serious error, and many a generous woman who apparently belongs to what has been called the "superfluous supply of womanhood" has been caused by this false view to lead a pinched, starved life of the soul, when she might have bloomed into the rich and beautiful flower of spiritual motherhood.—*Elizabeth Harrison, in S. S. Times.*

### ✦ CORRESPONDENCE ✦

"Write what thou seest, and send it unto the churches."

✦ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

#### From the Stony Lake Church, Iowa.

BRO. J. D. HAUGHTLIN, of Panora, came to us Sept. 27 and commenced a series of meetings at the Center schoolhouse, preaching to a full and interested house each evening.

Sept. 28 we had our council preparatory to our District Meeting, and also our love feast. Next day Bro. Haughtlin preached the funeral of Bro. Peter Delp, who was killed in a deep well without a moment's warning. Oct. 5 we had our love feast in a tent prepared for the purpose. We had a very enjoyable and profitable meeting, Bro. Haughtlin officiating.

At this feast Bro. John Early, of Aurelia, who has had the oversight of this congregation from its organization, over four years ago, for a good cause tendered his resignation. This was reluctantly

granted by the church and Bro. Haughtlin chosen to fill his place.

This church has been without a resident minister for two years, and much desires ministering brethren, passing this way, to stop and give them some meetings.

We have a good opening for a live, energetic and loyal minister to do a good work by locating among us and preaching for us. SIMON ARNOLD.

*Laurens, Iowa, Oct. 7.*

#### From the Field.

SEPT. 21 I met the brethren and sisters of the Canton church, to assist them in the services arranged for their harvest meeting. The meeting was well attended, and most excellent attention was given to the Word preached. I had two meetings that day. On Sunday we again met in Sunday school, after which we again tried to preach the Word to a large and appreciative audience. In the evening we preached to a nice congregation in the City of Canton. Monday morning we boarded the train for Homeworth, where we met the Brethren of the Sandy congregation, to assist them in a short series of meetings prior to their Communion meeting. The meetings were largely attended. The best of order was maintained and most excellent attention was given to the preaching of the Word. We remained here one week.

We found all well at home on our return. After remaining home one day we started to the Danville church, Knox Co., Ohio, to attend the District Meeting of Northeastern Ohio. The meeting was well attended. Not a great amount of business came before the meeting, but all was disposed of in the best of feeling, and we believe all are better prepared for active and united work in the Master's vineyard. Eld. Tobias Hoover was chosen a member of Standing Committee. REUBEN SHROYER.

*Pierce, Ohio, Oct. 8.*

#### Marriage Notices.

Did it ever occur to you that the active ministers in the Brethren church are contributing more (counting their time) to the mission work than the laity, and if such is the case why make it a rule to charge the minister fifty cents to insert a marriage notice, when they are already doing more than their share?

B. F. MASTERSON.

*Lordsburg, Cal.*

It has so occurred to us repeatedly. But marriage notices should not be paid for by the ministers. Let those who want such notices published pay for them. We think this is the rule. At least it was so intended.—Ed.

#### From St. Francis Church, Ark.

OUR love feast at this place occurred Sept. 28, and was quite largely attended. Seats and tables were arranged in the open grove, where, with only nature's leafy arbor, and the blue sky as a covering, the Father's children assembled to call to mind the sufferings and death of Christ. The evening was all that could be desired, and the teachings of Christ were exemplified by the Brethren to those assembled. Seats were also arranged for our colored friends, a number of whom came to see the ordinances as they were observed. Bro. Gish was present and officiated; Bro. Prough, of Carlisle, also assisted in the meeting. On Sunday one was received by baptism. On account of ill health one of our ministers,—Bro. Jacob Sloniker,—was not permitted to attend the evening services. A week's meetings were held before the love feast and for a few evenings since. May the seed sown be blessed to the good of souls! D. L. FORNEY.

*Palestine, Ark., Oct. 3.*

#### Advice Wanted.

THREE years ago last February I united with the Brethren church. I was then engaged in making cigars. I was also using tobacco (smoking and chewing). I was not counseled either to quit the habit or the work. But I find that the Brotherhood,

to a certain extent, prohibits the use of tobacco; and the Bible forbids both the use and also the manufacture, or in any way producing tobacco, because it does not contain any nourishment, but, contrary-wise, contains poisons that have a tendency to kill, which is directly forbidden in Scripture. Besides, it is a wasteful, and filthy habit, and therefore has an evil appearance. 1 Thess. 5:22 enjoins upon us to abstain from all appearance of evil.

Now I have quit altogether that which did not interfere with the livelihood of myself and family. Although I have made all the efforts possible to quit making cigars, I have been compelled to do that which I did not like to do. Matt. 12:3, 4. I have been working on the farm all summer, but winter is fast approaching and we must live in winter as well as in summer.

Because of adversity in business, I have no money. Although I am a graduate of Eastman Business College and an experienced wood-worker, I cannot find employment outside of cigar-making.

Could not some brother help me to secure more honorable employment than cigar making?

ISRAEL M. BOWSER.

*Loganville, York Co., Pa.*

[A man who has fortitude enough to leave off the use of tobacco, and who also quits the making of cigars in the very face of want, deserves a place among the Brethren where he can earn a clean living at some creditable business. We hope some one among our readers has a place for him.—Ed.]

#### A Letter from Sweden.

I REALIZE the blessings that surrounded me during the years I was in America. My early years in Christ were thus blest. I feel that it was a training school to my soul. Now I am left to walk, but not alone,—Christ is with me!

I suppose you have read in the GOSPEL MESSENGER that our voyage across the ocean was very pleasant. By the grace of God I arrived home in safety. I found my parents well. They were glad to see me again and our meeting can not well be described in words.

I felt that I must enter upon duty at once, as several questions were asked me respecting my manner of dress. They wanted to know why I appeared so plain. In my answer I gave all the honor and glory to my dear Redeemer.

Dear sisters, let us, with the help of Jesus, glory in the cross of Christ. If we are not respected of the world, because of our humble appearance, let us look to Jesus and learn of him, for he is meek and humble and he teaches us to use the "Sword of the Spirit," that we may be able to stand. He also teaches: "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

"Chosen you out of the world." Oh what a consolation, if we truly have passed from death unto life!

CARRIE ANDERSON.

*Ystad, Sweden, Sept. 4.*

#### From the Belleville Church, Kans.

SEPT. 28, the members of this church met with others from a distance, to hold a love feast. We must say it was among the best meetings we have had. All present seemed to enjoy themselves.

With our home force there were six ministers present, by whom we were richly fed with spiritual food. Bro. S. L. Myers officiated.

On Sunday morning the talks to the children were good. The children enjoyed their meeting. It thrilled our hearts with joy to hear the sweet voices of the little children singing praises unto the Lord. Bro. J. Z. Gilbert has his membership at this place now, as he is employed in the high school of Belleville. His labors among us are very much appreciated, and we hope he may do a good work in the city of Belleville, as he is laboring some there, too, for the Master. Bro. Daniel Bowman, of Burr Oak, preached for us last evening. Our social meeting will be reorganized Wednesday evening. Our series



of meetings will begin Oct. 20, conducted by the home ministers. Our Sunday school at this place will continue as usual through the winter.

LOUISA J. WILLIAMS.

Belleville, Kans., Oct. 1.

#### Notice.

THE Committee on Sunday-school Needs and Statistics, appointed by last Annual Meeting, has effected an organization and is ready to begin work.

The following plan has been made out by the chairman of the committee: Each member of the committee is to take charge of the work in a district assigned him. The districts are as follows: For I. Bennett Trout, of New Carlisle, Ohio, Indiana, Ohio, Kentucky and Michigan; for C. E. Arnold, of McPherson, Kans., Nebraska, Kansas, Arkansas, Indian Territory and all states west of the Rocky Mountains; for J. B. Brumbaugh, of Huntingdon, Pa., Maryland, Pennsylvania, New Jersey and the Northeast; for J. M. Keagy, of Bridge-water, Va., West Virginia, Virginia, Tennessee and all states south and east of these; for Grant Mahan, of Mt. Morris, Ill., Wisconsin, Illinois, Minnesota, the Dakotas, Iowa and Missouri.

The committee would like to hear from those who are interested in the subject. Those having information to communicate or suggestions to make, are requested to write to the members of the committee in charge of the work in their state.

I. BENNETT TROUT, Chairman.  
GRANT MAHAN, Secretary.

#### From the Bunker Hill Church, Ohio.

OUR love feast is in the past but not forgotten. Such a good feast as we had Sept. 24, 1895, is not soon forgotten. Bro. F. B. Weimer, of Sterling, Wayne County, came to us on Sunday, Sept. 22, just in time to preach for us. Then he preached Sunday night, Monday night, Tuesday morning and evening. Four came out on the Lord's side at our feast, and were baptized. All are young in years. One of the girls was in my class in Sunday school. One young sister was baptized Sept. 8. That makes ten in all during the month of September in this part of the church. Ministers present at our feast were, D. B. Weimer, H. M. Shutt, S. J. Burger, and our three home ministers. Bro. Weimer officiated. Before the feast there was an election held for two deacons. The vote resulted in a tie between three, and they were all installed. Brethren Jacob Domer, Benjamin Speicher and E. P. Hershberger were chosen. One sister was received by letter. One dear young brother, who is badly afflicted with rheumatism and crippled up, was anointed in the presence of the whole congregation. His seat is never vacant in the sanctuary, and he always enjoys to be in the Sunday school. SARAH MIDDLEAUGH.

Berlin, Ohio, Oct. 2.

#### District Meeting.

OUR District Meeting passed off pleasantly. Bro. I. D. Parker goes on the Standing Committee, Brethren Frank Fisher, Gorman Heeter, Stephen Ulery, Wm. F. Neal and Gabriel Ulery were also present. Our Ministerial Meeting was all that we could wish for. The District Meeting was largely attended. May fellowship and Christian influence continue to grow!

J. H. MILLER.

#### From Carthage, Mo.

THE members of the Carthage church have just closed a series of meetings. One dear sister made the good confession and was baptized Sept. 28. On the day of our Communion quite a number communed for the first time.

While glancing down the long table, surrounded by our dear sisters, young and old, we were made to look with an eye of faith to the evening of this world, when Christ will gird himself and serve us. There were seventy communicants. Spectators

were looking on and no doubt meditating over their past lives, more fully realizing that they, as yet, were not permitted to participate in the ordinances of God's house. Bro. Miller, of Adrian, officiated. He preached eighteen sermons during our series of meetings. We trust that his efforts will be rewarded by an ingathering of souls at this place. Our elder, Bro. George Barnhart, left us to-day, Oct. 3, to hold a series of meetings at Adrian, Bates Co., Mo., to last two weeks.

NOAH OREN.

Oct. 3.

#### From Mechanicsburg, Pa.

I HAVE just arrived here from a feast in the Lewis-town congregation, Friday and Saturday. To me it was made the more sacred because of former associations with that church, though many dear ones have passed over the Jordan of death. Our long acquaintance and labors with Bro. Howe enable us to now recall the days of our youth in the church. But at this time our heads are both bearing the autumn bloom of life, and we have, in all probability, celebrated the sufferings of Christ together for the last time in this life.

This church has been under Bro. Howe's care for a number of years, and is in a healthy and prosperous condition spiritually. Bro. Howe's physical frame, however, seems to be rapidly yielding to the forces of nature. He was present at the feast, but took no part in the work, having an earnest and zealous corps of co-laborers to conduct the affairs of the church. In the evening a number of brethren and friends repaired with him to his hospitable home, where he was anointed. May he be restored to health that he may continue to guide the ship as in the past! A more self-sacrificing family is not easily to be found. Long was theirs the home of the aged and infirm; the children even leaving lucrative positions to answer the church's call to preach the Gospel. The daughter, Lizzie, leaves father, mother, brother and sisters, and a quiet home, to encounter the bustle and tumult of a city, to gather in the waifs and neglected children of Chicago,—a city not far behind that described by Bro. Brumbaugh. And yet, when she feels it her duty to lay before some of the churches what she has seen, felt and realized in reclaiming the lost, her pleadings are received with great indifference. Few, besides those of us who have been out on the front, know the value of sympathy and encouragement in a work of this kind. Such disregard for the welfare of the poor and distressed I find, almost universally, among those who do not read a paper that tells what is going on in the Brotherhood. Too many of these indifferent ones read papers that keep them posted on the prices of their products. Go to a district or church where the MESSENGER is found in about every home, and there you will find that though the grandfathers have been buried long ago, but not forgotten, yet the younger members have caught the inspiration and are pushing forward the work the grandfathers began,—continuing the building which will only be complete at the last day. But where the knowledge of the progress of the church is lacking, there you will find a great lack of interest, and not that push in the church work that should be found.

The church is waking up to her work, and the members now want Sunday schools, missions, orphans' and old folks' homes; they want the exercise of that free spirit guaranteed by the Gospel, so that they may engage in every good work endorsed by the Brotherhood.

We know of churches that were one time on the decline because they were held in check by those who ruled unwisely. Even their children drifted to other denominations and lost sight of the church. But old, dilapidated properties often undergo a radical change for good. So there are instances in the Brotherhood where new life was infused when the obstacles were removed. Sunday schools have been established, which are the nursery to the church. Children who were running wild on the streets, on the Sabbath, are being trained in holy things in such places. The sin of covetousness, which was hid under the pretense of prudence and

economy, receives its death-blow. Every laudable and proper call is responded to; the hearts of all are in the work. What brought this all about? Reading the church news, learning to share the toils with those who have made sacrifices for the good of others.

Much is yet to be done before the coming of the Son of Man. Many are looking forward to 1900 to hold a great meeting. Let every one be at his post in a state of readiness, for God may call a meeting at that time that will astonish the world. Then we will see where our treasure is and whether God received his share.

Where will you be, brother, with your hundred thousands? What are you hoarding it for? Some have not even an heir to leave it to, and if you had, it would be but likely to start them and yourself on the road to hell, for how hard it is for those who have riches to enter the kingdom of heaven!

I expect, the Lord willing, to visit in Cumberland, Franklin and York Counties for a short time, after which I will set my face toward the setting sun. I wish to say to our brethren and friends, who wish to join our party for California that the time for starting is Nov. 14. The train will leave the Baltimore and Ohio depot, Philadelphia, in the morning at 8:15; Cumberland at 4 P. M. All parties west of this and Pittsburg will leave when that train is due at their nearest station, and can join. Others will reach Chicago by their nearest route, to be there on Friday, Nov. 15th. Arrangements will be made to leave there, if desired, sometime on the 16th for California.

P. S. MYERS.

Oct. 5.

#### From the Franklin County Church, Iowa.

OUR love feast and District and Ministerial Meetings of Northern Iowa, Minnesota, South and North Dakota is past and following we give a brief report:

At the Communion Saturday evening not more than two-thirds of the members could find room at the tables, for which we were very sorry. Eld. J. W. Trostle officiated.

On Sunday morning we had a children's meeting where the children were wisely encouraged by brethren W. H. Lichty, Jacob Wirt, A. H. Reeves, A. B. Woodard and Samuel Fike. It was interesting to old as well as young.

Following this, on Monday, was District Conference, with the following officers: J. W. Trostle, Moderator; Eld. S. H. Miller, Writing Clerk and W. H. Lichty, Reading Clerk. The greater part of the day was spent revising and perfecting our mission plan. Two evangelists were appointed. One of these is to spend at least six months the coming year in the field. The other is to do general District work. Ample provisions were made for their support. No query goes to Annual Meeting.

The Missionary Meeting in the evening manifested to us the united interest in missions in our District and many firm resolutions were made to work more diligently in the future. The collection following was more than double that of last year.

The Ministerial Meeting on Tuesday, with Eld. Harvey Eikenberry, Moderator, showed that our ministers were alive to their calling, by their earnest discussion of the several subjects.

The influence for good of those meetings will long be felt, as not an unkind word escaped the lips of a speaker. A pleasant feature was the good attendance from our sister churches. Two young sisters were baptized. The pleasant remembrance of that soul-refreshing season will not soon be forgotten. We take new courage.

W. H. ALLEN.

Dumont, Iowa, Oct. 11.

#### From the Mohican Church, Ohio.

SINCE our last report one more has united with the people of God. Last Saturday was the time appointed for our Communion. Everything was favorable to make the meeting a success, many of the sister churches being present. Eleven ministers were present and gave encouragement to God's children. Bro. L. H. Dickey, of Alvada, Ohio, officiated. The audience-room was full at all of our



meetings. About 160 communed. Some could not commune for want of room. Just before preaching in the afternoon we met for song service, which was much enjoyed. How we love to see young brethren and sisters engage in the Lord's work!

On Sunday morning we met at 9 o'clock for Sunday school exercises. We had five addresses, which we enjoyed very much. After that we had preaching.

SILAS WEIDMAN.

Burbank, Ohio, Oct. 7.

From Beaver Creek, Va.

We closed our Sunday school Sept. 29. We had arranged for Bro. Walter Yount to be with us, to address the children; but on account of his illness, we failed to get him.

We had a very pleasant school this summer and the attendance was good.

Oct. 5 we had our love feast, which was a feast indeed. This large house of ours was filled. Brethren present were Abraham Garber, H. C. Early, Isaac Myers and Ami Caricoffe. Bro. Garber officiated at night. On Sunday we had public preaching by Bro. H. C. Early. His subject was on the line of work taken from the parable of the talents.

Bro. Early very earnestly and forcibly brought to bear upon our minds the great importance of work. If we had more such preaching, I think it would be productive of much good. God does not want any idlers in his kingdom. There is no place for them.

M. B. MILLER.

Spring Creek, Va., Oct. 6.

### Notes \* from \* our \* Correspondents.

\*As cold water to a thirsty soul, so is good news from a far country.\*

**Dayton, Ohio.**—The time for our love feast in the Beaver Creek church Ohio, has been changed from Oct. 31 to Nov. 9. Those intending to attend will please make a note of the change.—*John Stauffer, Oct. 12.*

**Pleasant Dale, Md.**—Bro. Geo. Mishler, of Kinzie, Ind., came to our assistance Sept. 20, and remained until the 29th; Owing to sickness in the neighborhood, the attendance was small, but the interest was good. Our brother gave us twelve good sermons.—*H. J. Dilling, Sept. 30.*

**Barron Church, Wis.**—Sept. 26 Bro. C. P. Rowland, of Lanark, Ill., began a series of meetings at this place, which he continued until after our love feast, Oct. 5. On Friday, Oct. 4, Bro. Frank Myers also came, and we enjoyed a very pleasant feast. One dear young sister was added to our number by baptism previous to the feast. On Sunday Bro. Myers, assisted by Bro. Rowland, preached the dedication sermon from 2 Chron. 2:4 to a very large crowd. The best of order prevailed throughout the meetings.—*Edward Nycoff, Oct. 11.*

**Salona, Tex.**—The Nocona church held a love feast Sept. 28. Bro. Molsbee officiated and explained the Scriptures with skill. It was the first feast I had the pleasure of attending for nearly two years. Twenty members were present. We had meetings during the week, whereby we feel built up spiritually. We need more true, earnest workers here in Texas. It looks to me where there are so many ministering brethren in the East we might have some of them here. Men are dying for want of spiritual food. Will some one not come? Land is cheap and well adapted for farming.—*John W. Robertson.*

**Johnstown, Pa.**—Our series of meetings began at the Walnut Grove church Sept. 19, and continued until the love feast on Oct. 6. We had good meetings and beautiful weather. As a result seven were added to the church by baptism. The meetings were conducted mostly by our home ministers. Bro. I. M. Gibson and Bro. Barnhouse preached four sermons each. Our love feast was well attended. About three hundred members communed and still others would have done so had there been more room. There were thirteen ministers present. Brethren Barnhouse and Hildebrand officiated.—*A. J. Strayer, Oct. 8.*

**Whitesville, Mo.**—Our little church is still moving along, with preaching once each month. Eld. C. H. Brown gave us a few interesting meetings on his return from Honey Creek, Mo., where he had been holding meetings. His sermons were enjoyed by all. We regret he could not stay longer, and hope he may return in the near future.—*Mollie L. Taylor, Oct. 7.*

**Howard Church, Ind.**—Bro. A. G. Crosswhite, of Gratis, Ohio, came to us Sept. 22, and labored in the Master's cause till the evening of Oct. 3. He, then, after baptizing a willing applicant, took his leave for home. His well-directed sermons were convincing. Two made the good confession of faith and are willing to follow their Redeemer. We had one applicant for baptism before our brother came to us, making three in all that recently united with the church.—*Peter Hout, Ridgeway, Ind.*

**Camp Creek, Ill.**—Our love feast was held Oct. 5. We had a very pleasant Communion. All seemed to have been spiritually refreshed. Communicants were present from Spring Run, Woodland, and Astoria churches. Ministers from abroad were H. C. Lucas and Conrad Fitz. Bro. Fitz officiated. During the meetings, Bro. Fitz preached a very appropriate sermon on non-conformity which was well received. Whilst we cannot report any recent additions to the church, we are nevertheless glad to state that seemingly love and union prevail.—*S. S. Hionn r, Colchester, Ill., Oct. 6.*

**Cedar County Church, Iowa.**—At our feast about fifty brethren and sisters surrounded the Table of the Lord to perform the ordinances of his house. Bro. Stephen Johnson, of Garrison, Iowa, officiated. Throughout the entire meeting, a spirit of solemnity pervaded the minds of the spectators. It is hoped that some good seed has been sown, and that it may work mightily toward the conversion of many to the true faith. Our Sunday school is prospering very nicely under the supervision of Bro. Jesse Shick and his corps of teachers.—*D. H. Keller, Bennett, Iowa, Oct. 7.*

**Upper Dublin Church, Pa.**—Our autumn feast was held Oct. 5. The evening was delightful. The attendance was good, and the services impressive. Bro. J. B. Brumbaugh, of Huntingdon, Pa., was our only ministerial help. He rendered very acceptable service. On Sunday morning his talk to the Sunday school was very practical, and, I trust, well received. His sermon, also, from the subject, "The Strengthening Christ," Philipp. 4: 13, was most edifying and comforting. Judging from the marked attention on the part of the auditors, the meeting throughout was an event of which the most pleasing reflection lingers.—*B. F. Kittinger, Oct. 8.*

**Roann Church, Ind.**—Our Communion, which took place Oct. 5, was truly a feast to the soul. Bro. I. Rairigh, of North Manchester, officiated. There was a good representation from adjoining churches. Two hundred and forty feet of tables were well filled with communicants. Many others were deprived of the solemn rite, for the want of room. Elders from a distance were I. J. Rosenberger, I. Rairigh, E. S. Young, Levi Holsinger, Joseph Shepherd, and others. One-half hour's time was spent the following morning in song service, which cheered the minds of many. Two more were baptized recently, both heads of families. Praise the Lord!—*Joseph John, Oct. 9.*

**Blizzard, Tenn.**—Sept. 2, I went to Dickenson, Wise and Scott Counties, Va. We held twenty-four meetings in Dickenson County, at seven places. A love feast was held at Bro. Enoch Moore's house. We had good behavior while the meeting lasted. The members all enjoyed the feast of love. I also preached two funerals. I baptized two,—a man and wife. In Wise County I held ten meetings; in Scott County three meetings; all were well attended. People were hungry for the Word. They have had but one meeting during last year by the Brethren. They have a preacher now among them,—Noah Hopson,—who lives at Clintwood, Dickenson County. During my stay I anointed Sister Hopson. The Lord bless the work!—*George C. Bowman, Oct. 8.*

**Ephrata, Pa.**—Bro. J. M. Mohler, of Lewistown, Pa., came to us Sept. 21. He preached for us till Oct. 7. While here, six came out on the Lord's side, to be baptized. He dealt out the Word with power, in a plain and simple way, so that a good many were nearly persuaded. He has sown here good seed that will bring forth fruit. Our love feast will be held Oct. 30 and 31.—*Jacob B. Keller.*

**Red Cloud, Nebr.**—Our first love feast since our organization was held Oct. 5. Our dear elder, J. J. Kindig, was present. Our ministerial force was ample. One dear soul was made willing to forsake sin and will be baptized in the near future. One was baptized since our last report. Forty-one communed. We were much encouraged. The children's meeting was very instructive to young and old. We will continue our Sunday school during the winter. We use the Brethren's Quarterlies and think them very good. *Sarah Mohler, Oct. 12.*

**Rockingham, Mo.**—A love feast was held at the Rockingham church, Oct. 2, with a large attendance and good order. Probably as many members communed at this time as at any time previous. Ministers present, besides our own, were brethren W. C. Hipes and Josiah Ellenberger. Bro. Hipes officiated. Bro. Hipes has been holding a series of meetings on the outskirts of this congregation with more than ordinary interest and good attendance. As an immediate result five were received by baptism. The Lord willing we expect Bro. Geo. Shamberger to begin a series of meetings at the Rockingham church about the first week in November. We also expect Bro. F. W. Dove to begin a series of meetings near Millville (this congregation) Dec. 1.—*J. H. Shirk, Oct. 8.*

**Cerro Gordo, Ill.**—Bro. I. Bennett Trout, of Ohio, commenced a series of well-selected sermons on the night of Sept. 7, continuing each evening until Sept. 29, and preaching, in all, twenty-seven sermons. These meetings were well attended. Although the weather was extremely warm, the house was often crowded to its full capacity. As an immediate result sixteen made the good confession by baptism. The church was much built up, and the cause strengthened. Our Communion, on the night of the 27th, was largely attended by the members of this and surrounding congregations. The best of order prevailed during the services. This closed one the rich feasts of good things from the heavenly table above which only the true child of God can fully enjoy in this life.—*J. M. Shively, Oct. 5.*

**Hoyle Church, Okla. T.**—Our feast was an enjoyable season. About forty-five members communed. Ministers present were brethren Joseph Glick, John Brubaker and our elder, J. Henricks. Bro. Henricks expects to make his home with us this winter at least, which we are very glad of, as his labors are needed. We held a choice for a minister, and as two came so near being a tie, we decided to install both, which are brethren Joseph Root and Jacob Murray. At the same time Bro. Emanuel Smith was advanced to the second degree of the ministry. Bro. Glick stayed with us, and the meetings were continued a few days. One soul was made willing and buried with Christ in baptism. Bro. Glick leaves here for the Mt. Hope church, Okla. T., where he is called to do some church work.—*Emanuel J. Smith.*

**Special Notice.**—Those coming to the Ministerial Meeting of Southern Pennsylvania, at the Salem church will notice the following: Those coming by Harrisburg, will take the Reading Railroad to Shippensburg. At the same depot get your tickets for Plainfield, on the Western Maryland R. R. Those coming on the Cumberland Valley R. R., will change at Shippensburg, to the Western Maryland depot. The closest connection is made in the afternoon, the train leaving Shippensburg at 1:09 P. M. The trains leave at 6:00 A. M.; 1:09 P. M., and 3:08 P. M. Those coming by way of Hagerstown will take the Western Maryland R. R., and stop off at Plainfield. Those wishing to attend the feast from Harrisburg should go on Tuesday, as the feast begins at 10 o'clock on Wednesday.—*D. C. Burkholder.*



**Beaver Dam Church, Ind.**—Bro. I. J. Rosenberger came to us Sept. 19 and stayed until Sunday evening Oct. 6, preaching in all twenty-six instructive sermons. Oct. 2 was our love feast which was enjoyed by all. Several came in from other congregations, but not as many as at other love feasts. As an immediate result of the meetings three were baptized.—*Edward Warren, Oct. 7.*

**Walnut Level, Ind.**—We held our Communion meeting on the evening of Sept. 27. Several members from adjoining churches were present. Ministering brethren present were, Aaron Moss, Mishler, Stoneburner, Fink, Heller, Rodecker and Detrick. The meeting was a pleasant one. The next morning Bro. David Neher and wife were installed in the office of deacon.—*Malinda S. Studebaker.*

**Bethel Church, Nebr.**—The Bethel church met in quarterly council Sept. 28, preparatory to our District Meeting and love feast. Considerable business came before the meeting, but all was disposed of in a pleasant way. The visiting brethren reported the members in love and union. We chose brethren D. M. Fike and A. B. Maust to represent us at District Meeting, which will be held in this church Oct. 2.—*E. A. Rothrock.*

**Mound Church, Mo.**—The annual visit was made the fore part of this week. We met for official council at 8 A. M. Oct. 4, and at 1 o'clock, P. M. the same day the church met in regular quarterly council, with Bro. Geo. Barnhart, of Carthage, Mo., in our midst. The general business was soon disposed of and several timely admonitions given by Bro. Barnhart, for the general prosperity of the church. We held our Communion services on the evening of the 5th inst. Plenty of good ministerial help was present and a good representation of home members and those from adjoining churches. On Sunday morning we held our Sunday school at 10 A. M., at the close of which Bro. Barnhart talked to the children. At 11 o'clock he preached for us and also at 7:30 P. M. He will continue to preach for the church here for two weeks, the Lord willing.—*Albert F. Smith, Adrian, Mo., Oct. 7.*

**Purchase Line, Pa.**—The Brethren and sisters in this part of God's moral vineyard have many things for which to be thankful. Oct. 3 we closed a glorious series of meetings at the Purchase Line house. Bro. Jasper Barnthouse, of Markleysburg, Pa., preached sixteen sermons in accordance with Paul's language in 1 Cor. 2:4, 5. The attendance and interest were good. One dear young brother was baptized. Oct. 4 we had an enjoyable love feast at the Manor churchhouse, twelve miles from here, when a dear sister came out and was baptized. The presence of a goodly number of God's believing children from adjoining congregations added much to the enjoyment of the feast. Among them were brethren Jasper Barnthouse, of Markleysburg, Pa., and Hiram Lehman, of Geis-town, Pa., who helped the home ministry to distribute the Bread of Life to waiting souls. Come again, brethren and sisters, and help us rejoice in the hope of eternal life!—*Lizzie Fyock.*

**Manassas, Va.**—Our quarterly council, Oct. 5, passed off pleasantly. All the business was disposed of with the best of feeling. Our love feast was appointed for Nov. 23, at 3 P. M. Preparatory council one week previous. Eld. Valentine Blough (my uncle) of Bills, Somerset County, Pa., paid us a short visit over the fourth Sunday of September and preached two able sermons for us; also two in the Nokesville church. The weather still remains dry.—*J. E. Blough, Oct. 7.*

**Wisby, Okla. T.**—We have had the pleasure of enjoying some very interesting meetings last week. Bro. Jos. Glick came to us Sept. 22, and preached five sermons. He caused the people to see their true condition. Bro. Glick did us a great deal of good while with us. We hope he will come among us often. The Brethren expect to hold a love feast southeast of Alva about twelve miles. They expect to organize a church at that time. The love feast will be Nov. 3.—*J. E. Sale.*

**Wichita, Kans.**—It has been decided to hold our annual love feast in the City of Wichita, Oct. 26 and 27, commencing at 10 A. M. Members from other localities are cordially invited to be with us. Ample provisions will be made at the churchhouse to entertain guests. The Fair Mount street car line runs to the door of the church. Bro. J. W. Trostle, with the aid of the home ministers, is expected to conduct a week's meetings prior to the feast.—*David H. Miller, 1000 N. Lawrence Avenue.*

**Union Church, Ind.**—Our love feast, which occurred Friday, Sept. 27, was largely attended. A large number of ministers were present from other congregations and rendered good service. Bro. Thurston Miller, from LaPorte, led the meeting. Bro. Levi Stoneburner, from Warsaw, remained with us over Sunday, preaching three discourses and gave us a talk upon the Sunday school work. One dear young sister was received into the church by baptism the evening of the feast, in time to commune with God's children. May she ever be faithful, should be our every prayer. Our series of meetings will begin the latter part of November, the Lord willing, conducted by Bro. J. V. Felthouse, from Elkhart. The adjoining districts will please remember this and be present with us.—*Laura Appleman, Plymouth, Ind., Oct. 7.*

**Sawyer, Pratt Co., Kans.**—The Bethel church met in quarterly council Sept. 4. Bro. G. E. Studebaker presided over the meeting. He also preached two sermons for us. All business at the council passed off very pleasantly. We also made arrangements for our love feast, which was held in the town of Sawyer. We had a very pleasant feast. Thirty-one members communed. The ministers present were brethren S. Z. Sharp, Joseph Glick, and Jacob Bowser. A choice was held for a minister and a deacon. The lot fell on Bro. J. H. Shamberger for preacher and on the writer for deacon. If Brethren in the East knew the demand for meetings in the West, they would travel more toward the West. This may be a little more sacrificing but the greater the sacrifice the greater the reward. Our regular meetings are the first, second, third and fourth Sun-

days. There are so many calls for the fifth Sunday that we hardly know to which one to go.—*J. H. Miller, Oct. 3.*

**Pine Creek, Ill.**—The day for our love feast, last Saturday, Oct. 5, was all that could be desired; hence a very large crowd assembled. One was baptized. On Sunday morning it began raining about 9 A. M., but our spacious house was well filled. It was remarked, that it was the largest crowd ever seen in the country on a rainy Sunday. As the gentle rain fell upon the thirsty earth, showers of grace fell for the thirsty soul. And as the thick dust was being settled, God's children were being settled in the Truth.—*John Heckman.*

### → OUR × BOOK × TABLE ←

Three new religious works will shortly be issued from the press of the Funk & Wagnalls Company, New York:

"The Elements of Higher Criticism," by Andrew C. Zenos, D. D., Professor of Biblical Theology in McCormick Theological Seminary, Chicago, will undoubtedly meet a real need of our theological seminaries for a text-book on the subject of criticism. The purpose of the work is not to advocate or oppose any set of results, but to state and explain the principles and methods of the higher criticism, with reference to the large and growing periodical and book literature on the subject. There is no other book of this kind on this subject, and it will prove helpful and useful to students who are compelled to enter into discussion regarding the results of criticism without knowing anything of the process governing it. 12mo, cloth, 300 pages, price, 1.00.

"The American Church and Its Baptism of Fire," by Rev. S. B. Halliday and D. S. Gregory, D. D., LL. D., presents a bird's eye view of the progress of religion in this country during the last two centuries, including an account of the principal religious bodies and their progress; of the great era of revivals and of the leading revivalists. 8vo, cloth, 600 pages.

When the "Library of Religious Poetry" was first published, Oliver Wendell Holmes pronounced the plan of the work a most happy one, and John G. Whittier declared that it supplied the want that had been long felt. Both opinions were verified by the many editions through which the book has passed. The Funk & Wagnalls Company will soon issue a new edition. The book contains a collection of the best poems of all ages and tongues, with biographical notes, index of authors, subjects, and first lines. There are also 15 full-page steel engravings. The editors, Philip Schaff, D. D., LL. D. and Arthur Gilman, M. A. have made the collection truly catholic. They have not relied upon their general acquaintance with the subject, but have made extensive studies throughout the range of literature. They have had the valuable aid, also, of special students, and of persons of cultivated taste, who have given much thought to many of the selections here presented from their favorite authors. Royal 8vo, cloth, 1,004 pages; price, \$6.00.

### MINISTERIAL PROGRAMS.

#### Southern Pennsylvania.

THE following is the program of the Brethren's Ministerial Meeting for the Southern District of Pennsylvania, to be held in the Salem church, near Plainfield, Pa., Oct. 31st and Nov. 1, 1895:

- Organization, Oct. 31 at 10 A. M.
- "How can we Best Effect more of a Oneness in the Ministry?"—J. A. Long, Levi Mohler, John Lehner.
- "How can we best Induce our Official Members to Take more Active Part in the Sabbath school?"—W. A. Anthony, E. D. Book, J. L. Beaver.
- "The Power of the Holy Ghost—its Office and when it is Given?"—J. F. Oller, S. M. Stouffer, Geo. Hege, Emanuel Goughenour.
- "Justification by Faith. What is it and what does it Accomplish?"—J. F. Stamy, Henry Beelman, J. R. Harlacher.

- "Conversion and Pardon of Sin. Is it Instantaneous or Gradual?"—Albert Hollinger, Jacob Snider, Moses Mummert.
- "Our Prayer Meetings—How to Conduct them to Make them more Interesting."—John Trostle, Daniel Landis, Jacob M. Myers.
- "What is Sinning Against the Holy Ghost?"—S. S. Beaver, Orville Long, Jacob Kurtz, J. D. Rothrauff.
- "The Blood of Christ,—When and how is it Applied?"—Jacob Hollinger, John Dardorf, B. E. Price.
- "How can we Best Impress Individual Responsibility upon the Members of the Church?"—Daniel Keller, Isaac Riddlesberger, Josiah Eby.
- "The Kingdom of God is within you,—When or how did it Get There?"—Levi Pfoutz, David Knisley, Isaac Eby.
- "When are Persons fit for Baptism?"—Wm. Koontz, David Baker, C. R. Ollig.
- "How can the Study of the Bible be best Promoted in the Sabbath School?"—P. Trimmer, Geo. Winand, Wm. Wiley, Adam Baker.
- "What are the Duties of the Wives of the Official Brethren in Church Work?"—Daniel Miller, Silas Martin, John Myers, Jacob Aldinger.
- "Is it Scriptural to Use the Benediction at the Close of the Service?"—J. B. Garver, Isaac Book, J. Auker, David Brihart.
- "Who is the Porter?"—Hezekiah Cook, Cyrus Brindle, D. B. Wineman, Christian Ness.
- "Are our Churches Excusable in Closing their Eyes to the Evils of Intemperance?"—For general discussion.

### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**PENTICOFF.**—In the Yellow Creek church, Ill., Sept. 11, 1895, sister Elizabeth Penticoff, aged 58 years, 11 months and 1 day. Sister Penticoff was sick but a short time with typhoid fever. She was a faithful and consistent member. Funeral improved by the writer, assisted by Bro. Jacob Witmore, from 2 Sam. 14: 14. D. B. EBY.

**KLINGER.**—In the South Bend church, Ind., Oct. 5, 1895, Bro. Philip Klinger, aged 83 years, 10 months, and 13 days. He united with the church 56 years ago. H. W. KRIFGBAUM.

**MILLER.**—At the home of sister Susanna Yost, in the Oak Grove church, St. Clair Co., Mo., Sept. 26, 1895, sister Susanna Miller, aged 84 years, 7 months and 10 days. Funeral services by Bro. A. Rodebaugh from the words, "Prepare to meet thy God, O Israel." E. W. TRACEY.

**TISON.**—In the Fair View church, Douglas Co., Mo., Sept. 15, 1895, Bro. Amos Tison, aged 23 years. He suffered a great deal for several months with heart trouble. Some time ago he called for the elders and was anointed. Funeral by the home ministers, after which his remains were laid to rest in the Brethren's graveyard. NANNIE HARMAN.

**MISHLER.**—In the Yellow Creek congregation, Stephenson County, Ill., Aug. 16, 1895, sister Susanna Mishler, wife of Emanuel Mishler, deceased, aged 70 years, 5 months and 14 days. She was born in Stark County, Ohio, March 2, 1825. She leaves eight children. Funeral occasion was improved by the writer and others. D. B. EBY.

**HAINES.**—In the West Dayton church, Montgomery Co., Ohio, Aug. 29, 1895, sister Sophronia Haines, aged 56 years, 7 months and 27 days. She was the wife of Bro. Rudy Haines. She was born Jan. 2, 1839. She leaves a husband, three daughters, 2 sons and eight grandchildren to mourn their loss. Funeral services from Rev. 14: 12, 13 by brethren John Beeghly, John Smith and Geo. Holler. H. C. BUTTERBAUGH.

**SWOVLAND.**—In the Burr Oak church, Kans., Sept. 20, 1895, Nellie Florence, little daughter of Bro. Fred and sister Harriet Swovland, aged 1 year, 7 months and 3 days. The funeral services were conducted by brethren Eli Renner and Allen Ives. LYDIA M. KINZIE.

**McNAIR.**—In Glendale, Arizona, Aug. 18, 1895, Jonas Wales McNair, son of Jonas and sister Mary E. McNair, aged 1 year, 2 months and 16 days. He was a great-grandson of the late Elder J. S. Hauger. Services conducted by C. E. Gillet and the writer. PETER FORNEY.



## ☆☆ ANNOUNCEMENTS ☆☆

## DISTRICT MEETINGS.

Nov. 1 and 2, District Meeting of Tennessee and Florida, Knott Creek church, Washington Co., Tenn.

## LOVE FEASTS.

Oct. 23 and 24, at 9:30 A. M., Salungo house, Pa.  
Oct. 23, at 4 P. M., Killbuck church, Ind.  
Oct. 24, Rockton, Pa.  
Oct. 24, Portage church, eight miles south and west of South Bend, Ind.  
Oct. 24 and 25, at 10 A. M., Back Creek church, Pa.  
Oct. 24, at 2 P. M., Howard church, Ind.  
Oct. 24, at 10 A. M., Dryfork church, Jasper, Mo.  
Oct. 24, at 2 P. M., Pigeon River church, Steuben Co., Ind.  
Oct. 24, White church, Ind.  
Oct. 24, at 10 A. M., Logan church, Ohio.  
Oct. 25 and 26, at 2 P. M., Lost Creek church, Pa.  
Oct. 25, at 4 P. M., Spring Run congregation, Pa.  
Oct. 25, at 4 P. M., Rock Run church, Ind.  
Oct. 25, at 4 P. M., Summit church, Ind.  
Oct. 25, Upper Fall Creek church, Ind.  
Oct. 25, at 8 P. M., Monroe county church, Iowa.  
Oct. 25, at 4 P. M., Clear church, Blair Co., Pa.  
Oct. 25, at 10 A. M., Bear Creek church, Portland, Jay Co., Ind.  
Oct. 25, at 4 P. M., Macoupin church, Ill.  
Oct. 25, at 10 A. M., Silver Creek church, Ohio.  
Oct. 26, Prairie View church, Scott Co., Kans.  
Oct. 26, Elk Run, Va.  
Oct. 26, Mt. Zion church, Ohio.  
Oct. 26, at 2 P. M., Falls City, Nebr.  
Oct. 26, at 10 A. M., Saginaw church, Mich.  
Oct. 26, at 2 P. M., Weeping Water church, Nebr.  
Oct. 26, Oak Grove meetinghouse, 4 miles north-west of Polo, Caldwell Co., Mo.  
Oct. 26, at 2 P. M., Paint Creek church, Bourbon Co., Kans.  
Oct. 26 and 27, Ozark, Kans.  
Oct. 26, on the Big Potlatch, near Grafton, Idaho.  
Oct. 26, at 2 P. M., Lamotte church, Ill.  
Oct. 26 and 27, at 10 A. M., Trade house, Ind.  
Oct. 26, at 4 P. M., James Creek, Huntington Co., Pa.  
Oct. 26, at 10 A. M., Donnell's Creek church, O., 7 miles from Forgy and Springfield.  
Oct. 26, Prairie Long church, Ark.  
Oct. 26, at 10 P. M., Locust Grove church, Md.  
Oct. 26, at 2 P. M., Hopewell church, Pa.  
Oct. 26, at 4 P. M., Duncansville church, Pa.  
Oct. 26, at 10 A. M., Black Swamp church, Wood Co., Ohio.  
Oct. 26, North Star, Ohio.  
Oct. 26 and 27, at 3 P. M., Vermillion church, Kans.  
Oct. 26, Yellow Creek, Pa.  
Oct. 26 and 27, at 3 P. M., Beattie, Kans.  
Oct. 26, Elk Run, Va.  
Oct. 26, at 2 P. M., Middle Fork church, Ind.  
Oct. 26, at 4 P. M., Pleasant Valley church, Ind.  
Oct. 26, Mill Creek, Va.  
Oct. 26, at 2 P. M., Dorrance church, Kans.  
Oct. 26, at 4 P. M., Hollowtown, Ohio.  
Oct. 26, at 4 P. M., Berrien church, Mich.  
Oct. 26, at 2 P. M., Fredonia church, Kans.  
Oct. 26, Waynesville, Mo.  
Oct. 26 and 27, at 10 A. M., Nevada church, Mo.  
Oct. 26, at 8 P. M., Pleasant Hill church, Allen Co., Ind.  
Oct. 26, at 4 P. M., Fairview church, Pa.  
Oct. 26 and 27, Wichita, Kans.  
Oct. 26, at 3 P. M., Lanark, Ill.  
Oct. 26, at 11 A. M., Garrison church, Iowa.  
Oct. 26 and 27, at 10 A. M., Wichita, Kans.  
Oct. 27, at 5 P. M., Altoona church, Blair Co., Pa.  
Oct. 27 and 28, at 9:30 A. M., Conestoga church, Spring Grove house, Pa.  
Oct. 27, at 4 P. M., Clover Creek, Pa.  
Oct. 27, at 2 P. M., Donnell's Creek church, Madison Co., 4 miles from Loudon.  
Oct. 27, at 10 A. M., Ridge church, Pa., at Salem meetinghouse.  
Oct. 27 and 28, Ephrata church, Ephrata, Pa.  
Oct. 27, at 3 P. M., Cedar Creek church, Kans.  
Oct. 27, at 10 A. M., Beaver Creek church, Ohio.  
Oct. 27 and 28, Sugar Creek church, Ill.  
Oct. 27, at 10 A. M., Oakley church, Ill.  
Oct. 27, at 4 P. M., Arden, Pa.  
Oct. 27, at 10:30 A. M., Mississinewa church, Ind.  
Oct. 27, Round Mountain church, Ark.  
Oct. 27, at 4 P. M., Paradise Prairie church, O. T.  
Oct. 27, at 4 P. M., in the Chapel, Mt. Morris, Ill.  
Oct. 27, at 4 P. M., English Prairie, Langrange Co., Ind.  
Oct. 27, at 8 P. M., Big Creek church, Ill.  
Oct. 27, at 4 P. M., Ridge church, Highland County, Ohio.  
Oct. 27, at 10 A. M., Washington, Kans.  
Oct. 27, at 10 A. M., Eight Mile church, Markle, Huntington, Ind.  
Oct. 27, at 4 P. M., Clarkson, O. T.  
Oct. 27, at 10 A. M., Rome church, Ohio.  
Oct. 27, at 10 A. M., Lick Creek church, Williams Co., Ohio.  
Oct. 27, at 1:30 P. M., Upper Middleton Valley church, Md.  
Oct. 27, Pleasant Plains church, near Kents, O. T.  
Oct. 27, at 8 P. M., Blue River, Ind.  
Oct. 27, at 2 P. M., Covina, Cal.  
Oct. 27, at 2 P. M., Clear Creek church, Mo.  
Oct. 27, Union Center District, Elkhart Co., Ind.  
Oct. 27, at 4 P. M., Denver Mission of St. Vrain church, Villa Park, Colo.  
Oct. 27, at 2 P. M., Smith Fork church, Clinton Co., Mo.  
Oct. 27 and 28, Root River church, Greenleaf, Minn.  
Oct. 27, at 4 P. M., Monticello church, Ind.  
Oct. 27, at 10 A. M., Lower Fall Creek, Ind.  
Oct. 27 and 28, at 10 A. M., Oak Grove church, St. Clair Co., Mo.  
Oct. 27, at 4 P. M., New Enterprise church, Pa.  
Oct. 27, Neosho, Kans.  
Oct. 27, at 2 P. M., Peabody, Kans.  
Oct. 27, at 4 P. M., Kansas Center church, Rice Co., Kans., 3 miles east of Lyons.  
Oct. 27, at 2 P. M., Lower Miami church, Ohio.  
Oct. 27, at 4 P. M., North Beatrice church, Nebr.  
Oct. 27, Independence church, Kans.  
Oct. 27 and 28, Tulpehooken church, Midway, Pa.

Nov. 7, New Hope, Ind.  
Nov. 8, at 4 P. M., Pleasant Hill church near Virden, Ill.  
Nov. 8, at 4 P. M., Wade Branch, Kans.  
Nov. 9 and 10, Winona church, Winona Co., Minn.  
Nov. 16, at 2 P. M., Tropico church, California.  
Nov. 22, at 4 P. M., Washington church, Warsaw, Ind.  
Nov. 23, at 2 P. M., Martin Creek church, Ill., 2 miles southeast of Jeffersonville.  
Nov. 30, at 2:30 P. M., Ridgely congregation, Md.  
Dec. 1, Lancaster City, Pa.

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## The Sisters Speak for North Dakota

Not only are the Brethren pleased with their new homes in North Dakota, as shown by the letters already published in these columns, but the Sisters, too, are testifying their satisfaction with the country. Mrs. Beigh, formerly of North Manchester, Wabash County, Indiana, speaks for herself as follows:

MAX BASS, Chicago, Ill.

Dear Sir—It is with pleasure and by the privilege of God that I am spared to drop you a few lines concerning my new home in North Dakota, as my many friends have waited long to hear from me, especially so my dear old father, John J. Frantz, who lives near North Manchester, Wabash County, Indiana. Some of the Eastern people imagine that we are in a country where we will suffer for something to eat, many think it is always cold and disagreeable here, that nothing can grow here,—but what a sad mistake! Such potatoes, cabbage, beets and turnips as we raise here I never saw before we came out here. They are so large, nice and sweet. Celery, onions and all kinds of garden vegetables do excellently here, there is no mistake about this, and it takes much less hard labor here than it did in the East. I had by far the largest and best garden this year that I ever had and did less work to keep it in order. I had plenty of time to spare to be in the harvest field. What a pleasure it was to look upon the beautiful golden grain, and such heavy grain I never before helped to put on shock, and what a delight it was to see so many binders reaping the golden grain. It made our hearts rejoice to know that God had blessed us with such a bountiful crop, while we learn of many older countries where they are in need. Could it be the Lord's will that we, too, could share with them in their time of need! There is plenty here of all kinds of grain, and some to spare. Early corn does well here, we have just got through using roasting ears, had plenty for ourselves and gave some to our neighbors.

We had thirty acres of wheat and got 8½ bushels, fifteen acres of oats and got 1,107 bushels, eighteen acres of barley and got 4½ bushels, so you see we have no reason to complain or get homesick and fret over our half-acre we left back East. If the poor only knew how easy they can get homes here, and how easy the soil can be tilled they would be sure and come, even women can plow easier here than they can handle a hoe back East. Come and see, one and all, and satisfy yourselves, you can homestead, or buy on the crop payment plan, or rent on easy terms. I am well satisfied here and have no desire to leave, it is a healthy country, and is well worth the coming here for the benefit of health. Our daughter Sadie had poor health in the East, now her cheeks are as red as a rose. So now we are so thankful to God and Mr. Max Bass, the Immigration Agent of the Great Northern Railway, for introducing to us such a blessed country as this is. We hope and trust that many more will come soon. Brethren, come, as we need your help to build up the country and the church.

I will close as my letter is getting lengthy. The leaves us all in good health and enjoying the blessings of God, to whom we should be thankful for all things. If it be the Lord's will I will write again. Yours truly,  
ELIZA A. BEIGH.

## The Brethren Colonies in North Dakota Are ALL on the Line of the Great Northern Railway,

Which penetrates the last of the free public domain in the State, of any agricultural value. The Company has no grant and therefore no lands for sale, and settlers are at liberty to take up Government land or buy from private owners, in many cases on the Crop Payment Plan.

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Max Bass.

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3. If you desire free Government lands, they can be obtained in these counties under the Homestead law, free, near railroad lands. Any information concerning free Homestead lands, and maps showing location of same, will be cheerfully furnished free of cost.

By buying land of us direct you save all sale commissions. If you will write us we will cheerfully send our Mr. A. A. Jack, Traveling Emigration Agent, to your home, who will furnish you detailed information and answer all questions pertaining to lands in North Dakota, without any cost to you. All employees of the Land Department are salaried employees and by doing business direct with us you will save all outside commissions. For maps and publications, which will be sent free of charge, and for any information relating to lands of the Northern Pacific Railroad, write to

C. W. MOTT,

General Emigration Agent Northern Pacific Railroad,  
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## ☆☆ ANNOUNCEMENTS ☆☆

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Oct. 24 and 25, at 1 P. M., Chiques church, at Fairview meetinghouse, Pa.  
Nov. 21 and 22, at 1 P. M., Chiques church, Elizabethtown, Pa.  
Nov. 1, South River church, Madison Co., Iowa.  
Nov. 24, at 4 P. M., Everett church, Everett, Bedford Co., Pa.  
Nov. 2, at 10 A. M., Eight Mile church, Markle, Ind.  
Oct. 30, at 4 P. M., Pleasant Valley church, Darke Co., Ohio.  
Nov. 2, Allison Prairie church, Allison, Ill.

## FROM A MINISTER.

MT. MORRIS, ILL., Oct. 16, 1895.  
Dear Bro. Funk:—I take this opportunity to give you some expression relative to my visit in Mississippi and Alabama, that portion at least, along the line of the Mobile & Ohio Railroad. I will say it was a pleasant one. I found everything as you represented it, and some much better. You may have enquiries and I would say that I think this is the country for a man of small capital to secure a good home, where droughts are unknown. The moral condition is better than I anticipated. In regard to the water, it is soft and pure. From the altitude of this country, and the appearance of the inhabitants, it is very healthful. That you may succeed in locating a large colony in that locality in the near future, are my wishes. Fraternally,  
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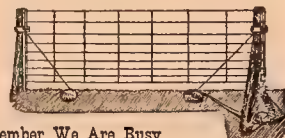
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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL."—Phil. 1: 17.

Vol. 33.

MOUNT MORRIS, ILL., Oct. 29, 1895.

No. 44.

## The Gospel Messenger,

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### → EDITORIAL + MISCELLANY ←

Our efforts to introduce Christianity among the heathen of China, India, and Japan have stirred up the Buddhists who are said to be forming a stupendous combine for the propagation of Buddhism. It is to include India, Ceylon, China, Japan, Siam, Thibet, etc. Their aim is to establish, in addition to a great monastery and central university, a magnificent publishing institution for the distribution of their literature. This conflict will be only the better for Christianity, for we can meet them through the press and in the schools. The printing press will enable us to place our claims before the more intelligent people of these countries in a way that will win them and secure their support. Christians on every hand will welcome the struggle. We are confident of victory.

SECRET societies are taking the very life out of the churches and most of the members do not seem to realize it. In New York City there are said to be one thousand secret orders made up of men exclusively, while there are only three hundred churches, and three-fourths of the members are women. Thus the men sustain the lodges, while the churches must depend mainly upon the women for support and inspiration. The men that should belong to and sustain the churches, are giving their money, time and talent in support of secret orders. Not only so, but most of the men who belong to church, also belong to some secret society, and are usually more interested in their lodge than in their church. If the time is not already here, it soon will be, when the popular churches must either take their stand against the secret orders or surrender to them. Men cannot serve two masters.

THERE were giants before the flood as well as there have been since. Even in modern times a few giants have lived. These, however, have been exhibited in shows. Very few, if any of these modern giants have exceeded eight feet in height. In fact it is doubtful if any of them, by fair measurement, have been found to be even that tall. But it is now reported that the corpse of a big man has been dug up at San Diego, Cal. The mummy—for such was its condition when found—is that of a person who must have stood nine feet in height, and lived long before the white man knew anything concerning the people of the Pacific Coast. Great physical power, like great brain power, has always been highly prized, but it is the people of common attainments that accomplish the greatest amount of good in this world. This has been true in all the ages of the past and will remain true for the future. A few strong men may serve as a curiosity but they possess not the power of the race.

WERE men to endure as much for religion as they do for worldly gain or honor, Christianity would soon find its way into every country on the globe. An example of suffering for worldly ends is shown in what was endured by Lieutenant Peary and his men in the second attempt to reach the North Pole. They started in July, 1893, and found the winter so cold that most of the party returned to America the next August, leaving Peary and two of his men. The next March these three men started northward, and after traveling six hundred and fifty miles, had to return on account of a lack of food. The return trip was full of suffering and came near resulting in the death of the whole party. To keep from starving they killed forty-nine of their dogs and put themselves on one meal a day. On July 25, 1895, the three men and one dog staggered into their former lodging place, having eaten not one morsel of food for thirty-six hours before their arrival. Lieutenant Peary says he has enough of the Arctic regions, he and his two faithful men having recently returned to the United States. This intense suffering of cold, and at times bordering upon starvation, reminds us of the unfortunate sinner, out in the cold world, who is starving his soul to death merely for wordly gains.

THERE have been periods in the history of the world when Asia, in civilization, wealth, industry and learning, was far in advance of all other parts of the globe. But now she occupies a position far in the rear. Her people, as a whole, are uneducated, indolent and only partly civilized. Stagnation is manifest on every hand. This is partly due to the Mohammedans who do not possess the enterprising spirit characteristic of the Christians. It is Christianity that this great region must depend upon for the help required to bring it into the proper relation with the enterprise and industries of the rest of the world. In many parts of Asia may be found a most fertile soil, and climates that will equal any other part of the earth. Here was the cradle of the human race, as well as the cradle of Christianity and the Jewish religion. Here also originated the religion of the Mohammedans, Buddhists and others widely known. Beneath its soil are buried the ruins of some of the finest cities the world has ever seen. It was here that the books of the Bible were written as well as every ancient book of religion known to the world, save a few epistles written by Paul while in south-

eastern Europe. From beneath its soil our explorers are digging thousands of tablets containing wonderful stories of a still more wonderful people who once peopled this vast region that is now everywhere marked by idleness, poverty and decay. But we think the lowest point has been reached, and we look for Asia to rise and resume her former splendor. She was once the most fertile and prosperous region of earth, and, through the influence of Christianity, may regain her former prosperity. But to accomplish this may require generations, if not centuries.

ASIDE from the Bible narrative, there are in most countries traditions, concerning a great flood that at one time covered the earth and destroyed every living creature save the few that were preserved in a great ship constructed according to divine directions. In some of the details these traditions differ in several particulars, but they seem to have a common origin. Yet none of them are so clear and straightforward as the narrative given by Moses in Genesis. Explorations, however, among the ruins of Babylon and other buried cities of the Euphrates Valley, are bringing to light testimony calculated to corroborate the Bible statement. Tablets have been unearthed that were prepared only a short time after the flood, and these, as now translated, tell us of a great flood that covered the earth, and also mention the great ship built by Noah, as well as Noah himself, after the flood. Many other things are mentioned by these ancient tablets, confirming the Sacred Record, and they also go to show that the people preserved in the ark were far advanced in civilization, and were also acquainted with the arts and sciences that were brought to a high state of perfection, even before the deluge. The story told by these tablets is denominated the Chaldean Version, and in a measure confirms much that has been written by Moses.

Few people in this busy age have ever stopped to consider the amount of good that may come from well-regulated table talk. It would be well, after the returning of thanks, if more talking could be indulged in while at the table. Here the whole family meets, as they meet on no other occasion, and for them to converse on subjects of interest will prove both entertaining and instructive. If parents at the table would converse more with their children on agreeable topics, they would greatly increase the esteem of the children for father and mother, and at the same time add much to the stock of information possessed by both. The table is no place to talk of disagreeable things, for if there is any one time when the mind should be free from annoyances, it is while at the table. A man of note in former years, was in the habit of inviting to his table the most gifted people in his circle of acquaintances, in order that his children might have the pleasure of listening to conversation elevating and instructive in its tendency. It is said that when his children reached manhood and womanhood, they were noted for their rare intelligence. Christian parents might profit by this lesson and greatly aid their children by entertaining at the table, pious people whose conversation on religious and moral topics would prove helpful and interesting to younger minds. But those who indulge in church troubles, the mistakes of others and neighborhood gossip, ought to be avoided. Such conversation is damaging to the souls of children, and is an intellectual detriment to any one.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### DIVINE UNITY.

BY ELIZA SEARLES.

[The following, from the *Christian Evangelist*, was written by a lady past her three score years in life. It will be highly prized by the aged saints everywhere. E.D.]

My spirit blends with Thine  
In harmony divine,  
Father above!  
All that I hold most dear,  
Trustful and full of cheer,  
Without a sigh, or tear,  
I yield in love.

No more I pine, earthbound,  
Nor tread unhallowed ground  
Apart from Thee.

A prodigal I come  
Unto Thy heart and home;  
Resolved no more to roam,  
But holy be.

In Thee I live and move;  
My treasure is above;  
Thee I adore!  
Henceforth my aim shall be  
To follow after Thee,  
Thy glorious face to see,  
To love Thee more.

I see the mansions fair  
Which cherub hands prepare  
Beyond the sun.  
I see the land of rest,  
My home, my Father's breast;  
Can angels be more blest  
Since we are one?

### THE GOSPEL OF GIVING.

BY JOHN E. MOHIER.

#### In Seven Parts.—Part Seven.

"For unto every one that hath shall be given, and he shall have abundance."—Matt. 25: 29.

The parable of the talents illustrates the proper use we should make of what the Lord gives us. "He that had received one talent went and digged in the earth and hid his Lord's money." When the Lord came to reckon with his servants he took all away from the one who had hid his talent and gave it to the one who had ten talents. "For unto every one that hath shall be given, and he shall have abundance." This shows that God considers that if we do not use the things he blesses us with, to our profit and his glory, we do not possess them in a Godly manner, and, therefore, not according to his approval. If we spend our life and our means to gratify our own selfish desires, we are hiding our Lord's gifts, and when we die all will be taken away from us, even what we have. So, then, the only way to have, in a Godly sense, is to use our power and strength and means according to his will, and we will then receive the greater blessings now in this life, "and in the world to come eternal life." Mark 10: 30.

Paul, in encouraging contributions to the church, uses this language: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Bro. Levi Trostle observes that there are many who have helped to bear the burdens of the church in various ways, who have prospered under such circumstances that we are forced to acknowledge God's special blessings upon them.

Richard Baxter said, "I never prospered more in my small estate and needed less than when I gave most to God."

Oh, are not God's blessings upon his faithful children so rich and precious that we are constrained to give because we love him? When we are assured that our God loves a cheerful giver, and will not fail to bless, will we still close our ears to the cry of the poor for the necessities of life, and the calls of perishing souls for the Bread of Life?

"Primitive Christianity" does not encourage the accumulating of wealth, but, instead, distribution

according to God's will. Paul, in giving instructions to the early Christians, says, "Let him (the convert to Christianity) labor, working with his hands, . . . that he may have to give to him that needeth."

Bro. Balsbaugh truly says, "To claim to be Christians, and yet live for money-making and self-gratification is a mockery of the humility and poverty and sufferings of Christ. Matt. 20: 28; Luke 9: 58; Phil. 2: 5-8."

God requires us to give, because it is a means of growing in grace. Paul, in commending giving, says, "Not because I desire a gift; but I desire fruit that may abound to your account." Phil. 4: 17.

While Jesus was preaching he met a certain man, who, from his youth, had observed all the commandments of God, and Jesus loved him, and told him to sell all he had and give to the poor, and he should then have treasure in heaven. But the man did not do this, for he had great possessions, and he preferred his riches to treasures in heaven. Jesus then said, "Children, how hard it is for them that trust in riches, to enter into the kingdom of God."

Although God has promised to give to us abundantly if we give to him, our object in giving should not be to gain riches, for Paul tells us "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition;" just as the man was tempted whom Jesus told to sell his possessions and secure treasures in heaven. If it is not best for us to receive the temporal riches we desire, we should expect God to withhold them from us, for we read that all things work together for good to those who love God. If we obey him we are wealthier than was Mr. Rothschild, the Jew, for God will give us all we need of temporal blessings, and contentment and happiness besides. If we glorify God with the temporal blessings we receive, and our powers, he will give to us abundantly all we need.

I know a brother whose duty it once became to do some work for the church, but, because of being pressed with providing for his family he was tempted to excuse himself from the work of the Lord. But he knew this was not right, and he decided to do the Lord's work, and trust him to provide temporal supplies for his family. That same day he received a financial blessing many times as large as he could have earned and would have received, had he neglected his duty to the church.

At another time, soon afterwards, he was again tempted to neglect his Father's business, to attend to his own, and the call to duty again prevailed, and he received a financial blessing he would not have received had he not spent a short time in attending to his Lord's work. He then made a vow to never again refuse to heed the "still small voice" that calls to duty, for he was assured that the Lord would repay him even in this present time, and in the world to come with eternal life.

Eld. D. L. Miller tells us he has never given to the work of the Lord without having received a blessing.

I once knew an elder, prominent in the Brotherhood, who in his life-time gave liberally of his means to the church, besides sacrificing time and the comforts of home to the work of the Lord. The promise, "The liberal soul shall be made fat" was fulfilled in this instance, and besides God so blessed this brother with temporal blessings that the more he gave the more was given unto him again. Truly, "this is the Lord's doing, and it is marvelous in our eyes;" but it is just what is promised to all who give with the proper spirit.

Then let us sacrifice for the Lord as he needs our service! If our time is demanded, assuredly he will bless us as we need. If a part of our income is needed, remember he has commanded us to give, and we shall lose nothing by it. None of us have so little that we cannot give to God. Consider the gift of the widow's mite. Read the story of the widow who fed Elijah (1 Kings 17) and ponder it well. If we have as much as she had, we can give, for God wants us to, and he will bless us for it. If

our "tenth" be large or small, God will bless it, just the same.

Money is a power in the world,—a power for good or a power for evil. Money is a great blessing, rightly used. The Scriptures do not say money is the root of all evil; but the love of money is the root of all evil. Money itself is nothing for us to love, but it is a power by which many blessings may be rendered where it were impossible without it. It is a valuable instrument in feeding the hungry, nursing the sick, clothing the destitute, and providing homes and shelter for the orphans and the friendless. It is a blessing as a convenient means of building churches, circulating Bibles and tracts, sending the Gospel abroad and supporting the mission work at home.

We by no means practice primitive Christianity in the matter of giving to the church, for then the disciples sold their possessions and brought the money and laid it at the apostles' feet, to be used according to the will of God. I do not say we should do this now, but certainly we must use our possessions according to God's will, in order to receive his blessings, just as we are required to present our bodies a living sacrifice to him. God has commanded us to give, and obedience to this command is as obligatory as any other command in the Bible. Jesus says, "If ye love me, keep my commandments," and, "lo, I am with you always, even unto the end of the world. Amen." Matt. 28: 20.

Warrensburg, Mo.

### MINISTERIAL MEETING OF THE MIDDLE DISTRICT OF INDIANA.

BY J. F. NEHER.

THIS meeting was held Oct. 8 and 9, in the Mexico church. It was the most interesting meeting of the kind we have ever attended, and we believe it to be of general interest to note some of the leading thoughts advanced, with a few of our own that were not expressed.

FIRST TOPIC.—"What Relationship ought the Ministers Sustain to the Elders and the Elders to the Ministers in Church Work?"

The principal thought on this subject was that the relation is similar to that existing between father and son. As the son looks up to the father and respects him for his superior knowledge and experience, so should the ministers look up to the elders in doing church work. As a father has confidence in a dutiful son and depends on him for counsel and help, so should the elders respect their co-laborers. As a father will teach his son, by giving him practice and experience, so should the elders do with their co-laborers who are younger and of less experience. Elders often come short in this particular. Sometimes, when there are applicants for baptism, the elder concludes he has had more experience and can do it better, and the younger ministers are excused. Usually, at our love feasts, an experienced elder is selected to officiate. It has been the experience of many ministers that the first time they administered baptism or officiated at a love feast it was when they could not help themselves and when they were without an experienced elder at their side to assist them.

A father who wishes his son to be successful in business will give him practical experience while he is yet under his control. So should the elders fit the younger ministers for the more important duties and work of the church while they are with them and can assist them with their advice and counsel.

SECOND TOPIC.—"What are the Essentials to a Successful Series of Meetings?"

The church must be ready; she must have done her part in the past; she must work with the minister. The church must make the unconverted feel that she is concerned for their welfare. Fasting and prayer are essentials. All the members should attend regularly with their children and manifest an interest in the sermon by looking the minister in the face. The minister must study his work. He should have some knowledge of human nature. He should study the people. He must visit them at



their homes, and get acquainted with the people, gain their confidence, make friends with the children, be kind and sociable, and not weary the congregation. After meeting is dismissed he should meet the people, shake hands, express his pleasure at seeing them, and invite them to come again.

The thought was advanced that the fact of there being no accessions is no evidence of no success, and that many accessions are no evidence of good success, as time must determine the result. A minister should have a neat and agreeable appearance. Sometimes ministers, in their great earnestness, while preaching, will so far forget themselves as to fall into very unbecoming habits, and thereby hurt their influence. Appearing properly before a congregation is an important factor to success.

THIRD TOPIC.—The Call of the Home Mission Board for Men to go into the Field and their Obligations to the Call.

The discussion on this subject brought to light the fact that the Middle District of Indiana did not have the best Home Mission system in the world, and the fact was admitted that too much money is spent in car-fare, etc., for the amount of preaching done. It was thought the better way would be to locate faithful ministers at the mission points, who would devote all their time to the cause, and who would be there to fill the appointments, organize Sunday schools, preach funerals, visit the sick, and attend to all the wants of the church.

FOURTH TOPIC.—What Measures could we Adopt by which People could be Awakened to a Deeper Interest in Sunday School Work?

The elder in charge of the congregation, with the ministers, must be in sympathy and encourage the work. The parents must be interested in the work. A live, energetic Superintendent and teachers are very essential. He should make thorough preparation for his work. A committee should be appointed to visit those who are disinterested. Parents are too indifferent and do not teach the lesson to their children during the week as they should. If all the members would be interested in the Sunday school work, as they should be, that would awaken a deeper interest in the people generally.

FIFTH TOPIC.—"The Make-up of Christian Sociability, Liberality and Kindness."

My notes on this topic are somewhat abridged, but the predominant thought was that we have great power and influence, when possessed with these noble qualities. The Savior was referred to as an example. His visit to the home of Zaccheus (a great sinner) and what followed shows what power there is in it, and with that same sociable, kind and liberal disposition we may be able to carry salvation to many homes. Without it we are not true Christians.

SIXTH TOPIC.—"Why is it that so Many of our Children Seek Church Homes Outside of our own and what should we do as Individuals and as a Church to Counteract this Influence?"

This was regarded as the most important topic before the meeting. One prevalent thought advanced was that the home influence of our members over their children is not what it should be, that they are too indifferent with regard to their spiritual and eternal interests, that they do not teach them the Scriptures and the importance of living in obedience to them, that this training should begin early in life. Another thought was that parents are too apt to talk of the troubles in the church before their children, talk against the elder or ministers and their preaching, and point out the faults of the members. In this way the confidence in the church is destroyed, and the children are inclined to seek homes elsewhere. To counteract this tendency, parents should raise their children for the church and not for the world. The principles of modesty and plainness and warnings against superfluity should be instilled in their minds in early life, as well as all other principles of the Gospel. Children should be impressed with the fact that the promise of salvation is a condition of a strict adherence to all its requirements. Make your children feel that you enjoy your church home. Brethren should send their children to the Brethren's schools, instead of schools

of other denominations, and thus keep them under the proper influence. "Train a child in the way he should go and when he is old he will not depart from it." It has often been a wonder to me why it is that so many of our useful ministers' children are out of the church, and what has been a greater surprise to me is, that so many of such ministers are ordained to the office of bishop. The Apostle Paul makes it a qualification that an elder should rule his own house well, having faithful children (children which are in the faith," German) for "if he know not how to rule his own house how shall he take care of the church of God?"

North Manchester, Ind.

#### AN IMPORTANT FIND.

BY G. J. FERCKEN.

THE local papers of this week mention a very recent discovery which will greatly interest Bible students, as well as those who are interested in our Asia Minor Mission and the seats of the ancient apocalyptic churches.

At *Alascher*, our modern Philadelphia, was this discovery made. It consisted in a stone found on the East Side and in proximity to the old city wall, about forty inches in height and twenty inches in width and length. It bears the annexed Greek inscription, which being interpreted means:

Ἀγαθὸν Τύχη  
Ἀλέξανδρον  
γόν, Φλακκίλιαν-  
νόν, Κρίσπος,  
δ, Νεκάνωρ  
ὁ βούλαρχος  
κατὰ (τά) δόξαν.  
τα τῇ βουλῇ,  
νεκίρσαντα  
τὸν τῆς θεοῦ  
ἀγῶνα.

GOOD FORTUNE.

"The Prince of the Senate Crispus, son of Crispus, Necanor by decree of the Senate, to Alexander, son of Alexander, grand son of Alexander Flaccilianus, Vanquisher in the games of the godless."

The above inscription, no doubt, is of much value, and submits to our consideration new facts on the history of the ancient Philadelphia.

What kind of public games did Alexander win? Who is that Alexander, and who is that goddess mentioned in the inscription? Was it the senate, through its "prince" or president, which always awarded laurels to the winners of such games? Did the reward only consist in erecting a *post-mortem* monument to the victor, or was there also some other recompense granted him during his life-time? These are questions whose solution, we trust, will be given us later on by competent archaeologists who will throw more light on the ruins of ancient Philadelphia. Meantime the inscription is very old and of considerable value, and was found by a Greek gentleman, Mr. Pandeli Patapani, who resides in *Alascher*.

In the message to the church in Philadelphia, our Lord promises to engrave an inscription upon "him that overcometh." We read, "I will write upon him my new name." This inscription, written by the finger of Christ, on the fleshly tables of the heart, will be more lasting than the one erected by the son of Crispus to the grandson of Alexander Flaccilianus. Truly, it will not bear the record of the victories we shall have won, and for which we shall no doubt be crowned, but the "new name" which is "above every name," and through whose power we shall have won all our victories.

Smyrna, Asia Minor.

#### IGNORANCE OF THE BIBLE.

BY T. D. ALLEN.

NOT only among the uneducated but in the very cultured circles of society do we find the most lamentable ignorance of the Scriptures. Persons who would blush to profess ignorance of the writings of Shakespeare or Milton, seem to think it nothing to be ashamed of that they are unacquainted with the most important facts of Biblical history. It is this ignorance, no doubt, that is responsible for much of the infidelity of our day, for, unless one is familiar with the Biblical plan and history, the arguments which infidels so zealously urge against the Book of

books must sooner or later unsettle his belief in Christianity. In "A Famous Young Man," the lecture delivered by H. L. Hastings, of Boston, before the recent Christian Endeavor Convention in that city, are the following remarks which show the lack of information among cultured people in regard to the Holy Scriptures. The pamphlet containing this great lecture deserves a wide circulation. Mr. Hastings says:

"When a Boston Alderman boasts of having 'read the Bible through from Genesis to Deuteronomy,' when the *Scientific American* is quoted as informing its readers that near Nashville, Tenn., grows a tree which 'celebrated botanists from all over the country' have decided 'is the shittim wood of which Noah's ark was constructed,' when Rev. M. J. Savage, in *The Arena*, criticises 'Spare the rod and spoil the child,' as 'a saying attributed to Solomon,' when 'a bright Cambridge young man, when asked what connection he could think of between the Old and New Testaments,' could remember but one, and that the fact that Peter cut off the ear of the Prophet Malachi!' when a Harvard under-graduate writes on an enquiry slip in the library, 'Where can I find the story of Sisera and Jael?' and finds written beneath it the fitting answer, 'In the Bible, you heathen;' when a learned judge on the bench quotes as 'the highest authority' Satan's impudent falsehood, 'All that a man hath will be given for his life;' and when a critical Doctor of Divinity, seeking to prove that the writers of the New Testament were not infallible, refers to 'the clear testimony of the Apostle Paul' in 'the second chapter of his epistle to the Galatians,' as showing 'that the very heads of the apostolic band, Peter, James, and John, were greatly in error,' and declares that, 'In his account of that famous council at Antioch Paul says that Peter and James and John were wholly in the wrong,' it indicates that the training which Timothy had is equally necessary at the present day; and that much of the time spent in criticising the Bible might be more profitably employed in studying it."

#### EPISTOLARY.

BY C. H. BALSBAUGH.

Well Beloved:—

GRACE and peace be multiplied. It takes Father, Son, and Holy Ghost to make such grace and peace possible. One in the Holy Trinity must suffer personally, and the other two must suffer sympathetically, before sin can be forgiven, and man renewed in the image of God.

Your letter is here. It is a sweet, living echo from Calvary, full of the love, and joy and peace of the Holy Trinity. In the name of Jesus of Nazareth, the Son of God, and the Champion of man, I pen this reply.

Wonderful has been God's goodness to you. And no less to me. I am a marvel to myself. The hardest thing possible for man is to believe in God with that absolute fullness of trust which constitutes salvation. Faith effects a perfect coalescence of God and man, and issues in the imputation of the righteousness of Christ, and in its joyous and unreserved expression in a life of obedience.

You need not be afraid of being too happy in your identification with God by faith in Christ. Your privilege is to be just as happy as Christ himself. John 15: 11, and 17: 13. A joyless religion lacks faith in Jesus. "There is no condemnation to them which are in Christ Jesus," but "joy unspeakable and full of glory." Rom. 8: 1, and 1 Pet. 1: 8. If faith in such a Savior cannot make us happy in the severest trials and under the sorest afflictions, then God's resources and provisions have failed. Col. 2: 9, 10. Real faith, such as the Holy Ghost gives, never misses the realization of Eph. 3: 16-19, and Gal. 2: 20. We cannot "live unto God," till we are "dead to the law THROUGH THE LAW." Gal. 2: 19. This is possible only through the perfect life, and expiating death of a SUBSTITUTE. No one can get the benefit of that death by faith without loyalty to that life by obedience. This is the Gospel, the whole Gospel, the unadulterated Gospel, which makes our salvation as secure as the veracity and omnipotence of Jehovah can make it. Yes, rejoice with all your heart, but be sure that your joy is the expression of the righteousness of Christ appropriated by faith.

You wonder what baptism is right. You want to make sure work. Is it not beautifully and overwhelmingly reasonable that a salvation so full and perfect as to demand all the resources of the Triune God, should be symbolized by a baptism equally full and comprehensive? Such a salvation can no



more be represented by sprinkling, or a single immersion, than a single person in the Trinity can accomplish redemption. Into the water, my beloved, and down three times, to signify your glad appreciation and experience of the great salvation of Father, Son, and Holy Ghost. And may you rejoice in the LORD *always*; and again I say, *Rejoice*." Philpp. 4: 4.

Union Deposit, Pa.

### THE INNER AND THE OUTER LIFE.

BY I. N. H. BRAHM.

THERE are internal evidences of Christianity in the individual heart, which only the child of God can know, "Blessed be his name" for an inside religion!—for the happy internality of the Spirit witness, and love toward the brethren! for the cordial conscious reality of the Christ religion!

Divine character, the Christ-life within, the true-heart religion, cannot be overestimated; but often it is sadly underrated. Character, what a man is in God's eye, Christian character, what God accepts, is absolutely inestimable. "The Lord looketh on the heart." That marvelous sermon on the Mount seems to flow from a view to the intrinsic value of a right inner life. In the soul affinity, which fastens man to his Maker, lie the possibilities of the Christian. "Ye are the salt of the earth." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

But, is this all! In the deep minds of human capacity, must the vast treasures lie hid forever! No! There is another, the outer life, for whose purpose and service the inner exists. Mark the eloquence of Jesus: "Every good tree bringeth forth good fruit." The inner is the tree; the outer is the fruit. Religion, like the measles, must break out, or death ensues. "Neither do men light a candle and put it under a bushel, but on a candlestick." "Ye are the light of the world."

The inner Christ-life, like salt, is a preserving power. The outer Christ-life, like light, is a life-giving, life-developing power. Again, mark the theology of the Nazarene: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye see, then, how that by works a man is justified, and not by faith only."

To argue the inner Christ-life to the exclusion of the outer, or a maximum of the inner and even a minimum of the outer, is to renounce both; and is well styled a damnable heresy—yea a modern heresy. "He that trusteth in his own heart is a fool." To argue the outer Christ-life to the exclusion of the other, or a maximum of the outer and even a minimum of the inner,—or, stronger, to pretend the outer and lack the inner, is as much more damnable in its heterodoxy as the function of the outer Christ-life is higher than the inner. Such is the "whited wall" character. If a person have a proud exterior and a humble interior, he is not what he pretends, and is therefore a hypocrite. If both inner and outer be proud, the case is lamentable. "God resisteth the proud."

There is a divinely-fixed correspondence between the inner life and the outer, to which all should strive with "might and main" to conform, making dollars, schools, farms,—all their ransomed powers,—subservient to the Gospel. "From the abundance of the heart the mouth speaketh." "Man looketh on the outward appearance." He, too, may know, "The life a man lives is the test of his allegiance to God." "By their fruits ye shall know them."

Men are afraid to refer to their neighbors and to their lives, to prove their allegiance to Christ. So they go back to the heart argument. Never hold up the inner as an evidence to man that you are a Christian. Jesus says, "If I bear witness of myself, my witness is not true." "There is another, John, my neighbor, that beareth witness of me." "But I have a greater witness than that of John," the life I live; "for the works which the Father hath given me to finish, the same works that I do, bear witness

of me." The outer life is the preaching life. It is the convincing argument, for the logic of life is irrefutable. Not all can preach with the Pauline tongue; but all can live the Pauline life, which is more eloquent. "He preaches best, who lives best." "Actions speak louder than words." If to preach Jesus is honorable, to live Christ is glorious. All have equal advantages for true honor. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The theology of the God-man is not an abstract science of schemes, dogmas, creeds, and theories. It is an inseparable union of the inner and the outer life, the identity of the doctrine and work, of truth and obedience. Make the application to home life, to community life, to church life in her holy ordinances and missions of humility, love and mercy.

Jesus argued his divinity not in word, but in deed. We must follow in his foot-prints. This is the argument all may make,—should make. It is the one undeniable, unanswerable, positive, absolute, divinely-exemplified evidence of Christianity upon the earth. "By this all men know that ye are my disciples, if ye have love one to another." By faith man is justified before God. By works God is glorified before man. If God be glorified in him (man) God shall also glorify him (man) in himself (God). The inner life is the doctrine of justification; the outer is the doctrine of glorification. The Lord help us believe in Jesus for justification, and obey Jesus for the glorification of God and man! "Therefore, glorify God in your body and in your spirit, which are God's."

Winchester, Va.

### "THE PREACHER'S WIFE AS A HELPER IN THE MINISTRY."\*

BY ELLEN ROOSE.

THE subject suggests the idea that the minister needs help in his holy calling, and that the wife is an important factor as a help.

The aim of this paper will be to impress upon our minds some of the duties, responsibilities, and possibilities that devolve upon the wife.

Every one knows that all human beings are dependent beings; the minister no less than any one else. The relation that the wife sustains to the husband places her in a position that she may be a helper to the minister, as her life is more intimately connected with his than anything else; not only may she be a helper but she ought to be.

The fact that the success of a man in any calling is largely due to the help of a faithful wife is universally acknowledged. The minister's position is truly a responsible one, and he cannot be a real success (that of a means to the salvation of precious souls), unless his wife assists and encourages him.

We will first look at her as a helper in the home. To be a true helper she must be in sympathy and union with him in all the work pertaining to the true minister. Discouraging words should never come from the lips of his wife.

In order to become an efficient workman the minister must spend much time in the study and meditation of God's Word, and also the needs of his congregation, which he can best do by associating with them in their homes, etc. The wife ought to encourage him with an expression of her willingness for him to do so, and relieve his mind of all the care she can take upon herself. In reality they ought to be one—one in sentiment, one in sympathy and one in work.

In the family she ought to live a devoted, consecrated mother life, that the light from the home circle may be a reflection of the glory of God. We often hear it said that preachers' children are worse than other peoples' children, and it is a sad fact that some ministers' influence for good is sometimes destroyed by the indiscreet conduct of their children, but such ought not to be the case and is not if the mother lives as she ought to live by precept and example.

The minister's wife must look after the temporal

wants of the family but much more to their spiritual growth and advancement. Let it never be said of mother, "I never heard her pray, and she never taught me to pray," but let her teach the little ones to kneel down by her side and in plain, childlike simplicity, pray God's blessing upon them, and teach them to pray for themselves.

Our lives should be lives of holiness even before the children are born. For example take the mothers of Moses, Samuel, and others, and see the glorious result.

Then mothers must know how to wisely entertain visitors (which are frequent in preachers' homes), and to counteract the evil influences upon the children, exerted by injudicious guests.

Last, but perhaps, not least is the wife's power in the home, of shaping the minister's life, manners, and habits. The wife as a helper to the preacher must be his confidant to whom he can go in time of perplexity and discouragement, for advice and counsel. She can assist him in the selection of helpful literature; and in the preparation of his sermons offer many helpful suggestions.

It is the wife who can aid him more to overcome unbecoming habits than any one else. The manner of address and appearance of the speaker has sometimes as much to do with his influence as the matter contained in the sermon. She can offer helpful criticisms; but always in the spirit of love and kindness, and for the purpose of encouraging him and making him more efficient in his work of leading souls to Christ.

The community in which she lives expects, and that justly, too, that the minister's wife should be a helper to her husband. Her life, in all her intercourse with her fellow-beings, should be such as to make every one feel that she is in fellowship with her God. She can go and visit the sick, and read, sing, and pray with them, speak a kind and sympathetic word to the downcast and oppressed, invite the unsaved to Christ, have a friendly smile and greeting for every one she meets, whether high or low, rich or poor.

In short, if she would have power let the *Almighty* use her. In the Sunday school she can help her husband's work much by her presence and help when the minister is called upon to perform other duties away from "home." She may superintend the school or teach a class, and manifest to the young that she has a deep concern for the welfare of their souls.

In the preaching services she can share his burdens by assisting in the singing or praying, or both, if there are no others willing or able to do so. In the church, in order to be a real helper, she must set a good example to the other sisters; she ought to manifest by her conduct that her husband's concern is also her concern,—that she believes and lives out what he preaches. She must not be arrogant but humble, "for humility is the necessity of greatness."

She must not show any preferences, if she has any, in her associations with the members but show the same love and respect to all, for if she will not do this she will be a hindrance rather than a help. She ought to show that she studies the Bible more than fashion magazines.

We have now briefly given some of the duties and responsibilities of a minister's wife. We may sometimes feel as though our burden is greater than we are able to bear, but let us not become discouraged, for that God who says to his children, "Go ye," also says, "Lo, I am with you always." Let us remember, as a certain writer says, "Our lives must bear testimony for God, else he has no visible witness. We must be lights in the world, else there are none to reflect his glory. We must be channels of blessings to others, else he has none."

Now, dear sisters, we have given some ways in which the minister's wife may be a helper in the ministry. What is it that may not be accomplished by an untiring, self-sacrificing minister's wife!

Buchanan, Mich.

\*The foregoing paper was read before the Ministerial Meeting of Northern Indiana, and is sent for publication in the "MESSENGER" by the request of the meeting.



## OUR SISTERS COMMENDED AGAIN.

BY GEO. L. STUDEBAKER.

In your editorial, in GOSPEL MESSENGER No. 42, you spoke of a few things to the credit of our sisters, that they do not do. In attending love feast, I notice one thing that our sisters are to be commended for, because they do not do it. They do not stay out of the house, and stand around and talk during the self-examination services. I was pained this fall in seeing our brethren take such little interest in this service. Even ministers have been known to stay out of the house during this service. I believe a talk to our members before our love feast, at our church council, might make an improvement along this line. When the time for this service comes, every member present ought to be in the house, and ministers should in this respect set a good example to the laity. There are always more sisters present at these services than brethren. I was impressed with the above on reading your article on the few things to the credit of our sisters that they do not do.

Shidler, Ind.

THOUSANDS of kind-hearted parents are unconsciously educating their children in habits of selfishness. The boy for whom everything is done, and who is not required to do anything for himself or for anybody else, is effectually spoiled for all the higher uses of life, unless, indeed, his natural disposition is so kindly as to neutralize the effects of his vicious training. The same remark may be made of the ordinary girl. Let the parents who are working and worrying themselves to death in order to exempt their children from the necessity of toil, bear this thought in mind. Such a policy is essentially cruel. Whatever the difficulty of the task, children should be taught from their earliest years that they owe something to other people, and should be required, according to their ability, to discharge the claim.

## —QUERISTS' \* DEPARTMENT—

Have we any Bible or historical account of the apostolic churches using the benediction at the close of their services? D. ROWLAND.

NONE whatever known to us: In fact the Scriptures do not say just how the religious services were closed in the time of the apostles, but the benediction at the close of the services probably came into use through the Roman Catholic church.

An applicant is taken into the water to be baptized in the usual way. He is baptized into the name of the Father, but on account of a disease in his head the actions in the other two names cannot be completed. In the course of six months he again makes application for baptism. Would it be proper to again baptize him into the name of the Father or only into the other two names? JASPER B.

We would prefer to leave that matter with the applicant to decide, preferring, however, to complete the work from the beginning.

Will you please explain Heb. 4: 9-12?

G. R. O.

In a general way this refers to God's day of rest in the creation, typifying the eternal rest for the people of God. Perhaps the querist has some particular point in mind on which he would like further light. If so he will please name it. There is too much in the verses cited to explain all of them in this department.

Please explain Matt. 11: 12. It reads thus: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

GEO. H. PETRY.

The Revised Version says: "And men of violence take it by force." Men of spiritual energy, or men of great enthusiasm, zeal und determination are probably meant. It has been suggested that John's preaching greatly aroused the people, filled them with a zeal, bordering on violence, and that they rushed into the kingdom in great forces. It seemed as though they would take the kingdom by force. This zeal, or rather state of excitement, continued

until even after John's death. To this particular phase of the work, of establishing the kingdom, the Savior probably alluded in the language quoted.

Will you please explain 1 Pet. 3: 19, and state whether his body left the tomb, and descended into hell when Jesus preached to the spirits in prison? Also state whether Jesus still retains his human body in heaven. L. F. BESSON.

From verse 18 and 19 we infer that Jesus went "by the Spirit" and preached unto the spirits in prison." To this Peter probably refers in Acts 2: 31, where he says: "His soul was not left in hell, neither did his flesh see corruption." By hell is here meant the unseen world, or the abode of disembodied spirits. To these spirits, the spirit of Jesus went while his body remained in the tomb. So Peter could then well say, that his soul or spirit was not left in the unseen world, nor did his flesh see corruption while in the tomb. Jesus ascended to heaven with his glorified or immortalized body and not with his natural body.

Is it right to go to the reunion of old soldiers.

L. G.

The Brethren have generally counseled against it on the ground that we should encourage nothing having the appearance of war or military display.

Where does the church get her authority for omitting the laying on of the hands, as set forth by example in Acts 6: 6? J. S. STUTSMAN.

The church has never considered those mentioned in Acts 6: 6 as deacons. They probably constitute a temporary committee to direct the proper distribution of the supplies collected for the poor, and it was deemed wise to set them apart by the laying on of hands. As their office expired with the cessation of their temporary duties, they have no successors. When work of that kind is now needed we entrust it to our deacons, an order of officials perpetuated by divine appointment.

Why is a minister in the second degree allowed to lay on hands in baptism and not at the anointing or installation services? J. S. STUTSMAN.

He is permitted to lay on hands in the anointing services, as well as at baptism, but the church has not deemed it proper to authorize him to exercise a privilege belonging solely to the most advanced officials in authority. It was the apostles—all ordained elders—who laid hands on the seven specially mentioned in Acts 6: 6. It was to Timothy, an elder, that instructions were given concerning the installing of officers. One in the second degree cannot, with propriety, install another in an office higher than that occupied by himself. J. H. M.

## →THE + SUNDAY + SCHOOL←

SAMUEL THE JUDGE.—1 Sam. 7: 5-15.

Lesson for Nov. 3, 1895.

TIME.—Probably 1100 B. C., about 34 years after Samuel received his first call from the Lord.

PLACE.—Mizpeh, where the assembly of the people was called, was three and one-half miles northwest of Jerusalem, and about a half mile from Ramah, the home of Samuel.

PERSONS.—The Lord, Samuel, Israel and the Philistines.

INTRODUCTORY.—The Lord executed the punishment which in last lesson was prophesied against Eli's house by giving Israel into the hands of the Philistines. This occurred 15 or 20 years before the time of this lesson, and during all this time Israel remained in subjection to the Philistines. God seemed to have forsaken his people and they were suffering a spiritual famine. The effort of Samuel, as we shall see in this lesson, was to bring back the people to God, so that He would again manifest himself to them and bless them as of old.

## I. SAMUEL'S PRAYER.

1. *It was an intercessory prayer.* "I will pray for you." The burden of Samuel's heart was not to secure his own good, but the good of his people. There is nothing so great and good and Christlike as to live and pray and strive for the good of others and to forget ourselves in our efforts for their welfare.

2. *The people were to join him.* "Gather all Israel to Mizpeh." Samuel wanted all the people assembled as for a solemn religious service. While he engaged in prayer he wanted all the people to join in its spirit. God's ministers should pray, and pray earnestly, for the church and the world, but they will accomplish most if with their prayers for the people they can get the people to unite their prayers for themselves. Like Samuel's, our work and prayers should be not only for, but with the people.

3. *It was accompanied by confession and penitence.* "We have sinned." Samuel accomplished no small thing in getting the people to feel that they were sinners. It is little use to pray for pardon while we continue to cherish and indulge our sins. And it is little use to pray for sinners unless we try to make them see their sins.

4. *It aroused opposition.* "The lords of the Philistines went up against Israel." When the Philistines heard that all Israel had met in one great national prayer meeting they thought it was time for them to come to arms. A whole nation in prayer for the overthrow of an enemy may well fill the enemy with fear. More earnest and united prayer on the part of the church will mean more consternation and discomfiture for Satan's kingdom.

5. *The people asked for its continuance.* "Cease not to cry unto the Lord our God for us." Samuel's prayer threatened to bring the people into greater trouble, but instead of asking him to cease praying and retreat, they want the prayer continued. It is good to have faith enough to pray twice if the answer does not come by praying once. But our prayers should continue not only during continuance of our troubles, but all the time in the light as well as in the dark, should we keep close to our Heavenly Father.

## II. ISRAEL'S DELIVERANCE.

1. *It was the Lord's doing.* "The Lord thundered with a great thunder on that day upon the Philistines." Here is a case of the direct interference of the Lord in answer to prayer, and it is a case of the answer coming even while the prayer was being offered. But it was a case in which Israel of her own strength was powerless to withstand the enemy. God did for the people what they could not do for themselves. He will do the same to-day. We must do what we can. The rest he will do for us. Men say that God does not answer prayer by direct interposition to-day. But can they prove it? It is our business to ask. It is God's business to answer.

2. *The people acted with the Lord.* "And the men of Israel went out from Mizpeh, and pursued the Philistines, and smote them." This is an instance of faith and works combined. The people were not satisfied to see the Lord unaided do this work for them. It is a good thing to pray, but it looks bad to pray and then not work. Some men are so quiet and passive and so willing to have every good thing done for them that it looks as if they loved themselves more than all else. Others are never satisfied with their own service. They are always looking for opportunities to do something for the Lord. It looks as if they were so full of the love of God that there was no room left for selfishness. Happy are such people! How they make the Philistines flee!

3. *A memorial was set up.* "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." Israel had won a glorious victory,—or rather the Lord had won it for them. That they might long cherish this event in grateful remembrance Samuel set up a stone and gave it a name which means "Hitherto hath the Lord helped us." Brethren, has our life been full of victories? And is each marked by an Ebenezer? O it is good to mentally retravel life's pathway and stop at the Ebenezers and meditate upon God's goodness to us and remember that "hitherto hath the Lord helped us." Let us labor and pray that our last Ebenezer may be set up as an everlasting memorial inside of heaven's gate, where we may ever sing songs of grateful praise to Him who hath helped us hitherto. JAMES M. NEFF.



## → THE YOUNG PEOPLE ←

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#### THE LOST KINGDOM.

I KNEW the way to a heart,  
The paths that led to its gate;  
When I knocked at its stately door,  
I did not need to wait.

I knew each wide, fair room,  
Each dear little crooked hall,  
And where the sunlight would leap,  
And where the shadow would fall.

Why not? for the place was mine;  
I dwelt in its inmost room;  
Wore gems that were hoarded there;  
Dreamed deep in its curtained gloom;

Looked long on its pictured wall;  
Trod daily its rugs unrolled;  
And drank of its rare, rare wine  
From its fairy cups of gold.

All was so freely mine,  
I tired of a gift so sure,—  
"Farewell for awhile, old house,"  
And gayly I slammed the door.

Do the old rooms look the same?  
Dear rooms that I loved, and mocked?  
I may pass the street with the rest;  
But the stately door is locked.

Margaret Gilman Davidson in the Independent.

#### "CHRIST OUR REFUGE."

BY MARY A. BRUBAKER.

In the Sunday School Lesson concerning the Cities of Refuge, we notice the judicial economy of God, when he commanded the cities of refuge to be set apart. There must have been a continual strife between relatives, which would work like leaven, until the entire Empire was in confusion.

But God, in his infinite wisdom, made a way possible for those who innocently or accidentally shed the blood of another. The city of refuge was a type of Christ, our refuge. The type only provided a temporal home, but the antitype,—the eternal city,—a home that will last forever and ever. As those cities were for the benefit of all Israel, so Christ is a refuge, "a rock in a dreary land" for the whole human family who serve him.

I fancy I can see the avenger after his prey, but note the provisions made for the safety of the refugee: A walled city, with a high tower; thereon the watchman was stationed. He was to inform the elders of the near approach of the slayer, that they would have the gate of the city open, ready to receive the refugee. What joy and anxiety must have filled his soul when entering a place of safety!

If only the world, who are enlightened, would flee to Christ who has provided a way of escape from the enemy! What a season of rejoicing there would be! Yet we cannot become so perfect but there remains some doubt as to our Christian standard being sufficient to carry us through the final test. There must have lurked some doubt in the breast of the refugee, knowing he would have to be tried. If he was found to be innocent,

having entertained no ill feeling, and if the accident was not intentional, he remained in the city of refuge. If not, he was cast out to the pleasure of his enemy.

All Christians are running a race. Do we not often feel that the enemy of souls is in pursuit of us? Oh, that we would look more steadfast, with a full assurance of faith, to our Refuge, realizing that our watchmen, the angels, are informing Christ of the progress we are making on our heavenly march!

"How careful, then, ought we to live,  
With what religious fear."

Perhaps we are much nearer the journey's end, "where falls our burden down." Soon we will near the eternal city,—the angel is ready to inform Christ of our coming, and he, standing at the door of mercy, will fling open the portals of glory for our entrance. The race is run,—death has finished our course. Yet there is judgment awaiting us. "It is appointed unto man once to die, but after this the judgment." Heb. 9: 27. Fellow-traveler, will we be found guilty of offending our brother or sister; and that, perhaps, premeditated? If so, circumstantial evidence may be sufficient to condemn us, because we did not love them, and we be cast out to everlasting shame and contempt.

Paul was very careful not to offend, and Jesus says, "It is better for such that a mill-stone were hanged about their neck and they be cast into the sea."

It may be possible that Christians are murderers. We would not take temporal life, but we may destroy a soul. We may have murder in our hearts. If we have hatred, jealousy, envy and strife in our hearts towards any member, it will condemn us. 1 John 3: 15 says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

What we all need is to become more Christed, to have more of his word dwelling in us richly. This should be our every prayer, that all malice, envy, strife, jealousy, evil speaking, may give place to love, joy and peace, that we might dwell forever in the city of refuge at God's right hand.

#### A FEW WORDS TO OUR YOUNG PEOPLE.

BY C. E. ARNOLD.

I COUNT myself one of our young people, and as I see great and far-reaching opportunities opening up before us, I desire to express a few thoughts concerning our relation to these opportunities.

In the first place, let me assure you that I consider it entirely lawful for us young people to have some worthy ambition. Not only is this lawful, but it is even essential; for without some noble and consecrated purpose, God cannot use us to accomplish any of his great ends. Let me emphasize the word consecrated. Paul tells us to covet earnestly the best gifts. If we are possessed of only one talent, we should, indeed, be satisfied with that estate until our one talent has gained another. On the other hand, if we have five or ten talents, it is right that we should realize our possibilities and faithfully use all the talents we have. We admire such young men as Joseph, Daniel and Timothy. Some of us are made of about the same material as they, and our living might bless the world as much as theirs, if only we were fired by the same consecrated purposes which moved them.

Concerning our opportunities, we ought to thank God daily for the International Sunday School Lessons. The young man or young woman who will faithfully follow this course of study with the helps that may now be had at a small cost, will in the course of a few years, become a power in the church and community. To accomplish this properly, one hour each day should be regularly devoted to the study of the Sunday School Lesson and its connecting events and history. If you follow this plan a few years, those with whom you have been associated will begin to wonder where you get your knowledge of the Bible. You shall then have risen to the possibility of teacher, and you will command the respect of your class.

Some of our young people are rather anxious to be used as teachers. Let me advise you to seek rather every opportunity to learn; the opportunity for teaching will come soon enough,—perhaps before you are fully ready for it.

How much our Brotherhood needs really competent teachers of the Bible! Judged by the standard we ought to attain, we have very few really competent and well-qualified Sunday school teachers. It is a great blessing if each community has one. Truly, the harvest is great, and the laborers are few! My brother, my sister, will you prepare yourself for this great and noble calling? Once prepared, the church will certainly use you and thank the Lord for your services.

In a later letter, it is my purpose to notice some more of our opportunities. In the meanwhile, let me hope that you will answer the above question in the affirmative. The key to success in this matter is study, coupled with a consecrated purpose. "Study, to show thyself approved unto God."

McPherson, Kans.

#### "THE PEN IS MIGHTIER THAN THE SWORD."

BY N. D. UNDERHILL.

Who can doubt the truth of the above? The sword can hurt and destroy human life if the mind direct the hand to use it. But the pen wields a mighty influence over the mind for good or evil. The pen moulds character. The pen, in the hands of God's children, brings peace, joy, and everlasting life. God's Holy Spirit guiding the pen has brought hope to many a despairing soul; peace and joy to many a tortured mind; happiness to the sorrowing, and life to the dying. What a wonderful blessing is a kind, loving letter to drive away one's care! Think of the beautiful pen-written songs that have brought peace, hope, joy, strength and encouragement to millions of precious souls. Use the pen if you love Jesus.

"We have noticed that facility in making promises is usually accompanied by a certain carelessness in keeping them. Many otherwise good men fall into the habit of agreeing to do whatever is asked of them, without first considering whether it will be within their power to fulfill their engagements. They do not intend to be untruthful, but they soon acquire a reputation for lacking perfect veracity. We beg our young readers, in particular, to be on their guard here. It is of vast importance to learn how to be deliberate and thoughtful in the matter of consenting to do this, or that, or the other thing. A perfectly upright man will not pledge himself to assume any work, great or small, without first being reasonably sure of his ability to do it, and then he will strive to keep his pledge at all hazards."

"ONE of the sad things with which we often meet in the world is, that thousands of young men whose fathers are abundantly able and perfectly willing to give them an education, are utterly indifferent on the subject. When a very rich man's son becomes a finished scholar, the case is so rare as to attract attention and excite comment. On the other hand, there are thousands of poor boys who are eager for the chance to gain knowledge, and full of grief because their way is blocked. Such boys have in them the making of great and useful men. They ought to be encouraged. If any of our readers has as much as one hundred dollars which he wishes to put where it will do the most good, we can help him to dispose of it to advantage."

"STARVE your temper. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself but try it. Force yourself to do nothing, to say nothing, and the rising temper will be forced to go down, because it has nothing to hold it up. The person who can and does control tongue, hand and heart, in the face of great provocation, is a hero."



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## THE SINGLE HEAD OF WHEAT.

SELECTED BY LIZZIE G. HUMMER.

ALL my daily tasks were ended,  
 And the hush of night had come,  
 Bringing rest to weary spirits,  
 Calling many wanderers home.  
 "He that goeth forth with weeping,  
 Bearing golden grains of wheat,  
 Shall return again rejoicing,  
 Laden with the harvest sweet."

This I read, and deeply pondered  
 What of seed my hand had sown,  
 What of harvest I was reaping  
 To be laid before the throne.  
 While my thoughts were swiftly glancing  
 O'er the paths my feet had trod,  
 Sleep sealed up my weary eyelids,  
 And a vision came from God.

In the world's great field of labor,  
 All the reaper's tasks were done,  
 Each one hastened to the Master  
 With the sheaves that he had won.  
 Some with sheaves but poor and scanty,  
 Sadly told the number o'er;  
 Others staggered 'neath the burden  
 Of the golden grain they bore.

Gladly then the pearly gateways  
 Opening wide gave entrance mete,  
 As they sought the Master's presence,  
 Laid their burdens at his feet.  
 Slowly, sadly, with the reapers  
 Who had labored long and late,  
 Came I at the Master's bidding,  
 And was latest at the gate.

Then, apart from all the others,  
 Weeping bitterly, I stood,  
 I had toiled from early morning,  
 Working for the other's good.  
 When one friend had fallen fainting  
 By his piles of golden grain,  
 With a glass of cooling water,  
 I revived his strength again.

And another, worn and weary,  
 I had aided for a while,  
 Till her failing strength returning  
 She went forward with a smile.  
 Thus the others I had aided,  
 While the golden moments fled,  
 Till the day was spent, and evening,  
 On the earth her tear-drops shed.

And I to the Master's presence  
 Came, with weary, toil-worn feet,  
 Bearing as my gathered harvest  
 But a single head of wheat.  
 So with tearful eyes I watched them,  
 As, with faces glad and bright,  
 One by one they laid their burdens  
 Down before the throne of light.

Ah! how sweetly then the blessing  
 Sounded to my listening ear:  
 "Nobly done, my faithful servants!  
 Rest now in your mansions here."  
 Then I thought, with keenest sorrow,  
 Words like these are not for me:  
 Only those with heavy burdens  
 Heavenly rest and blessing see.

Yet I love the Master truly,  
 And I've labored hard since dawn;  
 But I have no heavy burden,—  
 Will he bid me to be gone?  
 While I questioned thus in sadness  
 Christ, the Master, called for me,  
 And I knelt before him, saying,  
 "I have only this for thee."

Then I laid it down with weeping  
 At his blessed, pierced feet;  
 And he smiled upon my trembling,—  
 Ah! his smile was passing sweet.  
 "Child, it is enough," he answered,  
 "All I ask for thou hast brought;  
 And, among the band of reapers,  
 Truly, bravely, hast thou wrought."

"This was thine appointed mission:  
 Well hast thou performed thy task,  
 Have no fear that I will chide thee,—  
 This is all that I would ask."  
 Then I wept; but long the vision  
 In my heart I pondered o'er,  
 While I tried to see what meaning  
 Hidden in its depths it bore.

And, at length, this lesson slowly  
 Dawned upon my wondering mind,  
 Never mind what others gather:  
 Do what'er thy hand can find.  
 If it be thy "lotted mission"  
 Thus to serve the reaper-band,  
 And the evening find thee weary,  
 With an empty, sheafless hand.

Let thy heart be never troubled:  
 Since thou hast fulfilled thy task,  
 Have no fear that he will chide thee,  
 Heavy sheaves he will not ask.

## WORK IN THE SLUMS OF NEW YORK.

THERE are said to be 40,000 fallen women in Chicago and probably no one knows how many there are in New York. Most of them live in quarters that are corrupt in the extreme. Here the lowest grades of humanity in the United States are found. People live almost like animals. Everybody drinks, and uses tobacco, and nearly all of them are corrupt. Among this degraded class the Salvation Army has undertaken to work, and has organized what is known as the Slum Brigade for that purpose. It may be interesting to our readers to learn something of their method of work. Maud Ballington Booth, in *Scribner's Magazine*, describes the method adopted. The army may not teach the whole Gospel, but it is doing a work that should in some way be performed by those who do teach the entire Gospel. But here are a few extracts from the article referred to:

"The Slum Brigade was composed of women who volunteered from the army's ranks of already trained workers to go down among the denizens of Slumdom exactly on the same principle as our workers go to the foreign mission field to become natives to the native. They were to live in the heart of the worst neighborhood, and to live as their neighbors, becoming poor as the poor around them, and severing themselves from the world of the past as completely as if the shades of Africa's forests had closed around them. It was in no sense an experimental work to be done for a season, just as "an experience" to prove helpful in other fields of labor, but was to be a practical consecration of themselves to a *life work*, with a willingness to do or suffer anything that might come of hardship, sickness, and heartache, out of a genuine love for the outcasts whom they sought to help and save.

They do not go to the people in a spirit either of pity or patronage, but just with the neighborly interest and affection that can only be acceptable when given by those who breathe the same atmosphere and live in the same surroundings. The blue uniform and well-known bonnet were laid aside, and poor, threadbare dresses and shawls substituted for them, with the addition of coarse gingham aprons. Their home, which was two rooms in one of the poorest districts, was not to be furnished in the style of those they had left, but was to be made like the homes of their poor neighbors, without carpet or anything that could speak of comfort or ease; just the necessary table and chairs, stove and bed, and with food as simple and inexpensive as possible. We thoroughly believed that becoming one with them would be the most effectual way of winning their hearts and confidences, and that it would be more easy thus to find out the best methods of helping them, and also who were the most deserving of help. Then, regarding their duties, they were not to consider themselves mere spiritual advisers of the people, nor to confine themselves only to the nursing of the sick, or the giving of spiritual comfort to the dying. They were to hold themselves ready to do anything and everything in the way of kindly offices that could bring them into close personal touch with the people, and these included the scrubbing

of floors, washing of dirty children, nursing of the sick, sitting up with the dying, laying out of the dead, the stepping in as peacemakers in the drunken brawls, and many other kindly acts more hazardous, difficult, and trying than I can explain here. . . . The pauperizing of the people by gifts was to be very carefully avoided, and relief in food or clothing could only be given in cases of absolute starvation or nakedness."

Of course this is just contrary to the way most churches would undertake this class of work. But the writer tells still more of the method, and just how the work was undertaken. She says:

"Being determined to investigate the matter for ourselves, we selected two of our devoted and faithful workers and sent them out to become naturalized to the slums if I may use the expression. Taking a couple of rooms in a house of most unsavory repute and disreputable surroundings, they made it their headquarters, commencing their work quite unannounced as salvationists, wearing the most ragged clothes, and keeping their mission a secret. The rooms they hired were so filthy that it took one whole week to scrub and disinfect them. They had been formerly occupied by women of disrepute. The neighbors (there were many families in the same house) were of the most drunken, demoralized character, and the notorious Water Street houses were right in the rear of them. They had a Chinese laundry on one side of them, and a house of ill-fame on the other. Their furniture consisted of one bedstead, plain deal table, an extra mattress for the floor, two chairs and a packing case to serve as a third, and an old stove which, only having three legs, was accommodated with some bricks to serve as a fourth. A few necessities in the way of crockeryware, soap, scrubbing brushes, pails, etc., completed their worldly possessions, so that there was nothing to make watching neighbors think, as their furniture was unloaded, that they were any other than "the likes of us."

But it is good to understand the motives for engaging in this class of work, for people are judged largely by their motives. Of this Mrs. Booth says:

"It would be impossible to describe in detail all the toil, sacrifice, and suffering which this work entails upon the workers, or the brave heroism and love with which they accomplish it. They are not salaried workers, and could in no sense be called hirelings, for each one has volunteered simply and solely out of a burning desire to seek and bless these unloved, helpless outcasts. This fact helps them much, as this class is only too quick to inquire if you are "paid to do it." . . . Collections are taken up right among the poor themselves in these meetings, and they almost always amount to sufficient during the month to pay the hall rents. We believe, as far as possible, in making them feel an interest and responsibility in such matters, and we find enough pride and independence on their part to make them shoulder it gladly, and take a real interest in the financing of such work. In one city where meetings were begun recently, on one of the first nights we had an audience of thirty-two people, and every individual in the audience was drunk. This will show the need, and also demonstrate the fact that it requires some tact and wisdom to deal with such people effectually."

Thus these people toil year after year to elevate the degraded, and it may require years to make much impression, but by degrees the darkness will be dispelled, and the people who have been so long living in shame will see the new light and some of them may come to it. Much of the work done among the heathen in other lands must be conducted on this plan, and only those who can and will deny themselves of the many comforts of life will engage in such humble work.

THE spirit of missions is the spirit of our Master—the very genius of true religion. It should also be our spirit.



# The Gospel Messenger,

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D. L. MILLER, Mount Morris, Ill., }  
H. B. BRUMBAUGH, Huntingdon, Pa., } ..... Editors.  
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JOSEPH AMICK, ..... Business Manager.

ADVISORY COMMITTEE,  
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Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Do not fail to secure a copy of our new Almanac.

AGENTS who have not received our prospectus will please write us at once.

THE Deep Water church, Mo., was recently blessed with seven accessions.

SOUTHERN IOWA is to be represented on the Standing Committee by Bro. John M. Follis.

BRO. TOBIAS FIKE is expected to reach Milledgeville, Ill., shortly. He will find an excellent field for labor in that part of the State.

BRO. I. J. ROSENBERGER is engaged in a series of meetings in the Black River church, Ohio, expecting to go from there to Ashland, Ohio.

IN order to supply the demand for our Sunday school quarterlies, we found it necessary to print a second edition for the last quarter of the year.

BRO. J. C. MURRAY, who is yet at Nappanee, Ind., writes us that he is improving some in health, and has been able to do a little preaching of late.

THE Cherry Grove church, Maryland, recently enjoyed a season of refreshing from the presence of the Lord. Nine confessed Christ and were baptized.

BRETHREN E. S. Young and Gorman Heeter of North Manchester, Ind., gave us a brief call last Wednesday. We regret they could not remain longer.

BRO. S. G. LEHMER recently held a series of meetings in the Batavia church, Ill., and now the members feel greatly refreshed and encouraged. His preaching is well spoken of.

BRO. BEAHM is still continuing his meetings at the Salem house, two and a half miles south of the Mount. Nine have so far made the good confession and were baptized. One has also been reclaimed.

OUR pasting machine has not been working well for a few weeks and we were compelled to send out a number of papers not properly pasted. We now have the defective part remedied, and we trust that the machine will do more satisfactory work.

THE location of the Annual Meeting for 1896 has now been fully settled. It will be held in the Forest Park, Ottawa, Kans., commencing Tuesday morning, May 26. The Standing Committee will meet and organize on Thursday before. A further notice from the Secretary of the Committee of Arrangements will be published next week.

ONE of our exchanges has very much to say about preaching the "Jerusalem Gospel." We notice, however, that the preachers who proclaim this doctrine find it to their taste to omit in their preaching what the "Jerusalem Gospel" says about washing the saints' feet, and some other duties of importance.

THE Minutes of the District Meeting of Southern Illinois are on our desk. There were number of papers before the meeting and four of them will go to the Annual Conference. The District decided to raise \$750.00 for District missionary work the ensuing year. A call was also made for the Annual Meeting in 1900.

E. RONAYNE'S "Hand-Book on Freemasonry" is said to be the best work now published on the exposition of Masonry. It may be ordered from this office. Price, 50 cents. Order a copy and let your children and neighbors read it. Every boy in the land ought to have a copy. Those who read it will surely shun the lodge.

AFTER an absence of two weeks, Bro. Galen B. Royer returned last Tuesday from Roanoke, Va., where he had gone to attend the meeting of the General Missionary Committee. He reports much business before the Committee, all of which seems to have been transacted in a very satisfactory manner. We have not space to say more of the business at this time.

LAST Saturday and Sunday we spent with the Brethren of the South Waterloo church, Iowa, and had intended to say considerable in this issue concerning the visit, but on our return to the office we found these pages so nearly filled with matter we had left on the hook for our printers, that it becomes necessary for us to defer further mention of the pleasant visit until next week.

THE new constitution of South Carolina is said to be extremely rigid on the divorce question, as it provides that no divorce shall ever be granted in the State. Neither will divorces granted in other States be recognized. Parties once married must so remain until death puts an end to the union. While this is rigid—perhaps a little too much so—still it is far better than the loose divorce laws prevailing in most of the States.

THE Minutes of the District Meeting of Texas, Oklahoma, etc., contain considerable information concerning the various departments of work in the District. The treasurer's report tells just what was done with all the money received, and this will prove quite satisfactory to the members of that District. Not one query is entered upon the Minutes though the business before the meeting fills over six closely-printed pages.

NEXT week we will have quite a treat for our readers. In addition to Bro. Brumbaugh's interesting letter, and the usual assortment of essays, church news, etc., Bro. Miller will tell us about a love feast held by the Brethren in Smyrna and the outlook of the work in Asia Minor. Bro. Fercken, in his excellent way of writing, will also have something to say of the work. We have on the hook an interesting letter from Bro. Stover that we shall also endeavor to make room for in next issue.

ONE of our sisters, an earnest Sunday school worker, in a communication to this office, suggests that arrangements should be made for a Sunday school meeting in connection with the Annual Conference. She thinks the exercises should be conducted somewhat like the plan carried out in our missionary meetings. It seems to us that the suggestion is a good one, and could be brought to public notice in the form of a petition to the Annual Meeting. The Sunday school is an important factor in our church work, and occasional meetings, in which the workers could discuss the best methods of teaching, etc., would prove of great advantage to all of those interested in instructing the youth of the land. We know that many of our people are in favor of a meeting of this character.

## THE PRAYER-COVERING.

Can you tell me what time the cap, as a prayer-covering for women, came into use? Or did it come into use when Jesus established his church upon the earth? JULIA A. GILBERT.

IN the time of Christ and the apostles, as well as for a few succeeding centuries, the eastern veil was the Christian woman's prayer-covering. It is to the veil of that time that Paul alludes in 1 Cor. 11: 5, when he says, "Every woman that prayeth or prophesieth with *her* head uncovered dishonoreth her head." In the Revised Version, as well as in the Greek, the reading is "unveiled." In course of time the veil ceased to be regarded as a prayer-covering, especially in the West, and became an article of fashion as it now is. No one now regards it as a covering of any kind. It has lost its original signification. It was probably during the time of the Reformation that the sisters' cap, as a prayer-covering, was introduced, and it became quite general among the Protestant churches. Some of the older people can yet remember the time when the cap, as a prayer-covering, was worn by all devout Christian women. Most of the popular churches have of late years discouraged its use, and now the use of it is confined to the Brethren, River Brethren, Mennonites, and possibly a few others. Wherever the cap is seen it is recognized and respected as a prayer-covering, and when neatly made and gracefully worn, it favorably impresses people even among those not religious. In fact it is now the only recognized prayer-covering in use among the Christian women of the western world.

The change of the style in material for the prayer-covering, as just stated, is a question of expediency, or adapting means to an end, and not a question of law. The law, given in 1 Cor. 11, simply sets forth the facts of the covering, stating that during religious exercises men should have their heads uncovered and the women should appear with theirs covered. So far as the material composing this covering is concerned, or the manner of arranging the material, it may vary in different ages and even under different circumstances. It has varied in the past sufficiently, at least, to change from the veil to the cap, and the Brethren, very wisely, too, we think, have thought proper to adopt the latter instead of the former. In fact it is the only appropriate prayer-covering that they could well adopt at this time. As stated above, the veil has lost its original signification, and were we to even adopt it now, it would probably seem more in keeping with the demands of fashion than in harmony with the spirit of the Gospel. No one is likely to understand the question properly until he obtains clear views concerning the differences between law and expediency. This once settled in the mind and there will be little trouble in understanding that while the law remains in force, and should be maintained and executed, still the manner of carrying out that law may vary in different ages and under different circumstances. In fact there are many things, outside of the Christian ordinances, that are more or less affected by this general law of expediency.

And since the Brethren have seen proper to adopt the cap as the most appropriate prayer-covering for our sisters to wear during religious exercises, they should fall into line with the recommendation of the Conference, in order that none of them may appear in worship uncovered, for it is a shame for a woman to pray unto God with her head uncovered. To ignore the covering, recommended by the Brethren, is to discard the prayer-covering altogether, for there is, to our knowledge, no other prayer-covering in use. J. H. M.

## ONESIMUS THE SLAVE.

ONE among the greatest sources of enjoyment to the traveler who is interested in the Bible and in the land where the Bible was written, is the feeling of "nearness" that comes to him as he visits the



places made sacred by the holy men of God. Ancient Rome, Corinth, Athens, Ephesus, Philadelphia, and Jerusalem seem far away from us in our homes in America, but to wander among the ruins of these Bible cities, and to read the Book where its scenes are laid, brings it all the closer to one and makes many of its illustrations clearer and more pointed. At Rome I read the story of the slave whom Paul sent back to his master, and as we went down by Puteoli, Corinth and Athens, on our way to Smyrna and Ephesus, the story was more deeply impressed upon my mind than ever before. At Athens I found in a magazine the story of the slave retold and it so impressed me that I thought it might interest the readers of the MESSENGER!

"The centuries have preserved for us but one of the many private letters which Paul must have penned. His Epistle to Philemon is wholly occupied with a domestic incident so delightfully treated as to make a master-piece of correspondence.

"Philemon was a wealthy man whose house was built among the Phrygian highlands behind Ephesus. How he had come under the influence of the Gospel, there is now no guessing, but it seems certain that he was so far impressed by the new faith that he actually labored in Christ's service during the great Apostle's long stay at Ephesus. Possessed of considerable property and influence, he was as hospitable as he was zealous; he lent his house as a meeting place for Christian disciples, and in one way and another lessened the hardships of their general poverty and need. But though he was like Paul, the slave of Christ, he was also a slave-owner.

"We cannot, without an effort, realize what slavery meant in the Roman world. The slave had absolutely no protection at law; his master might at will scourge him, torture him, or throw him to the beasts. Old, he might be exposed on the highway; dead, he would be flung to feed his master's carp. 'He was an instrument that spoke,' a living chattel,—no more. Cicero apologized for showing regret at the loss of an old slave; another great Roman declared that a true sage was dishonored by speaking to a slave. 'As though high heaven cared for slaves!' said they. Being thus despised as vile, they became vile; for a man always tends to gravitate to the estimation in which he is held.

"Now among the slaves of Philemon was one Onesimus. It was a common name for slaves—'useful.' This man ran away, taking some of his master's money with him. His best hope of escape lay among the thronging crowds of a great city, and he made for Rome. It was a vast distance for those days, but, by following the main lines of traffic, he arrived, and hid himself among the dregs of the slums, a Phrygian felon in the jungle of the metropolis of the world. How Paul met this runaway Asiatic thief we cannot tell. We only know that he was then at work among the degraded people of Rome's purlieus, and that like his Lord he had learned to 'despair of no man.' Perhaps Onesimus, like Christ's prodigal, goaded by hunger, misery, and remorse, sought out the missionary who was saving men; perhaps he remembered a visit to the far-off homestead in Colosse, and in perilous hour determined to cast himself on the large-hearted charity of his Master's friend; perhaps he had heard of the Savior, and was haunted by some gracious remembrance. Somehow these two met,—the Apostle, whose energy planted Christendom, and whose thought has shaped the thought of nineteen centuries, and that escaped good-for-nothing. And Onesimus, who had belied his name, told the story of his escapade and did not hide his shame and distress. And Paul gave his best activities for many hours, gave his heart and brain, to rescue from degradation and despair that poor slave who had made such a bad start in life.

"And the end of it was that the slave became Christ's free-man, and won the Apostle's trust and affection. We know how Paul leaned on others for sympathy, how he delighted to count as his inti-

mates young men of energy and courage; and to the names of Timothy, Mark, and Titus, we have to add that of Onesimus as another friend and helper in the Lord. Paul was a prisoner at Rome, living in his own hired house, chained and guarded; and under such conditions, he was glad of the attachment of one who could render him such service as he could not otherwise obtain.

"But what of the rights of ownership? Repentance must make restitution; Onesimus must not begin the Christian life by evading the obligation of his position. Paul felt it to be his duty to advise Onesimus' return to Colosse, and he was firm in his counsel. 'Law must be obeyed; I shall yield you reluctantly, but you must place yourself at the disposal of your master, if you would serve your Master.' And Onesimus told his duty; and in the good company of Tychicus, who was charged with commissions to Colosse, he passed over the sea to Ephesus, and so on to his former home. In his hand he bore this letter of commendation and testimony, addressed by Paul to his old friend; and by this letter Paul brought master and slave together again, and laid his hands in blessing upon both of them.

"Let us look at this letter which Onesimus bore to Philemon. There is a fine paraphrase of it by Richard Steele in his *Christian Hero*, but the original, without any effort at the graces of rhetoric, easily excels. There is a well-known letter, written by Pliny the younger, in the reign of Trajan, under strangely similar circumstances; it is easily accessible without reproduction in these pages. Its diction is pure, its temper dignified; but the Apostle's letter does not suffer by comparison. I will not spoil it by any attempt at analysis, nor make it difficult to understand by trying to explain what needs no explanation. But as you take your New Testament in hand, let me underline for you the specially delightful parts.

"Notice the greetings to wife as well as to husband. Both were Christ's disciples, 'yoked in all exercise of noble ends'; both had been aggrieved by the conduct of the runaway, and both are to be interested in the future of the penitent. The writer wants to conciliate them without humiliating Onesimus. See how he prepares the way by affectionate references to the bearer of the letter, before he names him, thus soothing the indignation and suspicion that will flame out at the mention. The tenderest expressions crowd to his pen—'Be kind to him as to me,' 'My child,' 'My very heart.' See how the old man in prison at Rome, for the sake of One who was dear also to the reader of the letter, holds up his fetters—'Paul the aged in bonds for Jesus.' He was not more than sixty years of age, but he had long been a veteran, scarred by the storms of life. The very expression will awaken the sympathies of his friend—'prisoner of Christ Jesus,' 'thy love is much joy and comfort to me!' He extenuates nothing. I know *Onesimus* has been *worthless* to you, but I give you my pledge that I send him back a Christian worthy of your trust. 'Refresh my heart in Christ; you will do more than I say.' In full confidence in his friend, he reminds him of his debt to the writer, and, well knowing that Philemon will not care to remember the slave's poor debt he draws out a formal order that Onesimus' debt shall be paid from his account: 'Accept this as my bond—I will repay it. I write it with my own hand.' He does not actually say 'emancipate,' although now and again the word seems trembling on his pen; but he counsels more: 'He may be a brother beloved, both in the flesh and in the Lord.' 'For love's sake I entreat thee for my child, my very heart, whom I send back to thee.' 'Brother, let me have joy of thee in the Lord, refresh my heart in Christ. I know that thou wilt do even beyond what I say.'

The very spirit of Christ pulses through the Apostle's words. The fittest comment is Luther's piteous exclamation: 'We are all God's Onesimuses'—unprofitable servants all. And the Savior Christ takes us back to the Father, and we in our hearts are sure that he will do more than our souls pray, or need, or hope."

D. L. M.

## BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

No. 18.—Mayence, Germany, Aug. 23, 1895.

FROM Schwartzenau we continued our tour southward *via* Raumlund, Ernstbrück and Colby, for Frankfort-on-the-Main, a city of 175,000, which stands on a mountain-girdled plain. It is a Prussian city and has an interesting history, being the place where Charlemagne held his council in 794. From 1346 to 1806 it was the place of electing German emperors, many of whom were crowned here. Up to 1800 no Jew was allowed, at the penalty of death, to come into the public square, and on Sunday the streets on which they lived were closed with chains, beyond which none were allowed to pass. But this is now all changed, and as it is the birthplace of the Rothschilds, their great wealth has changed the standing of this down-trodden people, and they enjoy the consideration and respect that wealth generally affords.

While in the city, we visited the home in which the Rothschilds were born, and one of them is now living in splendor in the city. We also saw the house in which Goethe was born and where he wrote his *Werther*.

Frankfort also has the usual attractions in public buildings, parks and places of interest to the tourist. The city shows considerable modern push and enterprise, and is rapidly growing into larger proportions.

Here our party all met and we had a very enjoyable reunion. On Sunday we all went in one room, where we had a very interesting Bible reading, which, we are sure, was enjoyed by all, and was greatly conducive to our spiritual growth and well-being.

After seeing what we thought to be of special interest in the city, we took our departure for Mayence-on-the-Rhine. This is a pretty little city of 70,000, located on the confluence of the Main and the Rhine. It was the Roman Moguntiacum, fortified by Drusus, in the year 14 B. C. The citadel, on their camp ground of the Legions, has a monument erected by the soldiers to Drusus, who died here. Thorwaldsen's statue of Gutenberg, the inventor of printing, stands near the Cathedral, a building of large dimensions, and the house in which he was born stands near this place. There are charming walks along the river banks, and, indeed, on the whole, it is a very pleasant place for travelers to stop and rest, as the hotels are commodious, comfortable, with obliging landlords, and the rates reasonable. But our objective purpose in coming here was to take an excursion

### ON THE RHINE.

This was in the bill of fare before we left home, and had we not taken the trip, our German friends would not, at all, have been pleased! They are immensely proud of their Rhine, and everywhere, while up in the north, the query was: "Have you taken a trip on the Rhine?" So we began to think that we were to have a trip greatly beyond our expectations. This kind of a feeling, as a rule, enhances our possibilities for the appreciation of the thing expected, and we were in the best possible condition for taking in all that was to be seen. And now the trip has been made, embracing the whole of it from Mayence to Cologne, and return. This is a distance of about one hundred and twenty-five miles, or two hundred and fifty for the round trip. It takes one day, from Mayence to Cologne,—about nine hours,—for the down trip. Remaining over night in Cologne, and returning the next day, up-stream, and against a strong wind, fourteen hours were spent.

But the thought now is, How shall we describe the trip? Our descriptive adjectives have all been used until they have become threadbare, and now we have the grandest of all scenes before us, and



how shall we tell it? If all of our readers had traversed the Juniata Valley between Altoona and Harrisburg, we would tell you to imagine the Juniata River three times as large as it is, with all its crooks and turns, its rounded hillsides, bold and projecting cliffs and craggy peaks, with an overlaid softness and modified ruggedness, and you have a faint idea of the outlines and general appearance of the Rhine as it strikes you in gazing from side to side, from its center, in passing up or down its winding course.

Again; imagine all the hillsides, slopes, and rugged, rocky projections to be terraced and walled, so as to make the whole sides appear as a series of steps running parallel with the water course; and all these steps planted and cultivated in grapes; and you have a second idea of the beauties of a trip on the Rhine, as seen from its bosom.

Again; look up to the cliffy projections, as they tower to the sky, from side to side, in passing along, and on their very peaks, where only eagles dare to soar, or the wild goat steal its way along ledges, dangerously narrow,—there see on the airy height, old castles, founded and bedded on the rock, hoary with age, and racked and broken, and tower dismantled with time's ruthless hand, as marked and measured by centuries ago,—some almost in ruins, while others are in a fair state of preservation, with smoke curling upward from the high, rounded chimneys. From the dingy-looking windows you can see white handkerchiefs waved by real human beings, as salutes to the merry pleasure-seekers and the "curious" as they pass by. Realizing all this, you have a third idea of the world-renowned Rhine, as seen by the tourist.

Again, imagine, at almost every turn, where bottom enough is found, a village, a town, or even a city, of quaint-looking houses, roofed with tile, some fresh and red, others old, faded and moss-covered. Interspersed with these houses and castles are great cathedrals with heaven-piercing spires; old and less pertentious, narrow and shabby churches, with front towers, seemingly larger than the building itself. With all these you see large, modernly-constructed hotels, surrounded with inviting arbors, with all kinds of curious signs, in letters large enough to be seen from the passing boats, and you have a fourth idea of what is seen on a trip on the Rhine.

Now, put these all together and then listen to the many legends that are told, as located at the different points along the way, and you will not wonder that, at this season of the year, you will meet, on their large and swift-sailing boats, representatives from all lands.

The most interesting part of the trip is said to be between Cologne and Mayence, the latter being the point farthest up the river from which excursions are made, the river running northward. In the morning as we started the atmosphere was somewhat hazy, and we feared that we were to be disappointed, but soon a brisk breeze arose and cleared away the mist and smoke, so that we had a clear atmosphere and a long stretch of vision, bringing out before us the beautiful scenery in all its glory. The first eight or ten miles are disappointing and the whinings of the impatient and dyspeptics will be heard on all hands. But this proves only an appetizer for what is to follow, as you go forward and northward.

Perhaps the first thing that strikes you are the terraced hillsides. You are astonished as you look at them and contemplate the labor and money it required to make them. Parts of it seem to be cut out of the rocky hillsides and the earth conveyed up from below, as it seems impossible that the soil on the terraces could be gotten from the rocky beds. Then, again, you are made to wonder how such grape culture (they are all vineyards) can be made to pay the enormous expense of preparing

the terraces and soil. These terraces have walls, at the lower edge, of solid masonry, from six to ten feet high, and the length of these walls, put together, is almost beyond computation, because there are thousands upon thousands of acres of these terraced vineyards, stretching as they do, over one hundred miles in length and from one-half to a mile in upward width, the terraces being only from twelve to sixteen feet in width. The more you think about it, the more wonderful the whole thing grows, but it must be remembered that the wine of the Rhine is the wine of the world and has a world-wide reputation. From choice locations the prices range from twelve to fifteen dollars per gallon. How the vines on these rocky terraces keep moist and grow during the dry season, we have not learned, but they grow nevertheless, and when the very low price paid for the labor of cultivating and gathering is considered, it can be seen how the profits come. The vineyards extend from one end of the route to the other, on the western sun exposure. This changes from side to side of the river, as it makes its circuitous course.

The next thing of special interest is the large number of castles, forts and towers, built away up on the rocky hillside, used centuries ago as the dwelling places for kings and princes and as places of defense against the enemy, as they would make their approach from the river. Many of these are now partly in ruins, while some have been kept in repair and used by the wealthy as summer resorts. They were constructed at the cost of millions, and, viewed from a civilized and Christianized standpoint, it is the more mysterious why they should be located at such out-of-the-way places, so hard of access that it would seem that ladders would be necessary to approach them, but they stand there as mute, yet speaking monuments of the ambitions and folly of man, poor deluded man! Around them to-day are veiled and unraveled mysteries, and as you behold them upon their rocky heights, from the silvery stream beneath, you partly lose your sense of reality and almost feel that you are in a fairy land, inhabited by nymphs, and all kinds of beings, visible and invisible, at pleasure. This feeling is enhanced by the legends told in connection with the different castles and places of note along the mystic stream. Of these legends there are many, but we shall give only one that you may have some idea of their character.

Near the town of Bingen, in the middle of the river a tower was built by Archbishop Hatto, for the purpose of levying toll, as it is said, that he might get money to build for himself the grandest castle on the Rhine. But we will give the story as found in "Kieffer's Legends of the Rhine."

#### THE MOUSE TOWER.

Hatto, Bishop of Fulda, wished to obtain the vacant Archbishopric of Mayence, and, urged by the emperor, he employed all possible means of accomplishing his wish. He arranged, by bribery and other means, so that the choice fell upon him, though there were other more worthy candidates. This promotion developed still more, his ambition, pride and inhumanity. He especially made his poorer subjects feel his oppression. High taxes were extorted from them that he might be able to build a large mansion and thus satisfy his love of splendor. Tolls were increased and new burdens invented as if the only purpose of the country was to satisfy the whims of this ruler. Below Bingen, but near Bingenloch, he had a strong tower built in the middle of the foaming waves, so that all passing ships could be easily stopped at this narrow passage to oblige them to pay toll. Soon after the building of this custom-house, it happened that a general scarcity visited the Rhine country, and particularly this Bishopric. A terrible drought parched the fields; vermin and hailstorms de-

stroyed the little that germinated; and a general famine was the more threatened because Hatto had bought up almost all that was left of the harvest before, and securely locked it in his granaries. The feared famine, in all its terrors came very soon and spread all over the country. It caused inexpressible misery among the poor population. It is true, the Bishop allowed his stores to be sold, but at such high prices, that the exorbitant demands could not be met by the greater part of his subjects. The poor were therefore obliged to have recourse to means, which produced maladies and so increased the general misery. In this time of necessity the unhappy people appealed to the prince with the most supplicating and touching prayers, so that even his council and friends urged him to pity the deplorable condition of the poor, and be to them a succoring sovereign instead of an oppressor. But all pleadings and requests remained useless. The tyrant continued to sell his corn only for the highest price, that he might gratify his wish in building a splendid castle of extraordinary size, for which he needed large sums of money.

But the increasing distress, and the severity of the Bishop, increased the dissatisfaction of the poor to exasperation, and as this, at last, threatened to grow into acts of violence, Hatto became the more obstinate and met them with mockery and cruelty.

One day the hungry crowd of men, women and children, after vainly pleading for bread before the Bishop's palace, forced themselves violently into the apartment where the prince and his guest sat at a luxurious banquet. Hatto received the visitors with mocking condescension, promised them corn and begged them to go to a large barn where they should receive the promised food. Glad to receive this promise the unfortunate people retired; but scarcely were they in the barn, when the barbarian ordered the doors to be fastened, and, oh the inhumanity!—set fire to the building. And as the burning victims supplicated lamentably for commiseration, and the flames forced their howling cries of pain into his ears, Hatto spake to those surrounding him and said, "Hear how the corn mice squeak! I do to these rebels as to other mice I catch; I burn them."

But this terrible act called down the vengeance of heaven on the infamous author. Out of the ashes of the burned barn crept thousands upon thousands of mice, and, like a devastating stream, took their way to the palace, filling all the apartments, and attacking even the Bishop with bold avidity. However he tried to defend himself, and his servants killed thousands, yet there was no end to their number, and the wretch began to recognize that a higher Judge had undertaken to revenge his crime. Forsaken by his suite, who fled in terror, Hatto hastened to a ship to escape the pursuers, but in vain. By legions they swam after him as he fled over the Rhine. And as he, in despair, landed at the custom-house, near Bingen, hoping there to be protected, his innumerable enemies pursued him still, and gnawed and perforated the tower with incredible quickness, dug themselves entrances through the thick walls, and, at last, reached him whom they sought.

Hatto succumbed to the mice, which fell upon him by troops of hundreds and thousands, and, after consuming him, disappeared entirely. The tower is still called "The Mouse Tower." Nobody inhabits or uses it. Its gloomy, half-dilapidated walls stand there as a monumental column of a black, terrible act, as a warning against similar crimes to suffering men.

As we passed by and looked at this tower, as it still stands in the middle of the river at the place named, we could not help but be impressed with the story as we have it in the above legend, and



while the whole may be a myth, yet in it there is an underlying truth that it will be well for us all to think about. Our sins, like these mice will follow us, and if we have not Christ for our refuge, they will hound us to eternal ruin.

As such legends are connected with all these now neglected and falling into ruin towers, need we wonder, that to the people there is a cloud of mystery and sanctity hanging over this magical stream?

Of the natural scenery we shall not have much to say,—more than that it is indescribably grand. This is especially true, as seen in passing up the stream in the afternoon, when the green slopes are made doubly so, by the lights and shadows thrown upon them by the rays of the lowering sun. As the shadows lengthen, and the shades deepen, a halo of softness and quietness comes to the surroundings that subdue into sweetness, awe and reverence, the observer, and those who can be touched by the handwriting and paintings of him who brings joy and peace to the soul through the divine teachings, as seen in all that he has made. To us and our company, the two days spent in traversing up and down the Rhine, were precious—sweet and will leave lasting impressions upon our hearts and minds. We were made to feel that our God is the god of the Rhine as well, and he who worships in spirit and in truth, will there find a temple, because, where there is so much that is wondrously beautiful, there is he. But place along the sides of the "Juniata," with its untouchable grand scenery, in the soft, the bold, the rugged and the golden, the age, labor and toil, the castles, the forts and towers, and you have nothing more beautiful and grand. So we felt on bidding adieu to the mythical Rhine, where the nymphs and fairies play with the hearts of her worshipping people, between the evenings of the summer and autumnal days. H. B. B.

## HOME AND FAMILY

### THE RAT WITH A CONSCIENCE.

"MAMMA, mamma!" called little Henry from his bed upstairs to his mother, who was reading to father in the hall below, "please come up and stay with me."

This was an unusual request, as Henry had, since his fifth birthday, three months before, talked or sung himself to sleep, contented with the thought that mother and father were within calling distance.

"No, my darling," said mamma; "I cannot come up. But father and mother will be right here." But this assurance did not satisfy, and again the request came, this time more urgent than before, "Please, mamma, come. I'm afraid to stay by myself."

The tone indicated distress, which must not be despised, but recognized, and reasonably dealt with. "Go to sleep, my little boy," said father; "Jesus will take care of you. You know he watches over all the children while they sleep."

This seemed to have the desired effect, and for a few minutes all was quiet upstairs. But the composure was only outward; the trouble within had not been allayed. The little heart was not yet satisfied, for the silence was soon broken by a plaintive voice, which asked, "Papa, does Jesus take care of bad boys?" What prompted this question? Why should he ask it to-night, when all day long he had been cheerful, patient, and obedient? Neither mother nor father could remember any word or act of the day to make specially appropriate to-night this implied classification of himself with bad boys. But the question must be answered without waiting to inquire why it should be asked at this particular time. To endeavor to use it as a lever to pry open the heart of the child, would be to take an unfair advantage, and might lead him next time to keep his thoughts and fears to himself. These reflections were the rapid work of a moment, for delay in the answer might suggest doubt of its

truth. So, without attempting to follow the lead of his question, I promptly replied, "Yes, Henry; Jesus takes care of bad boys, too. He loves them, and is sorry they are bad; and if they are sorry, and want to be good, he'll help them to do right."

A few moments of silence, and then "I want to be good" came from the little room upstairs. There were no more calls for mother, and ten minutes later, when I had occasion to go up for something, he was sleeping the quiet sleep of the just.

Next morning, as we finished breakfast, Henry asked, "Mamma, may I have the rest of my candy now?" Some one had given him four chocolate drops the day before, two of which he was allowed to eat after dinner, the remaining two being put away in the sideboard to be eaten next day.

As I rose to get them for him, Henry said, in that quizzical tone which in the fulness of its suggestiveness is an inimitable characteristic of childhood, "I spec' the rats have been eating my candy." As I took up the saucer which held them, I noticed on each of the chocolate-drops, the prints of two little teeth, which had just scraped the brown surface, and left their marks on the creamy white within. They were not rat's teeth, but evidently those of a little human sinner.

"Yes," said I, as I stooped to kiss the sinner on the cheek, "and here's the rat that did it. 'This is the rat that ate the malt that lay in the house that Jack built.'" This led to a frank confession that late in the afternoon he had climbed on a chair and taken out the candy "just to see if it tasted like the other."

My silent questions of the night before were answered, though I did not tell him that I had either asked those questions or found their answer.

As I thought on the whole occurrence, familiar sayings of two great interpreters of human motives came to my mind: "Conscience does make cowards of us all," and—

"Then at the balance let's be mute;

We never can adjust it.

What's done we partly may compute,

But know not what's resisted."

—S. S. Times.

### JOTTINGS.

BY WEALTHY A. BURKHOLDER.

IN a recent article sister Emma Replogle speaks of having laid her pen aside for five years. This reminded me that I used to write under the above caption, and as her "Scraps" revived old memories I shall try to take up the work again. While my life has not been sad and sorrowful, yet home duties have prevented me from some chosen work. We trust in the future to try to give more time to Bible study and the work which has been so congenial in days gone by. Sister Emma and I had been so closely associated in former years that the news of her sad life impressed me deeply. Through the MESSENGER we had learned some of the sorrow through which she was passing, but coming from her own pen made it more impressive. In the early days of the *Pilgrim* we worked side by side and later, at Huntingdon, mingled together in work and worship. I was present at her marriage and visited her several times in her home, ere sickness and death entered. Turning to my autograph album I find the following written by her at the time of her marriage, when we separated, she to go with her husband to his home, and I to remain at my field of labor. "Since we first met we have labored side by side, roomed together, prayed together, wept together, and rejoiced together. Still later are the happy hours spent at Huntingdon. These pleasant seasons are past, but they will, in after-years, form the loveliest picture hung on the soul's inner chamber. Soon our paths will divide and our homes be apart, but God's children are near to each other, at the foot of the Cross. Let us be ever found there—yea ever there. How swiftly the years go by! A few more fleeting years and life will be over. Then, if we are faithful, we will meet where Sabbaths never end. May God's blessing ever attend you!"

How little we knew when those lines were written of the sad scenes through which she has passed. And it is best so. In her Scraps she spoke of helping the aged to church on special occasions, and, in this way, putting brightness into their lives. Overlooking such things is more for the want of thought than selfishness. There is not enough planning and devising ways and means to help people to church or to help them in some way to enjoy what we enjoy. In how many instances we could do something for neighbors and friends that might be the means of creating within them a greater desire for spiritual life! How often we could give them a good book to read or lend them our MESSENGER, and they would be benefited! We should watch for opportunities to do them good and many will be presented. In too many homes the MESSENGER is destroyed instead of being handed around to preach sermons to those who need them. Let us not forget that it is not only the ministers and missionaries that can do effective work. The little things we try to do, may, under God's blessing, be the means of accomplishing great good. But our hearts must be in the work. We should be greatly interested, and then, no matter if our honest efforts are criticised, and our motives impugned, God knows it all, and we will get the credit.

Bro. Wm. and sister Mollie Foglesanger wished to show us that they wanted us, husband and self, with them, to enjoy a pleasant trip across the mountains, so, on last Saturday, the fifth, they gave us seats in their carriage, and away we went to Perry County, to enjoy their love feast services. The mountains were rugged and steep, but we reached the place safely and were warmly welcomed. The meeting was a good one and especially so to the members of the Blain church. They have passed through dark days, but the clouds have passed away, and the bright rays are shining. We met a number of brethren and sisters with whom we had been acquainted for years, some from Juniata County and other points. Our trip to Perry was greatly enjoyed by us all.

A few days ago we had the company, for a few hours, of Bro. Jacob Hollinger and wife, and sisters Barbara Miller, Roth, and Rettie Givler. We were glad to have them in our home, as it gave us a little time to converse in regard to the church and its work.

Our meetings at the Ridge, during the summer, have been well attended. Our Sabbath school has been closed for the winter.

We are looking forward with interest to our love feast and Ministerial Meeting. The feast will commence at 10 o'clock, Oct. 30, and the Ministerial Meeting go into session the next morning.

Newburgh, Pa.

### LOVE STRONGER THAN DEATH.

THAT was a touching story told by Mr. Disraeli when announcing the death of the Princess Alice in Parliament. She had been cautioned by the physician not to inhale the breath of her little boy, who was ill with diphtheria. The little fellow was tossing in his bed in the delirium of fever. The princess stood by the side of her child and laid her hand on his brow, and began to caress him. The touch cooled the fevered brain and brought the wandering soul back from its wild delirium to nestle for a moment in the lap of a mother's love. Then throwing his arms around her neck he whispered, "Mamma, kiss me." The instinct of a mother's love is stronger than science, and she pressed her lips to those of her child. And yet there is not a woman in all the wide world but would say she would not have had a mother's heart if she had not kissed her bairn. And so it will be to the end of time. The mother will kiss her child, the wife her husband, and the lover his sweetheart, though death in a thousand forms lie concealed beneath the vermilion coloring of the pouting lips.

There are many people who never know anything until they run against it, and then they know too much.



## CORRESPONDENCE

"Write what thou seest, an I send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Local or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Richland Church, Ohio.

Aug. 22 a fair congregation convened for a harvest meeting. Bro. Reuben Shroyer, of Pierce, Ohio, delivered a very interesting sermon. His text was, "Give us this day our daily bread." After dinner we again listened to a missionary sermon, at the close of which a collection was taken up for the General Mission Work.

Sunday, Aug. 23, being the time appointed for our children's meeting, the house was filled to its utmost. After a well-prepared program had been rendered, the meeting was closed by a few touching and appropriate remarks by Bro. Shroyer. These were the first meetings of the kind ever held here, but, we trust, not the last. On Sunday evening Bro. Shroyer preached another acceptable sermon to a large congregation.

At our last quarterly council we decided to hold a series of meetings this fall or winter. We have also decided to continue our Sunday school during the winter. Sept. 22 Eld. Geo. Worst, of Ashland, preached for us. ANNA BRINDLE.

Mansfield, Ohio.

From the Scott Valley Church, Kans.

THE Scott Valley congregation, Coffey Co., Kans., held her love feast Sept. 26. About one hundred brethren and sisters surrounded the Lord's Table. We had an enjoyable Communion season. Bro. D. S. Clapper, of Ottawa, Kans., began preaching at the church on Monday evening and continued up to the feast. He also officiated. The ministerial force from adjoining congregations was ample, and gave us much good counsel and Christian encouragement. We held a children's meeting at 3 o'clock, the 27th, which was enjoyed by all.

Bro. John Crist, of Gardner, remained with us over Sunday and preached three interesting sermons. Three came out on the Lord's side during the meeting. Thus the good work goes on.

Oct. 2 I met with the Antioch church. In harmony with the wishes of the church, Bro. Elliott Wheeler was advanced to the second degree of the ministry. We held a very pleasant Communion together in the evening. About forty members partook of the life-giving emblems.

I am now laboring with the Father's children of the Macoupin Creek church, Ill. I expect to remain here until Oct. 25. CHAS. M. YEAROUT.

Oct. 7.

#### Wayside Notes.

LEAVING Sioux County Sept. 23, we went south and east two hundred and seventy miles into Custer and Valley Counties, among the members scattered over that country. Here, too, they are too much isolated for effectual work. The country is fairly good. This being our first visit to this field, we feel confident there is a hopeful outlook for our missionaries. At present they are in need of an efficient resident elder.

After spending a week here, visiting and holding meetings, we again proceeded eastward, by way of Lincoln, to the place of District Meeting in the Bethel church, Thayer Co., Nebr.

After being with the Brethren in District Council we consented to remain at this place to attend to some church work, and also the love feast on the evening of Oct. 5. We can truly say that our associations with the members here were very pleasant. The particulars of the meetings there we leave for their local reporter to send for publication.

On Monday, Oct. 7th, we started on our homeward journey. We arrived in the evening of the 8th, after an absence of about fifty-six days. Every day our time was closely occupied with the work of

the Lord. We traveled over fourteen hundred miles.

Wife and I are now past the mark of three score years, yet we were blessed with good health during our trip.

We traveled, on our late tour, over three hundred miles by private conveyance, mostly in the farm wagon. We now have in view to take a good long rest. This last trip closes our missionary labors in the District of Nebraska, Bro. C. B. Smith, of Beatrice, Nebr., having been appointed to continue the work. JESSE Y. HECKLER.

Alvo, Nebr.

From Baltimore, Md.

I HAVE just returned from a short visit in Carroll and Frederick Counties, where I attended three love feasts and three other church services. At the feast at Meadow Branch, Oct. 2, we were richly fed upon the pure Word by Bro. Kurtz, from Waynesboro, Pa., and some of the brethren of the home and adjoining congregations.

Oct. 5 I attended the feast at Beaver Dam. Here I had the pleasure of hearing for the first time Bro. Oller, of Waynesboro, Pa. There were said to be more communicants at this place than ever before. The brethren admonished the members to be more faithful, and warned the sinners to flee the allurements of Satan. Bro. Oller preached on Sunday morning, and Bro. Kurtz preached a missionary sermon on Sunday night. I pray God the day may speedily come when the missionary spirit will be thoroughly instilled in the heart of every brother and sister in the Brotherhood.

The writer and five others drove from Beaver Dam to attend the love feast at Rocky Ridge, Oct. 8. Bro. Henry Early, from Virginia, delivered a very edifying discourse. C. TEMPLE SAUBLE.

Oct. 11.

From the Slate Creek Church, Kans.

OUR church met in council, preparatory to love feast, Sept. 28. Bro. I. W. Leatherman presided at the meeting. We had a very pleasant meeting. Oct. 5 was the time of our love feast. It was indeed a glorious meeting. Owing to the very busy season of the year, there were not very many members from a distance. Eld. S. Z. Sharp, of McPherson College, officiated. He delivered a very able sermon at 2 P. M., subject, "The Church." During the evening services and, in fact, throughout the meetings the spectators paid strict attention and seemed deeply interested in all the services. Sunday, at 10 A. M., Bro. Sharp conducted a children's meeting. Bro. Sharp is right at home when he talks to children, as well as older people. I think some of the children will always remember that day. Bro. Sharp preached in all three very able sermons while he was with us. During the meetings the church held an election for a minister. The lot fell on our esteemed brother, J. B. Nininger. We have the promise of Bro. Sidney Hodgden to conduct a series of meetings for us, commencing sometime between Nov. 1 and 15. J. B. THOMPSON.

Conway Springs, Kans., Oct. 9.

From the Sunfield Church, Sunfield, Mich.

OUR series of meetings has closed. Bro. Geo. E. Stone came to us on the evening of Sept. 21, and commenced a series of meetings which had been previously arranged for. He gave us some eighteen soul-cheering sermons in all. The good seed has been sown and we know good results will follow, although none made the good confession.

At the close of these meetings, Oct. 5, we held our love feast, which was largely attended by the adjoining churches, and also neighbors and friends. The Sunfield church enjoyed a feast of love and feel greatly built up and encouraged. Sunday, after the love feast, brethren Stone and Isaac Rairigh each gave a short talk to the Sunday school, which we appreciated very much. After that there was a collection taken up, and \$2.89 was raised for home mission. The church here has decided to hold a Sun-

day school teachers' meeting once a week during the fall and winter.

B. F. FRYFOGLE.

Sunfield, Eaton Co., Mich.

From the Bethel Church, Nebraska.

THE District and Ministerial Meetings of the State of Nebraska were held in this church, beginning with the Ministerial Meeting on Tuesday, Oct. 1. Eight topics were before the meeting, which were discussed in a very interesting manner. The next day was our District Meeting. Bro. S. M. Forney was chosen Moderator of the Meeting. A number of papers came before the meeting, but all passed off pleasantly.

Bro. Jesse Y. Heckler was relieved of the State mission work, and Bro. C. B. Smith chosen to fill his place. We send no papers to the next Annual Meeting.

Bro. J. L. Snively was chosen to represent this District at Annual Meeting next year.

Our love feast was held the following Sunday, Oct. 5. A number of the brethren and sisters remained with us until after our feast. Ministers from a distance were brethren S. M. Forney, J. Y. Heckler, and A. W. Sanders. Bro. Heckler officiated.

At a meeting of the elders of the State of Nebraska, brethren Heckler and Forney were chosen on a committee to this church to ordain an elder. This was done Sunday morning. The lot fell on Bro. Leonard Love.

Sunday morning, at ten o'clock, we had children's meeting, which was very largely attended. Sunday evening, at half past six, we met for Bible reading, which was followed by a missionary sermon by Bro. Heckler. At the close of the sermon we took up a collection for the State mission work. During this meeting three were baptized and one reclaimed.

ELLA ROTHROCK.

Oct. 10.

From Everett, Pa.

OUR dedication services were held on Sunday, Oct. 6. It was a day long to be remembered by many of us. We realized what we had long prayed and looked for,—a churchhouse of our own in Everett, where one was much needed. The morning train brought with it our elder, G. W. Brumbaugh, from Foxton, Bro. Geo. Brumbaugh, of Grafton, and brethren M. G. Brumbaugh and W. J. Swigart, of Huntingdon. Many other ministering brethren were present from our adjoining congregations. Bro. Geo. Brumbaugh, assisted by Bro. John B. Fluke and Bro. Wm. S. Ritchey, opened the meeting, after which Bro. M. G. Brumbaugh preached our dedication sermon, from these words: "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122: 1. His principal thought was the joy there is in worship. His sermon was well received and highly spoken of by all who heard it. The church was crowded to its utmost capacity. The standing room was all taken up and many could not get in. Our dedicatory offering amounted to \$225. A children's meeting was announced for the afternoon, when Bro. M. G. Brumbaugh gave to the children and their parents a very interesting talk.

In the evening Bro. W. J. Swigart gave us a soul-cheering sermon from Acts 22: 22, to a crowded but very attentive audience. This ended our first day's worship in our new church home.

We have a good, substantial building, constructed of good material and furnished complete. The citizens of Everett and vicinity have been very liberal in helping us to build it, and gave us much encouragement. The house will seat three hundred and fifty persons, and cost us, with lot, heating, and everything complete, about two thousand dollars, of which about sixteen hundred have been collected and paid out. The purchase of our lot was the heaviest burden, but we have a good location, about the center of town, with ample hitching room and large shade trees. Although our County is thickly settled by the Brethren, this is the first house of worship erected in a town by the Brethren, in the



County. May the work thus begun in the towns, go on until the Brethren shall have churchhouses erected in every town and city in the land.

Our elder remained with us and preached Monday and Tuesday evenings. We held our quarterly council on Tuesday, which passed off very pleasantly. We decided to hold a series of meetings commencing Nov. 22, and to hold our love feast on the evening of the 24th.

A. T. SIMMONS.

Everett, Pa., Oct. 10.

#### From Cedar County, Iowa.

OUR love feast at the Pleasant View church was held Oct 5 and 6, and we are glad to say that we had an excellent meeting. About fifty of the Lord's children surrounded his table and enjoyed sweet fellowship together. Ministering brethren who were with us from a distance were Eld. S. Johnson, Levi Bosserman, and George Hagerman, of the Dry Creek church, Iowa. We were glad for their presence and words of admonition and encouragement. Our Sunday school continues interesting and well attended. We are glad for the presence of a number of members who have moved among us. All seem to be ready to sustain our oft repeated assertion that this is one of the very best farming communities in the West, and our brethren have as good right to it as any people on earth. So we say to others, Come to the land of "Goshen." We again repeat that a minister is greatly needed at Lost Nation, Iowa. They are anxious to have one locate there. It is about twenty miles northeast of us. I shall be glad to correspond with any who may desire to find a home with us at Clarence or Lost Nation, Iowa.

JOHN ZUCK.

Clarence, Iowa.

#### Notes by the Way.

SINCE my last report, I conducted a series of meetings at Williamsport, Ind., one of the mission points of our State District. I was with the little band of members here, from Sept. 11 to the evening of the 22nd. Our meetings closed with a good interest and four additions to the church. Sept. 23 I returned home.

Sept. 27, in company with my family and father and mother, we went to the Nettle Creek church, to attend their love feast on the 28th. We had a very good meeting and surely it was a feast to the soul. Eld. Jesse Stutzman, of Ohio, officiated. On Monday I was called to preach the funeral of friend George Deeter's infant child. Sister Deeter, the mother, had died the week before.

Oct. 4 wife and I went to the Hartford City church love feast, — another glorious feast God's people were permitted to enjoy together, as a sweet foretaste of the glorious feast that we may all enjoy when time and its labors are over. Bro. A. C. Young officiated. On the evening before the feast there were three baptisms.

Oct. 11 I again bade farewell to my family, to visit the mission point in the western part of our district, at Williamsport. We held a church council prior to the appointed love feast. Everything passed off pleasantly. Three, who had wandered away, were received back into fellowship. In the evening I returned to Lafayette, to preach in the city. The interest at this place is not very good. Could there be some minister located here, to visit the people and invite them out to the meetings, there might be an interest awakened.

Oct. 12 I returned to Williamsport and was glad to meet Bro. Isaac Billheimer here to assist in the meetings. I also met several of the brethren and sisters from a distance. It is encouraging to the members at these isolated places for the brethren to come and enjoy a feast with them. About thirty-six surrounded the Lord's Tables. Good attention was given by the spectators, and no doubt lasting impressions were made. Eld. Billheimer officiated. Two young men were baptized. We believe others are near, and could there be a resident minister here, a strong church might be built up. May the Lord bless the Williamsport church!

Oct. 14 I left Williamsport for Eugene, Ind., where I am at this writing. I expect to remain here until the evening of the 27th inst., when we will close with a love feast. May the Lord bless the labors of his children! GEO. L. STUDEBAKER.

Oct. 15.

#### From Burr Oak, Kans.

LAST Saturday, in company with a goodly number of other members from Burr Oak, we attended the Communion held at Bro. Noah Wagoner's, in Webster County, Nebr. About forty members surrounded the tables. Bro. Kendig officiated. We had indeed a feast to the soul. It was a source of joy to see the unbounded love and self-sacrifice existing among the members. This is one good way of drawing outsiders into the church. Receive them with a warm heart and hearty handshake, remembering that we were once outside ourselves.

Oct. 7.

EMMA J. MODLIN.

#### Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Navarre, Kans.**—We commenced laboring with the Abilene church Oct. 2. Meetings still continue. The Lord has blessed our united efforts to the building up of Zion and the pulling down of the strongholds of sin. Three have made the good choice, and God's children have been made happy. —C. H. Brown, Oct. 17.

**A Correction.**—In GOSPEL MESSENGER of Oct. 15, 1895, on page 659, in mentioning the number of members of the church of Botetourt County, Virginia, the writer stated it as being between two and three hundred. It should have been between three and four hundred. The actual number is three hundred and sixty-five.—B. F. Moomaw.

**Eaton, Ohio.**—The members of the Price's Creek church held their love feast Sept. 26. It was a feast of love. About one hundred and fifty members surrounded the Lord's Table. Brethren Tobias Krider, Jacob Garber and Ben Petry were with us to defend the cause. The best of order prevailed throughout the meetings.—George H. Petry, Oct. 10.

**Sherwood, Ohio.**—The Maumee church held her Communion Sept. 28, which seemed to be enjoyable to all present. Bro. Geo. Sellers and Christian Krabill, of Bryan, Ohio, were with us. Bro. Sellers officiated. He also conducted a series of meetings which commenced on the 18th inst., and resulted in five precious souls uniting with the church.—W. I. Kintner, Mark Center, Ohio.

**Bills, Pa.**—According to previous arrangements, I met with the saints of the Cherry Grove church, Md. (presided over by Eld. David Merrill), on the evening of Oct. 10. Their love feast was on the 12th. I closed the meetings on the evening of the 13th. During that time nine were added to the church by baptism. May they prove faithful until death and finally obtain the crown!—Silas Hoover, Oct. 16.

**Hyndman, Pa.**—The love feast at this place was, indeed, a feast of love, and shall long be remembered. There were three ministers with us,—brethren Wm. S. Ritchie, Jacob Koontz, and James W. Beeghly. The latter came to us Oct. 5, and preached for us during the week previous to the feast. Two young brethren and one aged sister were baptized. We also held an election for a deacon. The lot fell on Bro. John H. Brumbaugh. May the Lord help him in his labors!—Thomas Harden, Oct. 14.

**Fairview, Mo.**—Our love feast is in the past. We had beautiful weather, a crowded house and good behavior. Bro. F. W. Dove officiated and fed our souls with Gospel bread. At nine o'clock on Sunday morning we met for Sunday school and song service, and at 11 Bro. Dove preached the funerals of two young men. Thus closed a feast that will long be remembered. Bro. J. B. Keith (one of our deacons) is very low with fever, and desires the prayers of God's people. —Nannie Harman, Falling Springs, Mo., Oct. 15.

**Waddam's Grove, Ill.**—Our regular quarterly council met Oct. 1. Our Communion meeting was held Oct. 8 and 9. Though not so large, it was a very enjoyable one, and, we trust, we have been strengthened and built up spiritually. Among our ministerial force was our aged brother, Robert Badger, from the Panther Creek church, Iowa, whose presence and earnest instructions were much appreciated. W. K. Moore, Nora, Ill., Oct. 11.

**Canton, Ohio.** The members of this congregation held two harvest meetings. The first was held at the Center meetinghouse Sept. 1, at 10:30 A. M. The second was held at the Mount Pleasant meetinghouse Sept. 21, at 10:30 A. M., and also at 2 o'clock P. M. Bro. Reuben Shroyer, of Pierce, Ohio, was with us at both places, to help along in the good work. To render thanks to God for his bountiful goodness and care, and to show our appreciation by remembering the missionary cause, were the principal objects of both meetings. —Geo. S. Grim, Louisville, Ohio.

**Abilene, Kans.** Bro. C. H. Brown began a series of meetings at the Navarre meetinghouse, Sept. 29. He has labored very earnestly and, up to the present date, one has been received by baptism and one reclaimed. Oct. 8 was our council, preparatory to Communion Meeting. All things passed off pleasantly. Oct. 12 we held our Communion meeting. A number of adjoining ministers were present. Bro. Jacob Shirk officiated. About one hundred and fifty members surrounded the Tables of the Lord. It was one of the most enjoyable feasts we ever attended. W. A. Mauchly, New Basel, Kans., Oct. 15.

**Shannon, Ill.** Our love feast was held at Shannon, Oct. 2 and 3. We had a very enjoyable feast. About one hundred and sixty communed. There were quite a number of spectators present who quietly viewed the administration of the ordinances. We hope many good impressions were made, and that the good resolves will be speedily executed! Ministering brethren were Robert Badger, J. Witmore, A. Boyer, H. Martin, W. Eisenbise and Benj. Stouffer. Bro. Badger officiated. The brethren preached sound doctrine and gave ample warning to us all, that we may be greatly strengthened in the work of the Lord.—D. Rowland.

**Heizer, Kans.**—Oct. 2 Bro. Michael Keller commenced a series of meetings at the Walnut Valley church, and continued until after our love feast, which was held Oct. 5. We were glad to have him address us once again, as it has been some time since we have enjoyed his presence among us. Our love feast was a pleasant one. While there were not very many here from other churches, on account of the rainy weather, yet the spirit of love was made manifest. Bro. Barnhart, of the Eden Valley church was with us at the meeting; also Bro. Vaniman, of the Kansas Center church, Rice Co., and Bro. Kingery, of Hodgeman County. On Sunday morning we held a children's meeting, after which Bro. Barnhart preached a very interesting discourse. On Sunday evening Bro. Keller addressed a large audience.—Leonard Clapper.

**Rocky Ridge, Md.**—I am now holding meetings in the Monocacy congregation, Md., in the Rocky Ridge house, Eld. D. P. Saylor's old church. His grave is thirty-five or forty yards from where I stand at night to preach. It is marked by a beautiful seven-inch white marble slab, and enclosed by a neat iron fence, with these words cut on tombstone: "Here lie the remains of Eld. D. P. Saylor, founder of Monocacy church, born June 23, 1811, died June 6, 1885, aged 73 years, 11 months and 13 days." There are also two lines of poetry on the lower end of stone. As I stand leaning against the iron fence, and read this simple message, it brings strange impressions to my heart. Bro. Saylor was, in many respects, one of the most remarkable men of the Brethren church. He founded this congregation amid Lutheran and German Reformed surroundings. Our meetings are gathering strength. We had one applicant last night; others are expected.—H. C. Early, Oct. 16.



**Wanted.**—To locate with a church of the Brethren in need of a resident minister. Correspondence solicited. I also desire the name and address of the foreman of committee of arrangements of Annual Meeting for 1896.—*B. E. Kesler, Perno, Va.*

**Pleasant Valley, Ind.**—We closed our Sunday school (third quarter) on the last Sunday of September, and re-organized Oct. 6, with H. Schrock, Superintendent, and H. Karch, assistant. The interest is good. Bro. I. L. Berkey will commence a series of meetings in our district Oct. 20.—*Christian Schrock, Middleburg, Ind., Oct. 10.*

**Clear Creek, Mo.**—We met in quarterly council Oct. 12. There was much business before the meeting. Our elder not being present, we decided to hold a called council when Bro. Bear would come. We received one by letter.—Bro. West, from Illinois. We elected Bro. Cyrus Johnson as trustee. We were made to feel that the Holy Spirit dwells richly in the hearts of our dear brethren and sisters. Our series of meetings will commence next Saturday, conducted by Bro. Bear.—*Frank A. R. Brower, Little Rock, Mo.*

**Chippewa Valley, Wis.**—Bro. Frank Myers, of Mt. Carroll, Ill., came to us Sept. 24. He remained until the 31st. Sept. 28 was our Communion. Several members from adjoining congregations were with us and added greatly to the enjoyment of the meeting. Bro. Myers officiated. It was a very quiet and enjoyable meeting. Next day, at 10 o'clock, we had children's meeting. Bro. Myers has won the hearts of the children in this vicinity. We also had meeting at 3 o'clock in the afternoon, and in the evening several of the members, including Bro. Myers, assembled at the home of Bro. D. B. Thomas, to hold a love feast for the benefit of sister Thomas, who is lying very sick at this writing. She is not expected to recover. Bro. Myers labored earnestly while with us, and gave us many words of encouragement and advice. From here he went to Barron.—*Katie and Edward Joyce, Durand, Wis., Oct. 13.*

**Upper Sandusky, Ohio.**—The Wyandot congregation held her Communion and love feast Oct. 5, which was an enjoyable occasion to all who participated in the services. Thirty-five members communed. Ministers present were J. C. Whitmore, J. B. Light, S. Garber, S. M. Loose, and Jacob Heistand. Bro. Whitmore officiated. The church held a choice for deacon, and the lot fell on our young brother, Sylvester Heistand. Though he has only been a few months in the church he has been an active worker in the church and Sunday school. He is a son of Bro. Isaiah Heistand. We have been having regular preaching this summer. Bro. C. F. Wilkins, of the Lafayette church, has been preaching for us every six weeks. He is sent by the Mission Board. The brethren from surrounding congregations also come occasionally. This is so much better than when we only had meeting every six weeks. Bro. Wilkins expects to hold a series of meetings in the near future. Bro. Heistand preached for us Sunday and Monday evenings.—*Alverty Buxton, Oct. 13.*

**Black River, Ohio.**—Bro. I. J. Rosenberger came Oct. 11 to preach for us during a series of meetings. The meetings are interesting and fairly well attended. To-day we decided to set the date for our Communion on Saturday, Oct. 26, at 10 A. M. We expect our meetings to continue at least until that time.—*Mary Hoover, Chatham, Ohio, Oct. 15.*

**Panther Creek, Ill.**—The members of this church recently closed a series of meetings, conducted by Bro. S. G. Lehmer, who delivered twenty-two very able and soul-cheering sermons. These resulted in three accessions to the church and two others are yet to be baptized. Sept. 27 we held our love feast, which all seemed to enjoy very much.—*Abram Switzer, Oct. 5.*

**Salem, Ind.**—One united with the church at this place by confession and baptism. Our Communion, Oct. 4, was indeed a feast to the soul. The weather was pleasant and many members from surrounding congregations were with us. Ministers from abroad were Bro. Thurston Miller, Enos Fisher, David Workman, and others. Bro. Thurston Miller officiated. We expect to hold a series of meetings sometime during this fall or winter. Bro. Alexander Miller, of Nappanee, Ind., is expected to do the preaching. Our Sunday school closed last Sunday, for the season.—*Joseph Burns, Burr Oak, Ind., Oct. 15.*

**Verdigris Church, Kans.**—We held a love feast Sept. 20, at Bro. G. W. Garst's barn, about ten miles from the main body of the members. We have no churchhouse, and our tent was in bad shape, so the church decided to hold it at the above-named place. We had a glorious meeting. Good order, the best of attention, and fine weather all helped to make it enjoyable. Our dear old brother Pearson, from the Cottonwood church, Kans., officiated at our feast and he held forth the Word with power, so that saint and sinner received a due portion. We believe that there were impressions made on some that will be made manifest soon. Our aged brother was ably assisted by our home ministers.—*Henry Showalter, Madison, Kans., Oct. 8.*

### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**MEYERS—DUNKLE.**—Sept. 30, 1895, at the residence of the bride's parents near Pomona, Cal., Charles C. Myers, and Claudia Dunkle, both of Los Angeles County, Cal.

B. F. MASTERSON.

**MARTIN—MCKINNEY.**—By the undersigned, at his home, near Seward, Kans., Oct. 3, 1895, Bro. Cyrus Martin and Miss Mollie L. McKinney, both of Albert, Barton Co., Kans.

ADDISON FRYFOGLE.

**WHITE—ETTER.**—Oct. 3, 1895, near Beautiful, Pa., at the home of the bride's parents, Eld. Henry and sister Etter, by the undersigned, Mr. Franklin B. White to Miss Laura M. Etter, both of Franklin County, Pa.

WM. A. ANTHONY.

**CONNLEY—FLICKINGER.**—In Los Angeles, California, Oct. 8, 1895, by Eld. J. S. Flory, Mr. James G. Connley, of Los Angeles, to sister Stella M. Flickinger, formerly of Franklin Grove, Ill., but more recently of Sabetha, Kans.

### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**SIGMON.**—In the Bethel church, Va., Oct. 12, 1895, sister Betsey Sigmon. She died of cancer in the mouth. Her suffering, which was great, was borne with great patience. Before death she seemed to have strong evidence of a bright future. Funeral by the writer from Rev. 14:13.

B. E. KESLER.

**PARKE.**—At Eagle Grove, Iowa, Oct. 5, 1895, John Parke, aged 87 years, 5 months and 4 days. He fell and broke his hip four weeks previous to his death. Of ten children, two sons and five daughters are yet living. He died at the home of his son-in-law, F. W. Pillsbury, and was buried in the Albion cemetery, Marshall County, his former home. His desire was that he might die and be at rest. He suffered very much the last four weeks of his life. Funeral services by Bro. John Cakerice and Rev. John Montgomery of the M. E. church.

T. H. PARKE.

**HILBERT.**—In the Beaver Creek congregation, Va., Sept. 18, 1895, Bro. Daniel Hilbert, aged 60 years, 10 months and 4 days. Funeral services by elders Jacob Thomas and G. W. Wine.

**DICKSON.**—At Brandywine, Pendleton Co., W. Va., March 22, 1895, Bro. Henry Dickson, aged 89 years, 7 months and 3 days. Funeral services by Eld. Jacob Thomas.

M. B. MILLER.

**TRIMPEY.**—In the Quemahoning church, Somerset Co., Pa., Oct. 3, 1895, Mary C., infant daughter of Bro. Lewis and sister Trimpey, aged 1 month and 28 days. Funeral services by the writer and Bro. Jacob Speicher.

JOHN J. DARR.

**GIFFIN.**—In the Johnstown congregation, Pa., Sept. 11, 1895, Bro. Jacob Giffin, aged 76 years, 5 months and 13 days. Funeral services by brethren G. S. Rairigh and David Hildebrand.

**SHAFFER.**—In the Johnstown congregation, Aug. 19, 1895, sister Mary Shaffer, aged 78 years, 6 months and 29 days. Funeral services by Bro. G. S. Rairigh and Bro. David Hildebrand.

**WISSINGER.**—In the Johnstown congregation, Cambria Co., Pa., Sept. 21, 1895, Bro. Lewis Wissinger, aged 102 years, 3 months and 16 days. He was married twice and was the father of twelve children, six being born to each union. Deceased was a member of the Brethren church for sixty-five years. Funeral services by brethren A. Fyock and I. M. Gibson.

**SINGER.**—In the bounds of Johnstown, Pa., April 30, 1895, Nathaniel Singer, aged 77 years, and 9 days. Funeral services by Bro. David Hildebrand.

A. J. STRAYER.

**REAM.**—In the Johnstown congregation, Pa., Oct. 5, 1895, after a lingering illness of several months, sister Barbara Ream, aged 79 years, 9 months and 18 days. She was the mother of twelve children, seven of whom preceded her. Sister Ream was a devoted member of the Brethren church from early womanhood. Funeral by Eld. David Hildebrand, assisted by A. W. Myers and the writer, at the home of the deceased. ALBERT BERKLEY.

**FLANAGHAN.**—In Waterloo, Iowa, Sept. 10, 1895, sister Susan Flanagan, aged 79 years, 8 months and 7 days. Her maiden name was Arnold. She moved to Iowa from West Virginia about thirty years ago. Services by brethren S. H. Miller, and L. R. Peifer.

**HORNER.**—Near Waterloo, Iowa, Oct. 6, 1895, Vera Ella, daughter of Harry and Ida Horner, aged 2 months and 18 days. Services by the writer.

L. R. PEIFER.

**IVY.**—In the Verdigris church, Lyon Co., Kans., Aug. 26, 1895, of typhoid fever, Bro. Samuel David Ivy, aged 16 years, 5 months and 26 days. Funeral services conducted by W. H. Leaman, assisted by D. W. Stouder.

HENRY SHOWALTER.

**SYLER.**—In the same church, July 7, 1895, Mary Catherine, youngest daughter of Bro. A. H. and Mary Syler, aged 4 months and 18 days. Funeral by Bro. S. J. Burger and the writer.

**STEPHAN.**—In the same church, Aug. 21, 1895, Clara Ethel, daughter of Bro. Adam and sister Phebe Stephan, aged 1 year and 16 days. Funeral by the writer.

**HARSHMAN.**—In the bounds of the Sugar Creek church, at Bunker Hill, Holmes Co., Ohio, Dec. 24, 1894, Anna, daughter of Bro. Simon and sister Sarah Harshman, aged 5 years, 11 months and 29 days. Funeral services by Josiah Hochstetler and the writer.

**OTT.**—In the same church, Sept. 11, 1895, Frederick Ott, aged 65 years, 5 months and 8 days. He was married three times, raised seven children by his first wife, four sons and three daughters, all living. His last wife followed him to the grave. Funeral services by the writer to a large congregation.

**McCOLLUM.**—In the same church, Sept. 27, 1895, Debora McCollum, aged 67 years, 4 months and 10 days. She was born May 17, 1828, in Washington County, Pa., emigrated to Bucks Township, Tuscarawas Co., Ohio, in 1832. Funeral services by the writer to a large congregation. M. H. SHUTT.

**MITCHNER.**—In the bounds of the Pleasant Valley church, Ind., near Jones, Mich., Aug. 15, 1895, Roscoe J., grandson of Mr. Isaac and sister Mitchner, aged 1 year, 3 months and 19 days. Funeral services by the writer. CHRISTIAN SCHROCK.

**LUTZ.**—In the Waddam's Grove church, Ill., Oct. 11, 1895, at the residence of her son-in-law, Bro. Albert Myers, sister Lydia Lutz, aged 57 years, 11 months and 14 days. Deceased was born in Shirleyburg, Huntingdon Co., Pa., Oct. 27, 1837. She was united in marriage to Abraham Lutz Sept. 16, 1853. To this union were born six children, four sons and two daughters, all of whom are living with the exception of one son. She was baptized in 1856 and remained faithful unto the end. She bore her afflictions with Christian patience, and was permitted to enjoy her last Communion season with us three days previous to her death. Funeral occasion improved by the Brethren from Rev. 14:13 to a large concourse of people. W. K. MOORE.

**HART.**—In the Black River church, Medina Co., Ohio, Sept. 20, 1895, Georgia Grace, infant daughter of Bro. George (deceased) and sister Eliza Hart, aged 1 year, 5 months and 2 days. Funeral services conducted by brethren S. Garver and T. Hoover. MARY HOOVER.

**WATTS.**—At his home in Homer Center, Medina County, Ohio, Sept. 21, 1895, William Watts, aged 69 years, 7 months and 11 days. He was a member of the Reformed church. His second wife is sister (Drushall) Tinsler, he being her second husband. Funeral services by Bro. T. Hoover. Text, Rev. 22:14. MARY HOOVER.

**RITTENHOUSE.**—In the Peach Blossom church, Md., Sept. 26, 1895, Mary, daughter of Bro. J. Roy and sister Retta Rittenhouse, aged 3 years and 19 days. C. SECRIST.

**BONDRANT.**—In the Bremen congregation, Marshall Co., Ind., July 22, 1895, sister Maria Bondrant, aged 39 years, 6 months and 13 days. She was married to John Bondrant Dec. 6, 1877. Five sons and five daughters were born to them. One infant daughter preceded her to the other shore. She leaves a husband and nine children. She united with the Brethren in 1893. Funeral services by Bro. John R. Miller from Philpp. 1:21 to a large concourse of people.

**STOFER.**—At the same place, Aug. 14, 1895, Pearly May, daughter of Reuben and Nettie Stofer, aged 1 year, 1 month and 24 days. Services by Bro. John R. Miller from Deut. 33:27. J. B. PARKER.

### → OUR \* BOOK \* TABLE ←

*The Victoria Institute Journal*, Part 100.—Our present knowledge of the history of the past, as derived from the monuments, is both so scanty and fragmentary that it would seem to forbid assumptions. Yet we have of late too often had to regret the tendency among some Babylonian students to conclude not only that history, as handed down to us in the book of Genesis, is founded on Babylonian Myth; but, as has recently been urged, that even the name of the Creator in that Book is borrowed from the same source. It will be remembered that some time ago a paper by Mr. Rassam, the explorer, and a discussion thereon, appeared in the Transactions of the Victoria Institute. Mr. Rassam showed the impossibility of the Babylonian Garden of Eden being the original of the Bible "Garden of Eden;" and in the just issued *Members' Journal* of the Institute in



question the new theory that the name of the Creator, as given in Genesis, is borrowed or adapted from the Babylonian finds its answer; it is similar, but, for reasons given, cannot have been derived from it. The lesson of all this is, that we must not forget that there were civilizations before the Babylonian.

Papers by Sir Thomas Wade, Dr. Gordon and others, appear in this Journal. As bearing on the present difficulties in China, the following sentence in one of the discussions is worthy of notice. The writer is the head of a Chinese high school. "The question as to the effect upon nineteenth century international relations of the sacred edict 'cast out foreign sects' is a very practical one in China: That edict is by law read publicly by high officials every month throughout the land of China."

## ★ ANNOUNCEMENTS ★

### DISTRICT MEETINGS.

Nov. 1 and 2, District Meeting of Tennessee and Florida, Knob Creek church, Washington Co., Tenn.

### LOVE FEASTS.

Oct. 28 and 29, at 9:30 A. M., Conestoga church, Spring Grove house, Pa.  
Oct. 29, at 4 P. M., Clover Creek, Pa.  
Oct. 29, at 2 P. M., Donnell's Creek church, Madison Co., O. 4 miles from Loudon.  
Oct. 30, at 10 A. M., Ridge church, Pa., at Salem meetinghouse.  
Oct. 30 and 31, Ephrata church, Ephrata, Pa.  
Oct. 30, at 4 P. M., Pleasant Valley church, Darke Co., Ohio.  
Oct. 31, at 8 P. M., Cedar Creek church, Kana.  
Oct. 31, at 10 A. M., Beaver Creek church, Ohio.  
Nov. 1 and 2, Sugar Creek church, Ill.  
Nov. 1, at 10 A. M., Oakley church, Ill.  
Nov. 1, at 4 P. M., Artesian, Mo.  
Nov. 1, at 10:30 A. M., Mississinewa church, Ind.  
Nov. 1, Round Mountain church, Ark.  
Nov. 1, South River church, Madison Co., Iowa.  
Nov. 2, at 1 P. M., Brownsville, Washington Co., Md.  
Nov. 2, at 10 A. M., Eight Mile church, Markle, Ind.  
Nov. 2, Allison Prairie church, Allison, Ill.  
Nov. 2, at 4 P. M., Paradise Prairie church, O. T.  
Nov. 2, at 4 P. M., in the Chapel, Mt. Morris, Ill.  
Nov. 2, at 4 P. M., English Prairie, Lagrange Co., Ind.  
Nov. 2, at 8 P. M., Big Creek church, Ill.  
Nov. 2, at 4 P. M., Ridge church, Highland County, Ohio.  
Nov. 2, at 10 A. M., Washington, Kana.  
Nov. 2, at 10 A. M., Eight Mile church, Markle, Huntington, Ind.  
Nov. 2, at 4 P. M., Clarkston, O. T.  
Nov. 2, at 10 A. M., Rome church, Ohio.  
Nov. 2, at 10 A. M., Lick Creek church, Williams Co., Ohio.  
Nov. 2, at 1:30 P. M., Upper Middleton Valley church, Md.  
Nov. 2, Pleasant Plains church, near Kents, O. T.  
Nov. 2, at 8 P. M., Blue River, Ind.  
Nov. 2, at 2 P. M., Covina, Cal.  
Nov. 2, at 2 P. M., Clear Creek church, Mo.  
Nov. 2, Union Center District, Elkhart Co., Ind.  
Nov. 2, at 4 P. M., Denver Mission of St. Vrain church, Villa Park, Colo.  
Nov. 2, at 2 P. M., Smith Fork church, Clinton Co., Mo.  
Nov. 1 and 3, Root River church, Greenleaf, Minn.  
Nov. 2, at 4 P. M., Monticello church, Ind.  
Nov. 2, at 10 A. M., Lower Fall Creek, Ind.  
Nov. 2 and 3, at 10 A. M., Oak Grove church, St. Clair Co., Mo.  
Nov. 2, at 4 P. M., New Enterprise church, Pa.  
Nov. 2, Neesho, Kana.  
Nov. 2, at 2 P. M., Peabody, Kana.  
Nov. 2, at 4 P. M., Kansas Center church, Rice Co., Kana., 3 miles east of Lyons.  
Nov. 2, at 2 P. M., Lower Miami church, Ohio.  
Nov. 2, at 4 P. M., North Beechle church, Neb.  
Nov. 5, Independence church, Kana.  
Nov. 5 and 6, Tulpehocken church, Midway, Pa.  
Nov. 7, New Hope, Ind.  
Nov. 8, at 4 P. M., Pleasant Hill church near Virden, Ill.  
Nov. 8, at 4 P. M., Wade Branch, Kana.  
Nov. 9 and 10, Winona church, Winona Co., Minn.  
Nov. 18, at 2 P. M., Tropic church, California.  
Nov. 21 and 22, at 1 P. M., Chiques church, Elizabethtown, Pa.  
Nov. 22, at 4 P. M., Washington church, Warsaw, Ind.  
Nov. 24, at 4 P. M., Everett church, Everett, Bedford Co., Pa.  
Nov. 23, at 3 P. M., Martin Creek church, Ill., 2 miles southeast of Jeffersonville.  
Nov. 30, at 2:30 P. M., Ridgely congregation, Md.  
Dec. 1, Lancaster City, Pa.

## ♦♦ ADVERTISEMENTS ♦♦

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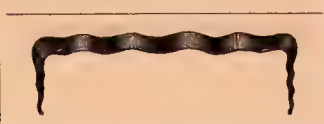
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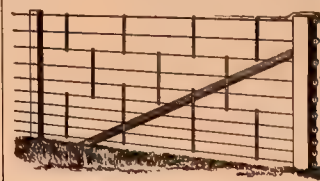
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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL."—Phil. 1: 17.

Vol. 33.

MOUNT MORRIS, ILL., NOV. 5, 1895.

No. 45.

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### EDITORIAL + MISCELLANY

TRAVELING in Turkey, visiting the Bible Lands, is not altogether without its unpleasant features. Recently, while in Smyrna, the Turks seized all of Bro. D. L. Miller's books, including his Bible, guide book, papers, etc., and kept them for five days, causing him much trouble and a great amount of inconvenience. In order to get the property back it was necessary for him to visit no less than twenty officers. These Turks are very suspicious people, but, after learning more about the Brethren, they may treat them with greater consideration. They have yet to learn that we are a people who take no part in war and abstain from taking an active part in politics. These characteristics will be much in our favor, when once understood by the Turks.

BETTER times are now hoped for in Turkey for the Armenians as well as other Christians, and yet we must wait and see before we can have the confidence we would like to have. Great Britain France and Russia have demanded that there must be a reform in Turkey, and the Sultan has finally yielded to this demand and signed the reform provisions prepared for his consideration. Should these provisions be carried out in good faith, living in Turkey may be found reasonably safe. To carry out these provisions a certain number of the officers must be Christians who, of course, will see that the Christians are protected in their liberties. The Turks are Mohammedans and think that a Christian is only a dog and should be killed. They have no regard whatever for the lives of any save their own people, and were it not for the strong European powers, that they greatly fear, they would probably soon rid their empire of the Christians. But the Christian sentiment is becoming too strong in this world to permit such savage treatment, and it is good that it is so. Under such protection the mis-

sionaries, in course of time, may improve the condition of the people so as to render them trustworthy and law abiding.

THE Brooklyn bridge, New York, is 212 feet above the water. A few days ago a man, in the presence of several of his friends, walked to the side of the bridge, swung over the edge and dropped to the water below. At first the body shot downward as straight as an arrow, but swayed slightly just before reaching the river, causing him to strike the water at a disadvantage. He was immediately hauled into a row boat, but his injuries were so great that he died shortly afterwards. It was a terrible leap, but it was all for notoriety. To gain a fame by doing a foolish thing that no sensible man would undertake, he lost his life. For one to sacrifice his life upon the altar of duty is right, and is to even be commended, but the craze for gaining notoriety by accomplishing foolish feats is to be deplored. It is worse than selling one's birthright for a mess of pottage.

ONE of our successful evangelists has his own way of getting into company with those who need to be instructed in the way of the Lord more perfectly before accepting the terms of pardon. He recently went into the cornfield with a farmer and helped him pick corn while the time was spent in profitable conversation. The evangelist could pick corn as easily as he could preach, and on that occasion did both at the same time. This reminds us of a certain preacher's wife, who, when in company with her husband, visiting the people, often spends hours assisting the lady of the house with her work. This she does in order to have opportunities of talking privately with the women on religious subjects. In this way she has been instrumental in winning souls to Christ that her husband could not have reached by his preaching. Of course, this is not the preacher's wife that whiles away her idle hours doing fancy work and reading novels.

MR. MOODY will have his own way about some things. The following is related of him: "At the recent Northfield Convention, Mr. D. L. Moody told how a big saloon and billiard-room, in the section of Chicago where he was preaching, opened while he was there, and that an invitation was sent him. He went around, he said, during the day and asked if the invitation was genuine. The proprietors told him that it was, and Mr. Moody told them that he was coming round there to see the opening, but if he saw anything wrong he should certainly speak about it. The proprietors said they didn't want him round there preaching and would not let him in, but he said that he had an invitation and they couldn't keep him out. 'Finally I agreed to compromise with them,' said Mr. Moody, 'and told them that if they would get down on their knees and pray with me I wouldn't come around. They consented, and I prayed that God would ruin their business and save their souls.'"

PEOPLE weep. Even Jesus wept; but do horses weep? That is a question asked by a writer in the *Horse Guide Gazette*. He then adds, there is a well authenticated case of a horse weeping during the Crimean war. On the advance to the heights of Alma, a battery of artillery became exposed to the fire of a concealed Russian battery, and in the course of a few minutes it was nearly destroyed, men and horses killed and wounded, guns dismounted, and limbers broken; a solitary horse, which had apparently escaped unhurt, was observed standing with fixed gaze upon an object close be-

side him; this turned out to be his late master, quite dead. The poor animal, when a trooper was dispatched to recover him, was found with copious tears flowing from his eyes; and it was only by main force that he could be dragged away from the spot, and his unearthly cries to get back to his master were heartrending. Did we consider the possibility of the horses having feelings, as well as ourselves, we would treat them with more consideration. Solomon says, "A righteous man regardeth the life of his beast." Prov. 12: 10. Hence the treatment we give our beasts has something to do with the question of righteousness.

A GOOD paper is not made by admitting into its columns all the matter sent it for publication, but by having an ample supply of well-prepared matter to select from. All good papers receive many more productions than can possibly be used, and from these only the very best are carefully selected. This method is what has brought the MESSENGER to its present standard, and to continue on the same line only means to make the paper still better as the years go by. No one should think unkindly of it should his essay not appear in our columns, knowing that it is the rule of the best journals to give space only to the most select matter on hand. Were we to publish everything received very few would want the paper, but because we exercise great care in what is given to the public, the paper is highly prized by those seeking pure religious literature. The contents of a good paper is much like a properly-prepared table. It is not the great amount placed before the guests that constitutes an enjoyable feast, but the well-prepared and neatly-served food that has been selected with the utmost care. The contents of the MESSENGER should be a feast to the soul,—a feast made up of the very best matter that can be secured. And in preparing each issue we keep this idea constantly in mind, believing, by so doing, we can the more acceptably serve the cause of our blessed Master.

THE *Ladies' Home Journal*, for October, contains a very able article, discussing at some length the probable location of the Garden of Eden, by Edward S. Martin. The author says that from first to last not less than eighty different locations have been suggested by as many different writers. The preponderance of evidence, however, is in favor of some point along the Euphrates River. Some writers place the site near the mouth of the stream while not a few find a location near the source that suits their fancy. The most advanced scholarship of the day would probably locate the home of our first parents, in their pure state, some distance above where the river Tigris unites with the Euphrates, and between the two streams. The problem is an exceedingly difficult one, and is not likely to be more satisfactorily solved than it already is. It, however, seems reasonably clear that the Garden was located in that part of the world where the human race started, and the evidences gathered from the Bible, history, tradition, and the ancient ruins most clearly point to the Valley of the Euphrates as the cradle of mankind. Mr. Edwards discusses the North Pole theory with interest, but while he admits that it may have the science of geology in its favor, still everything else is against it, and especially the writings of Moses. Personally the author leans towards the theory advanced by Luther, viz., that the surface of the earth has been so changed by the flood and other causes that the Garden of Eden cannot at this late day be located with any degree of certainty.



## → ESSAYS ←

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### FAIRER THAN EDEN.

BY J. S. MOHLER.

THE fairest plant that ever bloomed  
In Eden's lovely bowers  
Was Sharon's Rose, whose sweet perfume  
Made fragrant all the flowers.

It grew in pure and loving hearts  
That ne'er had felt the sting  
Of Satan's cruel, fiery darts,  
That slay the life within.

The happy pair in purest joy  
Together walked each day,  
And found in Eden sweet employ  
While they their God obeyed.

But Satan came with words so fair  
They hid the venomous sting  
That slew the loving, happy pair  
With shame, remorse, and sin.

So foul the odor of his breath  
It tainted all the air,  
And sowed disease, decay, and death  
In Eden, once so fair.

But thanks to God's amazing grace  
For Christ our Heavenly King  
Who died, and rose for all the race,  
And drew death's venomous sting.

And brought a "*Plant*" from fairer climes  
Than Eden ever knew,  
'Twill grow in hearts, by grace refined  
In beauty, grand and new.

Its fragrance rises to the skies,  
Perfumes the throne of God,  
The fairest Rose in Paradise,  
A land by angels trod.

May every heart this lovely *Plant*  
Receive, while here below,  
And when we reach our native land,  
More lovely there 'twill grow.

Morrill, Kans.

### CHRIST GIVETH LIFE.

BY J. M. BLOCHER.

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."—John 6: 53, 54.

THE question, "How can this man give up his flesh to eat?" comes to the babe in Christ now as it came to the materialistic Jew then. Happy are we when we know the correct answer to this question, but truly blessed, when we experience its meaning in feeding upon its essence.

Knowing that Christ, in all ages, is to be life to those who truly accept him, we may conclude that it is not his literal flesh and blood of which he speaks, for that is not accessible to all ages.

In 1 Cor. 10: 16 we have the bread and wine spoken of as the communion of the broken body and shed blood of Christ. But in eating and drinking these we have only emblems of the substance,—his flesh and blood. In themselves there is no spiritual life in these emblems. Still, we have not the life-giving substance. His flesh and blood is a veil to the quickening and real entity.

The broken bread is a symbol of his broken body, which, again, is a veil to, or symbol of, the truths of his life, broken into acts of goodness as examples for our patterning. So the flowing wine is a symbol of his shed blood, which, again, is a symbol of his flowing life of love for our purification. *It is the life or truth of Christ which cleanses from sin when it is applied to our souls*, and Christ's blood is always only symbolic of this cleansing power. See Heb. 9: 22; Gen. 9: 4; Lev. 17: 14. "God so loved, that he sacrificed Christ, not that he should receive Christ's blood as a price for sin, but that he, by the shedding of Christ's blood,—which is symbolic of Christ's life,—might lead us to repent of sin that he might freely forgive it."

Christ says, in verse sixty-three of this chapter, in harmony with the above: "It is the spirit that quickeneth [giveth life]; the flesh profiteth nothing;

the words that I speak unto you, *they are spirit and they are life.*"

Let us note briefly "the world of truth," contained in the last clause of Christ's statement above. "They are spirit and they are life" means much more than most professors of Christianity are getting from it. "When I speak, or write, I manifest spiritual influences; and the force of these influences is proportionate to my earnestness, and their effect is proportionate to the state of reception of my hearers. Words are thus perceived to be the *representatives of spiritual forces*. The action of spirit on spirit is inappreciable by the senses; but could we look behind the veil of nature when a crowd or congregation is swayed hither and thither by the speech of one man, we should see that the influence exerted is as real and actual as muscular force. From this we learn that *words are not mere sounds, but are sheaths or cases of spiritual life*, and on this ground we at once see the force of the Lord's declaration, "The words that I speak unto you, they are spirit, and they are life." John 6: 63.

So we see that it is plainly and really the words of Christ, the grand and good truths of his moral and spiritual code, believing, accepting, and living which vouchsafes to us eternal life.

Warrensburg, Mo.

### ARK OF THE COVENANT.

BY D. E. CRIPLE.

THE journey of the children of Israel from the bondage of Egypt to the land of Canaan is a beautiful type of the Christian's pilgrimage from the bondage of sin into the heavenly Canaan. In like manner, also, in all the particulars of that journey we find types and shadows illustrating the Christian's experience while traveling toward the Canaan above.

The passage through the Red Sea is a symbol of baptism. The cloud, which led and overshadowed them by day, and lighted them by night, is a symbol of the Holy Spirit, and crossing over Jordan represents death. Likewise in the manna, in the gushing rock of Horeb, in the fiery serpent, and in the tabernacle, we see shadows of what have now become realities in the Christian dispensation.

Of what is the Ark of the Covenant a symbol? What does it typify in the Christian's pilgrimage from earth to heaven? To me it seems to be a beautiful type of the converted, regenerated heart of the follower of Christ. The Ark was made soon after the baptism of the Red Sea, according to a pattern which the Lord showed Moses in the mountain. Likewise after baptism the converted heart is developed and adorned by the Christian graces, and fashioned after the heavenly pattern,—Jesus.

The timber in the tree represents the heart of the sinner in the world. The wood, hewn from the tree and framed into a box for the ark, represents the same heart when it has repented, and come to Christ. Overlaying the box with gold, inside and out, prefigures the adding of the Christian graces to a heart that has as yet little more than faith. The command is, "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Pet. 1: 5-7. When this is done the heart is overlaid, both inside and out, with the true metal of heaven, as the box of the ark was overlaid with the precious gold of earth.

The top of the Ark, overshadowed by the cherubim, was the mercy seat where God appeared unto his people. This is a figure of the close communion that can exist between the heart and its Maker. It also suggests that "peace that passeth all understanding," which none can know but the heart that fully trusts in God, and the rest which the heart finds that takes the yoke of the meek and lowly Jesus upon it, and learns of him. It is also a symbol of that unselfish heart that has become so much like Jesus that it gives peace and rest to the troubled hearts around it, as naturally and freely as the flowers give perfume.

The cherubim, with their wings overshadowing the mercy-seat, and their faces turned to earth, are typical of our guardian angels who always behold the face of the Father in heaven, the angels who are sent to minister to those who shall be heirs of salvation, Heb. 1: 14, and of those angels who watch over him that "abideth in the secret places of the Most High," and keep him in all his ways, carrying him up in their hands, lest at any time he dash his foot against a stone. Psal. 91.

The contents of the Ark, too, are rich in figurative lessons. First is the testimony of the covenant, or tables of the law. In like manner has God now written his law on the tables of the heart of his people, and they bear them continually with them. The Covenant which the heart has made to live faithful to its God, is sacredly cherished in its inner sanctuary. The pot of manna which was treasured away to show to after-generations how God's mercy had daily fed the thousands in the wilderness, is a symbol of the daily blessings the heart receives from him, of the life-giving crumbs it can continually receive from his holy Word, and of the true bread which came down from heaven for every man, which is Jesus. John 6: 51.

The rod of Aaron, a dead piece of wood, which, by the power and grace of God, budded and brought forth fruit (Num. 17), was also in the ark. This prefigures how the heart, that is dead in trespasses and sins may, by the grace of God, become alive and blossom and bring forth fruit for the Master.

The career of the Ark still further illustrates the safety of the heart that trusts in God. It was tenderly carried by loving hands over the rocks and sands of the wilderness, through the enemy's country, across the Jordan, yet never injured. Thus the heart that is truly consecrated to God is safely upheld in all its wanderings, and goes where duty calls, yet sees no danger and knows no fear.

In the tabernacle in the wilderness, and later, in the temple in Jerusalem, the Ark, with its contents, was treasured away in the inner sanctuary, the Holiest of holies, into which no one but the high priest could enter, and he but once a year. Jesus is now our great high priest, and he has entered once for all into the Holiest of holies, and he alone can see the heart and know its secret contents, its hopes and fears, its prayers and its longings.

When the Ark was carried into the swollen Jordan, the waters above stood still, and those below flowed away, so that all could pass over dry shod. In like manner when the heart that fully trusts in God comes down to the Jordan of death, the terrors of its swollen waters subside, and peacefully, unshrinkingly, it crosses over into the heavenly Canaan.

If there are still spots in the Christian's life, which is the outer manifestation of the heart within, in which the rough material of the common human nature shows, which are not covered by the "pure, tried gold," then we can know that the regeneration of that heart is not quite complete. If we, in our contact with the world, have become spotted by it, if the pure gold of the heart has been rubbed off, then there is work to be done, for these spots must be overlaid again with heaven's metal. No one will be made "fit for the Master's use" who is not, like the paschal lamb, "without spot or blemish."

This is a high standard, but it is heaven's own pattern. Jesus, in whom dwelt all the fulness of the Godhead, is our pattern in all things. When we become like him, in our thoughts and words, our walk and our every-day life, led by the same Spirit that ever led him, then will our hearts and our lives worthily represent the beauty and completeness of the Ark of the Covenant.

### THE LORD HATH NEED OF ALL.

BY MRS. FLORA E. TEAGUE.

OCCASIONALLY we come in contact with dissatisfied members of the church. Various are the reasons given by such as to the cause. In this article we shall deal with but one class. This class is com-



posed of those who have very sensitive natures and who, through this sensitiveness, are often wounded by the real or imaginary slights of those whom they consider their superiors. Now sensitiveness may be an advantage but I have always failed to see it so. Indeed, I imagine a make-up that is dull of comprehension in this line would be far preferable. But, as there are such persons in the world and in the church, it is our duty to try to lead them to see that the Lord will care for and preserve his own and that he will also look after those, by whom offenses come, in his own good time.

Let us look at society in general. Each one of us has superiors in some respects and also inferiors. It is natural that neither we nor they would be entirely congenial in each other's presence though it is always our Christian privilege and duty to treat each other civilly and kindly.

Kindred spirits, like water, seek their own level. No matter how low nor how high a position in life we may hold, we all have a work to do for the Master. "You in your small corner and I in mine."

I Cor. 12 makes this very clear. It tells us that we have each received different gifts, and thus all working together we can carry out the Lord's plans. One is able to preach, another to teach, another to heal, another to exhort, another to win souls, another to visit the sick, another to comfort the broken-hearted, etc. Later on in the same chapter a very forcible hint is given to those, who, because they can not do or be something else, will not do at all. Read the 15th and 16th verses. Then read the 17th to the 20th inclusive. Then add to that the conclusion of the chapter and see how necessary the lowliest of the low are to the body. Notice the amount of attention that it required to secure the best results from such. Think of the amount of good such attention will bring about to those who are engaged in bestowing it and henceforward and forevermore hold your peace and consider yourselves indispensable to the church and to the Lord's work, and I am certain there will then be no more backsliding from this source.

Mt. Morris, Ill.

#### FEET-WASHING.

BY J. S. MOHLER.

The following is a copy of an article sent to the editors of a popular religious journal; who, recently, through their journal, endeavored to explain away the literal side of feet-washing by substituting any act, or acts, courtesy or hospitality in its room, thus making the command of Christ of none effect.—J. S. M.

Dear Sirs:—

In your issue of Oct. 2, 1895, replying to an inquiry concerning the meaning of Christ's teaching and practice of feet-washing with his disciples, you say, relative to those who take Christ's teaching and practice literally, "It is a silly literalism, showing incapacity to understand Christ's spirit, to perform the same act by way of obedience to a precept which was meant to be applied in many ways."

Remarkable language! Virtually ignoring the literal side of the Gospel! Taking the literal side, used by Christ, in feet-washing entirely out of the way, and substituting nearly anything else in its place!

Every Bible student knows that there is a literal side to the Gospel, as well as a spiritual one, and that it is through the literal, or material, that we reach the spiritual. Hence, in baptism, our literal, material bodies are submerged in literal water for our spiritual benefit. In the Communion service, we partake of literal bread and literal wine by, and into, our literal bodies for spiritual strength. We have no more right to set aside the literal in feet-washing, as exemplified by Christ, than we have in baptism, or in the emblems of the Communion.

Further, if literal, bodily obedience is evidence of "incapacity to understand Christ's spirit," then Christ showed more incapacity than any of his disciples, for no one more literally obeyed the Father in all things, even to the bitter death of the cross.

Again. If it is silly to literally obey Christ in feet-washing, then Christ must have been silly for teaching his disciples to do just as he had done to them. John 13: 14. Paul must also have been silly for teaching Timothy not to receive a widow into the charities of the church, save on condition of having washed the saints' feet. 1 Tim. 5: 10.

Again. Neither Christ nor the apostles, anywhere, in all the Scriptures, teach either by word or intimation, that feet-washing was only intended as an "object lesson" to the apostles, to teach them the principle of humility, and then to cease. Christ especially commands his disciples to wash one another's feet, thus perpetuating this rite in the church. John 13: 15.

When Christ taught us to love one another, to be humble, preferring others to ourselves, he says so, in language plain and unmistakable, and he does not once say that feet-washing is intended to teach us to be courteous, obliging, etc. These are traits that people can and do practice, who are no Christians at all.

That feet-washing makes us feel humble, when we practice it, is a fact. That we cannot feel as humble, refusing to practice it, as we do to practice it, is also a fact. Feet-washing does not admit of substitution, nor dissolution, till the end comes, but is unique in its design.

Christ teaches, in John 13: 10, in answer to Peter's over-zealous disposition, "He that is washed (baptized), needeth not to be washed,—baptized again) save (except) to wash his feet, but is clean every whit." Here are two washings clearly taught, both symbolical of spiritual cleansing,—the washing in baptism, and the washing of feet. After the feet-washing, all were pronounced clean except Judas (John 13: 11) whose uncleanness was of the heart, and not of the feet, occasioned by the dust of Palestine.

Again. If only the dust was intended to be washed off the disciples' feet, would Peter's refusal have resulted in severing his entire part with Christ? John 13: 8.

Again. If Christ washed the disciples' feet merely from motives of personal cleanliness, would not the disciples have so understood it? But Christ asks them: "Know ye what I have done to you?" (John 13: 12)—implying a spiritual signification that the disciples as yet did not understand, based on literal feet washing.

Again. In order to impress the necessity of this rite on the minds of his disciples, Christ calls attention to his superiority over them as their Master. Since he condescended to wash the feet of his inferiors, they ought to wash the feet of their equals,—one another's feet. John 13: 14.

Again. Knowing "these things" we are promised happiness if we do them (John 13: 17), but we are not promised happiness if we substitute something else in room of Christ's commands.

The last words of the Savior to the disciples were, "Teaching them to observe all things whatsoever I have commanded you." (Matt. 28: 20). Surely, if Christ commanded anything in the Gospel, he commanded feet-washing. The term "Whatsoever" means everything, thus including feet-washing.

Morrill, Kans.

#### VISITING APPLICANTS FOR BAPTISM.

BY C. D. HYLTON.

HAVING frequently been asked by young ministers and deacons for a list of suitable questions to ask applicants for baptism, I submit the following from my note book, which, I think, is in harmony with the Gospel and our church government. Those who wish to preserve them might paste them on the fly leaves of their hymn books or pocket Testaments:

Do you believe that Jesus Christ is the Son of God? Do you believe that the Gospel is the power of God unto salvation to every one that believes and obeys it? Do you believe the doctrine, as taught by the Brethren,—faith, repentance, baptism, by trine immersion, laying on of hands, the holy kiss,

feet-washing, the Lord's Supper and Communion,—to be the doctrine set forth in the New Testament?

The Brethren believe it wrong to bear arms, to use the law, to swear, to join secret societies, to manufacture or traffic in liquors, to use tobacco intemperately, and to follow the vain fashions of the world in dressing.

The Brethren believe it right to dress plainly (Rom. 12: 2) hence the order of the church to maintain plainness. They maintain that Christian women should wear a prayer-covering (1 Cor. 11: 1-6) in worship.

Are you willing to conform to the rulings of the church,—to admonish and be admonished,—so long as the Brethren keep house according to the Gospel?

#### LOOKING INSIDE THE HUSK.

BY D. H. WEAVER.

NATURE has given to all her creatures, except man, an outward covering, for the protection of the different species of animals from the elements, and, in some cases, from the attacks of other species. Their Creator provided them with a natural covering, peculiar to their own needs, with the one exception of man. In that instance he provided his creature with the faculty of reasoning, which enables him to provide an artificial covering for his own protection.

What is true of animal life with the one exception left out, is also true of nearly all vegetable life. The seed which contains the germ of life in all the vegetable kingdom is provided with an outward covering, or husk, for its protection.

As a rule, we can tell what is inside the husk by looking on the outside, but as there are exceptions to all rules, there are exceptions to this one. I have seen husks upon cornstalks, that, from outward appearance, seemed very promising. From all outward indications one would have concluded they contained the largest and best ears in the field, but on looking inside, the husk was found to contain only a cob without a kernel, or with its kernels all blasted. I have also seen wheat heads that looked fair and promising, but, on looking inside, the husk was found to be filled with blasted or smut grains. I suppose this condition may obtain in almost all kinds of grain and seeds.

Some species of vegetation are provided with two husks, or shells. This is especially true of nuts. They are provided with an outer and inner shell. The same is also true of man, but as man is a dual being, the covering furnished by the clothes protects and adorns the body; the other, which is the life of the individual, adorns and protects the soul, and as both are, to some extent, of his own making, and, therefore, largely under his own control, both may be, in a degree, an index to the heart. "For out of the heart are the issues of life," and "from the abundance of the heart the mouth speaketh."

Here, again, there must be exceptions. "For man looketh upon the outward appearance but the Lord seeth the heart." The outward appearance may not always be an index to the condition of the heart. I believe ninety-nine persons out of every one hundred live two lives, an outward and inner life. The one the world sees and judges from; the other is known only to the individual and his God. Man looketh upon the outward appearance, or outward life, because that is the only index he has to the inner. It is all he can see of his fellow-man. He cannot see his brother's heart, hence he draws his conclusions from, and bases his opinions upon, outward appearance. These often prove to be wrong, because appearances are often deceiving. Could we draw the veil aside and see the heart as it is, we might be able to judge others more perfectly,—at least to know what they really are.

When Christ said, "Ye shall know them by their fruits, he doubtless meant we should know the man by his acts,—that is by his outward life. In most cases, I think, this may be done, but there must be exceptions, because we cannot see the motives nor read the thoughts that are back of the actions and words and that produce them.

"A man may smile and be a villain still." A heart, black as the raven's plumage, may plot and scheme beneath smiles, good manners, fair speech and even good deeds, and, to all outward appear-



ance, genuine sincerity. But can we reverse this and say that there is a possibility that evil results may come from good designs and pure motives? We hear people say, "A wolf may don sheep's clothing, but a sheep a wolf's clothing,—never!" Literally the one is as likely to occur as the other. But when Christ told his disciples to "beware of false prophets that come to you in sheep's clothing but inwardly they are ravening wolves," he did not deny the possibility of a true prophet in disguise, nor that a man's motives might be good when his outward appearance did not accord with our ideas of Christian propriety.

I remember that, not long ago, I chanced to meet with some brethren upon the streets of a large city. So far as outward appearances in dress went, they were all that the church demands of her ministers, but they were inclined to get off jokes at each other's expense, to the extent that passers-by stopped to listen to their levity. To my idea of Christian conduct that scene was revolting, and yet I could not see the hearts nor read the thoughts of these brethren, hence I could not impugn their motives. Perhaps it was only their idea of sociability. They may have considered that the very best way of entertaining each other, the best way of being agreeable to and showing appreciation of each other. In that case, as Christianity demands that we shall be agreeable and show our appreciation of each other, that is, "prefer one another," their motives must have been pure and their hearts right, although, to me, their outward appearances did not accord with what I considered Christian propriety.

I have heard brethren express the opinion that members do wrong by using stereoscopic views of oriental countries, customs and scenes. I should say that depends upon the motives. There is no Gospel that forbids it. If it is the motive to foster the cause of Christianity, and furnish fresh evidence of the truth of the Bible, such members are right. If, however, the sole object of such brethren is, to make themselves a name and fortune, in the light of Christianity I should say they were wrong, for we are to "do all things to the glory of God."

The subject of my essay was sent me by a very dear sister in the East, with a request that I write on the subject for the MESSENGER. The deductions I have drawn from my meager thoughts upon the topic are: Were it possible, at all times, in all cases, to tear off the human mask and look inside the husk, to see the inner life, we would, doubtless, find many empty cobs or blasted ears, where outward appearances were the most favorable and where we might expect to find full, ripe, sound ears, and, in some exceptional cases, we might find good, sound fruit where outward appearances seemed very unfavorable. I have further drawn the conclusion that, if I could exercise a little more charity for the faults I see in others, and look oftener inside my own husk, I should find more perfection in others and less in myself and be better qualified to amend my own life. While it is impossible to look inside the husk of others, it is possible for each one to look inside his own, to see his own inner life, because he knows the motives that produce all his outward acts, as well as his words and thoughts.

I have also concluded that, in the day of final settlement, there are going to be many disappointed people, for "not every one that sayeth, Lord, Lord, shall enter into the kingdom," nor will every one, whose outward appearance is correct, be permitted to enter.

Longmont, Colo.

#### SCRIPTURAL GROUND.

BY J. S. FLORY.

Yes, indeed, the key-note to all true religion is Scriptural ground. Christianity fails to accomplish the design of its great Author if intermixed with theories and practices unscriptural. Practical Christianity, which, in reality, is the materialization of Christian theories, must be the embodiment of all the essentials of the religion evolved by Christ for the redemption and elevation of lost and fallen man.

The Gospel being a perfect plan, needs no additions, and to take from it would mar its perfection. All seem willing to accept of those fundamental principles, so stated, but when it comes to specific applications and to measuring the lines of divine theories by the shortsightedness of human reason, there is danger of misjudging the real significance of Gospel truths.

As an instance we notice the argument advanced by a brother, not long since, that, for order and uniformity, as to apparel for brethren, we must have Scriptural ground. He added, that, in the case of the sisters' prayer-covering, there is Scriptural ground.

His idea seemed to be like this: The principle of non-conformity, extended to uniformity, was Scriptural in the one case, but not in the other. This was an argument only, and that, too, from a human standpoint.

Now let us take the Gospel ground and reason from that standpoint. Non-conformity is a Gospel principle. All admit, that it is inculcated into the mind. We must agree with Paul, and thus the mind is renewed. Then, also, with Peter, we must agree we do not *fashion ourselves* after former lusts. If not, how do we fashion ourselves? Certainly after our renewed mind, and after the new spirit we have received.

Now it being a fact,—not theory only,—that there can be no communion,—no light with darkness,—it is evident that the Holy Spirit and the spirit that governs the sinful world cannot abide together in agreement. Inasmuch as "out of the heart (or mind) are the issues of life," does not this incentive to fashion ourselves anew, or different from what we did when in sin, reach, in its work, every stratum of the new man,—body, soul and spirit? By the permeating influence of this principle the entire man becomes transformed. New desires, new aspirations, new likes and dislikes come as natural, or surely, as the traits of parentage are inherited by the child from the father. Being the sons of God the mind and spirit of God dwelleth in us.

Now, in the exercise of that renewed mind, being governed by the principle,—Gospel ground,—of non-conformity to the world, what will be the course most likely to be pursued? Will it be to select from the same mart that the worldling selects from, and, in choice, come as near his idea of things as not to be odd? Will he associate, as before his conversion, with the "boys" in their dram-drinking and card-playing? If not, why not? Doubtless because there is a principle involved that teaches we are to abstain from strong drink and get things honestly in the sight of all men.

However, may he not, lest he be thought odd, associate with them in the saloon, only taking a glass of lemonade now and then, and having a social game of checkers with them? No; I would suppose he would conclude there is a principle involved,—Gospel ground,—that he should abstain from all appearance of evil. Yes, this is a good reason indeed, to stand aloof from sinners in their worldly ways.

So we might reason in all the different phases of social life, and conclude that the church has a good reason,—a Gospel ground,—to say to its members, Go not into the saloons, go not to the theatres, to horse-races or pool halls. Why? Because there is a principle involved and the reputation of the brother is at stake. What kind of a reputation is at stake? Of course, all will say his Christian reputation and the standard of his fidelity to Christ and to the church is on trial. Can any brother afford to lightly esteem the worth of such nobility of character as is attainable by love, obedience, and a full consecration of self to Christ and his church?

The exercise of the spirit of obedience to Christ will not,—can not,—stop short of entire submission to the church in all her available means and efforts to carry out the principles of the Gospel.

Now, as non-conformity to the world is a principle of the Gospel, and the church has given sanction to an order of apparel, that is non-fashionable to the world, they have indeed Scriptural ground for the same. Not only have we the principles set

forth in theory, but practically demonstrated, and it is the only way under the economy of Gospel grace in which we can please God or glorify him in our bodies and our spirits which are his. Practical obedience is the great test of our faith and love.

Then, again, uniformity or union of minds is a principle as eternal as God himself, and must exist in the body. Uniformity in doctrine, and uniformity in practice evidence a uniformity of faith. A uniformity of faith one must conclude would result in a uniformity of advice. It is an evident fact that uniformity in apparel, as well as in all other matters of unity in the church is an outgrowth of the Gospel. It comes from a principle as eternal as God's Word. This principle has been set forth and sanctioned by Christ and his apostles. For the puny arm of man to rebel, or his unhallowed tongue to say this or that of man, when God's seal is on it, is blasphemy and savors of the bottomless pit. When we have a divine principle, sanctifying an order that is of real merit and one of the helps in the conflict with the world, that we be not entangled thereby, why say aught against it?

Los Angeles, Cal.

#### PAUL'S THORN IN THE FLESH.

BY NOAH LONGANECKER.

WHILE we may venture an *opinion* as to what this thorn was, we more especially wish to notice some spiritual lessons that may be drawn from the text. What Paul, in 2 Cor. 12: 7, calls "a thorn in the flesh," he, in verse 9, calls "infirmities;" and, in Gal. 4: 13, he calls it "infirmity of the flesh." Some would have this thorn to be some evil or sin cleaving to his heart. We are glad that this view has not many supporters. Sin always exalts, and Paul's thorn was given him that he should not become exalted. The thorn was in the flesh. It was an "infirmity of the flesh." God always allowed *physical* evil to counteract *moral* evil. "I make peace, and create evil." Isa. 45: 7: Paul speaks of his thorn in the flesh, as "the messenger of Satan to buffet me." God is often spoken of as doing that which he permits others to do. True, sin is the cause of all evil, for there could, or would, have been no *physical* evil if there had not first been *moral* evil, and it is with reference to this fact that Satan is said to bring infirmities and afflictions on the children of men. As an illustration of these two principles we refer to Job 2: 5, 7. First Satan says to the Lord, "Put forth thine hand now, and touch his bone and flesh." Satan could not afflict Job excepting by the permission of God, but when permission was given, "he went forth from the presence of the Lord, and smote Job with sore boils." In the first sense God afflicts to heal. In the second, Satan afflicts to make miserable, and to ruin. In Luke 13: 11-17, we have an account of an infirm woman that was afflicted eighteen years.

In the sense in which God's chastisement was on this woman, *love* guided the hand. But in the sense in which Satan bound her eighteen years, *anger*, or *hatred*, guided the adversary. The Lord means to humble, that we might have no confidence in the flesh, but believe on him and be exalted to life eternal. Satan means to ruin us through dependency by destroying our faith in God's love and power. Thus he tried Christ in the "wilderness," and on the "cross." Thus he tries all God's people. Paul was no exception in this line. Satan buffeted Paul to make him despondent. God permitted the infirmity lest Paul become exalted.

The figure, "A thorn in the flesh," is very forcible. In the first place the thorn would remind us of the *time*, *place*, and *cause* of the presence of said thorn. In the second place it would be both painful and annoying. What, then, was Paul's infirmity of the flesh? What was the thorn in his flesh that would continually buffet him?

Much has been written about Paul's personal appearance, some of which accounts are both ludicrous and ridiculous. But we shall here refer to one fact that we think is in harmony with our question. It is said that Paul was afflicted with weak or sore eyes. We believe that this was Paul's "thorn



in the flesh." We do not found our opinion on historical writings. Most of Paul's epistles were written by some one other than himself. Why? Could Paul not write? *Certainly* he could write. None but those who had the experience, know what a thorn it is in the flesh, when a public writer and speaker has weak or sore eyes. The Galatians had a strong attachment and love for Paul. They loved him so much that they would have made the greatest sacrifice to do him good. They desired to administer to his necessities. Let the reader carefully consider the following: Ye know how "through infirmity of the flesh I preached the Gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake off for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." Gal. 4: 13-15.

If we love one dearly, we long to do that for him which will do him most good. Why pluck out their own eyes and give them unto Paul, if Paul had no need in that line? That he had need in this line seems plain to the writer. This seems a plausible reason why he had some one else to write the epistles to the Romans, 1st and 2nd Corinthians, Ephesians, Philippians, Colossians, Philemon, and Hebrews. No wonder that Paul thrice desired the Lord to remove the infirmity or thorn. No wonder that love for Paul would have constrained the Galatians to pluck out their own eyes and give them to Paul.

That Paul's weak or sore eyes were both painful and annoying admits of no doubt. Some suppose that Paul's eyes were perhaps affected by the brightness of the vision described in Acts 22: 11. Such seems plausible. At least, according to Acts 22: 13-15, Paul must then and there have had some wonderful visions. But according to verses 17, 18, he had some more revelations shortly afterwards. It was probably at these latter revelations that he was caught up to the third heaven. We know that Paul's eyes were affected by the exceeding or "great light," when he was struck to the earth, but whether he ever fully recovered from that shock we will not positively assert. Some one might say, God restored Paul's sight, and whatever he does, he does perfectly, and not in part. Truly, if that will answer his purpose best. But if the Lord would have Paul remember the *time, place, and cause* of this event, with all its associations, how very significant the thorn in the flesh! He might be willing, not only to *bear*, but also to *glory*, in the infirmity, although it might be a painful and annoying thorn. There may be some who read this that could bear testimony to this thought. Many have been humbled, and have been kept so, through some severe thorn in the flesh. Afflictions, sanctified by a loving Father, have ever been great blessings. In this line of thought—as Matthew Henry remarks—"there is no bitter but what has its sweet."

#### BIBLE CHRONOLOGY.

It may be interesting as well as instructive for our readers to read what Professor J. W. McGarvey has to say concerning Bible chronology. We clip the following from the *Christian Standard*:

"According to the genealogical lists, etc., of the Bible, there are but 4,004 years from Christ to Adam. Then 1,655 years from creation (of Adam) there came a deluge and swept everybody from the face of the earth, excepting eight persons. That would be all understandable if these were the only records of antiquity. But of late years other records have been exhumed which tell of kings and history farther back than the deluge, and of the existence of a high state of civilization—at least such is the assertion of those who profess to decipher the hieroglyphics and inscriptions. Do you think the Assyriologists and Egyptologists have made a mistake in translating, or must the Book be discarded as a reliable history? Please say what is the explanation. I am contending for the Book, but I can not ignore this discrepancy. Kindly answer through the *Standard* that others may get the benefit of your knowledge along with myself.

W. K.  
P. S.—What book is there that reconciles the Bible and the facts I have mentioned?"

"The Biblical chronology of which W. K. speaks is not settled beyond dispute; for although from Adam to Terah it is traced very clearly in the fifth and the eleventh chapters of Genesis, there is room for difference of opinion in regard to the year of Terah in which Abram was born; and the Septuagint translation gives figures different from those of

our present Hebrew text, by which the whole period is lengthened several hundred years. Some scholars hold that this version is correct, and that since it was made, the Hebrew text has undergone a change. Then, again, there is some difference of opinion as to the time of the sojourn in Egypt, and as to the exact time from the exodus to the building of Solomon's temple. I will not pause here to state the ground of this difference of opinion, or even the number of years involved in the dispute; for if we should accept the largest figures made out from these sources by any chronologist, they would fall far short of giving to the early existence of our race the antiquity to which our correspondent refers as being held by some. It is sufficient for me to add, that, after carefully studying all of the estimates alluded to, I see no good reason to depart materially from the chronology worked out by Bishop Usher, and usually printed at the heads of chapters in our English Bibles.

'As to the other records which have been exhumed of late, and which 'tell of kings and history farther back than the deluge, and of the existence of a high state of civilization,' the indications oftentimes found in them are exceedingly indefinite; and scholars depend for their conclusions on inferences drawn from the number of kings and dynasties mentioned, and not on definite numbers, such as are given in the books of the Bible. In fact, not one of the books of the antiquity, or of the inscribed tablets, or other monuments of like age with the Pentateuch, contains a fixed chronology with a connected series of numbers, such as we have in Genesis. For instance: a very long list of dynasties of the kings of Egypt has been found in the writings of Manetho, but it is now a settled conviction that many of these reigned contemporaneously in different parts of the country, and how many, no man can say with any approach to certainty. In consequence of this, the estimated antiquity of the earliest Egyptian dynasties has been undergoing a rapid reduction for the last thirty years, and the Bible chronology has been confirmed at every point in which it has come in contact with known dates in Egyptian history. I believe that all Egyptologists now agree as to the name and the dynasty of the Pharaoh who befriended Joseph; and there is no longer any dispute as to the personal names and dynasties of the Pharaohs of the oppression. At both points the chronology of Egypt synchronizes with that of the Bible. I am quite sure that when the fabulous and visionary writings which have come to us from the heathen of ancient times, such as the Egyptians, the Babylonians, the Assyrians, the Chinese, and the sects of India, shall have been sifted of all that is false in them, it will be found that God's people in the past have kept a more correct chronology, as they have certainly kept a better morality than their heathen neighbors. At any rate, I think it sensible, while the question is an open one, to believe the prophets and historians of Israel, in preference to heathen writers, when the two come into conflict.

"In answer to the question put by W. K. in his P. S., I can not name a work on chronology which has been written since the latest discoveries in Archaeology; but George Rawlinson, in his *Seven Ancient Monarchies*, a work which every student of the Old Testament ought to consult on all such questions, discusses very judiciously many of the issues involved as he encounters them in the course of his history."—J. W. McGarvey.

#### → THE + SUNDAY + SCHOOL ←

SAUL CHOSEN KING.—1 Sam. 10: 17-27.

Lesson for Nov. 10, 1895.

TIME.—Probably about 1075 B. C., twenty-five years after last lesson.

PLACE.—Mizpeh, same place as that of last lesson.

PERSONS.—The Lord, Samuel, Saul, and the people.

INTRODUCTORY.—After Israel was delivered from the hand of the Philistines, as we learned in last lesson, the nation prospered under Samuel for many years, but when he became old the unworthy

conduct of his sons led the people to ask for a king. Samuel at first remonstrated with them, but was afterward authorized by the Lord to grant their request, and Saul, the son of Kish, was chosen, as we find in this lesson.

#### I. THE PEOPLE ASSEMBLED.

1. *The Lord consulted.* "And Samuel called the people together unto the Lord." That's a good place to call the people when any important question is to be settled,—*unto the Lord*. In settling every question of government, national leaders should feel, and should endeavor to make the people feel, that they are acting before the eyes of the Lord. At every business meeting of the church the members should be specially impressed with the fact that they have been called "together unto the Lord," and that all their deliberations should be engaged in in his fear and for his glory. And individuals everywhere and all the time should decide the many questions that confront them only after having sought the wisdom and guidance of our Heavenly Father.

2. *The people reprieved.* "Ye have this day rejected your God." Up to this time Israel had been living under divine leadership. God was their King. But surrounding nations had human kings and Israel wanted one. This desire was wicked and the Lord wanted them to know that it was wicked. In making choice of any thing it is always wicked to be more controlled by our own preferences or by what others have than by what the Lord wants. This may be applied to religion, politics, occupations, habits, gifts, plans and desires of all kinds.

3. *Their choice granted.* "Now therefore present yourselves before the Lord by your tribes." Samuel goes about the choosing of a king as if it were all right. The wish of the people is to be granted, even though contrary to the Lord's will. And so still the Lord suffers a great many things of which he does not approve. He sends his Spirit to draw us and his Word to enlighten us; then, if we are determined, he allows us to go our own way. So much the more intently ought we to listen to the voice of the Spirit, and so much the more diligently ought we to study the Word; for if these be neglected we may be allowed to "believe a lie and be damned."

#### II. THE KING CHOSEN.

1. *Saul chosen.* "Saul the son of Kish was taken." For every particular sphere God has a particular man, and for each individual he has a special sphere. It was by no accident that Saul became king of Israel; and if you or I have fallen by accident into our present place, we should speedily be getting out of it. We should enter no path, choose no profession or occupation until God has in some way directed us in answer to much prayer.

2. *Saul hid.* "And when they sought him, he could not be found." How often since then has it happened exactly on this fashion! Just at the time the Lord wants his man and needs him most he cannot be found. Where had you hid yourself just at the time the Lord wanted you to visit a sick neighbor, call some erring one from sin, go to the house of God, preach a sermon, become a missionary to the heathen or give of your means for the spread of the Gospel? You were probably hid in the act of selfishly making yourself comfortable, engaging in secular and frivolous conversation on the Lord's Day, depending upon some one else to do what you ought to do yourself, or indulging your covetousness or avarice.

3. *Saul sought.* "They enquired of the Lord further." And when the Lord told them where he was, "they ran and fetched him." They were going to be put back by no ordinary obstacle. They were determined to carry out their purpose and crown as king the man now chosen, at whatever cost. A good thing it would be if Christians were as persistent in their purposes to do good as are sinners in their purposes to do evil. It is often very difficult to turn sinners from their evil course but an easy matter to divert Christians from their good purposes. The lamentable paradox of courageous sinners and cowardly Christians is entirely too common.

JAMES M. NEFF.



## → THE YOUNG PEOPLE ←

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## THE ARROW AND A SONG.

I shot an arrow into the air,  
It fell to earth, I knew not where;  
For, so swift it flew, the sight  
Could not follow it in its flight.

I breathed a song into the air,  
It fell to earth, I knew not where,  
For, who has sight so keen and strong,  
That it can follow the flight of song.

Long, long years afterward in an oak  
I found the arrow, still unbroken;  
And the song, from beginning to end,  
I found again in the heart of a friend.

— Longfellow

## THE DREAM.

BY MARY STEVER.

I THOUGHT that we were living in a village in the United States somewhere, or perhaps it was in the suburbs of a city. At least there were large manufacturing. All the people were in moderate circumstances and worked hard from day to day. We, like they, had no income except what we earned with our own hands. We had come there to do Christian work among the people. Wilbur worked in the shops with the other men of the place, and Bertha and I took in sewing to add to our earnings. We were so happy, and were looked upon by the people as one with them. On Sundays all came together to the meeting. It seemed that nearly all were members and that it was a very large and Christ-like company. At odd moments during the week we went about doing what we could for the needy or sick ones.

Christmas was coming. For the most part, the members were looking out how they could make others happy rather than seeking their own happiness. We were making preparations to help a poor family not far from us, and the neighbors were helping us a little. We had no money with which to buy clothes and provisions for them. So we all prayed the Lord to give us money in some way.

In the meantime we set to work "piecing comforts" from the patches we had and those our neighbors brought in. One day I went to call on a lady who had come with her children from the city for a rest and had taken vacant rooms in our neighborhood. For some time we hesitated to go and see her, thinking she was somewhat "uppish" and might not like to make the acquaintance of such simple people as we all were. But I found her so kind and sociable that I was very much ashamed for my backwardness. In our conversation, I told her what we were doing for this family and that now we were just waiting for the Lord to send us money that we might continue our work. When I went away she gave me a ten-dollar note, saying that she wanted to help. Oh, how large that ten-dollar note seemed! I can see it yet! Then came the buying. And the Lord must have blessed that money, for it went such a long way.

When Christmas came,—how happy we were on this day of days! In the morning I went to the home of the family for whom we had been planning the surprise, and begged the tired mother to go to church with her husband and children, and allow me to care for the sick baby. She reluctantly consented, and while they were gone, with the help of our native boy, Mita, I finished preparing the dinner, which had been partially prepared before at our house, set the table, and placed the bundles of presents on the chairs around the table. There was a new suit of clothes for the father. There were warm clothing and shoes for the children, clothes for the mother, the comforters, and many other useful things. On a side table were piled high bags of cornmeal, flour, rice, sugar, and a ham, apples, potatoes, cabbages and other vegetables. The ample but substantial Christmas dinner was ready and waiting to be dished up and placed on the table. Soon after all was completed, I saw them coming up by the corner, and started quickly away, leaving the baby sleeping. When I met the good woman, her face was beaming with joy after the meeting. When she saw me approaching, she came quickly, fearing she had stopped too long to exchange greetings, seeing that I was going so soon. I replied that I saw them coming and started awhile that I might get dinner the sooner. Our own dinner was simple as usual. Our Christmas joy that day was not to be in our own big dinner and many presents, but in the happiness we had brought to others. And as I was hurrying along, my heart leaping with joy, and in my eyes happy tears, the snow screeching under my feet, I awoke. It was only a dream but attended with a moral and a blessing.

Bulsara, India.

## PHILLIPS BROOKS' GENEROSITY.

"PHILLIPS BROOKS was a generous man with both money and time. He helped many a boy through college. On one occasion he received a check for one hundred dollars from a parish where he had preached, and immediately sent it to a poor clergyman. To a chapel in a suburban town he gave five hundred dollars towards paying its debt."

He did not like to have his photograph taken and sold; but when informed by those who were holding a fair for St. Andrew's Mission that they would probably make fifty dollars through such sale, he immediately sent a check for that amount.

A lady desired some instruments for a medical missionary about to start for Japan. She applied to Phillips Brooks, with the thought that some of his wealthy parishioners might provide them. "A good set will cost one hundred dollars," she said; "but an inferior one can be bought for fifty dollars."

"Would you send your son to war with an old-fashioned musket," he said, "instead of a rifle? The man who goes to fight Satan in his strongholds must have the best appliances that can be obtained." And Dr. Brooks paid the money from his own pocket.

A printer, the husband of a woman attending Dr. Brooks's church, became ill and the men in the office raised money to send their fellow-workman to California. The preacher heard of it, and called at the building. The cashier spoke through the tube to the foreman in the composing-room, saying that a gentleman wished to see him. "Send him up," was the reply. And up four flights walked Phillips Brooks, and quietly slipped twenty dollars into the foreman's hand, though refusing to allow his name to be put on the subscription paper.

He gave his time generously. When his private secretary, William Henry Brooks, D. D., said to him that in using so much time for others he had none left for himself, he replied, "I have plenty of time." Being asked "Where?" he answered, "In the railroad cars."

Soon after Phillips Brooks became bishop he was urged to have office-hours, but refused. He said, writes his secretary, in a sketch of the great leader, "A clergyman may come from a distance to see me, and be compelled to return very soon. Not knowing my office hours (should there be such), he

might fail of the accomplishment of his errand, and so have his journey to no purpose. Or a layman, leaving his business to consult with me, not knowing of the observance of office-hours, might find his time wasted, and be disappointed of the desired interview. No, I am not willing to have office hours. If people wish to see me, I ought to and will see them."—*The Golden Rule.*

## THE IMPORTANCE OF THE SUNDAY SCHOOL TEACHER.

BY I. J. ROSENBERGER.

WE have recently been having in the GOSPEL MESSENGER some valuable hints and suggestions on the line leading to a successful Sunday school. The necessity and value of the Sunday school is not with us a question of the day. The only thing remaining is to be fitted to meet the emergency.

In my judgment the relative value of the Sunday school teachers has not been made sufficiently prominent. I look upon them as the leading factors toward a successful school, because,—

1. The teacher is in closest touch with the pupils of his class. If a scholar refers to any one with favor in the school, it is almost sure to be their teacher. He soon learns to call his pupils by name and in his kind, personal address he makes them to realize that he is seeking their personal good. No one can do this so well as the teacher.

2. If a pupil is absent, is sick, it is the teacher that visits him. The absentees rarely come under the notice of any one save the teacher.

3. If a scholar is interested in the lesson, the teacher is a leading factor in retaining that interest. When I see a class in Sunday school all absorbed in the lesson, I give ninety per cent of the credit of that efficiency to the teacher and not to the Superintendent or other officers of the school. When I see a class growing in numbers in the Sunday school I again look upon that good result as being largely due to the efficiency of the teacher.

4. If there are any queries or difficult questions raised, the efficient teacher will be able to answer them, because he previously looked them up, and besides, discussed them in the class. In this way the teachers retain the implicit confidence of the pupils of their class.

Therefore, in view of the superior importance of the teachers in the Sunday school, it is of importance that they be brethren or sisters who, in some degree, are "apt to teach;" and that they thoroughly prepare their lesson. For this purpose, teachers' meetings are of great value, so that they may meet and mutually study and prepare the lesson, so as to be able to clearly present it to their classes.

## ALL READY.

It is well that we cannot look into the future. Most of us would be so busily preparing for death, or dreading it, or longing for it, that we should neglect the simple duties of the day.

John Wesley was once asked how he should spend his time if he knew he was to "die at twelve o'clock to-morrow night," and he answered: "Why, just as I intend to spend it. I should preach to-night at Gloucester, and again to-morrow morning. After that I would ride to Tewkesbury, and preach in the afternoon, and meet the society in the evening. I should then repair to friend Martin's house, as he expects to entertain me; converse, pray with the family, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down to sleep, and wake in glory." Could any one suggest a better program?

THE evils of the liquor business command more and more the attention of the thoughtful and God-fearing people of the country. At the same time, the ease with which it takes money, and its large returns, command more and more the attention of those engaged in the traffic, and they are working harder than ever to perpetuate its power and extend its influence. They defy both law and public sentiment.



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## "MAY I BORROW YOUR LIGHT?"

[A Chinaman seeking information, or requesting a favor, is in the habit of saying, "May I borrow your light?"]

Ah! who would abandon, bereft of his sight,  
 A neighbor who asks, "May I borrow your light?"  
 Or who would the beam to a brother deny  
 Who apart from his shining must wander and die?

"May I borrow your light?" how it sounds from the gloom  
 In the scenes which the Gospel's fair glories illumine!  
 'Tis a tremulous voice as of spirits in prison  
 To us on whose darkness the Lord hath arisen!

'Tis the heathen's appeal in their destitute plight  
 As they drift to the shores of perpetual night;  
 Casting anchor in vain as they wish for the day;  
 Neither sunbeam nor star on their storm-shrouded way!

Shall we haste to the rescue or idly refuse,  
 Overshadowing the light we are pledged to diffuse?  
 Shall we witness the anguish that ends in despair,  
 Unmoved by its struggles, and deaf to its prayer?

"From him that would borrow turn not thou away;"  
 Lord, teach us the law of thy love to obey!  
 Then to nations benighted we'll go at thy call,  
 Till the light of salvation breaks forth on them all.

## DIARY LEAVES.

BY W. B. STOVER.

Bulsar, Saturday, Aug. 10, '95.

THIS evening a half dozen Hindoos who have taken up the Arya Somaj work, called on us. These India somajes are attempts on the part of educated Hindoos to establish what they choose to call the ancient theoretic religion of the Vedas. Many of their ideas are taken from Christianity. It must be said, however, that Hindoo books and Hindoo life are very dissimilar. Well, the somajes, or societies, do away with the idol worship, and seek to establish numerous reforms.

My visitors said that some 20,000 persons in the United States had joined their somaj; and they thought that country was rapidly coming to their side of it. I said that I was not so informed, and that I received several American papers. Then I asked if one of their main principles was not the abolition of idolatry. They said it was. I told them there would be no call for them in America, for we have no idolaters there. Then I thought I was ahead, but imagine my feelings when they quickly asked: "Are there no Roman Catholics in America?" I was dumb-struck. I remembered Rome's argument that her principles are the same the world over. I remembered the fact that these men must be slightly acquainted with Rome in this country, for there are over 2,000,000 of the Pope's disciples here, and while I was waiting and arranging an answer, one, to whom I had before explained how little were Catholics like their Bible, explained the same to them, and that *we were different*; so the conversation drifted.

On reflection I thought, how alike are Hindoos and Catholics! Both believe in Christ after a fashion,—the Hindoo fashion being that Christ is a part of all, and all is God. Both are very superstitious. Neither strives to enlighten their ignorant masses. Both parties have lights burning before their images. Both worship images. Catholics call it *veneration of images*, to be sure. Just recently a Catholic book was handed me, in which I was surprised to find this veneration of images stubbornly contested for. Educated Hindoos say they do not worship idols, but merely use the idol as a help to worship God, worshiping through the idol. The one sends his prayers by way of a dead woman, the other by way of a piece of wood or stone. May the living God of heaven deliver us from formalism, ritualism, hair-splitting

arguments in behalf of least important practices or any sort of semi-heathen "veneration!"

Aug. 13.

Teacher stayed long to-day, and we talked about real Christianity. When he learned we were here without salary, he remarked that "most missionaries get big salary," and that reminds me that when Mr. Umbalal had explained to our Somajist friends the other day, that we are working for our bare expenses, their attitude seemed changed in our favor materially. The Hindoo mind is peculiar. If a man can hold his breath longer than any one else, or live on one meal a day, or do without talking for a few years, or hang an hour with his head down, or wear almost no clothing, he is for it regarded much more highly than if he lived a godly life. Indeed, these things are their measures of godliness. The fakir, or holy man of the Hindoos, clothes only his loins, and that scantily, smears his body with lime, makes streaks of white or red, or both over his face, lets his hair and beard grow any way it wants to as long as possible, says prayers and goes begging. Hindoos generally shave their heads except a little patch on the back part which is left grow long. They have yet to learn that "it is a shame for a man to wear long hair," and they have very many things yet to learn, and mostly those of the greatest importance.

To-day is Kris'ma's birthday. It is a holiday, of course. Hindoos have no Sunday, yet the schools are closed on Sunday, because we are here under the government of a Christian nation.

Aug. 16.

Spent an hour or more in the public schools, so as to hear Gujarati. I arranged to go as often as I like. What we need now is practice in speaking the language. The difficulty lies in this that those who can speak any English at all, insist on using us to improve their English, while those who do not know any English can scarcely understand our Gujarati.

Aug. 23.

Col. Ansell sent us some milk and flowers from his home in the country. He says he expects to give us about a quart of milk twice a week for a time. Read some in Ullman's exposure of Popery.

Aug. 31.

A young man called to-night. He had not been to see us for a long time. He said he was now forbidden to come here or to be with me at all, lest he should be persuaded to become a Christian. He said he would yet call sometimes in the night. I have heard that some other boys hide the pamphlets we give them under bricks or stones, so they will not be found in their possession. Others have whispered, "Wait till our parents are dead." This is just among some school boys, and the future only remains to be seen. Time works many changes.

If our school-brethren would secure the list of the names of those who are working for the church *for expenses only*, and put them on the free list of their papers, I think it would be appreciated by all. Such a list of home and foreign workers can be furnished by the Secretary of Mission Board. Authors of new books could obtain such a list too. Those workers appreciate good things, but hesitate to spend the Lord's money in their care.

Monday, Sept. 2.

This morning teacher told us that he heard that a Parsee man and wife in Bulsar were about to become Christians. We showed no surprise, though it was news to us which we doubted. Finding he knew only that, we did not tell him we had not heard it, but said that we expected persons from all classes would become Christians. Then I named a list of castes from whom we would not be surprised to receive converts, but when he heard his own caste counted with lowest castes he became a little excited and said, "*Chullo, chullo*, this is wasting time." *Chullo* means *come on*. Then he picked up the book nearest his reach on the table, and began to read aloud. It happened that book was a Bible. Bibles are plentiful in our house. He read from the twenty-seventh chapter of Matthew,

concerning the miserable end of a man who preferred not to follow Christ. Presently he laid the book down, and began the lesson without any further remarks.

Sept. 9.

It rained all day yesterday and part of to-day. Several days ago it seemed the rainfall might not be sufficient, but it is doing good service now. In Sholapur, some 400 miles from here, ten inches of rain fell in seven hours.

Sept. 16.

To-day is New Year among the Parsees.

Mail was late. It came to-day, but usually comes on Saturday or Sunday. The GOSPEL MESSENGER is one of our most welcome and most regular visitors. We go from the first page to the last, and not even a new advertisement escapes our notice. After reading we hand it to others, and sometimes mark an article and send it to an editor.

Sister Underhill's article on "Little Things" in this last number breathes the right spirit. There is so much difference in the way of putting things. One way is to drive people, but the better way is to lead them. One way is to make them do it, but the other way is to get them to love to do it. The one way makes them seek reasons against, but the other leads them to seek reasons for it, whatever the teaching. We have heard some sermons, to the statements of which we afterward felt like hunting up objections, and we have heard others to which we have only felt like adding points. We have read some articles and immediately after made a list of exceptions to the declarations made, and we have read others, alike strong, but put differently, to which we were at once impelled to add arguments from our own experience. May the Lord grant that the children of the faith may be as so many suns in this sin-cursed world!

Bulsar, India.

## THE BIBLE AND THE INFIDEL.

At a literary gathering at the house of the Baron Von Holbach, where the most celebrated infidels of the age used to assemble, the gentlemen present were one day commenting on the absurd, foolish, and childish things with which the Holy Scriptures, as they maintained, abound. But the French philosopher and infidel, Diderot, who had himself taken no small part in the conversation, suddenly put a period to it by saying: "But it is wonderful, gentlemen, it is wonderful! I know of no man in France who can write and speak with such ability. In spite of all the evil which we have said, and undoubtedly with good reason, of this Book, I do not believe that you, or any of you, could compose a narrative so simple, and at the same time so elevated and so affecting, as the narrative of the sufferings and death of Christ—a narrative exerting so wide an influence and awakening such deep and universal feeling, and the power of which after so many hundred years would still be the same."—*The Little Christian*.

"IN all Roman Catholic countries, and among Roman Catholic communities in Protestant countries, there is one great line of demarcation patent to all, and that is the outward observance of the Sabbath. At the Hague, that city of staid Dutch Protestants, albeit a seat of Government, Sabbath quiet reigns supreme, and the preponderance of church goers are men; while Antwerp and Brussels, strongholds of Romanism, are noted for the Parisian character of their Sabbaths; the men are openly impious, leaving their 'religion' to be 'performed' by their wives. In England the Sabbath is not kept as it was forty years ago, one reason being the lax teaching of ritualism. The extent to which this imitation of Romanism has crept into the Church of England is saddening in the extreme, and not the least of its evils is the pernicious character of its teaching regarding the Sabbath, which practically says, 'Come to church, especially to early Communion, and you can spend the rest of the day as you like.'"



# The Gospel Messenger,

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Mount Morris, Ill., November 5, 1895.

BRO. G. L. STUBBAKER is booked for a series of meetings at Gravelton, Indiana, commencing Nov. 16.

LAST Sunday, Oct. 27, two were baptized and one reclaimed in the Pine Creek church, Ill. So writes Bro. John Heckman.

WRITING from Huntington, Ind., Bro. D. H. Snowberger says that since his last report two have united with the church at that place.

BRO. D. C. CRIPE writes us that two were received into the North Manchester church, Ind., by confession and baptism. He also adds that of late many have been received by letter.

WE suggest that correspondents say less about the country in which they reside and more about the affairs of the kingdom. Concerning the land business we have found it necessary to use our blue pencil quite freely of late.

AFTER this date Bro. Tobias S. Fike, of Brookside, W. Va., should be addressed at Milledgeville, Ill. With his family he reached Milledgeville last week and was present with us at the Lanark feast. His presence at the feast was much appreciated.

BRO. I. N. H. BEAHM closed his meetings at the Salem house a few days ago, and is now preaching each evening in the Chapel, to very large and interested audiences. So far, there have been thirty-two accessions, — two of them holding their membership in the Pine Creek church.

BRO. JAMES M. NEFF should now be addressed at Fruitdale, Ala. With his family he reached that place Oct. 16. He reports weather delightful. His wife is in poor health but stood the trip well. Efforts are being made to locate a colony of members at Fruitdale, and a number of members, we learn, have decided to make it their home. We hope to see a strong church in that part of the South.

PREACHERS can now and then overdo even a good thing. Sometime ago we were called upon to deliver a short address to the children at the close of a large Sunday school. The Superintendent is a man of much piety, very discreet and does not like to see a good thing spoiled. He approached us privately and said he wished we would say nothing concerning the use of tobacco or intoxicants, as the last two speakers had spoken along that line and the children were tired hearing about one thing all the time. We heeded the advice, and thanked him for the suggestion. We further suggest that those who are called upon to address Sunday schools prepare themselves to talk on a variety of topics.

A LATE issue of *The Everett (Pa.) Republican* contains a two column article giving a history of the Brethren and a very creditable account of their faith and practice, to be followed by further information in another issue. This is one very commendable way of getting our claims before the masses.

THE District of Oregon, Washington, and Idaho, will not be represented by a delegate on the Standing Committee in 1896. This, we presume, is on account of the expense of sending a delegate. The Minutes of their recent District Meeting show that the several churches composing the District are interested in the cause of Christianity and mean to push the work to the full extent of their ability. The District is anxious to have a good evangelist stationed in that part of the country and he devote his entire time to the work.

WE know of no better sign, at this time, than the efforts made by a number of State Districts to put regular evangelists into the isolated mission fields, and fully sustain them while they employ all their time and energies preaching the Gospel and building up churches. When every District adopts this method a telling work is going to be accomplished. There is not a district in the Brotherhood that should not have a good man constantly in the field, and most Districts, if they just think so, are able to sustain a man. To secure the services of the right kind of men is, however, a most important consideration. And then the proper use of tracts and the MESSENGER in these fields is another weighty consideration. It may thus be seen that there is much for our most thoughtful brethren to think about and act upon. We have a wonderful work before us. The Gospel, pure and simple, should be preached in every neighborhood in the Union and the Brethren are the ones to do it.

LAST Saturday, Oct. 26, we attended the feast at Lanark. The house was so completely filled by the members that but little room remained for those not communicants. In fact, it was the best attended feast we remember to have seen at this place. Many could not be accommodated inside of the house and had to return to their homes. A number of ministers were also in attendance and among them brethren Michael Sissler and L. R. Peifer, of Iowa, and I. Bennett Trout, of Ohio. The latter officiated. The next day, at 10:45, every available part of the house was filled with eager listeners. Bro. Trout preached both morning and evening, and also on Monday evening. Arrangements were also made for Bro. Trout to move to Lanark and labor with the Brethren in the interest of the cause in this part of the Lord's vineyard. His coming will be hailed by the members with joy, and we trust his sojourn among them will prove pleasant and profitable. It is a field demanding all of his time and energies. He accompanied us to the Mount, and, after one day, returned to his home to make preparations for entering his new field of labor.

## OUR VISIT TO WATERLOO, IOWA.

LAST week we had space for only a brief notice of our trip to the South Waterloo church, Iowa. It was our first visit to this church for about fifteen years. During that time many changes have occurred. Some of those we formerly met have gone to their long home, and others have taken their place. Still the work of the Lord moves on, and we presume that the South Waterloo church is now in as prosperous a condition as it has been in any former period. It has about 400 members, and seems to be splendidly officered. The Sunday school is the largest that we have visited in a long while. The average attendance is over 200, and reached about 300 the Sunday we were there. During the year nearly 18,000 verses were memorized by the pupils.

We had the pleasure of attending their feast on Saturday evening, Oct. 19. Over 400 members were seated at the tables, and the large house was completely filled. Better order we never witnessed

at any gathering. Even the little boys and girls behaved in a commendable manner. Several ministers and others were in attendance from the adjoining churches. We had the pleasure of being with them at two other services and were greatly encouraged by the marked attention given to the preaching of the Word.

While at this place we noticed several things concerning which we have been thinking of saying something for some months, and will take occasion to do so now. We have noticed some of these things in other congregations, but not so fully as in the South Waterloo church. The meetinghouse is located in the country, about five miles from the thriving city of Waterloo, and will seat not far from 800 persons.

1. We noticed that everything about this house, inside as well as without, is kept in a neat and orderly condition. We saw no indication of neglect anywhere. We commend Christians for taking good care of the Lord's property.

2. The inside of the building was especially neat, clean and tasty, and yet not one cent had been spent for display. The aisles were carpeted with plain carpet, the lights softened by plain shades at the windows, giving the place a real homelike appearance. The room was heated by furnaces located in the basement. The Lord's house should be made as comfortable as any other building. We do not believe in spending so much of our money and time in arranging commodious dwellings as to have none left for the comforts and convenience of the house of worship.

3. We noticed that they had plenty of lamps—but none too many,—and kept them lighted when needed. It pays to keep a meetinghouse well lighted. The people of God are the light of the world and they should see to it that there is plenty of light in the room where the Gospel is preached.

4. They have a janitor who understands his business and attends to it. For success in a house of worship we need good singing, good preaching and good janitor services. People do not enjoy even the best of preaching in a room that is poorly heated and badly ventilated.

5. We noticed that the people do not go to preaching to sleep. They seem to believe that those who are sleepy should sleep at home.

6. Then we noticed that they teach their children to behave themselves in the house of God. We saw no misconduct in this respect during any of the four services we attended. This is a matter of too much importance to be overlooked in any congregation. Parents who permit their children to misconduct themselves in any public assembly are making a grave mistake.

7. Last, but not least, we noticed that everybody seemed to want to greet everybody else. This is right. The people of God should be sociable.

And while these things are true respecting these earnest people, still we would urge them to strive for a still greater degree of holiness. In this respect we should all set our mark high, and strive to attain unto it. We enjoyed the trip very much, but the sudden cold wave, that swept over the north during our visit, gave us a cold that required some days to get rid of after our return home, and caused us to put less work on some of the pages of this issue than we had intended to.

J. H. M.

## OUR LOVE FEAST IN SMYRNA.

In a quiet upper room in our hotel, provided for us by the kindness of the proprietor of the De Londres, we met on the Lord's Day, Sept. 29, to hold an *agape* or feast of love. Doubtless it was the first apostolic love feast held in Smyrna, the site of one of the Seven Churches of Asia, since the time when a church council assumed authority to set aside the feast that had been authorized by Christ and institut-



ed by the apostles themselves. The place, and the associations connected with it, made the feast one of peculiar significance and of special enjoyment to those who were permitted to enjoy it. Here it was, without much doubt, that St. Paul preached the Gospel and laid the foundation for the afterwards prosperous and faithful church of Smyrna. It was to the church at Smyrna that the Seer of Patmos wrote by the direction of the Spirit, "I know thy works, and tribulation, and poverty, but thou art rich." It was here that the saintly Polycarp, the first bishop of the church, labored for the flock, over which the Holy Ghost had made him overseer; and kept the feast of love as well as all the ordinances of God as they had been delivered to him; for the good bishop had sat at the feet of John the Beloved and was taught by him the Gospel of Jesus Christ. Here it was, too, that when he had passed four score years he was bound to the stake and, rejoicing that he was counted worthy to suffer for Christ's sake, was burned to death.

To hold a primitive love feast, at such a place with such surroundings, was felt indeed to be a blessed, God-given privilege by all who were permitted to enjoy it. Brother and sister Fercken, with our own little band of pilgrims, composed the number who sat down at the table of the Lord. We were seven, two sisters and five brethren, and we feel sure that no one of those who enjoyed the feast at Smyrna, with the rich spiritual blessing attending it, will ever forget it. The reading of the Scripture, the observance of the ordinances, the speaking, the song service, and the fervent prayer of faith were all wonderfully blessed of God. Several Greeks were present as spectators. Each with a New Testament in hand, they followed very closely and with much interest the order of exercises. Bro. Fercken also fully explained the ordinances observed in their own tongue, which he uses fluently. They were deeply impressed and one of them said, "This is surely all in harmony with the teaching of Christ."

At the time of the feast Bro. Fercken was ordained to the bishopric, so that he might be fully equipped for the work which the church had placed upon him. This was done by consent and authority of the elders of Northern Illinois and of the church at Mount Morris and Silver Creek. Brother and sister Fercken desire an interest in the prayers of God's people. Only those who have experienced it can know what it means to leave home and friends and settle, as our missionaries do, in strange lands among strange people. The yearning for home and friends, the discouragements that come from isolation, and the lack of social intercourse makes the burden a heavy one to be borne. Our missionaries need our prayers, our sympathy and our active help and aid in the important work they have to do.

Just now Bro. Fercken is much hindered in his work by the hostility of the Turkish government. This has been aroused by the Armenian troubles and by the action taken by the three great powers of Europe in insisting upon reforms. Owing to a mass of misinformation which has been poured into the ears of the officials of the Sultan's government by those who are opposed to Protestant missions, they are led to believe that the American missionaries are responsible for all their troubles. They are told that the American missionary teaches and incites revolt and rebellion on the part of their subjects, hence the feeling just now is strong against us. An effort may even be made to close some of the American missions and schools. When the Turks once learn that we teach the people to live in peace and not go to war, there will be a change in sentiment.

Another cause that operates against the American Protestants is, as we were told by a prominent American who has his home in Smyrna, "the bad

specimens they sometimes send out." The name of Christianity suffers here, as well as it does at home, by the nominal professor.

Bro. Fercken has now rented a house and in a few weeks will be living in his own "hired house," where he can meet those who come for religious instruction. The location was not hastily chosen; and as much of the future success of the work depends upon where the start is made, our missionary acted wisely in deferring this until he had an opportunity to study the situation thoroughly. Some difficulty was also experienced from the fact that those who have houses to let insist that no religious services be held in them. The place secured is in the Armenian quarter of the city, among the oppressed, and the foregoing conditions are not exacted.

We are hopeful for the future, but must not expect too much at first. Our missionary is well qualified for the work, speaking five languages, and the more we learn to know of him and of his self-sacrificing spirit, his zeal and earnestness, his devotion to the cause, and his ability to meet the people and speak to them in their own tongue, the more we feel that the Lord has raised him up for this work. But it will take time, and failure may come. Paul did not succeed in every city he entered.

The cost of the mission will also be considerable. The conditions here are so entirely different from what they are at home. If it were possible for our missionary to live as the native Turks do, the expenses would be much less, but this is simply impossible, and if it were possible and the attempt were made they might as well give up the mission. To fully explain all this would require much space. When we deal with the Oriental mind we have quite a different mental organization to meet from that at home. In order to Christianize these people they must be raised to a higher plane of living and thinking. To do this they must be lifted up, and the lifting power must be above them,—not on their own level or below them. The missionary must live above them, and bring them up to his plane. Let us not be discouraged, then, if it does take some of our money to reestablish primitive Christianity in the East where it first saw the light. Let us not forget our missionaries, for persecution is nigh unto them.

Bro. Fercken is doing a quiet work and already some are much interested in the Truth. He will do what he can to teach the people without arousing opposition. We do not believe in converting people with the sword or at the mouth of the cannon. The work is worthy the united support of our Brotherhood, and we hope many who have not yet done so will contribute liberally to the support of the mission in Asia Minor.

During our stay at Smyrna we had the pleasure of meeting and forming the acquaintance of Col. James H. Madden, United States Consul at this place. The consular service of our country is sometimes censured, but we feel sure that if our Government were always represented by such men as Col. Madden, there would be no cause for complaint. He is thoroughly American, and his official position has not so exalted him but that an American citizen, be he ever so humble, may be sure of his sympathy and help. If common sense and ordinary wisdom prevail at home, a change of administration there will not mean a change of consuls at Smyrna.

I cannot close this letter without referring to the Hotel De Londres, our Smyrna home. It is located on the Quay, in a healthy locality, and in every respect we found it comfortable and homelike. The charges are moderate, the service good and the table excellent. This is not a paid advertisement but a simple testimony due the manager, Paul Nichols, for his kindness to our party while we sojournd in the City of Smyrna.

## BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

Number Nineteen.

Lucerne, Switzerland, Aug. 29, 1895.

AFTER our trip on the Rhine, we left Mayence for Worms, and as we approach this place we find ourself in a section of country rich in historical associations, as to the church and her general awakening from the sleep of ritualism and spiritual deadness. Much of this reformatory work took place in this land.

As the familiar names, as learned in the history of the Reformation, one after another, are met, we are made to feel that we are treading on sacred ground. Whatever may be our opinions in regard to the restoration of primitive Christianity during the sixteenth century, and in this land, to which the whole Protestant world looks with so much interest, it must be acceded, that here, and at the time named, dawned, in renewed splendor, the light of the Gospel, and the hearts of the people were opened to its power. This light, as it dawned into the mind and heart of Luther and others of less mental force, before and after him, was the beginning of a movement towards a full acceptance of the whole truth,—practically so,—as was culminated in the Pietists from which came our own people.

Our first visit was to Worms, a small but beautiful city, made of note in the religious world as being the place where Luther defended his doctrines before Charles V, and the Diet of Worms (1521). The Luther monument is the only thing of special interest in the place. Early the next morning, after our arrival to the place, we made our visit to this monument, and it is well worth a visit, as the associations are rich and impressive. The monument of Luther is in bronze and stands on a square substructure of granite, 41 feet and 9 inches high. On the four corners are statues, life size, of four of the greatest supporters of the Reformation, Frederick the Wise, Philip the Magnanimous, Philip Melancthon and John Reuchlin. On four pillars, jutting out from the chief pedestal, are seated the four earliest champions of the Reformation: Peter Waldus, 1197; John Wycliffe, 1397; John Huss, 1425; and Hieronimus, 1498.

There are also a number of other statues and memorials in bas-relief, which are of interest to the beholder, but not to the reader unless a full explanation were given, for which we have not the space.

On the front of the pedestal we have these words: "*Hier stehe ich,—ich kann nicht anders. Gott helfe mir. Amen.*" On the rear is this passage, in German. We give it in English thus: "The Gospel that the Lord hath put into the mouths of the apostles, is his Sword. With it he strikes the world as with lightning and thunder." We will also give the original: "*Das Evangelium welches der Herr den Aposteln in den Mund gelegt hat ist sein Schwert. Damit schlachtet er in der Welt, als mit Blitzen und Donner.*" On the south side is this definition of faith: "*Der Glaube ist nichts anderes denn das recht wahrhaftige Leben in Gott selbst. Die Schrift recht zu verstehen dazu gehart der Geist.*"

The monument has beautiful surroundings, and visitors from all lands, with awe and reverence, linger around the place that is made hallowed by the statues of those who did so much for the Christian world.

We also visited the spot where Luther uttered the words on the front of the monument, as given above: "Here I stand, I cannot retract, God help me. Amen." As we stood there with those words of determination in our mind, the thought came to us: How is much the Christian world to-day indebted to these heroes who dared to stand up in the face of persecution and death for their convictions

D. L. M.



of right! With what pathos we sometimes sing, "Am I a soldier of the Cross," etc? And, indeed, how many of us are such? To be a true soldier of the Cross means much more than many of us think.

In going from this place, we came to Manheim, once the home of our own people, who, through persecution, were driven from this beautiful land. We were made to think of the sad hearts, who, for Christ's sake, turned their faces away from this goodly land to seek a home, they knew not where, and cared less, only so they could find a place where they could worship God in peace,—in spirit and in truth. We thank God to-day, as we pen these lines, in the land, where there was no room for these humble worshippers, that God did for them, as he did for faithful Abraham,—he showed them a land where they could, finally, worship God in peace, under their own vines and in their own homes. God continues to bless the land of the free.

From here we went to Heidelberg, a city of 27,000, beautifully located on the Neckar river and partly against a steep hillside on which is the grandest ruin of a castle to be found in Germany. It is located 330 feet above the level of the river, and in dimensions and construction is immense and wonderful. It was founded in 1294. In 1689 it was blown up by the French, and in 1764 its destruction was almost made complete by lightning. The construction of the walls, however, was so well done, and solid with cement, that its former glory and strength are yet quite apparent. The walls, on the defensive sides, are from 15 to 20 feet thick. Inside of it, was the palace and all the other apartments usually connected with such places,—storehouses sufficiently large to maintain an army for a long time, with a cistern for water to hold millions of gallons, a well 300 feet deep, and a wine cellar with a capacity for hundreds of thousands of gallons. Here is found, in fact, the largest wine vessel made in the world, capable of holding 40,000 gallons. There is also another very large one there which would seem immensely so anywhere else.

As we looked at this phenomenally large vessel and then thought of the purpose for which it was made, and the man who had it made, we did not wonder that the Lord allowed the whole thing to be shattered to pieces, because, on the top of the vessel, "The Tun" was a dancing floor, and another large place, for the same purpose, was provided in the castle. There were also many other indications of voluptuousness and carnal pleasures, all showing that it was a house of banqueting, and not for the Lord. The chief purpose of these castles was that of defense, and you will find many of them on the hills, along the large streams and near the cities where hills are found of sufficient elevation. These castles and the large cathedrals in the cities are the things of chief interest in the cities of the old world. In the erection of these buildings untold millions of money have been spent. At this place we lodged in the "Ritter Hof,"—a hotel that was built in the year 1592, making it over three hundred years old. The house was built of stone, stone floors below and stone stairs to the top floor. Many of the steps are so worn that they were pieced with blocks of stone and cement. Though the house is so old, it is in good repair, the rooms are nice and well furnished, and it is patronized as a first-class house of the city. From our experience it will not lose its reputation as such.

From this place our journey was continued southward to Strasburg, a city of 115,000, once the capital of Alsace, but now a part of Germany. The cathedral built 1015-1439, is one of the chief attractions of the place. It is magnificent in size and construction and has a spire, 465 feet in height. The interior is 323 feet long and 99 feet high. Here is the world-renowned Strasburg clock,—both the old one and also the new one, made on a

larger scale but less ingenious in construction. In connection with this clock we have the sad story of its author, of whom it is said that, after he had the work all completed, the then ruling King conceived the idea that this clock should be the great wonder of the age and remain the greatest achievement of the world. That this should be so, it would be necessary to destroy the possibility of a duplication. So it was determined that the eyes of the maker should be put out. To do so horrible and cruel a thing some pretext would have to be made, which was no difficult thing to do in that age of ignorance and superstition. The charge was made, that in the construction of the clock he was in league with the devil, which was a crime sufficiently grave to answer the purpose.

The decision was made, but when the clock-maker heard of the cruelty to which he was to be subjected, as a reward for his genius and skill, he told them that there was just one thing that he wished to complete before the sentence was carried out and he asked for the privilege of doing it. This was granted, but instead of making the proposed completion, he took from it an important part of the works, which, of course, stopped its running and no one after him was able to supply the defect. From that day on the wonderful clock has stood there as a mute witness of the cruelty of a selfish and jealous soul.

The old clock, which still stands beside the new one, was commenced in the year 1352. The new one was commenced in 1547 and completed in 1570, ceased running in 1789 and was repaired in 1838-42. It is now set to run one thousand years. We shall not attempt a description of the clock, as it would require a whole page to do it. After showing the revolutions of the different more important planets, the thing of the most general interest is the marching out, at the striking of the clock, of the twelve apostles, and Christ blessing them. It is surely a wonderful piece of mechanism and does great credit to the skill of those who planned and completed it.

A few words about the country, as seen by passing through it, and we leave our Fatherland, the land where our forefathers were born, and from whence they emigrated to America. The country in which are located Worms, Heidelberg, Manheim and Strasburg, is generally level and slightly rolling, and very fertile. The grains before named are all raised here with the addition of some small fields of corn and tobacco, in abundance. This seems to be the home of the tobacco culture, as here we saw hundreds of acres of it. The crop appeared to be excellent and about ready to gather. Some was being gathered, as we passed along. We were made to feel that we were passing through Lancaster County, of our own country, and especially so, as we came to the beautiful City of Manheim. While we were interested in the growth of this plant, we were made to feel sorry for the use that is made of it. Surely, our Heavenly Father did not intend that men and women should defile themselves in chewing and smoking it. But so it now is, and we cannot change it or we surely would do so.

Next to tobacco comes grape culture, which produces their wines. They do not grow grapes here for table use, as is done in America. They are all wine grapes, and a good table grape is rarely found. The farming is done in the old way. We saw hundreds of men and women in the meadows mowing and gathering the "aftermath." In Germany this is done with the old Dutch scythe, the wooden turning fork and gathering rake, and hauled on low-wheeled wagons, drawn by a yoke of oxen. In our walk out, the other evening, with brethren Myers and Bingaman, we waited a half hour or more to see a load of hay drawn into a barn, over a steep bridge, with a

yoke of oxen. We saw it, and it was done with a rush. The only thing we regret is, that we did not have the kodak along, as it would have made a grand picture. At the beginning of the ascent, the driver, with his long whip, got alongside of his team, and with their peculiar word "go" and the swirl and crack of the whip, the thing went in good earnest. We were amused, and they were amused, at our being amused, so that, on the whole, it was quite an interesting scene. These country people are simple in their habits and manner of living, and as kind and sociable as people can be.

Their fruit crop is also very abundant. Pears and plums take the lead. Apples also are plenty, but not so large and luscious as our own. The plum and pear seem to be at home here, and they are grown in great abundance. They are planted everywhere. Along the roadside for miles, there are rows of pear trees in full bearing, some quite old and large. The dwarf pear is planted in their lawns and yards for ornamental trees, and they serve the purpose admirably when hanging full of large and luscious-looking pears. The same may be said of the plum, of which they have many varieties and fine specimens, as the trees are loaded down with fruit. The Germans are a strong, active, energetic and frugal people, and are strongly attached to their own land and homes. When we tell them that our forefathers were Germans, their hearts open to us and they are as familiar with us as if we were of the same family. This is a trait that adds much to our pleasure while associating with them, and had we the language fully, there is no country in which we would rather spend a few months in travel. Indeed, we have been feeling quite at home here, though we make some most ridiculous mistakes in our efforts in speaking their language. But as they,—especially the young people,—are very anxious to learn to speak the English, and as they realize the blunders they make in trying to speak English, it makes them very charitable towards us, in our use of the German.

From Strasburg we went to Basle, a city of 70,000, on the Rhine, and on the northern border of Switzerland, and from this place we went to Lucerne, called by poets, "The Cradle of Creation," where we now are, and where this article is being penned.

#### SWITZERLAND.

This, above all other countries, abounds in grand natural scenes. The higher mountains rise to such tremendous height that their snow-covered peaks appear to touch the sky; the glaciers, immense fields of snow and ice, astonish us by their dazzling brilliancy; the avalanches, masses of frozen snow, which, detaching themselves from the slopes of the mountains, are so dangerous that they spread terror wherever the noise of their falling is heard,—all these are incomparable wonders of creation, and excite, at the same time, our awe and admiration.

We always had a love for the romantic, as God made it. Especially is this true, when we have writing to do, and to gratify this feeling, we left our hotel home for the hill northeast of the city where is located the glacier garden and the Lion Monument. After making a very interesting tour through the former, we came to this place, a beautiful grove directly in front of "The Lion Monument." Here, on a comfortable seat, with Bro. Myers at our side, and a throng of tourists,—German, French, English and American around us, we are writing. In front of us is a little lakelet, perhaps a hundred feet in diameter, with two swans playing on its surface, and just beyond, in bold relief, is the "Lion Monument," cut out of a smooth surfaced upright ledge of limestone rock, a hundred or more feet high. The monument is a



large lion, designed by Thorwaldsen, and executed in 1821. It is cut out of the solid rock, and is over thirty-one feet long, and lies in a grotto that measures seventy-two feet. It represents a dying lion, protecting with its paw the Bourbon shield; his side is pierced with a spear, and the expression of pain in the beautifully cut head, is touchingly rendered. It was made to commemorate the death of eight hundred soldiers of the Swiss guard who died in defense of the Tuileries in 1792. The place is inspiring, and especially so, as we have just returned from the "Glacier Garden" in which are found some of the most interesting phenomena of the glacier or ice period. In the garden are found thirty-two gigantic pots, in which are the stones (called mill-stones) that ground them out. The cause of these pots being made is difficult to describe, so as to be understood by those who have not made geology a study. And yet, when seen as they are here, with the surroundings, the mystery is largely cleared away. The holes are called pots because they resemble, in general appearance, the old earthen pot, so familiar to all of our readers, except that the bottoms are oval instead of being flat. In the glacial period, it is supposed that large currents of ice water and stones flowed down from the Alpine heights. As this current rushed down over these great beds of limestone rock, eddies were formed. Into these eddies large boulders, or rocks, fell and, by the force of the current, commenced whirling around. As the revolutions would be rapid, great holes, were, in this way, worn into the rocks. The rocks thus being whirled around, not only ground round holes or pots in the solid bed, but the boulders that did the grinding were also worn round. Hence they are called mill-stones. In some of the "pots" several of these stones are found,—one quite small and the others large, three and four feet in diameter. One of the pots is twenty-five feet in diameter and twenty-nine feet deep. In this garden are found many other wonderful specimens of the ice period. All this goes to show how the "handwriting of God" is seen in his manifold works.

This wonderful garden was discovered accidentally, by a man digging a wine cellar in the hill, in the year 1872, after which excavations were made, and one after another of these glacier mills was found. The earth is now all removed down to the rock bed, and the pots have been cleaned out, leaving in them only the stones that ground them out. These things teach us, that while, by investigation and the help of the sciences, many discoveries have been made, there are still rich fields for future development and new discoveries. And as in God's book of nature, so in his Book of Revelation, the fog and mist is being gradually removed from the glass between us and our God—and more and more we are seeing the perfect light.

H. B. B.

## HOME + AND + FAMILY

### SOMETHING EACH DAY.

BY GEORGE COOPER.

SOMETHING each day,—a smile,  
It is not much to give,  
And the little gifts of life  
Make sweet the days we live.  
The world has weary hearts  
That we can bless and cheer,  
And a smile for every day  
Makes sunshine all the year.  
Something each day,—a word,  
We cannot know its power;  
It grows in fruitfulness  
As grows the gentle flower.  
What comfort it may bring  
Where all is dark and drear!  
For a kind word every day  
Makes pleasant all the year.

Something each day,—a thought,  
Unselfish, good, and true,  
That aids another's need  
While we our way pursue;  
That seeks to lighten hearts,  
That leads to pathways clear,  
For a helpful thought each day  
Makes happy all the year.  
Something each day,—a deed  
Of kindness and of good,  
To link in closer bonds  
All human brotherhood.  
Oh, thus the heavenly will  
We all may do while here;  
For a good deed every day  
Makes blessed all the year.

—S. S. Times.

### TO MOTHERS.

MOTHERS, do you pray with your boys and girls? I have one boy, and I have tried since he was about five years of age to pray with him night and morning. For nearly a year back I have had so many cares, disappointments, work, company, pleasures, in fact everything that would seem to hinder me from praying with my boy—perhaps if I went to the foundation, I might say that I lacked zeal myself. There is a change in my boy! He is nearly fifteen years of age. He is not so thoughtful, not so earnest, not so zealous, is altogether a different boy; and when, not long since, I tried to talk with him for his unfaithfulness, he reproved me by saying, "You do not pray with me as you used to do. Oh, I can remember," he went on to say, "when you used to come to my room every night after I was in bed, and pray with me; then you prayed with me morning and noon too, when you could, and it was easier to be good than it is now; and you used to read good papers and books to me, and now you hardly ever do; and so I do not have these good influences thrown around me."

Mothers, can you imagine how I felt? I told him I was sorry that on account of my unfaithfulness he had gone astray, but I thanked God from my very heart that he had made him feel the need of a mother's prayers, and I told my boy that henceforth everything would be secondary to my praying with him night and morning.

Oh, why is it mothers neglect this duty? Perhaps your boys and girls do not all speak to you about these things, but they must feel it just the same, probably not so much if you have never prayed with them, but then you have all the more to answer for. What a terrible thing to neglect doing all we can to bring our children to Christ when they are young. Oh! I hope these few words will arouse many a mother to wake up to her responsibility.—*A mother.*

### OUR LIVES.

BY WM. MOYER.

Our lives, after we reach the years of accountability, are, in a great measure, what we make them. Each day is as a sheet of paper,—clean and white in the morning; at night written over with the history of that day. Every deed of kindness, every loving word, and every good thought is written there. All the unkind words and misdeeds are recorded also. How many of us would be willing for our dearest earthly friend to know every word, thought and action of our lives, yet our Heavenly Father knows them all, and will help us to live nearer to him each day if we only love him and obey his holy Word. Much of our life is made up of little things, little temptations, little worries, and little unguarded words. We certainly need divine help every day and hour, to live right.

Many unkind words are hastily spoken, and, perhaps, hastily repented of, but they leave wounds that are hard to heal. Each day, with its record of good or ill, when it is passed is gone forever. We may repent of our sins and be forgiven, but much of our time is gone and we cannot recall it, nor give to our Savior the days spent in the service of the wicked one.

We know not but that each day, as it is given to us, may be our last. How suddenly some are

called away! "The wind passeth over it and it is gone and the place thereof shall know it no more forever." Then, how important that we spend each day in the Master's work! So much of our time is spent in useless work,—work that benefits no one, that comforts no one, that leads no one to Christ. Surely that time is wasted, and how often our lips, as well as our hands, are uselessly employed! Surely the God that sees each sparrow fall, will hold us accountable for the use we make of the time he has given us.

Especially should those who have professed his holy name, try to spend each day in his service. In a few years we will be in eternity. What have we done while here? Is any one better for our having lived? Is any one worse? If we have tried to make no one happier; if we have spent all our time in the service of the wicked one, what can we expect in that great day, but to hear that awful sentence, "Depart from me; I never knew you?"

A profession of religion will not save us. We must have that Holy Spirit within us, and our walk and conversation must agree with it. Very few persons go through life without yielding to some temptations. Each misstep should serve as a danger signal to warn us to be more careful in the future. Each day should get us nearer to Him who bears with our imperfections with such loving kindness and tender mercy.

I once heard a minister instructing young converts, and among other things he told them, they need not always look for the devil as a roaring lion. He was just as apt to appear as an angel of light. I have often thought there was much truth in it. We are generally prepared for great temptations, and never think of yielding to them. How many of us fall because we think there can be no harm in such a little thing! We are commanded to watch and pray and in these little things watching is quite as needful as praying.

In our churches, in our homes, at all times, we need to watch and guard against the little angry words, the little unkind actions, and be careful never to yield to the little temptations that beset our daily pathway. Life is too short to spend carelessly. Oh, if we would only think how short is time, and how long is eternity, surely we would all try to live very near the Savior, who has done so much for us. As death leaves us, so the judgment will find us. Call on the Lord to-day; to-morrow may be too late!

Mathias, W. Va.

### CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

### Lone Star Notes.

THE Nocona church held a special council Aug. 31. On Sunday night two came out on the Lord's side (husband and wife). The brother was baptized on Monday, the sister is to be reclaimed as soon as she can get her letter from Nebraska.

Sept. 28 was our feast. Twenty members communed. The meetings were continued during the following week, at night, closing the following Sunday,—just as some interest was being manifested and several seemed to be near the kingdom. Owing to the busy season (picking cotton) the congregations were small, but we hope the seed sown by Bro. Molsbee may be as bread cast upon the waters.

Our quarterly council was held Oct. 5. There was not much business, but, as usual, the missionary cause was not forgotten. Three letters of recommendation have been received since my last notes; also two letters were granted.

The District Mission Board had a meeting at our house Oct. 4. The work seems to be encouraging except in one way, viz., the raising of funds in the District. While some are doing well, others are doing nothing, but we hope for better things the com-



ing year. There is much work to be done. Who will come and help us? Ministers, wanting to go where they can get cheap homes and work for the Master, can find plenty of room in Texas and Oklahoma District.

A. J. WINE.

Nocona, Texas, Oct. 9.

From Booth, Kans.

OUR love feast at this place passed off agreeably Oct. 5 and 6. Hearts and souls were made to rejoice because of the richness of the spiritual food dealt out by Bro. Levi Eby and others. The inclemency of the weather somewhat reduced the attendance. Our house is sometimes filled to overflowing, which makes it a little unpleasant and the meeting hardly as enjoyable. Rainy and damp weather sometimes acts as a sifter or separator,—those who are full of the Spirit, and actuated by pure love, turn out through rain and storm, while others are fearful,—as the man with one talent, they stay at home, and thus grow weaker. On this occasion some were present who drove sixty miles through rain and mud so that they might enjoy the feast and meet with others of like precious faith. During the meetings their cups seemed to run over with joy. So it was with Peter when the Lord took him by the hand and kept him from sinking beneath the billows.

Bro. Gourley, who has been a member of the Home since it opened, has passed away to his long home. He has been a sufferer for six months. He realized the true benefit of the Home when he became afflicted. He said that his treatment could not have been any better. Bro. Gourley was a deacon and attended to the duties of his office up to a year before his death. He turned over to the Home property to the amount of \$1,000.

A. F. MILLER.

Oct. 10.

From the Blue Creek Church, Ohio.

OUR last council-meeting was held Oct. 3, at which our dear elder was present, and two members,—a deacon and his wife,—were received by letter. Our love feast was held Oct. 5. It was indeed a season of refreshment to the soul. Being favored with pleasant weather and good roads, the attendance was large and the best of order prevailed. A number of members, ten of whom were ministers, were present from other congregations. On Sunday morning quite an interesting children's meeting was held. When the farewell addresses were given and the aged ministers spoke, we thought of the Sunday school lesson about Joshua's Farewell. It is very impressive to hear those who feel that they will soon enter the "life beyond" testify to the love and goodness of God. Elder Garber remained until the 8th, and Bro. Cruea until the 11th, and held evening meetings. We now hold Sunday school in our new meetinghouse. It is 30 by 40 feet in size. We are very thankful for the aid thus far received in building a house in which to worship the Lord.

IDA F. MILLER.

Latty, Ohio.

From Eagle Creek Church, Ohio.

BRO. JOSEPH SPITZER, of Markle, Ind., commenced a series of meetings at our place Sept. 7, and preached each evening and on Sunday morning until Oct. 6. We held our love feast Oct. 1, at 4 P. M. Bro. Spitzer officiated. There were six received into the church by baptism. The ordinance was performed on three different nights by moonlight, after the evening service, as the applicants desired to be received into the church without delay. The meeting closed with a good interest and quite a number almost persuaded to be Christians, but put it off until a more convenient season. Bro. Spitzer is now holding a series of meetings at the County Line church, Ohio.

We feel to thank Bro. Spitzer for the work he has done for us here at this time, not only in warning sinners, but in building up the members in the church as well.

JOHN BUSHONG.

Williamstown, Ohio, Oct. 14.

From Smyrna, Asia Minor.

THE much anticipated visit of Bro. D. L. Miller and traveling companions is, unfortunately for us, who remain, a thing of the past, a by-gone event, as it were, in the history of our Asia Minor Mission. We now look upon that visit as a precious legacy of sweet memories and pleasant reminiscences, as an impetus to our work, as an inspiration to our undertaking, as an encouragement amid the obstacles which always arise when "the faith once delivered to the saints" is to be proclaimed in all its pristine purity and genuineness.

Our ordination to the bishopric, the first for many centuries as to simplicity, our love feast, the first for many centuries as to Gospel primitiveness, have not passed without leaving a very profound impression on those who witnessed them. These ordinances, celebrated as the Master, the apostles and the early Christians celebrated them, have given food for thought, for prayer, for investigation to the few who were invited to be present. Since that day they have not failed to interview us in order to obtain more light concerning our doctrines, our church, our people. Oh, what prayers are daily offered to God for the conviction of those dear souls who are "not far" from the kingdom! May all be in it before these lines reach you, my dear readers!

Since that love feast, we have often thought of the day and hour when, in the "guest-chamber" of the "goodman" who was met by the disciples "bearing a pitcher of water," the first love feast was instituted and celebrated. What a flood of light, truth and heroism, of enlightenment, progress and civilization has emerged and gone down the centuries from that little "upper room," "furnished and prepared" in the city over which the Savior wept! And from the "upper room" in the "guest chamber," tastefully "furnished and prepared" by the "goodman" of a modern hotel in Smyrna, will not also rays of Gospel truth beam upon the city of the beloved John and the saintly Polycarp, and dissipate the clouds of vice, error and fanaticism? "All things are possible with God." "Jesus Christ is the same yesterday, and to-day and forever!"

We move next week into our first "home" in Smyrna. It is a neat little house in the Armenian quarter. The brethren visited it and pronounced it "very good." It has an "upper room" which will be fitted for sacred purposes. May many precious souls find their way to Zion there!

We trust that henceforth no year shall pass without the pleasure of some brethren or sisters visiting us and our mission! They will be most gladly and heartily welcomed.

G. J. FERCKEN.

Oct. 5.

From Bonsacks, Va.

THE General Missionary and Tract Committee are in Virginia. It was my pleasure to be with those who were present at the Communion service on Saturday evening in the City of Roanoke, and I very much enjoyed the meeting, with their administration and lessons of Primitive Christianity. I brought Bro. Eby with me to our home meeting. On Sunday morning he preached for us. The congregation appeared to be interested, and I believe good was accomplished. We also had the pleasure of the presence of Bro. Royer with us at dinner, and the evening hours.

On Monday morning I took Bro. Eby to Roanoke, to the residence of Bro. P. S. Miller, where they met for business. I was with them in the opening service, heard the reading of the Minutes of their previous meeting, in which I was much interested. I felt impressed with the magnitude, the importance, and the responsibility of their work.

I remained with them until the arrival of the train on which was expected the arrival of brethren Zug and Sanger, but they did not arrive, and other business needing my attention, I took my leave and bade them farewell, hoping to meet them again. May God's blessings attend us!

B. F. MOOMAW.

From the North Missouri Mission Field.

We closed our meetings near Lexington, Sept. 2, with four additions by confession and baptism. The interest was very good. Many of the people had not been acquainted with the doctrine of the Brethren, so that it was indeed a pleasure to the people to hear, as well as a pleasant task to preach. I held fifteen meetings. The four baptized were near the end of life,—so near that it was thought by some that the work could not be done. The woman was suffering with bone cancer. Already one limb had been amputated, the lungs were badly affected and the patient helpless, but her desire was to be baptized. We told her that if it was her request we would attend to it at once.

The necessary preparations having been made, in company with a few of the Brethren and sisters, and some of the neighbors we slowly and carefully buried that afflicted body with Christ by baptism. She came out of the water thanking her dear Father for strength and life that she could perform the holy ordinance. After baptism we were taken by brother and sister Good, to Millville, to fill an appointment there. We held five meetings at that place and baptized one. Then, in company with brother and sisters Moyer, we started on our way to the Rockingham church, where we arrived the same day.

In the evening of Oct. 2 we met with our Father's children in their Communion services. It was truly a love feast. I think I never enjoyed a better one. The order and attention were good. This is the largest congregation of Brethren in Northern Missouri. Eld. S. B. Shirkey is the elder in charge and the church seems to be moving right on to victory. They are working and the Lord is blessing the work. Why not raise a fund to send the GOSPEL MESSENGER to post-offices for free distribution where there are no churches? WM. C. HIFES.

Oct. 8.

From Octavia, Nebr.

THE members of the Octavia church held their annual love feast Sept. 28 and 29. The services were held in a tabernacle, secured for the occasion. This was a little too cool for comfort, but this did not hinder the assembling of a large audience to hear the preaching of the Word, and to witness the Communion service. We had good order. Eld. G. W. Stambaugh officiated and did the preaching. About sixty-five members communed.

Quite a number of young members who united with the church since our last feast were among the number. Our congregation feels greatly encouraged over the prospects for the future.

Our Sunday school is evergreen and improving. Our prayer-meetings have a growing interest. From our Sunday school forces we greatly miss our dear young brother, C. K. Burkholder, who has gone to Sterling, Ill., preparatory to entering Mt. Morris College in the early spring. He was an enthusiastic worker in the school, an efficient teacher and ever at his post of duty. DAVID G. WINE.

From the Coquille Valley Church, Oregon.

SEPT. 26 the members of this church met in council, preparatory to our love feast. Love ruled and everything was disposed of in a satisfactory way.

We rejoiced to see two precious souls led into the Coquille River, to be buried with Christ in baptism. A dear young sister, who had strayed away from the fold, was reclaimed.

Sept. 28 we held our love feast, at which time one more came out and was baptized. Although there were no strange ministers present, many expressed themselves as being much built up. We, indeed, had a most enjoyable Communion. Our elder, John Bonewitz, officiated.

We have two prayer or social meetings each week. One is held at Myrtle Point on Wednesday evenings, and the other at Norway on Sunday evenings. The church seems now to be in a good working order.

SARAH A. VANDYKE.

Norway, Oregon.



## The Annual Meeting for 1896.

ON Oct. 16 the committee on location and arranging for Annual Meeting met in our second session, and, after receiving a proposition from the City of Ottawa and one from the railroad company, the meeting was located at Forest Park, Ottawa. The place is well known to the Brotherhood, and we have the assurance that for our next meeting the accommodations will be better than at the former meeting. The Brethren hold in their control all boarding and refreshments, hoping in that way to have a surplus for missionary work. I. H. CRIST, Sec., Gardner, Kans.

## From the Fair View Church, Appanoose County, Iowa.

OCT. 5 we held our council-meeting. Considerable business came before the meeting which was disposed of in a Christian-like manner. We held our love feast Oct. 12. About eighty members communed. The series of meetings, held by Eld. Abraham Wolf, closed on the evening of Oct. 13. Bro. Wolf held forth the Word of God in a very plain and impressive manner. Saints were encouraged and sinners made to tremble. As an immediate result two were baptized and three reclaimed. Brethren J. H. Keller, Orlando Ogden and O. W. Leavell were advanced to the second degree of the ministry during the meetings. May the Lord bless the Word spoken and may it be as bread cast upon the waters that it may be gathered many days hence!

W. H. LEAVELL.

Oct. 16.

## From the Poudre Valley Church, Colo.

OUR little band of members are still laboring for the Master's cause. Sept. 28 we held our love feast. While we much regretted that our dear brethren and sisters of Longmont could not be with us, as in former years, we afterwards learned that their absence was due to the death of our dear young sister, Susie, daughter of our much beloved elder, S. M. Goughnour. Our hearts go out in sympathy for our dear elder and family. May God abundantly soothe their sorrows!

On the day of our feast, just before the examination services, one young soul was baptized into Christ. Bro. Joseph Bashor, of Platteville, was the only visiting minister among us. He did us very able service and also officiated in the ordinances in the evening. The next morning, Sunday, at eleven o'clock, Bro. Bashor gave us one of his good, earnest talks, which we much enjoyed.

As the writer has decided to leave this part of Colorado and go to Grand Junction, same State, the members here request me to say through the MESSENGER that any ministering brother, wishing to locate in Colorado, will find a welcome with them. They very much need a good, earnest worker.

D. M. CLICK.

## Notes x from x our x Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**St. Joe, Ind.**—At this writing I am engaged in a series of meetings at this place. We have good congregations and interest. The church here is small, numbering only thirty members. They need encouragement.—Dorsey Hodgden.

**Warrensburgh, Mo.**—Our love feast was held Oct. 18, and was largely attended by members of our sister churches. Brethren Andrew Hutchison and M. T. Baer were with us. Two dear ones have been added to our membership by baptism recently. Our first winter Sunday school was organized the first of the month.—Alice Roop, Oct. 25.

**Hemet, Cal.**—The Egan church met in quarterly council Oct. 5. The meeting passed off with the best of feeling. The church decided to hold a love feast Nov. 24, at 4 P. M. A series of meetings will begin on the evening of the 23rd. Those coming by railroad should come on Saturday, as trains do not run in this valley on Sunday.—J. W. Priser, Oct. 21.

**Germantown, Pa.**—We held our quarterly business meeting the first Monday evening of October. The time for the love feast is Thursday, Nov. 14, at 7:30 P. M. We decided upon a two weeks' meeting sometime in December, if suitable arrangements can be made. Two were received by letter yesterday, and there is one applicant for baptism. The Lord bless the sowing everywhere, and the harvest will bring joy to our hearts!—G. N. Falkenstein, 6611 Germantown Ave., Oct. 21.

**Blue Mound, Tex.**—The members of the Blue Mound church met in quarterly council at Bro. J. A. Bowman's Oct. 12. Bro. K. G. Tension and wife were with us. What little business came before the meeting was pleasantly disposed of. While Bro. Tension was with us, he preached three soul-cheering sermons. Our union Sunday school is progressing nicely and our union church-house will soon be completed.—Lizzie Bowman, Saginaw, Tex.

**South Waterloo, Iowa.**—Our love feast of Oct. 19 was well attended by brethren and sisters from adjoining congregations. Bro. J. H. Moore, of Mt. Morris, officiated, and also gave us two very interesting discourses. Our Sunday school was reorganized Oct. 13 with Bro. J. W. Miller as Superintendent. During the year ending Oct. 1, the average attendance was two hundred. Amount of collection, \$73.67. Bro. Moore delivered a very interesting talk to the children at the close of the school.—J. H. Fike.

**Union, Va.**—Our love feast was held Oct. 5, and a love feast it was indeed. About one hundred and twenty-five members communed. Elders Daniel Neff and Daniel Peters, from Franklin County were with us. The former officiated. Brethren Noah Reed, Isaac Reed and Wyatt Reed were also with us. We had the best of order. On Sunday brethren Neff, Peters and Noah Reed gave us some excellent talks. What joy it is to sit in heavenly places with those of like precious faith!—M. F. Woods.

**Lordsburg, Cal.**—A young man, who rose at prayer meeting and expressed his desire to join in with the people of God, was baptized the following Sunday, Sept. 29. The members met in quarterly council in College Chapel Oct. 7. Our elder, Bro. Wm. Thomas, not being present, Bro. J. W. Metzger acted as Moderator. Everything passed off pleasantly. Our Communion meeting will occur Nov. 30. Bro. George Thomas, from Iowa, paid Lordsburg a visit on his way home from Oregon, and preached two excellent sermons in College chapel Sunday, Oct. 20.—B. F. Mastersson.

**Carlisle, Ark.**—Since my last report I have been holding a few meetings at Weiner, and also at a new point farther north. The attendance was usually small, on account of sickness. One more was received by baptism at Weiner, Oct. 13. The outlook is encouraging. I began meetings at the above place (Carlisle) last evening and expect to continue one week. May the Lord bless the work! On leaving home yesterday, a brother and family, five of whom are members, arrived from Oklahoma, to make their home among us. There is still room for more.—D. L. Forney, Palestine, Ark., Oct. 22.

**Okaw Church, Ill.**—Oct. 10 was the appointed time to commence our series of meetings. We had engaged Bro. Henry Frantz to be with us, but, on account of ill health, he could not come. Our home ministers conducted the meetings till Sunday, when Bro. Menno Stouffer came to us. He preached each evening until the 19th, the day of our love feast. Although the weather was disagreeable, a goodly number were present from the adjoining churches. About two hundred and fifty members communed. Bro. Stouffer officiated. This was one of the best meetings we yet had. On Sunday following, we met for Sunday school, after which Bro. G. W. Cripe gave the children a good talk, by which older ones might also profit. We then listened to a good sermon by Bro. Cripe.—E. F. Wolfe, Oct. 21.

**Double Pipe Creek, Md.**—Our love feast, Oct. 8, was a good one. The morning being rainy, many from adjoining churches were unable to be with us. Bro. E. W. Stoner officiated. Bro. H. C. Early came to us Oct. 7 and commenced a series of meetings at the Ridge house. He continued till the evening of the 20th. The attendance was fair. This point has been somewhat neglected, as we have so few members living close to the old church. Then, too, the peculiar location of the Monocacy stream cuts off our members from attending meeting when the streams are high. We have four applicants for membership and quite a number have been urged to inquire as to their duty.—Samuel Weybright, Oct. 24.

**Harrod, Ohio.**—The members of the Lafayette church have lately enjoyed the privilege of listening to sixteen well-prepared sermons, delivered by Bro. Wm. Dessenberg, of Ashland, Ohio. Although there were no additions as an immediate result, we believe there was much good done. We believe Bro. Dessenberg did his part of the work well. He preached the Gospel in its purity. This is the second time that our much esteemed brother has been with the members at this place. Two years ago this fall he held a series of meetings here and six were added to the church. We wish him well in his work and hope that he may return to us in the future. Our love feast, which was held Oct. 5, was well attended, and, we think, will be long remembered.—G. A. Snider, Oct. 23.

**Hurricane Creek, Ill.**—Bro. Daniel Wysong commenced preaching in our house of worship on Sunday evening, Oct. 6. On Saturday, Oct. 12, was our called council, preparatory to our love feast, which was held on the evening of Oct. 19. On Sunday, Oct. 13, one was baptized, a brother's wife. Much interest was manifested during the meetings. We had fair congregations considering the sickness. One made request to be reclaimed. Her case will be attended to at the earliest opportunity. We had a pleasant Communion, though our elder, Henry Lilligh, and Eld. Wysong, were the only ministers present. The meetings closed last night. Eld. Wysong left here with the best of feelings and well wishes of all with whom he got acquainted.—Cornelius Kessler, Smithboro, Ill., Oct. 21.

**Antioch Church, Ind.**—We met in regular church council Sept. 10, with Bro. Noah Fisher as our elder. All business was amicably adjusted and one dear wanderer reclaimed. At this meeting our love feast was appointed to be held Oct. 15, beginning at 2 o'clock P. M.; also a special meeting was appointed for Oct. 10, to hear the report of the visit. All was entirely satisfactory to the church. At this meeting one more dear, precious wanderer returned to the fold from which she had strayed. According to appointment our love feast occurred Oct. 15. It was fairly well represented. Good order and close attention pervaded the meeting. The next morning we had some very good talks by brethren Noah Heeter and Noah Fisher, when two wanderers were received back into the fold.—A. B. Miller, Andrews, Ind.

**Raleigh, W. Va.**—As previously arranged, Bro. J. W. Eller, of Salem, Va., commenced a series of meetings Oct. 5 and preached at night until the 14th, with two meetings on Sundays. Our feast, Oct. 12, was soul-cheering. We had excellent attention and interest. It was good to be there. Commendable impressions were made on visitors, especially those who had never before attended one of our meetings (love feasts). Bro. Eller certainly touched upon almost every phase of human nature, and excuses were proved groundless. While we cannot report any immediate accessions, it is manifest that much good has been done. Bro. Eller expressed himself as being well pleased. He is certainly an able expounder and well qualified for his mission. Bro. J. P. Sutphin and the writer were chosen deacons and duly installed amidst great solemnity. Bro. G. W. Hutchison is expected in the near future.—Matthew P. Snuffer, Oct. 21.



**Cedar Rapids, Iowa.**—Oct. 20 two more,—a husband and wife,—were added to our membership in Cedar Rapids by baptism. Others expect soon to follow. We labor at some disadvantage but the Lord is with us.—*M. M. Sherrick.*

**Highland, Ohio.**—Our annual feast of love was enjoyed by about the usual number of participants and a large and attentive congregation. There was a number of ministers present. Eld. Jacob Garber officiated. On Tuesday previous to this meeting two precious souls made the good confession and were baptized, to rise and walk in newness of life.—*J. G. McClure, Oct. 21.*

**Sugar Ridge, Ohio.**—Sept. 22 two were received into the church by baptism. Our love feast occurred Saturday and Sunday, Sept. 28 and 29. It was truly an enjoyable meeting. Fifty members communed. A few of these were from other places. Five ministers were present. Bro. S. M. Loose officiated. The best of order prevailed during the meetings. Our Sunday school closed for the winter. We had an interesting school during the summer.—*D. W. C. Raw, McComb, Ohio.*

**Kidder, Mo.**—Our love feast, of Oct. 5, was a pleasant one. Ministers present from other churches were brethren Wm. C. Hipes, S. Shirkey, J. E. Ellenberger. Bro. Hipes officiated. Our meetings continued two weeks, Bro. Hipes doing the preaching. We had good meetings and the people expressed themselves as being highly pleased with the sermons, because they were Bible doctrine. Two,—a husband and wife,—were buried with Christ in baptism, and we think there are others counting the cost.—*Lizzie Henricks, Oct. 20.*

**Four Mile Church, Ind.**—The members of this church have lately enjoyed a refreshing season. Aug. 24, Eld. D. F. Hoover came to our Florence house and held forth the Word for two weeks, when other engagements called him away. Sept. 26 we met at the White Water house for our love feast, which was indeed a feast to the soul. About 125 members were at the tables, and kept the ordinances as they were delivered to us. Eld. W. S. Toney was with us and ably assisted in the work. Bro. Toney remained with us, holding services each evening and twice on Sunday, until Oct. 8, when he left for other fields of labor.—*S. W. Payton, Connorsville, Ind.*

**Macoupin Creek Church, Ill.**—This church met in council on Saturday, Oct. 19. Much business came before the meeting, but was all disposed of in a very pleasant way. The annual visit was reported and the members found in love and union. Three letters of membership were read. Over sixty dollars was raised for mission work and for the church treasury. Our meetings, conducted by Bro. Yearout, of Kansas, have grown in numbers and interest from the beginning. Our brother has a very convincing way of presenting the Truth and as a result, thus far, two have been baptized, the church is much revived and others are counting the cost. I will give the full result when the meetings close. My next place is with the church in Richland County, Ill., about Oct. 30.—*Michael Flory, Girard, Ill., Oct. 21.*

**Hylton, Va.**—At our love feast two were added to the church by baptism. This was the first public love feast the Brethren ever held in our village. We had a very pleasant meeting and good order. Bro. W. H. Naff, of Red Oak Grove, officiated, very much to the satisfaction of all present. Bro. J. C. Beahm was also with us. We especially enjoyed the sermons of our dear brethren. The parting was sad, as some of us never expect to meet again in this world.—*C. D. Hylton.*

**Panther, Iowa.**—The Ministerial Meeting of the Middle District of Iowa for 1895, after a two days' session, closed to-day. The topics had been well chosen, and fitly worded and, in the main, were ably and clearly discussed. Many were the hearty expressions as to the benefits derived from the meeting, both by those who participated in the exchange of thought, and by those who were attentive, silent listeners. May the Lord's blessing follow!—*D. E. Brubaker, Oct. 17.*

**Deep Water Church, Mo.**—Bro. David Bowman commenced a series of meetings Sept. 28 and preached each evening and Sunday morning. The congregations were large and the interest excellent. Seven united with the church. One was reclaimed. One united previous to our series of meetings. All are young in years. Two were received by letter. From here Bro. Bowman returned to his home at Glensted, Mo. Our Communion passed off pleasantly Oct. 11.—*Lizzie Weigle Fahnstock, Montrose, Mo., Oct. 16.*

**Cedar Lake, Ind.**—Our love feast was held Oct. 10 and it certainly was a feast to the soul. The ministerial help was abundant. Ministers from a distance were brethren Michael Shotts and Jeremiah Gump. Our efficient elder, I. L. Berkey, was with us. He remained over Sunday and gave us three sermons that were food for the soul. Bro. Gump officiated at the feast. At this meeting we cast lots for a minister and the choice fell on our worthy brother, J. H. Urie. This is the third minister whom we have elected in the last seven months. In the spring we elected S. C. Urie, but his health failed him and he went to California to try to regain his health. To-morrow his wife starts to join him. Our church is in love, as far as I know.—*J. H. Elson, Fairfield Center, Ind.*

**Salem Church, Ohio.**—Our Communion, Oct. 12, passed off pleasantly indeed. Quite a large crowd assembled for worship on that day, so much so, that our large house did not hold near all the people, especially in the evening services. There were between four and five hundred communicants, and of that number about two-thirds were sisters. We see almost everywhere that the number of sisters far exceeds the number of brethren. Why is this? It is because men, as a class, are less concerned about religion. Bro. Daniel Bock, of Indiana, was with us, and a number of other able brethren from adjoining churches. Bro. Buck officiated during the evening services. Since our last report, and just a few days before our feast, a dear sister was received into the church by baptism.—*Jesse K. Brumbaugh, Union Ohio, Oct. 20.*

**Buck Creek, Ind.**—Bro. Longanecker began preaching for us Sept. 29 and continued until Oct. 16, preaching nineteen sermons in all. He officiated at the love feast Oct. 12, which was well attended. Next morning we had a meeting for the children, and our brother gave them an interesting talk. Through the influence of his preaching three souls were added to the church. All were tender plants in the vineyard of the Lord, but we remember that children soon come to be grown people,—much sooner than some seem to think.—*D. E. Rhodes, Oct. 17.*

**Ashland, Oregon.**—The Brethren of the Rogue River Valley church met in quarterly council and Communion meeting Oct. 5. Three were received by letter. One of them is Bro. Moomaw, a minister who, with his family, has just come from Texas. We are all glad to have him locate with us. Bro. L. D. Mincar, of Rhodes, Iowa, was with us through our meetings. We were sorry to see him leave, but hope he will return in the future. The church raised \$6.10 for home missionary funds. The meeting passed off pleasantly.—*M. M. Carl, Oct. 17.*

**Coventry Church, Pa.**—The church at this place held a very pleasant Communion on the evening of Oct. 5. About 180 members communed. Ministering brethren present were J. T. Myers, J. P. Hetric, J. Y. Eisenberg, and L. C. Keim. Eld. Myers officiated. On the following Monday evening, Oct. 7, a few gathered at the home of brother and sister Ebert, two of our faithful ones who are unable to attend our public meetings. It was a good little love feast. Bro. Hetric, our elder, administered the sacraments.—*W. W. Kulp, Pottstown, Pa., Oct. 9.*

**Middle District, Ohio.**—We met in council-meeting on Thursday, Oct. 17. Elders present were brethren Stutsman, Kinsey and Jones. Bro. Coppock could not be with us in person on account of his poor health, but we had the pleasure to know that he was with us in sentiment of mind and spirit. His desires are for the welfare of the church. There was considerable business before the meeting. All matters seemed to be adjusted satisfactorily and harmoniously. Our much esteemed brother, D. C. Hendrickson was ordained elder. Bro. Henry Rider was elected to the deacon's office. Not being present, he has not yet been installed into office.—*D. P. Sollenberger, Oct. 20.*

**Oakland, Md.**—Since our last letter to the MESSENGER, two more young men have united with the church. Since Aug. 26, twenty-three have united with the church by confession and baptism, and two have been reclaimed. This gives us great encouragement. We intimated in our last letter that a lot had been offered free to our Brethren in the town of Oakland, Garrett County, Md., if they would build a churchhouse upon it. Bro. Wm. T. Sines and I visited the party that made the offer. He offers the lot free, providing the Brethren erect a good, substantial and commodious building. We visited the offered site and in our judgment it is all that could be desired for the building of a meetinghouse.—*J. O. Thompson, Kearney, Md.*

## MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**KEIPER-HILDEBRAND.**—By Bro. David Hilderbrand at his residence, May 2, 1895. Bro. William Keiper and Miss Sadie Hilderbrand, all of Cambria County, Pa.

A. J. STRAYER.

**STOUFFER-POWELL.**—At the home of the bride, in Pine Creek Township, Ogle Co. Ill., Oct. 3, 1895, by the undersigned, David Stouffer and Anna Powell.

EDMUND FORNEY.

**BAKER-WHITE.**—At the home of the bride, near Denver, Colo., Oct. 13, 1895, by the undersigned, Mr. John Baker, of Longmont, Colo., and sister Jennie White, of Denver, Colo.

A. C. DAGGETT.

## FALLEN + ASLEEP

"Blessed are the dead which die in the Lord."

**MILLER.**—In the Price's Creek church, at her home on the old farm, in Preble County, Ohio, Oct. 7, 1895, sister Elizabeth Miller, wife of Bro. David Miller (deceased), aged 85 years 5 months and 26 days. Sister Miller's maiden name was Petry. She was born in York County, Pa., April 11, 1810. She was the mother of eight daughters and two sons, of whom three have departed this life. She has been a member of the Brethren church for many years. She called for the elders and was anointed. Funeral discourse by brethren Tobias Kridner, and Joseph Longanecker from Rev. 13:14.

GEORGE H. PETRY.

**NININGER.**—At Roanoke, Va., on the night of Oct. 10, 1895, Lydia Nininger, widow of Eld. Peter Nininger, deceased, aged 89 years. About sixty-five years she was a consistent member of the church. I remember well the time and place when and where she was buried with Christ in baptism. This was in the days of my youth. The sacred rite was performed by Eld. Joel Crumacker, one of the leaders in the organization of the church of Botetourt County, Virginia. Funeral services by Eld. Jonas Graybill in presence of a large congregation. B. F. MOOMAW.

**GARST.**—Near Roanoke, Va., Oct. 8, 1895, Henry M. Garst, aged 60 years, 6 months and 14 days. In the afternoon of the above date he left the house to go away on business in the neighborhood, and in less than one hour afterwards he was found lying in the road a few hundred yards from his house,—dead,—with no indication of any movement after falling. In his departure the church has lost one of its most highly respected and useful members, and the community a kind and helpful friend in the time of affliction and need. Funeral services conducted by Bro. Daniel Naff and the writer. B. F. MOOMAW.

**EVERSOLE.**—In the Jonathan Creek congregation, at Mt. Perry, Ohio, Sept. 30, 1895, Peter W. Eversole, aged 46 years, 2 months and 6 days. A few hours before his death we were called to his home by him. Knowing that the end was near, and having previously made up his mind to unite with the church, but having put it off from time to time, he now requested baptism. He was enabled, without any physical injury, to attend to the sacred rite, after which he expressed his full satisfaction, and died in the hope of an everlasting life. Funeral services by the writer. QUINCY LECKRONE.

**SIPE.**—In the Linville Creek congregation, Va., Oct. 9, 1895, Mary Lizzie, daughter of Bro. Archibald Sipe, aged 23 years, 7 months and 2 days. While yet an infant, she was afflicted with spasms, and was ever afterward a helpless invalid. She was not even able to chew her food, and never walked nor talked during her life-time. Her funeral was preached in the Fairview meetinghouse by Eld. J. P. Zigler.

J. SAM. ROLLER.

**MISHLER.**—In the Clear Creek church, Huntington, Ind., Sept. 22, 1895, Sarah Shock Mishler, aged 64 years, 6 months and 10 days. The deceased complained of some stomach trouble in the evening. In the morning she felt much better and was about the house as usual, but had scarcely made the remark until she expired. The funeral services were improved by Eld. Noah Fisher. She leaves a husband and three daughters.

D. H. SNOWBERGER.



**GROVE.**—In the Roann church, Ind., Oct. 14, 1895, of heart failure, Bro. Geo. Grove, aged 77 years, 5 months and 3 days. Bro. Geo. was a member of the German Baptist Brethren church for many years. His life was one of peace with all mankind. He left a dear companion. Interment in the New Enterprise cemetery. Services by Eld. David Neff from Heb. 4: 9.

JOSEPH JOHN.

**GOURLEY.**—At the Aged, Infirm and Orphans' Home, Pleasant View church, Booth, Reno Co., Kans., Oct. 10, 1895, of dropsy. Wm. R. Gourley, aged 74 years, 6 months and 20 days. Funeral services by W. A. Rose, from Rev. 14:13.

A. F. MILLER.

**HANNA.**—At Bridgeport, Kans., Oct. 13, 1895, sister Nancy Jane Hanna. Deceased was born in Bracken County, Ky., Oct. 29, 1822. Sister Hanna was a very consistent member of the Brethren church and had made full preparation to die. Funeral discourse by the writer from Rev. 13:14, selected by the deceased for the occasion.

S. Z. SHARP.

**BISSETT.**—In the Deep River church, Iowa, Oct. 11, 1895, E. J. Bissett, aged 71 years, 9 months and 5 days. His companion preceded him to the spirit world eight years. Five children survive him. Funeral conducted by the writer.

H. R. TAYLOR.

**LEADY.**—In the Okaw church, Platt Co., Ill., Oct. 3, 1895, sister Sarah, wife of Bro. Amos Leady, aged 43 years, 6 months and 8 days. Deceased was a consistent member of the Brethren church and was respected by all who knew her. She leaves a husband and eight children. Funeral services by D. Mohler.

E. F. WOLFE.

**REAM.**—In the Johnstown church, Cambria Co., Pa., Oct. 5, 1895, of cancer, sister Barbara Ream, wife of Wm. Ream, deceased, aged 79 years, 10 months and 18 days. Funeral services conducted by brethren Hildebrand and Albert Berkey.

**STUVER.**—In the Johnstown church, Cambria Co., Pa., Oct. 14, 1895, Bro. Wm. Stuver, aged 66 years, 4 months and 11 days. Deceased suffered for some months with Bright's disease. He was twice married, his first wife having preceded him to the spirit world. He is survived by a second wife and nine children. All of the children were born to the first union. Funeral services by G. S. Rairigh.

A. J. STRAYER.

## ☆☆ ANNOUNCEMENTS ☆☆

### LOVE FEASTS.

- Nov. 5, Independence church, Kans.  
Nov. 5 and 6, Tulpehooken church, Midway, Pa.  
Nov. 7, New Hope, Ind.  
Nov. 8, at 4 P. M., Pleasant Hill church, near Virden, Ill.  
Nov. 8 at 4 P. M., Wade Branch, Kans.  
Nov. 9 and 10, Winona church, Winona Co., Minn.  
Nov. 16, at 2 P. M., Tropic church, California.  
Nov. 21 and 22, at 1 P. M., Chiques church, Elizabethtown, Pa.  
Nov. 22, at 4 P. M., Washington church, Warsaw, Ind.  
Nov. 24, at 4 P. M., Everett church, Everett, Bedford Co., Pa.  
Nov. 25, at 8 P. M., Martin Creek church, Ill., 2 miles southeast of Jeffersonville.  
Nov. 29, at 2:30 P. M., Ridgely congregation, Md.  
Dec. 1, Lancaster City, Pa.

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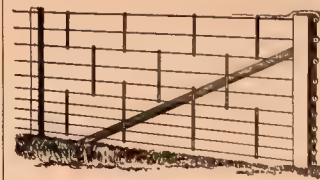
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Yours very respectfully,

J. C. CRIPPE.

The former neighbors of Mr. Cripe will be pleased to learn of his good fortune by the change he has made. The hard and faithful struggle he made to secure a foothold in Indiana is familiar to his friends, but land prices were too high, and the chances to build up from being a renter or laborer too small, to enable him to succeed in a financial way. The above few lines, written from North Dakota, say very briefly and tersely that plenty is within his grasp.

We do not claim North Dakota to be a veritable paradise, but it is a country producing all of the staple crops, and blessed with a climate as invigorating and healthful as any in the world. The man who may be poor in purse but rich in ambition and industrious habits will find it the very place to win, WHAT HE CANNOT DO IN THE EAST, namely, competency for himself and growing family. Renters and others should profit by the advice given them by Mr. Cripe, as well as by the other Brethren whose letters have appeared in these columns from time to time.

For reliable information about the resources of North Dakota, its soil, products, climate, free government lands or improved farms, on the crop-payment plan, furnished by the undersigned free of charge.

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The Northern Pacific Railroad Land Department has three offers to make you in North Dakota:—

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2. If you desire to obtain farm lands from private parties on the Crop Payment Plan, avoiding immediate cash payment, we will cheerfully give you information as to where such lands can be obtained, free of cost.

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By buying land of us direct you save all sale commissions. If you will write us we will cheerfully send our Mr. A. A. Jack, Traveling Emigration Agent, to your home, who will furnish you detailed information and answer all questions pertaining to lands in North Dakota, without any cost to you. All employees of the Land Department are salaried employees and by doing business direct with us you will save all outside commissions. For maps and publications, which will be sent free of charge, and for any information relating to lands of the Northern Pacific Railroad, write to

C. W. MOTT,

General Emigration Agent Northern Pacific Railroad,  
St. Paul, Minnesota.

WM. H. PHIPPS, Land Commissioner N. P. R. R.

## ☆☆ ANNOUNCEMENTS ☆☆

### LOVE FEASTS.

Nov. 30, at 3 P. M., in Chapel, Lorisburg, Cal.  
Nov. 21, at 1 P. M., Egan church, Cal.  
Nov. 14, at 7:30 P. M., Geringtown, Pa.  
Nov. 30, at 2 P. M., Rohnoke, La.  
Nov. 7 and 8, at 2 P. M., Millstone, Md.  
Nov. 2, at River Valley church, N. Dak.

### Another Brother Testifies.

FRIDDALE, MINN., Oct. 17, 1895.  
Dear Bro. Funk: I have visited Southern Alabama several times during the last year and was so well pleased that I have now brought my family. We now have regular services here at the Brethren, several families of members, all placed in a more home. We have a good school, four daily mails, a most beautiful and delightful climate, and good, cheap land. Fraternally,  
JAMES M. NEFF.

Prices of Railroad Lands, rates, dates of excursions, pamphlets, etc., should in all instances be referred to the undersigned agent, who will be pleased, when convenient, to call on all such and give the required information. Excursions personally conducted by me. Join our next excursion, Nov. 4. Address:

L. H. FUNK,  
Immigration Agent, M. & O. R. R.,  
Mt. Morris, Ill.

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## Bible Study at Mt. Morris.

At the opening of the present school year (Sept. 4) we entered upon the second decade of Bible study in Mt. Morris College. The encouraging results of the past ten years' work, together with the experience it has afforded, assures us that the time has come to enter upon broader ground.

In great weakness we have tried to make our Bible work a means to promote the interests of the church. While much good has been accomplished, observation has taught us that the plan of work hitherto pursued needs readjustment. Readjustment which will enable us to meet more practically not only the needs of the ministry, but of Sunday school workers and the laity as well.

After advising with brethren of thought, both east and west, our former plan of work was so changed and broadened, that we feel we shall be able to make this first January Bible Term of the second decade of Bible Study at Mt. Morris, better than any former term. We invite all who can do so, to come at the opening of the winter term, (Nov. 27). Those who cannot come then, should by all means arrange to be with us in January. Write us for full information. Address,

J. G. ROYER,  
Mt. Morris, Ill.

\*We shall have more to tell you next week.

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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL." Phil. 1:17.

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### → EDITORIAL + MISCELLANY ←

So far as money is concerned Li Hung Chang, of China, is said to be the richest man in the world, he being worth at this time \$500,000,000. He could easily sustain 50,000 missionaries fifteen years and then have enough left to live like a king. But the poorest saint on earth may be richer than this Chinaman, for the reason that though living in poverty in this world he is an heir of heaven and all that belongs thereto. The saint who can read his title clear to mansions in the skies is the one who is rich.

The strangest, as well as the most unreasonable club in existence, is said to have been organized in New York last January, and is known as the Suicide Club. Its object is to encourage people to take their own lives in order to get rid of the troubles of life. At certain meetings lots are cast in a peculiar way, and the one selected is expected to put an end to his life. Possibly, there may be several of these clubs in the city, each club being composed of thirteen duly installed members. Each club is a band of self-murderers, with Judas Iscariot as their leader, and if ever the blind followed the blind, these deluded people do.

It would be well for all our ministers to urge upon all of our members the importance of every one knowing much concerning the business and workings of the church. This they cannot do without taking their church paper. There is no other certain way of gaining this information. He who reads the MESSENGER will be kept posted on all the important movements of the church; and will be found more in sympathy with the church and her work than those who do not take the paper. This

is a matter of too much importance to be overlooked. Therefore let all reasonable efforts be made to get the paper into the hands of every member in the church.

CONCERNING the railroad over Mount Lebanon and on to the ancient city of Damascus Henry H. Jessup, a resident of Syria, in a recent issue of the *Independent*, says: "It is a new experience for us old residents in Syria to look out upon railway trains passing in the distance and see the French locomotives dragging their burdens up the clogged track over Lebanon toward the Bukaa and Damascus. The passenger train is ten hours in passing over the 120 miles, scaling Lebanon at an elevation of 5,000 feet above the sea. The road was opened August 4th, and already the freight traffic is so great that three freight trains a day cannot meet the demand. As we arrived August 12th from New York, we have not yet been over the road to Damascus; but Dr. Crawford tells me that the ride from Damascus up the river Abana to the fountain of Fiji, and on to Zebedany, under the dense shade of poplars, and by the roaring river, is most refreshing and delightful. The ride over the heights of Lebanon is no less so, with its bold scenery and magnificent views of the distant sea and the rocky mountain gorges.

The people of this world are very much inclined to build high things. It is the result of high-mindedness. Soon after the flood the tower of Babel was constructed. No one knows how high it was, how long it took to perform the task nor how much it cost. But the Lord would not permit the completion of the wonderful structure. Some centuries later the kings of Egypt erected the great pyramids, some of which are yet standing as monuments of their folly and extravagance. Even the churches waste the Lord's money building high and unnecessary steeples. In Europe there are two church spires of great height; that of Cologne Cathedral, 510 feet high and Strasburg Cathedral, 465 feet high. A few years ago there was erected in Paris the highest tower in the world, *viz.*, the famous Eiffel tower which is 1,000 feet high. But there is now in course of erection in London a tower, which, when completed, is to be 1,250 feet high, or almost a quarter of a mile. It is being built entirely of steel and is to be a permanent structure. If the people were as anxious to reach that higher life in Christ Jesus as they are to pierce the clouds with their wonderful buildings, what a noble race we would have!

Just now England and Venezuela are having quite a misunderstanding over a boundary question. It may yet lead to war. Venezuela is a small country in South America joining territory controlled by England. While the boundary line between the two sections has been in dispute in the past, yet it was thought to be practically settled. But lately the discovery of rich gold mines on the Venezuela side of the line led England to finding a pretext for changing the line just far enough to take in the gold-fields. This seems unfair on the part of England, but that is the policy where "might makes right." But there is another boundary line of more importance than this—the line between the church and the world. By Jesus and the apostles this line was fixed, but the popular element in Christianity persists in moving it worldward. There are some very enticing places in the world that half-hearted Christians wish to enjoy, and not wishing to leave the church in order to do so, they

remove the old land-marks and take in just enough of the world to secure what is wanted for the gratification of the eye and the lust of the flesh. The judgment, however, is coming and this boundary question between the church and the world is going to be settled in favor of the original line. Those who do not respect this line, and conduct themselves accordingly, must suffer the penalty of the disobedient.

THE public is not generally aware of the interest clustering around Armenia, of which much has been said of late, in connection with the massacre of the Armenians. These people claim that their country was visited by the apostle Thaddæus as early as A. D. 40, and that he converted many people and established flourishing churches, and that he suffered martyrdom and his bones are now buried in one of their churches. The people still practice true immersion and observe feet-washing to a limited extent. But the country of Armenia itself is full of interest. It is here that Mount Ararat, on which the ark landed, is situated. In Armenia Noah planted his first vineyard, and from this land went forth the people and animals that replenished the earth after the flood. It was here that early tradition also located the Garden of Eden. It is a goodly land with a fertile soil and a most healthful climate. Were the people properly civilized, and the country wisely governed Armenia would be an exceedingly desirable place to live. Its mountains are lofty, the great valleys and plains delightful, while the lakes and springs are refreshing. Nature has done much for this, the cradle of the human race, but the hand of man, of late centuries, has sadly neglected the fertile region. The country is full of historical interest.

ON Thursday morning, Oct. 31, at 5 o'clock, there occurred the most severe earthquake experienced in the Mississippi Valley since 1811. The shock was distinctly felt from central Kansas to Ohio, and from New Orleans to Chicago. The center of the earth's disturbance seems to have been near Charleston, Mo., a point only a short distance west of Cairo, Ill. Here the earth continued to vibrate for fully twenty minutes. At Charleston hundreds of chimneys were thrown down, and plate glass in several store fronts was broken into pieces. Some of the brick houses were badly shattered, and the plastering fell from hundreds of rooms. Four miles south of the town the crust of the earth was broken in fifty places, and from the fissures water and sand gushed in considerable quantities. Much damage was also done in Cairo and a dozen other towns and cities in the radius of fifty miles. In St. Louis, Springfield, Mo., and many other places, people became greatly alarmed, and many of them ran into the streets for safety. It was only a few miles south of Charleston that the great earthquake of 1811 spent its greatest force. It lasted six months, and the convulsions were so great as to create lakes and islands. Deep chasms were formed in the earth, from which vast volumes of water, sand and even coal were thrown to the height of nearly one hundred feet. The shock of Oct. 31 was not so severe as the disturbance of eighty-four years ago, but the shock was probably felt over a greater portion of the country. It is also a little remarkable that only a few hours later a prolonged and severe shock was felt in the City of Rome. Many houses swayed badly and the people ran panic-stricken into the streets. No damage, however, was done save the cracking of a number of buildings and the stopping of clocks.



## → ESSAYS ←

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### CAST YOUR CARES ON JESUS.

BY MARY M. COX.

SORROWS may gather thickly round,  
Your eyes with tears be dim;  
But cast your eyes on Jesus  
Leave them all with him;  
His tender love is faithful,  
His words are ever true;  
Then cast your cares on Jesus  
For he careth still for you.

Oh, tell it all to Jesus,  
Whatever sorrows be!  
He knoweth all your heart-aches,  
All your anguish he can see.  
His loving arms enfold you  
On his bosom you may rest;  
Then leave it all with Jesus  
He knoweth what is best.

Tell not the world your troubles,  
The cold world does not care;  
But tell it all to Jesus,  
He will all your sorrows share.  
He has trod life's thorny pathway  
From the cradle to the grave;  
He knoweth how to pity you  
And he has power to save.

A few more years of sorrow  
Of anguish and of care,  
And you shall hear his loving call  
His peace and rest shall share;  
All your cares will be forgotten  
On that joyful, perfect day,  
And all your bitter heartaches  
Will forever pass away.

Sweet Springs, Mo.

### THE SILENT.

BY HOWARD MILLER.

In every church there is a contingent of silent members. They are never heard in the debate, their names are never seen in print, they are unknown by voice in the little world in which they move. They stand out sharp and distinct as the opposites of those who do the talking. They often regret their inability to make themselves the power that their intellectual or moral make-up unites them for, and they are often the subjects of adverse and cruel criticism from those more gifted and perhaps less earnest.

Deep down in the hearts of the silent are the love of God and the earnest desire to do something for the advancement of the great cause, but their abilities are not on a par with their wishes and they go through life with a feeling that they are failures, and when they are reproached by the noisier element they are sometimes led to believe that there is something wrong in their relations with religion. Yet these very people are often more consistent Christians than their noisier brethren. They have staying qualities that the more fluent and apparently active are strangers to.

We have all seen the family where a death has occurred, where some member has finished her life work and has gone away. The house is filled with wailing and it seems to the stranger that there will never again be quiet and peace in the household out of which the wife and mother has gone. Return a year after and there may be a new wife in the house, and laughter and forgetfulness have taken the place of sorrow. Out in the graveyard is a neglected mound, weed-grown and forgotten.

Then there is the funeral where there is no outcry, where there is no noisy demonstration, and the thoughtless say that there is no feeling. Ten years thereafter the grave is as green as ever and the place of the dead has never been filled. Is there any question as to the depth of sentiment in each case?

It is precisely so in religious life. The writer has known people who went through life silently, whose voice was never raised in the council nor whose name was never seen in print. Yet their lives were perfect poems, and as far as human

judgment is able to perceive there was nothing lacking in the full measure of religious possibilities. And there are such people now with us, and to them I address this article, in the hope that when the hours of despondency and gloom come they may not be cast down, thinking that their lives are not what they should be because they are not noisy and prominent in their relations to the church militant.

I do not undervalue ability to speak to the people. It is a great thing that I am able to sit here in my study and speak indirectly to thousands, but it is a greater thing to so live that the community is permanently bettered for having lived in it, and I have never known this to be best done by the noisiest and the loudest voiced. There are thousands who often build castles in the air of schools they would endow, of hospitals they would found, and charities they would establish had they the money, forgetting that it is clearly not God's will that it should be so as he did not give them the means to do so.

To my mind the greatest thing in the world is to do well that which lies nearest to us, and to leave the rest to him, with the supreme faith that in the end everything will be for our good and his glory.

Lewisburg, Pa.

### LOOKING TO JESUS.

BY C. H. BALSBAUGH.

JOSEPH A LONG,

*Will Beloved in Christ:—*

OH, how I love you, and how my heart goes out to you in all your labors and privations and trials for the Lord! Nothing but Omnipotent Grace can sustain you; nothing but Infinite Wisdom can guide you; nothing but the indwelling Spirit of Christ can comfort you, and elevate you above all your tribulations. If we want to know what grace can do, let us study 2 Cor. 11: 22-29, and then put on the amazing climax of verses 30, 31, and then crown the whole with Acts 20, 24, and 2 Cor. 12: 15. Oh, it is *wonderful*, *wonderful*! Verily, "OUR SUFFICIENCY IS OF GOD." 2 Cor. 3: 5. Paul's boast in Philpp. 4: 13, is not an empty one.

What a beautiful, sanctified egotist Paul was! There is too little of such "confident boasting" among us. 2 Cor. 9: 4 and 11: 10. Such glorying as we find in Gal. 6: 14 would revolutionize our Brotherhood, and open one hundred and fifty thousand hearts and purses to the glory of God and the joy of millions of souls now "sitting in the region and shadow of death." We droop, and fret, and skulk, and murmur, where we ought to make our "inner prison" resound with midnight harmonies of prayer and praise. Acts 16: 24, 25. So hard it is to get beyond self, and rise above circumstances, and "rejoice in tribulations," and fulfill the rapture and glory of 2 Cor. 2: 14. We do *not* consider Him." Heb. 12: 3. Christ dwells in the heart by faith, and faith is sustained by utter self-renunciation, and to faith all the fulness of the Godhead is at command. Eph. 3: 17; John 5: 44; Mark 9: 23.

It is as difficult to get the church to believe in the All-sufficiency of Christ, as it is to "convince the world of sin." "Self-confidence, self-sufficiency, self-repose, have become an awful corporate sin and calamity. We meet with many, and not a few ministers, who hardly seem to know that there is anything higher than the church. In private and public it is *church, church, church*, just as though the aggregate could be more and better than its components. Cut off the *Head* and where is the church? A mass of moral putrefaction. Each member gets the life, and inspiration, and assurance, moment by moment, direct from the Fountain. "Because I live, ye shall live also." John 14: 19.

My visit to York was glorious; a fragrant oasis in my wilderness journey. I could hardly tear myself away from the dear hearts whose fellowship was so sweet to me. See Acts 20: 37, 38, and 21: 13. I thank God that He graciously vouchsafed me the pleasure of meeting our dear Californian brother,

P. S. Myers. Such preaching should set the whole City of New York on fire, by setting the church aflame. With startling emphasis he gave us the Divine delineation of a living epistle of Christ. When God writes His signature across our foreheads, it is distinct and legible enough for heaven and earth, and hell to read! How sad that in so many instances the world sees nothing on our plain apparel but the large black letters,—*mammon, self, pleasure*. Such expositions and appeals as were given at your love feast ought to leave an abiding blessing on the church and the city.

I pity that soul that is not awakened into larger conceptions of Christ, and privilege and obligation by such lofty and impressive representations of the purpose of God in Christ Jesus. Oh, the blessedness, and dignity, and glory of being a Christian! My heart burns for a fresh Pentecost on our Brotherhood. We have grown lamentably formal, and world-satisfied, and hungerless for upper-world realities. Dare to preach CHRIST, my dear brother. He is large enough to touch humanity at all points, and sanctify all its capacities and relations to *His ends*. The Bible has but one theme,—CHRIST. So He Himself declares. John 5: 39.

Brother Myers told us that head and heart, and hand and foot, and purse, have but one owner,—CHRIST. Such a realization will in very deed make the church what God designs it to be,—"THE BODY OF CHRIST." Oh that CHRIST were indeed our LIFE! Then would wonders reappear on the earth; gold and silver, and greenbacks, and stamps, would fly broadcast like leaves from the Tree of Life. Poor preachers would no longer be gnawed with anxiety how to support their families. The motto and inspiration of every soul would be 2 Cor. 8: 9; Acts 20: 35; Heb. 13: 16. It often breaks my heart to witness how little we are like Christ. After thirty years of toil and suffering, and self-sacrifice, and triumph, and joy, the longing and cry of Paul still was that "he might know Christ and the power of His resurrection, and the fellowship of His sufferings." Philpp. 3: 10.

Where this aspiration, this outreaching and up-reaching of soul is wanting, we may gravely question the reality of our conversion. Regeneration necessarily confers the characteristics of "God manifest in the flesh." "Christ in us the hope of glory," must first mean Christ in us the crucifixion of self, and utter devotion to the same ends for which Christ lived and died and rose again. Separate interests and aims from Christ is treason. Christ came into the world to execute "His Father's business," and has commissioned us to perpetuate and complete His work in the evangelization of the world, and He wants no drones and self-pleasers in His family. The pathetic lament of Paul in Philpp. 3: 18, 19, is the sorrow of faithful hearts to-day. Oh, when will we believe the glorious truth of 1 Cor. 6: 19, 20?

Farewell, dearly beloved fellow-worker in the kingdom of God! May the fulness of the incarnation rest on thee and thine! Salute all your "helpers in Christ Jesus," in the Sunday school, and in all departments of Christian work. Remember Bro. Oller's text at your feast,—2 Tim. 1: 12. This will animate to holy daring and self-sacrifice in the glorious work of soul-winning.

Union Deposit, Pa.

### PURE RELIGION AND UNDEFILED.

BY GRANT MAHAN.

WHILE reading a history of Peru some time ago I came across a passage in which the Chuno or potato festival, and the festival of *Corpus Christi* are described. The description is as follows: "The chuno had just been housed when we reached Tiahuanaco; and on the second night after our arrival the preparations for celebrating the event were commenced by large indulgences in chicha and canaso, with corresponding uproars in different parts of the village, strangely compounded of cheers, howls, whoops, and shrieks, not favorable to sleep, and not altogether assuring to travelers



among a people notoriously morose, jealous, and vindictive. On the morning of our third day, as we started out for the ruins, we noticed that the sides of the plaza were lined with the vendors of chicha, chupe, coarse cakes, and jerked meat, and that several posts had been erected in various parts of the square. During the day the bells of the church clanged incessantly; there was an irregular fusillade of diminutive rockets and an unceasing drumming, relieved, or at any rate varied, by the shrill notes of the syrinx, or Pan's-pipe, and the wild, savage shouts of the revelers.

"I shall never forget the extraordinary scene that started us on our return to the village in the evening. The streets were deserted, and the entire population of the place was gathered in the plaza, grouped along its sides, where glowed fires fed by stalks of quinoa, while the central part of the square was occupied by four groups of male and female dancers.

"Each group danced vigorously to its united music, which made up in volume what it lacked in melody—wild and piercing, yet lugubrious; the shrill pipe and the dull drum, with frequent blasts on cow's horns by amateurs among the spectators, filled the ear with discordant sounds. Every man seemed anxious to excel his neighbor in the energy of his movements, which were often extravagant; but the motions of the women were slow and stately. The music had its cadences, and its emphatic parts were marked by corresponding emphatic movements in the dance. . . . All night and all day, still the festival went on, growing wilder and noisier, and only culminating when the feast of the Church commenced. It was an extraordinary spectacle, that of the symbols of Christianity and the figures of our Savior and the saints carried by a reeling priest and staggering Indians through the streets of Tiahuanaco, while the Chuno revelers danced and drummed around them. The chants of the Church were mingled with the sharp tones of the syrinx, while the bells pealed, and the foul smoke of wretched candles, combined with the odor of damp powder, obscured and poisoned the atmosphere. In the church, before the dim altar, when the Host was raised in the unsteady hands of the sot who affronted Heaven and debased religion, the saturnalia reached their height, and we left the scene with a clear conviction that the savage rites of the Aymaras had changed in name only, and that the festival we had witnessed was a substantial rehearsal of ceremonies and observances antedating the Discovery."

Another writer on the same subject says: "It is . . . important that there should be an improvement in the character and position of the parish priests. At present ecclesiastical government in Peru is in a somewhat dislocated position. . . . That constant supervision of the conduct and practice of the parish priests, which is absolutely necessary to secure improvement, is neglected or entirely wanting."

Much that goes by the name of religion is anything but religion. These priests, who claim to belong to the only true church, who say their words cause their communion wafer to be transformed into the real body and blood of our Savior, who think they have power to grant absolution from sins, join in heathen practices and go reeling through the streets like common drunkards. Their lives differ not at all from the lives of the irreligious around them; or, if there is any difference, it is not in favor of the priests. There certainly is great need of a reform among these representatives of our most holy religion. And yet, perhaps, if we believe even a tithe of what we read, the actions of these priests, situated among the heathen are no worse in reality, though publicly more offensive, than are those of many of the priests living in our own country.

When thinking of such things one cannot help wondering whether these men, who profess to be guiding men on the only road which leads to salvation, have ever read the words of James: "Pure religion and undefiled before God and the Father

is this, . . . to keep . . . unspotted from the world." If they ever have, if they imbibed anything of the spirit of Christ, how can they so far forget their calling? To profess to represent what is highest and holiest in this world, and then live as the lowest and vilest, brings reproach upon those living thus and upon the cause which they say they are trying to uphold.

But these priests are not the only ones who forget what it means to be a Christian. Most of us, sooner or later, are guilty of great sins. Why do all of us, they and we, come so far short of the profession we make? Of course none of us would or could be so far forgetful of what is becoming in God's worship as to come before the Creator of us all in such a condition as did the priests of whom we have been reading. But are our hands always clean and our hearts pure when we enter the sanctuary to worship him who liveth for ever and ever? Our first feeling is quite naturally one of righteous anger when we read or hear something like the above; but we ought to give more of our attention to correcting the evil in ourselves, and then perhaps we should not have so much time to spend on the sins of others. We need to believe more firmly in the Word of God, and then we shall not so often go astray. If any of us at the last great day are told to depart, it will be because we have not believed as we should. It was because of unbelief that the children of Israel perished; it is because of unbelief that many who have heard the glad tidings are perishing to-day; it is unbelief that causes the priests to commit the grossest sins. May the Lord help our unbelief, and may he help us to keep ourselves unspotted by the evils around us!

*Mt. Morris, Ill.*

#### THE TRAMP PREACHERS.

THE Methodist Protestant has a straightforward way of disposing of a class of preachers who have been of very little use to religion. It says:

"Occasionally a man whose career has been a wicked one becomes a convert to the Christian faith, and consecrates himself with so much enthusiasm to the work of religion that his success is marked and far-reaching. But the world is full of converted pugilists, burglars, drunkards, and jail-birds, who profess religion, and immediately begin to preach or do evangelistic work. Some of them have been noted only for the evil they have done, and their career of badness is used to advertise them. Now, the grace of God can convert a burglar, a drunkard, or a sneak-thief just as surely as it can convert others, but modesty would suggest that they do not aspire to leadership in the church as soon as they are converted. Yet this frequently happens. A converted libertine or housebreaker is advertised, and now the people are to go to hear him. Are they willing to accept teaching and moral training from one whose chief notoriety is his immorality and wrongdoing? There is something radically wrong in the church when men run after a man principally because he has been bad. Such men usually anathematize preachers and accuse them of selfishness, incompetence, bigotry, old-fogyism, and the like. They can see no virtue in methods that are not in harmony with their own. They deal in vituperation and abuse and call it preaching, and they usually take a collection at every service, and if it is small it affords another opportunity to open their storehouse of epithets and billingsgate against the covetousness of the people.

"We think that our pulpits ought to be firmly closed against all ecclesiastical tramps everywhere. If they are called of God to preach they will be willing to wait until their character entitles their call to recognition. If they are not willing to prove their call, they will not be an advantage to the church that admits them. It is a poor sign of the meekness, modesty, and fruit-bearing, required by the Gospel, when men are ready to rush into the pulpit principally to tell how bad they have been."

#### THE SUNDAY YOU WERE ABSENT.

BY VINA E. SHOEMAKER.

[The following was read at the Ministerial Meeting of North-east Indiana, and its publication in the MESSENGER was urged by the Meeting, but by some mishap it did not reach us until Nov. 1. We make room for it here.—ED.]

"Oh happy state! When souls each other draw,  
When love is liberty and nature law."

IN God's all-wise creation of man he gave him a will to do, or not to do, to accept or reject the privileges of life as he meets them, be they right or wrong.

Yet a loving command as a guide is, "Remember the Sabbath day to keep it holy," and we are happy to realize that, while decades and centuries of time have fled since the command at Sinai, God has ever had a people to carry on his work.

Surely at this time we enjoy the most glorious privileges of religious worship that have ever dawned upon the history of man.

The ark, with its precious commands, need no longer be borne upon the shoulders of a few. We find God everywhere. Through the gift of his dear Son, the ark of salvation is free to all, and the altar of sacrifice should be in every Christian heart.

Our lot is not cast in the wilderness of Zin or Judea, but in a land of Gospel liberty under the most favored circumstances. The cheerful Sunday schools meet Sunday after Sunday, to learn more of a precious Bible.

We say "cheerful" because the young minds, who anxiously come to learn, should be taught by our words and actions that obedience to God's Word makes us truly happy, and gives us joy and peace forever.

There are various things which tend to make our Sunday schools pleasant, interesting and profitable, and if there is one thing more than another, it is a prompt, regular attendance.

In working for the Lord it is a pleasing thought that we can all do something. In the Sunday school there is a work for all, from the small child to the aged father or mother, and an important part of that work is, that they forsake not the assembling of themselves together.

In the first place all officers and teachers should fully realize their responsibility to God and each other and not only be prompt and regular in their attendance but fully prepared for the work they have to do.

Imagine the progress and interest of a school, when the Superintendent indifferently stays at home for a rest, supposing the Assistant will do the work. But as the latter, for a change, or otherwise, has gone off to harvest meeting or some other place, preferable to the regular routine of Sunday morning service, the place is unfilled.

The Superintendent who has so little concern for the school as to willfully leave it without the assurance of another to take his place, cannot expect the school to increase and prosper, or be worthy of the confidence given him.

To some the absence of two or three Sundays out of a quarter are seemingly trifles. The lessons have been missed but what of that? It is only a few verses of the Bible, and we can read it some other time. How true!

But these misleading ideas "upon life's deceitful current are sure to show the current's way."

The real heroism of life is to perform every duty promptly and faithfully, be it ever so small.

It takes the little things of life to make perfection, and as a great artist once said: "Perfection is no trifle."

Just so in the spiritual life, we grow strong in faith, in love, in devotion and obedience according to the interest we take in the work. If we are absent from the Sunday school and feel careless about our interest there, others who are present are being strengthened and receive the promised blessing. The loss on our part may only be revealed when the "night cometh wherein no man can work."

You pass along the street of a city and see a few men working hard at an excavation, while three



or four times as many are leaning over a rail, carelessly looking on.

The same occurrence is too often prominent in the Sunday school,—a few work hard while the majority look on, to suggest and criticize.

Who are the workers in our Sunday schools throughout this land to-day? Are they those who labor hardest and accumulate the most wealth, who are generally present in body, but the Sunday school lesson has been so foreign to their minds during the week, that an absent mind and an empty head is the best they have to offer?

"Nay verily!" They are those who know their Bibles, are earnest in prayer, are anxious for the salvation of the young. Sunday after Sunday they are willing to tell of Christ and a saving Gospel.

The passengers of a railway train glide along in apparent safety toward their destination. The track is clear and no obstacles in view. But alas! a switch is left open and, unconscious of their fate, the passengers are hurled forward to accident and death. Why all this sorrow and misfortune? Ah! a duty has been neglected, a careless switchman has neglected the small act of throwing his lever. The result is disastrous.

How searching and far-reaching is the conclusion that the Sunday you were absent may not only have started you on the sidetrack of indifference, but your absence may have influenced another, who, being weaker than yourself, cannot reverse his will and feel the same interest in the school he once did. From neglect he went to indifference, and from indifference to worse he goes, until he meets his destiny on the side-track of ruin.

How important that we, as parents, feel the necessity of teaching our children the beauties of true devotion in the morning of life! Fleeting time goes by, and all too soon "the noon becomes the afternoon and to-day is yesterday."

Oh this work of saving the youth of our country! How low appreciate what it is! We, as a generation, are tramping on to the grave. Soon all will be gone. *What next?*

Can we justify our absence, and excuse ourselves with the oft-repeated religious, "I can't?"

Oh for a Nathan, to arouse the conscience of every indifferent father or mother, son or daughter, who willfully absent themselves from the Sunday school!

The mother has much to do with the moulding of inclination. What a grand suggestion lies hid in one brief line of *"Holy Writ"*, "His mother made him a little coat." Hannah wove it and Samuel wore it. No doubt it was a modest little garment, but we see much more in it than the little tunic. It has a figurative application to every mother's high calling. She not only provides the body with clothing, but she helps to clothe the immortal soul. She makes little coats which never wear out and which moth cannot destroy, but which are worn by her children long after she rests in a silent grave. Hannah's daily, devoted life helped to weave Samuel's noble character. "The mother made the man."

But where are the fathers in this work? Have they no responsibility in the training of their children? Father, are you sure that your sons were at Sunday school last Sunday, and are you expecting to encourage them with your presence to attend next Sunday? Or will you be at ease, leaving them to choose for themselves until they wander over the terrible precipice of darkness forever?

You may pray for your children, but if you fail to give the practical encouragement needed, your petitions may return unto you void.

If you are far up the ladder of *faith and love* for Christ, remember your children are at the bottom, waiting for your instructions and help.

It is said when the young eaglets are ready for flight, the parent bird flies before them, making a short circle toward the sun, and so, day after day, she leads them farther out toward the great luminary, until they are able to soar away in their own strength.

So the parents should lead their children toward the Son of Righteousness, until they are able to spurn the snares and temptations of a wicked world.

May God help us all to have a *will* and a *conscience* awakened that will not only take us to the Sunday school occasionally, or during six months in a year, but may twelve months of systematic, devoted study to the *Word of God* seem only too short to be rolled back to eternity as a year's work of faithfulness!

May the knowledge thus obtained increase our love, and enable us to draw nearer to the Great Fountain of light!

*Nappanee, Ind.*

#### —♦— "ANGELS."

BY FANNY MORROW.

PRIMARILY the word "angel" means messenger, — a spirit or spiritual being sent by God to communicate his will to man. Angels are an order of intelligent beings, entirely separate from man,—for the Scriptures say man was made a little lower than the angels. Christ took not upon himself the nature of angels, but of man.

Angels are God's blessed messengers. Poor weary Hagar in the wilderness was comforted by angels and enabled to say, "Thou, God, seest me." Angels have the power, or gift of speech. The Word plainly tells us, they said thus and so to Hagar. In times past angels often communicated with man in words, such as man uses in speaking with his fellow men.

Very swift and powerful messengers angels have sometimes been, as when the three holy ones,—Shadrach, Meshach and Abednego,—passed the ordeal of the fiery furnace unharmed, because of angel presence. Then one long night the good man Daniel spent in a den with ferocious lions, shut in with them by the decree of a wicked king, but, behold, angels were there, and all night long held shut the lions' mouths.

So all along the history of God's people, "the angel of the Lord encampeth round about them that fear him, and delivereth them." Unto such as dwell in the secret place of the Most High, and abide under the shadow of the Almighty, will he give his angels charge, and they shall bear thee up in their hand, lest thou dash thy foot against a stone.

An angel was the first to bring the glad news to earth that Christ was born, and a multitude of the heavenly host (presumably angels), uttered the glad words, "Glory to God in the highest, peace on earth and good will unto men." Angels ministered to Christ in the hour of his great temptation, and in the intense agony of Gethsemane an angel from heaven strengthened him. On the glorious morning of his resurrection an angel told the news that he had risen.

For many long years the ministration of angels unto God's children upon the earth has not been visible or audible, but unto such as abide in Christ there comes betimes a low, sweet whispering, a sense of peace, an assurance of protection that betokens angel presence. The time is coming when they will be seen again, for in the end of the world the angels shall be the reapers. John, the Revelator, tells of many, many things the angels yet shall say and do in the future, and all who have ears to hear shall hear them, and those who have eyes to see shall see them.

*Ottawa, Kans.*

#### —♦— WHEN SHALL I LAY MY ARMOR BY?

BY DANIEL HAYS.

ISAAC was Abraham's successor, but not until Abraham "was gathered to his people" did Isaac the son, become Isaac the patriarch. At the advanced age of one hundred and forty-seven years, Jacob called his sons and said, "Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father." It was during Moses'

life-time that Joshua was appointed to succeed Moses, but it was not until the death of Moses that Joshua became leader and commander of the people. There is, in the appointment of Joshua, to the leadership by Moses, a striking evidence that to Moses was reserved the post of honor: "And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight. *And thou shalt put some of thine honor upon him*, that all the congregation of the children of Israel may be obedient." Num. 27: 18, 20.

The appointment of Joshua was at the request of Moses, in view of his own death, "that the congregation of the Lord be not as sheep which have no shepherd." But the manner and form of the appointment was of God. Moses, however, continued in the leadership, to counsel and direct the children of Israel until the day when he ascended Mount Pisgah. After the death of Moses, the Lord spake unto Joshua saying, "Moses, my servant, is dead; now therefore arise, go over this Jordan, thou, and all this people." "As I was with Moses, so will I be with thee." Joshua 1: 2, 5.

Did Paul resign the eldership when he directed Titus "to ordain elders in every city?" Were these ordinations made that Paul might be relieved? There was no laying off of the armor by the apostles. Peter considered it good, so long as he was in this tabernacle, to stir up the minds of his brethren by putting them in remembrance.

Can an official position, or charge, imposed by appointment of God, be laid aside at will? Where is there a case of resignation of any trust, imposed by order of God, to be found in the Bible? The evidence is all to the contrary. The fact is, that official position, as expressive of the character of the individual, goes into eternity. We read in Revelation of the twelve tribes of the children of Israel, the twelve apostles of the Lamb, the "four and twenty elders," and "the hundred and forty and four thousand," "the first-fruits unto God and to the Lamb."

An elder can no more resign his office than a deacon can resign his. There is quite a difference between resigning an office and resigning a charge. An elder may, with propriety and good reason, resign his charge over a church beyond the limits of his own congregation, but he has no right, either human or divine, to resign his office as elder. We may lay aside a duty imposed upon us by human enactment; but a duty, or charge, or position, imposed upon us by order of God, we can not resign; neither, during good behavior and faithful life, has any one the right to ask us to resign, or the power to take such office from us.

The term "elder" is itself associated with age. "Old men for counsel, young men for war." Let young men use their energies in battling the enemy; but we need the aged ones to direct the church by their counsel and experience. The church is to-day what she is, because of the faithful labors of the aged elders of years gone by. We have elders to-day, nearly eighty years of age, who stand foremost in the councils of the church. Gladstone, at eighty, stood the first man in England, and stands as a fair example of what a well-preserved elder may attain to under God's blessing.

When, by appointment of God, Moses laid his hand upon Joshua, Moses continued still to be the law-giver, the commander and the leader of the people, and Joshua was his assistant. When Paul directed the ordination of elders in every city, Paul still had the care of all the churches, and these were his assistants. John nearing the age of one hundred, being bishop of the church at Ephesus, which office he held till his death, in his first letter to the churches, says: "I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one."

The fathers have *knowledge*,—young men have *power*. The fathers "know him that is from the beginning,"—know all the way through; young



men have power to "overcome the wicked one." The fact is, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 11:28.

Since, then, "God hath set the members every one of them in the body as it hath pleased him," what right has the ear to say to the eye, I have no need of thee? None. If I be one of the least of the members of Christ's body, I must hold my position faithfully: "Be thou faithful unto death, and I will give thee a crown of life." "Let every man abide in the same calling wherein he was called." Paul repeats it, "Brethren, let every man, wherein he is called, therein abide with God." 1 Cor. 7:20, 24.

Broadway, 1<sup>a</sup>.

#### PETER AS A DISCIPLE.

BY JOHN L. KLINE.

"And Peter followed afar off."—Luke 22:54.

It is said by Paul that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Hence we may all profit considering what the Scriptures say of the life and character of this energetic disciple. Peter (like man a follower of the Lord Jesus Christ to-day) made some grave mistakes after he had started to follow his Lord and Master. And one of the mistakes which he made,—and I venture to say the greatest one he ever made,—was the act alluded to in the above quotation, *viz.*, that he followed the Savior afar off.

Notice the strength that Peter seemed to have while close by Jesus and the other disciples! What strength he assumed when he told the Lord that he was ready to go with him into prison, and even to death! Luke 22:33.

No doubt Peter spoke out his very feelings; and the reason he felt so strong was because there were no visible foes around to battle against. Have we not all felt like him? When in a good series of meetings, or otherwise surrounded by brethren, how strong we feel! Yes, indeed; we are strong when we keep right close by the side of the Savior and his followers; but as it was with Peter, so it happens sometimes to us,—we get a little farther away from Christ than we ought to, and very grave and serious results follow. Referring to the results that followed Peter's act in the matter we may notice, first, that when he commenced to follow the Savior afar off he got into different company. See Luke 22:55, 59; Matt. 26:69-84. Just so with us. When we forsake the assembling of ourselves together, we are sure to get into other company, the result of which is almost always evil, although it may not always be so to the same degree as that which followed Peter's act. Though we may not be led to cursing and swearing (Matt. 26:74), we are likely to suffer spiritually, from such a course.

Just as soon as we become a little slack in going to meeting (this may at first commence on us by being a little late at the service), we should beware, for we are getting a little farther away from the Savior than we were when he first called us in to his service. Then we were anxious to be there to help sing the first song. But now we, in a measure, having lost our first love, think it is not just so particular about our being there when singing commences, and Satan is not slow in finding out that we are getting a little weak. And the worst thing that can happen to a child to retard its growth is to have the proper amount of nourishment withheld. Let the child of God absent himself from meeting, and he is sure to get away from the Savior and get into company where it cannot grow in grace and in the knowledge of the Truth. When under the influence of worldly company many of our young members (and sometimes older ones, too), neglect to let their light shine as it ought to, especially when associating with those who are not favorable

to our doctrine. Those members who can listen quietly and approvingly when the church is being censured for being too radical respecting the matter of apparel, manner of wearing the hair, beard, etc., are wanting in strength; and, instead of remaining away from divine services and under the influence of the unbelieving, it were much better that they go to meeting, and then go home with some good old faithful soldiers and receive some encouragement in the other direction.

Peter followed afar off and got into a company where he was ashamed to let his light shine, and thus he was caused to deny his Savior. Right here let me give some advice to our older brethren. When you see young soldiers take a course like the one just mentioned, remember that one look from Jesus (and I presume it was a pleasant one) turned Peter's course for after-life, and made him a strong weapon in the Master's hands. Therefore, when you speak to the erring ones, speak gently. To our young members let me yet say, When you start out in this Christian warfare, let the world and your relatives know that you mean business. Young brother, be not ashamed to arrange your hair as becometh a member and get yourself in the order of the church. Young sister, do not hesitate to let the scissors cut freely between the ruffe and dress. As you spend time and means to put it on, do not spare any time in getting it off; and, above all things, do not fail to put on that sign of authority on your head, at all times of worship. If you let your high shine at all times, the evil-disposed will not ask you many questions concerning the order of the church. If they should trouble you a little at first, just tell them that you joined the Master's flock, and hence desire to appear like one of them. And if they advance the idea that a wolf might wear sheep's clothing, tell them that there might be reason why a wolf would want to wear sheep's clothing, but there are no good reasons why a sheep should desire to wear a wolf's garb, and thus make other sheep afraid, as all sheep are surely afraid of anything that has the appearance of a wolf. And then do not forget the assembling of yourselves together with the sheep and lambs when they are fed, and there will be no danger of your following the Savior afar off, and thus getting into company where you ought not to be.

Sevastopol, Ind.

#### → THE + SUNDAY + SCHOOL ←

##### SAUL REJECTED. 1 Sam. 15:10-23.

Lesson for Nov. 17, 1895.

TIME.—Perhaps about 1095 B. C., at least ten years after Saul became king.

PLACE.—Gilgal, in the Jordan Valley, near Jericho, where the Tabernacle was first erected in Canaan.

PERSONS.—The Lord, Samuel, Saul, Israel and the Amalekites.

INTRODUCTORY.—Saul entered upon his duties as King of Israel apparently with all proper respect to the will of God, and the Lord gave him repeated victories over the enemies of Israel, especially the Philistines. It was probably during the latter half of his reign that Samuel brought him a message from the Lord that he should utterly exterminate the Amalekites, "a robber tribe, hereditary enemies of Israel, incorrigible and pernicious." Saul led his army against them, as commanded, and defeated them, but in what respects he disobeyed, we shall learn in this lesson.

##### I. THE SIN.

1. *Sin a cause of grief.* "It grieved Samuel." No personal evil would necessarily come to Samuel from Saul's sin, but he was so overcome on receiving the news of Saul's defection from the path of rectitude that "he cried unto the Lord all night." It is to the shame of Christian professors in this age that they can stand by unconcerned and unmoved at the crimes that are being committed in high and low places. When we take to heart

and grieve over the sins of the rulers and the people of this age as we ought, we will exercise ourselves more diligently for the correcting of these evils and the leavening of society with righteousness. Do these things really concern us? And do we manifest our concern by our actions?

2. *The sin of concealing sin.* "Saul said . . . I have performed the commandment of the Lord." One of the greatest dangers of sin is its inherent tendency to propagate and multiply itself. There is scarcely a sin committed but that becomes a temptation, or at least strengthens the temptation to commit a second sin. After Saul had consented to the first act of disobedience he must then, in order to give it the finishing touch and make it look well, cover it over smoothly with a lie. Observe, too, that he obeyed the command in part, and hence, in his announcement to Samuel, told part of the truth. And so, often, to yield a partial obedience (do that part of the command that will contribute most to our own interest) is the most selfish disobedience, and to tell but half the truth, is to tell the worst kind of a falsehood.

##### II. THE EXCUSE.

1. *The people did it.* This is only the old trick of Adam, in which he tries to shift the responsibility of his sin on some one else. But how foolish for Saul to try to make the people responsible for this, when he as ruler, was responsible for the acts of the people! And equally vain are most attempts to lay our own sins at another's door.

2. *It was done in the name of religion.* "The people spared the best of the sheep and of the oxen, to sacrifice unto the Lord." In offering sacrifices the Lord had commanded that the best should be taken, and now, in order to give this act of willful disobedience a religious coloring, Saul brings back the best, as if intending to sacrifice it to the Lord in conformity to the command. Thus he not only becomes guilty of disobedience and falsehood, but now, in trying to make himself appear religious, he adds to all this sin that of the vilest hypocrisy. Here are three gradations of sin: First, a mere act of disobedience; second, disobedience covered by a lie; third, the disobedience and the lie covered with the cloak of religion. It is possible to be guilty of the same sin to-day. In the name of religion we may "speak with the tongues of men and of angels," we may bestow all our goods to feed the poor, we may even give our bodies to be burned, but if our motive is not what we pretend it to be (if we have not charity) we become partakers of the sin of Saul.

##### III. THE REJECTION.

1. *Because of Saul's disobedience.* By his words Saul had tried to make it appear that his actions were faultless; but how fitting Samuel's reply: "To obey is better than sacrifice." The performance of no outward ceremony would atone for the lack of the spirit of obedience. To be entirely submissive to the will of the Lord is everything; to perform an outward ceremony without this is nothing. Saul did the latter, but lacked the former, and hence was rejected, and God still rejects men for the same reasons.

2. *Because of Saul's rejection.* The Lord rejected Saul because Saul rejected the Lord. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." It is contrary to the nature of God to cast off his creatures from him. "He that cometh to me I will in no wise cast out." The Lord never rejects men until they first reject him. In all the world, and in all eternity, not one soul will be lost who has not voluntarily turned away from God. The Lord chooses to save us, and will save us, unless we are determined to travel the road that leads to destruction. Which way will we go? JAMES M. NEFF.

"SOMEWHERE in the East," it is said, "there is a non-conductor of electricity. The people know it, and when a storm comes they flee to it for safety. Beautiful picture of the Savior! Beautiful emblem of the tree of Calvary! Get underneath it, and keep under it and you are safe forever."



## → THE &amp; YOUNG &amp; PEOPLE ←

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## THE RIVER OF PLEASURE.

BY LIZZIE D. ROSENBERGER.

SHE wandered along the banks of the river. The water was pure and clear,—so transparent that the silvery sands gleaming at the bottom, seemed to be uplifted as if billows of shimmering whiteness were rolling upwards. The banks of the river were covered on either side with dark green moss, rich and heavy. Trees, rare and beautiful, cast their shadows over the water. Some of them were like giants in girth and strength, waving huge branches in defiance to the storm; others were slender, delicate, like willows swaying in the breeze, like ferns in the tracery of leaf. On the river was a brilliantly-tinted boat, red as coral, and then shading off into the exquisite colorings of a sea-shell, two oars gleaming like pearl, lay in the boat, as it floated gently over the tiny wavelets.

She was standing still now, enchanted by the beauty around her. She looked at the beckoning shadows in the river depths—the boat was drifting nearer to her, she gazed with longing at the fern-like leaves and graceful branches, at the delicate grasses growing at her feet,—and the boat was drifting nearer still. She glanced upward. Dark, angry clouds swept over the sky,—the boat was rocking against the river-bank,—she entered it, took the oars and silently sailed down the stream. Away beyond the trees she saw men and women toiling in the fields. As she glided on, new beauties charmed her, and she sang a song of joy and hope, that awoke glad echoes.

Ere long she heard the splash of oars, and, looking back, saw a dark boat gaining steadily upon her. She ceased singing, but kept on her way, with never a backward glance. The dark boat was rapidly nearing. She dropped her oars and gazed straight before her. She heard the swish of the waters, as the dark boat swept nearer, and Conscience, with still, white face, looked at her. She turned her head away, and the fascination of the river stole over her. Once more she took up the oars and the dark boat followed like a shadow, and soon the stern white gleam of conscience overcame her, and she rowed to the shore. Then she sat down moaning and weeping on the banks of the river, and the dark boat lay silent as a spirit at her feet. At last she arose and walked unwillingly away from the river, into the town, where dust and heat and ugliness and sin were found on every side. With bowed head, she entered the alley and found her way to the garret and hovel. It was night when she left there, and her face shone like a star.

Covington, Ohio.

## "I NEVER PRAY."

In the year 1827 a young man, then studying for the ministry, was requested to preach in a town in Kentucky. The meeting was held in the evening, in a private house. Knowing that two or three

deists were present some remarks were made upon the authenticity of God's Word. The president of an infidel club arose and interrupted the speaker, who mildly said to him,

"Sit down, and after meeting I will talk with you."

When the services closed there was hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend on the following morning. At the appointed hour the president, with several infidel books under his arm, and a large handkerchief full of pamphlets and papers, made his appearance, in company with two members of his club. No sooner were the parties seated, and the large table covered with his religious dissecting knives, than the infidel began, with much warmth, to pour forth his contempt for the Bible.

"Stop, sir, stop," said the student; "let us commence right, and then we shall end well. Do you believe there is a God, who made all things, a God, who has a mind?"

"I do."

"Do you believe he created you, feeds, clothes, and watches over you and yours, without any reward?"

"Certainly I do."

"Well, sir, that we commence right, please lead in prayer. Ask the God in whom you believe to direct us as to the rejection of that Bible, if it is false, and if it is true to receive it. We do not want to be deceived."

The man hesitated, and said: "I never pray; I do not believe in prayer."

"Never pray, sir! do you not believe in prayer when your God has done so much for you? never thank him for his goodness? Have you a father?"

"Yes, sir."

"Do you never thank him? If you had a child whom you had always blest, would he not thank you when you bestowed upon him some little trinket?"

"I suppose he would."

"Well, sir, compare right. Just pray; *pray and thank God.*"

"I can't pray."

The student then turned to his infidel companions and asked them to pray, and they both declined. With indescribable feelings he knelt, and with great freedom poured out his whole heart to God. As he finished they all three arose from their seats. The president passed his fingers through his hair, and as he gathered up his books, said:

"I think we will talk no more. It will do no good."

The student waited on them to the door, and in a short time heard that the club had been disbanded.

## POWER IN UNIFORMITY.

BY REUBEN WELLER.

WHILE looking over some of my GOSPEL MESSENGERS recently, I noticed an article in No. 21, page 322, on "Growing Evils," also one, in No. 37, on page 579, "Helping the Brethren," which caused me to feel that I ought to say a few words in commendation of our dear sisters, and also for their encouragement.

In July last two young sisters and a young brother (a minister) came to our city. One of the sisters was canvassing for a book, the other sister and the brother were attending the Teachers' Institute held here, and as they also attended religious services, it will be readily seen that they were noticed by the greater part of our population. As they were dressed in the order of the Brethren, it caused a great many comments to be made as to who they were, and,—bless God,—be it said to their credit, the comments were altogether in their favor, as they seemed to be what Paul terms "living epistles," known and read of all men. It takes faith and courage (especially for young sisters) to mingle with all classes of people, where they are entire strangers, to carry out the true principles

of religion, but, dear sisters, if you could only realize what a power you wield for good in so doing, I firmly believe you would be willing to sacrifice all desires for fashion and vain show. I feel confident that if we could all be made to realize the power there is in uniformity of dress, we would all be willing to conform to the order of the Brethren in that respect. I have witnessed a few instances of that power, but forbear to mention them at present. I suggest that we all read and re-read, and then study, the article on page 692, No. 44 of GOSPEL MESSENGER, "The Inner and the Outer Life."

THE GOSPEL MESSENGER is a power for good, and if we were all willing to be governed by the principles it advocates, we, too, would have greater power and influence for good. May God help us all to do so, is my prayer! Amen.

Rich Hill, Mo.

## WHY IS IT?

BY J. E. YOUNG.

WHY are so many young men and women out of Christian work in this age? I think one great cause for this is that the Bible was taken out of our public schools. Very few of the young have even read the New Testament. I have tested this many times. No person ought to teach public school who is not a Christian. The public school is a child of the church and it ought to be nourished by the church. School teaching is building character,—teaching to think. The entire being of the child should be built up symmetrically. The faculties support each other like the four walls of a building.

We are now preaching at Topeka with a good interest to start with. May the Good Shepherd be heard everywhere!

## EARRINGS vs. EYESIGHT.

THOSE very curious people who imagine that their eyesight depends upon a little ornament in the ear may do well to read what Mrs. Booth, of the Salvation Army, has to say on the subject. She says:

"It has occurred to me that it may be helpful to women-soldiers or to officers when dealing with their soldiers to be reminded of the falsity of supposing that the wearing of rings in the ears will benefit the sight. There are a good many myths and traditions, which were thoroughly believed in olden times, which still, somehow or other, seem to cling round the minds of the imaginative, despite all common-sense arguments to the contrary. We do not believe, in the Salvation Army, in the wearing of earrings or any other adornments in the way of jewelry. Very likely, in dealing with some new converts, you will find that they will cry out against the removing of earrings, because they had their ears pierced for their sight, and in many instances they may really be afraid of losing their sight or injuring it by the removal of these rings. Assure them that there is no connection between the lobe of the ear and their sight. They might, with just as much force, wear a ring round their toes to keep their teeth from decaying. If they meet you with the fact that they have found real benefit from this procedure, you can tell them that imagination is so strong a factor that if they could bring themselves to believe in the efficacy of some remedy, it is quite possible that they might obtain some good from it, from a sheer application of will power in opposition to nervous sensations."

—Mrs. Ballington Booth.

A PRESIDENT of one of our western colleges was one day walking near the college, when a youth, not observing his approach, while engaged in cutting wood, began to swear profanely in his vexation. The Doctor stepped up and said: "Give me the ax," and then he went to work and quietly chopped the stick of wood. Returning the ax to the young man, he said in his peculiar manner, "You see now the wood can be cut without swearing."



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## DRINK AND DANGER.

[The following was published in the *Young People* Aug. 18, 1888. It was handed to me by a sister, with the request to send it to the GOSPEL MESSENGER.—Geo. L. Stedehake.]

Write it on the liquor door;  
Write it on the prison floor;  
Write it on the gin-shop wall;  
Write, oh write, the truth to all;  
Where there's drink there's danger.

Write it on the work-house gate;  
Write it on the school-boy's slate;  
Write it in the copy-book;  
That the young may on it look;  
Where there's drink there's danger.

Write it on the church-yard mound,  
Where the drink slain dead are found;  
Write it on the gallows high;  
Write it for all passers-by;  
Where there's drink there's danger.

Write it underneath your feet;  
Write it in the busy street;  
Write it for the great and small,  
In the mansion, cot or hall;  
Where there's drink there's danger.

Write it on the ships which sail,  
Borne along by steam and gale;  
Write it in large letters plain,  
O'er our land and cross our main;  
Where there's drink there's danger.

Write it in the Christian home;  
Write it where our drunkards roam  
Year by year, from good and right,  
Proving with resistless might:  
Where there's drink there's danger.

Write it in our history's page;  
Write it, patriot, scholar, sage;  
Write it in the Sabbath school;  
Write, oh write, the truthful rule;  
Where there's drink there's danger.

Write it in the house of God;  
Write it on the teeming sod;  
Write it on the hill-top glen;  
Write, oh write, with blood-dipt pen;  
Where there's drink there's danger.

Write it for the rising youth;  
Write it for the cause of truth;  
Write it for our fatherland;  
Write, 'tis duty's stern command;  
Where there's drink there's danger.

Write it for the heaven above;  
Write it for the God of love;  
Write it near the fireside;  
Teach the boys, our hope, our pride:  
Where there's drink there's danger.

—Leaves of Light

## THE GOOD TEMLARS.

"Dear Brother:—What is your opinion of the I. O. G. T. organization? Please send me a pamphlet upon it. An attempt is being made here to start one. I do not feel like joining the movement, while I heartily believe in simple Gospel temperance movements.

## REPLY.

1. I was years in the G. T. when a youth. "But when I became a man I put away childish things." The run-around-the-ring ritual and the gaudy baby-bibs are very childish. A strong Gospel temperance work runs better without such swaddling bands.

2. Brotherly fellowship with unconverted and godless men and women is another strong objection. We have to meet as "brothers" and fellow-workers in a professedly religious work, those whom we know to be openly irreligious. No deeply spiritual Christian can work under such an unequal yoke. In some parts of India the order admits Hindus and other non-Christians. Quite consistent; for they all "use vain repetitions as the heathen's do."

3. Religious mockery and blasphemy is carried on when unsaved worldlings are put in the office of

"Worthy Chaplain." Children of the devil babble off pious lectures, and wordy prayers to a God they do not pretend to serve except for those few minutes of lodge ceremony!

4. The secrecy of the lodge is a false bait to catch numbers, and is a hindrance instead of a help to the cause of Temperance. That is, the same amount of work done through a good open society, on Gospel lines, would produce much more fruit. Ample proof of this is seen in the work of the W. C. T. U., etc.

5. Extreme worldliness and compromise with sin in the lodges is a sufficient reason for thorough Christians keeping out of the order. A theatrical play, clinched by a vulgar farce, was the final stroke which drove me out of this mongrel fraternity. The seductive card table, the sensual dance, extravagant, gluttonous entertainments, foolish comic programs, gay theatricals, wrap the whole institution in a fog of irreligion, of which their common clouds of tobacco smoke are a suitable type.

6. A great and a sufficient reason for refusing to join and to work with the Good Templars is this:—That *all wisely zealous and spiritual Christians can work in "a more excellent way" to promote Gospel Temperance*. "The weapons of our warfare are not carnal." As shown in the foregoing statements, many of the methods and surroundings of the lodge are carnal and worldly.

*Temperance without salvation* is a fair platform for heathens and worldlings; but SALVATION-TEMPERANCE is the only platform of walk and work for a Bible Christian.—*India Watchman*.

## CROWNS.

BY N. D. UNDERHILL.

CROWNS,—what are they? Who wear them? Some are of beautiful gold, studded with glittering pearls or sparkling diamonds: Kings and queens wear such. But what sort of a crown did we put upon the King of kings when he was among men? Did it excel in beauty and grandeur all others, as he excelled in worth? Ah, no! Blind, cruel men, that would not see his loveliness, plaited "*a crown of thorns*" for his aching head. You would not do so cruel a thing, would you? Yes, many a poor struggling Christian wears a crown of thorns to-day. Who put it there? Jesus says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Look at poor old white-headed father! Is he stern and hard to please? Perhaps a crown of thorns goads and pricks the sensitive head, which makes him so.

Do we ever speak unkind words or turn a deaf ear to that one whom we ought to honor? Cares and trials,—*briers,—thorns!*

Does mother wear a placid countenance and beam upon us smiles of joy, beneath a crown of fond memories, or has her crown been one of thorns too?

Is it "only a step-mother" who reigns in our home? Is she cross, exacting, and hard to get along with? What kind of a *crown* have you given her? Do the briers of defiant looks, the thorns of unkind words and actions, constantly goading until the poor, weak, human soul cries out in agony? Help her to be gentle, patient, and kind.

Oh! dear ones, while weaving your crowns, how it would comfort a weary heart, if some tender little heart's ease were woven in! How it would rest the throbbing head to lay upon it a few sweet violets of humble submission to parental authority! How beautiful it would be, if many a sweet, unassuming pansy of gentle kindness were woven in! How gorgeously brilliant would a few pure, fragrant roses of love make the parental crown! How the dear old eyes would shine down upon us in tender affection, if we would just weave for the dear old heads, soft and beautiful crowns of gentle, obedient manners, loving actions and kind words! *How much* they have borne for us! *How self-sacrificing* they have been!

We talk of the crowns they are to receive over yonder. Oh, cease to leave all the good and beautiful things until after they are dead; and crown the faithful old heads *now* with beautiful flowers of loving kindness. *Do not* add thorns to the suffering patience and forbearance of one whom God has given you to honor and obey. Give them *roses*, and God will crown you with laurels of everlasting joy.

## A BIBLE STUDY.

BY W. B. STOVER.

TEXT, ROM 12: 2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

## DOES THIS DESCRIBE YOU?

Dead "indeed unto sin." Rom. 6: 11.

Buried "with him in baptism." Col. 2: 12.

Risen "to walk in newness of life." Rom. 6: 4.

## Commands,

1. "Be ye not conformed to this world."

2. "Be ye transformed."

## Means of Working,

"By the renewing of your minds."

## To the End,

"That ye may prove what is that will of God; good, acceptable, perfect."

## SIGNS OF TRANSFORMATION.

Joy.—"Rejoice in the Lord always." Phil. 4: 4.

"As sorrowful, yet always rejoicing." 2 Cor. 6: 10.

Peace.—"Bless them which persecute you."

Rom. 12: 14. "See that none render evil for evil unto any man." 1 Thess. 5: 15.

Love.—"We ought to lay down our lives for the Brethren." 1 John 3: 16 "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 35.

## Thanksgiving.

"In everything give thanks." 1 Thess. 5: 18.

"Giving thanks always for all things unto God." Eph. 5: 20.

## Treasures.

"Lay not up for yourselves treasures upon earth." Matt. 6: 19.

"Let no man seek his own, but every man another's wealth." 1 Cor. 10: 24.

## Desires.

"Let this mind be in you, which was also in Christ Jesus." Philpp. 2: 5.

"Covet earnestly the best gifts." 1 Cor. 12: 31.

## Adorning.

"Not with broidered hair, or gold, or pearls, or costly array." 1 Tim. 2: 9.

"The hidden man of the heart, . . . even the ornament of a meek and quiet spirit." 1 Pet. 3: 4.

## Neighbors.

"Thou shalt love thy neighbor as thyself."

Mark 12: 31.

"Love worketh no ill to his neighbor." Rom. 13: 10.

## Conversation.

"Our conversation is in heaven." Philpp. 3: 20.

"Neither filthiness, nor foolish talking, nor jesting." Eph. 5: 4.

## Test Proof.

"How sweet are thy words unto my taste." Psa. 119: 103.

"His commandments are not grievous." 1 John 5: 3.

THE late Bishop Doane was strongly opposed to prohibition, and his sideboard was lined with brandy, wine, etc. On one occasion Rev. Mr. Perkins, of the Sons of Temperance, dined with the Bishop, who, pouring out a glass of wine, desired him to drink with him. "Can't do it, Bishop. 'Wine is a mocker.'" "Take a glass of brandy, then." "No. 'Strong drink is raging.'" By this time the Bishop, becoming excited, remarked to Mr. Perkins, "You'll pass the decanter to the gentleman next to you." "No, Bishop, I can't do that. 'Woe unto him that putteth the bottle to his neighbor's lips.'" —



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IN Denmark the address of C. Hansen is changed from Roskilde to "Godthaab," Brønderslev.

BRO. L. H. EBY, of Summerfield, Kans., should now be addressed at North Manchester, Ind.

BRO. ALLEN LIVES, formerly of Burr Oak, Kans., should now be addressed at Centralia, Washington.

WE learn that Bro. J. A. Long commenced a series of meetings at Hagerstown, Maryland, Nov. 5.

EIGHT were recently baptized in the West Alexandria church, Ohio. One was reclaimed and three await baptism.

THE members at Sterling, Ill., were very much encouraged by their recent series of meetings. Six were added to the number.

BRO. I. D. PARKER closed his meetings at Milford, Ind., with twelve baptized, one restored, and three applicants for restoration.

THE Hudson church, Ill., has just passed through a refreshing season. Seven recently confessed Christ and were added to their number.

DURING a recent series of meetings, held at the Locust Grove church, Md., eight united with the church, six by baptism, and two reclaimed.

BRO. AMOS H. HAINES, after spending a few months among the members in New Jersey, has returned to the Yale University, New Haven, Conn.

THE District Meeting for the First District of West Virginia is said to have passed off very pleasantly. Bro. G. S. Arnold is to represent the District on the Standing Committee.

WE are requested to announce that the Brethren of the Baugo church, Indiana, will dedicate their new house of worship in Wakarusa, Nov. 17. Bro. A. H. Puterbaugh is to preach the dedicatory sermon.

MRS. COLEMAN, of Galesville, Minn., celebrated her one hundredth birthday anniversary Nov. 3, by uniting with the Presbyterian church. She is said to enjoy good health, and is in full possession of her faculties.

MINISTERS from other congregations are sometimes designated as "strange ministers." The term seems hardly applicable to those belonging to the same household of faith. We suggest that they be known as "visiting ministers." We "are no more strangers," etc. Eph. 2: 19.

BRO. NEFF writes that they have preaching at Fruitdale, Ala., twice each Lord's Day and Sunday school every Sunday, and that the interest is good.

WRITING from Elkhart, Ind., Nov. 4, Bro. I. D. Parker says: "We held special council last Thursday and called Bro. Franklin Kridler to the ministry. Brethren Lewis Hahn and Eli Heitan to the deacon's office. Bro. A. H. Puterbaugh is now conducting a series of meetings in the city church."

SOME one writes us to know what we think about selling apples and other fruits to distilleries, to be made into brandy. Well, plainly, we think it is not just the right thing to do. Brandy makes drunkards, and we should not knowingly become a party to that kind of business. We would like to see all the distilleries starved out.

THE ISSUE of the MESSENGER, containing letters from our sisters, concerning Sunday privileges and enjoyments, seems to have attracted wide attention. The editor of the *Bombay Guardian*, in India, speaks very highly of the intelligent and straightforward way our sisters have of telling how to get the most good out of the Lord's Day.

IN the course of a few weeks Bro. Geo. D. Zolters, the elder of the Hickory Grove congregation, expects to move to South Bend, Ind. We very much regret to have him leave Northern Illinois, but we trust he will find his new home in Indiana pleasant to himself and family, and that his labors in that part of the State will prove helpful to the Master's cause.

THOSE who have sent queries for answers will please exercise a little patience. We have not yet been able to give that part of our work the needed attention. We are still hoping, however, for more time and strength. We now have on hand over two hundred questions that should be answered at an early date. But there is a limit to our capacity. At this time we are doing just all we can.

WE now and then read of "loyal ministers," as though there were those among us who are not loyal. If there be such they should be instructed in the way of the Lord more perfectly. It is, however, to be hoped that we have in the Brethren's church no ministers who are not willing to be governed by the principles of the church. Men who accept an office at the hands of the church, should be willing to live in harmony with the rules and regulations of that church.

BRO. J. D. HAUGHTLIN, of Iowa, in a communication to this office, suggests that the laity take some part in our Ministerial Meetings. He thinks that one of the topics, for each meeting, might be assigned to the laity. He also says that in Middle Iowa more programmes are to be printed and distributed among the members of the church. His suggestion may be a good one, at least it is worthy of consideration. The laity and deacons could tell the ministers many things that might prove very instructive and edifying to them and others.

BRO. BEAHM closed his work in this congregation last Sunday evening, Nov. 3. He has spent nearly two months at hard work in the Silver Creek church, giving most of his time to two points in the country, and spending but one week in the Mount. He has done a grand work among us. During his stay thirty-eight united with the church and many others seem to have been seriously wrought upon. We admire Bro. Beahm's zeal, wide range of information, clear conception of the Truth and his forcible way of presenting the claims of Christianity to the people. His work is that of an evangelist, and he is one of the men that should be kept constantly at work among the churches. In his preaching he gives no uncertain sound. He addressed two immense audiences in the Chapel last Sunday morning and evening. He goes from here, followed by the prayers and best wishes of our people. Our entire church and community, we trust, have been made the better by having had him among us.

Now is the time for our agents to push the work of collecting subscribers. Every one who reads the paper should be seen and asked to renew, while thousands who are not now taking the paper should be called on and urged to become subscribers. We trust no agent will neglect his duty in this respect. All we ask for is the privilege of visiting the families regularly each week and we certainly shall prove helpful to them. If our agents wish sample copies sent to those who are not reading the MESSENGER they will please send us their addresses.

THE District Meeting of Northern Iowa and Dakota is said to have been the best meeting of the kind ever held in that District. There were no queries presented for special deliberation, and the whole time set apart for the conference was taken up in devising ways and means for preaching the Gospel in the isolated fields of the District. For such a wise course the Brethren are certainly to be commended. Our District Meetings should give special attention to the missionary and Sunday school interests. With the Gospel in hand, and the present united understanding we have, concerning its demands, we are most assuredly prepared to give more of our time to the spread of the Gospel, and less to the mere answering of queries. It is to be hoped that other Districts in the Brotherhood will give this line of work more consideration. In fact missionary labor, especially in the home fields, should be the first and most important work in any District.

THE church at this place has assumed additional responsibilities on account of an increase in the membership during our late series of meetings. These new converts demand special attention and care. They must now be fed upon the sincere milk of the Word that they may grow in grace and in the knowledge of the Truth. They are to be developed that they may become strong and useful in the cause of our Divine Master. They have left the world and their former worldly associates, and now seek friendship with Christ and congenial associates among his children. Towards these people we have an important duty to perform, and it becomes us to do all in our power to make the Christian life pleasant and instructive to them. If we do our part they may hold out faithful to the end. But if we neglect them, and cease to give them the benefit of our personal kindness and influence, some of them may in course of time drift back into the cold world. Let us, therefore, do our duty in leading them and others along the Christian pathway. And what applies to these new converts, here at the Mount, will apply with equal force in every part of our Brotherhood where there are babes in Christ.

THE *Christian Evangelist* does not spare the Roman Catholic church. A recent issue says: "There are doubtless some priests of the Roman church who are morally pure and who are honest, but, taken as a whole, the priests are a hard lot. The cloak of pious hypocrisy which they use to cover a multitude of sins is too thin to deceive the people forever. It is plain that their pretended celibacy is but a mask for wholesale adultery and licentiousness. Their boasted charity and solicitude for the orphan and the homeless is but a pretense to cover their schemes for gaining recruits for the army of deluded dupes which supports them. The energy and thought of the hierarchy is given a thousand fold more to getting money from its subjects than to instructing them in morals and religion. The Romish church is odious because of her history, which is a record of persecution and oppression. She is odious because of her attempts, in all ages and in every clime, to prevent free speech and free thought. She is odious because she has ever been the foe to all that is good and the friend of all that is evil in civil government. She is odious because of her vigorous and persistent opposition to general education, knowing her power lies in the ignorance of the people. The curse of God rests upon her, and every honest thinking man must hope for the disintegration of her organization and the crumbling of her power."



SISTER R. J. McDONALD, Redonda, Cal., writes: "Please do not stop our paper. It contains the only news we get from the Brethren. We do not know of any members living near us." We mention this in order to call the attention of our Brethren to a place where a visit will be very much appreciated.

At her late District Meeting the State of Nebraska, so we are informed, did a very wise thing by appointing a State Sunday School Superintendent, whose duty it is to encourage and assist in organizing Sunday schools in such places as may afford opportunities to accomplish good. He is also to work up the Sunday school interest among the Brethren and do what he can to develop this line of work and prompt our people to enter into it with more zeal and understanding.

PARENTS, do not permit your children to make a play-house of the church of God. Teach them to enter the sacred edifice reverently, to be seated quietly and in their own soul breathe a secret prayer if it be but a few thoughts. Children should be taught that the house of God is a place of more than ordinary sacredness, where the best of conduct will be expected of them, and where God is to be worshiped inwardly as well as outwardly. During services parents should keep their children with them until their training is such as to insure proper behavior upon their part. Under no circumstances should little children be permitted to sit together in groups apart from their parents. One untrained child in a group of this kind may easily spoil all the others. Before going to services, teach your children what will be expected of them, and give them to clearly understand that the meetinghouse is not the place to seek pleasure, but the place where people of good manners should remain attentive and reverent during all the services. If, perchance, your children should be seated apart from you, you should know concerning their manner of behavior. Parents should not be so indifferent as not to be concerned about the conduct of their children at any religious service. In fact, many parents are becoming far too careless about teaching their children good manners both at home and abroad, and it is high time that the old-fashioned idea of training children were properly revived.

Our love feast, held in the large College Chapel last Saturday evening, was, in many respects the most enjoyable meeting of the kind ever held in the Mount. There were members at the tables from nearly every congregation in Northern Illinois. Nearly five hundred members took part in the services. The ministerial help was quite ample. Bro. D. B. Eby officiated. Perfect order characterized every part of the service. On account of the large number of members to be served, four cups were used at the same time, two on the sisters' side and two among the brethren. In passing the bread, as well as the salutation, the same method was observed. In the salutation the officiating elder started two lines among the brethren, one to the right of him and the other to the left. Of course these two lines would naturally meet in the center. Following this plan the bread and cup would also come together at the proper places. This plan enables a large number of members to be served at the Communion tables in a short time, and however large a congregation may be, the dividing up of the services in this way will permit even thousands of members to engage in the love feast exercises in the brief time usually allotted to an ordinary congregation. The spiritual element in our feast was particularly prominent. The members seemed to enter into the spirit of the ordinances with a zeal highly commendable. There were many at the table who had just come into the church, and they thus had the pleasure of their first spiritual feast with the saints on earth.

#### HIGHER CRITICISM.

AMONG the so-called higher critics there are about as many opinions as there are writers. They are at sea on about every point save one, and that is, Mo-

ses did not write much of the Pentateuch. On this subject Dr. Driver, in one of his recent "Books for Bible Students," published in London, says:

"All agree Moses did not write much, but in regard to what he did write or as to the limits of the supposed documents on which the Pentateuch was based, and the age of them, no two are alike. Twenty men might easily disagree that the earth was not round. The value of their denial is estimated by the sort of explanation they give of the earth's movements. The critics agree that Moses was not the author of the Pentateuch, but their harmony means nothing when we find them in entire discord among themselves as to how the Pentateuch came into existence. The introduction of De Wette-Schrader recognizes the three elements adopted by Dr. Driver, and of course they agree. When one man borrows from another it is likely that there will be agreement. Wellhausen and Robertson Smith agree as touching the post-exilic theory, because the Scottish divine simply copied the speculations of the German. But you have not to read far before you discover traces of difference between the members of these respective pairs. Some think Hilckiah wrote Deuteronomy, others that Jeremiah forged it. Ewald attributed it to a prophet who had taken refuge in Egypt during the time of Manasseh. Graf puts it down to the reign of Josiah, Vahinger to that of Hezekiah. In regard to the documents Ewald recognizes nine, Hupfeld four in Genesis only, Knobel six, Bleek recognizes only a Jehovah who expanded the Elohist fragment. The newer school of Graf and Wellhausen puts Deuteronomy before the priestly code, whereas most others have thought it to belong to the exilic or even post-exilic age. All this looks rather unlike agreement."

#### THE DOCTRINE.

We suggest to all those employed as instructors in the Bible Schools, held in the churches, the urgent necessity of well-defined ideas concerning the leading doctrinal points set forth in the New Testament. These leading doctrines constitute the great framework of the Christian church and should be well understood by all those teaching in any of the Bible departments, or Bible schools in the Brotherhood. More doctrinal error is likely to creep in among us at this point than anywhere else. These doctrinal points, as held by the Brethren, are indispensable in the class of work here referred to. If these schools do not propose to duly emphasize our doctrinal characteristics, along with a general knowledge of the Scriptures, their existence is absolutely of no benefit to the church. To understand these doctrinal features one should be well read in the Brethren's literature, as well as in other literature along the same line. On this subject the popular literature is so unreliable that it cannot be depended upon, and far too many of our young brethren are looking to this class of books for information on cardinal doctrinal points, and are therefore not prepared to explain the doctrine of the church as it should be set forth.

We would urge all of our young brethren to procure and carefully read Bro. R. H. Miller's "Doctrine of the Brethren Defended." Price, \$1.25. Those who have access to "Nead's Theological Works," will do well to read it also, though some of the topics discussed are not treated with the same ability displayed in Bro. Miller's work. On the form of baptism there is nothing among us to excel Bro. Quinter's book on "Trine Immersion." We, however, regret to say that the book is now out of print. For 75 cents, a neat volume, in cloth, entitled the "Brethren's Tracts," may be had, setting forth the doctrine of the church with considerable clearness. Outside of our own literature we would recommend Benjamin Franklin's sermons, the "Gospel Preacher," volume 1, price, \$1.50. To these should be added some good work on the inspiration of the Bible and Bible antiquities. Let none of our teachers and preachers rest until they have acquired a good knowledge of the New Testament doctrine, and then be prepared at all times to both teach and defend it. Respecting their own pet ideas and fine-spun theories, even ministers and teachers should learn to keep them on the back ground. It is the essential doctrinal feature that should be clearly set forth and duly emphasized.

J. H. M.

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

##### No. 20. A View from the Rigi.

Lucerne, Switzerland, Sept. 4, 1895.

THERE are things that we feel we can do, and then there are things that we would like to do, but cannot, and to give, by pen, what we saw on this occasion, is one of the things which we feel unable to do. There are times when scenes open up before us, when all the soul powers for admiration are drawn forth, and we stand before them speechless. The only thing we can do is to stand, gaze, and drink it in, and wish that all of our nearest and dearest friends were with us, to share in that which can be given in no other way.

Early on Friday morning of Aug. 30, we, in company with brethren Miller, Myers, and Bingaman, left our hotel, with our Alp poles in hand, for the boat landing, for the purpose of climbing the Rigi. We went by boat to Weggis, which is at the foot of the mount, and the beginning of the bridle path that leads to the top. The whole number, at starting, was about twenty, made up of gentlemen and ladies, — German, English, and American. The path has no one direction but ascends in curves and zigzags, at first in pleasant windings, around and through the hillside farms and shady nooks, so enchanting that you are made to forget about the great height in the front, until you suddenly come to the steep ascents where steps are necessary to make the ascent.

In the starting we advised slow and steady treading, and if we had any extra strength and ambition, we could use it near the top, and on the last pull. For the first mile or so the company kept well together. But for some our steppings were too slow. Among us were four English ladies who were not accustomed to hill-climbing. They declared that the trip was just grand, not half so hard as it had been represented to us, nor so hard as they had expected. They were not a bit tired and they would go right along for the top. It would be such fun! We, of course, gave them the liberty, and off they went, soon out of sight. Slowly and gradually up we climbed, occasionally resting by the way, under the inviting shade of a clump of trees, or under the shadow of a rock. In some of the turns made, grand views would burst out before us; beneath us, perpendicular heights, deep grottoes, or a Swiss cottage with a garden or fruit-yard, trees laden with apples and pears; a man with a "Dutch" scythe mowing his little crop of hay, or gathering in a great bundle to carry it to the stable. The climb was so interesting that distance was left behind us almost unnoticed.

Up and up we went,—leaning heavily upon our poles, gazing from side to side at the wondrous works of God, as seen in the conglomerated rocks, composed of pebbles, of flint, sand and mud, all cemented together in one solid mass. Then we wished for a geologist to explain to us the strange formations, and the positions of the different strata, as seen verging and converging, level at the different angles running towards each other, and then, in half circles, as irregular as it was possible for things to be!

But you may wonder what became of the party ahead of us. Well, we overtook them. When we had made about three-fourths of the way, we found them thoroughly worn and weary-looking, lying around in a shady place and feeling as if they could scarcely go farther. It was our time now to take the lead and at our usual, steady speed, we passed on. After we were at the top an hour or more, they came straggling along, thus bringing to our recollection the fable of the hare and the tortoise,—and the truth it conveys was made very evident. Things in this world, as a rule, are not at-



tained to by jumps and splurges, but by a patient and persevering going forward.

After three and a half hours' of upward climbing, the "Culm" or top was reached, 5,990 feet above the level of the lake, and to make the height an even 6,000 feet, on the very top a small tower, with winding steps, ten feet in height, is erected. From that the grandest of all views is to be had. As we stood there, the first thought that came to us, was the scene of Moses when he stood on Pisgah's lofty height and viewed the landscape over. The very top is only a small plot, and is called the "Rigi Culm." And what is most peculiar about it is, you get on the top and the verge at the same time. As you stand up to an iron railing, which is on the edge, you look down an almost perpendicular height of thousands of feet, down, down, into the depths below. As you stand here you have a grand panoramic view all around. In front is the "Zuger See," contrasting its blue waters and the sky above, with a farming country sloping back from its farther shore. The homes of the Swiss are in plain sight,—all dotted over with fruit trees, for here are fruit orchards by the thousands of acres.

To your right, stretched out in rugged boldness, is a continuation of the Alpine chain of peaks, topping up, one above another, in magnificent grandeur, while back of you are the snow-capped heads of the Titlis, Sustenhorn, Jungfrau, Silberhorn and a host of others of equal height and beauty, flashing all around the reflecting rays of the afternoon sun, giving to them a halo of light and brilliancy beyond word description.

On the west is Lake Lucerne with steamboats and smaller crafts plying on her bosom.

All these scenes crowd in upon your vision as a flash, and the sight is so grand that you are made to exclaim with the Psalmist: "Marvelous are all thy works; and that my soul knoweth right well." No one having the love of God in his heart can thus behold his manifold works without being moved to reverence, because, on the fruitful slopes, in the deep ravines, and from the heaven-towering mounts, there he is seen.

After a brief stay on this lofty height, we retraced our steps to Weggis, where we again took the boat for our stopping-place, feeling well paid for the labor and sacrifice made in completing the trip.

#### A VIEW FROM LAKE LUCERNE.

*The Swiss Homes. Axen Strasse. Tell's Kapelle.—Fluelen.—Altorf. The Tell Denkmal.*

On Monday morning, Sept. 2, we, in company with our party, decided on a lake trip for Fluelen, at the extreme eastern end of the Lake Lucerne, the whole length being about thirty miles. The morning was fine, and having a fresh cool breeze playing over the deep blue surface, everything seemed to combine in giving us an enjoyable ride. On the left side, as we went eastward, gradually ascending from the lake shore were the green fields and fruit-laden orchards of the Swiss, with their cozy-looking cottage homes, dotted all over the hill sides.

These cottages are all built after the peculiar Swiss style, with the gable towards the lake. At the top of each story, an eave of some three feet in width runs across the gable, which, from a distance, looks as if each story was set back that much. What the purpose of these eaves is, we don't know, unless it be to protect the windows from the sun and rain. These cottages present a very homelike appearance, and as they nestle in among the trees, an air of comfort is made very apparent. Then, too, you get from them, an impression of neatness and cleanliness, their barns, stables, etc., being separate and away from the dwellings. On one slope, reaching away up and back, we counted twenty-one of the cottage homes, the farther ones being so far up that it was a mystery to us to know how they

could get back and forth in attending to their business, or how people could get up to them. Of course, the amount of produce raised is not large and we suppose that they keep no horses. The ox that gives the meat and the cow that produces all the milk, also does the little ploughing and hauling that is needed.

We saw them gather their hay. After it is cured it is carefully raked together, and then put into a large sack or net, made of small rope. The man then gets it on his back and trudges up the hill with it, to the stable. In many cases we noticed that the hay was put on very small stacks, beautifully formed, in the plats where it is made. We suppose it is left there to be carried home as needed.

The Swiss continue to use the old-fashioned "Dutch" scythe, and, in one case, we saw a man sharpening one, as our forefathers did a century ago, by laying it flat on an anvil and, with the peculiar-shaped little iron hammer, about five inches long and two inches at the bottom of face, tapering, to the top end, in the shape of a very acute pyramid, they hammer along the edge until it is made sufficiently thin to be sharpened with an ordinary whetstone. Why it is they persist in using these old-style scythes, we cannot tell, as they are short and very clumsy, and, we would think, hard to manage. But notwithstanding all their objectionable features, they are largely used, as we saw no others in their implement stores.

Another reminiscence of the past, we saw from the boat, was an aged lady, breaking flax on the old-time "flax-brake," just as we saw it done when a boy.

Alongside of the lake, for miles, could be seen the old "Axen Strasse" or Telford road, as we would call it. This road extends from Lucerne all the way along the lake to Fluelen, some thirty miles, and a great part of the way is cut out of solid and almost perpendicular rock, ascending almost directly from the edge of the lake, and in places the road is as high as three and four hundred feet from the lake level. In two places the road is tunneled through the rock. This road is as wide and solid as their city streets and cost millions of dollars. We walked over it from Fluelen to Tell's Platte, a distance of two miles, and the views from it up the rocky side and down over the lake were fine indeed.

Along below it, and in many cases under it, through long tunnels, is the celebrated "Gotthard Bahn," the most expensive railroad in the continent, with the nine and a half miles Gotthard tunnel. There are about twenty-two and a half miles of tunnel in less than one hundred miles. In this country they don't make cuts; they go under and through. The cost of this road is immense but the government is back of it, as is the case with most of the railroads on the continent.

"Tell's Kapelle" is a small chapel built on the edge of the lake and up against the rocks, at the place where Tell jumped from the boat, and shot the tyrant Gessler. Once a year services are held in this chapel, to commemorate the event. All go there in gaily-decorated boats, when much joyous demonstration and patriotism is indulged in. Tell is to Switzerland what Washington is to America. His name is venerated almost as that of a god, and the people are wonderfully attached to their native land.

Fluelen is the landing place from the boats, to go to Altorf. Their trade is largely from tourists, who flock here from all parts of the world during the summer season.

From here to Altorf it is two miles, and you can have your choice between a bus ride and walking, the latter being the more enjoyable, if the day is not too warm. This is the place where Tell had the choice between liberty or shooting an apple from the head of his beloved son with an arrow from his

well-tried bow. The scene is represented as being a very impressive one. He faltered, but the boy had such implicit faith in his father's skill that he voluntarily offered to stand for the test, and encouraged his father to accept the most unreasonable demand. With tears trickling down his face, he twice raised the bow and twice let it fall. Again encouraged, he raised it, and, with a silent prayer to save the boy, the arrow flew and pierced the apple. After the shot was made, Gessler saw that Tell had another arrow concealed. On being asked what that was for, the reply was: "For your heart, tyrant, had I killed my boy!"

As a memorial of the place there is erected on the supposed spot where the father stood when he shot the arrow, "The Tell Denkmal," completed and dedicated the day before we were there. It is a very fine and large monument. The statue of Tell, some twelve feet high, is placed on the top. On one side of the base are these words:

*"Erzählen wird man,  
Von dem Schützen Tell  
So lang die Berge  
Stehn auf ihrem Grunde."  
1307.  
Wilhelm Tell  
1895."*

These people, especially the peasants, are generally Germans, and, in religion, the different churches are represented, but the greater part of them are Catholics. They are frugal and economical in their habits of life, and many of them have little farms and homes of their own, scattered all over the hills and mountains, wherever enough ground can be found to place a cottage, plant a garden and have some trees. With these, and the cows, with their Swiss bells, they seem to be a contented and happy people. The Swiss cow-bell has a world-wide reputation, and everywhere in their stores they are found, nicely painted on them Swiss rural scenes, and offered for sale to tourists, as relics.

There is an easy, quiet restfulness about the people over here that is not in our home push and bustling ways. At every hotel, restaurant, public place and in or at many of the homes, are seen their gardens of out-door entertainment. They are in shady groves and nooks, and, during the warm days, are exceedingly inviting. While passing down the lake, we came in contact with a German who had been in America some twenty years, and, while there, amassed a little fortune. But he had lost none of his love and attachment to his native land. And as we looked to the shore and saw these crowded pleasure gardens, he said: "Look over there! What do you want with a heavenly Paradise? This is a Paradise! This is the land for real enjoyment. People don't need to work hard; everybody has employment, and don't you see what good crops are here? Why, there is plenty for everybody. People who labor here don't get large wages, but they have steady employment the year around,—not like in America, where men make two and three dollars a day for awhile, and are then idle long enough to spend all they have made. Then, too, the people are sociable, peaceable and quiet here. The police have nothing to do. People govern themselves and are not like they are in America, where the police,—big Irish fellows,—are kept busy knocking people down, and if they get hold of a German, on the least pretext they take him by the collar and lead him to prison. I have been there and know what I am saying."

He said that he had his family in America and expected to live there, but for sociability, ease and employment he greatly preferred his old home. He seemed to be sincere and candid about what he said, and we must say, after actual observation, that in many ways the old world has the advantage of us. Especially in the morals and sociability of the people. The training of the chil-



dren to be orderly and respectful, is a noticeable feature of their home government. And as the boy is raised, so is the man. And now we bid adieu to these beautiful mountains, lakes and cottage homes of Switzerland. May her people in addition to the blessings they are now receiving, enjoy a much fuller portion of the grace and fulness that comes from the King of Peace! H. B. B.

## HOME AND FAMILY

### WARNING TO SINNERS.

SELECTED BY J. W. IKENBERRY.

SINNER, perhaps these words to you,  
May have no weight although they're true,  
The carnal pleasures of the earth,  
Cast off your thoughts and fears of death.

The aged sinner will not turn,  
His heart so hard he cannot mourn,  
Much harder than the dirty rock.  
It will not break, though Jesus knock.

The blooming youth in all his prime,  
Is counting up his length of time,  
He oftentimes says 'tis his intent,  
When he grows old he will repent.

But ah! the sad and solemn state,  
Of those who stay and come too late,  
The foolish virgins they begin  
To knock but could not enter in.

O how will parents tremble there,  
Who've raised their children without prayer,  
Methinks you'll hear the children say  
I never heard my parents pray.

Oh! parents take a solemn view,  
Of your dear children, dear to you  
How can you bear to hear them cry  
And blame you for their misery.

When Jesus Christ shall come to reign,  
In solemn pomp and burning flame,  
Saying, Gabriel, go proclaim the sound,  
Awake, ye nations, underground.

Good Lord, what groans! what solemn cries!  
What thunders rolling through the skies!  
Poor sinners sinking in despair  
While saints are shouting through the air.

### THE LITTLE SANCTUARY.

BY E. D. MESSIMORE.

"Although I have scattered them among the countries, yet will I be to them as a little sanctuary."—Ezekiel 11: 16.

WHILE we have no means of knowing, yet I doubt not, that the Brethren have their full quota of invalids among them and for these unfortunate and afflicted ones this article is written, with the hope that they may be impressed with the fact that sickness and suffering are no bar to the soul's worship of, and communion with, Christ, but rather are incentives to draw us nearer and closer to Him, and make our hearts more humble and contrite, more pure, holy and acceptable.

Scattered all over this broad land, among all classes and conditions of society, in the homes of wealth and the hovels of the poor, and in almost every neighborhood are to be found one or more invalids who, by reason of bodily ailments, are confined to a hermit-like life and shut in from the outside world.

Many are the hearts aching beneath the shadows of chronic and incurable diseases, and many a bright intellect is cast down and smothered by the weight of pain and sorrow. The busy world hurries on, thinking little and caring less for those who cannot struggle with it in the ever-onward rush and heat of life's battles, and, like the impotent man at the pool of Bethesda, they are left alone in their helplessness, while others, more strong of body and stout of limb, go before them and monopolize the choicest blessings within their reach. But as the happy day came to him when Jesus, the Great Physician, healed him, so will our souls be restored and healed and feel exceeding glad, if we sincerely ask him to come to us and, in the shadows of the sick-chamber, be "as a little sanctuary" to us, wherein we can draw nigh unto Him and, in the fullest freedom and confidence, rest our weary souls in the hallowed light of his soul-inspiring presence, and where he,

like the mighty, strong, elder-brother that he is, will take upon himself our infirmities and help us bear our burdens.

He will do this not once or at certain stated times, but whenever we will it to be so. Beneath the shadow of bodily pain and mental sorrow have been wrought the noblest triumphs of the soul's victory over all that is dross and sinful, and the highest conceptions of Divine love and holiness have been realized in the "little sanctuary" of the sick chamber.

There are, no doubt, many invalids who feel sad and discouraged that they cannot attend divine service, and mingle in the congregation of the saints, forgetful of the fact that to be alone with God is a privileged season in which good and holy men of all ages received the highest spiritual blessings, in which God so often revealed his holy will and taught them to proclaim it to the world. Moses was alone with God on Mount Sinai when he received the Ten Commandments. Elijah was alone on Mount Horeb when he heard the still, small voice of God. Nicodemus, alone and in the silent hours of the night, sought the Savior and was taught the necessity of regeneration, the great love God has for the world, and that whosoever believed in Jesus should not perish but have everlasting life. The woman of Samaria came alone to the well for a pitcher of water, and there heard of the waters of salvation which quench the thirst of the spirit, so that they who drink shall thirst no more. Peter was alone upon the housetop when he received the vision which taught him that Christ died for all mankind, and that the Gospel is equally for Jew and Gentile, bond or free. John was alone on the isle of Patmos when he beheld the wondrous vision of his beloved Lord and was instructed to "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

Think of these favored ones, you who are sick, afflicted and deformed! God will visit you in like manner and be to you as He promised to be to Israel, "as a little sanctuary," and let your weary hearts be consoled with the thought, that it is not alone in the public services of His sanctuary that God reveals Himself, but that in the "little sanctuary" of the home, whether it be established in the sick-room or elsewhere, he will come to you even as to the holy men of old, and reveal His glory in sweet, soul-inspiring lessons of mercy, love and hope, in which you will receive the gifts of contentment and resignation. And with His assured help and encouragement, with His patience hushing every murmur and petulant desire, and His grace sustaining us in every weakness, we can meet the most trying ordeals of suffering and disappointment with an humble though joyful heart. In the consciousness of his blessed Presence we can say, "Thy will be done."

And though the services of the "little sanctuary" consist but of simple prayers and supplications, or of tears and groanings, or of loving thoughts unuttered or expressed, yet they will be as sweet incense burned on the altar of love, and will be accepted by Him as precious offerings of the soul's praise and gratitude. In these heavenly visitations God will not only heal the sin-sick soul, but will open the way whereby the infirmities of the body can be healed. In James 5: 14-15 we read, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." When by faith and implicit trust your soul is filled with the divine fire of the Holy Spirit, and your prayers have risen up as a memorial before God, and you hear the voice of the Great Physician speaking to you as he spoke to blind Bartimeus, "What wilt thou that I should do to thee?" then follow the instructions given by James, and if it be God's will that you shall be healed, your infirmities shall pass away and be known no more. Ah yes, there is life and health in the divine power of Jesus, and if we can, by faith, rise above self and doubt, and sincerely claim his precious promises,

we will be healed and made whole, both in soul and body. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. James 5: 10; see Heb. 11: 35-40. God bless the sick, suffering and afflicted invalids everywhere, and may His sweet, gentle, loving mercy surround them with the mantle of patience, ever keeping them within the everlasting arms of his peace and love.

Freiburg, Ohio.

### WHY MEN LOSE SITUATIONS.

"I SEE you have a new bookkeeper," said a lady to the proprietor of a large mercantile establishment.

"Yes," he replied, "we thought we would try a woman. We have had lots of trouble with our men bookkeepers. They are apt to stay out late nights, and when they do come here in the morning are so stupid and out of temper that it is impossible to do anything with them, besides, sometimes they indulge in petty gambling and other vices, and are often short of money. This leads them to overdraw their salary, if we will permit them to do so, and have people running here with bills - or did, until we made it a rule that the first man who had a bill sent here should be dismissed. Yes, we thought we would try a woman."

The lady smiled. Here was a chance.

"How do you like her?"

"Capital," was the reply. "She is clear-headed, obliging, always on time, neat and tidy, and attends to her business."

### CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Odell, Pa.

SEPT. 16 Bro. W. A. Gaunt, of Elk Lick, Pa., came to the old Ten Mile congregation, and commenced preaching on the evening of the 17th, and continued each evening through the week and on Sunday forenoon.

Oct. 21 was the love feast. About twenty-five members surrounded the Lord's Table. We had a very enjoyable feast.

The attendance was very large, and the order excellent. Many persons remarked that they never saw better order. The church had decided to elect a deacon, but two brethren were so nearly a tie that the church decided to have both installed.

On Sunday forenoon we held a children's meeting—the first ever held at this place. This service was greatly enjoyed. Sept. 30 I left home to visit my too brothers, and others, in the Ryerson's Station congregation, Green Co., Pa. I arrived at Cameron, W. Va., Oct. 1, and was met by my nephew, F. Wise, and taken to my oldest brother, Adam Wise, now in his eighty-sixth year. Bro. Adam is the elder of the church, and the only minister, Bro. Chambers having moved away some time ago. Bro. Benjamin Wise, my youngest brother (now in his 71st year) is the only deacon. The members are much scattered. They greatly desire the Mission Board of Western Pennsylvania to aid them by sending a minister to live among them, or, at least, to preach for them. I held four preaching services while among them, and visited a number of families. The members seemed much revived. There are at present several persons about ready to unite with the church if they had the necessary encouragement. I give it as my opinion that if the Mission Board of Western Pennsylvania will give this place the proper attention, much good can be done.

Oct. 4 I returned to my home in Washington County, Pa. I found my wife in feeble health. Pray for us, dear brethren and sisters. Our love feast at the Pigeon Creek church (the second feast this fall), was held on Saturday, Oct. 19, at 3 P. M.

After Nov. 1, 1895, my address will be Conway Springs, Sumner Co., Kans.

JOHN WISE.



## From Sterling, Ill.

I CAME to the above-named congregation on Oct. 7 and commenced meetings the same evening. We continued each evening until last evening inclusive, (preaching twice each Sunday). The meetings closed with large congregations and good attention and interest. Two were baptized last Sunday, and there were two more applicants for baptism. One of the present applicants is the husband of the sister who was baptized seven years ago when I held meetings here in the Lutheran church. Two were restored to fellowship last Monday evening,—a husband and wife. Thus six were added to the fold, for which we feel to praise the Lord.

To our brethren and sisters who think that city work can not be made a success by our brethren, I would say, Come to Sterling Ill., and visit the church, and your minds, no doubt, will be changed. After spending three weeks with the church here, I am fully convinced that mission work in our cities can be made a success by placing the work in proper hands. I can say of a truth that the Sterling congregation puts many of our country churches to shame, in plainness of dress and carrying out the general principles of our beloved Brotherhood.

The Mission Board of Northern Illinois surely has been very fortunate in securing the services of Eld. P. R. Keltner and wife for the work in Sterling. In their untiring efforts to build up the church, the Lord is blessing their labors. They seem to have the respect and good will of the members and people in general. I feel they should be kept right here. Some, no doubt, will be ready to say it costs too much. To such I would say, Leave your homes and farms and commit them into the hands of others for four or five years, and give all of your time to mission work, and in addition to that pay out of your own pocket \$300 in that time, over and above the receipts from the Mission Board, as brother and sister Keltner have done, since they have undertaken the mission work in Sterling, and I think you will be ready to go to your farms, and be willing to double your donations to put some one else in the field instead of yourself. The Lord willing, I expect to commence meetings in Polo, Ill., to-morrow evening and continue for some time. JACOB WYMORE.

Oct. 30.

## From the Pleasant Prairie Church, Iowa.

AFTER a summer of unusual care and anxiety, and through the blessing of our Lord, we have been permitted to spend a few weeks with the Brethren of this congregation. A Communion meeting was held Oct. 12, at which about fifty members communed. Bro. Albert Nicodemus officiated. An election was held for a deacon, which resulted in Bro. Abram Buck being almost unanimously chosen. We began a series of meetings on Monday, Oct. 14, and continued for two weeks, with good interest, but with no conversions. This makes the fourth meeting held within a year. About eighteen have been received by baptism within the same period. In four years a church has been organized. A churchhouse has been built costing over eleven hundred dollars. This is the outgrowth of a consistent, consecrated effort of a brother and sister. Seven years were spent in labor and prayer. Four years ago the first encouragement came with brother and sister Buck moving here. Since that time thirty have been baptized and eleven received by letter. Brethren Miller and Maust being elder and minister respectively, to-day the church numbers more than forty, with prospects of a number to be added in the near future. W. R. MILLER.

Oct. 29.

## The Feast at Mt. Morris.

AGAIN have we received a refreshing from the presence of the Lord,—again have many souls been made glad. Again have Brethren's children been brought into the fold, and parents made to rejoice.

Many of the readers of the MESSENGER are aware that Bro. Beahm, from Virginia, has been holding meetings for us,—first, north of town,

then south of town, and during the last week, in town. Saturday evening was the time appointed for our love feast, and a feast for the soul it was, indeed! A number of Brethren from adjoining churches came to enjoy the feast with us. The presence of so many (thirty-eight) who have lately been brought into the fold, also augmented the joy of the occasion. We realize that we have renewed cause to rejoice in the God of our salvation, and we invite our dear brethren and sisters everywhere to rejoice with us. Our meetings were largely attended, and so was the feast. Nearly five hundred participated in the love feast services. Our Sunday school and prayer meetings also continue to be largely attended. The students are regular attendants at all our religious services, and we thank the Lord that he enables us to afford so many opportunities for religious growth to our Brethren's children attending school with us, and surround them with such wholesome influences. Multiplied hundreds of young people do not enjoy such surroundings! How many of our Brethren's children might enjoy those privileges were they disposed to make the necessary sacrifices!

We hope that many of our brethren and sisters who are not able to attend school during the entire winter, will not fail to attend the January Special Bible Term, and receive inspirations for more consecrated work.

Bro. Beahm preached his last sermon on Sunday evening to a very large congregation. On Monday he took his leave to go to Maryland and labor for the Master. The Lord continue to bless his labors! Amen.

Mt. Morris, Ill.

J. G. ROYER.

## From Abbottstown, Pa.

AFTER closing the work of the Committee at Roanoke, Va., we continued as far east as Norfolk, Va. Brethren E. Eby, Sanger and myself reached Baltimore on Sunday morning. Bro. Sanger went to Washington. Bro. Eby and myself took the street-cars, a distance of seven miles, to Woodberry, where we arrived just in time for Sunday school. We had good interest and attendance. Immediately after, Bro. Eby gave us a good sermon on "Spiritual Life." Deep interest was manifested throughout.

After partaking of dinner we visited an afflicted sister. At 6:30 P. M. we attended a young people's meeting. After that we had preaching again. Altogether it was a pleasant day spent with the brethren, and we trust it was profitable to all. Brethren J. Smith and S. M. Larkins are the resident ministers. Bro. E. Stoner has general charge of the work. Eight years have passed since I last visited Woodberry on a love feast occasion. Then meetings were held in a hall; now a good meeting-house has been built, and there is a membership of nearly one hundred. On Monday we continued on our journey to Washington, to look after the mission work in that city. It needs support and strengthening.

Oct. 24.

J. C. LAHMAN.

## From Southern Illinois.

BEING in co-ordinate charge of the Allison Prairie congregation, in Lawrence Co., Ill., I paid them a visit Sept. 3. The church met in council to hear the report of the annual visit. All seemed to be in the faith of the Gospel.

After leaving the above place, in company with Bro. James Wirt, of Virden, we labored a few days in Cass County, Ill., where your office-editor resided some years ago. Here we held a pleasant little Communion service at sister R. C. Wright's, whose guests we were during the meeting. The little band seemed much revived during our brief sojourn. One who has been for twenty-five years out of the fold, agreed to return as soon as possible.

We went from there to the love feast in the Astoria congregation Oct. 1. The District Meeting was held next day. Bro. D. B. Gibson was elected Moderator; Bro. M. Flory, Reading Clerk, and Bro. Chas. Gibson, Writing Clerk.

The number of delegates was much larger than usual, as there were, from some of the large churches, five delegates. In this District a church is entitled to one delegate, and an additional one for each additional fifty members or fractional part thereof. The general expression was that we had a good meeting, and while none got all they wanted, every one got something they *did* want. Several papers go up to Annual Meeting.

After spending a few days at home, we went to an isolated point,—Oblong, Crawford County, Here, in a new place, I preached a number of doctrinal sermons, which were listened to with much interest. I had to answer some questions as pointed as I ever met. Here the few members seemed much edified, and handed in letters which they had held for a long time. I am preaching at Bird's in the U. B. church, this week. D. B. GIBSON.

## From Tearcoat, W. Va.

AT our love feast brethren Jonas Fike and Martin Biser were our strange ministers. Our meetings began Oct. 12 at 3 P. M. Some brethren and sisters from other congregations were here to enjoy the feast with us. We were very glad to have them come and join with us in commemorating the sufferings of our Lord and Savior, as he has taught us we should do, until he comes again. The nights were very dark, consequently some of our aged members could not attend our Communion. On Sunday, Oct. 13, we had an all-day meeting. At 10 o'clock A. M., Bro. Fike preached a good sermon from Mark 3: 35. At 2 o'clock, P. M., we had a children's meeting. Bro. J. D. Beery opened the exercises; then Bro. Fike gave us a good talk,—one that we think should be long remembered by parents as well as the children. He was followed by Bro. Martin Biser. Bro. B. W. Smith closed the services. Bro. Fike preached four sermons at night during the preceding week; three at Tearcoat church and one at the Victory schoolhouse.

On Friday morning, Oct. 18, in company with Bro. Fike, W. H. Flory and his wife, we started to attend the District Meeting of the First District of West Virginia, in the Bean Settlement church, Hardy Co., W. Va. After fourteen miles of travel over a rough road we came to the place of meeting. Friday and Saturday were busy days for both brethren and sisters. The different churches were well represented. Quite a lot of business was before the meeting but all passed off pleasantly.

MAGGIE E. FLORY.

Oct. 22.

## Notes by the Way.

THE series of meetings with the Portage church, Ohio, closed on the evening of Sept. 22. Feeling and interest seemed very good at the close, as well as during the entire meeting.

We had our quarterly council Sept. 26. Considerable business was attended to,—we hope, to the honor and glory of God. A few desired not to walk and work with the church any more. What a sad conclusion! Two have been baptized in the Donnel's Creek church since the council. Sept. 27 I had expected to go to North Manchester, Ind., and Oct. 10 to LaPlace, Ill., to assist in a series of meetings at each place, but health was not sufficient for me to do so. I feel somewhat better this morning and can now be up most of the time. I hope I may be able to fill my next appointment, which is Nov. 2, at Libertyville, Iowa. HENRY FRANTZ.

Forgy, Ohio, Oct. 16.

## From Worthington, Minn.

We still feel greatly encouraged here in this new field of labor. Four brethren have already bought land right around us, and a number more are looking this way. Our meetings are still very encouraging. Last Sunday twelve of us went a distance of twelve miles, to the little town of Brewster, where husband had an appointment to fill. He preached in the hall to an attentive audience. On our way home, in the afternoon, at four o'clock, he



filled another appointment. Here the house was full to overflowing, so that not all could be seated. Here we have some very interesting meetings. In the evening we organized a prayer meeting at our house. Thirty attendants were present. It was a very enjoyable meeting, to me at least. Meetings will continue every Sunday evening.

I have been distributing a great many MESSENGERS and *Young Disciples*. All seem to enjoy reading them. I will not forget to mention that we had a very pleasant call from Bro. J. D. Trostle and son. They were very much pleased with this country, and have selected a location here. Bro. Trostle is coming to hold some meetings for us in the near future. We also had a pleasant visit from Bro. H. F. Maust and wife, from Le Mars, Iowa, and Samuel Harbaugh and wife, of Waterloo, Iowa. Bro. Maust preached two good discourses for us. It always gives us new courage to have good faithful brethren and sisters. Come and see us and worship with us. We have had many calls of this kind during the summer and we enjoy it.

LIZZIE HILARY.

#### From the Berrien Church, Mich.

OUR love feast of Oct. 26 was blessed with a full attendance of God's children. There was not room at the table for all. One brother was baptized on the day of the feast and was permitted to sit at his Father's table. Ministers present at the Communion were brethren D. Whitmer, H. Kreighbaum, R. J. Shreve, D. P. Miller, J. Cross; also our home minister, Eli Roose. Bro. Shreve officiated. The sign language, employed by Bro. J. Collins in the interpretation of the discourses, was highly appreciated.

Bro. J. Cross preached on Sunday morning in the sign language, interpreted by sister Lola Cross. Bro. Shreve preached to a full house Sunday evening. Bro. Roose continued the meetings until Monday evening, Oct. 28. One brother was received back into the church and three were baptized.

Bro. D. Whitehead and wife, of New Paris, Ind., were at the Communion. He is on the lookout to see that the sheep have pasture.

E. A. BECKWITH.

Buchanan, Mich., Oct. 29

#### Notes \* from \* our \* Correspondents.

"As cold water to a thirsty soul, so is good news from a far country"

**West Alexandria, Ohio.**—We have just closed a very interesting series of meetings in the Upper Twin church, held by Bro. Peter Stuckman, of Indiana. Eight were baptized, one reclaimed and three yet await baptism. We expect two more meetings this winter at our other houses. Bro. I. B. Trout and David Filbrum will do the preaching. Thirteen have been baptized in this church, of whom no report has been given in the MESSENGER.—H. M. Barwick, Nov. 2.

**Connorsville, Ind.**—Our love feast was held at the White Water church, Sept. 26 and 27. We had a very enjoyable feast. Though not so large as it has been, we trust we have been built up spiritually. Wm. Toney was the only minister from a distance. He remained with us after our feast and held forth the Word in its primitive purity for about two weeks. This we all enjoyed very much. Ministers, passing through are invited to stop, and give us a few sermons.—Stella Fiant, Oct. 31.

**Macoupin Creek, Ill.**—Our series of meetings and Communion were glorious feasts to the soul. Bro. Yearout gave us much truth from the blessed Bible. As an immediate result, in addition to those mentioned in my last, was one reclaimed and the church much strengthened and built up. At the feast we had a large attendance and the order was excellent. The following day a children's meeting was conducted by brethren C. Yearout and D. Wy-song. It was the best we ever had. I am now in Richland County, Ill., with God's children.—Michael Flory, Oct. 30.

**Buchanan, Mich.**—Will some one please inform Bro. Eli Roose, of Buchanan, Mich., what church district Oceana County, Mich., belongs to? The object of this is to find a church home for scattered members.—E. A. Beckwith.

**Hopeville, W. Va.**—We commenced laboring with the Brethren at Open Ridge, Oct. 25. After preaching five sermons we closed the meetings on account of much sickness. As a result of the meetings three were added by baptism and one reclaimed. This is one of the mission points of the First District of West Virginia.—W. F. Nine, Gorman, W. Va., Oct. 30.

**Locust Grove, Md.**—Bro. Albert Hollinger, wife and son, came to us Oct. 12, and commenced a series of meetings, which continued until Oct. 27. He ably defended the doctrine, preaching the Word in its purity and simplicity. As an immediate result of his labors six were baptized, and two reclaimed. There are some more applicants for baptism. Others are counting the cost. Oct. 26 was our Communion meeting, which was very largely attended. Bro. Hollinger officiated. M. E. Ecker, Linganore, Md., Oct. 29.

**Des Moines, Iowa.**—The Des Moines Valley church held her love feast in the City of Des Moines, Oct. 12 and 13. There was a large attendance and the best of order. The meeting passed off pleasantly and we believe lasting impressions were the result. An election was held for a deacon. The choice fell on Bro. Henry Glays who was installed on Sunday morning. The Brethren of Des Moines feel hopeful in having the Lord's work grow in this wicked city. Pray for us and the work here!—Ida W. Hoff.

**Greene, Iowa.** Our love feast, with the many counsels of our dear brethren, will not soon be forgotten. Quite a number of ministering brethren were present. Bro. O. J. Beaver officiated. Bro. W. Ikenberry remained and preached two evenings. Two made the good choice, and were received by baptism Oct. 27. At our council, prior to our love feast, an election was held for two deacons. The lot fell on Bro. Jacob Kingery and Joseph Birkholder. May they be faithful in their calling!—Louie Aurand.

**Cushing, Okla.**—Our love feast was held Sept. 19. It was indeed a feast to the soul. The meeting was held under an arbor as we have no church-house. Forty-three members communed. Three ministers were present from a distance. Bro. Appleman officiated. To-day our elder, though not able to stand up, preached to us on the sacred "Number Three." There is a great deal of malaria fever here this fall. Brethren, your help is needed out in the front. Let us all be up and doing, while it is yet day!—Lottie E. Carver.

**Pine Grove Church, Fla.**—Oct. 6 the members assembled at the Pine Grove church in regular quarterly council. The meeting passed off without one discordant word or action. All business was settled. The Brethren from Keuka remained over Sunday and our aged Bro. Garman gave us a very strong sermon from the text, "I have sinned," Luke 15: 18, followed with some very appropriate remarks by Bro. Neher. We are having some cool weather for this time of year, but it is too dry for gardens to prosper.—Susie Teeter, Hawthorne, Fla.

**Walnut Level Church, Ind.**—Bro. Aaron Moss, from Landessville, Grant Co., Ind., came to us on Saturday evening, Oct. 12, and held forth the Word from evening to evening. Though all were busy, yet the interest increased and we had a soul-cheering meeting. One brother was reclaimed, the church fully revived and we all feel grateful to our brother for his kind labor among us. The meetings closed on Sunday evening, Oct. 27, with twenty doctrinal sermons. While our brother was with us he helped to anoint our dear, aged and afflicted sister Waltz, living in the Camden church, and also our afflicted brother, Jacob Kimmel, in this church, after which we had the pleasure of enjoying Communion services with him at his house.—Malinda S. Studebaker, Oct. 28.

**Goods Mill, Va.**—Our Communion is now in the past, and a more enjoyable love feast the Mill Creek church perhaps never had. Ministerial help was rendered by brethren M. Rolar, Isaac Myers, David Ziglar and S. F. Senger. The latter officiated. We realize that we have had our spiritual strength renewed.—Samuel Petry, Oct. 27.

**North Star, Ohio.**—Bro. D. S. Filbrum began a series of meetings Oct. 17. He labored very earnestly. Many good impressions were made. He preached sound doctrine and gave warning to all. One dear young brother came out on Jesus' side. Oct. 19 was our council for the love feast. All things passed off pleasantly. Oct. 26 we held our love feast. It was an enjoyable one. There were a good many members here from other churches. On Sunday morning the children's meeting was conducted by Bro. Filbrum.—Emma Groff, Oct. 31.

**Abbottstown, Pa.** Our love feast was held at the Latimer house Oct. 26 and 27. The attendance was all that could be desired and the order excellent. Eld. Jos. C. Lahman, of Mt. Morris, Ill., who, with his wife, is at present sojourning in the East, was with us and conducted the afternoon services and officiated in the evening. His presence was greatly appreciated. Brethren from adjoining congregations were present and rendered valuable service. Among these was our dear aged brother, Eld. Jacob Hollinger. We expect to hold a protracted meeting at this house, commencing Dec. 22, conducted by Bro. S. G. Lehmer, of Los Angeles, Cal. Orville V. Long, Oct. 31.

**Nicklow Church, W. Va.**—The writer and Bro. Shaffer were called to the home of Bro. John Wilson, near Shiloh church, to administer baptism to his sick daughter, Augusta, who has been suffering since last winter with lung trouble, until finally she had become confined to her bed. The applicant was conveyed to the water in an arm-chair, and thus buried with Christ in baptism, to walk in the newness of life. After having been carried back to her bed, she was also anointed in the name of the Lord, according to James 5: 14. She then expressed herself as being perfectly satisfied. As one of old, she has done what she could. At this writing she is still poorly.—C. G. Nicola, Oct. 30.

**Topeka, Kans.**—We have reasons for rejoicing, when we see the favor with which the Gospel message is meeting here. Some oppose, but that is neither new nor strange. "Woe unto you when all men speak well of you." The same may be true when all speak well of the message delivered. However, no one should make special effort to cause people to speak unfavorably of them. "Happy are ye when they say all manner of evil against you falsely for my sake." Three have made confession. A solemn interest prevails. We have good singing, which adds life. We have spoken twice at the Santa Fe R. R. shops, where 2,000 men are working. They seemed to enjoy the Gospel. God help us to go to the lost in the highways of sin! J. L. Young, Nov. 1.

**Moscow Church, Idaho.**—We held our love feast, here in Moscow, Oct. 6. There were twenty-eight communicants. There was a full house of spectators, but the order was good, and we had a good meeting. Last Friday morning Bro. and sister Barklow, wife and I, started by private conveyance to the Big Potlatch country, about thirty-five miles from Moscow, where we were to hold a love feast the next evening. We met with the members in council, on Saturday, at 11 A. M. Everything passed off pleasantly. The church agreed to advance Bro. Enoch Faw to the second degree of the ministry, which was done on Sunday forenoon in the presence of a large and attentive audience. We met for love feast on Saturday evening at 6 P. M., at the Forest school house. The house was crowded, but the order was good. There were seventeen communicants. This was the first feast held in that part of the country, and it was new to many that witnessed it, yet they all admit that the ordinances were administered as written in the Word.—J. U. G. Stivers, Oct. 29.



**Middle Creek, Iowa.**—Since the fourth Sunday of August five have been received into this congregation by baptism. All are heads of families; others seemed almost persuaded. We are getting along nicely at present.—*S. P. Miller, New Sharon, Iowa, Oct. 28.*

**May Hill, Ohio.**—A two weeks' meeting was held at May Hill, Adams Co., Ohio, at which the home minister did the greater part of the preaching. It was brought to a close by engaging in a pleasant love feast season Oct. 19 and 20. Four were baptized and some seemed encouraged to "press forward."—*W. Q. Calvert.*

**Kansas City, Kans.**—There will be a series of meetings commencing Nov. 17 and a Communion on Sunday, Nov. 24. This meeting will be for the benefit of the members and the missions in the city. For the want of room we cannot give a general invitation, but invite ministers to our assistance. The place of meeting is two blocks west and two north of end of Metropolitan street railway in Argentine, Kans. All members in the city are requested to attend.—*I. H. Crist, Gardner, Kans.*

**Middle Fork, Ind.**—The Brethren of this church held their Communion Oct. 26. Ministers from other congregations were L. T. Holsinger, David Dilling, Peter Houk, David Niccum, J. F. Neher and D. D. Culter. Bro. Holsinger officiated. The attendance was good. There were more members present than usual. The order was the best. The preaching was good and on the whole it was one of the most pleasant meetings I ever attended.—*John E. Metzger, Edna Mills, Ind., Oct. 27.*

**New Philadelphia, Ohio.**—Our Communion at the Mt. Zion church passed off pleasantly. The attendance of members was not as large as at other times, but the interest of the meeting was good. Thirty-seven members communed. Ministers from a distance were brethren Noah Longanecker, Adam Shively and Elijah Horn. Bro. Longanecker officiated. On Sunday morning we met for missionary meeting. Sister Alice Boone and Bro. Horn entertained us with short addresses on missionary work. They gave us some good talks, after which Bro. Horn preached a most excellent sermon.—*F. Whitehair.*

**Baltimore, Md.**—We had a very destructive fire which occurred in Woodberry, Saturday morning, Oct. 26. Benson's Hall, which was burned to the ground, was the old hall in which the Brethren held services for a number of years, and where we held our Sunday school for several years, just previous to the building of the little church in Woodberry. What makes this the more interesting and remarkable, is the fact that in November of 1893 the house of worship on the old lot, here in the city (which lot was owned by the Brethren over a hundred years since), was also destroyed by fire. This may and will be of some interest to many of our Brethren who worshiped in both places. The Lord permitting, Bro. Albert Hollinger will begin a two weeks' series of meetings next Sunday morning, Nov. 3. We hope to have a pleasant love feast Nov. 16.—*J. S. Geiser, Oct. 28.*

**Sterling, Ohio.**—Bro. Quincy Leckrone came to us Oct. 5 and preached each evening until the 18th. The meetings were well attended and a good interest was awakened. On account of other engagements Bro. Leckrone left us just when the meetings should have been continued. Two made application for membership during the meetings. *James Murray.*

**Vermillion Church, Kans.**—The members here met in quarterly council Oct. 12. All business was disposed of in a Christian way. Oct. 20, one precious soul confessed faith in Christ and was baptized. Oct. 26 we held our Communion, where God's children could once more partake of the emblems of Christ's body, and thereby see him on the cross with an eye of faith.—*Simon Studebaker, Summerfield, Kans., Oct. 29.*

**Mont Serrat, Mo.**—Our love feast was held at Walnut Creek, Oct. 4 and 5. We had a very enjoyable feast. About one hundred and forty-five communed. There were quite a number of spectators present who quietly viewed the administration of the ordinances. We hope many good impressions were made and that the good resolves will be speedily executed. Bro. M. T. Baer, of Benton County, Mo., preached twenty very able and soul-cheering sermons.—*Lillie Maxwell, Oct. 26.*

**Goshen, Ind.**—The Elkhart congregation, of West Goshen and vicinity, closed a series of meetings Oct. 25. One came out on the Lord's side, and perhaps not a few are halting between two opinions. May the seed sown spring up unto a bountiful harvest! We held our love feast at the close of the meetings. Bro. I. Bennett Trout officiated. We had very pleasant meetings. We had a full house at most of the meetings. One evening it rained. We were sorry that we had to close the meetings so soon, but previous arrangements called Bro. Trout to other duties. May the Lord bless him and stand by him, that his labors may be crowned with an ingathering of precious souls!—*J. W. Hoover, Oct. 28.*

**Anderson, Ind.**—I left home on Aug. 16 for Illinois and Iowa. I stopped at Oak Hill, Ill., one week, and preached for the members there. I found the members doing well spiritually. From there I went to Marshall County, Iowa, to visit a brother in the flesh, who belongs to the Friends or Quakers. I preached there on Sunday to a large crowd of attentive listeners. From there I went to Grundy County, and had a few meetings. Then I went to the Stone church in Marshall County, where I had a few enjoyable meetings. Then I went to Jefferson County to attend their love feast, Sept. 18. Here several were baptized. From here I went to Illinois, to a love feast in Eld. S. Bucklew's church. This was another feast to the soul. From here I went home. A few days afterwards I went to the Arcadia church, Ind., to hold a series of meetings, where two were received by baptism. The church was much revived. I am at home this week, preaching till our love feast, which will occur Nov. 2. After the feast one of the other brethren will preach one week.—*Joseph Holder, Oct. 28.*

**Mount View, Mo.**—The members of the Turkey Creek church will hold their love feast Friday and Saturday, Nov. 15 and 16, commencing at 4 P. M. Our regular correspondent, sister Charlotte Masters, has been sorely afflicted with sore eyes for some time. While she is improving somewhat at present, she cannot see to write yet. Our elder, M. T. Baer, is away from home at present, holding meetings for several of the churches of Middle Missouri. I have been closely confined at home for the last three weeks on account of the severe illness of my companion. In consequence I had to miss several of our regular appointments.—*J. A. Campbell, Oct. 26.*

### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**DELP.**—In the Prairie Longue church, in Carlisle, Lonoke Co., Ark., Sept. 21, 1895, John Jacob, only son of Bro. Chas. and sister Ada S. Delp, aged 4 years, 1 month and 2 days. Little Johnny was sick only three days and a half, when his spirit took its flight to that great God who gave it. While he is gone he is still not forgotten. Services at the Baptist church, by the Brethren, to a very large concourse of friends and neighbors. The little lifeless form was laid to rest in the Carlisle cemetery, to await the great resurrection morn.

E. CRIFE.

**KINDIG.**—In the Panther Creek church, Woodford Co., Ill., Oct. 14, 1895, sister Martha A. Kindig, aged 15 years, 9 months and 25 days. She leaves a husband and five children to mourn their loss. Funeral services by the home minister.

P. A. MOORE.

**KREIDER.**—In the Sugar Creek church, Ind., Oct. 18, 1895, Bro. Jacob Kreider, aged 86 years, 1 month and 23 days. He was a member of the Brethren church about sixty-two years. He was a deacon for nearly 21 years. He was in the ministry about thirty-six years. He was sick a few days over two weeks. His sufferings were very great, but he bore it all patiently. He was fully resigned to the will of God. Funeral services by Bro. Jacob Snell, assisted by the home ministry, to a large concourse of relatives and friends.

DAVID KREIDER.

**POTTENGER.**—In the Eel River church, Ind., Oct. 13, 1895, Corda Pottenger, aged 15 years, 5 months and 20 days. She leaves a father, mother, and two little brothers. Her disease was pneumonia, of which she was a great sufferer for three weeks. During her illness she became deeply impressed about her future welfare. After she united with the church by baptism she was fully resigned and peacefully passed away. She was the daughter of Leander and Isadora Pottenger. Funeral services by Eld. Samuel Leckrone. C. C. ARNOLD.

**MILLER.**—At his home in Paulding County, Ohio, Sept. 27, 1895, in the Van Wert church, Bro. James Wm. Miller, aged 39 years, 7 months and 29 days. Bro. Miller leaves a wife (a sister) and two sons to mourn their loss. We hope that their loss will be his gain. Funeral occasion improved by the writer and assisted by Bro. James Harp. JACOB HILSTAND.

**MOONEY.**—Near Bradner, Wood Co., Ohio, Sept. 11, 1895, Paul Martin Mooney. He was born in Pennsylvania, Sept. 26, 1862. He lived in that State until the death of his parents. Then he went to live with an uncle near North Manchester, Ind. Some years after he came to Wyandot County, Ohio, and lived with his brother till April 16, 1878, when he was married to Lizzie Ischerman, daughter of Benj. Ischerman. In the spring of 1891 they moved to Bradner, Ohio. His remains were brought to his father-in-law's. His funeral was preached in the Rock Run church by Charles Replford, pastor of the Church of God, of which his wife is a member.

ALFREDY BEXTON.

**HIMES.**—In Mechanicsburg, Lower Cumberland congregation, Pa., Annie Himes, daughter of sister Lydia Himes, aged 26 years, 10 months and 22 days. Services at the house by Bro. Henry Beelman and the writer from 1 Pet. 24:25.

DANIEL LANDIS.

**RECTOR.**—In the Berlin congregation, Somerset Co., Pa., Sept. 25, 1895, Martin Rector, infant son of David Rector and sister Ellen Rector, aged 7 months and 18 days. Services by the writer from 1 Pet. 1:24.

**MOSGRAVE.**—In the same congregation Sept. 29, 1895, Bro. Henry J. Mosgrave, aged 68 years, 5 months and 17 days. Funeral services by the writer from 1 Pet. 1:3.

**SEVITZ.**—In the Brother's Valley congregation, Somerset Co., Pa., Oct. 15, 1895, Nellie E. Sevit, daughter of friend John and sister Ida Sevit, aged 8 years, 6 months and 15 days. Services by the undersigned from Matt. 18:3.

**LEHMAN.**—In the Brother's Valley congregation, Somerset Co., Pa., Oct. 21, 1895, Elsie M. Lehman, daughter of Bro. Uriah and sister Lizzie Lehman, aged 8 months and 3 days. Funeral services by the writer and Eld. M. Weyant, from Job 1:21.

WILLIAM G. SCHROCK.

**CAYLOR.**—In the Stoney Creek church, Hamilton Co., Ind., Oct. 24, 1895, Daniel Caylor, aged 62 years, 8 months and 19 days. Dame, was only sick twenty-one days. Then he had to go. His family preceded him in death. Funeral occasion was improved by the writer and others. I. S. MCKAY.

**STAGER.**—In the Shannon congregation, Ill., Oct. 26, 1895, J. H. Stager, aged 70 years, 5 months and 5 days. Bro. Stager was born in Chester Co., Pa. He became a member of the Brethren church shortly after his marriage, in 1847, and was chosen to the deacon's office. He moved to Illinois in 1871. His wife died in 1876. He then lived with his daughter in Camden, N. J. He came on a visit to see his son at Shannon, Ill., early in September and died here. Two of his six children are living and were present at the funeral. His remains were interred in the cemetery at Shannon. Funeral services by brethren D. and C. P. Rowland.

D. ROWLAND.

**CRAWTREE.**—In the Shannon church, Ill., Oct. 15, 1895, sister Elizabeth Crabtree, aged 63 years, 2 months and 30 days. Funeral services by the Brethren from John 14, "In my Father's house are many mansions."

HENRY M. MARTIN.

**BURGESS.**—In the bounds of the Antioch congregation, Junta, Va., Oct. 11, 1895, sister Allie Burgess, wife of friend Wm. Burgess, aged 16 years, 8 months and 4 days. They were married Dec. 27, 1873. She was taken sick in April, but not being satisfied she made application to join the church. She was baptized Sept. 15, 1895. She leaves a husband, one son and a large number of friends and relatives. Funeral by Eld. Jeremiah Barnhart.

L. A. BOWMAN.

**MILLSPAUGH.**—In the bounds of the Killbuck church, Ind., Oct. 17, 1895, Ella F. Millspaugh, aged 16 years, 10 months and 18 days. Deceased united with the Brethren church May 10, 1885, and lived a true Christian life until death. She leaves a husband and three children.

H. E. MILLSPAUGH.

**FRAZER.**—In Pine Creek church, near Tyner City, Marshall Co., Ind., Oct. 20, 1895, Alexander Frazer, aged 68 years, 3 months and 18 days. He was a member of the Brethren church for many years, and lived an exemplary life of a true Christian. He leaves a wife, a sister in the church, with a large family of children, all in the church. Funeral services by the writer, assisted by Bro. Wagonan.

JACOB HILSTAND.

**SHELLABARGER.**—In Tippecanoe City, Ohio, Aug. 23, 1895, sister Malinda Shellabarger, aged 64 years, 8 months and 22 days. Her maiden name was Blickenstaff. Funeral services by Eld. Henry Gump. S. S. GUMP.

**URBAN.**—In the Okaw church, Platt Co., Ill., Oct. 26, 1895, Ethel, daughter of Bro. Frank and sister Lydia Urban, aged 6 months and 27 days. Funeral services by brethren Isaac Brubaker and J. Wyne.

E. F. WOLFE.

**SHOCK.**—In the Bear Creek church, Montgomery Co., Ohio, Aug. 9, 1895, sister Emma Louisa Shock, aged 31 years, 3 months and 20 days. She leaves husband, a little son and daughter. One little daughter preceded her to the spirit world. She was afflicted for some time with lung trouble. She endured her suffering with great patience. About three months before she died she called for the elders and was anointed. Funeral services by Eld. John Smith and Daniel Garver. JOSHUA EBY.



**DENLINGER.**—In the Wolf Creek church, Ohio, March 12, 1895, sister Sadie Denlinger, wife of Moses Denlinger and daughter of Bro. John and sister Sarah Long, aged 22 years, 8 months and 12 days. She was married Dec. 20, 1894. Lung trouble soon after attacked her. She was baptized with some difficulty Feb. 20. She enjoyed much peace of mind and resignation, and calmly passed over the Jordan. Funeral services by the Brethren, assisted by John Garber, of the Old Order Brethren.

JNO. CALVIN BRIGHT.

**LANDGRAVE.**—In the Roann church, Wabash Co., Ind., Oct. 13, 1895, of heart failure, sister Leah Landgrave, aged 67 years, 11 months and 29 days. She was born in Perry County, Pa., and in 1848 emigrated with her parents to Miami County, Ind. In 1849 she united in marriage with Bro. Joseph Miller. To them were born nine children, two of whom preceded her to the spirit world. She was a member of the Lutheran faith up to 1864, when she united with the German Baptist Brethren church and lived a life of obedience, up to the time of her death. In 1871 Bro. Joseph, her companion, departed this life, and in 1879 her second marriage took place with Bro. George Landgrave, who lived until 1891. She leaves three daughters and four sons. Funeral by the home ministry after which her remains were laid to rest in the citizen's cemetery at Roann.

JOSEPH JOHN.

**WOGOMAN.**—In the City of Goshen, Ind., Sept. 28, 1895, Ralph, son of friend Noah Wogoman, aged 1 year, 5 months and 18 days. Funeral discourse by the undersigned.

J. S. KULP.

**SWINEHEART.**—Near Adamsville, Cass Co., Mich., Oct. 23, 1895, sister Margaret Swineheart, aged 85 years, 9 months and 9 days. The subject of this notice was born in Wilmington, Del., Jan. 3, 1810. Two companions, one son and two daughters preceded her to the spirit world. Funeral discourse by the undersigned.

J. S. KULP.

**DUNCAN.**—In the Eight Mile congregation, Huntington Co., Ind., Oct. 20, 1895, sister Martha A. Duncan, aged 41 years, 5 months and 18 days. She was the oldest child of Isaac and Rebecca Leedy. She united with the Brethren church when young, and lived a consistent life. She leaves a husband and son. Services were conducted by Eld. Noah Fisher, from Ps. 8:4.

D. H. SNOWBERGER.

## ☆ ANNOUNCEMENTS ☆

### LOVE FEASTS.

Nov. 14, at 7:30 P. M., Germantown, Pa.  
Nov. 16, at 2 P. M., Tropic church, California.  
Nov. 21 and 22, at 1 P. M., Chiques church, Elizabethtown, Pa.  
Nov. 22, at 4 P. M., Washington church, Warsaw, Ind.  
Nov. 23, at 3 P. M., Martin Creek church, Ill., 2 miles southeast of Jeffersonville.  
Nov. 24, at 4 P. M., Everett church, Everett, Bedford Co., Pa.  
Nov. 24, at 4 P. M., Egan church, Cal.  
Nov. 30, at 2 P. M., Roanoke, La.  
Nov. 30, at 3 P. M., in Chapel, Lordsburg, Cal.  
Nov. 30, at 2:30 P. M., Ridgely congregation, Md.  
Dec. 1, Lancaster City, Pa.

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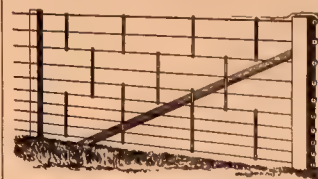
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### ANNOUNCEMENTS

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Nov. 25, Santa Fe, Kans.  
Nov. 28, at 5 P. M., Wood River church, Buffalo Co., Neb.

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OTTO WATSON.  
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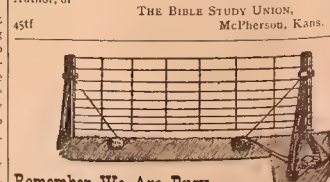
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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL"—Phil. 1: 17.

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### → EDITORIAL + MISCELLANY ←

We are hoping for a better state of affairs in Turkey, but we see no fruits of a reform yet. The Armenians are being massacred almost daily. In places many of the villages have been wiped out of existence, and hundreds of corpses lie unburied. It is computed that not less than ten thousand persons have been killed during the recent troubles. A few days ago the English mission near Jerusalem was attacked by a riotous mob. The missionaries themselves escaped, but some of their servants were killed.

ARABIA embraces a large expanse of country lying principally to the southeast of Jerusalem, and extending south to the Arabian Sea. It was in this country that the land of Uz, the home of Job, was probably located. Some late travelers have come to the conclusion that the land of Ophir, from whence Solomon procured his gold for the temple, was in the southern part of Arabia, and it seems quite certain that the noted Queen of Shebah, who visited Solomon, also resided in Southern Arabia. Mr. Edward Glaser has made four exploring tours into Arabia, the last extending from 1892 to 1894, and has made some remarkable discoveries, bringing to light matter that materially confirms many Bible narratives. He demonstrates that the people who inhabited this part of the world were well informed and skilled in the art of writing even before the time of Moses. This means death to the destructive theories advanced by the high critics, who maintain that the art of writing in the time of Moses was not sufficiently advanced to justify the conclusion that Moses really wrote the Pentateuch, or the first five books of the Old Testament. And it is now quite evident that Arabia is yet to furnish the proof that will completely refute and overthrow the destructive criticism being directed against the Pentateuch as well as other parts of the Bible. Al-

ready these critics feel the ground giving way under them, and ere another decade the world may see Moses coming from the trying ordeal without even the smell of fire upon his garments.

We once heard of an old Quaker who was not able to fully satisfy his neighbor concerning a deal about which they disagreed. The neighbor told the Quaker that he must take a whipping and prepared himself for action. The old man, thinking that he was in the right, pulled off his coat, laid it down and said: "Now, lay there, Quaker, until I chastise this man." The chastisement was administered in the usual vigorous, worldly style, and the Quaker resumed his badge of "peace on earth and good will to men." This proved him to be a Quaker outwardly but his actions showed him not to be one inwardly. This reminds us of another coat transaction that betrays the man concerned. We are told of a minister who became tired of the plain garb, generally worn by the Brethren ministers; so he laid it aside and selected something that gives him an appearance more in harmony with worldly men. In the estimation of others the man has lost much. It can be seen that he is drifting, and that, too, in the wrong direction. There may not be much in a coat, strictly speaking, and yet it may show which way a man is drifting.

THERE is some talk of running a railroad from Egypt eastward across the great Arabian desert to the head of the Persian Gulf, or a short distance south of where the Garden of Eden is supposed by some to have been located. The Euphrates River empties into the Persian Gulf not far from where the road would terminate. It was just north of this point that Abraham lived when he was called to leave his kindred and go westward into the land of Canaan. Should this road ever be completed it will probably pass south of the Dead Sea, not far from where the cities of Sodom and Gomorra once stood, through the rich lands of Moab and be one thousand miles in length. The engineering difficulties are said not to be great. However, all this country is under the control of the Mohammedans, and it is no easy matter to get them to become reconciled to such a scheme. A good net-work of railroads over all this eastern country will open up the most favored sections to men of enterprise and thus destroy the Mohammedan power, and the sooner this is done the better it will be for the world.

THE President's Thanksgiving Proclamation reads well. Here it is, minus the closing formula: "The constant goodness and forbearance of Almighty God, which have been vouchsafed to the American people during the year which is just past, call for their sincere acknowledgment of devout gratitude. To the end, therefore, that we may with thankful hearts unite in extolling the loving care of our Heavenly Father, I, Grover Cleveland, president of the United States, do hereby appoint and set apart Thursday, the 28th day of the present month of November, as a day of thanksgiving and prayer, to be kept and observed by all our people. On that day let us forego our usual occupations, and in our accustomed places of worship join in rendering thanks to the Giver of Every Good and Perfect Gift for the bounteous returns that have rewarded our labors in the fields and in the busy marts of trade, for the peace and order that have prevailed throughout the land, for our protection from pestilence and dire calamity, and for the other blessings that have been showered upon us from an open

hand. And with our thanksgiving, let us humbly beseech the Lord to so incline the hearts of our people unto him that he will not leave us nor forsake us as a nation, but will continue to us his mercy and protecting care, guiding us in the path of national prosperity and happiness, endowing us with rectitude and virtue, and keeping alive within us a patriotic love for the free institutions which have been given to us as our national heritage. And let us also on the day of our thanksgiving especially remember the poor and needy, and by deeds of charity let us show the sincerity of our gratitude."

IN the South Pacific Ocean, about 2,000 miles west of South America, and 1,500 miles from the nearest inhabited island, lies the little, heretofore insignificant Easter Island, five by eleven miles in size, that now seems destined to become of considerable historical importance. It was discovered in 1687. It is of volcanic origin, and the formation is such that the waves are constantly reducing its size. Lately some remarkable discoveries were made upon it, consisting of gigantic statues of great antiquity, showing that the island was at one time inhabited by a people far advanced in civilization. No less than 500 of these busts, showing the form of the body from the top of the head to the hips—have been found, varying in size from three to seventy feet in height. The largest one will probably weigh 238,000 tons. The usual height is about twenty feet, and weight near 76 tons. These huge busts were moved a considerable distance after they were completed and then skillfully mounted on immense platforms, and now stand as mute witnesses, testifying concerning a wonderful people unknown to the world at this time. On some of the monuments are inscriptions in an unknown language. By and by these inscriptions may be deciphered, then we shall know something of the prehistoric race of this far away and lonely island. By degrees the old monuments are yielding up their long kept secrets and ere another generation has come and gone we may know much concerning the people whose trained hands formed these epistles of stone.

We are in receipt of a very interesting letter from Bro. D. L. Miller, written in the City of Jerusalem, Oct. 10. It took the letter just thirty days to reach us. At the time of writing he and his wife had been in the city three days, expecting then to remain one month. Bro. Miller sends us an olive branch taken from one of the trees in the Garden of Gethsemane. He is at this time very much interested in the excavation being made by Dr. Bliss. The doctor has sunk a number of shafts at the side of the present wall, and has unearthed the original wall doubtless laid by Solomon. It is yet in a good state of preservation, and the great stones still remain as they were laid by Solomon's skillful workmen, nearly 3,000 years ago. Part of Bro. Miller's letter was written with a reed pen, such as was in common use among the scribes in the time of Christ. At the time of writing the other members of the party were in Damascus, expecting to reach Jerusalem about October 20. The entire party is probably in Egypt at this date. We expect some interesting letters from Bro. Brumbaugh concerning his trip through Palestine. It was arranged for him to ride on horseback from Damascus to Jerusalem. Our readers will also please bear in mind that Bro. Miller is to begin a series of letters in the MESSENGER the beginning of 1896, to continue until he completes his trip around the world.



## → ESSAYS ←

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THE LADY AND THE PRIEST, OR, TRANSUBSTANTIATION EXPOSED.

#### A True Incident.—Locality, Northwest of Ireland.

A PRETTY maid, a Protestant, in ignorance was led To think she might with comfort live, though to a Papist wed: But Rome decrees no peace they'll have who marry heretics, Until their households have been made submissive to her tricks.

It sorely grieved this husband that his wife would not comply To join "the mother Church" of Rome, and heresy deny. Day after day he flattered her, but still she held it good That man should never bow his knee to idols made of wood.

The mass, the priest, and miracles, were made but to deceive, And Transubstantiation, too, she never could believe.

The husband went unto his priest, and told him his sad tale — "My wife's an unbeliever, sir, try if you can prevail, You say you can work miracles—she says it is absurd— Convince her and convert her, and great is your reward."

The priest went with the gentleman—he thought to gain a prize—

He said, "I will convert your wife, and open quite her eyes."

So, when they came into the house, "My dear," the husband cried,

"The priest is come to dine with us." "He's welcome," she replied.

The dinner being ended, the priest to teach began, Explaining to the lady the sinful state of man,

And the kindness of our Savior, when for our sins he bled.

The lady gave assent to this; but when he further said, —

"Christ, by His priests, still offers up Himself a sacrifice,"

The lady only answered by expressing great surprise.

"I will return to-morrow prepare some wine and bread And then dispense the sacrament; be ready, ma'am," he said.

"I'll bake the cake," the lady said "You may," responded he;

"And when you see this miracle, convinced I'm sure you'll be."

The priest returned accordingly, the bread and wine did bless, The lady asked, "Sir, is it changed?" His reverence answered, "Yes!"

It's changed now from bread and wine to real flesh and blood; You may depend upon my word, that it is very God."

Thus having blessed the bread and wine, to eat he did prepare;

The lady said unto the priest, "I would have you take care, For one-half ounce of arsenic I have mixed in that cake,

But as you have its nature changed it may no difference make."

The priest stood all confused, and looked as pale as death, The bread and wine fell from his hands, and he did gasp for breath:

"Bring me my horse," his reverence cried, "this is a cursed place!"

"Begone! begone!" the dame replied, "you're of a cursed race!"

Her husband looked confounded, and not one word could say: At last he spoke, "My dear," said he, "the priest has run away;

Such mummery and nonsense no Christian can approve; Thank God! I've seen this shameful trick unmasked by you, my love!"

—The Bombay Guardian.

### GOD'S THOUGHTS.

BY MATTIE A. LEAR.

"For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."—Jer. 29: 11.

HUMAN beings are thinking beings. Thoughts of some kind engage every mind. Jesus says, "Every tree is known by his own fruit. A good man, out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for out of the abundance of the heart his mouth speaketh." Luke 6: 44, 45.

Vain, idle, and shallow talking are a sure index of vain thoughts. Coarse boasting or obscene language proves the corruption and terrible degeneracy of those thoughts, whose streams are so impure. And oh! what a cavern of dark, brooding evils is disclosed by the profane blasphemous tongue! It is a fountain of evil, blighting and blasting all that comes within its influence. But we are commanded to "keep the heart with all diligence, for out of it are the issues of life," and "put away from thee a froward mouth, and perverse lips put far from thee." Prov. 4: 23, 24. "The law of the wise is a

fountain of life, to depart from the snares of death." Prov. 13: 14. To us, nothing is keener enjoyment, than to listen to the pure, heavenly words of those whose minds are deeply imbued with sacred truths.

But words are not the only expression of thought. In works of art there is no less variety than in oral expressions. On canvas or in marble, what wonders of the human brain are wrought out! Some so pure, so lofty, so chaste, as to fill the beholder, not only with wonder and admiration, but which calls forth the higher, purer, and more serious sentiments of his heart.

Raphael's "Madonna," Michael Angelo's "Last Judgment," Dore's "Christ Leaving the Praetorium," and Volterra's "Descent from the Cross," are all grand, lofty thoughts wrought out in a tangible form. But here, as well as in the oral or written expression of thought, all is not pure in sentiment. Some are the exponents of the coarser and baser phases of human nature, calculated to shock the finer feelings, or excite the lower passions.

Again, thought finds expression in the useful arts and inventions. The telegraph, the telephone, the application of steam as a motive power, the utilizing of electricity for economical purposes, the many and varied labor-saving machines, all proclaim the great domain of thought. Many of the evolutions of the human brain are of incalculable benefit to mankind, and the inventors will ever hold an honored place in the esteem of the world.

And as we judge human thoughts by their varied outward expressions, even so we may know the thoughts of God. Does not everything in the realm of nature, and in the realm of grace proclaim the truthfulness of our text, that his thoughts are thoughts of peace and not of evil? Everything we behold in the world of nature is a thought of God, from the tiniest blade of grass to the orb of day.

The harmony that everywhere prevails and the perfect adaptation of one thing to another, reveals to us a mind of infinite wisdom and goodness. How perfectly adapted is every creature to the element and the conditions in which it is placed, and how entirely suited to its wants is the food provided for it! Fish are happy in their watery element, birds in their ariel, and the beasts roaming at will over the surface of the earth. "These wait all upon thee, that thou mayest give them their meat in due season that thou givest them they gather; thou openest thy hand; they are filled with good." Ps. 104: 27, 28.

And what are God's thoughts toward the human race? Surely they are thoughts of peace and not of evil, so far as provisions are made for their wants. What abundant supplies are laid up for them in the great store-house of nature! How richly stocked with everything that man's utmost needs may require, is the great cellar of Mother Earth! Here are piled up so nicely such inexhaustible stores of coal for his fuel! Here, by the processes of nature, gas and oil are made ready for his use! Here are laid up vast quantities of different kinds of rock for his varied uses and, oh, what piles upon piles of ore are here stored away, many different kinds, to be used for so many different purposes! And then, how abundant and how well distributed is water in this great store-house, everywhere attainable. And then the capabilities of the soil, and the varieties of climate, so that the productions of the earth are innumerable. From it we are clothed and fed, and the beauty and fragrance of the flowers delight our more refined senses.

Everywhere on the earth, above the earth and under the earth are forces that man may utilize for his comfort and his pleasure.

Human wants are many, and human capacity for enjoyment is great, yet he who endowed us with these wonderful capacities has made ample provisions to satisfy our utmost wants. Everywhere we see manifestations of thoughts of peace and not of evil, and yet how much complaining we hear on every hand! Oh the base ingratitude of the human heart!

But wonderful as are the rich provisions in the realm of nature, they are infinitely surpassed in the

realm of grace. All the rich provisions of nature fail to satisfy the deep cravings of the human heart, and fail to render mankind happy and contented. There is, in the natural man, a constant craving after something more and something better than he possesses.

In the great realm of grace ample provisions are made for his higher spiritual wants. Man has been alienated from his Maker, and until he is re-instated he cannot be happy, no matter how lavishly his temporal wants have been provided for.

There, in this realm of grace, such manifestations of wisdom and love may be seen that we are overpowered by it.

What an appalling picture of the deep depravity of Israel we have in Isaiah 1: 2-6, and of the Gentile world in Rom. 1: 18-32. Dark as these pictures are, history and observation have proven that they are not overdrawn, and yet, in the councils of heaven, a plan was devised, to rescue, to save a world, so sunken, so befouled with sin!

Oh the thoughts of peace and not of evil that God had for sin-burdened humanity! Do we not read these thoughts in the incarnation of the only begotten Son of God? In his great sacrifice? In his patient unfolding of the most sublime truths, to gross ears and perverted hearts? In his calm endurance of insult and abuse so terrible that we shudder to think of it? In his agonizing death? Do we not read these thoughts of peace on every page of his blessed Word? Do we not there see the very unfolding of his heart of love and mercy?

Oh the invitations,—the tender invitations,—to the sinner, no matter how deeply dyed in sin, to come and accept pardon and salvation! Do we not read these thoughts of peace in the abundant and varied provisions that have been made for all our spiritual wants? There is no possible exigency of our spiritual wants but is here richly provided for. And here there is something to satisfy, something to quiet that feeling of unrest, something that fills the soul with peace ineffable. This sweet peace is in no way dependent on earthly conditions. The true Christian is happy not because of favorable conditions, but in spite of unfavorable ones. Outer circumstances cannot add to or diminish the happiness of one whose life is hid with Christ in God.

The mere accidents of birth, or wealth, or personal charms, or genius, or great intellectual capacity, all these things that count so much with the worldly, are nothing to those who glory only in the cross of our Lord Jesus Christ, by whom the world is crucified unto them and they unto the world."

The Savior says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3. The little child knows nothing of caste, nothing of worldly ambition, nothing of pride, nothing of envy or malice. It feels itself on a perfect equality with all its little playmates, irrespective of the circumstances of its parents. And how trusting is the little child! It truly casts all its care on its parents who care for it. This is what God requires of his spiritual children. "We are to lay aside all malice and all guile, and hypocrisies, and envies, and evil speakings, and as newborn babes, desire the sincere milk of the Word, that we may grow thereby." 1 Pet. 2: 1, 2.

We have the privilege of casting all our care on Jesus and laying all our burdens on him, for he hath borne our griefs and carried our sorrows. Isa. 53: 4.

### AMERICAN IDOLS.

BY D. W. CRIST.

"Thou shalt have no other gods before me."—Ex. 20: 3.

CLASSED among the gross sins of the Bible is idolatry. America, although Christian in one sense, is heathen in another. Idol worship is practiced more or less, in every land, by every people.

Idols are not always images of stone or wood. They may exist in immaterial as well as material substance. Whatever we esteem most is our idol,



be it gold or silver, houses or lands, relatives or friends, or feelings or desires, or even our own selves.

Living, as we are, in a land of Bibles and Christian influences, we are far too idolatrous. With most of us religion is entirely a secondary matter. We would, by our actions, give the true God a second place in our hearts. This, he *will not* accept, for he *must be first*. He is "a jealous God" *now*, as he was over three thousand years ago, when he uttered the language of the text. Notice what he says: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." Matt. 10: 37.

How many of us love Jesus and adore him in our very hearts above all else? Ah! but few are there who do not have some little god, other than the true God. There are—

1. Gods of metal.
2. Gods of Mammon.
3. Human gods.
4. Immaterial gods.
5. Self gods.

The dearest and most common idol known in America, appears in the shape of a little round piece of silver with the face of a lady engraved on one side and an eagle on the other. The mighty dollar is first in the hearts of more American people than the Lord Jehovah,—yea, many times more. Then, Paul was not mistaken when he wrote to Timothy these memorable words: "The love of money is the root of all evil."

Many persons have golden gods. They carry them in their vest pockets, wear them upon their hands, or use them to decorate the body in some other foolish way. Idols these are from the fact that the wearing of "gold or pearls or costly array" is plainly forbidden in the Bible, and if we truly love the *Author* of this most excellent book "more than these," we will not want to wear such trifling, perishable gods as gold rings and chains, or golden ornaments of any kind. The very fact that such things are used is sufficient evidence that they are esteemed above God or his Word, hence are unmistakably idols.

The man who owns three or four or a half dozen ten thousand dollar farms, and gives only five or ten dollars yearly for Christian work, is certainly a worshiper of the God of Mammon. I dare say that such a man will think, while in God's house, more about his houses and lands than of the God of heaven. Hence his estates are his god, just as was true of the rich young ruler.

Many parents idolize their children to such an extent that they will do anything to please them, when it is even to their detriment, and to the displeasure and dishonor of God. Such idols are very often, by the wisdom of God, destroyed through the agency of death, and it is good they are, for thereby the object adored is removed out of sight, and the removing power becomes the object of attention and true worship.

Have we ever seen men who want their own way about things and no other? Such men do not worship God, but their own wills. These are, without mistake, the worshipers of self-will. Such are not exactly of that spirit that says: "Not my will, but thine be done." We are plainly and emphatically taught, "If any man have not the spirit of Christ, he is none of his." When we are not willing to be subject to the will of Christ, we show that we esteem our will above that of Christ, hence self-will becomes our immaterial idol.

It is not a difficult matter to become a worshiper of our own selves. We may do this unconsciously.

Suppose, for instance, we go to church. For what do we go there? To reverence the name of Jesus? To "crown him Lord of all," as we often sing? If such be our motive, all right. But how many do really assemble "in the name of the Lord?" Now we must remember that to meet in the name of the Lord doesn't mean to come together in the name, for the honor or glorification of the name of Dr. Talmage, or Sam Jones or any other mortal, whatever. All other names must be

left out of the question. If I meet with God's people for the honor and esteem of myself, I am meeting in my own instead of the Lord's name, hence I am a worshiper of self and not of God. If we go to church simply to make *ourselves* conspicuous in any way, we are certainly setting up ourselves as idols, instead of worshiping the true God.

May the Lord help us, ever to forget ourselves and all worldly attractions, when we come to his holy sanctuary, and to worship *him* as the one God worthy of all our most soul-stirring reverence!

*Bridgewater, Va.*

#### DID KING SOLOMON IMPORT HORSES FROM SPAIN?

THE novel claim that there are good reasons to claim that Solomon, the son of David, the brilliant king of Israel, was a lover and breeder of horses, that he imported in large numbers the horses of Spain, and that he, indirectly at least, originated the thoroughbred stock of Arabia, has been made in the name of historical archeology by no less a man than Lopez Martinez, the leading authority in Spain in this department. His discussion has attracted the attention of a well-known German scholar, Leo Anderlind, who, in the Journal of the German Palestine Society, No. 1, of current volume, discusses the problem in detail, and fully agrees with Martinez in the claim that nothing can be adduced to prove that Solomon did not import his horses from Spain, but that there is an abundance of arguments to show that it is possible and even probable that he did so.

The current opinion that the horse was originally brought from Asia to Europe and not from Europe to Asia, is rejected by both Martinez and Anderlind, and from extracts taken from classical authors it is shown that the Spanish horses at a very early date enjoyed great celebrity. The horse fossils found in the Spanish peninsula, date from prehistoric periods, and shows that this animal abounded here long before the emigration of the Aryans, which took place some 2000 B. C. It is highly probable that already in the age of Solomon the Iberian peninsula was famous for its domesticated horses. Anderlind says:

"There are many reasons to claim that the Iberian horses, as is the case to-day, were 3,000 years ago famous for their excellency and beauty. It is highly probable that these horses at that early date already attracted the attention of a man like Solomon and aroused in him a desire to secure them in order to cross breeds with those already in his possession."

In regard to the question whether it would be possible at that early date to transfer horses the great distance from Spain to Palestine, the author of this article indeed doubts whether it could have been done by land, but claims it could easily have been accomplished by the sea route, and that through the intervention of the Phoenicians, the great navigators of that age and the friends of Solomon. The opinion that possibly Solomon himself imported these horses with his "ships of Tarshish," of which mention is made in both Kings and Chronicles (the Tarshish in question being not the Tarsis of Asia Minor, but the Tartessos of the Greeks, the Boetica of the Romans in Southern Spain), is not regarded with favor by Anderlind, partly because of the lack of suitable landing-places on the coasts in the control of Solomon, and in the nature of the case Solomon's fleet could not have consisted of large vessels, as was the case with Hiram's. On the other hand it is certain that the Phoenicians, at a very early period, sent their vessels as far as Spain, and could easily have brought horses also for the neighboring King Solomon.

The author then discusses the extent to which Solomon made use of horses, and makes out a strong case to the effect that he could not have secured these without importing them from abroad. A rather shrewd argument is applied in this connection based upon the calculation of the sums paid by King Solomon to King Hiram, seemingly for materials delivered for the building of the temple.

Anderlind concludes that Solomon could not possibly have paid the sums stated in the Old Testament to Hiram for this purpose alone, as these materials could not have cost anything like these sums. The money and cities must have been in payment for something else, and he believes that in part at least they were for the thousands of horses, which, we are told, Solomon possessed, and many of which were probably imported for him by Hiram.

The author further argues that the interest taken by Solomon in horse-breeding, and his labors in this direction, were transferred in the course of time to the kindred tribe of the Arabs, where, later on, the thoroughbred type was developed. The author sums up his conclusions in these words:

"Finally I will in a few words recapitulate the chief results of my investigation. I have found nothing to contradict the statement of Lopez Martinez, claiming that the stables of Solomon contained many Spanish horses, but have found a good deal to favor this idea. The breed of horses, established by Solomon, may have gone to the Arabs and have given them the basis from which was developed their thoroughbred class."—*The Literary Digest*.

#### FLASH-LIGHTS FROM THE FORGE OF THOUGHT.

BY L. M. HARSHBARGER.

—"PEACE rules the day, where reason rules the mind."

—"Good deeds shine as brightly on earth as the stars in heaven."

—"If you would be revenged on your enemies, let your life be blameless."

—"As you value the approbation of heaven or the esteem of the world, cultivate the love of virtue."

—"Make a proper use of your time, for the loss of it can never be retrieved."

—"Envy not the appearance of happiness in any man; for you know not his secret griefs."

—"The watchword of Christianity is 'forward.' Its ideal is on the future. Progress is the law of divine life; growth in the grace and knowledge of Christ."—*Rev. H. G. Weston*.

"Errors, like straws, upon the surface flow;  
He that would search for pearls must dive below."—*Dryden*.

"Oh! many a shaft at random sent,  
Finds mark the archer little meant;  
And many a word, at random spoken,  
May soothe or wound a heart that's broken."

—"Labor to keep alive in your breast that little spark of celestial fire,—conscience."—*Maxims of Washington*.

"Do what lieth in thy power,  
And God will assist thy good intention."

—"We do not know how sweet sweetness is until we taste the bitter, and bitterness of heart is never forgotten."—*Mrs. H. T. Stone*.

"'Tis greatly wise to talk with our past hours,  
And ask them what report they bore to heaven,  
And how they might have borne more welcome news."

"Our acts our angels are, for good or ill,  
Our fatal shadows that walk by us still."

—*John Fletcher*.

—"If you cannot give your associates a brilliant idea, you can awaken in them a desire to be good by a godly life."

*Ladoga, Ind.*

#### HOW TO HAVE A GOOD MEETING.

BY J. H. MILLER.

1. Let the church get into a good working order. If there should be any trouble, let all difficulties be properly adjusted first, before the meeting commences.

2. Let the home ministers announce the appointment in good time, in the meanwhile admonishing the members to get all the work away, so that all can attend.

3. Let the presiding elder admonish his members not to be careless, but let all throw their influence on the side of the meeting and let *all work*.



4. The home ministers should attend the meetings as much as possible, as their presence will have a great influence over the meeting.

5. The sexton should be notified (if not on the look-out) that in cold weather the fire should be built *early*, so that all are comfortable. He should see that the house is well ventilated. Ministers and others have taken severe colds, and contracted sickness through neglect in this respect.

6. The elder in charge should instruct his members not to relate, to the brethren holding the meeting, all the troubles existing. If a brother finds out all the troubles existing, it will take away the spirituality of the meeting. More than that,—it will forestall the brother so much that he cannot preach with as much freedom as he otherwise would. The minister knowing of a trouble, the nature of it, etc., will feel a timidity to speak as he should.

7. Members should be informed not to allow children to cry and disturb the meeting, but have such taken into an ante-room and cared for.

8. Small children should be asked to take a drink of water at home, so that it will not be necessary to walk up to the stand and pour water into a glass, to give the children a drink. Such work will disturb the audience, and the speaker will lose his power.

A brother gave an invitation at a certain meeting. One person was ready to come forward, when a sister, with a child, came forward and made such a great display with the crying child, as to keep the man back, so that he did not come to join the church. It seems to me that we should use better judgment, and not throw such obstructions in the way of sinners, when they are ready to come home.

9. Ushers should be placed at the doors to seat the people as they enter. I have known people, who came to church, entered the door, and then stood and waited for an usher, but no one came. The next time they were not seen there, thinking that they were not welcome. Christian courtesy and a friendly face at the door will go far towards making the strangers feel at home.

10. After services a friendly hand-shake with the members, and especially the outsiders, will be a strong incentive to remove all selfishness of which some are accused.

11. Too much loud talk in the church, by members, will weaken the cause. A lady from London was asked what she thought of the Communion services, "Oh, it is all right, only too much loud talk."

12. A minister will feel more at home (if a stranger), if the elder in charge or some other person would go to the members, and introduce the minister who is called to hold a series of meetings. I frequently get to places where I am a stranger. Sometimes I have to go out among the members and introduce myself. In what an awkward position that places a minister!

13. A minister should be kept near the church. He should not change beds more than can possibly be avoided. I have seen, in some places, that the members did not like to board the minister, for fear of some extra trouble. I have been at places where it was difficult to get a place suitable near the church. Not long since I heard of a minister coming to a place to hold a series of meetings. Some one inquired, "Is his wife coming?" They had fears it would take so much more care to entertain the wife. In my judgment it would be a blessing to have the wife along. I have been fortunate enough to get one place to stay, and now, from where I am writing, I could find four or five good homes.

Members should have no fears in entertaining the preacher. Some are anxious for a meeting, but not so anxious to give the preacher a home. If there is a class of men in the world that need sympathy and care, it is the preachers. If the preacher gets encouragement, then he can encourage others.

14. In time of a revival, every house should be a house of prayer. Much prayer around the family altar will be a power of doing much good. I was forcibly struck, some years ago, while attending meeting when, stopping with an official, I found he had no prayer only when a minister came to his house. A family of growing children were there.

So little did those children know of prayer, that some of them would not bow with us in prayer. I felt a cold wave then, so cold that the meeting seemed to me a failure. When I go to church, I want to realize enough of the Holy Spirit to warm all the members and then have enough to go out to shake the "dry bones."

Let us hold our series of meetings with more zeal and love divine!

Goshen, Ind.

#### A FEW THOUGHTS ON DRESS.

BY SARAH COOK.

I OFTEN have been made to wonder why there is so much said concerning the sisters' apparel, and so little about the brethren's. As a rule, wherever I have lived, in different parts of the church, I always could tell the sisters by their appearance, but I am sorry to say it is not so with the brethren. I could not know them until I became personally acquainted with them, or could see them at the Lord's Table.

What was wrong with that brother in Chicago, a little over a year ago, when he was on his way to church, and he saw a sister get out of a car? He knew her, but she at first seemed afraid of him, before he told her who he was. What was wrong there?

In regard to the prayer-covering, is it not as binding for one as the other? Is not a brother required to pray or exhort as much as a sister? As a rule the brethren always have their heads covered, except in a house or at worship. There is never a word said about what kind of a covering they are to wear. The editor will please explain what kind of a prayer-covering sisters are to wear.

I have heard so many sisters say, "They are always preaching to us and say so very little, if anything, to the brethren, and yet *they* dress as they please." I know that the sisters have more of a burden to bear than the brethren. If the church would have the brethren come into the order as well as the sisters they would have to do less preaching to the sisters. It seems as if the sisters are afraid to defend themselves. I am in favor of the order of the church, but do not mean to be on the extreme about it. Let us all try to live more Christ-like and then we will live nearer the teaching of God.

Sabetha, Kans.

[Concerning the prayer-covering we refer the reader to our editorial in No. 44. The Scriptures wisely say nothing concerning what men shall wear on their heads, but the general principle of plainness is taught and this should teach both men and women how to attire themselves as becometh people professing godliness. Speaking more especially respecting the dress question, we suggest that more attention be given to the higher inward life that should characterize every saint, and then the people of God will not be so much troubled about what to wear. The world is making too much of the dress question and we need to exercise care that we do not also make more of it than is necessary. To avoid these dangers we need to get above the world and its sinful ways, and seek to live in the pure element of love and righteousness. We need more preaching along this line and still more careful thinking. Let us all strive for this holy life and the unbecoming fashions of this world will have no attraction for us.—ED.]

#### THE GOOD SHIP ZION.

BY E. D. MESSIMORE.

THE good ship Zion, with swelling sail and onward sweep is ever sailing over life's stormy ocean, carrying her precious cargo of human souls into the port of everlasting peace. Though the surging billows of the world's hate and envy lash and rise tumultuous around her pathway; though the fierce winds of scorn and malevolent wickedness seek to

wreck asunder her timbers, and cast her a hopeless wreck upon the craggy and rocky cliffs of unbelief and idolatry; though the dark clouds of temptation and falsehood lower and envelop her and flash the lightnings of their pride and falsity in lurid gleams of malignant opposition, yet the grand old ship of Zion sails on, conscious of her power and strength to overcome and prevail against every effort made by her enemies to destroy her, or impede her progress.

For nineteen centuries has she voyaged and delivered countless souls into the haven of eternal rest. For nineteen centuries has she battled with the powers of sin, and never, in all this time, has she furlled a sail, relinquished a principle or halted in her onward course of saving souls and fitting them for the happy life which a kind and merciful God has prepared for them. She is still the same stout ship as of yore, and, in the glory of her heavenly mission, teaches the Gospel of salvation and proclaims peace, love, and redemption to all. Her crew are happy and contented. Happy in their fraternal love and unity of faith, and contented in the knowledge that Jesus is at the helm, and will safely guide the noble ship through all dangers and land them safely in the harbor of heaven.

On her decks is found no caste. There are no state rooms for the wealthy, nor cheerless steerage quarters for the poor. Her passengers are all on an equality and are diligently dutiful in the service of their Commander. Whether the good ship sails over calm and placid waters or is tossed roughly about on the surging waves of sin's embittered opposition and hate, there ever float from her deck the heaven-inspired songs of praise and the voice of thanksgiving and prayer.

Kind reader, have you taken passage on the good ship Zion? If not, why not? Is it possible that your life's experience has not taught you that the port of heaven can be reached in no other way? Look around you and see how the shores of time are strewn with the wrecks of those who have attempted to reach heaven's port in the boat of self-reliance. Are you ignorant of the fact that unless you accept Jesus as your commander and comply with his rules and commands you can not get aboard his vessel? Do you know that the good ship Zion represents his church? I repeat "His church,"—and that the mere fact of belonging to a religious body will not entitle you to a passage on the good ship Zion unless you obey the commands of Jesus, as given in his Word? Don't deceive yourself, and don't let others deceive you. Don't be lulled into a fancied security by the flattering arguments of those who may tell you that it makes no essential difference whether you obey all of Christ's commands. Don't be led astray by pride or prejudice! Search the Scriptures, read them carefully, treat them with good, common-sense reasoning, without any "ands," "ifs," or "buts," and don't forget that Jesus means just what he says, when he declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth, the will of my Father which is in heaven." Matt. 7: 21. To make the matter plain, so that all may understand, Christ tells us the reason why: "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 8, 9.

In the light of these revelations, is it not the part of wisdom and prudence to examine and investigate our religious profession and ascertain whether we are doing the "will of our Father which is in heaven," or vainly worshipping the doctrines and commandments of men? Having made sure that we are following and obeying Christ,—and him only,—let us hasten aboard the good ship Zion, and with her happy crew sail o'er life's voyage, bound for the port, heaven.

Freeburg, Ohio.

MEN in general have very weak eyes when they look upon their own faults; but very strong ones when they look upon the failings of others.



A YOUNG lady, asked by her friend to explain what is meant by devotional reading of the Bible, made answer as follows: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times—not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotionally, and to one who reads it in that spirit it is indeed a love letter."—*United Presbyterian.*

A MAN who is unwilling to confess the wrong he has done to his neighbor, and ask his forgiveness, is in no proper frame of mind or disposition of heart to ask forgiveness of God, no matter what his posture is, or how many words he may use.

## → THE + SUNDAY + SCHOOL ←

### THE WOES OF INTEMPERANCE.—Isa. 5: 11-23.

Lesson for Nov. 24, 1895.

**TIME**—The chapter of which this lesson is a part belongs to the early part of Isaiah's prophetic career which extended from B. C. 759 to B. C. 698.

**PLACE**—The scene of most of Isaiah's work as a prophet was Jerusalem.

**PERSONS**—The Lord and his rebellious people Israel.

**INTRODUCTORY**—That it is the duty of the church in this age to give no uncertain warning against the great evil of intemperance, is a fact that ought to go without question, and no apology should be considered necessary for our departure from the regular course of history as we have been studying it in the books of Judges, Ruth and Samuel, and selection of this temperance lesson from Isaiah. Let each teacher come before his class to-day with his head full of information and his heart full of zeal and grace, that the most important truths in connection with this most important lesson may be impressed upon the minds of the children in the most effective way. Isaiah was a bright, pious young man, perhaps not more than twenty years old when he uttered the prophecy of this lesson. Judah had enjoyed great prosperity under the successful reign of Uzziah; and, as a result, the nation rapidly became corrupt and idolatrous. One of the chief characteristics of this moral and spiritual decline was the intemperance such as we have denounced in this lesson.

#### I. INTEMPERANCE DENOUNCED.

1. *It consumes time and strength.* "Woe unto them that rise up early in the morning, that they may follow strong drink." The danger of all sin is that, though the indulgence be but slight at first, it so grows upon its victim that it soon consumes much, if not all, of his time, strength and usefulness. It is to the shame of this generation that millions more of wealth are expended for liquor and other luxuries and means of promoting imbecility and crime than for the religious training and education of our children and the spread of the Gospel of our Lord and Christ. Thousands rise early, work late and use all diligence in the service of Satan, while there are only the few who are willing to devote themselves wholly to the work of the Lord.

2. *It inflames men's lusts.* "Woe unto them . . . that continue . . . till wine inflame them." The greatest curse of intemperance is not intemperance itself, but the kindred crimes and debauchery that follow in its train. It is intemperance that inflames men's lusts and passions to such an extent as to rob them of their moral sense and lead them to libertism, riot, murder and sui-

cide. The children of our day ought to be carefully taught that intemperance, both directly and indirectly, endangers the life and happiness not only of its victims, but of all those who are in any way associated with them.

#### II. ITS PHYSICAL EFFECTS.

1. *It is unsatisfying.* "My people are . . . dried up with thirst." The gratification enjoyed by indulgence in this as well as other sins is only momentary. The very thirst they would satisfy is left, after the momentary gratification, more burning than at first. So Satan always disappoints his servants and leaves them more wretched and miserable in the end than they were in the beginning of his service.

2. *It despoys life.* "Hell (the grave) hath enlarged herself, and opened her mouth without measure." By this the prophet means to say that as intemperance increases, so the death rate increases, and so must the grave enlarge herself to accommodate the dying. And this observation and statistics prove to be painfully true. Every year, it is said, in our own country alone, 60,000 persons go to their graves as a direct result of intemperance. If for no other reasons, because of the frequency and the terribleness of the deaths to which intemperance brings its victims, ought we be diligent in warning our children against it.

#### III. ITS SOCIAL EFFECTS.

1. *It gives men a prey to their enemies.* "Therefore my people are gone into captivity." The enemies of Israel got advantage of them while they were reveling in drunkenness. And very often it happens yet that men suffer most at the hands of evil men while they are rendered defenseless by the influence of rum. They are defrauded of their money and property, robbed of all they have that is valuable, and not infrequently murdered.

2. *It brings them to poverty.* "The mighty man shall be humbled." Not only does intemperance render men liable to be robbed by others, but it really makes them robbers of themselves and families. They bring themselves to poverty, rags and disgrace by spending for rum that which should be used for the comfort and happiness of themselves, their wives and their children.

#### IV. ITS MORAL EFFECTS.

1. *It beclouds the sense of right.* "Woe to them that call evil good, and good evil." Intemperance soon so deadens the moral sensibilities that good is mistaken for evil and evil for good. This is one of the worst results of sin. When we repeatedly refuse to distinguish between good and evil in our conduct we are likely soon to become so blinded as to be unable to distinguish between them; and with the conscience thus scared we can sin with the utmost complacency.

2. *It destroys the fear of God.* "Woe unto them . . . that say, Let him make speed, and hasten his work." It is a dreadful state to be so depraved as to defiantly challenge God to hasten his work of punishment; yet this moral condition is another natural result of continuance in sin. Let us learn from this that all the worst forms of ungodliness are likely to follow in the train of intemperance.

3. *It makes giant sinners.* "Woe unto them that are mighty to drink wine." To be mighty in sin is to be an impotent weakling in well doing. If we had fewer giants in sin we might have fewer pigmies in righteousness.

4. *It encourages sin in others.* "Woe unto them . . . which justify the wicked for reward." It is the drunkards and tipplers of our nation—and their friends—who say the rum traffic must be justified for the reward it brings to the government in the way of revenue. Those who want to indulge in the sin themselves are willing to justify others in the same sin for a consideration of dollars. This is one of the crowning curses of our nation, and the one against which all Christians should set themselves as with faces of steel.

JAMES M. NEFF.

## → THE + YOUNG + PEOPLE ←

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#### A TOUCHING INCIDENT.

SELECTED BY DAVID HOSTETLER.

A MOST touching incident occurred here last Sunday in a church. Two young-men tramps, who were dressed in rags, were brought back to the fold of Christ. How God led them there and their dear old mother together in church at this meeting, and how they fell in each other's arms was the most touching thing I ever saw.

About one block below our place of business stands the First Cumberland Presbyterian church. It is a large and handsome building, far more beautiful on the inside than on the outside. This church, seating about one thousand people, with the gallery, was filled to the utmost last Sunday, Jan. 26, 1895. The audience was composed of all classes of people, both rich and poor, God-fearing and ungodly people. As in all great revivals, many came only for curiosity's sake, and others to point the finger of scorn and to scoff. Those who have wandered far away from the fold of God have become his meek followers and now dare to face old friends and testify in unmistakable words of Christ's wonderful saving power. The Holy Spirit has always, in time past, and will in the future, use such incidents as that which took place here, which almost compel sinners to feel themselves lost, and make them cry aloud to God for mercy. It was the most heart-touching scene I ever saw. Even now, although it is past it comes to memory time and again. The tears cannot be kept back. They brush aside every obstacle and fill my eyes. But I am thankful to God that I was there, because it has drawn me closer to him. It has strengthened my faith in him most wonderfully that he is able to save to the utmost, and no man, however low he has fallen in sin, no matter how far he has wandered away from God, need despair. How many have shaken their heads and said, It's no use to pray for such men, as they have sinned until their hearts are so hard that God himself is not able to move them. But thanks be to God, such was proven not true by the case of these two tramps. I will tell you now about it.

As I said, the church was full, and these tramps were dressed in rags. One arose to his feet. By his clothes you could readily tell what manner of life he lived. There was deep silence all over the church. We could hear the clock tick. It seemed as though we were all holding our breath. But when we looked into his face we could read that Jesus had possession of the man, and could tell at a glance that a great change had taken place in his heart. He was a handsome young man, about five feet, ten inches high, high forehead, dark hair and dark eyes, and about twenty years of age. Tears were streaming down his cheeks. At first his voice seemed choked and he could hardly speak; but as he kept on, his voice grew stronger and stronger. Toward the close he became eloquent.

We all could see he was an educated man, and could have listened to him another hour. My eyes



seemed not to be my own; even so with the rest. Handkerchiefs were used by the strongest of men as he continued to speak. He said if ever a person had reason to be thankful it was him. He said: "Although you see me clad in rags, I am a most happy man—happier than any millionaire or king upon his throne, because God has come to me and my brother and forgiven our sins. He has made new men out of us. He has taken, or better said, snatched, us off the road that leads to damnation, and placed us in the road that leads to a useful life, and at last to a life everlasting. It seems more as if we had just arisen from an awful dream, than that it should be something real. No greater sinner than me ever lived. My father and mother lived ten miles from Nashville, on the Galatin Pike, on a small farm. Father and mother were the best parents a boy ever had. It was their desire that we two should have a good education, and they worked hard to help us, never seeming to become weary. They sent me to Nashville, to Scott University, to study law. They often spoke of the joy it would be to them to see me rise up higher and higher in public life.

"Four years they sent me to school. Money gave out and in order that I might finish my studies they mortgaged their farm and sent me two hundred dollars more. A short time after I entered college I fell in with a lot of companions who walked not in ways of God, and made light of my father and mother's religion. At first I would not listen to them; but at last I yielded, and from that time I date it that I started on the downward path. I also became a scoffer at religion. I soon started to drink and gamble. I was found in company where no man should be. I first went about in my sinful ways slyly, but grew more and more bold in sinning. I have seen one of my companions die of delirium tremens, another killed in a drunken fight, and another commit suicide when he realized that his life was a wreck. I was shunned by everybody and was ashamed to meet my dear old mother and father and ask forgiveness.

"I started the life of a tramp again until last Friday. As about seven of us tramps were sitting about the camp fire, another tramp came up to us. We were glad to see him come as he had something to eat, which we all ate heartily. Why it was I know not, but I took a special liking to the newcomer. As we were talking of different things, each boasting of what he had already done, each trying to outdo the other in telling of shameful acts, this newcomer of ours told us how nicely he had fooled his old mother. With an oath he said he never would be a preacher. He said, 'Wesley Crockett will never be a preacher. That is for people who are soft-minded, and men who are more women than men. But I fooled the old woman.' 'But, boys,' he added, 'she was the best mother that ever lived; I have often wished I could do her a favor now and then.' And with his dirty, ragged sleeves he would wipe away tear after tear. We were all touched by the word mother; then one after the other would tell of his good mother; and these hard-hearted men would turn their heads to one side so that they could not see each other's tears that had gathered in their eyes.

"This newcomer seemed to be the most tender-hearted, and when I heard him mention his name I began to take a special interest in him. I asked him if that was his name—Wesley Crockett. He said it was. I told him that Crockett was my name. I handed over for a shake, and as we shook hands I thought he was my own brother. I asked him if he had a brother by the name of Daniel. He said he had. 'He was about five years older than me. But he left home some five or six years ago. My father loved him and sent him to college, and mortgaged his farm to raise money so he could finish his studies. But Daniel, my brother, broke his heart, and it killed him at last. But he told us before he died that if we ever saw Daniel to tell him his father forgave him. Those were the last words he spoke. And,' he said, lowering his voice, 'as mean as Brother Daniel was to father I have been to mother.'

I now realized that this stranger, who was also a tramp, was nobody but my brother. I tried to keep back, but could not. I said, 'I am Daniel,' and cried aloud, 'Brother, brother.' We then fell on each other's necks and wept like children. When we got to ourselves again and looked around we were all alone—the rest had left. Brother had studied for the ministry. He said we were like the prodigal son—we had sinned against heaven and against father and mother. He told me the story of the prodigal son. When he finished the story he said, 'Let us ask God to forgive these great sins of ours, brother.' Then he told me one Bible verse after another, which we applied to ourselves. We stayed on our knees and prayed to God until God left his glorious light of forgiveness of sin shining deep in these black hearts of ours."

Here the speaker broke down and wept like a child. The congregation was deeply moved. As he sat down an old lady dressed in a thin calico dress came in and sat down in the back part of the church.

The younger brother got up next. He was equally as handsome as his brother Daniel. He started to tell us how he had wandered away from God and how he had sinned against heaven and parents. He told us of the grand mother he had and how she sacrificed everything so that he could go to college and study for the ministry.

He continued: "As my brother told you, father mortgaged his farm to raise money in order to let brother finish his education. After he saw how brother was living, and that he had left, not knowing where, it grieved him so that he was soon brought to his grave. But his love for Daniel never ceased. After father died mother paid all she could. The farm was sold by the man who had the mortgage, and we were turned out into the world. But dear old mother never lost her faith in God. She said to me, 'God leadeth us at times in mysterious ways, but at the end all will be well.' It was her's and father's and my own desire that I should go to college and study for the ministry. We moved to Nashville. One day mother told me to write to the president of the college and tell him how I was situated and ask him if there was any way that a poor boy could go to college and study. I received an answer that I could earn my education by doing all manner of work about the college, but that I must board somewhere else. When I read the letter to mother she said, 'The Lord has opened a way already. We will move into yonder log house near the college, and I will take in washing and sewing, and you can take your meals and sleep at home.'

One time a gold medal was to be awarded to the best orator in college. I took part. Mother helped me all she could. When the judges decided who was to get the medal, to my astonishment it was presented to me. But I thought it belonged to mother and not to me; so I walked down the aisle to the last seat, where mother sat, and put it about her neck, saying, 'Mother, you earned this—you shall have it.'

In an hour of great temptation I fell. I had disgraced myself, and did not feel worthy of the high calling for which I was studying, and wondered how I could face the Christian mother. Others who fell with me were making preparations to run away that very evening. I was not myself any longer, and I went with them. We roamed from one place to another, eating whatever we could find or lay our hands on. My heart grew harder and harder. That tender love for mother was gone and I became a mocker and scoffer at religion.

One day I thought of my dear old mother, and something told me that mother was praying for me. So I broke away from the boys, and roamed and tramped about until I met brother Daniel. He told you what happened then. When we arose from our knees I said, 'Dan, let's hunt mother, if she is living I want to see her.' We went to the old log house where mother and I had lived. We asked the nearest neighbor if he knew where we could find mother. He told a most pitiful

story. From the time I ran away mother never gave her boys up as lost. She had said, 'As a shepherd I will seek for my boys.' They tried to persuade her not to go, as she was old and feeble and had no money to travel with. But she said she must go, and has walked and walked many a weary mile, and slept many nights under the clear heavens where there was no house near by, no kind people to offer her shelter. But she came back now and then and asked if her boys had not come back. She believes God will bring back her boys."

The man cried aloud and begged as I never before heard anybody, "Oh, is there anybody here to-day who knows where mother is? Tell her Mrs. Crockett's own two boys are saved, that her prodigal sons have returned."

Just then the little woman who had come into church dressed in a thin calico dress, and had taken the last seat as the first brother finished speaking, cried out, "God answers prayers." The younger brother said out loud, "Dan, it's mother." "Mother, Mother," they both cried. They ran to meet her; then they fell on each other's neck and wept,—the boys dressed in rags, the mother poorly clad but rejoicing because God answers prayers. I never saw such a sight in all my life.—*Evangelical Visitor.*

## General Missionary & Tract Department

### COMMITTEE:—

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D. L. MILLER, Vice-Chairman and Treasurer, . . . . .	Mount Morris, Ill.
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ISAAC FRANTZ, . . . . .	Pleasant Hill, Ohio.

☞ All money and correspondence intended for any of the missions under the General Committee, or any business connected therewith, should be addressed to GENERAL MISSIONARY AND TRACT COMMITTEE, Mount Morris, Ill. (GLEN B. ROYER, Secretary.)

### "EVERY MAN SHALL GIVE."

HARK! "Every man shall give," 'tis God's command.  
No one has naught; for in each living hand  
Is grasped some "good and perfect gift" of God,  
To be respent for him, the living Lord.

"As he is able"—this the limit sole.  
We may not give to him some scanty dole;  
To him who gives us all, we ought to give  
Our gold, time, talents, and the life we live.

### A THANKSGIVING CALL.

At the last meeting of the General Missionary and Tract Committee it was decided to make a Thanksgiving call for donations to the Home and European Mission Fund. The reason for this call is simply that the petitions for help before the Board were about \$2,400 greater than the amount on hand. The calls were worthy and urgent and in many instances the cause will suffer because assistance was not given. But the Committee would not go in debt and so each petitioner was asked to bridge over until the February meeting. The Committee believes that as soon as the Brotherhood knows the need it will be supplied promptly by liberal donations. Those wishing to give to some foreign work can do no better than contribute to the Asia Minor Mission. It is indeed worthy.

Let every congregation in the Brotherhood on Thanksgiving Day hold a service of thanksgiving to God for his manifold blessings both spiritual and temporal, and prove the depth of their love to Him by a liberal donation to the mission work. "The liberal soul shall be made fat," and "the Lord loveth a cheerful giver."

In sending in contributions, be sure to name amount sent, for which fund, and to whom it should be credited.

Address,  
GEN'L. MISS. & TRACT COM.,  
Mt. Morris, Ill.



## THOUGHTS CONCERNING THE THANKSGIVING CALL.

Because of the urgency of the work in Denmark and Sweden, the immediate needs of the work there were met by the Committee, but the home field was not. A large part of the calls came from District Mission Boards who did not have funds sufficient to carry on their District work and their own District was not able to raise the necessary amount. Another part consisted in calls for building meetinghouses. The cause is often made to suffer because our brethren do not have places of their own to worship in, and the assistance of \$100 to \$300 gives them that place.

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But some may ask, Why this shortage? It comes partly from a falling off in the donations to the Home and European fund. Close times have been experienced and human nature under such circumstances draws the purse-strings first on the contributions to the Lord's work. The Committee's work has been increasing in the past year or two, and the steady outlay is larger. Then the financial depression naturally makes more and larger calls.

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The falling off in the donations does not mean so much that congregations giving, have, because of the hard times, sent in smaller amounts, as it means that a large number of congregations do not take interest enough in missions to make an effort to raise any money at all. Not one-third of the congregations have yet this year sent in contributions to the General Board for any part of its work. Let the other two-thirds do as well proportionately as the one-third and there would be no need of a Thanksgiving call. This they can do if they will. Reader, has your congregation done anything yet this year for missions? If not, use your influence to have something done.

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Should "hard times" make a shortage in the Lord's treasury? Whatever may have brought about the "hard times" in the United States, the one great lesson every child of God should learn, is to place more trust in Him who gives and withholds at his good pleasure. More trust will beget more consecration to his service and more sacrifice of self, and that will immediately fill the treasury. Possibly we are living too luxuriously and these times are to bring us to repentance and reform. Let this be as it may, it is true if the money spent for the unnecessary things of life were given to the Lord's work, every congregation, every State Board and the General Board would have plenty to do ten times the present amount of church and mission work.

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But we serve self so fully and forget we should render service to God first. Then, too, in serving self we seek largely our temporal good only; in serving God we think only of worshiping Him in spirit—that is, the spirit of prayer and praise,—forgetting that the most acceptable worship to Him is a true, loving service to fellow-man. "Inasmuch as ye have done it unto the least of these," "Faith without works is dead." The prophet of the Lord demanded the last cake from the widow. She gave it and always had enough. Our times are not worse than hers; our God is the same as hers. Shall we not daily seek the promotion of His cause first? Then these temporal things will be added unto us as will be for our good.

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Some object to foreign missions on the ground that there is enough to do at home. Here is your opportunity. The call is for home missions and now it is hoped you will show your deep love for the cause you have been so faithfully pleading, by contributing liberally now. Now is the time of opportunity, and salvation of souls has always hung on opportunity.

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But there are some who desire to give to a foreign mission because they feel they have done their just share to the home field. Such may safely

give to the Asia Minor mission. There has been no call for this field because its support for one year has been pledged by an individual. The field is a worthy one. It is large and white for the harvest. It is favorable to the doctrine of the Brethren.\* We dare not sneak through the paper of his trials, but his self-sacrifice and earnestness commands our hearty support.

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Give there be some congregations who do not hold a Thanksgiving service, let an offering the Sunday before, or following Thanksgiving be made. A number of Sunday schools are in progress. Why not have a special Thanksgiving collection the Sunday following Thanksgiving? Let it be announced the Sunday before so that all will be prepared and can give as the Lord has prospered them. The children should be taught to remember the Lord's work, and in this way they may receive a practical lesson.

\*Bro. Fercken is sacrificing much for the cause in that country.

## THOUGHTS AND SUGGESTIONS.

BY N. D. UNDERHILL.

THANKSGIVING and Christmas are nigh. Kindly disposed children of the Most High are planning for a joyful time, in glad anticipation of making some other soul happy. Parents remember their children's wishes. Friends remember each other. But what of the friendless? Doubtless Christian people will seek to please the inmates of orphan asylums and the poor who dwell in their vicinity. The County poor,—unknown and unloved will they have anything to make their hearts throb with thanksgiving on the coming Thanksgiving Day? Will they feel the reality of Christ's life on earth next Christmas?

In order that they may, how good it would be, if some nice people would,—instead of devoting all their attention to the rich and great,—prepare a feast in their own houses to which they would invite some of the friendless poor, and entertain them with pleasant words, sweet music, sacred songs and all that is beautiful. Will the man with a stain on his character, whose friends know him no more, who has been convicted of crime, and served out his sentence, and is struggling against shame, disgrace and adversity, have any cause for gratitude this Thanksgiving Day, or any appreciation of Christ's love the coming Christmas? When he sees all others rejoicing in the kindness of friends, while he is slighted and ignored, will he not doubt the Savior's love?

Oh Christian friends! Let the light of Christian love shine from your souls to those most needy! Stretch forth the hand of friendship and cheerfully wish them a glad day! Wish it from the very heart, and prove it by trying to make the day glad to the unfortunate. Thus may you lift a precious soul up, out of despair unto eternal bliss. Withhold not your smiles, and good things from those who most need encouragement and kindly help.

What of the poor, miserable, fallen woman, with no one to offer her a word or look of sympathy? Did not Jesus come to earth and suffer for such as she? Is there a girl in your neighborhood with a soiled reputation? Who knows but a few kind words might redeem her? We know not what her temptations may have been. Suppose your daughter or mine should be over-persuaded sometime and fall a victim to the wily tempter? Would not we still long for her redemption and salvation? Let us not be too much afraid of sinners. We are all liable to err, therefore let us show kindness to the erring, and win them to Jesus with a heart of love. The Apostle says, "Love never faileth." 1 Cor. 13: 8. (Rev. Ver.)

But there is another class of whom probably few of us will even think upon the glad day. Confined within walls of stone and bars of iron, clothed in coarse, unsightly apparel, shut out from friends, disgraced in the eyes of the world, humbly obedient under ever-loaded guns, there are hundreds of con-

victs in every State, suffering the penalty of their crimes. We know not their provocation, temptation and weakness. We know not their sorrow and suffering, but if we watch, we will observe that many a poor convict is carried to the insane asylum to rave over his distressing position. We need not ask them to come to our homes and partake of our bounties. They cannot come. But we can go to them.

Long ago, when Colorado had only a few convicts, a benevolent young lady made every one of them a little present, paying for it from her own purse, and delivering it with her own hand upon Christmas morning. Think you that she will ever lose her reward? If her act should never be recorded in heaven (which is impossible) the love and praise and expressed gratitude of those men, whose hearts were made glad and tender by her kind act, should repay her manifold. But now the number is increased to hundreds, and those who long to remind the inmates of a Savior's love, by some little memento from one of His disciples, are not able to provide for so many.

But if there are any thus perplexed, let us make a few suggestions. There are many little things which convicts do not enjoy that are common to the free. If no more could be done, a few kind words and an orange or apple or tiny bouquet would often make glad the heart of the recipient.

If we are unable to provide for all, could not we do some kindness to one? But which one? 'Tis not to be supposed that we have any acquaintances in such a place. If we had and did not try to make their burdens lighter, we should come under the condemnation of Matt. 25: 41-45. But our Father has children there. They are our brethren. At least they are Christ's, for the same Father made them and us. Then let us be careful lest we fall under the condemnation, even if we do not know the inmates. If I could help only one, and knew none, and felt it possible to be a blessing to any, it seems to me that I would take my offering,—a nice book, a bouquet, a basket of fruit or a cake, or whatever I could take,—with a few kind words, and ask the keepers to tell me of the most friendless soul in the prison. Then he should receive my gift.

Another suggestion. If the Christian people of a State, County or town would unite in an effort to make their convicts glad one day in a year, they could easily furnish them a bountiful dinner upon Thanksgiving, or a suitable gift for each soul upon Christmas. By obtaining a little information from the proper persons these could be bestowed in such a manner as to soften the hardest hearts, and sweeten the bitterest lives. There are also the deaf to be remembered with things beautiful, and the blind, with things for their comfort and enjoyment. The aged must not be neglected, and we ought all to try to make some heart lighter, some life better and happier upon these days when nearly all the land is glad. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

## WHAT IT MEANS.

THE Bible means what it means, and not what it may be made to mean! Coming from a rational Being to rational beings, it contains an intelligible revelation, and not a series of perplexing riddles. Its lessons are to be found, like those of any other book, by natural processes of grammatical interpretation, and not to be guessed out by happy strokes of the imagination. This thought is often brought to our mind when we see a text put upon the rack, and forced to yield a sense which is alien to its real drift. The men who do this, no matter how much praise they may get for their superior smartness, are guilty of the great sin of handling the Word of God deceitfully. It is true that a passage of Scripture may suggest a thought which it does not contain; but suggestion is one thing and direct teaching is another. A minister of religion is bound above all other men not to practice any form of intellectual dishonesty.



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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., November 19, 1895.

BRO. TROUT is expected to reach Lanark about Nov. 21.

BRO. JACOB WITMORE is now engaged in a series of meetings in Polo, Ill., expecting to continue another week or more.

NOVEMBER 28 is Thanksgiving. Do not fail to have religious services on that day. Then take up a collection for some good purpose.

THE home ministers of the Glade View church, Va., closed a series of meetings Nov. 3, with nine accessions by confession and baptism.

BRO. J. H. MILLER is now engaged in a series of meetings at Cart Creek, near Somerset, Ind. When last heard from nine had applied for membership.

A SEASON of refreshing from the presence of the Lord recently came to the members of the Waynesville church, Mo. Eight were added to their number by confession and baptism.

BRO. JOHN ZUCK writes us very encouragingly concerning the church near Clarence, Iowa. During the last few years the membership has been considerably increased, and now the prospects seem bright.

WRITING from Woodstock, Va., Nov. 9, Bro. H. C. Early says: "Our meetings in the Valley Pike house, which commenced Oct. 28, closed last night with 15 additions by baptism and others near and inquiring after the way. The meetings throughout were good in attendance and interest."

ON another page will be found an interesting communication from Bro. Fercken, in which he gives an account of his first baptism in the old city of Smyrna, where the Apostle John preached 1,800 years ago. It is encouraging to learn that good has already resulted from the mission, and we trust to learn of a still greater work as the years go by. We take occasion here to remark that, on reaching Smyrna, Bro. Fercken found reasons for great discouragement. The authorities would not grant him permission to preach, and for a time it seemed doubtful whether he would be allowed to enter upon the undertaking for which he was set apart. But now the clouds have been dispelled; he seems to have the favor of those in authority, and enters upon his great labors with a zeal that is encouraging to the friends of the mission. We also suggest that in the Thanksgiving offering the Asia Minor mission be duly remembered. The work has been well begun, and we should sustain it in a manner that will guarantee success beyond question.

BRO. JOSEPH LONG, we learn, is engaged in a very interesting series of meetings in Hagerstown, Ind. He commenced Monday evening, the 4th.

A MINISTER is very much needed at Lost Nation, Iowa, where there seems to be an excellent field for work. Please correspond with Joshua Schultz, Elwood, Iowa.

By an oversight, in the closing lines of the page last week, we were made to speak of an earthquake at Roann. It should have read Rome. Half of the edition was run off before the mistake was noticed.

It would be quite a favor to us if correspondents, when preparing matter for the MESSENGER, would write with black ink and not use a pencil. By the time a letter or card, that has been written with a pencil, reaches us, the writing is too dim to be read with ease.

CONSIDERABLE correspondence that should have appeared in this issue, must lay over until next week. That which does appear, we cut down a good deal, and yet could not make room for the longer communications. We, of course, always give preference to the short reports. Those who write more at length must exercise a little patience. We shall do the best for them possible.

PLEASE do not wait a month before sending in your church news. We receive some reports written six weeks after the meetings to which they relate have closed. We want the news fresh, short and to the point, and plenty of it. Under no circumstances should you delay your report more than one week, and it would be still better if it is not delayed over one day. We can print old news just as well as fresh, but that is not the way to make a good paper.

THE Disciples have in Montana a membership of 950. Last year, for all purposes, there was raised among them \$13,347.11, or over \$14 per member. Now, we think that we have a good deal more Gospel in our practice than these Disciples. Ought we not to show our faith by our works, and do still more than they are doing for the spread of the whole Truth? What do our readers think of it? Should those who have the most Gospel manifest the most zeal?

A NUMBER of our readers have made inquiry concerning the origin and history of sprinkling. We would refer all such to the "History of Sprinkling," a book of 171 pages, by L. C. Wilson; price, in limp cloth, 50 cents. It is one of the best publications we have yet seen on that subject and should be in the hands of every person desiring information along that line. Especially would we urge our ministers to purchase the book and post themselves on the "History of Sprinkling."

THE brethren who travel and preach much for the churches in the Brotherhood say they can easily notice the difference between the families that read the MESSENGER and those who do not. Those who read the paper are posted on the work of the different churches, know something about the leading men and are always interested in that which pertains to the church and her work. In such families they find the children more in sympathy with the church and more ready to converse in an intelligent way on questions of a religious nature.

Dear Brethren:—Here is something I clipped from our County paper. Is it correct? CORNELIUS KESSLER.

HAGERSTOWN, MD., OCT. 22.—The first woman ever performing a marriage ceremony in Washington County, was Rev. Miss Laura E. Grossnickle, who married Miss Rosie Nunamaker and Mr. James R. Keagle, at Mapleville, Saturday. Rev. Miss Grossnickle is a native of Washington County and was ordained a minister in the German Baptist Brethren (Dunkard) church in Ohio.

So far as the marrying is concerned, we presume the report is correct, but the lady is not a member of our church; she is a preacher among the Progressives. The local papers will sometimes get things a little mixed.

BRO. ANDREW HUTCHISON is now in California where he expects to spend the winter. He seems very hopeful of a final restoration to health.

BRO. B. E. KESLER, of Perno, Va., is thinking of locating in the West. He is an earnest young minister, has been teaching school about seventeen years, and would like to settle where he can make his way through the world and preach the Gospel. Those needing a preacher, and willing to lend a helping hand, may do well to correspond with him.

MR. BINGAMAN MOOMAW, of Davisville, Cal., who, by the way, is not yet connected with the Brethren church, but feels greatly interested in our people, writes us that he recently visited the members in Jackson County, Oregon, and he was so greatly pleased with the country, soil, climate, products and people, that he has decided to locate there, and urges us to insist upon some of our people who are looking westward, to write Eld. David Brower, Talent, Oregon, for further information concerning cheap homes, etc. Do not forget the stamps.

ON another page of this issue the General Mission Board, through its Secretary, makes a call for a Thanksgiving offering in behalf of the missionary cause in this and foreign countries. It is to be hoped that the call will receive the liberal response that it deserves. Just at this time money is needed, especially for the Asia Minor field, as well as for Denmark and the various missions in the United States. For the present the India mission is not particularly in need of funds, but we would urge the churches to remember and come to the assistance of the three departments named. We need to sustain well the work already commenced in Smyrna and Denmark without enlarging particularly, but the work in our home fields needs to be greatly enlarged. There are at this time several places in the United States where the Board desires to place missionaries as soon as sufficient funds can be procured for the purpose. The General Board means to push her work, and it is also to be hoped that the work will be pushed by all the State Boards. In missionary interest we ought to have a general move all along the line this winter.

## TWENTY THOUSAND.

Do you know what this means? The year 1895 is drawing to a close. There will be five more issues of the MESSENGER this year, and then we shall enter upon the work of another volume. But we want not less than 20,000 subscribers for 1896, and we feel confident that they can be had with a little effort upon the part of our earnest agents and friends. We now urge our agents to make a thorough canvass of every part of the Brotherhood. Do not miss one family. Even call on those who are not members, and especially members' children, and solicit their subscriptions. By all means should every family have a religious paper, and most assuredly do our people want a paper that will keep them posted concerning the doings of our own churches.

Let it be borne in mind that the MESSENGER is the authorized organ of the Brethren church, that it is conducted wholly in harmony with her principles, and can be depended upon to voice the sentiment of the church. We would also suggest that all of our evangelists, as well as others, make a special effort to induce all of the new converts to become regular readers of the MESSENGER. It will prove very helpful in keeping them interested in the work and doctrine of the church. Among our readers are many parents, some of whose grown-up children are not members of the church, and to keep the good old doctrine before them, they send them the MESSENGER, and in this way many have succeeded in winning their loved ones



to the church. Not a few of our earnest workers spend from five to ten dollars each year, sending the paper to those they wish to be instrumental in converting. This is their method of doing missionary work, and great good has resulted therefrom.

On our list we have nearly 2,000 single subscribers, that is where only one paper is received at a post-office. We would like if each of these would make an effort to get up a club in their own neighborhood and thus work up an interest among the people with whom they daily associate. Then the Mission Boards in all the States might make a wise use of the paper in isolated places where the people are seeking more light concerning the good old way from earth to glory.

It is, perhaps, needless to remind our readers of the fact that the MESSENGER has been so greatly improved, that it probably, for pure, religious literature, stands second to none in this country, and yet we are striving to make it still better. The great abundance and variety of matter it contains each week surely ought to satisfy every member in our Fraternity, and prompt all of them to aid in securing for it a still wider circulation. Let it also be borne in mind that all new subscribers for 1896 will receive the paper free the remainder of this year, and that we will send sample copies to all of those who are not taking the paper, in order that they may examine its merits.

J. H. M.

#### THE NEW BIRTH.

We have seen it maintained in print that, whereas there is life and humanity in the yet unborn infant, therefore the penitent believer is a genuine Christian, with his sins pardoned before baptism. This doctrine is not only false, but it is very misleading. Jesus, in Mark 16: 16, teaches that "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here salvation is placed on the one side of baptism and condemnation on the other. He who undertakes to change this order is trifling with sacred things. Christ also taught Nicodemus that "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. By "born of water is meant baptism,—the line between the church and the world. To cross this line in faith, is to get on the side of pardon, salvation and life. It is here that the spiritual birth also takes place. The mere fact that there is life and humanity before the natural birth, is no proof that man is a Christian before he is born again of the water and the Spirit.

Whatever may be said concerning the reality of life prior to the natural birth, it nevertheless remains a fact, that without this birth there can be no living human being. It is also equally true that the Gospel does not recognize people as saints prior to the new birth. If we are to employ the natural birth as a figure of baptism, and there can be no living beings without this natural birth, it most assuredly follows that we are to regard people as Christians only after they have submitted to the sacred rite of holy baptism. To do otherwise is not only to destroy the analogy, but is calculated to lead the unthinking away from the form of doctrine once delivered unto the saints by the inspired teachers.

The better way is not to spend so much time philosophizing about the sacred ordinances pertaining to the Lord's house, but in faith obey them as directed by the holy and inspired writers; who wrote as they were moved by the Spirit, and have transmitted to us, in the New Testament, the doctrine in the form and order that the Lord intended we should teach and obey,

J. H. M.

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

Number Twenty-one.

We have left Switzerland and are now in Italy. This, in many respects is a different world,—different climate, different country, and, with different productions, people and habits. Instead of the German and French, we now have the dark-skinned, black-eyed, indolent and slovenly-looking Italian, with a language about which we know nothing. The productions are corn and wheat, rice and tobacco. The fruits are apricots, peaches, figs and nectarines.

The portion through which we came was largely along the Mediterranean Coast and, as a rule, low, poor and badly cultivated. The people live in small stone houses,—all stone,—sides, gables and roofs, and, we may add, floors, too, underneath the dirt and filth, among which they live, and perpetuate their kind.

From indications we should judge their standard of morals to be very low. All are Catholics and priest-ridden,—zealous in the faith. All along their roads, at short intervals, are small idol houses erected, into which they turn, as they travel along, to worship. If they are driving teams so that they cannot go in, they stop, bow and cross themselves, and then go on their way, feeling that the blessing has been received.

There is no people in the world that are so fully imbued with their religion as the Catholics. No matter how they are reared otherwise, they are raised Catholics from their birth up. They bring their children up in the nurture and admonition of the church, and they do it much more thoroughly than do most Christians bring theirs up in the fear of the Lord. If zeal and loyalty to a church and her doctrines assures salvation, the Catholics have, or should have, a lively hope.

But how blind is zeal without knowledge! And here we have a very good specimen of it, and as we see it from day to day, we are more and more impressed with the danger of building our hopes for heaven on the opinions, rules and regulations of men, and the more fully are we convinced that the Gospel is the power of God unto salvation.

On our way down to Rome we stopped off at Pisa, a quiet and beautiful old town, situated on the Arno. There are some 50,000 inhabitants, and, because of its mild and salubrious climate during the winter months, many visitors are attracted there during this season of the year.

Its chief attractions are the "Baptistry," the finest and largest in the world, being 100 feet in diameter, and 190 feet in height, to the top of the dome. The Baptistry, in the center of the building, is about ten feet in diameter and three feet in depth. This was built in the years 1174-1350. It shows conclusively that the Catholics of this place baptized by immersion. About this there can be, and is, no question. At this time it is not so used, but is religiously preserved, and goes to show that in the estimation of the Catholic church, the pope has the power to change the practices of the apostolic church.

Close by this Baptistry is a very old church, in which is found the oldest and the best painting of the "Lord's Supper" that the world ever produced. Though faded some with age, the characters in it are still prominent, and the faces glow with earnest expression. Of it, copies are found the world over. In all the picture galleries and public halls, where paintings are exhibited, this masterpiece of art is found. And it so fully harmonizes with our manner of holding the Lord's Supper, that if a photo were to be taken of one of our love feasts, with the same number of communicants, the similarity would be striking indeed. While we

have retained the apostolic form, we should be impressed with the importance of retaining the Spirit, also.

The "Leaning Tower," built in 1174-1350, is one among the wonders of the Old World. It is 179 feet high, with spiral stairs in the center, leading to the top, from which a grand view is had of the Apennines, Corsica and surrounding country.

We are now in Rome, the grand, ancient and modern city of the Eastern World,—the center of creation, and the place where all distances begin, and to which all roads lead, including, perhaps, the "broad way." At least, the heavenly way, in Rome, is quite broad. We see over the doors of the churches: "Indulgences full and perpetual, for the dead and for the living," so that here salvation can be had for all,—and no mistake. It is a city of Catholic churches, with a light sprinkling of Protestants. In the city there are ninety Catholic churches named after saints; the largest church is St. Peter's. This is the largest, the finest and most costly church building in the world. It was 176 years in building and cost over 10,000,000 pounds or \$50,000,000, covers an area of 240,000 square feet, and requires \$30,000 annually, to keep it up and in repair.

In the embellishment of the church, all the arts of the world have been taxed, so that it stands today as the peer in architectural beauty. In it rest the ashes of Saints Paul and Peter, minus their heads, which have been placed in one of the other churches. Here is also placed a bronze statue of St. Peter in a chair, with his bare feet protruding below. The great toe of the right foot is kissed by every Catholic that enters the church, and also the children. They are lifted up by the mother and made to kiss this toe, from the time they are old enough to be brought to the church. We have stood by and watched hundreds go through this operation. When decrepit women or very small ones come in, they are lifted up by husband or friend, and the toe is kissed, with the feeling that great privileges come therefrom. This great toe, though of hard iron, has been kissed so often that it is quite worn away. Even the aged and grey priests do it. And if the fathers in the church do such things, we need not wonder that their children will follow the example. You may ask, Why do they do such things for which there is no possible Scripture? They do it as a means to an end. But you see where the end gets them to. As soon as any church establishes rules, and makes them paramount to the Truth itself, so soon is that church on the highway towards the same end. Selah.

In these different churches are found the following: The table upon which Christ celebrated the Last Supper with his disciples; the picture of Christ made by St. Luke; relics of the cradle of Christ; St. Matthew buried in one of the churches. In another, a well where St. Peter was hid for a season. In another, the bodies of St. Philip and James the Less, are buried. "In another, the footprints of Christ in a stone. In another, the bodies of Timothy and Bartholomew. In another the bodies of Paul and Peter, minus their heads. In still another, is seen the chair of St. Peter. And so on, to the end of the chapter. You ask, Do the people believe all this? Believe it! They believe it as fully as they believe there is a God.

It would require a book to tell you how these things grow from fancies and visions into accepted facts. But so they grew, and there is no great mystery about it when we consider the length of time they have been growing. It is the trend of human nature, and to keep from doing things similar, we must keep out of the footsteps that lead thereto. Rome, however, is a great city, and while much that is so sacredly revered by her people was born, developed and exists only in the



imagination, yet many of the events that are said to have taken place here are real and well authenticated facts. That the Apostle Paul, the beloved Luke, Timothy, and others of the apostles, were here, is, of course, beyond contradiction. Yesterday, on going out the "Appian Way," we imagined that we saw little bands of the faithful saints of the city going out, with singing and gladness in their hearts, to meet the great Apostle of the Gentiles, and prisoner for Christ's sake, at "Appii Forum" and the "Three Taverns." Do you not see the aged saint and hear the clinking of his chains, as they meet, embrace him, and fall on his neck and kiss him? Then, they all kneel down together,—not in a richly-carpeted and golden-garnished room, but on the sod by the wayside, and in God's own temple, and with hearts and faces uplifted, to praise God for his protecting care, and that they could once more meet and enjoy the fraternal greeting. It was a privilege for us and our company, to pass over the same road, over which they passed, and, on entering the city, to pass through the Arch of Drusus, the same one they passed through. Of course, their passing along this way and through this gate don't make the way and gate any holier than other ways and gates, but it does make the apostolic scenes, as described by Luke, in the Acts, more real to those who are permitted to pass over the place where the scenes were acted. So we felt, and we are quite sure that others would be similarly impressed.

To see Paul's "own hired house," and the prison where he was imprisoned, does give a reality to the circumstances that are not otherwise experienced. We always grasp truths more readily when we can do it by laying hold of the tangible. To believe that these places still exist, always was a hard thing to do. Houses of eighteen hundred years ago always seemed too old for us, but since being here and seeing with our own eyes, palaces that, without doubt, have been built over seven hundred years before Christ was born, cause such feelings to vanish, and enables us to believe, beyond doubt, that the locating of these scenes, and the buildings yet existing in which they transpired, may be facts.

There are hundreds of buildings here, in a good state of preservation that were built before the Christian era, and may stand a thousand years more. Indeed, they are as substantial as the rock-bed on which they are built.

In places, we have three cities built, one on top of the other, as the excavations now being made plainly show, and it was our privilege to go down underneath, and to walk through and examine the rooms of the bottom City of Rome, built by Romulus, the twin brother of Remus, 753 years before the Christian era. A legend in regard to these two brothers, says that when they were yet suckling babes their parents died, and that a she-wolf came and adopted and suckled them till they were grown. As we now look out of the window from the room in which we are writing, we see, on their flags, a picture of the wolf, thus perpetuating the story down through the generations. Like the Passover to the Jewish children, so is this flag to the children of Rome. When they see this wolf on their flags, they naturally inquire what it means, and the story is repeated. Thus, that which was at first received as a myth, is now accepted as a fact. In this way Rome's religion has been formulated. The little child of three score and ten years ago, that then accepted these things as truths, are now the aged priests, with an unchanged faith in these things, and so they teach the children of to-day.

Rome is a wonderful city and we would be glad to have the time and space to write it up more fully, but as it is, we must be satisfied with our

usual glimpses, as we have been giving them. On her streets we see all kinds and classes of people, from the poorest street-trader up.

A familiar class seen everywhere, are the priests. They are divided into divisions and subdivisions, until you are made to wonder what they all do. First, we have the regular order in their long, black gowns. They are the ones who officiate in the public services. Indeed, they form the congregation. They do the singing, praying, preaching and hearing. They have run away with the church, and the lay-members have but little to do in the religious service outside of paying their stipulated dues. The priests do the worshipping largely for them. The members are devoted to the church forms, such as bowing before the different objects for worship, making the cross, dipping their fingers into the holy water, etc. In this they seem to be devoted, and we believe many of them are. But as far as an active membership is concerned, they know little and do less. We are now speaking of the Catholics, as found in the old and formal churches of the East.

There we see the coarse-gowned monks in their bare heads,—some with bare feet, and others in sandals. We also have here, the speechless papists, who have taken the vow of eternal silence, from which they dare not depart unless absolved by the Pope.

Besides these, are hundreds, and even thousands of Sisters of Charity, nuns and other orders among the women. These are the workers, so that outside of them there is but little left to do except to do the paying.

The large majority of the people are of the laboring class, and the work is done after the primitive style. There is no manufacturing done on a large scale, but everywhere along the streets you see the different tradesmen,—the shoemaker, the cabinet-maker, the weaver and so on. Every man is running his own little shop.

As we walked along the streets and looked at these people working at the several trades, we were forcibly reminded of Paul, when he worked with his own hands, "for by trade he was a tent-maker."

The habits of the people, to those not accustomed to their ways, are shocking, and we are made to wonder that such things can be allowed among civilized men and women, yet here it is accepted as commonplace, and no one looks upon it as being out of the way. It is wonderful what habits and customs will do in determining the morals of a people, and it is made very evident that the standard of our nation could not be accepted as the standard for all others!

Before closing our letter at this place, we will yet say that Paul here wrote his letters to the Ephesians, Philippians, Colossians, and Second Timothy and Philemon. While here, we read from them in our private readings, and also in our Bible Readings. Our reading these at the place where they were written, and in association with some of the unchanged environments, gave us a new and deeper interest in them.

On the streets we see all kind of things,—some interesting and some quite amusing. The women are the principal pavement merchants and they drive their business for all that is in it. They push their goods into your face and follow you as far as it is safe to leave their place of business. Their wares consist largely in fruits and small articles, generally sold in notion-stores. The pavement, and sometimes their laps, answer for a counter, while they sit flat down on the sidewalk. The cutest sights are the donkeys, coming to market loaded down with great sacks, a half dozen of them, large enough to hold five and six bushels, on one, making a load five and six times as large as the puny, little, long-eared beast on which it is piled. To

make it still worse, the owner gets astride on top of the load.

The fruits and things offered for sale are nice, large and tempting, but after looking at those who handle them you lose your taste for them. It is no strange sight to see men and women sitting on the dusty, dirty pavement making shoes, garments, knitting lace, etc. Beggars are always in season and within sight, and to drop a penny to one, is the beginning of tribulation, as there are generally a score or more on the lookout. The American tourists are shining marks for them, and they never fail to make a seasonable effort. Young, slouchy women with a dirty, ragged child, make good beggars, because, in this way, they enlist the sympathy of the unsuspecting. During the noonday you see men and women lying along the streets, in the hot sun, sleeping. The stone pavement, or the top of a flat wall, or anywhere they can find enough room to stretch themselves on, forms an all-sufficient bed. Many of them sleep around this way during the nights, being without bed or home. And yet they are too lazy, slovenly and indifferent to try to have it otherwise.

But we are already away beyond our limits and must close, as in the morning early we leave Rome, the ancient city that has witnessed more war and bloodshed, tribulations and besetments than, perhaps, any other city in the world. Christians martyred by the heathen, and, afterwards, Christians martyred by Christians. No wonder that the good God shook her foundations and buried her inhabitants beneath her ruins. Now, fare thee well, until the day comes when the candle of the Lord shall be returned and even Rome shall sing praises to the Lord.

H. B. B.

## HOME AND FAMILY

### THE TRUE MISSION OF WOMAN.

BY CHARLES H. PARKHURST, D. D.

My last paper accentuated the home as the fountain of all that is best in the church and state. My object in this article is to accentuate the mother as the maker of the home. The father may be its support, but it is the mother that creates its atmosphere. The child's life is her own life prolonged. She gives it primary direction, and even after it begins to live a separate physical existence of its own, it is the mother that still contributes to its bodily unfolding and that lays down the original lines upon which its intellectual and moral life shall be run. There is a class of women, unfortunately, that seem to think that all this matter of motherhood and domesticity is so worn and untuned with originality, that its truthfulness has somehow evaporated, and its cogency become invalidated by its inability to make fresh pleas for itself.

But whatever certain adventurous women may think about it, it is sufficiently clear that Nature has certain pretty decided opinions of its own on the matter, and that Nature has so wrought its opinions into the tissue of woman's physical constitution and function, that any feminine attempt to mutiny against wifehood, motherhood and domestic "limitations" is a hopeless and rather imbecile attempt to escape the inevitable. All the female congresses in the world might combine in colossal mass meeting and vote with passionate show of hands that woman's sphere is coincident with the spherity of the globe, or even of all the heavens; but the very idiosyncrasy of her physical build and the limitations essentially bound up in it, will sponge out her mass meeting resolutions as fast as she can pass them. It is well enough for her to say that she wishes she were a man; but she is not, and till she is, she might as well succumb to the fact that God and Nature had very different intentions for her from what he had for her brothers, and that he recorded his intentions in a way that he has taken some pains to prevent her being



able to forget. I am really sorry for those women that wish they were men; I wish they were, it would be such a relief to the rest of us, as well as to them, but it is a little late to move for a repeal, and without it any masculine experiments which they may venture will never even quite succeed or satisfy.

The greatest thing a woman can do is to do the thing that she was specifically endowed and ordained to do, and that is to bear children and train them for the uses and service of the world they are born into, and only such women as are morally or intellectually incompetent to appreciate the full denotement of this, or who have greater ambition for aggressiveness or conspicuity than they have for fulfilling their mission, will be inclined to resent this statement of the case as an indignity. I have yet to be convinced that any very considerable number of the sex are disposed to resist Nature's intentions for them, but the actuating impulse of those who do is doubtless a passion for some sort of celebrity, and an impatience at the seclusion and the restraints which femininity, so construed, imposes upon them. They are not content to be known only in their children, and that is one great reason why their children are so little known. If Jochebed had had her head full of theories about an enlarged sphere for women, and had gone about Egypt stumping for female enfranchisement, the little hero of the bulrushes would probably have shared the fate of the other male children of the period, and the law-giver of Israel never have been heard of. So if Hannah, instead of devoting herself to the little incipient prophet, had been plotting to make a great world for Hannah, Samuel, it is natural to suppose, would never have heard the voice of the Lord, nor have initiated the prophetic period of Israel. What the world admires in the princess of women,—the Virgin Mary, is simply that she made possible the infant of Bethlehem and the man of Galilee. Any woman who calls it intrusive limitation to be held to the paths of these three mothers in Israel, lacks the true genius of her sex and is a feminine mistake.

The substance of Christian living is to convert one's self into effects, and Nature has indicated to woman that the particular effect into which she is to convert herself is her own nurtured boys and girls. It is a much greater thing to try to be a power, than it is to try to achieve the reputation of being a power.

Woman's mission, as thus defined, gives opportunity for everything in the shape of personal discipline and genius that she is in condition to bring to it. There is no occasion for her seeking a "wider sphere" on any such ground as that the sphere of maternity does not afford scope for all the equipment she has at her command. What her sons and daughters will become need be limited only by her own personal being and development. It is her character and discipline of mind and heart that will set the key in which, almost certainly, the music of their lives will be played. It is noteworthy with what closeness the Scriptural narrative binds back to maternal ground the life issues of such men as Moses, Samuel and Jesus. In each of these three instances the father counts for nothing, the mother for everything. Dr. Timothy Dwight is quoted as having said: "My answer to the question, 'How I was educated,' ends where it began, 'I had the right mother.'"

The mother is the continuous measure of her child's possibilities. So far as she realizes this she will understand that her educating agency in the premises is not a matter of supervising the affairs of the household. Personality is the only thing, after all, that counts much in education, and it is the baptismal energy of his own mother's personal pressure that will alone render to the child the requisite service. One of the things for which I shall be profoundly grateful, clear into the next world, is, that I attended public school but two terms before I was twelve years old, and I should not have been sent then had it not been that one

of those terms the school was taught by my mother, and the other by my father. My father was a farmer, and my mother, with four children on her hands and no hired help, attended to all the work naturally pertaining to a farmer's wife. Her days were long,—that was before eight-hour laws were agitated,—and one reason why they were so long, was that she devoted herself to her children and to their initiation in the rudiments of character and education, declining to farm us out to the questionable moral supervision of nurses, or to the equally questionable mental discipline of tutors or the public schools. My mother had the exceedingly old-fashioned notion that children were born of mothers in order that they might have mothers to take care of them and bring them up. There is a good deal of the flavor of the Bible and of New England about that way of estimating the matter, but it does not appear that any more modern inventions afford much in the way of improvement. Substitutions for divine arrangements always fall a little short of being a success. There are some mothers that, even under the peculiar social conditions of our own decade, still take the same sort of care of their offspring that mothers used to do, and it is ordinarily not difficult to see that the validity of the method is attested by the quality of its issue. There are certain families, that it would be easy to designate by street and number, where the entire personality of the mother exhausts itself, and has for a great many years exhausted itself, in the production and maintenance of a home atmosphere and in building up the physical, intellectual, moral and religious structure of her offspring. In such cases there may not be many monuments erected after the mother's death, nor any lengthy array of published obituary; but a true mother lives for her children, and knows no other ambition but to live in her children. She aims at nothing more than unrecognized survival in their manhood or womanhood, and asks to be monumented only by the activities and fidelities of those to whom she has given life, and who are her own life prolonged and perpetuated.

It is with all this in view that I have ventured to say that the crying need is for better mothers. It is sometimes claimed that any ameliorating effort, in order to be thorough and radical, must expend itself upon the children. I should rather say that there is no direct way of bettering church and state as to raise the tone of motherhood. If society depends for its character upon the home, and the home depends for its quality and power upon the mother, then what so deep and fundamental work can be done as to seek to create sentiment in this direction, and to encourage among the older and younger members of her sex, the conviction that a girl's discipline, physically, mentally and morally, be conducted with close reference to her presumed destiny as wife and mother?

I understand very well how old fogies of both sexes, and particularly new fogies of the female sex, will resent the matrimonial and maternal interpretation that I am here putting upon feminine destiny. However, I am confident of my ground and proceed upon it. It needs, then, to be said in a general way that nothing should be omitted in the girl's training that will in due course of time qualify her to become material in the bodily, intellectual and ethical structure of her offspring. She is the substance out of which, in anything like a natural and normal course of events, the lives, derivative from her, will, in every department of their being, be quarried. She must be actually everything that she wants her children to be potentially. She will, therefore, have to have an horizon wide enough to include the prospect both of the growing girl and the growing boy. She will need to be competent to sow the seeds which shall eventuate on the one hand in the matured powers of manhood, and on the other in the ripened competencies of womanhood.

It is in keeping with this to say that it is one of the pleasant features of our generation that increased attention is being given to the discipline of

the female mind. In another paper I may criticise some of the methods by which that is accomplished, but at any rate it makes for progress that woman is coming to regard herself less in the light of artistic bric-a-brac, and more in the character of an intelligent staple. And the reason why I refer to this tendency as a progressive one, is that it is so much done toward making woman a more commanding factor, and so qualifying her to be more controlling and influential as a mother. There is nothing a woman can know, and no tension of mental fibre she can possess, which, if wrought with the feminine impulse, will not enhance by so much the disciplinary ministry she can render her children. There is no "strong-mindedness," and no completeness of college training that will unsex her, provided only such possessions and acquisitions are dominated by the feminine instinct, and mortgaged to maternal ends and purposes.—*From Ladies' Home Journal, by permission.*

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

## McPherson Notes.

THIS is the season of love feasts. We have already attended seven. At each of them the church seemed to have been revived. There is a blessing in store for all who attend a feast in sincerity.

At one of those feasts an election was held for a minister, and the manner in which it was done, deserves notice. The congregation had decided that unless some one received a majority of all the votes, there should be no election, but as many of those having the highest number of votes as were necessary to make a majority, should be taken, and the balloting should be repeated until one should have the majority. The first balloting revealed the fact that two brethren received a majority of all the votes, but neither one had a majority. This fact was reported to the congregation, but the names of those two brethren were withheld. Then, when any one mentioned his choice and it did not happen to be one of those two, he was requested to make another choice until one of the two proper ones was named. In this manner one received the majority of all the members without the names of the others being mentioned.

Our love feast took place on the 12th, and was marked by the very excellent order observed by the spectators. The folding-doors between the College chapel and two side-rooms were opened and several hundred spectators accommodated, who came in so quietly that their presence would not have been known without special attention.

We had made special effort to have the College Visiting Board present at this feast, but were not successful and have not seen anything of them yet. Some other ministers came, however,—Bro. John Eisenbise, of Morrill, Kans., came to our aid and officiated and preached very acceptably in the chapel next day. His wife accompanied him here on a visit to their son who attends school.

Our school work is proceeding pleasantly. Over one hundred students are enrolled for the fall term, and many more have made arrangements to enter in a week or two.

Special attention is paid to Bible work this year. Four classes are sustained and additional work is contemplated. Thoroughly qualified instructors have charge of the work.

Our resident ministers here are out in evangelistic work. Bro. Daniel Vaniman is in Pennsylvania; Bro. Jacob Witmore in Illinois; Bro. Andrew Hutchison on the Pacific Coast; Bro. A. M. Dickey is at this time in Iowa; and Bro. Henry Brubaker has made arrangements to move to Arkansas and start a mission work there. Those connected with the College keep up the preaching services at home, and, with others living here, supply the preaching in a number of stations in the country. All are kept busy.

S. Z. SHARP.



## Notes by the Way.

LAST Saturday the members of the Donnell's Creek church, Ohio, with many others, enjoyed their first Communion in the new church; also the first service was held at 10 A. M., on said day. The congregation was very large. While the house is large, yet many could not get in. About thirteen hundred persons took dinner in the basement. The ministerial force was ample for the occasion. A number of ministers were with us, among the number were Samuel Neher and L. W. Teeter. The latter preached the first sermon; also officiated at the Communion, which was very largely attended. The very best of order prevailed. Bro. Teeter preached Sunday and Monday evenings. On Tuesday he and wife and twenty members from Donnell's Creek, with five members from the Salem church, went to the feast in Madison County, that being part of the Donnell's Creek church. We had a very pleasant meeting. Only thirty-nine members communed, but the house was filled to overflowing, and the meetings closed with the best of feelings. We feel sure good impressions have been made. The preaching was plain and pointed, and all done by brethren J. H. Brumbaugh and L. W. Teeter. My health permitted me to attend both meetings, and I hope I will soon be able to take up my ministerial labors again. One precious soul was baptized in the Donnell's Creek church recently. May many more accept Christ here and everywhere!

HENRY FRANTZ.

Fergy, Ohio, Nov. 1.

## Our Observations.

SUNDAY, Oct. 20, we left Adrian, Mo., for Carthage, Jasper County, on business, and also to do some preaching. We arrived in time for morning services and had meetings until Tuesday night. The church here is in a prosperous condition. They have a new churchhouse,—paid for,—with a membership of about forty-five, three deacons and one minister, Eld Geo. Barnhart. I have never seen a more active membership than is here. A church in a city, or anywhere else, cannot prosper without the united efforts of laity and officials. It takes zeal, energy, hospitality, liberality, and love, to make a church substantial and prosperous. This characterizes the church in Carthage. We are confident of their success. May the Lord bless them in their untiring zeal!

Wednesday, Oct. 23, I left Carthage for the love feast in the Dry Fork church, Jasper Co., Mo. We had a pleasant feast with God's children. Bro. Barnhart officiated. This church is ably presided over by Eld. W. M. Harvey. The members here keep up the old custom of feeding the multitude. We enjoy such meetings. Bro. J. S. Mohler, of Morrill, Kans., is to hold a series of meetings for them some time in December.

Friday, Oct. 25, Bro. H. Tingley, of the Cedar County church, and the writer, went to Nevada, Mo., to attend the love feast, Oct. 26. Here we had another pleasant feast. Bro. Holderman, of the Spring River church, Jasper County, officiated. One dear sister was baptized Oct. 27. Bro. Holderman was to continue the meetings a few days. This church is in charge of Eld. S. Click, assisted by Bro. D. D. Wine and Eli Leslie. They have a live Sunday school with Bro. Isaac Wagner as Superintendent. It was our privilege to address as intelligent a gathering of boys and girls as we ever saw. The song service was excellent. Taken all through, it was a glorious meeting, a foretaste of the great reunion above. I reached my home safely Oct. 27.

W. H. MILLER.

Adrian, Mo.

## From Smyrna.

Dear Brethren and Sisters of our Beloved Brotherhood!

IN the midst of troublous times through which we are now passing, how thankful we feel toward our Heavenly Father when we can record, so soon after our landing in Smyrna, the first baptism of our first

convert and neophyte. We had not hoped to reap so early, nor to have your and our prayers so soon answered; but truly God "is greater than our heart," because "God is love; and he that dwelleth in love dwelleth in God and God in him."

Anastase Bassili is the name of our first convert. He was born thirty-six years ago in Casarea, in Cappadocia. He came to Smyrna sixteen years ago, where, until a few months ago, he has acted as a night watchman in several important stores of our city. He is now a *cafedjee* or owner of a little *cafe*, where only coffee is sold. He was a member of the Greek church until his baptism, which took place this afternoon. He is not a well-educated man, but is gentle, kind, obliging, and, like Nathaniel, "an Israelite indeed in whom is no guile." His faith is strong, his conversion true, his motives honest, and his character stainless. All the information that I have been able to gather about him is most gratifying and encouraging. I have known him since I came to Smyrna, and his desire to join our church has been spontaneous. In fact, his coming to me, and asking to be rebaptized and join us, has been a great surprise to both my wife and self. I have prepared him thoroughly, and laid down to him all our rules and expectations from him as a member of our Brotherhood. He has promised to conform, the Lord being his helper. He was baptized in our beautiful gulf at 2 P. M., is now very happy, and humbly asks the prayers of all the brethren and sisters in America and elsewhere.

Our joy is great to-night, greater than we can express. He speaks of bringing his brother to Christ. Brethren and sisters rejoice with me, and earnestly pray God to bless Bro. Anastase, and keep him faithful unto death.

G. J. FERCKEN.

Oct. 17.

## Notes \* from \* our \* Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Denver, Colo.—At our love feast, of Nov. 2, forty-one members communed. Ministers present were brethren Snowberger and Goughnour. We will commence a series of meetings Nov. 2.—G. A. White, Nov. 21.

West Otter Creek, Ill.—Bro. Wysong is now in the midst of an interesting series of meetings at the West Otter Creek church. One has made the good confession, and others are counting the cost.—Chas. Gibson, Nov. 5.

English River, Iowa.—We expect to hold a ten days' Bible term, beginning Dec. 6, 1895, conducted by brethren E. S. Young and L. H. Eby. A cordial invitation is given to all Bible students who desire to become better acquainted with God's Word. Parties will be met at trains and further arrangements made, by addressing the secretary.—S. F. Niswander.

Washington, Kans.—Our love feast was held Nov. 2. All present pronounced it one of the most enjoyable feasts they ever attended. Eld. Humphrey Talhelm officiated. On Sunday, at 10 A. M., the brethren delivered some excellent talks to the children. At 2:30 P. M., we had a song service. The best of order prevailed during all the services.—Byron Talhelm, Nov. 4.

Back Creek, Pa.—The brethren and sisters of Back Creek held their semi-annual love feast at the Upton church, Oct. 24 and 25. The weather was favorable and the large church was full. Many persons were not able to get inside. A number of ministering brethren from adjoining churches were with us. Bro. William Koontz officiated.—F. S. Ebersole, Lemasters, Pa., Nov. 5.

Notice.—The Bible school of Northwestern Ohio, to be held in the Sugar Creek church, near Lima, Allen Co., Ohio, opens Dec. 5, and continues until the 17th. We earnestly hope that many will avail themselves of this opportunity to consecrate a few days wholly to the study of God's Word. All those coming by rail will be met at Lima by notifying the writer.—David Byerly, Lima, Ohio, Nov. 9.

Allison Prairie, Ill.—The members of this church met in quarterly council Nov. 1, to arrange for a love feast which was held Nov. 2. Bro. Jesse Stoner, of Lamotte Prairie, officiated. Bro. D. B. Gibson held a series of meetings the week previous to our love feast. We have preaching every first and third Sunday. Our preacher is S. W. Garber. He has labored hard for the cause.—Bertha Moore.

Covina, Cal.—I arrived at Lordsburg on the evening of Oct. 31, and stood the trip quite well. Nov. 2 I enjoyed the love feast at Covina. I am full of hope that in the little remnant of my life I will be able to work for the Lord. The abundance of fruit and the mild climate, together with the pleasant associations of the Father's children, etc., make me feel as if I must get well and work.—A. Hutchison.

Mill Creek, Va.—Our love feast was a pleasant one. We had fine weather, a crowded house and good order. We had an able force of ministers,—brethren S. F. Sanger, Isaac Myers, David Zigler and Frederick Wampler. Bro. Sanger officiated and also preached for us on Sunday. We have changed our Sunday school into a Bible class for the winter; attendance, seventy-eight to-day.—H. E. Harshberger, Nov. 3.

Pleasant Hill, Ind.—I came here the evening of Oct. 12, to begin a series of meetings, which we continued up to the evening of Oct. 27. While the congregations were not as large as we would have liked them to have been, yet the meetings were pleasant ones. On Saturday evening, Oct. 26, we had a love feast which, we believe, was enjoyed by all, both members and spectators.—Daniel Snell, Sidney, Ind., Nov. 5.

Round Mountain, Ark.—I was to the Shoal Creek church feast, held Oct. 11. They had a good meeting. Our own meeting was also a good one. Bro. Isam Harris, a minister in the Shoal Creek church, and several of the members, were with us. Bro. Harris was the only outside help we had. He officiated and also did some good preaching while here. Thirty-five members communed.—Samuel Weimer, Wyman, Ark., Nov. 5.

Nevada, Mo.—Our feast, Oct. 26, was a pleasant one. The very best of order prevailed during the evening, and the willingness of the members in observing the ordinances made it a feast long to be remembered. Ministers present were H. Tingley, W. H. Miller, and Eld C. Holdeman, who officiated. Bro. Holdeman remained a few days after the meeting, and gave us some good and wholesome talks. One was added to the church by baptism.—D. D. Wine, Oct. 31.

Pipe Creek, Md.—Bro. C. G. Lint came to the Pipe Creek church, Oct. 16 and preached eighteen soul-reviving sermons. Bro. Lint does not shun to preach the pure Gospel. Our meetings closed Nov. 29, with three accessions by baptism. Others seem to be halting. May they decide for Christ ere it be too late. From this point Bro. Lint goes to the Sam's Creek congregation. May his labor not be in vain for the Lord!—Rachel A. Pfoutz, Linwood, Md.

Somerset, Ind.—Our love feast occurred Oct. 31. Ministers present were brethren J. H. Miller, S. S. Ulery, J. H. Wright, D. Snell, W. S. Toney, J. Eikenberry, O. C. Ellis, A. Moss, and N. W. Crumrine. Bro. J. H. Miller officiated. The brethren gave us much good counsel. Bro. Miller is holding a series of meetings in our meetinghouse at Cart Creek. Six have already been baptized, and we have three more applicants, one, a second son of the writer.—J. D. Rife, Converse, Ind., Nov. 5.

Wanted.—In the Big Creek church, Oklahoma Territory, a young, energetic minister who is able to teach singing and willing to work among the poor and share their lot and hardships,—one who thinks more of precious souls than of the products of the earth. The church stands in need of such help, and the cause of Christ in the surrounding country demands it. Who will respond to the call? Information will be given by addressing the writer.—A. W. Austin, Cushing, Okla. Ter.



**Garrison Church, Iowa.**—Oct. 26 we held our love feast. We had an enjoyable meeting. Quite a number of members from surrounding churches were present. On Saturday one was baptized. After Sunday school on Sunday morning brethren Miller and Garner gave a short address to the children. At 11 A. M. we had preaching by these brethren; also on Sunday evening.—*Rachel C. Christy.*

**Mt. Olive, Va.**—Bro. H. C. Early began a series of meetings in the Valley Pike meetinghouse Oct. 28. He has labored very earnestly, and up to present date three have been buried in baptism, we hope to walk in newness of life. Two more applications have been made to turn in with the people of God and others are almost persuaded. Bro. Early does not shun to preach plain Bible truths, and gives no uncertain sound in his preaching.—*M. H. Copp, Nov. 4.*

**Spring Grove, Pa.**—The love feast, held at Spring Grove, Pa., in the Conestoga church, with its soul-cheering sermons and good resolutions, will not soon be forgotten by those who were present. The weather was fine and the house was well filled with attentive hearers, and good order prevailed. The visiting brethren were Daniel Landis, George Bucher, H. E. Light, and J. Kurtz. Their visit, as well as their labors, were highly appreciated.—*Samuel W. Taylor, Oct. 30.*

**Johnstown, Pa.**—Our series of meetings at the Benshoff Hill church closed on the evening of Oct. 27. There were, in all, thirteen sermons preached. The meetings were conducted by Bro. G. S. Rairigh, with the exception of four sermons delivered by other home ministers. The meetings were fairly well attended. One brother made the noble confession. Bro. Rairigh is booked for a series of meetings at Manassas, Va., beginning the second week of November.—*A. J. Strayer, Nov. 3.*

**Waynesville, Mo.**—We held our love feast Oct. 26. Brethren F. W. Dove and J. Atkins, of Cabool, Texas Co., Mo., were with us. They preached, in all, nineteen soul-cheering sermons. Eight young brethren and sisters were baptized and we were made to feel there were more almost persuaded. One old sister, about seventy years of age, walked about eleven miles to come to the love feast. We had nice weather and very good order, but not a very large attendance on account of much sickness and a busy time.—*Libbie Stump, Nov. 3.*

**Duncansville Church, Pa.**—We held our Communion Oct. 26. The weather was fine and we had a good meeting. Bro. Josiah Brumbaugh, from Clover Creek, Pa., was the only visiting minister. He did nobly in expounding the Word of God. Before the feast, two, that had wandered away from the fold, were received into full fellowship. Three were received by baptism lately. Bro. Michael Claar will begin a series of meetings in the Carson Valley house Dec. 14, no preventing Providence.—*D. S. Replogle, McKee's Gap, Nov. 3.*

**LaMotte, Ill.**—Bro. Jesse Stutsman, of Darke County, Ohio, began a series of meetings for us Oct. 19, and continued until Oct. 29. He preached the Word with power. The Christian was encouraged on his way Zionward and sinners warned to flee the wrath to come. As an immediate result one aged sister was received by baptism. At our council, Oct. 24, five were received by letter. Our Communion, Oct. 26, was truly a feast to the soul. A number from adjoining churches were present, Bro. Stutsman officiated.—*Gertie Stoner, Hutsonville, Ill., Nov. 1.*

**Mt. Etna, Iowa.**—We began a series of meetings Oct. 4. We had a love feast Oct. 11, and closed our meetings Oct. 18. Three precious souls came out on the Lord's side, while others were deeply impressed. Brethren M. Myers and John Bailly conducted the meetings. A number of members were with us from adjoining churches. Oct. 12 we had an election for ministers. The choice fell on three, as follows: Bro. John Bailey, Jun., Bro. Dave Sink, and the writer. We ask an interest in the prayers of God's people, that we may ever be found working for our Master!—*A. P. Simpson, Oct. 28.*

**Salem, Va.**—I went to Fayette County, W. Va. and preached twelve sermons, baptized three, reclaimed two, and held an ordination and election service. Bro. A. B. Duncan was ordained elder. Brethren John Duncan and James Riner were elected to the ministry, and William Spangler, Henry Hutchison and Henry Crouse to the deacon's office. We also appointed two sisters as solicitors for missionary funds.—*J. W. Eller, Oct. 26.*

**Ollie, Iowa.**—Our love feast was held Oct. 18, and was largely attended by members from adjoining churches. About one hundred members surrounded the Lord's Table. Ministers present were brethren Samuel Flory, Christ Brower, Henry Coffman and Daniel Zook. Bro. Brower officiated. On the following Monday evening a few gathered at the home of sister Engle, a faithful old sister, who is afflicted and cannot attend meeting. It was a good little love feast, and enjoyed by all present. During our meetings two were baptized, a man and wife from Mahaska County, Iowa. On Sunday morning we had a children's meeting.—*Mary Heilman, Nov. 5.*

**Fredonia, Kans.**—Oct. 21 Bro. John Neher, of McCune, Kans., began a series of meetings at the Fredonia church. Oct. 25 we held our love feast. An election for a minister resulted in the choice of Bro. Fred Ulrich, who is both young in years and in the service of the Lord, having been baptized one year ago. On Sunday, at 11 A. M., Bro. David Betts, of Independence, preached. A children's meeting was held at 4 P. M., conducted by Bro. Charley Gobble, of Grenola, Kans., assisted by our home ministers. Oct. 30 four precious souls were added to the church by baptism.—one a brother of our newly-installed minister. Our meetings closed the night of the 30th.—*Viola Thompson, Oct. 31.*

**Little Rock, Mo.**—The love feast in the Clear Creek church, Mo., passed off pleasantly Nov. 2. About thirty members surrounded the Lord's Table and enjoyed sweet fellowship together. Bro. M. T. Baer, of Mt. View, Mo., officiated. It was a source of joy to see the unbounded love and self-sacrifice existing among the members. We held a called council and elected brethren S. W. Johnson and Joseph Davis to the office of deacon. Bro. Baer held a two weeks' meeting before our love feast. He labored hard and earnestly. He preached eighteen soul-cheering sermons that were highly spoken of by all who heard them.—*Frank A. R. Brower, Nov. 5.*

**Peach Grove, Va.**—We have just closed a very interesting series of meetings at this church. Bro. Peter Garber, of Weyer's Cave, Va., commenced preaching Oct. 19, and continued each night and on Sundays at 10:30, until the 31st. One dear young mother was made to feel the need of a Savior, and was baptized the last day of meeting. Some others were nearly persuaded. Our love feast, which we held at the Salem church, Sept. 21, was one of the most enjoyable feasts I ever attended. Seven ministers were present, two from a distance, brethren J. E. Otto, of Maryland, and J. F. Driver, of Timberville, Va. Bro. Driver officiated. Our congregation being quite large, many came from a distance to meet with the loved ones of the same precious faith.—*Margaret F. Miller, Winchester, Va., Nov. 4.*

**Lick Creek Church, Ohio.**—Bro. J. C. Witmore, of Longley, Ohio, began a series of meetings in this, the Lick Creek church, on the evening of Oct. 20, and continued until last evening, Nov. 3. He preached, in all, eighteen sermons, mostly to large congregations. The meetings were well attended. One was made willing to forsake sin and was baptized on Sunday evening, Oct. 27, by moonlight. Others were almost persuaded. Our love feast occurred Nov. 2. The meeting was largely attended by members from adjoining congregations. In the afternoon a choice was held for a minister and a deacon. The lot fell on Bro. Daniel Koch for minister and Bro. J. W. Krabill, for deacon. The evening services began at 4:30 P. M., and closed at 8 P. M. The meeting was an enjoyable one.—*M. J. Bosserman, Williams Center, Ohio, Nov. 4.*

**Summit, Ind.**—We held our love feast Oct. 25. The weather was fine and we had a good meeting. It was the first Communion for some of our members. We missed our elder, Bro. Howard, and wife, who could not be with us on account of sickness in their home. Ministering brethren with us were Joseph Holder, Levi Winkleblake, Eiler and Miller, besides our home ministers. The meetings continued over Sunday. Since our last report seven have been added to the church by baptism. We take courage and rejoice in hope of a better life.—*Liasie Hollis, New Cumberland, Ind., Nov. 5.*

**Special Notice.**—In No. 42 of GOSPEL MESSENGER, page 667, will be found the time, etc., for the Ministerial Meeting of the Eastern District of Pennsylvania. For the benefit of those who expect to come by rail, we have secured card orders which will authorize agents to sell tickets at excursion rates, over the different branches of the P. & R. R. Tickets are to be sold from Nov. 25 to 28, inclusive, good for return until Dec. 2. These orders can be had by addressing the undersigned. The meetinghouse is about half a mile from the Derry church station. Those who are not able to walk will be conveyed to place of meeting. *M. R. Henry, Derry Church, Dauphin Co., Pa.*

**New Haven, Mich.**—We are now in the midst of a series of meetings, conducted by Bro. J. M. Smith, of Woodland church, Mich. We have good attendance and attention. Our quarterly council was held yesterday, and we believe not a sound of discord was felt or heard from any. Bro. G. E. Stone and wife, and Bro. Jacob Tombaugh and wife and daughter were granted letters of membership. Bro. Stone expects to spend some time in Bible study at Mt. Morris, and then give his time and attention to general mission work. Bro. Tombaugh goes to the Chippewa Creek church, Mich. Bro. Samuel Bollinger was installed into the office of deacon. We propose to have an evergreen Sunday school this year. When our series of meetings closes, we expect to organize a Bible class.—*J. W. Chambers, Nov. 3.*

**Ladoga, Ind.**—With Bro. and sister Stretch, of Dowagiac, Mich., I attended a love feast three miles from the city, at what is known as the Maple Grove congregation, Oct. 1, followed by a series of meetings, conducted by Bro. Miller. Saints were strengthened and sinners warned to flee the wrath to come. I would have reported these meetings sooner but I was not well enough. Many thanks to those who so kindly cared for me. I also attended a love feast near Buchanan, Mich., Oct. 26. The power of God was there, and that to bless both speakers and hearers. Four mutes were present, including one minister. He did some of the preaching while his little daughter interpreted. She also interpreted for the mutes when others spoke, and even through the services during the whole meetings.—*Eliza J. McGaughey.*

**Mexico, Ind.**—My wife and I had a very pleasant visit to our former home, the Salamonie church, Ind. On the evening of Oct. 19 we enjoyed a very pleasant feast in that church. It afforded us great joy to once more commune with those with whom we labored years ago. It was one of the most delightful feasts we ever attended. There were not many visiting members present, but I am very thankful that I was able to do the most of the ministerial work, and feel truly happy over it. We did not find all the members in good health. A young sister was lying at the point of death. A brother was also anointed on Sunday at 4 P. M. This was the last work I did in the Salamonie church. The same evening I preached in the City of Huntington. On Monday, Oct. 21, we left Bro. Noah Fisher, the pastor, sick. We spent Monday night in Wabash with my son, and returned home the next day. We feel very thankful to the Lord and the members for the pleasant visit we enjoyed so much. This morning, Oct. 23, we anointed an aged sister, 91 years old. She is one of the inmates of the Home and very feeble.—*Samuel Murray.*



**Camden Church, Ind.**—We had our Communion Sept. 27, and it was a feast of love. This was manifested by the members in the evening, as they surrounded the Lord's Table, and were engaged in the ordinances of the Lord's house. We truly feel that the members are all encouraged to try to make heaven their home. Ministers from abroad were brethren Joseph Rife, Henry Garber, L. Winkleblake, A. Young, Samuel Younce, our elder, and our home ministers.—*Tabitha Cruce, Red Key, Ind., Nov. 3.*

**Black River Church, Ohio.**—The series of meetings, held at this place by Bro. I. J. Rosenberger, closed on Wednesday evening, Oct. 30. The immediate results were three baptized and two reclaimed. We feel that our brother's earnest appeals and exhortations have been very encouraging to the brethren and sisters. We hope and pray that the good seed sown may spring up and bear fruit to his name's honor and glory not many days hence. Our Communion was well attended on Saturday, Oct. 26. Quite a number from adjoining congregations were with us.—*Mary Hoover, Chatham, Ohio, Nov. 1.*

**Monroe Church, Iowa.** Bro. Abraham Wolf, of Jefferson County, Iowa, came to our place Oct. 19, and began meetings the same evening. The congregations were small at first, but increased as the meetings continued. Oct. 25 we held our Communion. Eighty-seven members surrounded the Table of the Lord. We had a very orderly crowd of spectators. Two were received into the church by baptism; one by letter. The weather was all that could be desired. On Saturday, Oct. 26, the church held an election for deacon. The lot fell on Bro. John Miller, who, with his wife, was duly installed by Bro. Wolf in a very solemn manner. Our ministerial help at the feast was ample. Brethren Abraham Wolf, Martin Replogle, Isaac Barnhizer, S. P. Miller and D. Bowman were with us. They gave us good Gospel sermons.—*Emma Funk, Fred-eric, Iowa, Nov. 4.*

### → OUR \* BOOK \* TABLE ←

"Practical Christian Sociology." A special series of lectures delivered before Princeton Theological Seminary, and Marquette College, by Rev. Wilbur F. Crafts, Ph.D. Cloth, 12mo., 524 pp. Illustrated with 22 portraits. \$1.50. New York, London, and Toronto: Funk & Wagnalls Company.

This is an up-to-date book. It discusses present problems on the basis of the latest facts and figures, some of them as late as Oct. 4th, many of them for the year ending June 30, 1895. The first part of the book is mostly occupied with the lectures which the author delivered in February of this year before Princeton Theological Seminary on invitation of the Faculty, whose unqualified indorsement of the fairness, thoroughness, and ability shown in the lectures is given in the form of introductory letters. These lectures discuss temperance, Sabbath reform, gambling, purity, civil service, ballot reform, municipal reform, education, immigration, divorce, woman suffrage, and all the other social problems, not separately but in their relations to each other as parts of one great problem, which is presented from the standpoints, first, of the church, second, of the family and education, third, of capital and labor; and fourth, of citizenship. These lectures are illustrated with speaking portraits of the author and of Dr. Josiah Strong, Dr. Joseph Cook, Lady Somerset, Mary Dowse Dickinson, Bishop Vincent, Anthony Comstock, Miss Mary H. Hunt, Hon. Carroll D. Wright, Prof.

P. T. Ely, Mrs. Helen Campbell, Miss Jane Addams, Gen. William Booth, Dr. Washington Gladden, Lady Aberdeen, Dr. Chas. H. Parkhurst, Dr. F. E. Clark, Miss Willard, Mrs. H. B. Stowe, Theodore Roosevelt. The appendixes necessary occupy a goodly portion of the book and include Chronological Data of Progress from the beginning of the second century, closing with a most valuable record of reform progress in 1895.

"The Treasury of Religious Thought" for November is adorned with a likeness of Rev. P. S. Hulbert, D. D., of Oak Park, Chicago, and a picture of the church of which he has recently become pastor. In place of the usual sermon Dr. Hulbert gives us his Statement of Belief, which, in terse and striking language, at once defines its author's position and defends the faith. This is followed by eight full sketches and synopses of sermons. An interesting selection from a Cambridge lecture by the Bishop of Ripon fills out the strictly homiletical side of the magazine. In "Applied Christianity" the editor gives the second part of his illustrated account of the McAll Mission in France. Another illustrated article, on the Roman Catholic church, is the second in a series on Denominational Characteristics by Rev. C. H. Small, Ph.D., late professor in Howard University; while Prof. T. W. Hunt, of Princeton, gives the first of a series of Literary Life Sketches, under the title Francis Bacon, and Prof. G. H. Schodde, of Columbus, treats of Israel as a Factor in History. Annual subscription, \$2.50. Clergymen, \$2. Single copies 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

"Select Notes." A commentary on the Sunday school lesson for 1896. By F. N. and M. A. Peloubet. Illustrated. Cloth, \$1.25. W. A. Wilde & Co., Boston.

This commentary has become the leading one of the world on the Sunday-school lessons, because it has, for twenty-one consecutive years, presented just the illustrations, instructing and illuminating comments, and explanations of the text that every scholar and teacher needed, to easily grasp the interior thoughts of the inspired writers. The twenty-second volume for 1896 presents in its beautifully-printed and judiciously-illustrated pages an immense amount of culled matter, carefully edited and understandingly applied to the year's lesson.

The lessons for the first six months are in Luke, and the notes are particularly well chosen, and clearly indicate the author's accurate knowledge of the Scriptures, as well as a wide reading of the thousands of volumes based on the life of our Master. The last six months are devoted to the Old Testament, in which field Dr. Peloubet years ago earned an unrivaled reputation as an earnest student and an apt teacher, and his work in this volume is the outcome of his ripe scholarship and personal acquaintance and conception of the best method of applying Old Testament history and teachings to modern needs.

The publishers have embellished the book with eight splendid full-page original illustrations from photographs secured this spring in Palestine. They will prove both interesting and instructive as being absolutely correct views of the subject illustrated. The book may be ordered from the MESSENGER office.

### MINISTERIAL PROGRAMS.

#### Bible Term.

We, the members of the South Waterloo church, located five miles south of Waterloo, have decided to hold a second Bible term of twelve days, to be conducted by Bro. S. Z. Sharp, beginning on Monday, Nov. 25, 1895.

All are invited, especially ministers, superintendents and Sunday school teachers, for a twelve days' consecration to the Lord. Expenses moderate.

#### PROGRAM.

- I. OLD TESTAMENT GEOGRAPHY.
  1. The Old Testament World.
  2. Physical Palestine.
  3. Journeys of the Patriarchs.
  4. The Twelve Tribes in Palestine.
  5. The Kingdom of Saul.
  6. The Empire of David and Solomon.
  7. The Oriental Empires.
- II. OLD TESTAMENT HISTORY.
- III. NEW TESTAMENT GEOGRAPHY.
  1. The Life of Christ.

2. The Organization and Development of the Church of Christ.

#### IV. RELATION OF OLD TESTAMENT TO THE NEW.

#### V. STUDIES IN ROMANS.

All passenger trains will be met on Saturday, Nov. 23 and Monday, Nov. 25. Correspondence should be had with the Secretary, to be addressed at Eagle Center, Iowa.

"Study to show thyself approved unto God." A. P. BLOUGH, Sec.

### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**HOLSINGER — HERSHBERGER** — At the home of the bride's parents near Brentsville, Va., Sept. 29, 1895, by the writer, Bro. Jacob Holsinger and sister Alvida Hershberger, both of Prince William County, Va.

**HOLSINGER — THOMASEN** — At the home of the bride's parents, Bro. T. A. Thomason's, near Bristow, Va., Oct. 23, 1895, by the undersigned, Bro. Daniel H. Holsinger and sister A. Susie Thomason, both of Prince William County, Va. ANDREW CHAMBERS.

### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**LIVINGSTON** — In the Johnstown congregation, Pa., Oct. 27, 1895, of consumption, sister Rachel Livingston, daughter of Bro. Moses Livingston, aged about 21 years. Funeral services by brethren A. W. Myers and Albert Berkley.

**MYERS** — In the Johnstown church, Pa., Oct. 30, 1895, J. Merle, son of Bro. A. W. and sister Effie Myers, aged 8 months.

**RANKIN** — In the Johnstown congregation, Pa., Oct. 31, 1895, Bro. Geo. Elmer Rankin, aged 27 years, 3 months and 15 days. Bro. Rankin took sick about six weeks ago. His ailment was pneumonia. During his illness he was received into the church by baptism. Deceased leaves a wife and one child. Funeral services were conducted by Bro. David Hildebrand. A. J. STRAYER.

**IMES** — At Churubusco, Ind., Oct. 12, 1895, of typhoid fever, Wesley Imes, aged 46 years, 4 months and 24 days. Deceased was born in Montgomery County, Ohio. He leaves a companion, two daughters and many friends to mourn their loss. He was loved by all who knew him. As he neared the journey's end his faith in Christ became stronger. Funeral services conducted by Bro. Wood in the Baptist church. ELSIE HUMBARGER.

**SHEPPE** — In the Prairie View church, Mo., Oct. 12, 1895, of spinal trouble, Bennie H., infant son of Bro. C. E. and sister Amanda Sheppe, aged 3 months and 16 days. Funeral sermon by Bro. Wm. Holsopple.

BERTHA KRING.

**SHOOK** — In the Greene church, Iowa, Sept. 21, 1895, infant son of brother and sister Daniel Shook. Services by brethren John Shank and Harvey Ikenberry. LOUIE AURAND.

**MATHIAS** — In the Bethel church, Fillmore County, Nebr., Oct. 29, 1895, Bro. Franklin Mathias, aged 43 years, 3 months and 3 days. He leaves five orphan children, his wife having died fourteen months before. Funeral services by the writer, assisted by J. A. Flory, to a crowded house. E. S. ROTHROCK.

**WELLS** — In the Four Mile congregation, Fayette Co., Ind., Oct. 18, 1895, Bro. William Wells, husband of Hephsey Wells, deceased, aged 65 years, 9 months and 15 days. He was born in England, Jan. 3, 1830, and came to this country when a young man. He united with the Brethren church a number of years ago, and lived a consistent member until death. He leaves a loving wife and three children. Services conducted by Eld. Jacob Rife, from John 10: 10 to a large concourse of friends. STELLA FIANT.

**GARST** — In the West Otter Creek church, Macoupin Co., Ill., Oct. 1, 1895, Bro. Elias J. Garst, aged 53 years, 1 month and 5 days. He was a brother to Henry M. Garst, of Roanoke, Va., whose obituary appeared in No. 45 of GOSPEL MESSENGER. He was afflicted with consumption but attended church on Sunday before his death on Tuesday. He leaves a wife and two sons. CHAS. GIBSON.

**HARRISON** — At Media, Kans., Oct. 14, 1895, Georgie S., the only child of Bro. George W. and sister Mary J. Harrison. He was born March 14, 1864. He suffered much nearly all of his life. Now God has relieved him from all of his pains. Bro. Thomas A. Robinson preached the funeral in the church at Media. MRS. GEO. W. HARRISON.

**FOX** — In the Woodland church, Mich., Oct. 27, 1895, Bro. Ezra Fox, aged 54 years and 10 days. Bro. Fox united with the church in early life, in Ohio, from where he moved to Michigan some twenty years ago. He leaves a wife and seven children. Funeral sermon by Bro. Isaac Rairigh and the writer. JOHN M. SMITH.

**KELLEY** — In the Pine Church congregation, W. Va., Oct. 21, 1895, of typhoid fever sister Sarah E. Kelley, wife of Bro. H. N. Kelley, a minister, aged 48 years, 1 month and 8 days. She joined the church in 1879, and lived a humble Christian life. She was the mother of twelve children, and six of them she had the pleasure of knowing made their peace with God. One of them, Annie, a married daughter, was called to her reward only one month before her mother. Leaning upon her Savior, in trust and confidence in her sickness, she called for the elders to anoint her. She and her husband had selected two texts for their daughter's funeral, and he and the children selected the same text for her funeral.—Luke 8: 52; Rev. 14: 13. GEO. S. ARNOLD.

**RONK** — In the Mount Pleasant congregation, Ladoga, Ind., Nov. 3, 1895, Bro. Henry Ronk, aged 20 years and 10 months. He joined the church when only thirteen years of age, and lived a consistent Christian until the angel of death claimed him. He leaves father, mother, a sister and two brothers. Funeral at the Mount Pleasant church by Eld. Wm. R. Harshbarger from John 16: 22. Interment at the church cemetery. C. A. PEEFLEY.

**VANCIN** — At Libertyville, Ill., Nov. 7, 1895, of diphtheria, Myrtle May Vancin, little daughter of friend Hugh and Caroline Vancin, aged 7 years and 28 days. Funeral in the Brethren's meetinghouse from 1 Pet. 1: 24 by the writer. S. BUCKLEW.

**MILLER** — In the Milledgeville church, Oct. 30, 1895, Wm. Wesley, son of Conrad Miller, aged 23 years, 3 months and 24 days. Disease, paralysis. Funeral Nov. 1 at the Brethren's church near Milledgeville, Ill. Occasion improved by the writer, assisted by Eld. D. M. Miller. TOBIAS S. FIKE.

**ECKMAN** — In the Salamonie church, Huntington Co., Ind., Oct. 31, 1895, Bro. Jacob Eckman, aged 59 years, 3 months and 24 days. He united with the Brethren church in 1866. He lived a devoted member and labored faithfully in the office of deacon for a number of years. His sickness was of nearly nine months' duration. He bore all with much Christian patience and resignation. About ten days previous to his death he called for the elders and was anointed, resigning himself entirely into the hands of the Lord. He was thrice married. His last companion, to whom he was married April 29, 1893, and six children, survive him. Funeral services by Eld. Daniel Shideler, from 2 Cor. 5: 1. A. H. SNOWBERGER.

**HOSINGTON** — At the home of his daughter, in Friendsville, Medina Co., Ohio, Bro. A. Hosington, aged about 78 years. Funeral services conducted by the Brethren. Bro. I. J. Rosenberger preached from these words: "When I awake in thy likeness I shall be satisfied." MARY HOOVER.

**ARNOLD** — In the Mineral Creek church, Johnson Co., Mo., Oct. 16, 1895, Eda Belle, daughter of Bro. D. T. and sister Barbara Arnold, aged 7 years, 1 month and 10 days. Funeral services by the Brethren. FRED CULP.

**SMITH** — In the Woodbury church, Pa., Aug. 11, 1895, Bro. Samuel H. Smith, aged 83 years, 9 months and 21 days. He was a practicing physician for many years. His wife preceded him to the spirit world about one year ago. He leaves three sons and two daughters. Funeral services by elders J. B. Fluke and J. B. Miller from Ps. 37: 37. J. C. STAYER.

**PLETCHER** — In the Middle Creek congregation, Somerset Co., Pa., July 29, 1895, Bro. David Fletcher, aged 68 years, 10 months and 5 days. Funeral services by the writer, assisted by G. W. Lowry. VALENTINE BLOUGH.



## ☆☆ ANNOUNCEMENTS ☆☆

## LOVE FEASTS.

Nov. 21 and 22, at 1 P. M., Chiques church, Elizabethtown, Pa.  
 Nov. 22, at 4 P. M., Washington church, Warsaw, Ind.  
 Nov. 21, at 5 P. M., Wood River church, Buffalo Co., Neb.  
 Nov. 23, at 3 P. M., Martin Creek church, Ill., 2 miles southeast of Jeffersonville.  
 Nov. 24, at 4 P. M., Everett church, Everett, Bedford Co., Pa.  
 Nov. 24, at 4 P. M., Egan church, Cal.  
 Nov. 30, at 2 P. M., Roanoke, La.  
 Nov. 30, at 3 P. M., in Chapel, Lordsburg, Cal.  
 Nov. 30, Santa Fe, Kans.  
 Nov. 30, at 2:30 P. M., Ridgely congregation, Md.  
 Dec. 1, Lancaster City, Pa.

## ♦♦ ADVERTISEMENTS ♦♦

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WE are admonished by the apostle to give a reason to every man of the hope that is in us. Often we are interrogated upon points of church doctrine on which we cannot give the desired information, and would be glad to know just where to get it. "The doctrine of the Brethren Defended" contains a complete exposition of the faith and practice of the Brethren, the Divinity of the Holy Spirit, Immersion, Feet-washing, the Lord's Supper, the Holy Kiss, Non-conformity, Secret Societies, etc. Price, per copy, cloth binding, \$1.25; to ministers, \$1.00. Address this office for further particulars concerning terms to agents.



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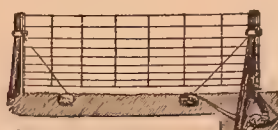


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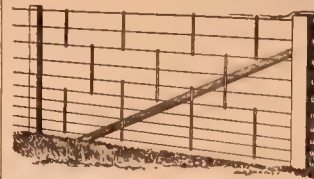
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A Letter from an Actual Settler. This Time it is from Eld. Silas N. Eversole, of the Sweetwater Congregation, Ramsey Co., N. Dak.

RUITEN, NORTH DAKOTA, Oct. 30, 1895.

MR. MAX BASS,

220 South Clark St., Chicago, Ill.

Dear Friend:—My own and my family's health is good. We have had a splendid growing season this year; plenty of rain, much more than last season. The general average yield in the Lake region was as follows: Wheat, from 25 to 53 bushels per acre; barley from 53 to 45 bushels per acre; rye about the same as barley; oats from 50 to 90 bushels per acre; potatoes from 150 to 200 bushels per acre and an abundance of vegetables. Cabbage as large and solid as I ever saw. I have my granary completed. On the evening of Sept. 28, we held our love feast in it; forty communed and quite a number of spectators were present, considering the busy threshing season, and our newly settled community.

I have now all of my threshing done, have over 3,000 bushels of my own grain, over 1,500 bushels of which is wheat. We have 65 bushels of selected potatoes in the cellar, 50 heads of cabbage and four bushels of onions, and fine large ones at that, have also red-beets, rutabagas, turnips, carrots and have our *kraut* made. We have over 35 heads of cabbage buried, and about 80 bushels of potatoes and cabbage in the granary. We have butchered but one hog this fall, and one in harvest, but are feeding seventeen. For all of this bountiful crop we are thankful to our Heavenly Father. I have no help of my own and did not hire any help this season until haying began, so I am convinced from the past two seasons that people coming to this State, if they will work and economize, can do well. I remain, as ever

Yours truly,

S. N. EVERSOLE.

North Dakota is a large State, some parts of it are better than other parts. The Red River Valley, Devil's Lake District and Turtle Mountain Region have an established reputation as farming communities, and make the Great Northern Railway the largest hauler of grain from original points of any line in the world.

All of the Brethren colonies in North Dakota are located along the Great Northern Railway. That railway has no land grant in North Dakota and the Government land adjacent to it lies in solid bodies and not alternated with railroad grant lands as in other parts of the State, and consequently homesteaders can get nearer together, without being compelled to buy from corporations holding large grants and dictating prices.

Brethren who go to Great Northern territory can suit themselves either by taking up homesteads, or buying direct from farmers who own more land than they can till, and are willing to divide and take payment in a share of crops. There are no commissions to be paid in these transactions; it is a fair, square deal between men and men, and it is my intention in the future as in the past to protect the Brethren in everything tending to their material welfare. The Brethren have honored me with their confidence and it shall always be my aim to show myself worthy of it.

I have no property interest in any land in North Dakota, and get no commission for my work. I am engaged on a salary and am ambitious to fill my position with credit to myself and the Company employing me. Reputation is worth more than petty commission and deceptions.

Brethren desirous of obtaining reliable information about North Dakota, its resources, and opportunities, free Government lands and land for sale on the Crop Payment plan, near Brethren colonies and churches, will address me at 220 South Clark St., Chicago, Ill.

Max Bass.

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The Northern Pacific Railroad Land Department has three offers to make you in North Dakota:—

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By buying land of us direct you save all sale commissions. If you will write us we will cheerfully send our Mr. A. A. Jack, Traveling Emigration Agent, to your home, who will furnish you detailed information and answer all questions pertaining to lands in North Dakota, without any cost to you. All employees of the Land Department are salaried employees and by doing business direct with us you will save all outside commissions. For maps and publications, which will be sent free of charge, and for any information relating to lands of the Northern Pacific Railroad, write to

C. W. MOTT,

General Emigration Agent Northern Pacific Railroad,  
St. Paul, Minnesota.

WM. H. PHIPPS, Land Commissioner N. P. R. R.

## ★ ★ ANNOUNCEMENTS ★ ★

### LOVE FEASTS.

Nov. 22 at 2 P. M. Oak Grove meetinghouse, Pigeon Creek congregation, Ill.

### YOUR CORN, 10 CENTS.

Everybody who has a corn can dispose of it by sending for a 10-cent box of DUBBEL'S DOUBLE QUICK CORN CURE, the champion of all remedies to remove Corns, Warts, Bunions, etc. Why suffer the torture of Corns when a ten-cent box will take all you have? The first application stops all pain and two or three applications remove the corn. It is one of the greatest remedies of its kind ever discovered—a boon for the millions who suffer with Corns. Sent by mail on receipt of a dime or ten cents in stamps. Order at once and dispose of your Corn. On receipt of 25 cents will send by mail a 10-cent box of Corn Cure and a 25-cent bottle of DUBBEL'S FRUIT JUICE PILLS for the Liver and Bowels, the best little pill to cure Constipation. Agents wanted in every locality. Live agents can make from \$3.00 to \$5.00 per day. Write quick for territory and terms. Address, S. E. DUBBEL, Proprietor, Waynesboro, Franklin Co., Pa.

Quinter and McConnell Debate.—A debate on Trine Immersion, the Lord's Supper, and Feet-washing, between Eld. James Quinter (German Baptist) and Eld. N. A. McConnell (Christian) held at Dry Creek, Iowa, 1897. Price, \$1.50.

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### Classified Minutes of Annual Meeting.

Not all the members of our church have that perfect knowledge of our principles, that is so desirable. Others there are who are well acquainted with the church as it exists, but who would like to know something of her past history, as regards her gradual growth and development. In fact, all who are interested in the welfare of the church, that is so dear to all of us, should have access to a complete compilation, such as is found in the "Classified Minutes of Annual Meeting," with the appendix, containing the Minutes up to the present date. We sell this work at only \$1.50 for cloth binding. Be sure to send for a copy while the supply is still on hand. Those who have the old edition of the "Classified Minutes," can have the "Appendix" in separate binding for only 25 cents. Address this office.

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Inquiries addressed to Wm. Williams, agent, in care of W. G. Reimyer, 230 Clark Street, Chicago, will receive prompt attention, and Mr. Williams will call personally upon any who request it in good faith.

## Don't Forget

That our Winter Term will begin Nov. 27, and that board, room, fuel and incidentals, at club rates for board, will be only \$35.00 for the Winter Term of fifteen weeks.

We invite correspondence from every church in the Brotherhood, that we may put an outline of the work of our January Bible Normal into the hands of every inquirer.

Address,

MT. MORRIS COLLEGE,  
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A number of years have been spent in preparation and sacrifice to open a school where sufficient work could be offered to meet a class of Bible students. Our prayers have been answered and it now rests with you whether you will make the sacrifice necessary to secure a systematic knowledge of the Bible.

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Seven Bible classes recite daily, (1) Genesis; (2) Samuel; (3) Life of Christ; (4) New Testament Greek; (5) Church History; (6) James; (7) Church Music.

We use the Bible as our text book and study each book systematically. Write us, as we take great pleasure in answering questions on systematic Bible Study.

Outline for our January Bible Term, which opens Jan. 1, will appear in "The Bible Student." Do not make any arrangements for January, as we expect you with us at that time, if not before.

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For sale Nov. 13, to return Nov. 19, 22, 26, 29; Dec. 3, 6, 10, 13, 17, 20, 24, 27, 31.

For sale Nov. 27, to return Dec. 3, 6, 10, 13, 17, 20, 24, 27, 31.

For sale Dec. 11, to return Dec. 17, 20, 24, 27, 31.  
F. C. REMEDY, Agent,  
Mt. Morris, Ill.



# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL."—Phil. 1: 17.

Vol. 33.

MOUNT MORRIS, ILL., Nov. 26, 1895.

No. 48.

## The Gospel Messenger,

Published Weekly, at \$1.50 per Annum, by

THE BRETHREN'S PUBLISHING CO.,

MOUNT MORRIS, ILLINOIS.

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### → EDITORIAL + MISCELLANY ←

It is said that the statesmen and philanthropists of France are figuring how they may rescue the people of that favored country from drunkenness. The people can no more raise grapes enough to make the wine they drink. Their greed for the intoxicating cup has actually outgrown the capacity of the country. Instead of raising food to feed the hungry, France is producing wine to make drunkards. Woe be unto France, or to any other nation, great or small, that destroys her own people by strong drink. The curse of God and nature will follow in her footsteps.

THE devil must be hard pressed when he has to go to religious people for assistance in running his brewery business. But that is just what he is doing. At this time a band of Catholic monks in Pennsylvania are engaged in manufacturing beer. It is sold in Pittsburgh and elsewhere as St. Vincent beer. The report has got into the papers, and the better class of Catholic priests feel much grieved because of the great sin. But what can they do? The German Catholics think it is all right, and it is now reported that the Monks have the Pope's consent to make and sell the beer. They think they have as good a right to manufacture the beer as the Catholic saloon-keepers have to sell it. And so it goes, one sin excuses another. But, by the way, the love of strong drink, and the greed for a great pile of money lies at the bottom of this gigantic evil. If, however, the Catholic church can be induced to throw her forces against it, the evil may in a great measure be crushed.

DR. MAX SANDRECZKY, director of the Children's Hospital in the City of Jerusalem, in a recent issue of *Journal of the German Palestine Society*, gives some interesting information concerning the leprosy in that city. In Jerusalem there is a special hospital for the benefit of the unfortunate lepers, and the doctor for years has been connected with this institution. He has reached the conclusion that the disease is not contagious, and that in some instances it may be cured. He also says that the disease is not, as a rule, found among the better class, but is confined to those who live in filth and

eat improper food. He even goes so far as to say that the lepers need not be kept isolated from the people, as is the custom in countries where the disease is found. It will require no small amount of proof to convince the public that leprosy is not contagious, and that it can be cured. Naaman belonged to the better class, and he had the disease. Yet it must be evident that it is invited by filth and unhealthy living. It is a true type of sin, and sin is to the soul what leprosy is to the body.

MR. ROCKEFELLER has just given another million dollars to the Chicago University and promises an additional million. This will complete his magnificent gift of seven million dollars to this school. What a grand thing it would be for the cause of education among the Brethren, if our educational institutions could be thus remembered by those who have an abundance of means at their command! All of our schools should be well endowed, so they could employ the best of instructors and reduce the cost of education.

THE condition of affairs in Turkey at this time is both distressing and alarming. Hundreds of Armenians are massacred almost daily. In parts of Asia Minor the suffering is very great. All, however, seems to be quiet at Smyrna. In Northern Syria the destruction of life and property has been terrible. It is now reported that the American missionaries at Karpoot are in great danger, and that eight buildings, out of twelve belonging to them, have been sacked and burned. Our United States Consul at Constantinople is said to be doing his utmost to secure the protection of all the Americans in the empire. The leading governments of Europe at this time, have a score or more war vessels in Turkish waters, ready for action in case of necessity. The powers have demanded that the Armenians and other Christians be protected, and these vessels are on hand to see that the demand is carried out. Should the Porte not be able to restore order, the leading governments of Europe will doubtless take the matter in hand, and probably dismember the Turkish Empire. Should this be done, a wonderful field for missionary work will be opened up in these old Bible lands.

THE *Information* says that one of the curious forest growths of the Isthmus of Panama and Lower Central America, in general, is the vine which the Spaniards call *matapalo*, or "tree killer." This vine first starts in life as a climber upon the trunks of the large trees, and, owing to its marvelously rapid growth, soon reaches the lower branches. At this point it first begins to put on its "feelers"—tender, harmless-looking root shoots, which soon reach the ground and become as firmly fixed as the parent stem. These hundreds of additional sap tubes give the whole vine a renewed lease of life; and it begins to send out its aerial tendrils in all directions. These entwine themselves tightly around every limb of the tree, even creeping to the farthest tips and squeezing the life out of both bark and leaf. Things go on at this rate but a short while before the forest giant is compelled to succumb to the gigantic parasite which is sapping its life's blood. Within a very few years the tree rots and falls away, leaving the *matapalo* standing erect, having completely destroyed the tree. It is to be feared that not a few Christians, who, tree-like, for awhile defy the storms of opposition, finally permit themselves to be overcome by some destructive worldly *matapalo*, which, at first, may seem harmless, but by

and by will draw from them every particle of spiritual life. These earthly parasites are the deadly enemies of Christianity. If they are permitted to get under good headway they will destroy the strongest of men and women.

### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

No. 22.—Outside of Rome. Her Environments, etc.

Athens, Sept. 24, 1895.

THAT Rome has lost much of her glory must be evident to all observers, and that much of her former self is now outside of the city limits, is plainly to be seen by the ruins still partly standing away beyond her present walls. From indications yet remaining it would seem that in the time of her greatest prosperity her rulers were exceedingly ambitious in extending her borders, as from the ruined walls it looks as if they had walled a goodly part of her territory within the city limits.

The country around Rome doesn't seem to be fertile, and their manner of cultivating is so poor that we wonder if even good land would not produce under such treatment. The old wooden pot-hook plow, with iron point, is still used, and the plowing done with such implements and their ox-teams is merely scoring the land without turning up the under soil. The products outside of the fruits are very meager, and as we are passing through the country in their "dry" season, everything looks dry and parched, except the fruit trees and grape vines. Raising olives, figs, grapes, and the tropical fruits form their stock in trade. Olive orchards by the hundreds of acres are seen all along.

Their mode of raising grapes is somewhat peculiar. They plant the vines alongside of trees, and on these they are trained. From tree to tree ropes and wires are stretched and thus form trellises for the grape vines. On these, could be seen fine large clusters of grapes, in abundance. At the way stations grapes are sold to passengers at good prices, if bought at first offer, but cheap, if you have a little time to wait, as they are crafty dealers and take all they can get for their goods, etc.

All along, where there were streams of water, which, at this season of the year, are very low, are found large numbers of poor, slovenly, ragged-looking women, doing their washing, which is a very simple operation. Without soap, "pearline," or any such stuff, they give their clothes a slight rubbing, then a hasty rinsing. After this is done, they are laid out on the dirty and dusty shore to bleach and dry. What further operations they pass through, before they are again worn we don't know, but from the general appearance of the toilet of this people, we would conclude that the drying and bleaching ends the washing process.

The men take their produce to market on carts drawn by donkeys, but the women carry theirs in large baskets, on their heads. It is a novel sight to see droves of these women trudging along the public highways with these great loads on their heads.

But we are now at Naples, known the world over for her volcano and buried cities, Pompeii and Herculaneum. As Vesuvius was in a state of eruption, we could not go up, as we had expected to do, but we viewed round about, and saw the stream of lava as it ran down the mountain side, which was about as near an approach as we cared to make under the existing condition of things.



From the hotel where we were stopping, a grand view of the burning mountain was had. About this mountain there is nothing very wonderful or strange to those acquainted with the nature of volcanic action. To go up on the top, and look down into the smoking and burning cavity, meant in former years hard climbing and daring, but not much real, solid information for the mass of the curious who thus went up. At present, when it is safe to go up, the labor of climbing has been removed by running cars to the summit. Here, as elsewhere, money makes all things comparatively easy.

The buried cities, however, are sights of no ordinary character, and no one should miss seeing Pompeii when passing through Naples. The founding of the city dates away back some four or five hundred years before Christ. About the year 72 A. D. it was partly destroyed by an earthquake, but was rebuilt, and two years afterwards it was covered over or buried in ashes from an eruption of Vesuvius, some twenty feet deep, when over twenty thousand of the inhabitants were destroyed. For centuries the dead slept in their unknown tombs, but gradually discoveries of the buried city were made. Excavations were made, but not to any considerable extent until A. D. 1872. Since then, the work has been pushed forward more rapidly until the greater part of the city is now uncovered.

As we entered this resurrected city, we experienced feelings that were peculiar and sad. We imagined a city of fifty thousand or more, all astir at their callings. The chariots, with spirited horses in silver-embellished harnesses, seemed rushing through the streets, the merchants busy selling their wares; the shopmen attending to their trade; the barber plying the razor and the scissors; the soap manufacturer busy preparing his material; the baker just put his bread in the oven; the lady of leisure at her toilet, and the promenaders, in full dress, on the street. All at once the thunderings of Vesuvius are heard, the heavens are darkened, and the hot ashes, in stifling thickness, descend upon the now terror-stricken inhabitants. In a few moments the King of Terrors waved over the fated city his sword of power, and all was quiet. A deep sleep had fallen upon the inhabitants, and the living, active, pleasure-loving city of a few moments before, is now the dead and buried city of Pompeii.

Such seems to have been the ending of this city, as we would infer from the evidences found in the excavations made. In the museum are seen casts of the bodies of men and beasts, just as they were when death so suddenly met them. As they were thus buried, the moisture from the bodies dampened the ashes by which they were surrounded. As it then dried, it hardened, thus forming a perfect mould of the body it encased. Through time, the bodies mouldered into dust, and the moulds that surrounded them were left almost empty. When the excavations were made, these moulds of dead bodies were found, and the thought of getting casts of them was at once suggested. When one was found, the presence of which was plainly indicated by the hollow sound as heard by the excavator, it was approached carefully and an opening made into the mould. The little dust left in it was removed and the mould poured full of plaster of Paris, which soon hardened, and a complete reproduction of the decayed bodies was had.

To see these, and carefully examine the different positions in which death found them, is an interesting study. Some of the bodies were lying face upward, some on their side, and others, face downward. In some of the faces are seen the expression of the agonies of death; while in others, the peacefulness of sleep.

Among the casts to which we gave special notice, was that of a medium-sized dog, lying on his back, —legs pushed upward and drawn together, with neck stretched out and head turned or twisted downward, depicting the most painful agonies of death.

Looking at the costly and richly-embellished halls, palaces, theaters, and residences, with the extensive provisions made for pleasure and enjoyment, in connection with the suddenness in which death came to the inhabitants, and we cannot help being impressed with the terrible scene, as it looms up before us, and we were made to think of what Paul says: "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." So it came upon this people, and so it has been coming to the ungodly ever since.

We walked through the narrow, stone-paved street of this city, as we never walked through any other city. Even in the flat stones of the streets, we saw the continued ruts worn by the chariot wheels, which, considering the hardness of the stone, it would take centuries to make. The streets are generally narrow,—from 14 to 24 feet. And at the crossings were laid large step-stones, so that those walking could step across without getting down into the dirt of the street, and yet enough room left on each side for the chariot wheels and horses to pass through. In some of the buildings in the ancient, buried city, were nicely-frescoed walls with panels, and in these panels are well-preserved pictures and paintings, thus giving good ideas of the habits, costumes and tastes of heathen people of over two thousand years.

Since looking at the ruins as we find them, in this old world, from day to day, we have a new interpretation to the saying of the wise man: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." Even the Yankee who gave to the modern world the jointed doll baby, stole his patent from the now-sleeping Pompeians, for we saw just such dolls, that were found among the ruins of this city. Thousands of other things that we accept as being modern, are simply reproductions of the past.

After a very pleasant and interesting stay of several days at Naples, we left for Brindisi, running by rail across the entire width of Italy. The trip was rather monotonous, the country being mountainous and barren the greater part of the way, with very little to interest the traveler except rocky ruggedness and the poverty-stricken people who live along the route along which we passed. In some places the mountain sides were exceedingly steep and rugged, and up along the sides could be seen zigzag roads, leading down to the different stations. Down from these heights we saw droves of the ever-patient donkeys, with great loads of wooden staves hanging on each side, large enough, it seemed to us, to crush them to the ground, and yet, as they got near the bottom, they would start off on a brisk trot. The poor donkey is the beast of all burdens in this country, and the world of business would not move without it.

Next to the donkey comes the Italian woman who is seen first and foremost in all kinds of manual labor. In constructing railroads, she carries on her head, in a basket, the dirt and stones. In building walls, she carries the mortar and the water to make them. In going to market, she, in most cases, takes the place of both man and donkey. For a full day's work of this kind, she gets from thirty to forty cents, or from six to eight cents in our money! How we did pity these women and young girls as

we saw them at their work, while passing along! They were only half clothed, and so dirty that you could scarcely see what they looked like, yet they were having their sport, seemed happy in their lot, and some of them, if clean, would be quite handsome.

As we approached Corinth the country improved in appearance, as the mountains were passed, and we had, by the way, thousands of acres in olive trees, and they were bending with fruit. As the country thus improved in appearance, our hope grew that soon our ideal Corinth would loom up. But imagine our disappointment when getting there, to see only a small village built of sun-dried brick, and inhabited by a people that looked as if they might have been made in the same way.

Somehow, or for reasons which we cannot now explain, we always held Corinth very high in our estimation, and were exceedingly anxious to see the place, perhaps partly from Paul's address to the church there, in his First Epistle to the Corinthians. On our way there we had been reading these epistles and had before our mind the second verse of the first chapter: "Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints," etc. And then to run in among a set of heathens of the dirtiest and lowest order, was too much to take in all at once. But sin does make wonderful changes,—and so it has done at this place. The Corinth of Paul's time has passed away, and only a very few ruins are left to tell the story. O, ye Corinthians, how ye have fallen! The candle of the Lord has been removed afar, and a darkness that can be seen and felt hangs over its benighted foundation.

Our purpose was to make a short stay there, but the attending circumstances changed our plans, and we were glad of it, as, after seeing the place, we had no desire to tarry. So said our whole party, and we turned our faces for Athens, where we arrived early in the evening, and here we all are comfortably located in the beautiful marble city, the city of the gods and the unknown God, the place where the people spent their time in nothing else but either to tell, or to hear some new thing. How much of this old Athenian spirit yet remains here, we don't know, but, evidently, the God still remains the unknown to them.

The city, as we now see it, is largely modern in construction, but of ancient architecture. The three prevailing styles are the Corinthian, the Doric and the Ionic. The new buildings are fine, and generally of marble throughout. The hotel accommodations are ample and first class in their appointments, so that the strangers within her borders are in want of no good thing. But we are especially interested in the Athens of ancient story, of which but little remains but the ruins. They alone give us an idea of what the place and surrounding country must have been when in the height of their glory. The surrounding hills, the steep cliffs, the dashing waves of the sea, in the distance,—indeed, every spot of ground recalls to memory illustrious names and heroic deeds. First is the Acropolis, towering skyward, capped with her venerable ruins, still proclaiming to the world the ancient glory of Greece. As we turn our eyes to the south we see a wall of enormous blocks, forming the platform upon which Demosthenes stood when he delivered his orations that stirred the hearts of the Kingdom.

Just beyond, against a rocky hillside, we see the prisons where the great philosopher Socrates was imprisoned for expressing the convictions of his soul. We then go to the ruins of the Temple of Olympic Jove, with her massive marble columns still



standing. In mute and silent speech they tell to the curious beholder the folly of human ambition and greatness. Of all this, once magnificent, building only a few columns stand to tell the story. From here we go to the ruins of the Stadium, where the ancient Olympic games were played for the amusement of the thousands of pleasure-loving spectators. This was a vast marble structure, 670 feet long and 109 feet wide, and located between two hills. No one can get a clear conception of this structure without seeing it. The steps and everything about it were made of beautiful white marble. Some of the marble chairs, on which the dignitaries were seated, are still here. And the whole thing is now being restored, after the original pattern, for the purpose of reproducing these games, to be opened on June 1, 1896. Millions for worldly pleasure,—pennies for the conversion and salvation of the world,—is the rule,\* even for persons professing godliness.

We next came to Areopagus or Mars' Hill, a steep rock, on the summit of which Mars tried to justify himself on account of the murder of Alcotheus, the son of Neptune. This is the place where Paul was taken to be judged and where he made the great speech of his life, as recorded in the seventeenth chapter of the Acts. We went up the same stairs that he ascended on the memorable occasion, and stood on the supposed spot where he stood, to be condemned by man for doing the will of his Heavenly Father.

To be on a judgment seat, constructed 459 years before Christ, and to have the assurance of standing on the same spot, at this late date, where his servant Paul was made so powerfully to witness for him over five hundred years later, is making things sufficiently evident to believe that this Christ was the Son of God, and that the Scriptures are true, and that, beyond doubt. About this we entertained no doubts, but as we mingle among scenes, as we have them here, our faith is made stronger, and the lives of these men are more real to us.

We also visited the old Market Place where the people of the city resorted to give and receive the latest news. While there, we were made to think what an exciting time they must have had there, when they heard the doctrine, strange to them, of the resurrection from the dead. It surely must have been a grand subject for discussion. This must, indeed, have been "some new thing." And it was broad enough and deep enough to occupy the minds of the philosophers as well as the everywhere present gossipier. There are many other ancient ruins here that would be of interest to talk about, but our space will not allow of more.

As said before, the present Athens is largely modern. And the only ancient Athens now existing is near and around the base of Mars' Hill and the Acropolis. Here we see the best types of the original Athenians. They are largely the common class and poor of the city, so that their habitations, habits, manner of doing business, etc., remain, in the main, unchanged.

In passing through their streets we saw many curious and strange things. They evidently live from hand to mouth, and let each day care for itself. At one place we saw a man weighing, on a small pair of balances, a few sticks of wood, for a poor-looking woman who stood by, closely watching the amount she was to get for the pittance she was holding in her hand. The pieces were about two feet long and split stovewood size. One after another was weighed until three sticks were thrown out. These were paid for, and carried off as the purchase for the day,—enough, perhaps, to cook the evening meal. As we saw this bartering for a few sticks of wood, we were made to think of the

poor woman who, on receiving a loaf of bread, thanked the Lord and said: "All this and Jesus too!" How we wished that this poor woman could have gone home feeling that she had Jesus too! The loaf of bread and the three sticks of wood are small things to have, but having these and Jesus too, is fullness of joy here and everlasting life beyond.

#### A SUNSET ON MARS' HILL.

As this is our last day for Athens, we concluded to go out and take one more look at Mars' Hill. Brethren Miller and Bingham were with us. As the sky was clear and the sun already sinking towards the horizon, it was suggested that we remain for the sunset. Bro. Miller decided that he would descend while we and Bro. Bingham preferred to remain on Mars' Hill. So we have seated ourselves on the very highest point and will wait the going down. As we now look around us we are thrilled with an unusual feeling of gratitude for the privilege here afforded. The surrounding country gives us an inexpressible feeling,—a condition into which we sometimes get when we have an overflow of thought without words to express them,—a time when we are over-awed with the wonderful.

But the sun is slowly going down—down. Directly east of us stands the grand old Acropolis, with her ruins of marble columns, walls and gateways that have been looking down upon its surroundings for thousands of years. O, ye Grecian temples, archways, and defaced sculptures, had ye but the tongues of men, what thrilling stories would be written in books and scattered to the four winds of heaven!

Lower and lower sinks the sun towards its hiding place behind the Morean Hills. The shadows are lengthening and the weary laborers are on their ways homeward bound. A little northward of east we see the sky-towering Mount Lycabettes, where we climbed this morning and had a grand panoramic view of the city and surroundings. Still beyond are the Pentelicon Hills, from whence have been taken the marble monuments, castles and grand mansions of the city, now partly in ruins.

Lower and lower sinks the evening sun. How grand and glorious is the brightness as it kisses the marble-fronted city with glowing light, and casts the darker shade behind.

Once more we look before us, and downward, and behold the well-preserved Temple of Theseus that is old enough to tell the stories of over two thousand years, and yet, from appearances, it may continue to stand for generations to come.

Slowly, slowly goes down the evening sun, and longer grow the shadows of the rocks on Mars' Hill, while the white, gleaming columns of the Acropolis seem to say, We shall have the last look. Still lower the sun sinks, and larger grows the orb of burning light.

At the base of the mount of rocky height we notice a brood of chickens gather under the motherly wings, and the pasture-seeking goats gathering to the doors, to be fed and milked.

Now the "going-down sun" dips into the western sea, giving back streams of light as if opening the way into the eternal City of God. O, see! while darkness is gathering below, the heavens are a blaze of light, the red brightness is changing into a silvery whiteness. One last and lingering ray strikes the very top of Mars' Hill, and it is gone. It has sunk beneath the sea horizon, and we have the twilight, with darkness on her track. Adieu, adieu, thou Mars' Hill and thou City of the Gods. May the God be thy God and prosperity be within thy walls!

"THE reason temptation never overtakes some men is because they never give it time,—they turn and run to meet it."

## SERMON + DEPARTMENT

"Preach the Word."

### THE SCHOOL OF CHRIST (THE CHURCH.)

A SKETCH OF A SERMON BY J. F. NEHER.

TEXT.—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Tim. 2:15.

THIS language of Paul to Timothy is applicable to all the disciples. Every member should be a "workman approved of God." Our literary institutions of learning bear some analogy to the school of Christ. A sacrifice was required in establishing most of our schools, colleges and universities.

The greatest institution of learning was founded over eighteen hundred years ago by Jesus Christ, and its success was assured by him giving his own life for it as a sacrifice.

#### THE FACULTY.

Jesus Christ, principal or chief instructor. Subordinate teachers are, Peter, James, John, Paul, and Jude.

The text book is the New Testament, with the Old Testament and the Holy Spirit to aid the student in solving the problems.

Patronage is obtained through the efforts of solicitors (ministers) who are sent out to canvass the country. These solicitors picture before the minds of the persons they canvass the importance and advantages of acquiring a Christian education, how that, by diligent and faithful work, they will be entitled to a diploma that will pass them into high positions of honor. When the person thus canvassed, is confirmed in his faith and confidence in the founder of the school and believes that it will do for him what it is recommended to do, and is willing to forsake his former employment (by repentance) he enters by having his name enrolled (in baptism) and becomes a student in the school of Christ.

#### RULE GOVERNING THE SCHOOL.

The students are graded daily. Every day's work is recorded.

A guardian angel every day,  
To each of us is given,  
And everything we do or say,  
They carry up to Heaven.

The Christian student's school term closes when he passes from time to eternity. After that there will be a general or final examination (the judgment) based on the daily records, when all will receive their grades, and to those who are worthy will be given diplomas (eternal life).

#### THE COURSE OF STUDY.

This consists of problems in mathematics. The Apostle Peter in his second epistle, first chapter, gives to the class lessons like the following:

*A Problem in Addition.*—"Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity." If this problem is solved correctly the grade will be: "It will make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Failing to solve this correctly the grade will be low. "He is blind and has forgotten that he was purged from his old sins."

*Problems in Subtraction.*—"Let us lay aside every weight and the sin which does so easily beset us." Heb. 12:1. "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit." 2 Cor. 7:1. "But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing you have put off the old man with his deeds." Col. 3:8, 9. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls." James 1:21. "Let all bitterness and wrath and anger and clamor and evil-speaking be put away from you with all malice." Eph. 4:31.



**Problem in Multiplication.**—"Let peace and love be multiplied." Jude 2. To multiply a good work is to repeat or increase it. "Pray without ceasing" "watch and pray." "In everything give thanks." "Given to hospitality, visiting the sick, feeding the hungry, clothing the naked." "Distributing to the necessities of the saints."

**Problem in Division.**—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Gospel division is to properly apply each part. To do this "rightly" will require the Christian student to study. Every day the student in the school of Christ meets with circumstances or temptations when he will have occasion to apply portions of "the Word of Truth." He must be sufficiently versed in the Gospel as to be able and "ready to give an answer to every one that asketh for the reason of the hope within us." In a single day the Christian student may meet the sinner, or an afflicted saint, or one stricken with poverty or some of the many temptations to sin. He should so study as to be able to properly apply some suitable portion of the "Word of Truth" to each case. There is no case where warning, resistance, or comfort and consolation is needed but what there is some part of "The Word of Truth," that will apply to it, but it requires study that the student may "rightly divide the Word of Truth."

#### FINAL EXAMINATION.

By a daily study of the text book, and carefully solving all the problems, and carefully reviewing his daily work, the Christian student will have a fair prospect of receiving a passing grade. Those who are idle will receive the reverse, and many will be disappointed. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works," "And then will I profess unto them, I never knew you; depart from me ye workers of iniquity." (Low grade.)

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. . . . Then shall the King say unto them on his right hand (this is your grade), I was an hungry and ye gave me meat. I was athirst and ye gave me drink. I was a stranger and ye took me in, naked and ye clothed me, sick and ye visited me. I was in prison and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "Then shall he also say to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (This is your grade.) I was an hungry and ye fed me not. I was thirsty and ye gave me no drink. I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye came not unto me. . . . Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me."

#### BESTOWING THE DIPLOMAS.

"Come, ye blessed of my Father, inherit the kingdom prepared for you." "Well done, good and faithful servant, enter thou into the joys of thy Lord." "I have fought a good fight. I have finished my course. I have kept the faith. (Paul's diploma.) Therefore there is laid up a crown of righteousness, and not for me only but for all those that love his appearance." "Blessed are they that do his commandments that they may have a right to the Tree of Life, and enter in through the gates into the City."

"A VENERABLE minister, who preached some sixty seven years in the same place, being asked what was the secret of long life, replied: 'Rise early, live temperately, work hard, and keep cheerful.' Another person, who lived to the great age of one hundred years, said, in reply to the inquiry how he lived so long, 'I have always been kind and obliging; have never quarreled with any one; have eaten and drank only to satisfy hunger and thirst, and have never been idle.'"

## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"

### THE HOLY CALLING.

BY C. H. BALSBAUGH.

TO GOTTFRIED GIGAX, OF NAVARRE, KANS.

**Beloved Brother:**—We do not yet see the millionth part of our privilege, or duty, or destiny. Between God and man there is an infinite chasm of capacity and beatitude and glory. In Christ the chasm is bridged. Emmanuel is the mystery of eternity. "God alone can comprehend God." We are called in Christ Jesus. Philpp. 3:14. His humanity was progressive while on earth; now it partakes in the answered prayer of John 17:5. We are essentially finite and eternally progressive. Our high and holy calling is forever: always fulfilled, always fulfilling. We are not only called from sin to holiness, but from glory to glory. 2 Cor. 3:18. Our horizon is ever widening, our zenith ever lifting. God and Eternity are the goal and the sphere of our endless being. We are to "walk worthy of the vocation wherewith we are called." Eph. 4:1. We are to "walk worthy of God, who hath called us unto His kingdom and glory." 1 Thess. 2:12. We are to "walk worthy of the Lord unto all pleasing, fruitful in every good work, and increasing in the knowledge of God." Col. 1:10. We are called to WALK EVEN AS JESUS WALKED. 1 John 2:6. He left us an example, that we should "follow His steps." 1 Pet. 2:20. The destination we know, and the way thither. John 14:4, 6. Christ is the Way, the Mark, and the Prize. Better provision for man's eternal safety and blessedness and glory, God cannot give. All the fullness of the Godhead is deposited in our Elder Brother; and it is all ours, to be unfolded and appropriated as fast as we are able to bear it. "Thou shalt see greater things than these," is an open promise for the ages of the ages. John 1:50, "Called of God," unto the eternal enjoyment of Himself, is the great primary truth of religion. This is "the faith which was once delivered unto the saints." For this we are to "contend." Jude 3. Anything not included in this is not worth contending for.

Christ is the all of God, and the all of humanity. "Looking unto Jesus," is the summation of all commandments. This gives point to 2 Cor. 10:12, and should rectify many things in Zion. Paul says, "Ye see your calling, brethren," 1 Cor. 1:26. Do we? For the Ephesians he prayed "that they might know what is the hope of their calling, and what the riches of the glory of His inheritance in the saints." Eph. 1:18. Do we know? Do we walk worthy of it? Do we press towards it? Does this aim and motive originate and determine all our thoughts, desires, actions, conversation? Is our time and money and energy and influence all concentrated on "this one thing"? Philpp. 3:8, 10, 13, 14.

How can man or woman carry a pipe, or cigar, or quid in his or her mouth, and claim to know and realize "the high calling of God in Christ Jesus"? How can the brethren drag through snow and mud ten, twelve, fifteen miles to market, and decline going half a dozen miles to the sanctuary of the Lord because the sky is cloudy and threatening? Do such brethren "see their high calling," acknowledge it, glory in it? Is not 2 Cor. 4:4 much more likely to apply in such cases? "Where the treasure is, there will the heart be also." Matt. 6:21. God and mammon are never in partnership. "The love of money is the root of all evil." 1 Tim. 6:10. "Thy money perish with thee." Acts 8:20. If we know anything of 2 Cor. 4:6, and 8:9, we also know the blessedness of Acts 20:35, and 2 Cor. 8:2, 3. A stingy Christian and a liberal God never coalesce. Acts 5:3 and James 1:5. He who calls us runs the world and the fullness thereof. "Whose image and superscription hath it?" CHRIST'S. God makes the gold; man coins, circulates, and hoards it. There

is gold in heaven beyond all mortal conception; but it is under the feet of the redeemed. Rev. 21:21. Then it may be safely worn on the head. Rev. 4:4. "An Holy calling." All the rest follows by a law of necessity. First Heb. 7:26; then 1 Pet. 1:8, and 2 Cor. 6:16, 17. No compromise. The world is full of voices. 1 Cor. 14:10. One voice alone we may heed. Matt. 17:5. *Up, up, up.* John 12:32. Acts 1:9, 10. "High calling." "Where I am." John 14:3. The crown of it all is found in 1 Thess. 5:24.

Well, brother, "what think you of Christ?" Has He any rival in your affections, or enjoyments? Do you keep the temple of the Holy Ghost pure,—court, lamp-room, and shekinah-chamber? Your letter reads like a transcript of 2 Cor. 3:3. The loose contents reminded me of Philpp. 4:14, and Heb. 13:16.

"The High calling of God" reaches into the purse as well as the heart. "Called of God" is a majestic and all-inclusive compendium of doctrine and life. How far it reaches, 1 Cor. 10:31 and Col. 3:17, tells. Yet a little while, and then Rev. 19:6, 7, 8, and the consummation of Rom. 8:29, 30. "Is it you? Is it I?"

Union Deposit, Pa.

### THE NEW BIRTH.—John 3:1-8.

BY JOHN E. MOHLER.

ALL life begins with a birth, the Christ-life within us being no exception. We do not know what is the beginning of life any more than we know what life itself is, but concerning the birth of the Spirit, the Gospel teaches us of three supreme powers directly concerned in giving life to every spiritual child of God. These powers are Christ incarnate, the will of God, and the Holy Ghost. Christ is also called the Word of God (John 1:1-14). In 1 Pet. 1:23 we are taught that we are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which abideth and liveth forever." The Word of God is necessary to the birth of the Spirit, and is compared to a seed that is sown in the soil. Luke 8:4-15. The will of God is equally prominent with that of Christ in creating the new life in the children of God, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13), and "of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Jas. 1:18.

Christ and the will of God were an *essential union* in the redemption of humanity. Christ could not have made salvation possible for us, except by the will of God, for he said, "I can of mine own self do nothing: . . . because I seek not mine own will, but the will of the Father which hath sent me." John 5:30.

The will of God could not redeem us without Christ, as seen in the earnest prayer, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matt. 26:39.

Christ and the will of God were a *perfect union* in the work of salvation. Christ lost his own identity in doing the will of God. He taught, saying, "And the word which ye hear is not mine, but the Father's which sent me." John 14:24. Also, "For I came down from heaven, not to do my own will, but the will of him that sent me" (John 6:38); and his devoted life shows how perfectly he was consecrated to the will of the Father. God praised his first public act of obedience in a voice from heaven, "Thou art my beloved Son in whom I am well pleased" (Mark 1:11); and again, near the close of his ministry, when Christ prayed, "Father, glorify thy name. Then came a voice from heaven, saying, I have both glorified it, and will glorify it again." John 12:28.

When Christ undertook to free man from the bondage of sin, he placed himself in a position to be lost himself, if such were possible. There is no question but that he was tried by Satan as man has never been tried, for who but the Christ



has ever resisted sin until "his sweat was as it were great drops of blood falling down to the ground"! Luke 22:44. Who can even imagine such exertion to resist evil! See also Heb. 12:4. Christ so realized the importance of a perfect union of his works in the flesh with his Father's will, that he seemed to consider his very life depended upon doing that will, because he at one time said, "My meat is to do the will of him that sent me, and to finish his work." John 4:34. Our Savior did not, at any time, shrink from performing the will of the Father, and even at the approach of an ignominious death upon the cross, in the almost unbearable paroxysms of pain, no thought of rebellion entered his soul, but only the momentary wail of despair, "My God, my God, why hast thou forsaken me?"

Yet his Father did not forsake him "for though he was crucified through weakness, yet he liveth by the power of God." 2 Cor. 13:4.

Through death was salvation made for the world by Christ, who is "become the first fruits of them that slept." 1 Cor. 15:20. His life was the first life eternal given unto any who were "made in the likeness of men." Every being, inspired with the love of God, wants this eternal life, and Christ has told us that to inherit it "ye must be born again." The mystery of the new birth we cannot understand, but its life is within the reach of us all. Christ says, "I am the way, the truth, and the life: no man cometh unto the Father but by me." John 14:6.

Christ is "the life" unto us if we accept him. He is "the way" unto the Father prepared for us, and we shall inherit eternal life by the same way he has redeemed us, that is, by perfect obedience to the Father's will. We are "baptized into Christ" and "have put on Christ" (Gal. 3:27), and we are to live Christ (Phil. 1:20, 21) in our bodies and our spirits "which are God's."

If a perfect union of a *sinless Christ* with the will of God was necessary to bring life and salvation *within our grasp*, is it probable that anything short of the same union in *sinful man* can save us?

The new life that is for us was by a complete union of Christ with the will of God, and the same new life may be ours only by that same union of Christ and the will of God in us. This is the life unto which we are born again; but how many of us lose our own small identity in devotion to the supreme will of God? This should be our ambition, for if Christianity means anything to us it means all the Gospel teaches. We do not live up to our privileges, as children of God, until we do live the Christ life in God.

How are we to be "born again" that we may inherit eternal life? We do not know, except that the Word of God is sown in our hearts, and under the Holy Spirit's influence the Word germinates and we embrace it in perfect submission to the will of God, as our only true source of peace and eternal happiness. John 16:7-13.

What the new birth is we do not know, but every regenerate soul has felt it. The consolation of the new life has never been experienced except in the entire submission of self to the will of God, as shown by Christ, and this state has always been brought about under the influence of the Holy Spirit, for "the natural man receiveth not the things of God: for they are foolishness unto him." The new life in Christ Jesus is also the recipient of a special gift of the Holy Spirit (Acts 2:38), "even the spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:17.

We have noticed the three persons of the God-head combining to create the birth of the Spirit in man, and their work is perfect and complete. The preacher in the pulpit is but the messenger of God to proclaim the "Word," and a conversion induced by personal magnetism is not a birth of the Spirit. The Word of God is the seed that germinates to eternal life, and the philosophy of the minister, however elegant and plausible and agreeable, is not as potent in the actual conver-

sion of sinners as is the simple Word of God. The most powerful preaching of the Gospel is where the thoughts of the minister are illustrated by apt quotations from the Bible.

Lastly, I believe a most important fact to be considered by the repentant sinner, and held before him, is that the new birth, and the highest consequent joy and peace in the Holy Ghost, follows only an entire submission of self,—while the Spirit is striving,—to the will of God in Christ Jesus. To make the least reserve at this time, although afterwards consecrated, is to needlessly make a cross to be borne. To yield all of self in the consecrated cry of, "Lord, what wilt thou have me to do," thenceforth lays the cross upon Christ, and is one secret of continual joy and glory in the "Cross of Christ."

Warrensburg, Mo.

"WELL-MEANING people sometimes spend more than their incomes justify rather than be called mean and stingy. They forget that it is more of a religious duty to be economical than liberal beyond their ability. All sensible people know the difference between true economy and stinginess. The opinions of the ignorant and 'busybodies in other men's matters' are not worth considering."

"NEWTON, the philosopher, was one evening in the course of a conversation with a doctor of pronounced rationalistic views, when the latter advanced the argument that light from above was not necessary, that revelation was useless, and that human reason was alone sufficient for man's needs on earth. Without any difficulty Newton met the doctor's various arguments and proved their error by giving him opposing facts, and showed him how human reason was in itself entirely incapable of teaching the truths revealed in God's Word. At last the doctor, being reduced to silence, retired quickly, taking his cane and hat. Newton begged of him to wait an instant until he could bring a lamp to lighten the passage-way, 'No, it is not necessary,' the doctor had replied, when suddenly his foot slipped and he fell, rolling down several steps. Newton, hearing the noise, ran with his lamp, and after having assured himself that the doctor had received no injury cried from his standing-place, 'Doctor, allow now that a little light from above would have been very useful to you.'"

## → THE + SUNDAY + SCHOOL ←

### DAVID ANOINTED KING.—1 Sam. 16:1-13.

Lesson for Dec. 1, 1895.

TIME.—Probably the same year in which Saul was rejected.—B. C. 1065.

PLACE.—Bethlehem, the home of Jesse, six miles south of Jerusalem.

PERSONS.—The Lord, Samuel, Jesse and his sons.

INTRODUCTORY.—After Saul was rejected by the Lord, though his reign did not immediately end, his continued reverses seemed to indicate that the hand of the Lord was against him. The details of the selection of the new king, who was to become Saul's successor, are brought out in this lesson.

#### I. SAMUEL SENT TO BETHLEHEM.

1. *Samuel's grief rebuked.* "How long wilt thou mourn for Saul?" Samuel had a personal affection for Saul and had high hopes for the prosperity of his kingdom. It was hard for Samuel to recover from his grief and disappointment at the fall of his friend. And it perhaps looked to Samuel, too, as if God's plans were thwarted, and at this also he would be greatly affected. It is well for us to have strong personal friendships, and to have great concern for the prosperity of the Lord's cause; but there is danger of us having too much faith in men and methods and too little faith in God. Samuel ought to have known and we ought to know that if one man won't carry out God's

purposes, perhaps another one can be found that will; nor does it follow from failure in the use of any particular means that we will fail in the accomplishment of the end. The fact that we have been using one method all our lives is no evidence that God would not approve of the adoption of some better method. It is but natural for us all to think that our Saul is God's best and only man. It is well to remember that God always holds a David in reserve.

2. *Samuel's faith tried.* "I will shew thee what thou shalt do." Even Samuel was kept in ignorance of God's choice until he came down to Bethlehem, observed the sacrificial rites and had the seven sons of Jesse pass before him. It was enough that God pointed out to him one step at a time. It was for Samuel to go, and trust the results to the Lord. So we should do in all things. But we too often hesitate to travel the first furlong toward Bethlehem till we know which man the Lord will point out to us after we are there. We greatly need the faith that will go forward at God's command, taking the first step without doubt or fear, though ignorant of where the second may lead.

#### II. THE ELDER SONS REJECTED.

"Man looketh on the outward appearance, but the Lord looketh on the heart." Samuel looked through human eyes upon the comely form of Eliab, and he thought he was the man to be anointed king; but the Lord looked deeper and Eliab was not chosen. What a difference often,—what a sad difference,—between what men appear to be and what they are! What a pity that our hearts should be less clean and comely than our bodies,—that we should be as whitened sepulchres, while outwardly clean and faultless, inwardly full of all uncleanness and hypocrisy. Let us beware of all insincerity and want of candor, which are the beginnings of this sin of sins.

#### III. DAVID ANOINTED KING.

1. *David's youth.* "There remaineth yet the youngest. . . . Send and fetch him." They are not always the oldest men for whom the Lord has the most use. If all the young men for whom he has a place in his ranks were in the active service of the Master, there would be none left to swell the ranks of Satan. God often chooses his best workers in the early years of their childhood, and it should be the effort of the church, to employ as much of the fresh, vigorous energy of youth in the Lord's work as possible.

2. *David's lineage.* "I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." Bethlehem was one of the least and most insignificant towns "among the thousands of Israel," and the family of Jesse, one of Judah's most humble families, and David, the youngest and least honored son. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." Teacher, possibly the Lord wants one of the most humble pupils of your class to occupy one of the most important and most honored places in his service. You should see to it that he is prepared for that service.

3. *David's piety.* "And the Spirit of the Lord came upon David from that day forward." The Spirit never takes possession of a heart till He is allowed to. He took possession of young David's heart at this time because David, by a previous pious life, had prepared himself to now become a proper recipient of God's special favor and blessing. Brethren, the Lord will lead us higher and higher, from one sphere of usefulness and service to another, and from one stage of Christian experience to another, in proportion as we have prepared ourselves by faithfulness and consecration. If God's Spirit does not come upon us, the fault is not His. He is ready to come in and dwell with us so soon as we make our hearts fit temples for His indwelling. If we would be as Davids in God's favor, we must be Davids in piety.

JAMES M. NEFF.

Fruitdale, Ala.



## General Missionary &amp; Tract Department

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All money and correspondence intended for any of the missions under the General Committee, or any business connected therewith, should be addressed to GENERAL MISSIONARY AND TRACT COMMITTEE, Mount Morris, Ill. (Galen B. Royer, Secretary.)

## "COME UNTO ME."

BY CLARA E. BALDWIN.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Is there a poor sinner who is weary and sick of sin, who is burdened, oppressed, or broken-hearted, and who longs for rest,—sweet, calm peace and rest,—that the world with all its deceitful, alluring pleasures cannot give? If so, O come, weary one, to the tender, sympathizing Savior. No matter what your sin or sorrow or burden may be; the promise is to you, that if you will come unto him, and take his yoke upon you, and 'earn of him, you SHALL find rest unto your soul.

Hear ye the pleading voice of the kind Father in heaven, who hath given you being, when he says, "Come now, let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Would you desire to have God speak so approvingly of you as he did of David? Hear what he says of him: "I have found David, the Son of Jesse, a man after mine own heart, which shall fulfill all my will." Did God speak so of David because he never committed sin? Verily, no. Read the account of his doings as related in the eleventh chapter of Second Samuel. Have you a worse sin cleaving to you than fornication and murder? "How could the holy and righteous God speak so of such a wicked man?" you may ask. Turn to the fifty-first Psalm and read carefully, and see how, in the bitterest regret and anguish of his soul, he repents and pleads for mercy and forgiveness, acknowledging his sin and guilt, and promising that if God would forgive him his iniquity, and restore unto him the joy of his salvation, then he would teach transgressors his ways, that sinners should be converted unto him.

Such humility, self-renunciation, and repentance of his crime touched the sympathetic heart of Jehovah and secured the cleansing of his crimson stain. And no wonder we hear him sing with all the depth of his now humble, rapturous soul the following words of praise: "I will praise thee, O Lord my God, with all my heart, and I will glorify thy name forevermore. For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell."

Dear sinner, is it not comforting and inspiring to know that God is of such tender mercies, and so willing to forgive the penitent sinner of all his sins? And now, if you still feel that God cannot be touched with the feeling of your infirmity, see Heb. 4: 15, 16 and read the account of the cruel mockery, shame, suffering and death which Jesus has endured that he might liberate you from all your sin and grief. See Luke 22: 39-71 and also chapter twenty-three. Now read again and again that wonderful, amazing fifty-third chapter of Isaiah. Now, can you refuse the pleading call of him who has descended from the throne of the universe to Bethlehem's manger, to the agonies of Gethsemane, to the contempt of the proud, to the cruel mockery of the wicked, to the shame and suffering of the death on the cross with the transgressors? Do you not long to be forgiven and cleansed from all your sins? Then look unto him "who was delivered for our offenses, and raised again for our justification." Does any church-member, who reads this, have the name of being a Christian, and yet lack that sweet, consoling rest to the soul that Jesus promised? Do you still feel that your sins are [perhaps not for-

given? If so, perhaps you are expecting justification by works. And as long as you expect to be justified by your good works, you will never experience the rest that Christ gives to those who accept his free gift of righteousness by faith, nor know the peace that passeth understanding, neither can you sing the rapturous praise you owe to God nor experience the ravishing love of those who by faith are justified by the spotless and holy sacrifice for sin.

If our good works could save and justify us, then Christ died in vain. God does nothing in vain. Much less would he vainly make such an AMAZING sacrifice of his pure, holy, only-begotten Son who was in his bosom. And now, since Christ has offered to take ALL our sins on him, and give us the perfect righteousness of his character, can we not, with hearts of deepest gratitude, accept the Gift of righteousness? Will we not accept the spotless garment he so freely offers us? O, who, that is thus saved by faith (see Rom. 4: 5, 25), can possibly be so cold-hearted and indifferent as to live in sin any longer? Surely such a salvation will so fill our hearts with love, gratitude and praise that every day, hour and moment we will be not only willing, but glad to do whatsoever he sayeth.

Being thus mercifully delivered from our former sins, would we want to go back into sin again? Certainly not. When we are thus born of God, we are born of his will, while our will must be completely brought to naught and left as entirely out of the matter as is that of the natural man when he is born into the world. Then it is that God can recreate us, and stamp upon us his holy nature. Then it is that we are able to keep his commandments. Then are we created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2: 10.

And here is the proof of our generation. If we walk not in love, but in our former lusts, we are children of the wicked one. But if we walk in love and keep his commandments, then are we children of God.

Maxwell, Iowa.

## MISSION RECEIPTS FOR OCTOBER, 1895.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

## HOME AND EUROPEAN FUND.

(Used only for Mission in U. S., Denmark and Sweden.)

Pennsylvania.—A sister in Funkstown, \$25; West Run congregation, \$7.10; Mt. Vernon Sunday school, \$2.30; total, . . . . . \$ 34 40  
Indiana.—Elkhart Valley church, \$12.22; Emma Amick, Idaville, \$1; Tippecanoe church, \$6.50; Monticello church, \$2.25; Arcadia Sunday school, \$1.90; total, . . . . . \$ 23 87  
Illinois.—Okaw church, \$10; John Miller, Mt. Morris, \$1; total, . . . . . \$ 11 00  
Ohio.—Mrs. Emma Fisher, Baltic, \$1; Ellen Fisher, Baltic, \$5; Silver Creek church, \$2; Bear Creek children's mission, \$1.40; a sister, \$1; total, . . . . . \$ 10 40  
West Virginia.—Adolphus R. Fike, Egdon, \$2.50; Linn Creek congregation, \$7; M. C. Czigan, Auburn, 75 cents; total, . . . . . \$ 10 25  
California.—Covina congregation, \$6.72; total, . . . . . \$ 6 72  
Virginia.—Smith River church, \$2.20; Dore L. Sauble, King William, \$2; Roanoke church, \$2.00; total, . . . \$ 6 29  
North Dakota.—Sweet Water Lake church, \$4.06; total, . . . . . \$ 4 06  
Canada.—George Hossack, Leaskdale, \$2; Jenny Hossack, Leaskdale, \$2; total, . . . . . \$ 4 00  
Maryland.—A sister, Burkittsville, \$3; total, . . . . . \$ 3 00  
Kansas.—Newton church, 50 cents; Pleasant Grove church, \$2.40; total, . . . . . \$ 2 90  
Nevada.—G. V. Goshorn, Carson City, \$2.50; total, . . . \$ 2 50  
New Jersey.—Sand Brook church, \$1; Bethel church, \$1.40; total, . . . . . \$ 2 40  
Iowa.—Libertyville church, \$2.10; total, . . . . . \$ 2 10  
Nebraska.—Bethel church, \$1.85; total, . . . . . \$ 1 85  
Louisiana.—L. Sutphin, Roanoke, \$1.70; total, . . . . . \$ 1 70  
Michigan.—Sunfield church, \$1.20; total, . . . . . \$ 1 20  
Missouri.—Walnut Creek church, 90 cents; total, . . . . . \$ 90  
Minnesota.—Zimri Garwood, Atkinson, 80 cents; total, . . . . . \$ 80  
Arkansas.—W. W. Reynolds, Rodges, 50 cents; total, . . . . . \$ 50

Marriage Notices.—Adam Fryogle, Kans., 50 cents; Wm. A. Anthony, Pa., 50 cents; B. F. Masterson, Cal., 50 cents; J. S. Flory, Cal., 50 cents; A. J. Strayer, Pa., 50 cents; Edmund Forey, Ill., 50 cents; A. C. Daggett, Colo., 50 cents; total, . . . \$ 3 50

Total, . . . . . \$134 43

## MISSIONARY AND TRACT FUND.

(Used for either Missionary or Tract Work as needed by the Committee.)

Indiana.—South Bend church, \$17.41; total, . . . . . \$ 17 41

## INDIA MISSION FUND.

(Used only for the Mission in India.)

Virginia.—Summit Sunday school, \$21.32; total, . . . . . \$ 21 32

Ohio.—West Dayton church, \$7.35; C. P. Wise, New Berlin, \$1; Susan Clipper, Rome church, \$5; a sister, 25 cents; total, . . . . . \$ 13 60

California.—Covina congregation, \$3.05; a brother and sister, Lordsburg, \$5; total, . . . . . \$ 8 05

Indiana.—Primary Sunday school class, Huntington, \$5; Edna Mills Fisher, \$1.15; Aaron I. Moss, Argos, 25 cents; Union City church, \$1.55; total, . . . . . \$ 7 95

Michigan.—Woodland church Sunday school \$6.43; total, . . . . . \$ 6 43

Pennsylvania.—Edward Haden, Hyndman, 70 cents; Three Springs church, \$4.20; a brother, Mainland, \$1.50; total, . . . . . \$ 6 40

Canada.—George Hossack, Leaskdale, \$2; Jenny Hossack, Leaskdale, \$2; total, . . . . . \$ 4 00

Nebraska.—J. E. Young, Beatrice, \$2; Susan Rothrock, Carleton, 50 cents; Genvoas Ott, Carleton, 25 cents; A. B. Maust, Carleton, 25 cents; total, . . . . . \$ 3 00

Iowa.—J. Edwin Jones, Grundy Center, \$1; a brother and sister, Garrison, \$2; total, . . . . . \$ 3 00

Missouri.—J. B. Winters, \$1; Margaret Spidle, Ila, \$1; R. A. Rust, Valley City, 25 cents; Walnut Creek church, 25 cents; total, . . . . . \$ 2 50

Maryland.—A sister, Burkittsville, \$2; total, . . . . . \$ 2 00

Total, . . . . . \$ 78 25

## ASIA MINOR MISSION FUND.

(To be used in the Mission in Asia Minor.)

Pennsylvania.—Jacob's Creek congregation, \$34; Three Spring church, \$2; Lewistown church, \$9.02; Buffalo Valley church, \$8.63; J. F. Emmert, Waynesboro, \$1; total, . . . . . \$ 55 55

Indiana.—A brother, Pyramont, 22 cents; Cedar Lake congregation, \$7.45; total, . . . . . \$ 7 67

Ohio.—Ellen Fisher, Baltic, \$5; Kate Hoover, New Berlin, \$1; D. E. Longanecker, 15 cents; total, . . . . . \$ 6 15

Canada.—George Hossack, Leaskdale, \$2; Jenny Hossack, Leaskdale, \$2; total, . . . . . \$ 4 00

Illinois.—A poor sister, 30 cents; Mattie A. Lear, \$3; total, . . . . . \$ 3 30

California.—Covina congregation, \$3; total, . . . . . \$ 3 00

Virginia.—Roanoke church, 38 cents; Roanoke Sunday school, 50 cents; total, . . . . . \$ 88

Arkansas.—W. W. Reynolds, Rodges, 50 cents; total, . . . . . \$ 50

Total, . . . . . \$ 81 05

## WASHINGTON CITY MEETINGHOUSE.

(A house in Washington is greatly needed in order that the church there may do more effective work and have the advantage of a permanent house. The Committee proposes to build as soon as sufficient funds are raised. Donations marked thus (\*) are in response to sister Ella Williams' proposition.)

Indiana.—Nettle Creek Sunday school, \$7; total, . . . . . \$ 7 00

Illinois.—Pine Creek Sunday school, \$5; total, . . . . . \$ 5 00

Pennsylvania.—Wealthy A. Burkholder, \$1; Samuel Knavel and wife, \$1.50; total, . . . . . \$ 2 50

Missouri.—Margaret Spidle, Ila, \$1; total, . . . . . \$ 1 00

Ohio.—A brother, \$1; total, . . . . . \$ 1 00

California.—A sister in Sanger, \$1; total, . . . . . \$ 1 00

Kansas.—A member in Caney, 25 cents; total, . . . . . \$ 26

Total, . . . . . \$ 17 76

## BOOK AND TRACT FUND.

(Used only for Publication and Distribution of Tracts.)

Illinois.—Panther Creek church, \$6.54; Mrs. J. H. Moore, Mt. Morris, \$1; total, . . . . . \$ 7 54

Pennsylvania.—Lewistown, church, \$4.03; total, . . . . . \$ 4 03

California.—Covina congregation, \$2.90; total, . . . . . \$ 2 90

Indiana.—Prairie Creek church, \$2.60; total, . . . . . \$ 2 60

Kansas.—Newton church, 50 cents; total, . . . . . \$ 50

Total, . . . . . \$ 17 57

## SUMMARY.

Home and European Fund, . . . . . \$134 43  
Mission and Tract Fund, . . . . . \$ 17 41  
Tract Fund, . . . . . \$ 17 57  
Washington City Meetinghouse Fund, . . . . . \$ 17 76  
Asia Minor Fund, . . . . . \$ 81 05  
India Fund, . . . . . \$ 78 25  
Interest from Missionary Endowment Notes, . . . . . \$ 4 00  
Interest from Tract Endowment Notes, . . . . . \$ 13 40  
Interest from Home and European Mission Fund loans, . . . . . \$ 2 40  
Interest from Tract Endowment Fund, . . . . . \$ 4 96  
Total Receipts, . . . . . \$410 83  
Total number of Tracts sent out during the month, 21,884.  
CORRECTION.—Through mistake, W. Q. Calvert, May Hill, Ohio, was credited with \$12.00 in September report which he did not give.  
GALEN B. ROYER, Secy.



## → THE + YOUNG + PEOPLE ←

## OUR MISSIONARY READING CIRCLE.

## Course of Reading.

## FIRST YEAR.

1. "Crisis of Missions," cloth, \$1.00; paper, . . . . . 34 cents.
2. "Life of A. Judson," cloth, 27 cents; paper, . . . . . 15 cents.
3. "Our Country," cloth, 55 cents; paper, . . . . . 29 cents.
4. "Non-Such Professor," cloth, . . . . . 83 cents.

## SECOND YEAR.

5. "Miracles of Missions," cloth, 84 cents; paper, . . . . . 34 cents.
6. "Memor of Robert Moffat," cloth, 27 cents; paper, . . . . . 15 cents.
7. "Cannibals of New Guinea," cloth, . . . . . 70 cents.
8. "The Seven Laws of Teaching," cloth, . . . . . 65 cents.

## THIRD YEAR.

9. "Divine Enterprise of Missions," cloth, . . . . . \$1.00
10. "Life of Robert Morrison," cloth, . . . . . 70 cents.
11. "Do Not Say," and "The Acts of the Apostles," ch. 13-28, . . . . . 10 cents.
12. "In the Volume of the Book," cloth, 68 cents; paper, . . . . . 33 cents.

Prices, as given above, are for members of Reading Circle only. All others pay regular retail price.

EXECUTIVE COMMITTEE OF READING CIRCLE.—W. B. Stover, Bular, Ind.; H. M. Barwick, West Alexandria, Ohio; Mrs. H. M. Stover, Waynesboro, Pa.; Edith R. Newcomer, Waynesboro, Pa.; James M. Neff, Fruitdale, Ala.

OFFICERS OF READING CIRCLE.—President, W. B. Stover, Bular, Ind.; Treasurer, Chalice W. Baker, Waynesboro, Pa.; Secretary, Edith R. Newcomer, Waynesboro, Pa., to whom all communications concerning the Reading Circle should be addressed, but all orders for books should be addressed to Brethren's Publishing Co., Mount Morris, Ill.

## FAIREST HANDS.

THERE is told a pretty legend,  
How in foreign, distant lands  
Rose a strife among its maidens,  
Which could claim the fairest hands.

And each strove to render fairer  
What kind Nature made most fair;  
Ere they met beside the waters,  
To decide each claimant's share.

So, one sought the wild recesses,  
Where the shadows hid from sight  
Violets sweet her hands might gather,  
Claiming fragrance, what they might.

And one 'neath the stream's bright waters,  
Plunged hers deep, till cool and pure:  
Then aloft, aflash with spray drops  
Flung it high in victory sure.

Still another sought red berries  
Crimsoning finger tips with stain;  
That the hand by contrast fairer  
Thus for her the meed might gain.

So they strove, but each unwilling,  
That another maid should win;  
Found the contest growing fiercer,  
Sought for silence 'midst the din.

Then a woman gaunt and hoary  
Stood upon the silvery beach;  
And with one accord they shouted,  
"She shall now decide for each."

But with slow, uncertain movement,  
Came she feebly o'er the sand:  
"Pity, lady, for the starving!"  
Holding out a trembling hand.

But they turned aside in anger:  
"One more beggar—less or more,  
Little matter for the number,  
Each day finds them at the door."

But the woman old and feeble,  
Saw one hand stretched out with aid;  
Tottered nearer with thanksgiving,  
As within her palm 'twas laid.

Then a wondrous transformation  
Came to pass before their eyes;  
And the woman worn and haggard  
Stood, an angel from the skies.

"Would you know whose hands are fairest?  
Up in heaven the tale is told;  
Clay must fade, for earth will gather  
All that's mortal in its fold.

"But there is a finer beauty—  
Fairness death can never dim;  
And the hands that give in pity,  
Are earth's fairest hands to Him."

—Ella C. Eckert, in *Christian Standard*.

## EVERY-DAY RELIGION.

THE summer boarders who had lingered latest at a certain mountain inn, were packing their trunks for departure. With the bright leaves and the first frosts, although the landscape was lovely and the air exhilarating, the matrons and maidens felt themselves beckoned to town, and already one and another was laying aside the holiday feeling, and

beginning to think of all she would have to do when she took up the old routine again.

"I shall be glad to the last day of my life that I came here this year," said Mrs. Frahl, a pale, tired-looking woman, to her friend Mrs. Tilbert. "I have learned something from Miss Huldah that neither sermons nor Sunday schools ever taught me, and I think, or at least I hope, that I may get more good from my Bible in days to come. I've been so wearied and worried all my life—you know nothing about trouble and care, Mrs. Tilbert, with your devoted husband and lovely children, and plenty to do with in the way of money, you ought to be cheerful of course, but Huldah Brown is worse off than I am, and her religion helps her."

"It ought to help us all," replied Mrs. Tilbert, gently.

"It's very well to say that it ought," was the answer; "but we both know that it does not help every one as it helps her. Look at her now."

Both ladies glanced from the window to see Miss Huldah making her way slowly by the aid of her crutch to a garden seat under a great golden maple. Trooping around her were nearly all the children in the house, some frolicking in front, others dancing by her side, one carrying a hassock for her feet, another a pillow to make an easier rest for her back. Presently she was established in her favorite place, and the children arranging themselves about her in various attitudes, she began telling them a story.

"Huldah is poor and plain and lame. She has no specially shining qualities, and nobody ever heard of her outside a very narrow circle," said Mrs. Frahl; "but she has simply been an angelic presence in this hotel all summer. Think of the quiet, peaceful Sunday afternoons we've had, because she chose to hold a Bible class for these young people out there on the lawn—a class which drew into it not the children only, but the gay girls and the young fellows from college. Think of our Sunday evenings, when we've gathered in the dining room, and had such charming hours of praise all because Miss Huldah set things in proper frame, knew whom to enlist, who could sing, who could play, and which were the hymns that everybody knew. Think of how ready she has been to make strangers acquainted with one another, and to set shy people at ease. Think of the books she has lent, and the old ladies she has amused. Why, she hasn't seemed to think once of herself all these weeks!"

"There is a charm of manner about the little woman," Mrs. Tilbert assented thoughtfully. "But why may we not attribute it all to natural amiability? Why do you set the whole credit down to religion, as if hers were a more pronounced affair than that of others?"

"I peeped over her shoulder yesterday, when she had her 'Every-day' text book in her hand, and this was the verse: 'In the multitude of thy thoughts within me thy comforts delight my soul.'"

"Miss Huldah," I said timidly, for I've always been tongue-tied, so far as my inner life is concerned, though you won't think so this morning, I'm afraid, 'tell me, do you find God's comforts a constant delight?'

"She paused a moment, then her face lighted, and that rare smile came into her eyes.

"I haven't words to describe the peace and joy," she said. "The sense of my dependence never leaves me, but the strong arm never fails me either. You have seen a little child lying softly in the hollow of the father's arm—that's the way I feel since I've just let myself go, and have learned to give myself up to him, doing his will so far as I see it, and never resisting it even in thought."

"We talked a little longer, and she quoted that stanza which we all know,

"In a service which thy love appoints,  
There are no bounds for me."

"I ventured to ask, 'Miss Huldah, do you never feel anxious about the future? Are you never afraid of what may happen in days to come?'

"Why, no," she answered, laughing. "There are no 'ifs' and 'mays' in my Heavenly Father's pledges. I just accept what he promises, and 'he

that believeth hath everlasting life,' you remember. It's just 'glory begun below,' you see.

"Somebody called the dear little woman away, and I watched her white gown and the tall crutch as she walked down the broad path between the lilies. I made up my mind that her religion was the right kind, since it kept her from needless worry, and made her strong when others would be weak, and sweet when some would be bitter. I made up my mind to ask God's help to let his comforts delight me too, and I hope I'll have grace given not to fret so much if my dividend fails, nor to be so disappointed that my boy prefers business to college, nor so vexed that Edith is going to marry a poor man when another who had a fortune wooed her with so much ardor. The fact is, Mrs. Tilbert, my religion has never done much for me in my every-day life. It hasn't had a fair chance. I've been such a worrying soul. But," and the worn face grew younger in the smile which illuminated it, "I'm just going hereafter to believe that the Lord knew what he was about when he said, Take no thought for the morrow, your Father knoweth what things ye have need of before ye ask him."

Dear friends, are there not more of us who need an every-day religion, in which no "ifs" nor "mays" disturb the even tenor of our faith?—*Congregationalist*.

## TRUST.

BY J. W. EIKENBERRY.

WE are living in an age of frauds and swindles. In business circles, men must be on the alert, lest some sharper will rob them. It is not safe to trust a man unless he is known to be of good repute. We remember once reading the following stanza, placed over the entrance to a store:

Since man to man is so unjust,  
We hardly know whom to trust.  
We have trusted many to our sorrow,  
Pay to-day, and we will trust to-morrow.

If a man of unquestioned integrity promises to pay a debt next week or next month, the creditor feels as safe financially as if the debt were paid, but if the man be of doubtful integrity, he has fears that, when pay-day comes, the debtor will fail to appear. The fact that a man has always met his obligations, is evidence that he will do so in the future.

If we can trust a man whom we know to be honest, why do we not trust God more? He has never deceived any one, neither has he failed to comply with his promises. We ought to know and feel that the testimony of the Lord is sure. (Ps. 19: 7.)

We can trust the lives of our wives and children with the old family horse, but when God says, "I will never leave thee nor forsake thee (Heb. 13: 5), our life proves that we do not really believe it.

If professing Christians would put as much trust in God as they put in a faithful horse or dog, all worrying and fretting and complaining about money panics, poverty and such things, would be forever gone.

What if times are hard and prospects blighted, Christ says, "Take no thought for your life, what ye shall eat or what ye shall drink." The Savior meant that we should not let thoughts of such things keep us from doing the highest good that our talent would permit. "Having food and raiment, let us be therewith content." David said, "I have been young, and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." Not only has he cared for us but succeeding generations share in the same promise. Not even a sparrow is forgotten before God. "And yet are ye more than many sparrows."

Job, in the face of all his misfortunes and the ill advice of false friends and an unfaithful companion, said: "Though he slay me, yet will I trust him."

A Christian's life ought to be one of joy and happiness, and no thought of hard times and poverty need mar his promises if he only trusts in the blessed promises of God.

Wirts, Va.



# The Gospel Messenger,

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✂ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

✂ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

✂ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., November 26, 1895.

BRO. JOHN WISE is now at his old home, Conway Springs, Kans.

ELEVEN recently united with the Lower Lost River church, West Virginia.

QUITE a heavy snow fell in Northern Illinois last Tuesday, Nov. 19. Everything has the appearance of mid-winter.

THIRTEEN accessions are reported, as the result of a recent series of meetings in the South River congregation, Virginia.

ANY one thinking of going to Southern California soon, will please correspond with Bro. Ira Witmore, Adrian, Mo.

IN order to give more space to our correspondence, in this issue, we commence Bro. Brumbaugh's letter on the first page.

AT this time Bro. I. N. H. Beahm is holding a series of meetings in the Long Meadow church, near Hagerstown, Md.

BRO. J. H. MILLER closed his meetings in the Cart Creek church, Indiana, with eleven accessions by confession and baptism.

PEACH BLOSSOM is a nice name for a church, and such is the case in Maryland. A recent series of meetings at that place resulted in eight accessions.

THE Second District of West Virginia decided in her District Meeting to be represented at the next Annual Meeting by letter. One query is sent to the Conference.

BRO. J. H. MILLER writes us that there is quite an awakening in Northern Indiana this fall. Nearly every congregation is having a series of meetings with good results.

A LATE issue of the Cedar Rapids (Iowa) Daily Republican speaks very encouragingly of Bro. M. M. Sherrick's work in that city. His work seems to be commending itself to the people.

THE members of the Danville church, Ohio, have reason to rejoice. Their recent series of meetings, conducted by Bro. Isaac Rairigh, closed with eleven additions. One was also reclaimed.

THE Almanac for 1896 contains the names of about 2,300 ministers. We wonder how many of them are earnest, aggressive workers! Would it be out of place here to pause and think seriously of Gideon's three hundred trusty soldiers? Who is ready for the test?

BRO. D. E. PRICE is engaged in a series of meetings at Cherry Grove, Ill.

BRO. C. D. HYLTON, of Hylton, Va., has moved to Alabama. We may hear more from him later on.

BRO. M. E. ECKER writes that two more recently united with the Locust Grove church, Frederick Co., Md.

BRO. DAVID HOLLINGER, of Painter Creek, Ohio, has moved to North Manchester, Ind., where he should now be addressed.

BRO. DANIEL VANIMAN, who is spending some months among the churches in Western Pennsylvania, reports some refreshing seasons among those of like precious faith.

WRITING from Booth, Kans., Nov. 18, Bro. W. R. Miller says they are having a glorious meeting in the Pleasant View church. Ten have applied for membership, and six of them have already been baptized.

CONSIDERABLE of our correspondence—the longer reports—must lie over until next week. All of the shorter reports, up to time of going to press, we have made room for. Short and pointed communications always have the right of way.

WRITING from Topeka, Kans., Bro. A. W. Vaniman says: "We are now in the midst of a glorious meeting that has continued for five weeks. Eighteen have already come out on the Lord's side. Bro. J. E. Young is conducting the meetings."

BRO. W. L. BINGAMAN writes us from Jerusalem saying that he should now be addressed at Cerro Gordo, Ill., as he, in company with brethren Brumbaugh and Myers, will sail from Naples, Italy, for home December 9. We wish them a successful homeward journey.

IT is the easiest thing in the world to make a mistake, and we made one last week when we said there would be seven more issues of the MESSENGER this year. We presume our readers will be contented with five, and that will make fifty-two for the year.

MORE church news and less descriptions of the countries in various parts of the Union will be appreciated. Our people should not become too restless. Those who have good homes should remain contented until they can find something which they are certain is better.

NEXT week Bro. Fercken will tell our readers about the baptism of the second convert in Smyrna. He feels greatly rejoiced over the first fruits of his mission. When the new convert was asked what he expected of the Brethren he said, "Nothing but a cross to bear, and perhaps contempt, reviling and persecution for the sake of the Gospel of Jesus Christ."

SOME one writes us that the prayer-covering, mentioned in 1 Cor. 11, was only a Jewish custom, and therefore has nothing to do with the Christianity of to-day. That is just the way not a few get rid of feet-washing, the Lord's Supper, the salutation, and some other duties enjoined in the New Testament. Those who are willing to accept the form of doctrine once delivered unto the saints are not so anxious to set aside a clearly-enjoined Gospel precept just because they imagine it to have been practiced among the Jews.

A SISTER living in Ohio sends us a printed letter headed "Excitement in the Forest." It contains what is purported to be a letter from Jesus Christ, enjoining the keeping of the seventh day as the day of worship and rest. The letter is creating no small excitement at "the Forest" near Charlestown, Md. The whole thing is a fraud, and has been exposed so often that we should think that people by this time would know enough not to be deceived by it. Those desiring to know the mind of Christ on religious questions, should read the New Testament and place no confidence in letters like the one mentioned above.

We have just printed another edition of that excellent little book, the "Church Manual," containing the declaration of faith, rules of order, how to conduct religious meetings, how to administer the ordinances of the Brethren church, etc. It is a little work that should be carefully read by all of our ministers, especially our young ministers. Very few of our members know just how much information is contained in this neat little publication. It contains sixty-four neatly-printed pages, is bound in limp cloth, and may be had for twenty-five cents per copy. Let all of our members, especially the officials, order a copy.

## THE NEW MEETINGHOUSE.

THE time has come in the history of the Brotherhood when we must build houses of worship arranged for Sunday school conveniences. For years we have been keeping in mind love feast accommodations, and building with no thought of the needs of Sunday schools and prayer meetings. But now we must take all of these needs into consideration. We must have houses of worship suited to preaching services, love feast occasions, and Sunday school conveniences. He who can give our people the best plan for this purpose will confer a great favor on not a few congregations having such houses in contemplation.

The new meetinghouse should be planned with wings and side-apartments, so arranged that a number of rooms may be had for the accommodation of the different Sunday school classes, especially the classes composed of children. The plan should also be such that by means of folding-doors or adjustable partitions the smaller rooms may be thrown open and together for the accommodation of large audiences at preaching services. In most buildings several rooms may be arranged up stairs for classes, and the whole structure heated with a furnace placed in the basement.

A house of worship, so arranged, will have several advantages over the large single-room buildings. Each class may have a separate room where the lessons can be recited undisturbed. If the prayer-meetings are not largely attended they may be held in one of the rooms. In very cold weather, and at other times, when the audiences are small, all the side rooms may be closed and less fuel will then be required to heat the thus reduced audience room. This will be of special importance for many of the evening services during unfavorable weather. Many churches need only a moderate-sized audience room for their regular meetings, but on love feast occasions require greater accommodations for the large crowds that attend these meetings. This arrangement would enable them to utilize the side-rooms on such occasions.

The tendency of such an arrangement would be to make our houses of worship more home-like, and afford many conveniences that cannot now be had. Of course only the new houses can be constructed on this plan. Yet some of the older houses might be arranged with adjustable partitions, so as to accommodate a number of Sunday school classes and also afford ways of reducing the size of the audience room, when the congregations are small, in the coldest of weather.

No one need think that there is any impropriety in so arranging a house of worship. The Lord has given us the material with which to make these conveniences, and the ability to contrive them. The ark, doubtless, had its many rooms as well as its different stories. The tabernacle in the wilderness had its rooms and even an outer court, while the temple of God or Mount Moriah was constructed with a number of apartments. And if any more proof is wanted, we need only refer to "my Father's house" in which "are many mansions."

J. H. M.



## COMMON GROUND IN BAPTISM.

Discussing the recent question raised, "Are we a Sect?" the GOSPEL MESSENGER says that the general conclusion of our writers is that "we are not a sect" for the reason that we propose a basis of union on which all denominations may consistently unite." We verily believe that we do propose such a basis, but we are not aware that we have ever made our claim that we are not sectarian, depend upon the fact that all denominations might consistently unite on our platform. We are not concerned at all about the consistency of the denominations. We are concerned about carrying out the will of the Church's Lord! Our contemporary must be badly off for argument when it convicts us of sectarianism because we do not practice trine immersion. We have a "form of baptism" on which all denominations cannot consistently unite, we are told. But suppose we adopted trine immersion, would all denominations then be able consistently to unite? We believe not. And, to use the MESSENGER's own words, "Certainly this" would be "sectarian." As it is now we stand for liberty. The MESSENGER's suggestion would bind us to form and prove us guilty of the sin we wish to avoid.—*Christian Standard*.

If the *Standard* can name any other common ground of union in baptism, save trine immersion, the general form of all Christian antiquity, we would be pleased to have it do so. The editor knows that single immersion is not a common ground of union in baptism, and never has been. He further knows, that it is not the common practice with the majority of those who immerse at this day, and he probably also knows, that, prior to the Reformation, not one-tenth of Christendom practiced that form of immersion. Furthermore, he is aware of the fact that there is not now in existence a Christian denomination of note, including his own, that does not recognize trine immersion as valid and acceptable baptism, while, on the other hand, every other form of baptism, along with sprinkling and pouring, are in dispute—and no widely-read man would think of proposing either of them as the true basis of union in Christian baptism. The MESSENGER does not propose to bind professing Christians to mere form in baptism, but to the one form that is the recognized standard, if there be such a thing as a standard in baptism, and it seems to us there is. If there is no recognized standard in baptism then we are at sea. If there is, and it is not trine immersion, let the *Standard* be kind enough to say what it is. J. H. M.

## THE APOSTOLIC VEIL.

BRO. MOORE:

Your article in No. 44, compels one to think. You use the word *fashions* as if it had only a bad sense. It means, "to make, form, or shape anything, particularly clothes." Is not the Brethren's style of dress *their fashion*? Is the word not used in a good sense in Acts 7: 44 and Phil. 2: 8? Is not the cap as a sign during prayer a fashion? It certainly is not a *bad* thing because it is a fashion, is it? I certainly do not think so.

You maintain that in the West in the course of time "the veil ceased to be regarded as a prayer-covering." What have we to do with the pernicious practices of the Western or Latin church to put away the apostolic prayer-covering? Do you not know that the kiss of charity was practiced in the Latin or Western church until the close of the thirteenth century, and then a piece of the altar furniture called a pax was substituted for the kiss? If we have a right to substitute a cap for the veil, what consistency is there in us denying the Latin church the right to substitute a pax for the holy kiss?

Your statements are calculated to bother the mind and you must get the tangle out.

I am not practically opposing the cap, for I do wear it. But we must have apostolic ground and principle in order to be happy here and hereafter. MRS. VINNA E. LEHNER.

Alessandro, Cal.

TRUE, the Brethren's style of dressing, even including the prayer-covering, strictly speaking, is their fashion, but the word fashion is not generally employed in that sense, and for that reason we deemed it unnecessary to qualify the term in our former article. Still it is a fashion, if we may so use the expression on this one occasion, that is in keeping with the principles of non-conformity; as set forth in the Gospel, and that is more than can be said of the ever-changing fashions of the world.

You ask, "What have we to do with the pernicious practices of the Western or Latin church?" You

will notice that in our article we said nothing concerning the Western or Latin church." We spoke of the practice in the West and among the Protestant churches, where the prayer-covering was revived during the Reformation. Hence the reference made to the Catholics substituting the pax for the kiss is not applicable. Still, we may remark that substituting one thing for another, where they are equal, is allowable in expedience—means to an end—but not allowable in specific ordinances. The kiss is a specific ordinance and may not be exchanged for that which would do away with the ordinance. The prayer-covering is an institution that may not be set aside, but the material of which it is made may vary, and even the form may change, as stated in our former communication. But it must be a covering, and so recognized. So far as we know, the prayer-covering now in use among our sisters, owes nothing to the Catholic church. It came into use among devout Protestant women who adorned their profession by godly lives. And we see no reason why its use may not be continued by the religious women of this age.

In certain localities there is a disposition to revive what some are pleased to call the "apostolic veil." While their intentions may be good, yet their plan would terminate in discarding the prayer-covering altogether. To adopt the veil simply means to adopt the fashionable article usually worn by the fashionable world, with a view of conforming more fully to the ways of the world. We have given this subject a great deal of thought, and for our part can see no way of improving on our present practice. And while it is true that the cap is a means to an end, we are sure that the *end* is right, and the means in perfect accord with the Scriptures.

We are pleased to have our sister say that she is not opposed to the prayer-covering worn by our sisters, and trust that these remarks may help her as well as others to do more profitable and pleasant thinking along this line. Permit us, however, to remark, that while it is our duty to observe the outward forms of Christianity, there is something in the religion of Jesus Christ that is deeper and higher than outward signs. We refer to the life in the soul, sweet communion and fellowship with God. The sister who has not the abiding life in her soul, and does not carry about in her heart that love for Jesus that is greater than the love for all other objects, wears the prayer-covering in vain. An hour, or even a half hour each day, alone with God and his Word, in sweet communion with her Lord and Master, will give her strength to so guard her conversation, actions, and even thoughts that she may with becoming propriety and grace wear her prayer-covering in honor of her spiritual head, Jesus the Christ. It is no small thing to be able to wear this covering worthily, feeling that it is prompted by a deep-seated love in the heart. And while we would urge our sisters throughout the land to adopt the prayer-covering, recommended by the devout saints of the past, still we would emphasize the importance of that higher, devout and inward life that brings us in close and endearing fellowship with God. J. H. M.

## HALF-FARE PERMITS.

ALL the railroads of the Western Passenger Association have entered into an agreement to grant JOINT CLERGYMAN'S HALF-FARE PERMITS to the ministers entitled to them. That is, one permit will be honored over all the roads in the combination. The arrangement is an excellent one, and we heartily endorse it. The following is a copy of the application that must be called for and signed, together with a list of the roads that have entered into the arrangement:

This application to be personally signed in ink, endorsed by the local railway agent at or nearest to place of residence, and

forwarded direct by applicant by U. S. Mail, to B. D. Caldwell, Chairman, Western Passenger Association, Room 721 Rookery Building, Chicago, Ill., accompanied by remittance of fifty cents (necessary to defray the large added expense required to maintain the bureau for issuance of joint permits): Remittance to be made by check, draft, postal or express order (not postage stamps). Application cannot be considered unless these conditions are fully complied with and remittance enclosed.

B. D. CALDWELL,  
Chairman, Western Passenger Association.

Atchison, Topeka &amp; Santa Fe Railroad.

Burlington, Cedar Rapids &amp; Northern Railway.

Burlington Route, viz:

Chicago, Burlington &amp; Quincy Railroad.

Chicago, Burlington &amp; Northern Railroad.

Burlington &amp; Missouri River Railroad in Nebraska.

Hannibal &amp; St. Joseph Railroad.

St. Louis, Keokuk &amp; North-Western Railroad.

Kansas City, St. Joseph &amp; Council Bluffs Railroad.

Chicago, Burlington &amp; Kansas City Railway.

Burlington &amp; North-Western Railway.

Burlington &amp; Western Railway.

Chicago &amp; Alton Railroad.

Chicago &amp; North-Western Railway.

Chicago Great Western Railway.

Chicago, Milwaukee &amp; St. Paul Railway.

Chicago, Rock Island &amp; Pacific Railway.

Chicago, St. Paul, Minneapolis &amp; Omaha Railway.

Colorado Midland Railroad.

Fremont, Elkhorn &amp; Missouri Valley Railroad.

Illinois Central Railroad.

Iowa Central Railway.

Kansas City, Fort Scott &amp; Memphis Railroad.

Kansas City, Osceola &amp; Southern Railway.

Kansas City, Pittsburg &amp; Gulf Railroad.

Minneapolis &amp; St. Louis Railroad.

Missouri, Kansas &amp; Texas Railway (north of Denison, Tex.).

Missouri Pacific Railway.

Rock Island &amp; Peoria Railway.

St. Joseph &amp; Grand Island Railroad.

St. Louis, Iron Mountain and Southern Railway.

St. Louis &amp; San Francisco Railway.

Sioux City &amp; Pacific Railroad.

Union Pacific System.

Wabash Railroad.

Wisconsin Central Lines.

(Please note that ONLY ONE applicant can apply on this blank.)

In applying for half-fare permit I hereby certify on honor that I am solely engaged in religious work, having no other profession, occupation or business, and depending entirely thereupon for my livelihood. Should I engage wholly or in part in any other business, resign from the ministry or remove my residence from prescribed territory, I will return the half-fare permit issued on this application.

Permit No. ....

Application No. ....

Blank to be filled in by clergyman in charge of a church or parish as its settled pastor, or assistant pastor.

I hereby certify that I am a clergyman of the ..... Church, residing at ..... and actually in

(Street number, city and state.)

charge of a congregation at ..... as its settled pastor, and hereby apply for an annual permit.

Signature of applicant .....

(Sign plainly full legal name, not initials.)

As most of our ministers are engaged in other pursuits besides the ministry, and would not care to sign the above application without some explanation, we suggest that those who are not wholly engaged in the ministry clip out the following and pin it to their applications:

This is to certify that the applicant who signs the accompanying application for a Joint Clergyman's Half-Fare Permit, is a duly authorized minister in the German Baptist or Dunker church, that a part of his time is given to other pursuits aside from the ministry, that his name is on the list of German Baptist or Dunker ministers now in the hands of Mr. B. D. Caldwell, Chairman, Western Passenger Association, and that he will use his Permit only when engaged in his professional duties as a minister.

We have furnished the Chairman with a list of our preachers, with some explanations in regard to our ministers having other occupations aside from the ministry. Let it also be borne in mind that no one need apply for a permit who does not reside in the territory named below:

Arizona, Arkansas, California, Colorado, Idaho, Illinois, Indiana, Indian Territory, Iowa, Kansas, Manitoba, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Mexico, North Dakota, Ohio, Oklahoma, Oregon, Sonora (Mex.), South Dakota, Texas, Utah, Washington, Wisconsin, Wyoming.

Ministers should preserve this paper as it may be of some use to them. J. H. M.



## HOME &amp; AND &amp; FAMILY

## RESCUED.

BY SADIE BRALLIER NOFFSINGER.

## Based upon a True Incident.

ADOWN the busy street, one day  
A little child had strolled away,  
From home and love and watchful care,  
He wandered off, he knew not where,  
Perchance like that brave knight of old  
To find some fabled land of gold.

His hat was pushed athwart his brow  
The little child was dreaming now  
The golden dreams of childhood; soft  
The ebony eye which gazed aloft  
And raptly watched each fleecy cloud  
Which seemed like some great trailing shroud  
With here and there a gem of blue  
Which burst and shone and glittered through  
He clasps his hands against his brow  
In joy and ecstasy; for now  
The trailing things are shrouds no more,  
But ships bound for some distant shore  
They sail along the heavenly main  
So calm and swift, that he would fain  
Be borne upon that wondrous tide  
To islands of the glorified.  
One ship there is so grand and tall  
It looms and sails beyond them all,  
Close by its prow he sees an elf  
A sailor boy so like himself  
He calls; when lo, the fleecy things  
Are ships no more, but angel wings  
Which flutter over him; and one  
Bends low for him to rest upon,  
He lays his weary little head  
Upon that soft and downy bed  
And dreams such sweet and wondrous dreams  
How like a story book it seems,  
Of lands with cool and shady woods  
Which children roam in multitudes  
Where fountains splash and gambol by  
And flowers never fade or die.

And when he wakes his little feet  
Still loiter down the dusty street  
Nor halt, when in the distance dim  
A foaming steed comes fronting him.  
He claps his little hands with glee  
And strains his ebony eyes, to see  
The flowing mane and tasseled ears  
And shining girth and silvered gears.  
Anon he laughs and deems it fun  
To see them glitter in the sun  
And listens to the heavy feet  
Now clashing madly down the street.

In keen amaze full many stood  
And gazed; but in that multitude  
None saw the helpless little child  
With arms outstretched in rapture wild.  
No warning voice arose or fell  
Upon that ear, to break the spell  
Of beating hoofs; while nearer yet  
Plunged forth with strides that steed of jet.  
Oh deadly doom, retreat! retreat!  
Oh deadly tramp of deadly feet!  
Nearer and nearer yet they clashed  
When lo! a brave youth quickly dashed  
Before the steed with bated breath,—  
The little child was saved from death.

That night a mother young and fair  
Breathed at the Mercy-seat this prayer,  
"Oh God! let love and peace and joy  
Flood down on him who saved my boy.  
Yea, Lord, of all good things possessed  
Through life, may he indeed be blest.  
And if there ever comes a day  
When he should wander out, away  
With spell-bound feet; nor fear to pass  
Some road most steep and dangerous,  
Until a time when Sin, perchance,  
Come fronting him with witching prance,  
And blind his eyes and dull his ears  
With dreams, which are Sin's dazzling gears  
Until at last, in furious speed  
It come like some great snorting steed  
With clashing hoof: and in the crowd  
There be no voice to cry aloud  
No eye to see the foaming steed,  
Or seeing, gaze, nor care to heed  
That death is near,—Oh God, I pray,  
That in that hour, somehow, some way  
An angel guardian may grasp  
With joyful, tender, loving clasp,  
To shield and hold from peril then  
And save his soul from death! Amen."

Johnstown, Pa.

## TRAINING CHILDREN.

BY JAS. A. STOUDEER.

TRAINING children is a matter of vital importance, because, (1) the future health and character of our children depend upon their early training. (2) The prosperity and growth of the church depend upon the rising generation. (3) Parents are responsible for their children until they leave the parental roof.

1. As testimony to support our first proposition we refer the reader to the fact that the Lord has decreed that children should obey their parents. "Hearken unto thy father that begat thee, and despise not thy mother when she is old." Prov. 23: 22. "Children, obey your parents in the Lord, for this is right." Eph. 6: 1. "Children, obey your parents in all things; for this is well pleasing unto the Lord." Col. 3: 20. Notice, it is the parents' prerogative to command, and the children's duty to obey.

We will first notice what the nature of the command should be. The apostle says, "Children, obey your parents in the Lord," and, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6: 1-4. (a) The parents' command must be according to right and justice. (b) It must be based upon a necessity, and accompanied with kind words.

Next we notice how to enforce the command where the child is stubborn and disobedient. "He that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes." Prov. 13: 24. "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19: 18. "Foolishness is bound in the heart of a child; but the rod of correction will drive it far from him." Prov. 22: 15. Experience and observation has convinced us that right here parents sometimes make a fatal mistake; i. e., in correcting their children. (a) Parents should get the child to understand the need of doing the thing commanded and, under no consideration whatever, should a child be punished for something it knows nothing about; be sure it understands you. (b) Be prompt, and avoid threats.

I have seen and heard mothers (I refer to mothers in the church), when trying to correct their children, use very unbecoming, and may I say? unchristian, language. The following are samples: "Look here, you little brats, if you don't behave yourselves I'll skin you alive; you haven't got a bit of sense." "Get out of here, and if I see you do that again, I'll really kill you." The language is unchristian, barbarous! And if it meant anything, you intend to commit one of the most hideous crimes on record! If not, you have told a shameful falsehood! Mothers, beware! These words, unless blotted out of the book of remembrance, will present a ghastly appearance on the great resurrection morn. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37.

2. The prosperity and growth of the church depend upon the rising generation. As proof of this proposition we call your attention to a few facts. (a) Without the rising generation the church cannot be perpetuated. (b) The purity of the church is in proportion to the purity of its members. (c) The growth of the church depends upon how our children have been raised. (d) If the Bible rule of bringing up children were strictly observed we wouldn't have so many backsliding members all over the Brotherhood, and Annual Meeting would not be kept so busy protesting against the evils that are trying to creep into the church. Remember the words of the wise man: "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22: 6. "Bring them up in the nurture and admonition of the Lord." Eph. 6: 4. Teach them to fear

God, their Creator, and to love Christ, their Redeemer. Teach them the importance of prayer and how to pray, instead of talking politics, or telling tales, which is very often falsehoods, or joking and jesting about something intended to create mirth. I have known brethren so addicted to this habit that they could not keep from it in the house of God and on love feast occasions.

Brethren, be careful! You are wielding an influence over your children, and may have a great many things to account for, and not be prepared to meet them. I have heard brethren boast of their hope of heaven and eternal life that say they can't pray! In view of the above facts the following questions are in order: (1) Is that bringing up children in the nurture and admonition of the Lord? Eph. 6: 4. (2) Is that "abstaining from every appearance of evil?" 1 Thes. 5: 22. (3) Is that keeping "corrupt communications out of your mouths?" Eph. 4: 29. (4) Is that "avoiding filthiness, or foolish talking, or jesting?" Eph. 5: 4. (5) Can any one get to heaven, and enjoy eternal life that does not pray? (6) Why are brethren so little concerned about the kind of company their children are keeping and the character of their associates through life? It is this that is moulding their future and eternal destiny. Believest thou this? Consider the play-parties, the ball-room, the grog-shop, the gambling-den, and other evil places. These well-beaten, and oft-traveled roads to the regions and confines of hell are traveled by thousands of young men and women of the nineteenth century, who are in apparently good standing in society. Such influences are the primary cause of so many of our children drifting back again into the beggary elements of the world.

3. Parents are responsible for their children until they leave the parental roof. It has been truthfully said, "While whisky is slaying its thousands, fashion is slaying its tens of thousands." Is there no way to avoid these dreadful foes? A few questions to parents may give some clue to the cause. (1) Have you become one of Satan's customers, by patronizing Madam Fashion? (2) If so, how do you understand Luke 14: 11; 18: 13, 14; Acts 20: 19; Col. 2: 18-23; 3: 12; Jas. 4: 6-10; 1 Pet. 5: 5? Please read and explain. (3) If not, what mean those superfluous combinations, that decorate the bodies of your children, which John tells us is of the world, and not of the FATHER, hence of the devil? 1 John 2: 16.

Oh parents, open the eyes of your understanding! Awake from your drowsy sleep! Erect the family altar, choose Christian society for your children and see that they keep such. Be prompt in taking your children to preaching and Sunday school, and then see that they are in the house during services and that they behave themselves while there. Don't allow them to get back in the farthest corner from the preacher, or in the ante-rooms, if there be any in the house.

"The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughters of my people." Lam. 4: 10. "Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled in the day of battle: the mother was dashed in pieces upon her children." Hos. 10: 14. Train up a child in the way it should go, and when it is old it will not depart from, or forget, its early training.

Post Oak, Texas.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

## Notes by the Way.

OCT. 14 we started to East Virginia to take a look at the country and distribute tracts. This I always do in new localities.



I was much surprised at the good living springs in that country. I find a good deal of lithia water. Much of it is shipped to the cities. This country, before the war, was in fair condition. The land lies in large tracts of from five hundred to five thousand acres. At one time the owners had from fifty to five hundred slaves. They raised them then as we do cattle now, and some were sold to keep the others. The Lord removed that curse. These people, however, became discouraged. They could not think of working. So the land is left to grow up in pines. It needs some one to utilize it. The land is exceedingly low in price. The buildings cost as much, when built, as the land can be bought for now. It is near Eastern markets, and by water in direct reach of New York. People should settle in colonies.

On Sunday we went to Cartersville, Cumberland County. Eight or ten members are living there. They have a good house. Here Bro. Joseph Coffman died. These Brethren are under the care of the First District of Virginia and have had no preaching for three years. That looks as though mission work would be needed. I think the pastoral visit should be extended. The congregation that has charge of them has six or seven ministers. The same can be said of the King William County Brethren. They belong to the Second District of Virginia. I feel it is time that these Districts wake up. The Mission Board went through part of this country and were favorably impressed. We feel that this is the place to locate the Scandinavian colony when ready. We hope our banner may be raised in this country by locating in colonies. The harvest is great and laborers few for the isolated places. Let us fill the treasury. Then we can send out men. S. H. MYERS.

Timberville, Va., Nov. 1.

#### From the Denver Mission.

OUR love feast of Nov. 2 was the first feast ever held in this part of God's vineyard. Some of the members here had not attended a love feast for twenty years. Some of the young members never had the privilege before, of attending a love feast, where they could follow the example of the Master in those things. Forty-five members surrounded the Lord's Table. Our elder, S. M. Goughnour, of Longmont, Colo., officiated. The house was well filled with friends who gave good attention to the Word presented to them. I trust it will help some to see the importance of wholly following the Word of the Lord!

On Sunday morning, at 10 A. M., we met to have children's meeting. The children were addressed by Bro. A. C. Snowberger, sister Jenny Brubaker, Bro. S. M. Goughnour, sister Mattie Weaver and our Superintendent, Bro. Henry Hutton. We also had a song service, which was enjoyed by all present, especially the children. At 11 A. M. Bro. A. C. Snowberger preached, and at 7:20 P. M. S. M. Goughnour preached. Our elder, S. M. Goughnour, will begin a series of meetings here Nov. 21, and continue as interest may demand.

ALBION C. DAGGETT.

Villa Park, Colo., Nov. 5.

#### Field Notes.

OCT. 22, in company with brethren Noah Reed and Zebam Keith, I visited some of our spiritual children in the southern part of our territory. We passed through Patrick County, Va., where we held two meetings with a dear young isolated brother and sister. Thence we passed through Stokes and Surry Counties, N. C., and held a few meetings. We held a love feast at Indian Graves, for the benefit of four dear children of the kingdom. It was the first ever held in this country, and we trust it was the beginning of feasts here. I never in my life beheld such an anxious congregation of spectators. Here, we believe, is an "open door" for the Brethren. Who will enter?

Two years ago I preached here for the first time and baptized two. One year later I again

visited them and had another applicant. Bro. Faw, of Salem, N. C., then came on a visit, and received another applicant. Bro. Tow, of St. Paul church, Va., visits them occasionally. Bro. J. W. Eller was sent here once by the District Mission Board, and gave them a few meetings.

We next came to the St. Paul church in Carroll County, Va. Here we held a love feast and a few meetings. Bro. W. H. Tow was advanced to the second degree of the ministry, and Bro. Jarrett Scott, of Indian Graves, was chosen to the office of deacon. I had previously presented my resignation as elder of this congregation, on account of moving south, but the church would not accept it. We hope circumstances may be such that the Lord will supply them with an elder in the near future, and that then they will accept my resignation. I have been laboring for the Brethren here for about ten years. We have had days of prosperity and some of adversity, and now I commend these dear brethren and sisters to the grace of God, and for the time being I must say, Fare well. C. D. HYLTON.

Hylton, Va., Nov. 1.

#### From the Hopewell Church, Pa.

THE Hopewell church, embracing a territory of about one hundred and fifty square miles, situated among the mountains, has five ministers,—one in the first degree, and four in the second, seven deacons and one hundred and fifty-eight members.

OCT. 26 we enjoyed the privilege of another Communion service, and were truly made to rejoice at seeing so much interest manifested, and so many surrounding the Tables of the Lord, there being about one hundred and seventy-five communicants. Our aged and faithful brother, John Repogle, of Woodbury, officiated. Oh, that we had many more like him! We were also encouraged by the presence and remarks of six other visiting ministers, among whom were three quite young in the cause, but who, we think, have the cause at heart. On Sunday morning following, we were profitably entertained by our esteemed brother, J. B. Fluck. There have been four accessions to the church at this place within the last few weeks, and we think with a little more earnest work there might be many more.

Would to God that all members might realize the importance of honest, earnest effort! We do not wish to censure ministers, but we often hear them say that the absence of the members discourages them. This we believe is only too true, but do ministers look about to find out the cause of such non-attendance? We believe if they would, they would be pained to find the cause very close home, very frequently. Go into a church where the ministers are alive to the work, and full of the Holy Ghost, willing to make sacrifices for the cause of Christ, and there you will invariably find a membership as zealous. But, on the other hand, if the "leaders" of the flock are indifferent, the flock will become just as careless and begin to stray from the place where they should be found.

WILLIAM M. STEELE.

Yellow Creek, Pa., Oct. 29.

#### From the Ottawa Church, Kans.

OCT. 14 Bro. Wm. Davis commenced preaching for us and continued each night until the love feast, which was held on the evening of the 17th, in the dining hall at Forest Park. We were blessed with charming autumn weather, one of October's glorious golden days. One song service was conducted by Bro. S. B. Katherman on a green, grassy lawn beneath majestic forest trees whose leaves had lost the freshness of summer green but were yet beautiful. Our many friends came gathering in until we had a house full. One hundred and fifty-five brethren and sisters partook of the Lord's Supper and communed together in the sacred emblems of Christ's presence; others kept away for want of room. The house was well filled with attentive listeners. All were quiet and orderly. Bro. Davis

officiated and other ministers assisted in the services. Bro. Jacob Trostle remained and preached for us four sermons, he also addressed the children on Sunday morning, giving them an excellent object lesson. His kind and fatherly talk on Sunday evening seemed to win all hearts, and the Spirit's presence was truly with us. Many prayers follow him and we trust he may sometime return to Ottawa.

Misfortune often follows closely in the pathway of joy and gladness. In the morning following our love feast a sad accident occurred, caused by a runaway team. Sisters Amanda Ross and Kalebaugh were thrown from a spring wagon and seriously hurt. Little Emma Ross received a cut on her head but is doing quite well. Her mother, also, is improving. Sister Kalebaugh's case is more uncertain. She was inwardly jarred and hurt. She complied with the advice of the Apostle James and was anointed on Sunday evening, and entered into the service heartily. After that she joined with us in singing, "What a Friend we have in Jesus!" Although her body suffered, her soul was in peace. Praise God for a religion that is good everywhere! FANNY MORROW.

#### From Burlington, W. Va.

THE District Meeting in the First District of West Virginia convened Oct. 18 and 19, in the Bean Settlement congregation. Organization: D. B. Arnold, Moderator; B. W. Smith, Reading Clerk; and G. S. Arnold, Writing Clerk. The District was well represented, and the meeting interesting throughout. Several queries and petitions came before the meeting and were disposed of with good satisfaction. No query was sent to Annual Meeting.

Bro. G. S. Arnold was chosen delegate to represent the District on Standing Committee at next Annual Meeting.

One of the important actions of the meeting was to decide that we are now ready to hold Ministerial Meetings, and to arrange to hold such meetings.

Geo. S. ARNOLD, Clerk.

Oct. 28.

#### From the Prairie View Church, Mo.

OUR series of meetings, conducted by Bro. Geo. A. Shamberger, of Roanoke, La., began Saturday night, Oct. 12. Bro. Shamberger, having missed train connections, did not reach us until the morning of the 14th, so brethren Josiah Lehman and Wm. Holsopple filled the appointments until his arrival.

Bro. Shamberger, who so ably defended us in the discussion held at this place, has lost none of the zeal which characterized him when here before, but is more zealous than ever in the work for the Master. The sermons were practical, and contained rich, spiritual food for the Christian, and a fearful warning to the ungodly.

On Friday, Oct. 18, we met in council, preparatory to love feast. One sister was disfellowshipped. Good admonitions were given, especially one in behalf of the cause of missions by our elder. Bro. Bowman is trying to arouse the members to a sense of the great blessings realized in giving for the spread of the Gospel of Christ. Not all of our brethren and sisters are in a state of lethargy on this great question, but there are a few who need to be awakened and reawakened until this drowsy, morbid state of the spiritual life is overcome.

Friday morning, Bro. John W. Brooks, of Warrensburg, preached to us. After the sermon we went to Moreau Creek, where two (my sister and her husband) were baptized. On Saturday morning Bro. S. M. Eby, of Center View preached to us.

Our love feast was held on Friday, Oct. 25. Several brethren and sisters from a distance were present.

On Monday morning, after a short sermon by Bro. Eby, the meetings closed. We felt that we had received a refreshing from the Lord, and were greatly renewed spiritually. After the morning's meeting the waters were again troubled, and three more put on Christ. Another sister will be baptized



on Sunday. Bro. Shamberger left yesterday for Center View. BERTHA KRING.  
*St. Martins, Mo., Oct. 29.*

**From Milford, Ind.**

We long since felt the need of a place of worship in Milford, Ind., but circumstances were against us until recently, through the generosity of Bro. and sister Muncie, we now have a hall that will hold about three hundred persons, and we hold regular weekly meetings and Sunday school, both of which are fairly well attended.

Oct. 6, Bro. I. D. Parker came to us and preached at the Pleasant View Chapel at 10:30 A. M. In the evening he began a series of meetings in the hall in Milford and continued till the evening of Oct. 30, preaching, in all, twenty-nine sermons.

The meetings, at first, were not so large, but as they progressed they grew until the capacity of the hall, at times, was not sufficient to hold all the people.

Bro. Parker's fair, logical, candid, earnest, but simple way of explaining his subjects, made deep impressions upon many. The query box was a new feature in a series of meetings, but it drew out some phases of doctrinal subjects, when answered, that were helpful to some, and some got more from their queries than they desired. As an immediate result the members were encouraged, twelve baptized, one applicant for baptism, and one restored. There are also three applicants for restoration, and a number of others were brought near the kingdom. Some of them have promised to come soon.

I am now preaching in Bremen, under the auspices of the Mission Board. W. R. DEETER.

**From the Woodbury Church, Bedford Co., Pa.**

We, the Brethren of the above church, held our harvest thanksgiving meeting Aug. 11. It was well attended. Bro. David D. Sell, of Newry, Pa., did the preaching. He impressed the necessity of giving to the Lord. As a result, \$9.50 was donated for the spreading of the Gospel. Bro. Sell also preached for us on Saturday and Sunday evening. Before services on Sunday morning he gave a very interesting talk to the children.

We held our love feast Oct. 5. The weather was fine, and the attendance good. A number of our neighboring ministers were present, who took an active part in the exercises. Bro. Brice Sell, of Newry, Pa., officiated. The meeting was an enjoyable one and rich with food for the soul. We also had meeting on Sunday following.

J. C. STAYER.

*Oct. 31.*

**From the White Church, Montgomery Co., Ind.**

BRO. LEWIS W. TEETER commenced a series of meetings at our church Oct. 2, and continued each evening until the evening of Oct. 24, which was the evening of our love feast. Several ministers and others were with us, from the adjoining churches. Bro. Teeter officiated.

The writer and six of the brethren of our church; also Bro. William Harshbarger, of Ladoga, went to Eugene Oct. 26. This is a mission point of Southern Indiana. Bro. George L. Studebaker has been holding a series of meetings at that point since Oct. 14. On the evening of the 26th seventeen of the brethren and sisters surrounded the Lord's Table. Our feast was held in the M. E. church, which is a large house. It was filled with anxious and orderly people, to witness the ordinances, as God's children obey them. Bro. Studebaker officiated. On Saturday afternoon an election was held for a minister, and Bro. Jacob Secrist was selected. He was properly installed on Sunday morning. The meetings closed on Sunday evening. The little band of members was greatly strengthened and built up. MARY E. HARMESON.  
*Kirkpatrick, Ind., Oct. 29.*

**Notes \* from \* our \* Correspondents.**

"As cold water to a thirsty soul, so is good news from a far country."

**Saint Joe, Ind.**—Bro. D. Hodgden held an interesting series of meetings, commencing Saturday, Oct. 12, at 7:30 P. M. Two were baptized.—*G. H. Killian, Nov. 4.*

**English Prairie, Ind.**—Our Communion occurred Nov. 2. Many members from other districts were present. Bro. Ben. Bollinger officiated. One hundred and twenty-four members communed. The occasion was very impressive. Short sermons were given by all the speakers, from other fields of labor. Our Sunday school is still prospering.—*John Long, Brighton, Ind., Nov. 6.*

**Pleasant Valley Church, Ind.**—Bro. I. L. Berkey of Goshen, Ind., commenced a series of meetings in our church Oct. 20 and closed Nov. 6 with the very best of interest. Our Communion took place Oct. 26. It was indeed a rich feast to the soul. Six precious souls were received into the church by baptism.—*C. Shrock, Middlebury, Ind., Nov. 14.*

**Cart Creek, Ind.**—Bro. J. H. Miller, of Goshen, came to us Oct. 26, to assist in holding a series of meetings. He remained until Nov. 10, preaching, in all, twenty well-selected sermons. He also attended our love feast Oct. 31, held in the main house of this congregation, at Somerset, in which he officiated. Eleven made the good confession and many more seem near the kingdom.—*Otho Winger, Sweetser, Ind., Nov. 12.*

**Ten Mile Church, Pa.**—Bro. Wise closed his labors here Nov. 3, and departed for his Kansas home Nov. 5. He gave us good instructions and many kind admonitions during his stay with us, and we think much good has been done. May the Lord continue to be with his people here, and, when done with this life, may we gain an entrance into the haven of eternal rest!—*Maggie Bail, South Strabane, Pa.*

**Grenola, Kans.**—The Grenola church met in quarterly council Nov. 3. Our elder being absent at this time, the meeting was conducted by Bro. Ullery. All business was transacted satisfactorily to all present. The church decided to hold a series of meetings, and made choice of Eld. Sidney Hodgden to do the preaching. We all realize the need of a general awakening to a sense of our duty to one another, and the God and Father of our salvation.—*Katie Sell, Nov. 11.*

**Wade Branch, Kans.**—Oct. 26 we made preparations for our Communion, which was held Nov. 8. Bro. C. C. Root came to us Oct. 28, and stayed till next morning after the love feast, preaching, in all, eleven able sermons. Bro. Root officiated at the feast. Brethren H. F. and I. H. Crist and Geo. Eller, from the Liberty church, were with us. Bro. H. F. Crist preached on Saturday, and Bro. I. H. Crist on Saturday evening and also Sunday. One was reclaimed.—*A. M. Sharp, Wade, Kans., Nov. 12.*

**Tower City Church, Pa.**—We held our love feast Nov. 2, at the home of Bro. Isaac Fisher, at Burnside, near Shamokin. Elders J. H. Longacker and H. E. Light were with us. We reclaimed two members,—husband and wife. Bro. George Tobias was chosen to the office of deacon. Nov. 3 we held a small feast for the benefit of our aged brother, Jerry Lehman, and before the feast two dear souls made application and were received by baptism by moonlight.—*D. P. Ziegler, Shamokin, Pa.*

**Manor, Md.**—Our love feast, held Oct. 26, was largely attended. About four hundred communed. One of our brethren from a distance,—Bro. P. S. Myers,—was with us. He gave us some good preaching and also officiated. We commenced a series of meetings Nov. 2, conducted by Bro. Silas Hoover. We closed on the night of Nov. 10. Had we continued the meetings one week longer, much more good might have been done, as some were seriously considering the matter of forsaking the world. Two were received by baptism.—*D. Victor Long, Fair Play, Md.*

**North Poplar Ridge, Ohio.**—Our love feast was a pleasant one. Quite a number were present from adjoining churches, among them several ministers. Eld. J. C. Whitmore officiated. An election for minister resulted in the choice of Bro. John Flory.—*Sarah M. Hornish.*

**Beaver Creek, Ohio.**—Our annual love feast closed this morning. It was enjoyed by a number of our brethren and sisters from adjoining churches. We feel to thank God for the encouragement we receive at these meetings. Our church is prospering both in the city of Dayton and in the country.—*Lizzie Bagwell, Nov. 10.*

**Brownsville, Md.**—We held our love feast Nov. 2 and had an excellent meeting. Elder P. S. Myers, of Los Angeles, Cal., was present and officiated. Eld. David Long, from the Manor church, was also with us and assisted in the work. About 160 members communed. The brethren did some excellent preaching. Bro. Myers preached an excellent missionary sermon on Sunday morning.—*Geo. W. Kaetzel.*

**Mt. Olive, Va.**—Bro. H. C. Early came to the Valley Pike meetinghouse Oct. 28 and labored for twelve days. He preached fourteen sermons in all. The meetings were well attended and a good interest manifested. Fifteen dear souls were added to the church by baptism. Some were young in years, others were husbands and wives. Bro. Early started from here to Baltimore, Md., Nov. 9. Bro. John F. Driver has commenced a series of meetings at the Union meetinghouse on Saturday, Nov. 9.—*M. H. Copp, Nov. 11.*

**Oakland Mills, Pa.**—The members of the Lost Creek congregation met in the Free Spring meetinghouse Oct. 25, at 2 P. M., for love feast services. Three were added to the church by baptism. Brethren Joseph Long, Stoner and Beaver, were with us. Bro. Long preached at Goodwill on Saturday evening. On Sunday morning, Oct. 27, he preached the dedication sermon in the new church in Richfield, Pa. Bro. Long had a week's series of meetings there. The meetings were well attended.—*H. H. Jones, Nov. 11.*

**Mt. Vernon, Ill.**—The members here held a love feast on the evening of Oct. 26. Our elder, Henry Lilligh, officiated. Bro. Daniel Ulery, of Marion County, was present also, and assisted the home ministers in preaching the Word. All present seemed to enjoy the meeting, and were, we believe, much strengthened, in the faith. Strict order and attention were maintained by the outsiders, many of them having never seen the like before. They wanted more preaching by the Brethren.—*D. Z. Angle, Nov. 9.*

**New Enterprise, Pa.**—Our love feast, Nov. 2, passed off very pleasantly. A number of ministers from adjoining congregations were present. Among the number were elders Jacob and Joseph Holsopple, Thomas Mattocks and John B. Miller. Bro. Miller officiated. Over three hundred members communed. All the space in our large house, not occupied by the communicants, was filled with spectators. The next day Eld. Joseph Holsopple preached an interesting sermon from Titus 2:14. In the evening Eld. J. B. Miller preached a very practical sermon from the latter part of Matt. 11.—*H. A. Buck, Nov. 8.*

**Booth, Kans.**—I just returned from an extensive tour through Eastern Virginia and Maryland, including Baltimore and Washington; in company with the Mission Board. We met in worship with the members of Baltimore twice on Sunday. Previous arrangements forbidding us to stop long in Washington, we had a members' meeting one night at the house of the minister, Bro. Wm. Lyon, for mutual information and encouragement on the principles of church government, etc. We hope good will result. Since our Mission Board meeting was held in Roanoke, Va., I had a long-cherished wish gratified, in visiting the home of our dear, aged brother, B. F. Moomaw, now in his eighty-second year. His natural forces have abated but little. We much enjoyed our visit.—*Enoch Eby.*



**Plattsburgh, Mo.**—Our love feast, of Nov. 2, was a pleasant one. Ministers present were brethren S. B. Shirkey, I. M. Gibson, J. B. Shank, and Henry Etter. Bro. Shirkey officiated. About eighty members communed. Bro. I. M. Gibson held one week's meeting previous to the feast.—*Maria Putbaugh, Nov. 7.*

**Dry Fork Church, Mo.**—Oct. 24 was the time appointed for our love feast. It passed off very pleasantly. Quite a number of brethren and sisters from adjoining churches were with us. Ministers present were W. H. Miller, Henry Tingley, Geo. Barnhart, J. K. Shively and C. Holderman. Bro. Barnhart officiated. About seventy-five in all communed.—*Lida Duncan, Jasper, Mo., Nov. 8.*

**Logansport, Ind.**—On Sunday last we accompanied brother Weaver and wife, of Monticello, to the Adamsboro church where our brother spoke to us on the "Resurrection." One dear soul was then buried in the watery grave, to arise and walk in newness of life. God bless her! In the evening our dear brother addressed a full house in the city on "the need of a Savior." Next Sunday, at 11 A. M., Bro. L. H. Eby, of North Manchester, will preach for us. Thus the good work has begun in this city also. Place of meeting, 614 Michigan Avenue.—*Allen A. Oberlin, Nov. 14.*

**Peabody, Kans.**—Oct. 9 Bro. C. H. Brown, of Navarre, Kans., commenced a series of meetings at the Peabody church, and continued until after our love feast, which was held Nov. 2. Bro. G. W. Thomas, of Iowa, gave us an interesting sermon on Sunday, Oct. 27. Ministers present at our feast were brethren Enoch Eby, S. Z. Sharp, C. H. Brown, G. W. Thomas, T. B. Young and our elder, J. B. Shirk. Bro. Enoch Eby officiated. Bro. S. Z. Sharp addressed us on Sunday morning after the feast, and Bro. Brown preached his last sermon on Sunday evening to a large and attentive audience.—*Katie Yost, Nov. 6.*

**Anderson, Ind.**—While we hear of so many flourishing Sunday schools closing for the winter, we have just reorganized and are now upon the labor of the fourth quarter, seemingly with renewed efforts. Bro. Geo. Stump and Eld. Tobias Kreider, of Ohio, were with us in the city church, Sunday evening, Nov. 3. Bro. Kreider preached an interesting discourse to a very attentive little congregation. We have Sunday school here each Lord's Day morning at 9:30; preaching each second and fourth Sundays, and each Lord's Day evening. To those meetings one and all are invited.—*S. A. Emswiler, Nov. 5.*

**Fredonia, Kans.**—On Saturday, Oct. 19, was our council, preparatory to our love feast which was held Oct. 26. Bro. John Neher, of McCune, Kans., began a series of meetings on Monday following our council, which continued until Oct. 30. The meetings were well attended and much interest was manifested. Four precious souls were received by baptism. Bro. Neher's labors with us were not in vain. We had a pleasant Communion. Brethren John Neher, David Betts and Charles Gobble were the ministers present. On Saturday afternoon, before examination services, a choice was held for a minister, resulting in the choice of Bro. Fred Ulrich. He was installed into his office on Sunday morning.—*Nora Rench, Nov. 12.*

**Nokesville, Va.**—A series of meetings has just closed in the Nokesville church, Prince William County, held by Bro. J. P. Zeigler, of Rockingham County, Va. His sermons were delivered with force. Two dear sisters and a brother were baptized. At the close of the meetings another one expressed a desire to be baptized in the near future. Our quarterly council was held Nov. 9. All business was disposed of with the best of feeling. Bro. S. H. Flory was advanced to the second degree of the ministry. Bro. Geo. Shaver was restored to the deaconship. Then followed an election for deacon. The lot fell on Bro. Simon Lint. Bro. Zeigler is now holding a series of meetings at the Midland church, to close with a love feast on Saturday evening, Nov. 16.—*J. F. Early, Nov. 12.*

**Cerro Gordo, Ill.**—We closed a series of meetings to-day, conducted by Bro. Granville Nevinger. Three were added to our number during the meetings. We had an enjoyable feast Nov. 1, at which time Bro. David J. Blickenstaff was chosen to the ministry and, with his wife, installed into office. We pray for success for him, profit for the church, and glory for God's name, through his labors.—*M. J. McClure, Nov. 17.*

**South Beatrice, Nebr.**—Our love feast was held here Sept. 27. No visiting ministers were with us, but we had a very quiet and enjoyable feast with our home ministers. Bro. Shick officiated. Nearly all the members were present. On Sunday we had children's meeting; also Oct. 20. Our new church-house, at Holmesville, was dedicated by Bro. J. S. Mohler, of Morrill, Kans. The house was crowded. Bro. Mohler was with us one week. *Lydia Dell, Hamilton, Nebr., Oct. 26.*

**Centre View, Mo.**—Bro. A. Hutchison came to us Oct. 11 and preached several sermons. Five made the good confession and were baptized at the close of the meetings. Oct. 28 Bro. G. Shamberger began a series of meetings at the Centre View church and closed on Sunday, Nov. 10. One applied for baptism, and others are seriously impressed. Our love feast passed off pleasantly. Many were present from adjoining churches. Bro. Shamberger officiated. He left this morning for the Rockingham church, where he expects to hold a series of meetings.—*E. A. Markey, Nov. 11.*

**Slate Creek, Kans.**—Our church met in quarterly council, Nov. 9. All the members were reported as being in love and union. Bro. J. B. Nininger, who had been previously elected to the ministry, but not as yet installed, requested the church to be relieved of the office. His request was granted. Three members were received by letter, two of whom were Eld. John and sister Nancy Wise, who had been absent from us about one year. Bro. Hodgden is conducting a series of meetings for us at present with very good interest. Congregations were small the first few evenings, on account of very bad roads. Bro. Hodgden makes the Scriptures so plain that it seems that none can help but understand. We have been blessed with a very good rain of late.—*J. B. Thompson, Nov. 11.*

**Inglewood, Cal.**—Eld. Wm. J. Thomas, of Ames, Iowa, has arrived. Several other families of members are expected in December. The outlook for a congregation of Brethren here is hopeful. New fields may be opened, for there are Gardena, Redondo, Santa Monica, and the Palms, all near, and doubtless will be open fields for our people. Inglewood is near Los Angeles, and, for the time being, the members will be a part of the Tropico church which embraces all the members in the city and the regions round about. Bro. J. S. Flory has filled three appointments, and sometimes four, during the summer, generally preaching twice each Sunday. The Tropico church does not wait for some others to move here to do mission work, but sends her own preachers into outlying fields and meets expenses. Blessings are coming to her for all this. We greatly enjoy the peace and prosperity of this church.—*M. M. Eshelman.*

**Paradise Prairie, Okla. T.**—Our love feast occurred Nov. 2. The weather being favorable, our churchhouse was far too small to accommodate the large crowd that assembled, some to partake of those sacred emblems, others to learn more of the doctrine of the Brethren. Seventy-five members communed. The adjoining churches were well represented. Eld. Samuel Edgecomb, of Monmouth, Kans., officiated. On Sunday short talks were given by brethren Edgecomb, Betts, Burns and Landis during the Sunday school hour, after which Bro. Edgecomb gave us a well-prepared sermon. Our series of meetings that began one week prior to our feast, is still in progress, with growing interest, although considerably hindered by the almost continuous rainfall during the last seventy-two hours. Bro. Joseph Glick, who is preaching for us, is giving wholesome food to saint and sinner.—*J. C. Neher, Clarkson, Okla. T., Nov. 8.*

**Burr Oak, Kans.**—The members of this church held their love feast Oct. 9 and 10. On Sunday morning a number of the brethren and sisters addressed the children, which was very interesting to both young and old. In the afternoon three dear young sisters came out on the Lord's side and were baptized. Others, we think, are near the kingdom. This is the result of a good, working Sunday school and prayer meeting.—*Lydia M. Kinzie, Nov. 12.*

**Lower Lost River, Hardy Co., W. Va.**—Oct 26 Bro. B. W. Neff, of Mt. Jackson, Va., commenced a series of meetings at the New Dale church, and continued until Nov. 3. Our love feast was held Nov. 2. We had a good meeting. All were glad to have Bro. Neff with us once more. It is nearly six years since he was with us last. He preached twelve sermons. Eleven precious souls were made willing to make the good choice and were "buried with Christ in baptism." Bro. Neff is a good talker, and we hope he will try to be with us again in the future. We have preaching every fourth Sunday in the month. We have about sixty-five members in this congregation. *Lorenzo H. Miller, Lost River, W. Va., Nov. 8.*

**Wichita, Kans.**—Recently the Wichita congregation was made to rejoice over the presence of Bro. J. W. Trostle, who came to conduct a series of meetings, prior to our love feast Oct. 26 and 27, at the Fairmount meetinghouse. The meetings were ably conducted and proved a new feature in city work. At the feast sixty-eight participants surrounded the Tables of the Lord. A few members from the adjoining districts were with us. Our commodious house was more than filled. Many of the citizens came to see and hear. Six were added to our number by letter. Bro. Ceace was elected and installed as deacon. The old pilgrims were made happy to have another season of refreshment by feasting together as sons and daughters of a family, who are striving to do God's will. We enjoyed the happy privilege of keeping up the good old custom of our ancestors in feeding the people both days.—*David H. Miller, Nov. 11.*

**Covina, Cal.**—The church met in quarterly council on Saturday, Oct. 5, 1895. Considerable business came before the meeting. Everything was disposed of with the best of Christian feeling. It was suggested to have a members' meeting, which met with hearty approval. Oct. 27, at 3 P. M., we held the first one at Covina meetinghouse. The members were well represented. The meeting proved very interesting and instructive. Another was appointed to be held at the Glendora meetinghouse, Dec. 1. The Communion of Nov. 2 was a rich feast to the soul. Our dear Bro. Hutchison arriving from the East sooner than expected, was with us, and officiated. A large audience witnessed the occasion. The best of order and attention prevailed. How we appreciate seeing our friends and neighbors thus respect God's services and house! If the Lord is willing, Bro. Hutchison expects to conduct a series of meetings for us soon.—*Hettie A. (Gibble) Funk, Glendora, Cal., Nov. 5.*

**Fruitdale, Ala.**—We now have nine members located here in our new colony and have Sunday school and two preaching services each Lord's Day. Bro. N. R. Baker, an able and promising young minister, teaches both a day and night school during the week and assists in the preaching and Sunday school work Sundays. We have received invitations to hold services at other points near by and hope, the Lord willing, to soon respond to them and keep up regular appointments at several different places. Several families of members have expressed their intention to locate with us in the near future. We are just in receipt of a very earnest letter from our dear brother John P. Roth, of Central Alabama, who has all his life lived in isolation from the Brethren, and he thinks of joining our number here as soon as he can arrange to do so. At this writing Bro. G. A. Snider, of Harrod, Ohio, is visiting here. Any other information with reference to our work here will be cheerfully given to those who think of coming South.—*James M. Neff, Nov. 11.*



**Cordova, Md.**—The Brethren of the Peach Blossom congregation have been holding a series of meetings at the Fairview church, conducted by brethren John Herr and H. E. Light, commencing Oct. 26, and continuing until Nov. 10. Bro. Herr, after having labored for us one week, returned to his home in Pennsylvania. Then Bro. Light continued the meetings. Eighteen sermons, in all, were preached, including the examination services previous to the love feast, on Thursday afternoon, Nov. 7. We had good attendance and interest. Eight precious souls came out on the Lord's side. Only six of them have been baptized as yet.—*Annie Hutchison, Nov. 11.*

**Woolwine, Va.**—Bro. J. A. Dove began a series of meetings in the Smith River congregation, on the night of Oct. 6, and continued two weeks, preaching, in all, eighteen sermons, Saturday evening, Oct. 19, we enjoyed a very pleasant love feast. Bro. J. C. Beahm was with us part of the time and did much good work by conducting song and prayer service. We also held an election for deacons, resulting in calling brethren Samuel H. Hooker and J. A. Ross to that work, who were duly installed. Bro. Dove labored very earnestly while in our midst, and as an immediate result nine were baptized and five more are to be baptized in the near future.—*J. A. Hooker, Oct. 23.*

**Belleville, Kans.**—The series of meetings, conducted by our home ministers, closed last Tuesday evening, Nov. 5, with one baptized and two applicants for baptism. The brethren labored earnestly, and we feel we had a very profitable meeting. The interest was quite good and the weather favorable except a few evenings. Bro. Gilbert will preach Sunday evening, Nov. 10, at the Presbyterian church in Belleville. Subject, "Unity and Trinity of the Godhead." The people will hear something out of that pulpit they never heard before. The Brethren should preach more doctrine in the cities and towns so that the people may know what we believe and practice, and perhaps we would not be misrepresented so often. We are very much pleased with the new form of the MESSENGER and what a good, interesting paper it is! Besides the interesting correspondence from the Old World, there is so much other good reading matter that I prize it next to the Bible. *Louisa J. Williams, Nov. 7.*

### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**BERKHIMER.** In the New Enterprise church, Bedford Co., Pa., Oct. 23, 1895, Ruth, daughter of Bro. Charles and sister Lizzie Berkhimer, aged 6 months and 14 days. Funeral services by Eld. C. L. Buck, from Luke 8:52. *H. A. Buck.*

**HOWE.**—At the home of her daughter, Mrs. Isaac Price, Oct. 29, 1895, sister Margaret Howe, more familiarly known as Aunt Peggy, aged 74 years, 7 months and 5 days. She was a consistent member of the church for many years. Funeral services conducted by Bro. Albert Steinbarger. *SARAH SPANOGLE.*

**BRENNEMAN.**—Near Tiffin, Seneca church, Ohio, Nov. 2, 1895, Willis E., little son of Milton and Sarah R. Brenneman, aged 3 months and 6 days. Funeral discourse by the writer, at the Egbert church, from Matt. 18:3. *S. A. WALKER.*

**RONK.**—In the Raccoon Creek church, near Ladoga, Ind., Nov. 3, 1895, William Henry Ronk, aged 20 years and 10 months. He united with the church at the age of about thirteen years. He was a consistent member and loved by all. Funeral services improved by H. H. Keim and the writer.

*WILLIAM R. HARSHBARGER.*

**BRENNEMAN.**—At his home in Lanark, Ill., Nov. 9, 1895, Bro. John Brenneman, aged 68 years, 7 months and 1 day. Deceased was born in Bedford County, Pa., April 8, 1827. March 6, 1851, he was married to Susannah Shelly, now a faithful sister, who, with seven grown children, still survives him. They were the parents of twelve children, but five of them are now dead. In 1854, Bro. Brenneman, with his family, moved to Stark County, Ohio. In 1860 he moved to Elkhart, Ind.; then to St. Joseph County, same State, in 1864. While here he was drafted, and a substitute cost him \$1000.00. This crippled him financially and he never fully recovered. In 1869 he settled in Carroll County, Illinois, where he lived until called away by death. He died poor in this world's goods, but rich in faith. Funeral discourse by J. H. Moore, assisted by Z. T. Livengood, from Eccl. 12:7. *ED.*

**ERB.**—At Naperville, Ill., Oct. 22, 1895, Joshua Erb, aged 88 years and 1 month. He was married to Sarah Yundt, Oct. 4, 1831. To them were born ten children, six of whom survive them. He was a member of the Brethren church forty years. He was blind eight years, but bore the sad affliction patiently. He was confined to his bed eight weeks and quietly crossed the Jordan of death. Funeral services by Eld. Daniel Dierdorff, from Job 5:26. *IDA M. ERB.*

**TINKEL.**—In the bounds of the Camden church, Jay Co., Ind., Nov. 5, 1895, Bro. Jacob Tinkel, aged 78 years, 10 months and 9 days. He was a faithful member of the German Baptist or Brethren church for fifty-one years. He served as deacon for forty years. He expressed himself that he wanted to go home to rest. He leaves a wife (an aged sister), and seven children. Funeral services by Bro. Moses Cruca, from John 11:25. *TABITHA CRUEA.*

**FINK.**—In Middletown, Ind., Nov. 4, 1895, Bro. Elias Fink, aged 27 years, 7 months and 7 days. He was sick two weeks with typhoid fever. Deceased was born March 27, 1868, near Dovesville, Va. He came to Indiana in the fall of 1884, and made his home with Bro. Jeremiah Ritchie until Dec. 24, when he was united in marriage with sister Alice Moore, of Middletown. He united with the Brethren Sept. 23, 1890, and lived faithful until death. He leaves a dear companion. Funeral services at the Middletown church by Bro. Henry Fadely, from the text found in 2 Tim. 3:6, 7. Interment at the Miller cemetery, two and one-half miles east of Middletown.

**MILLER.**—Also, at the same place, Nov. 3, 1895, of typhoid fever, Fay Miller, son of Isaac and sister Eliza Miller, aged 13 years, 4 months and 7 days. The deceased was a bright, intelligent little boy. He leaves a father, mother, and three brothers. Funeral services were conducted by Bro. Fadely, on Tuesday at 10 A. M. Text, Rev. 14:13. *FLORIDA J. E. GREEN.*

**AUCKER.**—At Muncie, Delaware Co., Ind., Oct. 21, 1895, Sarah Aucker, aged 33 years, 5 months and 29 days. Deceased was born in Floyd County, Va., April 24, 1862. She was a member of the Christian church seventeen years. Funeral services by Eld. Hiram Branson.

**EPPARD.**—In the bounds of the Killbuck church, Ind., Oct. 9, 1895, Mamie, daughter of Marion and Maggie Eppard, aged 6 years and 1 day.

**MILLSPAUGH.**—In the same church, Oct. 26, 1895, Cora E. Millspaugh, daughter of Bro. John F. Millspaugh, aged 16 days. *H. E. MILLSPAUGH.*

**SHOEMAKER.**—In the Maple Glen church, Somerset Co., Pa., Nov. 3, 1895, sister Elmira, eldest daughter of Bro. Wm. J. and sister Eliza Shoemaker, aged 15 years, 3 months and 16 days. The young sister was sick but a few days. Her mother preceded her to the spirit world a little more than three years. Elmira was a loving daughter and a consistent sister for about three and one-half years. Funeral services by the writer and Bro. L. A. Peck, from 1 Thess. 4:13, 14. *J. N. DAVIS.*

**GEDDIS.**—In La Grange Co., Ind., Nov. 3, 1895, friend William Geddis, aged 63 years and 10 months. He was married to Delila Fair Jan. 8, 1856, in Tuscarawas Co., Ohio. He moved to La Grange County, Ind., in 1865. In 1882 he moved to Iroquois County, Ill. Deceased was on a visit to Ohio and to La Grange County, Ind., when he died with paralysis. Over one hundred relatives were present at his funeral. Funeral occasion improved by Eld. Peter Long and N. H. Shutt. *JOHN LONG.*

**COLWELL.**—At the home of her parents, Mr. and Mrs. H. C. Colwell, in Lone Tree, Iowa, Nov. 4, 1895, Edna Colwell, aged 1 year, 11 months and 21 days. She was a bright and loving child. Funeral services by Eld. J. C. Seibert, from 2 Kings 4:26. *W. O. RHODES.*

**MIKELS.**—In the Baugo church, Ind., Oct. 20, 1895, friend Joseph Mikels, aged 62 years, 11 months and 15 days. He was the husband of sister Matilda Mikels (nee Drake). To them were born fifteen children. Twelve of them, with their mother, are left to mourn the loss of a kind and loving father. Funeral services by the writer, assisted by John Higeham, of the Mennonite church. *H. M. SCHWALM.*

**CALVERT.**—At the home of Bro. Moses Cruca, Hillsboro, Ohio, Sept. 1, 1895, Elizabeth J. Calvert, aged 56 years and 23 days. She joined the Brethren church in early life and lived a consistent member until death. She had long suffered with consumption. Funeral services by brethren Allen Ockerman and A. P. Reed, from Mic. 2:10. *ELLA CALVERT.*

**HORNBACK.**—Within the bounds of the Spring River church, Mo., Oct. 22, 1895, of consumption, John J. Hornback, aged 26 years, 9 months and 23 days. He leaves a wife and one child. He was a son-in-law of Eld. George Barnhart. Services by the writer from Heb. 13:14.

**FRY.**—In the Spring River church, Mo., Oct. 17, 1895, Harvey P. Fry, aged 6 years, 11 months and 28 days. This is the second child of this family circle that has died in the present year. Interment in the Brethren's graveyard. Funeral services by the writer from 2 Sam. 12:22, 23. *CHRISTIAN HOLDERMAN.*

**WEAVER.**—In the Shade Creek congregation, Somerset Co., Pa., Walter Roy Weaver, son of Bro. Samuel and sister Mary Weaver, aged 4 years, 7 months and 17 days. Funeral services by Eld. Daniel H. Walker from 2 Kings 4:26. *L. J. LEHMAN.*

**DOMER.**—In the North Poplar Ridge church, Defiance Co., Ohio, Nov. 3, 1895, Lily May, daughter of Bro. Joshua and sister Mary Domer, aged 15 years, 5 months and 7 days. Funeral services conducted by Eld. C. Krabill, assisted by Eld. J. C. Witmore. *SARAH M. HORNISH.*

**GARVER.**—In the Rock Run church, near Goshen, Ind., Oct. 16, 1895, of typhoid fever, Glenn Edwin, and Oct. 19, 1895, Clarence Earl, sons of Bro. Albert and sister Emma Garver. Glenn was nearly 4 years old and Clarence 11 years, 5 months and 21 days. Both were Sunday school scholars. Funeral services by Bro. I. L. Berkey.

**HERNER.**—In the Arnold's Grove church, Carroll Co., Ill., Oct. 5, 1895, sister Sarah S. Herner, aged 72 years, 4 months and 9 days. She was a faithful member of the Brethren church for more than forty years. During the last year of her life she suffered intensely, but looked joyfully forward to the home beyond. Funeral services conducted by Bro. Wm. Eisenbise.

**MYERS.**—At the same place, Oct. 6, 1895, Lewis Myers, son of sister Aramanda Myers, aged 6 years and 8 months. Funeral services conducted by Eld. George D. Zolars. *NOAH BLOUGH.*

**FLORA.**—In the Germantown congregation, Franklin Co., Va., Oct. 15, 1895, Peter Flora, aged 65 years, 7 months and 10 days. He leaves a wife and seven children. He lived to see his children all married, and four of them to join the church of his choice. He was a consistent member of the German Baptist church for a number of years and highly respected by all who knew him. It was his rule, if he could not speak in an agreeable manner of all those with whom he had dealings, to say nothing. He made it a special point to attend to his own business, and let that of others alone. Services conducted by Bro. Daniel Naff. *F. C. PETERS.*

**PANNEBAKER.**—In East Waterford, Juniata County, Pa., Oct. 24, 1895, George M. Pannemaker, son of Samuel and Elizabeth W. (Rohrer) Pannemaker, aged 31 years, 2 months and 20 days. Deceased came to his death by an accident on the railroad at Honey Grove. *M. ROHRER.*

**ADAMS.**—Near Pennsville, Pa., Oct. 25, 1895, Charlie Adams, aged 11 years. Services by the writer.

**CHRISTNER.**—In the Jacob's Creek congregation, Pa., Nov. 6, 1895, sister Sarah Christner, aged 32 years, 4 months and 11 days. Services by the writer.

**MYERS.**—At his residence in Pennsville, Pa., Nov. 9, 1895, Chauncey F. Myers, aged 64 years, 8 months and 6 days. Services by the writer. *H. S. MYERS.*

**SWIGART.**—In the Spring Run church, Mifflin Co., Pa., Oct. 30, 1895, sister Elizabeth Swigart, aged 77 years, 11 months and 23 days. Her maiden name was Elizabeth Robinson. She was born near Carlisle, Cumberlandshire, England, Nov. 7, 1817. She came to this country when thirteen years old and settled in Mifflin County, Pa. Early in life she was married to Christian Swigart, a native of that County, who departed this life July 21, 1890. To them were born four sons and one daughter. Eld. Samuel J. Swigart, of the Dry Valley church, Pa., Eld. William J. Swigart, of Huntingdon, Pa., John C. Swigart, of Spring Run church, Pa., and Dr Isaac Swigart, of Beloit, Kans. The daughter, Zannie, died some years ago. She and her husband united with the church upwards of fifty years ago. Her life was devoted and pious, and closed in calm and peaceful trust in the Savior. She talked to her sons of her death, as calmly as she would speak of retiring to sleep, and said: "I have not a doubt or a fear. Jesus is my salvation." Funeral services were conducted by the Brethren, in the Spring Run meeting-house. *J. B. BRUNBAUGH.*

**SNOWBERGER.**—In St. Joseph, Mo., Nov. 4, 1895, Isaac, son of Christian and sister Rachel (deceased) Snowberger, aged 32 years, 8 months and 9 days. The subject of this notice resided in Warrensburg, Mo. He had gone to St. Joseph for medical treatment, and while there died. He was brought to the Mineral Creek church, Johnson Co., Mo., by his father for burial. Funeral discourse by the Brethren. *FRED CULP.*

**HARLEY.**—In the Lost Creek congregation, near East Salem, Juniata Co., Pa., Oct. 31, 1895, of membranous croup, Ernest C., youngest son of friend John S. and Clara Harley, aged 7 years, 3 months and 2 days. Funeral occasion improved by the writer, assisted by Rev. John Landis, of the United Brethren church. *C. G. WINEY.*

**HOOVER.**—In Murray, Clark Co., Iowa, Oct. 27, 1895, of typhoid fever, Bro. Abraham Hoover, aged 45 years, 2 months and 15 days. He was loved by all. He leaves a widow and five children. Funeral services from 1 Thess. 4:17. *E. B. HOFF.*

**KUHLMAN.**—In Canton, Ohio, Nov. 2, 1895, sister Leah Kuhlman, wife of friend Solomon Kuhlman, aged 68 years and 13 days. She leaves a husband, three brothers, one sister, three sons and three daughters. She formerly lived in Ephrata township, Pa. After her marriage she moved to Ohio. She was a sister to the writer. Funeral services by Bro. John F. Kahler, of Louisville, Ohio. *JACOB B. KELLER.*

**PADDOCK.**—In the Nettle Creek church, Wayne Co., Ind., Sept. 24, 1895, sister Rachel (Huston) Paddock, aged 86 years, 4 months and 13 days. She was born in Franklin County, Va., May 11, 1809, and with her parents, Thomas and Tabitha Huston, emigrated to Indiana in 1815. In the year 1834, in Union County, Ind., she became the wife of Reuben Paddock, and 1874 they removed from there to Henry County, where she resided until death. To them were born ten children—six sons and four daughters. The husband, four sons and two daughters preceded her to the spirit world. She united with the German Baptist church in early life and remained a consistent member for about seventy years. Her last days were full of suffering, but she bore it all with the patience and fortitude so characteristic of a Christian soldier. Funeral services were conducted by Eld. Jacob Rife and others, from John 17:3. *IDA E. TEETER.*



**HOOVER.**—In the Wooster church, Ohio, Nov. 3, 1895, sister Anna Hoover (nee Weavers), aged 72 years, 3 months and 2 days. Deceased was born near Blue Ball, in what is known as Weaverland, Lancaster Co., Pa., July 31, 1823. She moved with her parents to Wayne County, Ohio, in 1832. She was the wife of Eld. Cyrus Hoover, the mother of eight children. Four children survive her. She suffered two years with dropsy. Many of our brethren and sisters remember her as being the sister living at the place where our Annual Meeting was held in 1872. Funeral sermon by Eld. F. B. Weimer and the home minister.

MARIA RUNKLE.

## ★ ★ ANNOUNCEMENTS ★ ★

### LOVE FEASTS.

Nov. 30, at 2 P. M., Roanoke, La.  
Nov. 30, at 3 P. M., in Chapel, Lordsburg, Cal.  
Nov. 30, Santa Fe, Kans.  
Nov. 30, at 2:30 P. M., Ridgely congregation, Md.  
Dec. 1, Lancaster (N.Y.), Pa.

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THIS little work is of great value to all who are engaged in church work. A complete set of Parliamentary rulings is also given. Price, 25 cents per copy. Address this office.

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## Pleased with North Dakota and its Bountiful Crops!

Brethren W. L. Britsch and J. H. Dinsmore, formerly of Boone County, Indiana, Speak for their New Western Homes.

The following extracts are from letters written by brethren who located near York, N. Dak., a shipping-point on the Great Northern railway, and briefly but emphatically show that they are suited with present conditions and encouraged by prospects of future growth and prosperity.

MR. MAX BASS,  
Chicago, Ill.

YORK, N. DAK., Oct. 13, 1895.

Dear Sir:—I thought I would write you a few lines from this part of North Dakota and thank you for being the cause of us migrating to this country. We are all well satisfied with this country, although we are twenty-two miles from Cando, our place of worship. We have fifteen members here at York, but have no minister nearer than Cando, but if the Lord is willing, we will have one next spring. Bro. Walter Brunton, a young minister from Kansas, who was here two weeks ago and filed on a homestead. He will be here next March to begin improving his claim. He is well pleased with this country and the bountiful crops the Lord has seen fit to give us. All kinds of crops are good here in Benson County. Wheat is making from 35 to 43 bushels per acre; oats, 60 to 75 bushels per acre; flax, 20 to 25 bushels per acre; barley and rye, 50 to 60 bushels per acre. All kinds of garden vegetables do well here. Brethren and others that depend on renting farms from year to year, would do well to come to North Dakota and get themselves a home. There is plenty of good government land here yet, but it won't last long, as it is being taken very fast. I will close for this time.

Yours truly,  
W. L. BRITSCH.

MR. MAX BASS,  
Chicago, Ill.

YORK, N. DAK., Nov. 3, 1895.

Dear Sir:—We are all well pleased with our new home. We are glad we came to North Dakota, and I think if our friends in the East, who are living on rented farms, would do the best thing, they would come out to North Dakota and get a farm of "Uncle Sam," for \$14.00. It would be much better than staying there and working half the time for the landlord. I came here this spring with a colony of Brethren; landed here April 10 almost without anything, had \$5.00 in cash; rented a farm and went to work to try to do something. I and my partner, W. L. Britsch, put out 10 acres of flax; thrashed 1,078 bushels; 12 acres of wheat; thrashed 498 bushels, 10 acres of oats, thrashed 611 bushels. I think this is the place for a poor man. If he will come here and live savingly, he can get along. We feel very thankful to you for being the cause of us coming out here, and for your kindness shown us on our journey to this goodly land. Thanking you again and again, I remain,

Your friend,  
J. H. DINSMORE.

Bro. C. W. Shelly, formerly of Ollie, Iowa, also expresses his satisfaction with his new home, near York, N. Dak., in saying, among other things, the following: "I am very well pleased with the country. Quite a number of the Brethren located here this spring, and all are doing well."

Eld. Walter Brunton, of Ozawie, Kans., spoken of in Bro. Britsch's letter, writes to the undersigned in regard to his trip and selection of a homestead near York, and says he will go there in the spring and take other families with him.

Brethren, desirous of joining the colony in North Dakota, are cordially invited to write to the undersigned for information concerning the resources, advantages, opportunities, etc., of the portions of that State, along the Great Northern Railway, WHERE ALL THE COLONIES ARE LOCATED.

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C. W. MOTT,  
General Emigration Agent Northern Pacific Railroad,  
St. Paul, Minnesota

W. M. H. PHIPPS, Land Commissioner N. P. R. R.

## ☆☆ ANNOUNCEMENTS ☆☆

### LOVE FEASTS.

Nov. 30, Mulberry Grove church, Bond Co., Ill.

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### Classified Minutes of Annual Meeting.

Not all the members of our church have that perfect knowledge of our principles, that is so desirable. Others there are who are well acquainted with the church as it exists, but who would like to know something of her past history, as regards her gradual growth and development. In fact, all who are interested in the welfare of the church, that is so dear to all of us, should have access to a complete compilation, such as is found in the "Classified Minutes of Annual Meeting," with the appendix, containing the Minutes up to the present date. We sell this work at only \$1.50 for cloth binding. Be sure to send for a copy while the supply is still on hand. Those who have the old edition of the "Classified Minutes," can have the "Appendix" in separate binding for only 25 cents. Address this office.



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## C. B. & Q. R. R.

### CHANGE IN TIME TABLE.

Train No. 5 will leave Chicago at 5:50 P. M.; 45 minutes earlier than schedule time, arriving at Omaha at 8 A. M.

No. 55 will leave Chicago at 5:30 P. M.; carded 15 minutes earlier than at present.

F. C. REMMERS, Agt.

### The Doctrine of the Brethren Defended.

WE are admonished by the apostle to give a reason to every man of the hope that is in us. Often we are interrogated upon points of church doctrine on which we cannot give the desired information, and would be glad to know just where to get it. "The doctrine of the Brethren Defended" contains a complete exposition of the faith and practice of the Brethren, the Divinity of the Holy Spirit, Immersion, Feet-washing, the Lord's Supper, the Holy Kiss, Non-conformity, Secret Societies, etc. Price, per copy, cloth binding, \$1.25; to ministers, \$1.00. Address this office for further particulars concerning terms to agents.

### Life and Sermons of Eld. James Quinter.

"A NOBLE life is a poem of the Infinite," says a noted author. It is true and we are glad that our Brotherhood has men who, in the darkness all around, have shone out as bright stars on the firmament of truth. This is brought fresh to our minds in glancing through the pages of "Life and Sermons of Eld. James Quinter." No one can read an account of Bro. Quinter's life without feeling deeply and favorably impressed. Price, post-paid, \$1.25. To ministers, \$1.00. Special terms to agents. Address this office.

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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL."—Phil. 1: 17.

Vol. 33.

MOUNT MORRIS, ILL., NOV. 30, 1895.

No. 49.

## The Gospel Messenger,

Published Weekly, at \$1.50 per Annum, by

THE BRETHREN'S PUBLISHING CO.,  
MOUNT MORRIS, ILLINOIS.

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### EDITORIAL + MISCELLANY

SOMETIME ago we stated that the Waldensian colony in North Carolina was likely to prove a failure, that the people did not raise the crops they expected, that they were very much discouraged, and would likely return to their former homes in the Piedmont Valley. But the pastor of the colony now denies the correctness of the report and states that this year's crops will put his people above want, and that they have no intentions of returning to their former home.

BURMAH is a country about four hundred miles wide and five hundred and fifty miles long, having a population of nearly five millions, lying in the southeastern part of Asia. It is an old country, having many natural attractions, but is far from being properly civilized. And yet of it the *Literary Digest* says, before the law, in religion, and with regard to the moral code, men and women are here perfectly equal. The women administer their property themselves, and when they marry it remains in their full possession. The Burmese husband has no jurisdiction over his wife's property nor over her person. Whether married or single, all the Burmese women have an occupation of some kind besides their home duties. Among the upper class they look after their possessions, while the middle class generally manage stores. In fact, most of the retail stores are in the hands of the women. As business is conducted during but a few hours of the day only, the women have plenty of time to attend to their home duties. And what is just a little remarkable, is that the sewing and knitting is done by the men, these being occupations pertaining to the men. As a result, the women have broader views of life's duties, and the affairs of life generally, and possess greater strength, morally, mentally, and physically, than if they were treated as the butterflies of society. But, by the way, the Gospel, rightly administered, is calculated to make man and woman equal in the

church, in the family, and in all business relations. Woman was never intended for a slave, nor should she be a lord. And what would not be proper in this respect for the woman, will also not be found good for the man.

A WOMAN in Salemville, Pa., has discovered a new method of reforming a drunken husband. "She determined that her husband should know how he looked when he was drunk. She knew how he looked well enough, and needed not that any man should tell her. Her children also knew by sad experience, but the man himself had a very imperfect idea of the state of his case. So once, when he came home and fell into a maudlin slumber, she sent for a photographer to come forthwith, and on his arrival she set before him his work. She ordered the photographer to photograph her husband as he sat in the chair. The photographer did his work, and did it well; and when the photograph was finished and laid beside the husband's place at breakfast it was a revelation, and the sobered gentleman experienced a decidedly new sensation. There was no need of explanation; the thing explained itself. There was no chance for contradiction; the sun tells no lies. There was no room for argument. A reform has taken place."

A PETITION, bearing 60,000 signatures, and asking that the reading of the Bible be restored to the public schools, is to be presented to the board of education in Chicago. It seems that the Blessed Book is no more read in the schools of this great city, and now an effort is to be made to induce the board to require the reading of a portion of the Scripture in the schools. We say a portion of it, for it seems that a committee has been appointed to select from the Bible the portions that may be read in the hearing of the pupils. This committee is made up of one member from each of the following religious bodies: Catholics, Hebrews, Presbyterians, "New Church," and Congregationalists. It is just such a committee as one would expect to select only portions of the Bible. What is the matter with the people in Chicago that they cannot have the whole Bible in their schools, with the understanding that such selections may be read as will prove most beneficial to the pupils? It seems to us that the world is getting rather far along when a committee has to be appointed to determine what may, and what may not be read of this sacred volume. The higher critics have set aside portions of it as not being wholly reliable, and now, on account of conflicting views among the people of Chicago, other portions must be set aside. There is not much ground for advocating the union of the various denominations of Christendom, when they cannot agree to even accept the whole Bible, but take it in parts. While we know that a "half loaf is better than no loaf," still we think it very strange that the people will not take the whole loaf when they should know that one part is just as reliable as the others.

In the eighth Psalm David says: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him." To David there was something wonderful about the heavens. And well should there be to every reflecting person. We have no way of estimating the magnitude of God's handiwork, as displayed in the heavenly bodies. Careful computation shows that the diameter of our own solar system,—that is the space in which the planets known

to us revolve about the sun,—is over five and a half billion of miles across. And yet in this vast space there is not one of the thousands of fixed stars that may be seen even by the aid of an ordinary field glass. Beyond this immense expanse, and all around it, there is a still greater space where the millions of fixed stars exist and perform the duties assigned them by the All-wise Maker of the universe. Wonderful, indeed, are the heavens, and more wonderful is the God who planned and made them, and by his power and skill keeps all the heavenly bodies moving with an exactness more accurate than that ascribed to the finest piece of clockwork known to man!

In Denmark there has recently been invented and brought into use what is known as the amphibious boat, adapted for navigation on both land and water. It is large enough to carry seventy persons, is propelled by a twenty-seven horsepower engine, and passes through small bodies of water, and then over narrow necks of land with grace and ease. As it comes from the water the wheels, with which it is provided, mount the iron rails laid for the purpose, and on goes the boat until it crosses the land and enters another body of water. Of course it is a curiosity, but no more so than a great number of people in this country, who have so adjusted themselves that they are at home either in the church or in the giddy world. To them it makes little difference where they are. On Sundays they are exceedingly devout, and would seem to be made on purpose for religious occasions, but on week days, or any time when out of the sacred edifice, they can enter the whirl and excitement of the sinful world and move with the current as though they never had any thought to the contrary. In the beginning the Lord made man upright, but man has since sought out many inventions, and one of them is the adapting of people for either the church or the world. Machinery that is good for everything is usually good for nothing. This is also true of man.

There are said to be twenty million persons engaged in a careful study of the International Sunday School Lessons, the same as we use in our *Quarterlies*. The lessons are selected by a committee composed of the best intellects from the leading denominations, and the aim is for the lessons to be absolutely undenominational. This committee publishes no comments or helps on the lessons in any shape or form. It simply selects the portion of Scripture to be used each Sunday, along with the golden text. The selections made for each year are printed on small sheets and mailed to the publishing houses or persons entitled to them. These sheets are sent out two years in advance, so as to give the editors of the *Quarterlies* and Lesson Commentaries time to prepare their works. Each denomination prepares her own helps as it may seem best for the interest of her work. The helps published by us are prepared by Brethren, and it is our aim to adapt these helps to our people. From time to time objections have been urged against the International system, which has now been in use about twenty years, but so far no one seems to have been able to devise and put in motion a system that is better. The public will continue the use of the International plan until something better is introduced. For our part we like it. In the course of seven years it takes us through the greater portion of the Bible, and enables careful students to acquire during that time a very fair knowledge of both the Old and the New Testaments.



## — ESSAYS —

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### CHRIST AND HIS WONDERFUL NAMES.

BY JOE SWARTZ.

How rich, how various are the names  
Of Jesus Christ our Savior, Lord!  
What precious titles, honors, claims,  
The Holy Scriptures him accord!

He is the Corner-stone and Head,  
The Prince of Life, the Prince of Peace,  
The First Begotten from the dead,  
The King whose reign shall never cease;

The Image of the unseen God,  
The Holy Child, the Holy One,  
The Shepherd with his staff and rod,  
The Light, the world's superior Son:

The Open Fountain, Living Bread,  
The Fruitful Vine, the Open Door,  
The Church's Rock, her Living Head,  
Her Horn, her Hope for evermore.

He is the Bright and Morning Star,  
The blest and only Potentate,  
The Lord of Hosts, a Man of War,  
The sinner's only Advocate;

Our Mediator, great High Priest,  
Anointed of the Holy Ghost,  
Our Rock, Redeemer, Paschal Feast,  
Our Righteousness and only boast;

Our God with us, Immanuel,  
Jehovah, ever living One,  
Our Ransom from the pit of hell,  
Both David's Root and David's Son;

The faithful Witness, Living Word,  
The Counselor, the Mighty God,  
The Presence Angel of the Lord,  
The Righteous Branch, and Jesse's Rod.

He is the Life, the Truth, the Way,  
The Recurrence, First and Last,  
Our Consolation, Wisdom, Stay,  
Father of Ages, future, past.

On such a One I calmly rest;  
Whate'er in life or death befall  
I know is kindest, wisest, best,  
For he to me is all in all!

### ROYAL CRUMBS.

BY M. M. ESHELMAN.

Now as the church has a committee on Sunday school literature, may it be watched with a "single eye." A noted Chicago Sunday school quarterly recently contained the statement that Samuel was sleeping in "the Holy of holies" when called of God. Such teaching is contrary to the law in the case, for only the high priest was permitted to enter the Holy of holies, and that with blood once a year.

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Perhaps one of the most injurious practices on the part of some Christian professors is that of hunting for defects and weaknesses in other Christians and then parading them in a sort of sly, sneaking manner, so as to injure as much as possible. This mean business takes with those who love gossip, and with the infidel who despises Christianity.

\*\*\*

Every one has some good in him. There is neither law nor grace against finding this good and parading it from mouth to ear, from housetop and steeple; and the more good one discovers in another, the nearer he becomes like Jesus who was and is replete in all that is good.

\*\*\*

Half the stings we receive we thrust in ourselves; the other half are given without our consent. There is but one way; pull them out, apply the balm of Gilead, and go marching on.

\*\*\*

The ecclesiastical gladiators continue to war over their Jordans. One champion thrusts his argumentative spear at his opponent, declaring that his Jordan runs under his pulpit. Then this armored warrior retorts that his opponent is endeavoring to run his Jordan through a bowl. In the meantime,

the simple, unpretentious believer is peaceful with God's overflowing Jordan, which is broad enough, and deep enough to meet all of the Deity's requirements.

\*\*\*

There is a wide difference between being educated forward and educated backward. The backward education is loaded with all sorts of "weights" and hindrances, but the forward education carries with it a complete outfit of spiritual entities laden with happiness. And then anxiety goes, goes, is gone!

\*\*\*

Incompetency is sure to forge to the front, if given a chance. The church should avoid the incompetents, and select those ministers who will remain and teach and point out "all the words of life." Not only should they teach, but do it "with all long-suffering and doctrine,"—not with arrogance, boasting, and self-will. It requires first-class material to make a first-class implement. No less does it require a "new creature," all made over in Christ, to build up and care for a congregation of believers. That is the best-governed family, and also the best-governed church, where there is absence of clatter and friction, and the presence of "aptness to teach."

Inglewood, Cal.

### UNIFORMITY.

BY D. E. PRICE.

Are the decisions of Annual Meeting, in regard to the order of the Brethren, for wearing of the hair and clothes mandatory, or are they advisory?

A. J. PEEBLER.

THERE are certain principles, which we ask candidates for baptism to comply with before they are initiated into the church,—such as *non-swearing*, because the Scriptures forbid it, Matt. 5: 34 to 37; James 5: 12; also the doctrine of *non-resistance*, as plainly taught in Matt. 5: 38 to 45; Rom. 12: 17 to 21; not to go to law with one another, 1 Cor. 6: 1-8, neither with those outside of the church, without first getting counsel of the church in relation to the matter; renounce and abstain from all *secret organizations*, believing that the church of Christ, and her doctrines, if lived up to, is sufficient for all emergencies; and the Scriptures plainly forbid them. 2 Cor. 6: 14-18. The Brethren are to uncover their heads in time of worship; and the sisters are to have theirs covered according to 1 Cor. 11.

The doctrine or principle of *non-conformity* to this world is referred to in John 15: 19; Rom. 12: 1, 2; James 4: 4; 1 Tim. 2: 9, 10; 1 Pet 3: 3, 4.

I have given more references under this topic, because it is the one that is more directly under consideration. We ask applicants for baptism, in addition to the foregoing, to promise to abstain from all worldly amusements, gotten up for the satisfaction of the carnal mind, and such as prove a disadvantage to their *higher and spiritual development*; for everything that does not develop Christian character is a detriment to it.

Applicants also promise not to conform to the world in its *vain and foolish and ever-changing fashions*. The original design of clothing was not for the adornment of the body; but to hide our nakedness; also for comfort and protection. Hence it is said, that our adorning should not be "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4.

"A proud look is one of the things the Lord hates." Prov. 6: 17. And what gives a prouder look than hair and beard cut and trimmed in the latest style, mustache alone, or fashionable beard, covering the mouth, so that such are not respectable to salute? It is pride when we see the hair cut off in front, frizzed and crimped, or roached up on top of the head. All these unbecoming and superfluous things they promise to abandon.

Then there are some things that are not expedient for Christians to engage in, and others that are,

On these we have advice of Annual Meeting. They are not made a test of fellowship, but if we do not take advice of Annual Meeting, we occupy unsafe grounds. We take the position that it is always safe to take advice of Annual Meeting, but not always safe to do all that Annual Meeting allows us to do. For instance Annual Meeting advises us to abstain from the use of tobacco, not to raise it, nor traffic in it, but don't make it a condition of membership. Again; we are advised by Annual Meeting not to vote; but if we do, we should go quietly and cast our vote and not take any part in the agitation of political questions.

A few years ago Annual Meeting advised the members not to go to the World's Fair. Those who went contrary to the advice, did it on their own responsibility, and the Brotherhood was clear, if any wrong. Hence the only sure ground is adhering, not only to the demands, but also to the advice of Annual Meeting; believing it is always in harmony with the teachings of Christ and the apostles. *Uniformity* we hold, not as a principle, but as a means to carry out or sustain a principle.

*Non-conformity* being a principle plainly taught in the Scriptures, can only be carried out successfully by means of uniformity. Many of the now fashionable churches were once about as plain as the Brethren, but they drifted into the vortex of fashion, because they had no means of protection. Hence the Brethren church does not allow a brother to be installed into any office, or to be sent to District or Annual Meeting as a delegate, unless he promises to conform to, and contend for, the order of the church, both in the wearing of the hair and beard, and time-honored uniformity of dress, as recommended by the general Brotherhood. They also strongly advise all applicants for baptism, in addition to abstaining from all worldly amusements, pride and fashion, to adopt the order of the church in dress and the wearing of their hair and beard, as soon as they can, and, as a general rule, all good, honest, loyal members do not remain out of the order very long, for if we love the Brethren, we will try to look like them, and imitate their example in piety and in appearance. But if we love the world most, we will try to look, and be, like the world. This is the touch-stone by which we test our loyalty.

Therefore, though the Brethren church does not make uniformity a test of membership, or of admission into the church, it does make it a test of official position, and if all the officers would come fully into line, we would not have near as much trouble with the laity as we sometimes have.

The elders are often to blame for not having officials promise to adhere to the principles of plainness before they are installed into office. Elders should hold officials to their promise after they are installed, and a failure on their part, in not regarding their solemn promise, should not be passed by lightly.

Mt. Morris, Ill.

### A SUPPORTED MINISTRY A DIVINE ORDINANCE.

BY D. B. EBY.

"Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."—1 Cor. 9: 14.

In treating the above subject I realize that the task is not only a difficult but delicate one. There is, perhaps, no duty of the church, so indifferently regarded and so frequently neglected, as the duty of rendering adequate support to her faithful ministers; yet it is just as manifestly a divine ordinance, as is preaching itself.

Let us hear Paul on the antiquity of the ordinance: "Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things,



is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 8-11.

Paul clearly indicates, in the above Scripture, that the prohibitory statute in the law of Moses, relative to muzzling the mouth of the ox in threshing-time, should be understood figuratively, and not literally, giving, in a forcible and impressive way, God's supreme care for his ministers.

So keen was Paul's sense of his divinely-authorized mission that he said, "For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!" 1 Cor. 9: 16. The ritual service of the priests at the altar and in the temple is also referred to as indicating God's method of sustaining his ministers; for in the thirteenth verse we have the following: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" To me it seems evident that no issue can be raised as to the import of the above Scriptures, especially the one heading this article.

The one great question, and the only one for the church to meet and settle, is whether the abuse of an ordinance can be urged as a valid argument against the ordinance itself. Reason and common sense, as well as a reference to other ordinances that have been abused, will settle the above question.

Let us turn to the eleventh chapter of this same letter and we learn of irregularities in the ordinances of prayer and the Lord's Supper,—the Christian women praying to God uncovered, and the men with their heads covered. Did Paul, therefore, say that prayer should be discontinued in Corinth because of these abuses and irregularities? No, but he went to work to correct that which was wrong and disorderly, and urged the continuance of prayer in an orderly manner. In the ordinance of the Lord's Supper he also found irregularities and abuses, but did he, for that reason, do away with the Supper? No, the Supper was continued and the abuses discarded.

In a general way we do not go on the principle of discarding a good thing because it is abused. If we did we could not have a circulating medium in the commercial world; for all kinds of money have been counterfeited, and will be, as long as Satan is loose and there is anything to counterfeit.

What, then, are the abuses of the ordinance of a supported ministry? In this, like in nearly everything else, history repeats itself. That which was objectionable in the prophets and priests of the former dispensation, and which called out the severest reproofs, was their motives of gain and self-aggrandizement. In Isaiah 56: 11 we read the following: "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."

In the above passage those who held the sacred functions of prophets and shepherds were designated as dogs, not only on account of their spiritual stupidity, but also because of their greediness for gain or filthy lucre,—a characteristic unworthy of a bishop or minister. (See 1 Tim. 3: 3).

In Ezek. 34: 23, the Lord, through the prophet, reproves the covetous shepherds in the following words: "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flocks." We will give one more passage from the prophets. It is found in Micah 3: 11. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us."

The Savior, in John 10: 11, 12, 13, sets forth the marked difference between a true shepherd and an hireling. The true shepherd giveth his life for the sheep; his chief concern is their welfare

and safety, while that of the hireling is the pecuniary gain or hire. It is not, therefore, the money that makes the hireling, but the motive or spirit that controls him. The true minister is pledged abundant support without making that the prompting motive.

The apostles were promised a hundredfold of the things they had left for the sake of Christ: but it was on the conditions that they left them for his sake, and not for the purpose of gaining the hundredfold. Money will not corrupt a heart that is pure and consecrated to God and his service, but it will be used as a means to further on the noble cause espoused.

While Paul refrained from the use of this liberty of accepting pecuniary support from the church at Corinth, he had a purpose in it. There were false apostles and deceitful workers there, transforming themselves into the apostles of Christ and seeking occasion against the apostle; but in 2 Cor. 11: 8 he says, "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: And in all things I have kept myself from being burdensome unto you, and so will I keep myself." Paul took wages and even robbed other churches, not for selfish ends or to enhance his own personal interests, but to further the cause at Corinth. The money paid to a faithful minister is not paid to him but to the cause; for all that he has he makes subservient to the one great mission of his life. The fact that Paul did not accept support from the church of Corinth, by no means exonerated the church from offering it to him.

It is the church's duty to aid her faithful ministers, that the cause suffer not. But while this is true it does not follow that it is a duty on the part of the minister to always accept it; but, on the contrary, if he is physically able to work, and is so circumstanced financially that he need not use this liberty, it should be his glory to further the Gospel without charge.

The plea that is sometimes offered, that a considerable amount of money and time has been expended for education, and that therefore we should have a lucrative position in the church, will not be unjustly treated if looked upon with some suspicion. Paul could have put in the same plea; but he chose the humble occupation of tent-maker, and labored with his own hands to supply his wants. But the preaching of the Gospel was the first and great consideration of his life, and his occupation secondary.

Faithful ministers should be kept in the field, and especially those who are not physically able to work but are willing to do what they can for the cause, examples of which we have in the Brotherhood.

Lena, Ill.

#### UNION WITH CHRIST.

BY J. S. MOHLER.

"I am the true vine and my Father is the husbandman."—John 15: 1.

ISOLATED from Christ, the great Fountain of Life, we are lost as inevitably as the branch that is severed from the vine. The isolation of our life from its original, pure, eternal source occurred at the very threshold of human existence.

It is as natural for life to seek its perpetuation, as it is to breathe. Our observation teaches us, however, that we cannot continue our present existence beyond certain limits. We must die. The chasm between death and the world to come is a painful one to contemplate. The human race had long sought to bridge the chasm, but all in vain, until One, who was mighty,—Christ,—came, endowed with life from the Father, sufficient for all the human race. This is contained in the Gospel of Christ, "who brought life and immortality to light through the Gospel." 2 Tim. 1: 10. Christ expressed the life in him to us in tangible and available form,

through the Gospel. Hence, by our obedience to the same, we imbibe the spirit of the Gospel, which is the spirit of Christ, and thus we are grafted into Christ, and are a part of Christ, and so long as we abide in him, and his words abide in us, we have the life of Christ, which is eternal. It is as reasonable, and as possible for human beings to imbibe the life,—the principles and doctrines of others,—and make it a part of their own life, the prevailing part, as it is to graft a foreign branch into a tree, or vine, and receive, and live, and grow, by the life of the tree or vine. Conditioned on the above is perpetual

#### UNION WITH CHRIST.

in order to growth. If, in nature, the union, through grafting, is feebly made between the branch and the vine, the branch will remain feeble, and will soon fade and die. But if the union is perfect, the growth of the branch, from year to year, will be rapid and its union with the vine become constantly stronger. This object lesson teaches us a fundamental religious truth. It is not enough for the believer to be grafted into Christ, but it is absolutely necessary that he be grafted in harmony with the conditions on which life and growth are based, that the union with Christ may be complete, that the life in Christ may flow through, and permeate, every avenue of our life, and thus become the basis of our life, or, rather, that our life be wholly absorbed by the life of Christ.

Not only is growth a condition of our union with Christ, but also,

#### FRUIT BEARING.

Fruit is the primary motive in planting or grafting. Grafting implies improvement of the fruit of the tree, or the branch grafted. The fruit of the ungrafted,—unconverted, heart is the bitter, poisonous fruit of sin. Grafted into Christ the improvement of the fruit of the heart is as far superior to the fruit of sin, as is the fine, grafted apple to the crab-apple.

Sometimes there are vines that bear no fruit at all, and in that case closer pruning is resorted to as a method of stimulating fruitfulness. So in a spiritual sense. The heart, after being grafted into Christ, needs frequent trimming to make it purer, better, more lovely, more patient, more devoted. "Herein is my Father glorified that ye bear much fruit." John 15: 8. "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it that it bring forth more fruit." John 15: 2.

Since growth and fruit-bearing,—the two leading features of the Christian life, are conditioned on our continued union with Christ, it becomes an important enquiry how to maintain that union. We have already noticed how to form the union with Christ, but to maintain this union after it is formed, is equally important.

1. To maintain a strong, healthy union with Christ we must wholly sever our union with the world. To partly sever our union with the world means a feeble union with Christ, and death soon to follow. Christ and the world are as antagonistic as light and darkness, hence a persistent attitude of disunion with the world must be maintained, in order to insure a strong, growing union with Christ,—disunion with pride, fashion, pleasure, lust, covetousness, drunkenness, etc.

2. Prayer is an efficient means of strengthening our union with Christ. By prayer we mean talking confidently, trustingly to God, bringing our inner life in close touch with his, believing that he is with us, and around us always, and takes cognizance of all things, that nothing can escape his notice, not even our inmost thought, much less our words, and acts of our life. We must believe that he is exceedingly merciful, and takes pleasure in listening to, and answering the prayers of his children, and that he doeth all things well. Praying to God with such a conception of his attributes, helps us very much in cleaving close to him.

3. Obedience to his Word is another link in the chain that draws us to Christ. Obedience covers the whole field of Christian life,—heart obedience, not formal obedience. To be truly obedient means



that the Word of God finds a lodgment in our heart, that it is a living factor within,—the vital part of our spiritual self, on which we feed as truly, to satisfy the hunger of our soul, as the body feeds upon material bread to satisfy the hunger of the body.

When we thus hunger, and thus feed upon this heavenly sustenance, then our appetite will prompt us to search his Word, and to appropriate every rich morsel we can find to our hearts, to live by them, and thus the words of Christ dwell in our hearts richly. With such hunger for spiritual food, and with such a rich supply of spiritual food at hand, it becomes a pleasure to partake largely of this spiritual bounty, and live by it in all our relations in life. This is true obedience, and holds us fast to Christ.

If we observe these conditions,—sever our relations with the world wholly, as pertains to the flesh; and pray fervently and persistently, and do the things from the heart, as taught us by Christ, then our union with him will never fail, but will grow stronger and stronger, until we arrive at his stature, and the fruit of our lives will be in full accord with the Spirit of God, and the yield will be an hundredfold.

Morrill, Kans.

#### JUDGMENT.

BY HOWARD MILLER.

INWROUGHT in each life is some weak spot especially susceptible to temptation and surrender. It is different in each case, and constitutes the besetting sin that so readily compasses our failure. When we see one who has gone wrong we are very apt to judge him by our own standard, and thus do him a grievous injustice.

It requires a wise person to competently decide on hearing the evidence, pro and con, and no person living can do it intelligently on the indirect presentation of but one side. Yet how common it is for us to render an opinion affecting the moral character of people on a mere rumor that comes to our ears, and which often has in it not a single element of truth. No earthly judge would be tolerated on the bench if he were to decide his cases without a hearing, yet there are so many of us who do that not only without a hearing but without even a knowledge of either the facts or the person. A story comes to our ears of some person we know indirectly, and wafted on an evil breeze that has lent color to the report we give an opinion that is most unjust, cruel and dishonest. Judged by the same standards and the same methods not one of us should see salvation.

Standing on the shore and seeing a vessel sail by we are not justified in pronouncing its captain an inefficient sailor because the vessel is in bad shape. It all depends on the storms that he has met with, that would have sent the craft to the bottom under our command, and it is important to know whether it has been engaged in the coast trade, or if it is returning from a prolonged Arctic trip. It would be the idlest criticism without knowledge. Yet how much greater the responsibility in the case of a human ship on Life's sea?

While we all admit this it is to be feared that too many of us are prone to judgment, without knowledge. We are prejudiced, that is we pre-judge. If in the expression of an opinion, usually adverse, concerning something of which we have not accurate knowledge, a friend would say, "Ah, I see you are prejudiced," the chances are that we would deny the imputation, yet that is just what we are. and the meaning of the word is to pre-judge, to decide without hearing the evidence, to set up as a judge without knowledge. So, whenever we are tempted to express an opinion, adverse in its character, let us first consider our right to judge at all, even with full familiarity with the facts, and even then with care and qualification.

We are all creatures of environment. Born in Turkey we would be Turks with all the characteristics of the race. To a very large extent this matter of environment, in things moral as well as material,

is wholly beyond our control. We are what we are because we cannot help it. If in spite of all these hindering causes we rise superior to our surroundings, in the event of a stumble we are entitled to aid, not railing, to help, not hindrance.

We are all poor creatures at best, but there are some things that we can do and one of them is to keep our mouths resolutely shut when it comes to the expression of opinions affecting the credit and character of people we are not perfectly sure of. And even then, with an absolute knowledge of intentional error on the part of others it is a matter of grave study when, where, and how it shall be told to those interested in knowing.

Lewisburg, Pa.

#### A LETTER TO THE MUTE MEMBERS.

BY J. H. MILLER.

OF late years I have been thrown into your society, and was made happy in learning of your zeal in the holy religion of our dear Savior. I am happy that you have interpreters to give unto you, in the sign language, sermons that are preached, so that you will have the same benefit of hearing, by the movement of hands, fingers, and expression of the face, which others enjoy. May the Holy One of Israel ever keep you longing for that home, where all the organs of your body will be perfect. We, that can hear, learn many good lessons from you, seeing how patient you are, and, seemingly, contented with your lot.

One thing is in your favor,—you are not exposed to so much profanity and useless talk, as are some of those who hear. Yet how pleasant it would be to hear the sweet songs of praise and the anthems that are being sung to the Lord.

I have been much pleased to see so many of you turning from sin's destructive way, and learning to walk with God, as did Enoch of old. May your pathway be bright as you journey towards the heavenly Canaan!

When I take a bird's-eye view of this world, I see some who have lost the use of their limbs, others their sight, and a number their hearing. Oh, what a blessed thought, that, once on the other shore, in that far-away home land, where there is bright eternal day, *all will be well*. All will be perfect, praising God forever! Once in that land of an unclouded sky, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35: 5, 6.

Dear brethren and sisters, you that are deprived of your hearing in this world, will, if faithful, have a hearing ear. Then you will hear the angels sing! "Over there" you will hear songs that will sound melodious, voices clear, tongues loosened, and ready at all times to shout sweet Hallelujahs to him that sits upon the throne.

Blessed thought that in that beautiful sunlight day you shall have a new ear, and eyes that shall never grow dim. There you will have limbs that will act nimbly at will, and immortal bodies that will be free from pain and decay, and there our steps will never falter. Our feet shall tread the golden streets of the New Jerusalem. Jesus will be there as the bright and morning star. There the dear mute members shall realize the beauties of the celestial world, and mingle with loved ones who have gone before, to enjoy a new bright world. In that "Beulah-land," you will need no interpreter to stand before you and preach to you in the sign language. You will not need to bow in prayer with your eyes open, in order to see the interpreter with his eyes closed, giving to you the prayer that some one may offer. Joyfully let us move on, and live faithful until death, and the victory will be ours!

Goshen, Ind.

#### WASHING FEET.

BY JOSEPH FAHNESTOCK.

THE washing of feet was practiced in early times. People in those days wore sandals. Their feet be-

came soiled, and, therefore, in entertaining strangers, they would wash their feet as an act of kindness and cleanliness. From this there are arguments adduced to make people believe that Christ washing his disciples' feet was for much the same purpose. They claim that it is not necessary to be practiced. Christ's washing of feet was altogether different. It was done in a religious assembly, and instituted as a religious rite, in connection with the Lord's Supper. Peter, at first, refused to have his feet washed. Christ said to him, "If I wash thee not, thou hast no part with me." Had he still refused, his soul would have been lost, but he consented to have his feet washed, and was saved. It could not have been the intention to wash the dirt from his feet, for we see that the disciples ate bread before that with unwashed hands, and there is no evidence that Christ found any fault with them for doing so.

After Christ had washed the disciples' feet, he told them that he had given them an example that they also ought to wash one another's feet and to do as he had done to them.

Some may say it is more befitting children than men to wash feet. Christ said, in Luke 18: 17, "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." So we see that feet-washing brings us members as low and as near little children as anything practiced in the church. The disciples, while on the way, disputed who should be the greatest in Christ's kingdom. Feet-washing surely showed that there was to be no "big I" or "little you" in his kingdom.

I appeal to you, who have set aside feet-washing, that since Peter could not have been saved, had he not consented to have his feet washed, can you honestly and sincerely believe that you will be preferred before Peter? Do you honestly and sincerely believe that Christ, the holy and righteous Lawgiver, would require more of Peter than of the rest of his followers? It would be very wrong for you to think that way.

Fruitdale, Ala.

#### A SYNOPSIS OF THE MINISTERIAL MEETING OF SOUTHERN PENNSYLVANIA.

BY W. A. ANTHONY.

THE meeting was held at the Salem meeting-house, in the Ridge congregation, Franklin county, Pa. It was organized on Thursday morning, Oct. 31, at 9 o'clock, with elder J. F. Oller as chairman, and the writer as secretary. Brethren Jos. Lahman, P. S. Myers, T. J. Kolb, and John Weybright were with us, and added much to the interest of the meeting. We will give only the leading thoughts presented on each topic:

1. "How can we Best Effect more of a Oneness in the Ministry?"

Keep Christ as the center of attraction. Some are more successful because they study, etc. Others are not, simply because they do not utilize the talents given them. This results in jealousy, envy, division. The mirror (Bible) will locate the cause, if there is no union among ministers. The ministry is an important factor in the church, as to its success or failure. We ought to study our nature. We should keep *self* out and Christ in.

2. "How can we Best Induce our Official Members to take a more Active Part in the Sunday School?"

To get children to Sunday school, parents ought to go.

To get parents to Sunday school, preachers ought to go.

To get preachers to Sunday school, elders ought to go.

If the leading members go, others think there is something of value, and they will go too.

We should have a more systematic way of studying the Bible. We have too much preaching and not enough teaching. Preaching may bring people into the church simply by hearing what their preacher says, while they may not have a knowledge of the requirements of the Bible. Better go to Sunday school than preaching. Why?



Because what I do not understand I can have explained to me.

3. "The Power of the Holy Ghost.—Its Office and when Given."

The Holy Spirit reproves the world of sin, etc., gives power over world, flesh and Satan. If ruled by the power of the Holy Ghost, we look for fruits. Acts 2: 38. The Holy Spirit is given after baptism, and *not before*, and will be in us just according to the power put forth. The Holy Spirit has two offices,—reproving, and leading or comforting.

4. "Justification by Faith. What is it, and what does it Accomplish?"

Justification admits that there is condemnation. No law was given by God by which Israel could ever stand justified before God. There is only one way of redeeming the human family from condemnation. They are justified, and saving grace is wrought in the soul, by the Holy Ghost. Sanctification belongs to the human side.

"Conversion and Pardon of Sin. Is it Instantaneous or Gradual?"

The beginning of the work of conversion is the Spirit working upon the hearts of men. Just so long as men hold on to their will, just so long will conversion last. Regeneration, or God's part, is very quickly done. It takes place when God sees fit to apply Christ's blood.

6. "Our Prayer Meetings,—How to Conduct them to Make them more Interesting."

Appoint a committee to select subjects. Let that committee also appoint a leader one week previous. After singing a hymn, let there be prayer. Read Scriptural references bearing on the subject, and after making remarks, give a general invitation to any one to make further remarks. This way there will be a diversity of sentiment in the prayer-meeting. At opening and closing we should use the Lord's Prayer only. Sixty years ago the Brethren had prayer meetings. Many old Brethren recommended them because experience taught them they have proved to be a good thing.

7. "Are our Churches Excusable in Closing their Eyes to the Evils of Intemperance?"

The hardships that intemperance brings to a community should prompt us to use our influence against it. Too many of us are afraid to speak, for fear we may lose some of our influence. A preacher was shot in Sioux City, Iowa, because he preached against liquor. But by that very thing the city was cleared of her saloons. Moral and Christian (?) people should not in any way encourage the liquor traffic. Pray for the temperance cause! Talk for it! Work for it! If all Christians would exert their influence, we could overcome it. Our church is the best temperance society in existence. If all other churches would take the same position, we could quench it to a great extent.

8. "The Blood of Christ,—When and How Applied?"

It is applied at our conversion. Blood cleanses us of sin. Walking with Christ, we come in contact with him, by being obedient to his commands.

9. "How can we best Impress Individual Responsibility upon the Members of the Church?"

The more we learn of God and his Word the more we feel our responsibility. A preacher cannot impress others unless he is impressed himself. Impress converts with the fact that they are making a contract with God and *not* with the church. Give members *something to do*. Unless you do this, they think they have no responsibility. Get them interested in prayer meeting and Sunday school work.

10. "When are Persons Fit for Baptism?"

When they believe. Notice the cases of the jailer, eunuch, etc. They were willing to submit their will. Don't be in a hurry in receiving members. Question them closely, and often you may discern their motive. There is great necessity of rightly instructing candidates for baptism. Start right!

11. "The Kingdom of God is within You. When or How Did It Get There?"

When we receive Christ into our hearts at con-

version, we also receive the kingdom. Teaching at the fireside is a means of getting the kingdom within you. The kingdom of God is righteousness, peace, etc.

12. "What are Duties of Officials' Wives in Church Work?"

They have much to do with the success of ministerial work. Ministers and deacons have their work, and their wives also have their work. Agitating "women's rights," as popularly looked at, is destroying their influence at home. The wife may say to husband, "It looks hard for you to go, but the reward, you know, is great. Go, and the Lord be with you!" Wives may often be sent to recover a straying member. It is not always best to be too formal.

13. "Who is the Porter?"

A door-keeper. John the Baptist was the porter. The law and prophets were until John; then he opened the door into the kingdom. Rev. 3: 20. The man or woman who opens the heart's door is the porter.

14. "Is it Scriptural to use the Benediction at the Close of Services?"

Yes.\* But beware of formality.

We had also a talk by Bro. Lahman concerning his journey through Egypt, to a crowded house of people. All seemed well pleased with the meeting and the expression was heard on all sides, "We had a good meeting." May we be permitted to attend many more such meetings! May the blessing of the Lord rest upon the work done! The brethren and sisters threw open their doors and entertained saint and sinner to the best of their ability. Much credit is due them for kindness shown.

\*We presume the meeting did not mean to justify the use of the benediction as it is employed in the popular churches. At least our people do not so use it. Questions of this character, however, more properly belong to the Annual Meeting, and this one was acted upon in 1849. See Art. 2 of that year.—ED.

## → THE + SUNDAY + SCHOOL ←

DAVID AND GOLIATH.—1 Sam. 17: 38-51.

Lesson for Dec. 8, 1895.

TIME.—Probably B. C. 1063, about two years after David was anointed king.

PLACE.—The Valley of Elah, about ten miles southeast of Bethlehem, the home of David.

PERSONS.—Saul, David, Goliath and the Philistines.

INTRODUCTORY.—Soon after David was anointed he was brought to the court of Saul to soothe him with the music of his harp during his fits of madness. After a short stay with Saul, David returned to Bethlehem to care for his father's flocks. Here he displayed superhuman courage and strength in killing a lion and a bear. About this time the army of the Philistines again invaded Judah and were met by Saul's army in the Valley of Elah. While here, Goliath, a giant among them, came forth and challenged any man in Israel for a combat. David offered to meet him and was permitted to do so with the result given in this lesson.

### I. DAVID EQUIPPED.

1. *Saul's Mistake.* "And Saul armed David with his armour." It was agreed that David should meet the giant, but he must do it, it was thought, in Saul's way and with Saul's armor and weapons. Had this course been followed it would no doubt have resulted in David's defeat. It was to be an instance of God's choosing the weak for the confounding of the mighty. And we are to here learn the lesson that we should not put on a worldly armor to do the Lord's work in. Satan knows that if in trying to do good we adopt his way of doing it, we are likely to defeat the very end we undertake to accomplish, hence his effort to secure the adoption of worldly and questionable means for doing religious work. And as Saul thought his armor essential to David's

success, so Satan still would have Christians believe that the world's weapons are necessary to success in fighting the Lord's battles.

2. *The proper weapons.* "David put them off . . . and chose him five smooth stones." David knew that a shepherd unskilled in war should not undertake in such a crisis to use a soldier's weapons. He chose what he knew he could use. What a blessed thing it would be if people of small strength and small calibre would not forever be trying to do great things! Common preachers should be satisfied to preach common sermons from common texts. And all that host of Christian workers who are too weak and unskilled to wield Saul's sword might bring down many a giant if they were humble enough to fight with such pebbles as they can use.

3. *Former preparation.* "His sling was in his hand." These things may seem like weak instruments of war; but one of the secrets of David's success lay in the fact that he had formerly trained himself in the use of them. We prove unequal to many an emergency in the Christian warfare, because we are unskilled in the use of our weapons. To-morrow may be the most momentous day in our Christian experience, the most heavily fraught with opportunity and responsibility, but unless we prepare ourselves to-day by much prayer and service, and unless we have strength accumulated from a former life of devout piety, to-morrow's battle may be too great for us. Let us see to it that we use our sling to-day, for a want of skill in its use may be disastrous to-morrow.

### II. DAVID SCORNEO.

"The Philistine . . . disdained him." But how soon his mind was changed as to David's strength! It is never safe to arrive at a conclusion from mere outward appearance. We may seem to have great physical strength, to be securely encased in our coat of mail; we may have many followers and be largely in the majority, and yet we may be fighting against God. And with one man the Lord may destroy a thousand. Let us despise not small things: the Lord often uses them.

### III. DAVID ASSURED.

1. *Trusting in the Lord.* "I come to thee in the name of the Lord of hosts." David felt that he was fighting for the Lord and hence felt assured of the help of the Lord. If, in all our goings forth, we can say, "I come in the name of the Lord," we need have little fear of the giants of evil. If we would be sure that the Lord is on our side, let us be sure that we are on the Lord's side.

2. *The power of the Lord.* "The Lord saveth not with sword and spear." The almightiness of our God works independent of human instrumentality,—our visible means, if necessary. Knowing this, David felt assured that though he was in himself weak, the Lord could give him the victory over him who was apparently so strong. No matter how invulnerable may seem the walls of evil, if we have the faith of David we shall batter them down. We may be weak, defenseless, unarmed; but to the man of faith the Lord is strength and victory.

### IV. DAVID VICTORIOUS.

1. *The giant prostrated by the hand he had disdained.* Sinners often scoff at the idea of a final punishment and an avenging God, but the Son of Man who was once here in much weakness will one day come with power and great glory, and "the Lord shall have them in derision."

2. *Slain with his own weapon.* Caught in his own trap, cheated with his own counterfeit, beaten at his own game, beheaded with his own sword, is the certain end of the proud, God-defiant and incorrigible sinner. Where are our young Davids? May this lesson inspire them with new courage. Remember that if you go forth with the sling and pebbles that you know how to use and with faith in God withstand the enemies of Israel, he will put their weapons into your hands and scatter their carcasses at your feet.

Fruitdale, Ala



## → THE + YOUNG + PEOPLE ←

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## ALL'S FOR THE BEST.

SELECTED BY L. M. HARSINGER.

"All's for the best! be sanguine and cheerful,  
 Trouble and sorrow are friends in disguise;  
 Nothing but folly goes faithless and fearful,  
 Courage forever is happy and wise;  
 All's for the best, if a man would but know it,  
 Providence wishes us all to be blest;  
 This is no dream of the poet or poet,  
 Heaven is gracious, and, all's for the best!

"All's for the best! set this on your standard,  
 Soldier of sadness, or pilgrim of love,  
 Who by the shores of Despair may have wandered,  
 A way-wearied swallow, or heart-stricken dove,  
 All's for the best! be a man but confiding  
 Providence tenderly governs the rest,  
 And the frail bark of his creature is guiding  
 Wisely and wearily, all for the best."

## THE WORK AT CHICAGO, ILL.

BY LIZZIE HOWE.

ALTHOUGH we have been apparently silent during the recent past, we have not been idle. Our regular mission work which increases in labor as well as interest, as the cold weather approaches, together with added domestic duties, attendant upon this season of the year, have given us much to do.

The Lord continues to bless us, and we have been encouraged in our work by our brethren and sisters who, though pressed with home duties, take time "to set down the water-pot and go on the Lord's errand." The latter has been verified to us in the receiving of various donations for the support of the mission.

"God tempers the wind to the shorn lamb." Already the bodies of half-clad little ones have been protected from the chill, cold wind of autumn, through the generosity and thoughtfulness of kind friends, and thus precious souls are brought into contact with God's Word.

Many hearts of neglected boys and girls have been gladdened, too, and doubtless lifted to a higher plane of life, by the distribution of old copies of the *Young Disciple* and Lesson Picture Cards sent us. "Let it be," "that thou do as occasion serve thee." "Consider how great things he hath done for you." May God bless you in your giving, and may he continue to carry on his work by touching the hearts of his people!

183 Hastings St., Chicago, Ill.

## THINKING AND DOING.

BY JOHN W. ROYER.

THOSE who form the habit of thinking and doing right, move with the current of a mighty tide of life, and have a good hope, through grace, of making a happy landing at last.

No one who properly comprehends the issue of

life, can be otherwise than downright earnest about it. The true Christian must think, that he may do, and no one can have any marked success in the performance of life's noble work, without considerable thinking. Thinking and doing, — not thinking alone, nor doing alone, but both together, — must go to make the genuine Christian life. There is a world of work to be done in this our day,—work that will stand glorious in the sight of God and angels, and the many redeemed, when the heavens shall be rolled back as a scroll, and the earth itself shall be burned up.

Dear brother, shall you help in this work or not? Shall you spend all your energies and money for that which passeth away, or shall some thinking be done along this line? Many times have I interrogated professing Christians for certain actions; and the reply would be, "We think so."

There is too much wrong thinking. Thinking a thing is so will not make it so, as in the case of the father who wept over the supposed loss of his son, but by and by his son appeared in health. The tree will not only lie as it falls, but it will fall as it leans. The great question every one should bring home to himself is: "What is the inclination of my soul? Does it, with all its affections and power, lean toward God or away from him?"

John Hall says, "Put your heart into Christ's hands, and a thousand speculations and doubts and guesses, born of self-love and conceit, will vanish into thin air."

"In every beginning think of the ending," says a well-known author. "Action is generally defective, and proves abortive without previous contemplation. Contemplation generates, action propagates."

Marcus Antonius writes, "The happiness of your life depends upon the character of your thought, therefore guard accordingly and take care that you entertain no notions unsuitable to virtue and unreasonable to nature." Much of life's misery is caused by improper thought; and having too much anxiety about the "dreadful future," as some express it. Christ, our unchangeable Leader, gave us this precaution, "Take no thought for to-morrow," etc. While we engross our minds, thinking of the future, we may neglect our duty to our friends, when we are with them, and this is not in accordance with Christ's example and teaching, as we find him always doing good to those with whom he came in contact.

I fear this is one of our greatest failings in accomplishing the work, designed by our Good Master. We are not careful enough of those we love. We become habituated to their presence, and their real value becomes dulled, and often, in our carelessness, we are forgetful that, though true gold,—as we acknowledge our friends really to be,—can not be tarnished, it may be scratched and dimmed by too rough handling. After the years are gone, and the friends, too, oftentimes then we wish we had treated them more uniformly kind, and so, with our own hand, is the future planted with thorns. On the other hand, by a continued practice of loving, and doing them good, we may expect opposite results. The true ideal way is to act as if you realized Jesus by your side, and as you will wish you had done when you stand to give your account before the dread bar of Eternal Justice at the last day. No matter how slight the thing to be done, do it to the glory of God. Certainly there must be knowledge with zeal in doing, or it would not be harmonizing with the Word of God.

It would be absurd to offer a looking-glass to a blind man. If a man is so proud that he will not see his faults, he will only quarrel with you for pointing them out to him. It is no use to hold a light to a mole, or to talk of heaven to a man who cares for nothing but his money. There is a time for everything, and it is a silly thing to preach to drunken men. It is casting pearls before swine. Get them sober; then talk to them soberly.

There has been too much of serving the Lord with cold hearts and drowsy souls; it causes relig-

ion to suffer. Men ride the fastest horses for worldly gain, and snails when on the road to heaven. Preachers go on seesawing, droning and prosing, and the people fall to yawning and folding their arms, and then say God is withholding the blessing. Every sluggard, when he finds himself in rags, blames his luck, and some churches have learned this same wicked trick. I believe that when Paul plants and Apollos waters, God will give the increase; and I have little patience with those who throw the blame on God when it belongs to themselves.

Time does not stand still and wait till we are ready; he who gapes till he is fed, will gape till he is dead. Nothing is got without pains but poverty and dirt. God helps those who help themselves.

York, Pa.

## ONE GENERATION vs. ANOTHER.

BY J. M. BLOUGH.

So far as science does not conflict with the Bible, we are safe in upholding it; and inasmuch as the Apostle Paul could trace "unfeigned faith" through three generations, so we are safe in advocating the law of heredity.

It is an established fact that the seed of a peach will bring forth a peach tree, and a grain of wheat a stalk like unto the one on which it grew. If the florist knew that the seed of the flower would produce a thistle, he would not plant it. But God, in his wisdom, has so ordained that everything produces after its own kind. Read the first chapter of Genesis and you will find this to be true in all created life. Hence "none of us liveth to himself."

By inheritance we have received our features, our vital strength, mental faculties, and, I dare say, some of our moral character. Some diseases prove to be hereditary, such as consumption, and those caused by the use of alcoholic liquors.

Some one has said, "One drunkard is the father of another," and we cannot help but believe it true. Although one generation may be skipped, the craving for alcohol will reappear in the following one. Who can thus blame the man who has received the appetite by inheritance? It is nature; he can not help it. And who will be held responsible for the crimes that he may commit? Think! Man does not always see as God sees. This natural craving may follow up our descendants even to the fourth generation, unless starved out by total abstinence. Hence the evils of one generation may curse the following ones, and so hinder God's cause and enlarge the ranks of Satan.

I wish the people of this generation would realize the importance of this subject, and be a blessing to the world, by pure, pious, and Christ-like living, instead of rushing it faster into the grave and hell, by their ungodly deeds. This generation, in a large measure, will be held responsible for the usefulness of the next.

Will we lessen the ranks of heaven by our evil indulgences? Dare we send soul after soul into hell, yea, and fall into the bottomless pit ourselves, by harboring in our beings iniquity and wickedness? God forbid! Think of these things!

May the God of Abraham, Isaac and Jacob look down with mercy upon our feeble efforts to better humanity, and at last waft us into the eternal bliss forever!

Stanton's Mill, Pa.

"SOME people think it is unladylike to engage in any kind of business. Well, what is it to be ladylike? A life of idleness, petted and pampered and useless for any service to humanity, unable to cook a dinner or make a child's garment? If this is what is meant by being ladylike, the world can do without it, and be none the poorer. But if by being ladylike is meant a hand ready to help, a life in which self-sacrifice is one of its leading forces, and a soul ashamed of nothing but sin,—gentle, pure, true, pointing to heaven and leading the way, God send us more 'ladies!'"



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## "THE HUMBLE WORKER."

SELECTED BY ELLA G. FAMOUS.

I HAVE no gift of eloquence  
 To preach, exhort, or pray,  
 I cannot point with glowing words  
 To Christ the living way;  
 But I can tell how wondrous dear  
 My Jesus is to me,  
 And let his light so clearly shine  
 That all around may see.  
 I cannot cast the fisher's net  
 Into life's deep, dark sea;  
 The wisdom for that heavy task  
 Was never given to me;  
 But I can kneel upon the shore,  
 And pray for those who toil,  
 And when the boats come slowly in,  
 Help gather up the spoil.  
 The Master sees the lowest work  
 Of all his children true,  
 And in the crowning day will give  
 To each his honest due;  
 And when the sheaves are gathered in  
 From fields that I have sown,  
 I then shall take from his own hand  
 The palm, the robe, the crown.

Jeffersonville, Pa.

DR. C. W. CUSHING writes that "Italy seems to be ready for the religion of the Bible. But they are suspicious lest they be deceived as they have been by the priests. They do not clearly distinguish between Protestant missionaries and the priests. But they have no fear of the Bible. For this reason it seems all-important to let education and preaching go hand in hand. But it is all-important that there shall be as little delay as possible; for the people are in a transition state, and if not caught up by the Protestant church, multitudes of them will assuredly drift into infidelity."

"Nor by might," that is, as the margin of the Revised Version has it, "not by an army"—the armies of missionaries abroad or fellow-helpers at home; "nor by power," the power of intellect, the power of organization, the power of reputation, the power of worldly wisdom, the power of patronage, the power of prayer: "but by my Spirit," by the Holy Ghost, the Lord and the Giver of Life."

An incident, narrated by Mr. Dorward, of the Zulu Mission, illustrates the wonderful power of the Gospel to sustain and cheer not only those who have been trained under Christian influences, but also those who have been brought up in heathenism and who have late in life heard the message of divine love. "Imagine," writes Mr. Dorward, "a grass hut with no windows and a door about two feet in height; the floor is of hardened earth, there is no chimney, and the roof is black with the soot of years, and there are rents in the wall. Entering, I saw, as soon as my eyes were accustomed to the darkness, a sick woman on a mat and covered by a thin blanket. Of furniture there was none; there was not a sign of anything that would relieve her sufferings or cheer her loneliness. She had the appearance of a heathen woman, and all the discomforts, too. Though very sick, her eyes were shining and her face bright and intelligent. It was a joy to find that she knew much about the Savior, and that she knew him to love him. She was very destitute, even for a native; and when the weather is cold she borrows blankets of others during the day, and shivers under her own single blanket during

the night. Sleepless and disturbed by coughing, yet she was happy and she wonders why she can be so happy and yet be so ill. The joy of the Lord is her strength, and this is apparent to all beholders. It is a marvelous sight, and I thanked God and took courage."

## PERSEVERANCE.

BY J. E. YOUNG.

"NOTHING succeeds so well as perseverance and sticktoativeness." It subdues stubborn brutes, causes the "desert to blossom as a rose," when the wild nature of the soil is subdued. Many bulwarks that are erected to defy Christianity will give way, when the "soldiers of the cross" have courage enough to bring into action all the artillery. Gideon's equipments were simple,—courage and God's power were there. Many ministers are running in ruts, endeavoring to feed people on opinions and notions.

Last night in the services there was a break made in the ranks of secrecy. Two good citizens renounced it and came to Christ. It bids fair for victory for God here. Eleven have confessed Christ. The church is active, but yet there is room for us all to improve. Don't become stereotyped!

Oakland, Kans., Nov. 15.

## THE MISSIONARY IN THE FIELD.\*

BY G. H. VAN DYKE.

THIS paper anticipates, probably, the actual experience of any of the members of the organization for whom it has been prepared; but in this, as in all other work, thought must precede actual experience if the work is to result in good. The whole must be thought out in detail, turned over in the mind many times, hard places provided for, obstacles overcome, discouragements fortified against, and that which promises failure must be seriously and firmly avoided. All this is necessary before any work is undertaken. How much more the actual experience in the mission field!

Whether in the home or foreign field, the laborer must remember that he is a servant of the Most High God, and that there is power and blessing standing to his credit, not promised to any other. And while he is a servant of the Most High, yet he must remember that he is a follower of the meek and lowly Jesus. The Savior, lowly in the circumstances of his birth, could rise beneath it all and lift humanity toward God. So the efforts of the poor, weak, unworthy, hated, avoided, despised missionary are directed toward the same end. Jesus Christ, the greatest missionary the world ever saw, was the most hated. So it seems that those who follow him closest are the most hated while among great wickedness as He was.

The true missionary,—the missionary who succeeds, must be a man among men. For when we look at the few who really have achieved success along this line, we must say they are men among the mass. Next to Jesus Christ stands Paul,—a man,—and previously a hater of this sect but now stands next to God the Son. At one time he was wicked, dragging men and women, who believed in Christ, before magistrates, that he might find occasion to have them put to death. But since then the work he did for Christ and His kingdom fills the earth with praise and enthusiasm.

The main difference, and possibly the only difference, between Paul and the person who stands next to him in successful mission work, is seen in the difference in degree of desire and consecration. If one can become consecrated as Paul was, and have the intense desire he had, that person will be found doing Paul's work. To expect success now, as we may and should look for it, requires, the same as then, intensity of purpose and a high degree of consecration.

Nor is successful mission work dependent upon

these alone. He must be philanthropic. Without a deep and abiding love for mankind and a real sympathy for the low physical, moral and spiritual state of those for whom he labors, zeal and consecration are useless. His mind and whole physical being should have been under the gentle and restraining influence of broad culture. Rough places in his character must have been made smooth,—spasmodic and impulsive zeal tempered. Qualities must be cultivated which make him mild, yet intense in thought. He must be firm, yet yielding,—firm in Jesus and His spirit, and yielding where no principle is involved. If the yielding principle had been cultivated more by the Chinese missionaries, it is possible the lamentable carnage among them would have been averted.

The missionary must be a busy man. The very nature of the work and circumstances make it so. We all remember the exceedingly busy life of Christ and the apostles. At times they were so thronged they had not so much time as to eat. And there was not as great and general inquiry for the Gospel as now. Paul was an incessant worker, and even with some of the more modern missionaries the amount of work done by them is simply wonderful. Have you ever heard of a missionary who is in full sympathy with his work, who did not wish many times that he might work along three or four different lines at the same time?

The missionary must be wise in forethought. The advantage this quality gives the worker is simply wonderful. Exposure, exhaustion, and discouragement are very often avoided, but, worst of all, where this power is not used, enemies are often made of the very people you desire to reach.

The missionary must be intensely practical. Especially is this true of those who work in foreign fields. Besides being able and proficient along the many lines of teaching, he should also be able to do many kinds of work, such as providing a shelter (which requires in itself a knowledge of several kinds of work). He should understand printing and be well supplied with tact, that he may use and teach these arts to others.

I will mention last that which should be first in the heart of the missionary: That he feels called of God. It must be in his heart every day and every hour that God wants him to labor in this sphere. It is not necessary to feel that God does not and will not bless any other good work he might do, but it is necessary to feel hourly that God wants and is pleased to have him labor in the mission field. It would be an interesting question to settle definitely just what constitutes a call of God. Likely what constitutes a call for one may not exactly for another. It may vary according to individual peculiarities. But certain it is that some elements must be present in all cases. The following are suggestive: First, One must see a special need that the work be done; second, if neglected, God's kingdom suffers loss; third, that, as a member of this kingdom, one is under obligations to give it his best support; fourth, neglecting such a duty makes one unworthy of his high calling in Christ.

Being possessed with such a feeling of duty and obligation, toil, privation and famine, buffeting, scourging, sickness, and even death, are endured with a calm repose in Jesus, remembering the blessings awaiting the faithful, and that these afflictions work out for one a far more exceeding and eternal weight of glory.

May God speed this, the greatest work, committed to His faithful followers.

McPherson, Kans.

\* Read before the Students' Missionary Meeting, Sept. 27, 1895.

"On the eve of Napoleon's departure for his Russian campaign, he detailed his schemes to a noble lady so arrogantly that she tried to check him, saying, 'Sir, man proposes, but God disposes.' 'Madam, I propose and dispose too,' the emperor haughtily replied. A few months later the disastrous retreat from Moscow and the loss of his crown, army and liberty, vindicated the power of God."



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☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., November 30, 1895.

THE address of Bro. W. H. Miller is changed from Adrian, Mo., to Jerico, Cedar Co., same State.

BRO. J. H. MILLER writes us that he is in the midst of a series of meetings in the Landisville church, Ind.

BRO. JAMES R. GISH, of Stuttgart, Ark., has just recovered from a severe attack of sickness, and is now about his Father's business.

BRO. A. H. PUTERBAUGH's meetings at Elkhart, Ind., seem to be progressing encouragingly. Four accessions are reported so far.

OCT. 20 Bro. John A. Dove closed a meeting in the Smith River church, Patrick Co., Va., with fourteen applicants for membership.

BRO. GEORGE SHAMBERGER is conducting a series of meetings in the Rockingham church, Mo. When last heard from there were four additions.

BRO. A. G. CROSSWHITE closed a series of meetings in the Lower Miami church, Ohio, Nov. 14, with ten accessions by baptism and one reclaimed.

WE are just in receipt of an interesting letter from Bro. Fercken saying that a third convert has been baptized in Smyrna. His letter will appear in our next issue.

WE usually go to press with the last side of the MESSENGER on Thursday morning, but on account of Thanksgiving coming on that day we go to press with this issue on Wednesday morning. It requires two days to complete the presswork and folding. The main bulk of the issue is mailed on Saturday, the day it is dated.

POOR people, who are in distress, frequently write us to publish appeals in their behalf. This we cannot do. Such persons should make their wants known to the congregation where they hold their membership. If that congregation should not be able to give the necessary assistance, it can call on the State District in which it is located.

OUR folder got out of order last week when our list was only partly worked off, and a number of papers had to be sent out without being properly trimmed and pasted. The defect will be remedied as soon as we can get a machinist here from Chicago. The machine is very complicated and requires a little time and skill to put it in good running order. In the meantime, have a little patience.

WE cannot favor our readers with a letter from Bro. Brumbaugh this week. His letter did not reach us in time. When last heard from the entire party was in Jerusalem, and were in good health.

WE met with the Brethren at Lanark last Sunday morning and evening. Bro. I. Bennett Trout, with his family, had just arrived, and by this time is pleasantly located in his new home. He had arranged to commence a series of meetings on Thanksgiving evening, to continue for a time indefinite. There were two applicants for baptism.

THOUSANDS of our readers remember H. R. Hol singer, now with the Progressives. He resides at Michigan Bar, Cal. In a recent communication he says: "I am much pleased with the MESSENGER, and congratulate you upon the late improvements. I especially enjoy brethren D. L. M.'s and H. B. B.'s contributions and the contents of the first page.

FOR the year 1896 the Sunday school lesson will be in the New Testament the first six months, but during the remainder of the year we will continue our studies in the Old Testament, commencing where we leave off this year. But in 1897 the lessons will be in the New Testament during the entire year, commencing with the ascension of Christ.

THOSE of our readers who live in the favored lands, where snows never come, and the long summer is given, will, perhaps, be still better satisfied with their lot when we tell them that Northern Illinois is at this time covered with a considerable body of snow, that in places the trains are blockaded, and in the country many of the lanes are drifted nearly full of snow to the depth of four and five feet.

LAST Sunday morning Bro. George D. Zollars preached his farewell sermon to a well-filled house in Hickory Grove, Ill. He spoke with much feeling, and the large congregation was greatly impressed by the discourse. He is now, with his family, at South Bend, Ind., intending to make that his field of labor in the future. We wish him abundant success, though we regret to see him leave Northern Illinois.

WE go to press too early this week to say anything about Thanksgiving. It is to be hoped, however, that good collections will be taken up in all of our churches, and that the General Mission Board will thereby be enabled to push work in certain fields where the demand for preaching is great, and the cause should not be permitted to suffer. The Gospel must be preached to every creature, and we should certainly do our part.

BRO. D. B. HOSTETTER, of Hope, Kans., says: "Our ministers should be admonished not to baptize applicants in muddy water. I think if anything is worth the while, it is to go a distance to a fit stream of running water to baptize. If Spurgeon thought it worth the while to walk twenty miles, we should not think it too much trouble for us to drive a reasonable distance with our convenient conveyances." The brother is right. We should baptize people in clean water if it can be had.

WE have just printed for Bro. C. E. Arnold, McPherson, Kans., a neat little volume, entitled, "Normal Studies in the Life and Ministry of Christ," with maps, diagrams, outlines, etc. It is intended to aid the New Testament student in his study of the life of Christ, being especially adapted to work in the class-room and Bible schools. It will also be found helpful to use in connection with the Sunday school lessons for the first six months of 1896. It is not a book for mere reading, but a work for study, and he who masters its outlines will know much concerning the contents of the four Gospel narratives. It is intended to be used in connection with the author's Manifold Chart. Price, in cloth, 40 cents. Address the author, or this office.

BRO. GORMAN HEETER is now engaged in a series of meetings in the Salamonic church, Ind., having commenced Nov. 9. The congregations are large and the interest good, so writes Bro. O. C. Ellis.

FROM now on, including this issue, the MESSENGER will be dated on the Saturday of the week it is printed and mailed, instead of the Tuesday in advance. This we do at the request of not a few of our subscribers. The paper will, however, be received by all at the same time as heretofore.

ON Monday evening, Nov. 11, Bro. I. M. Gibson delivered a special discourse on "Trine Immersion," in the City of Plattsburg, Mo., to a very large audience. The discourse was listened to with marked interest, and received a lengthy notice in the Plattsburg *Leader*, one of the leading papers in Northern Missouri. The report reads quite well, contains some points that may prove helpful to our readers, and will be published in our next issue.

TO all those wishing a good Sunday School Lesson Commentary for 1896, we take pleasure in recommending the "Christian Lesson Commentary," by W. W. Dowling. It is a well-printed and neatly-bound book of nearly five hundred pages, and contains well-prepared comments, notes, etc., on all the Sunday school lessons for the entire year. In fact we regard it as the best lesson commentary published, and the one we prefer to handle. Price, \$1.00. Send all orders to this office.

ON another page of this issue will be found Bro. D. E. Price's answer to a query concerning uniformity a test of fellowship. The question was sent to this office, but knowing that Bro. Price had given the subject a great deal of careful thought, we requested him to prepare an answer to it. His article is well worth a careful reading. Not a few young people have permitted their minds to become a little confused on this subject. When it is borne in mind that our adopted uniformity is a means to an end, and that the end is non-conformity, or plainness, then there remains no ground for perplexity.

IT is to be regretted that on account of a lack of means, the General Mission Board was unable to locate an evangelist in Florida this winter, as was contemplated. There is an opening in that State for a good worker. We learn that a lady on the Indian River desires to unite with the church, but at present there is no way of reaching her. The members at Keuka and Hawthorne are earnest workers, but not strong enough financially to meet the calls made for the simple Gospel of Christ. It is to be hoped that a way will soon be opened for earnest work in that State.

BRO. C. E. ARNOLD, of McPherson, Kans., sends us one of his "Manifold Charts of Christ's Ministry," combining diagrams, outlines and journey maps, so arranged as to prove very helpful in the study of the four Gospel narratives of the New Testament. The plan of the chart is excellent, dividing the ministry of Christ into three periods, and classifies the events of each period in a way that cannot help proving profitable and interesting to Bible students, generally. It is mounted on rollers, and is well adapted to class-room work. For price and further particulars, address the author.

SOME of our readers seem to have gotten the impression that Bro. E. Bombay Edwards was placed in the field for the purpose of collecting funds for the India Mission, by the authority of the General Mission Board. Such was, however, not the case. It was a voluntary service upon his part, with the encouragement of several who feel interested in the work. We make this announcement at the request of the Board, in order to relieve the Committee from any responsibility. The Committee also wish us to state that the Baltimore Boys' Mission has never been under their care, but that it is within the bounds of a regular, organized church, and is answerable to it, and not to the Committee.



POSSIBLY we may not be able to find room for all the reports of the ministerial meetings sent us for publication, and the writers of these reports must excuse us if we give only the best of those received. We have one that will not do for the press without careful rewriting, and this we are not likely to have time to do.

THE Sunday school lesson in this issue ought to inspire every minister, in fact every saint, to go forward in the Lord's work with renewed energy. We need more men who are willing to make good use of that which the Lord has placed within their reach, and then trust him for the consequence. Let us pray and labor for more of that child-like faith possessed by David.

MEMBERS want to be a little careful what they say as well as what they write. As a rule, we all say too much, and now and then we may write a thing or two that the public has no business with. Once upon a time there appeared in the MESSENGER a statement in regard to a sister not knowing by his appearance a minister whom she chanced to meet in one of the large cities. The minister now writes that he is the man, and that he has been in the order of the church in his attire for over twenty years. No names were mentioned; we mention none now, but caution all to watch their pens as well as their tongues.

#### THE OLDEST BOOK IN THE WORLD.

As a work of special interest, the Bible is considered the oldest book in the world, and gives us a history of events narrated in no other work even approximating it in age. Yet recent discoveries are bringing to light documents dating far beyond the time of Moses, the author of the first and oldest book in the Bible. But none of these documents contradict the record given us by the Seer of Sinai. Of one of these old books the *Literary Digest* says:

"A leading German journal calls attention to the fact that probably the oldest book in the world is the Papyrus Prisse, one of the treasured possessions of the great National Library in Paris. This document was found by Prisse in a tomb in Thebes, which contained also a mummy of the first Theban dynasty. This circumstance alone shows that the book certainly dates back twenty-five centuries before Christ, and an examination shows that it really belongs to a much earlier age, namely the time of King Assa. The title reads: 'Injunctions of the Præfect Ptah-Hotep, who lived in the time of Assa, the King of the North and the South.' Chronology places this Assa at about 3350 B. C., and to this age it would then seem that this book belongs. It is divided into forty-four chapters, and is written in hieratic rhythmic language. It directs its words to the higher classes and contains for these a series of maxims and sayings. It advises those in authority to show in all their doings the characteristics of a perfect man. The ideal of the high official should be wisdom and science, and these guides he should heed. He is further not to abuse his power, is to be modest and moderate, for only in this way can he secure the good opinion of future generations. The author tells us that he had grown to be one hundred and ten years of age and had attained to all the honors and favors which Egyptian royalty could bestow."

Thebes, the place where this old book was found, is in Southern Egypt. It is probably the oldest city in Africa, but for centuries has been in ruins. These ruins were visited by brethren Miller and Lahman two years ago. They mark what at one time was the grandest city in the world. These ruins, however, contain much evidence in support of the authenticity of the Bible.

J. H. M.

#### FAITHFUL MEN.

TIMOTHY was a young elder, yet Paul found it to the interest of the church to entrust him with some very important work. Among other things,

he told him to commit the preaching of the Gospel to none but faithful men, capable of teaching others also. (2 Tim. 2:2.) In this communication we wish to speak more particularly of faithfulness in the ministry. The success of the church depends largely upon this. An unfaithful ministry must, sooner or later, prove the ruin of any religious body, and for that reason Paul instructed the young elder to commit the Word to only faithful men of the necessary ability.

Every minister holds his position by virtue of the church that selected him for the holy calling, and duly authorized him to preach. Still we meet with a man occasionally, who claims to have a calling still higher than that of the church, and claims that he is not responsible to the church, but solely responsible to God, and can therefore preach what he conceives to be right. For a man to accept his appointment from the church, promising to abide by the general rules of the church in his preaching and deportment, and then set up the claim that he is acting under a higher and more direct appointment, is deception. All such men come to naught sooner or later. If the church has the authority to select and authorize men to preach, let them, on accepting the office from the hands of the church, be consistent enough to acknowledge the authority of the church by working in harmony with her principles. But if they claim allegiance to a higher power, above and independent of the church, why do they accept an appointment from the church, pledging faithfulness to her rules and regulations? If they know that they have received a higher call, and can act independent of the wishes of the church, and yet please God, why do they deceive the church by passing themselves off as her ministers?

We have long since come to the conclusion that the man who accepts an office at the hands of the church, promises to work in harmony with the church, and then sets up the claim that he is acting under a higher authority than the church, and can and will preach just what he pleases, regardless of the wishes of the church, is not honest. These are men who sow discord among brethren and make confusion among churches. In these remarks no reference is made to those who may honestly hold private views respecting some of the expedients of the church, and yet labor in harmony with her principles, but we do refer to men who hold back their private views just long enough to get into the ministry, and then proceed to undermine the principles of the church both in private and public. Men who do not propose to work in harmony with the church ought to be consistent enough to refuse to accept the ministry, for only faithful men are wanted in the ministry. And while there are many phases to this question of faithfulness, the one we have endeavored to emphasize in this article is of great importance and should be heeded by all those accepting offices at the hands of the church.

J. H. M.

#### HOME MISSIONARIES.

THERE never has been a time in the history of the Brotherhood when our people have manifested such an aggressive spirit in mission work as is seen at this time. A number of the State Mission Boards are arranging to put good evangelists in the field and maintain them, while they devote all their time and energies to preaching the Word and building up the church. This same aggressive movement is also seen in not a few of the cities, where we are endeavoring to plant, and build up and maintain churches. Some of these are under the control of the General Mission Board, while others are controlled and sustained by the State Boards. These are indications that are truly encouraging, and indicate that we are

rapidly approaching a period of great missionary activity, when hundreds of earnest and competent men will be needed to carry on the work in the great fields opening up to us.

But much depends upon the kind of ministers we put in these mission fields. They must be men who understand the New Testament doctrine and have the ability to teach it so that others can also understand it. To send into the mission field a preacher who does not have a clear understanding of the doctrine, and has not the ability of properly instructing others, is to simply waste the Lord's money to no purpose. This is a matter that must not be overlooked.

However, we want to call special attention to another feature of great importance. Our missionaries, whether employed by the General Board, or by the State Boards, must be men who can be trusted. They are on the outskirts of the Brotherhood, engaged largely in picket-duty, and unless they are wide awake to the real interests of the church, the enemies to our principles may find their way into the camp through them. They should be picked men, and men about whom no doubts are entertained. Such, and such alone, should be entrusted with the building up of churches in new localities, and especially in the cities.

Furthermore, these men are wholly supported by the church, and for that reason the church has a special right to demand that they work wholly in harmony with the well-established principles. A man who accepts his support from the Brotherhood has no honest right, while engaged in the mission field, to teach or practice that which he knows is displeasing to the Fraternity. If he cannot conscientiously teach and carry out that which he knows the Brotherhood demands of him, he should have manhood enough about him to resign. But for him to ask the church to support him, while he spends his time teaching doctrine and principles, contrary to those accepted by the church, is deception. It is not an honorable way of doing, even in worldly matters, much less in spiritual matters.

The church has a right to say what kind of men she is willing to support at these mission stations, and no honorable man, who gives the matter serious thought, will deceive the church by accepting an appointment at one of these important outposts, when he knows that he is not wholly in sympathy with her work and does not propose to work in harmony with her regulations. There is high honor at stake here,—honor that should be gauged by principles higher than those of the world, and every missionary ought to duly respect it. We want missionaries, and should employ them by the hundreds, but they must be as trusty as were Gideon's three hundred tried soldiers. They not only want to be honest with the church, but also with their God, their families and with themselves.

It is no small matter for a soldier in the army to serve on picket-duty in the enemy's country. It is still more important to be placed in charge of a field on the borders of the Brotherhood where the interest of the church must be guarded and the salvation of souls secured. Here it is that the true doctrine must be preached, and the principles of the church properly maintained. Especially is this true respecting the missions we have opened up in the different cities in the United States. If there is any place in the world where the man of God should give no uncertain sound in his preaching it is in the cities, the great centers of evil. At these points we must place our most trusty missionaries,—men who understand the Gospel, can teach it, know how to conduct city work and are willing to carry out the adopted and settled principles of the Brotherhood.

J. H. M.



## HOME AND FAMILY

## GLOOM OF AUTUMN.

SELECTED BY S. L. SNYDER.

HAIL, ye sighing sons of sorrow!  
 Learn with me your certain doom;  
 Learn with me your fate to-morrow;  
 Dead, perhaps laid in the tomb.  
 See all nature fading, dying,  
 Silent, all things seem to mourn,  
 Life from vegetation flying,  
 Calls to mind the mould'ring urn.  
 Lo! in yonder forest standing,  
 Lofty cedars how they nod,  
 Scenes of nature; how surprising;  
 Read in nature, nature's God.  
 While the annual frosts are cropping  
 Leaves and tendrils from the trees,  
 So our friends are yearly dropping,  
 We are like to one of these.  
 Hollow winds about me roaring,  
 Noisy waters round me rise,  
 While I sit my fate deploring,  
 Tears fast streaming from my eyes  
 What to me is autumn's treasures,  
 Since I've lost all youthful joy?  
 Long I've lost all youthful pleasure,  
 Time will health and youth destroy  
 Former friends how oft I've sought them,  
 Just to cheer a troubled mind,  
 Now they're gone, like leaves of autumn,  
 Driv'n before the dreary wind,  
 When a few more days are wasted,  
 And a few more scenes are o'er,  
 When a few more griefs I've tasted,  
 I shall fall to rise no more.  
 Fast my sun of life's declining,  
 Soon 'twill set in endless night,  
 But my hopes, pure and reviving,  
 Rise to fairer worlds of light.  
 Cease this trembling, mourning, sighing,  
 Death shall burst this sullen gloom,  
 Then my spirit, fluttering, flying,  
 Shall be borne beyond the tomb.

## STARVING THE CHILD.

THERE is more than one way to starve a child. Every human being has a mind that gets hungry for knowledge and should in some way be satisfied. Children, in particular, should have their daily cravings for information satisfied. To care for the body is not sufficient, and yet some parents seem to think that this is all that is demanded of them. Mrs. Lyman Abbott, in the April issue of the *Ladies' Home Journal* has a practical way in calling the mother's attention to this very important subject. She says:

"On a recent journey, where does one see more human nature than on the railroad? My attention was called to a group of three, father, mother and small boy. No one could be more attentive to the physical wants of the child than was that mother. She arranged the pillows for his nap, she watched to adjust his clothing to the changing atmosphere of the car, and gave him his food at proper times, but his hungry little mind was abused.

"What is the matter,—why don't the cars go?" asks the child.

"Keep still; don't talk so much," replies the mother, and then turns to her husband with, "What in the world do you suppose is keeping us?"

"Later, as we came to the sight of a wonderful bridge, and the passengers generally,—including this father and mother,—were stretching their necks or moving across the aisle to look at it, and were eagerly asking and patronizingly answering questions about it, as is the manner of travelers, this poor small lad was told to 'sit down' and not 'be bothering,' father and mother meantime seeing and hearing to their fill. I longed to take the child and satisfy his hungering mind, and I should have longed, if I had not learned how useless it would be, to tell that mother that she was careless and neglectful of her child; that she was turning him from her and opening a rift between his heart and hers which might widen into an impassable chasm by-and-by. She would have been indig-

nant if I had charged her with cruelty, but she was cruel. She satisfied her curiosity and speculatively repressed her child's. From her husband she sought relief from her disturbance at the delay of the train, but roughly forbade her child to ask from her an assurance that there was nothing to cause alarm. I need not say that children are not to be allowed to ask questions at all times; but their eager desire to know is not to be quenched; it is to be guided and trained. And this training should be largely done by the mother. Blessed is she who is to her child an ever-sympathizing teacher, a reservoir of wisdom and affection. Self-control and the power to use his own faculties in solving the problems which fill his head, should be developed in him. She is an unwise mother who turns her questioning boy away from her. Evil guides stand ready to entrap the child whose father and mother cannot be bothered with questions."

## BRIGHT CLOUDS.

BY CLARA D. SNAVELY.

In Zach. 10: 1 we read, "So the Lord shall make bright clouds." We know that all things made by Him are for our good. Many may say, "My life is full of dark clouds! There are no bright clouds for me!" Cheer up, despondent one! As the children of Israel were led "in a pillar of cloud by day, and by night in a pillar of fire, to give them light, to go by day and night," Ex. 13: 21, so the Lord will send bright clouds to cheer us on our way. Our Blessed Master, on the Mount of Transfiguration, with some of his disciples was overshadowed by a bright cloud. He heard a voice out of the cloud, which said, "This is my beloved Son." Christ will reveal himself to us in like manner, if we will put our trust in him.

To many young people, who attend our meetings, the world seems filled with bright clouds. If our pastors and teachers could be induced to talk on cheerful subjects, many might, in their young days, be gathered into the fold. Some very pious people seem to think that we ought not to allow ourselves to laugh in a world like this, on account of so much sadness in it. A good old Quaker lady remarked, "Laughter is a gift." "Can the children of the bridechamber mourn, as long as the bridegroom is with them?" Matt. 9: 15. "Where the spirit of the Lord is there is liberty." "Joy softens more hearts than tears." "A merry heart maketh a cheerful countenance." Prov. 15: 13. A Christian should be the happiest person in the world, and show to others around, that bright clouds will attend all those who put their trust in God from day to day, and become as little children.

"To such as these in heart are given,  
 The kingdom and the ways of heaven."

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

## Explanatory.

WHEREAS the report of the McPherson school, Kans., as found in Annual Meeting Report of 1895, page 130, calls forth criticisms and questions for explanation, I therefore submit the following by way of explanation and conciliation:

The reader should emphasize the last paragraph in said report, covering the last term of school, which would greatly modify the facts as above stated. We say, "They are now moving on as in former days." Again, the phrase, "And other influences which were brought to bear," refers to a lack of church discipline, caused by having no resident elder in the local church in which the school is located. That want is now supplied with a faithful resident elder, who is making efforts to-

wards improvements, aided by a number of loyal church officers working (so far as we know) in unity and love, and therefore may reasonably expect success.

Another favorable feature is, that all the instructors in the school are members of the church, and five of them in the ministry, hence are capable of exerting a powerful influence for good over the young minds under their care. Hence I cannot see why the McPherson school should not command as much credit, and be worthy of as much patronage as any school in our great Brotherhood, everything considered.

ENOCH EBY,

Booth, Kans.

## To Our Dear Brotherhood.

It is with the utmost pleasure that I announce to you all, brethren and sisters beloved, the baptism of another member of the Greek church, and brother of the one I baptized Oct. 17. Panayotti Bassili is his name, and he, too, is engaged in the same business as his brother Anastase. He was well prepared, and thus fully realized what he did, when yesterday, Sunday, at 2 P. M., he entered the watery grave, and, through the gate of death "in trespasses and sins," he passed to his joyful and spiritual resurrection. This is altogether a case very similar to two of our Lord's blessed apostles, Andrew first found Jesus, and then "brought" his brother Peter to the Holy One whom he had "found." Anastase is my Andrew, for he first found the "Messias." Panayotti is my Peter, for he was the first one "brought to Jesus" by his own brother. And as these two apostles died by crucifixion, O may my Peter and my Andrew here, live that life which is exemplified in this beautiful declaration of the Apostle Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

I was reading to-day in the *Missionary Visitor* that "when the Moravian missionaries went to Greenland more than one hundred years ago, it took five years before any results could be reached." And have we not abundant cause for rejoicing when we can record, after only three months' residence here, two accessions into the church of the Living God? O may our faith in foreign missions increase more and more! May we never allow only the proud Pharisees to "compass sea and land to make one proselyte." . . .

G. J. FERCKEN.

Smyrna, Oct. 28.

## From Lost Nation, Iowa.

THE Brethren of the Maquoketa church held their Communion Oct. 26, in their new church-house in the town of Lost Nation. The meeting, numerically, was the same as the little gathering in that upper room in Jerusalem where Jesus instituted the order of the Christian feast. The audience was very attentive, and solemnity prevailed. On Sunday following a dedicatory sermon was preached by Bro. Wm. Eisenbise, of Mt. Carroll Ill., which was well delivered and full of interest. Bro. Eisenbise also officiated at the feast. The Brethren here have a neat, comfortable churchhouse, put up in a substantial manner, which stands largely as a memorial to the name and liberality of Bro. Jos. Scott (now deceased) and his kind and benevolent family. May God bless them and all other donors to the advancement of the Lord's cause.

What this congregation needs most now is a resident, active minister who can and will push his calling. Eld. Joshua Schultz is still living at Elwood, Iowa, but is in failing health and advanced in years, and unable to render the service necessary to build up the cause at Lost Nation, Baldwin or Calamus,—points in that congregation. Bro. Schultz greatly desires help in the ministry. Who will respond? We desire also to state that Bro. David Crawford, of Maquoketa, Iowa (some six or eight miles from Lost Nation), desires to rent his nice home farm, in the near future, to



some worthy minister who will locate with them. Bro. Crawford expects to build and move near the church in Lost Nation, and our prayer is that the Lord may bless this as a means of again reviving his work in that part of his vineyard. Correspondents will please write Eld. Joshua Schultz, Elwood, Iowa, or the undersigned. JOHN ZUCK.

Clarence, Iowa.

From Kjeffinge, Sweden.

IN No. 39 of the MESSENGER it is said that I am now in prison. The report is not strictly correct. I was sentenced, but not yet placed in prison. I was not quite careful enough in my way of stating the facts. Yesterday, on my way home, I talked with the policeman. He told me that the order had come for me to be taken to prison, and asked me to set the day when I would be ready to go. The time arranged for is Nov. 6. I am to be confined seven months at hard labor, and during that time will be permitted to write but one letter each month, and that I will write home. I can receive as many letters as my friends think proper to write me, but each letter will be opened and read by the keeper of the prison before it is given to me, so those who favor me with letters must be careful what they write. But I can answer no letters until my time in prison expires. Seven months is a long while to be confined at hard work in prison, but I must suffer for Christ's sake, and I ask the earnest prayers of all God's dear children in my behalf. Yours in Christ. J. M. RISBERG,

Care of O. P. Ohlin.

[Our dear brother goes to prison because he will not perform military duty. His faith is being put to the test, and we all pray that God may grant him strength to endure the punishment laid upon him, and that he may remain faithful to the end.—Ed.]

A Voice from the West.

OCT. 4 I went to Illinois, to labor with the Father's children of the Macoupin Creek church. We held about three weeks' meetings at the house in the country. Then we moved to Litchfield, a mission point, where I preached fourteen doctrinal sermons, with the best of interest. Many expressions of approval were heard among those of other denominations. Litchfield, like many other points, is suffering for the want of a located minister. City work cannot be carried on successfully without some one to continually take care of the work.

I attended three love feasts while in Illinois. I found the members very orderly, and walking in the good old way. It does my soul good to meet with brethren and sisters who are not ashamed to wear the uniform. My wife is very grateful to the sisters of the Macoupin Creek church for their kind remembrance of her.

Bro. John E. Crist, of Gardner, held a two weeks' series of meetings in the Scott Valley church, while I was in Illinois. He baptized two; one of them had been previously reported.

Our quarterly council was held Saturday. Everything passed off pleasantly. Love and good will seemed to characterize the meeting. The Brethren unanimously adopted a resolution to all come to the order of dress as adopted by the Annual Meeting. Uniformity of dress will be the death blow to worldly fashions in the church. "Come out from among them, and be ye separate."

CHAS. M. YEAROUT.

Westphalia, Kans., Nov. 18.

Our Trip to New York City.

We have just left New York, where we spent the past eight weeks. You will probably find as many different types of humanity and grades of society in New York, as in any other city in the world. When I walked up Broadway and Fifth Avenue, I could see nothing but what would indicate wealth and prosperity. Extravagance of every description is displayed in the buildings and

store-rooms and upon the bodies of the thousands that throng the streets daily.

We also attended services at some of the churches. The interior resembled a theatre more than a house of worship. The incidental expenses of some of these churches cost more each year than we would want to build a church. The display of wealth and the form of worship was to us anything but in harmony with the plain teachings of the "Lowly Lamb of God."

If we had seen nothing more of the great city we would have thought the people all lived in luxury, but we got into another part of it, and oh, such a change! No pen can picture, no one can have the slightest idea of the depraved condition of the people, unless they can witness it for themselves. Only a few blocks back from the great thoroughfares we see on every hand poverty, degradation and sin in its worst forms. The houses are smoke-stained and dirty. The streets are filthy, and the stench arising from these miserable hovels is almost stifling. The people are fully in keeping with their surroundings. There are ten thousand saloons in the city, and it seemed to us they were more numerous in this section than in others. We saw small boys, not much taller than the counter at the saloon, waiting their turn to be served to a glass of beer. Thus we see wealth and extravagance, poverty and starvation, almost side by side. Once or twice our eyes caught the words "Mission School," and we were made to exclaim, Surely the harvest is great but the laborers are few.

I thought if some of our brethren, who are opposed to city missions, could only see some of these miserable homes, and realize to what depths of sin and disgrace these miserable creatures have fallen, they would be more ready and willing to give of the means that God has so richly lavished upon them. We are interested in looking after new homes and industries that will pay, and fill our earthly treasures. Why are we not equally concerned in regard to the salvation of souls? Why are we not looking for places that are rich in material to build up churches? Why are we not more interested in filling the mansions of heaven with the rich treasures of God's creation,—the souls of men? The Scriptures tell us that "one soul is worth more than the whole world," and "he that converteth the sinner from the error of his way, saveth a soul from death and hideth a multitude of sins."

While in the city, we found only one member,—a sister, H. K. Keller, living at 824 Lexington Avenue. She seemed much encouraged to have a member call on her. She is in a good position to have the MESSENGER distributed in some of the mission schools. If our members will send her a few copies, now and then, it might be the means of sowing the good seed into some honest heart that is longing for the Truth. We saw some of the workings of the Salvation Army, and other societies of reform. While we admired their zeal and earnestness, we were reminded of the Scripture that says, "They have a zeal of God, but not according to knowledge." We hope the time is not far distant when there will be mission schools in all of our cities, conducted by the Brethren. Our prayer is that God may speed that day!

DANIEL M. CLICK

No. 419½ N. Queen St., Lancaster, Pa.

Must the Work Stop?

THE above question is brought to my mind very forcibly when I consider the condition and needs of the Southwestern District of Kansas as to mission work. Two years ago the Mission Board saw fit to engage a brother to work in the mission field to give all of his time to the work. The first year passed with very good results,—upwards of twenty baptized. The second year was still more encouraging,—upwards of seventy-five baptized. As the work goes on, it is still more encouraging. There should be more men at work, since the field is so large. Other ministers have abandoned the work,—people are too poor to pay, and they won't

work without it. While the people are poor in this world's goods, the desire of many is to be rich in the eternal world. Their continued call for more meetings proves this. They who are poor in this world's goods are those who most readily accept the simple truths of the Gospel.

Now, brethren and sisters, shall this work stop? We are already short of means and soon another quarter's expenses will be due. What shall be done?

E. W. PRICE.

From Egion, W. Va.

OCT. 6, Eld. S. A. Fike preached for us. We had a good little meeting. Oct. 13, at 10:30 A. M., Bro. John A. Arnold preached at Brookside, and at 3 P. M., at the Glade View church. Oct. 20 we met again for worship at Maple Spring, when Bro. Tobias Fike preached his farewell sermon. How sad it is to part with those whom we so dearly love! That day seven members asked for their letters of membership, which were granted. These brethren will soon leave for their new homes in the West. On the evening of Oct. 25, our home brethren began a series of meetings at the Glade View church, and continued up to the morning of Nov. 3. Nine were made willing to forsake sin and follow Christ. Four of the number are heads of families.

RACHEL WEIMER.

From Hudson, Ill.

LAST evening ended a very enjoyable series of meetings of three weeks' duration,—twenty-six sermons in all. Bro. Levi Stoneburner, of Warsaw, Ind., did the preaching, and also conducted song-service each evening, using "The Brethren's Sunday School Song Book. This caused the introduction of quite a number of those excellent books in this community. The singing exerted quite an influence upon the people, who assisted in the song-service and added much to its attractiveness. The preaching services, also, were much appreciated, as was evidenced by the close attention given, and the good order that prevailed. Six precious souls came forward for membership, and were baptized during the meetings with one other who had applied, making seven in all. The members were much revived, and good impressions prevail generally. Bro. Stoneburner, with his musical talent and well-cultivated voice, makes his singing very attractive. His great anxiety for the salvation of souls makes him a power for good wherever he goes. He visits from house to house, and the little children soon discover that he is only a full-grown child, and they make him their confidant at once. I have learned from the Bible that "giants" are not always the best specimens of humanity. Little children received the blessing under Christ's hands. The still small voice was God's voice in Elijah's day; and it is well if the minister does not place the food too high for the lambs.

Our love feast, in the commencement of our series, was attended with quite a disappointment, as Bro. Stoneburner failed to be with us till the services were ended. This left the exercises of the evening to the home brethren, who, of course, felt the disappointment keenly. But, since all is in the past, we now look back to the meetings with pleasant memories.

THOMAS D. LYON.

Oct. 28.

From Sterling, Illinois.

THE little church at this place has just closed an interesting and profitable series of meetings, conducted by Eld. Jacob Witmore, of McPherson, Kansas. Bro. Witmore preached twenty-six sermons between the dates of Oct. 7 and 29. Good congregations and attentive listeners greeted him through the entire series of meetings. As is common, the meetings closed too soon. Many were near the kingdom. Four were baptized, and two reclaimed. Two of the four were not received until Bro. Witmore's departure. The writer continued the meetings a few evenings after he had



gone. On Saturday evening, Nov. 2, after services, the congregation repaired to the water, on the bank of Rock River, and after singing and a season of prayer, they went down into the water, and, in the calm, clear light of the orb of night, they were baptized into Christ. Many said it was the most impressive scene they ever witnessed. We have every reason to rejoice for the peace and prosperity that prevails within our borders. Bro. Witmore gives no uncertain sound in his preaching. He deals with Gospel facts, and churches will do well to secure his services, for he "teaches the way of the Lord more perfectly."

P. R. KELLNER.

#### From the Sand Brook Church, New Jersey.

THE members of this church have been much encouraged to press onward, by the coming of our Bro. B. F. Kittinger, from Ambler, Montgomery Co., Pa. He came to us Oct. 26. On that evening a love feast was held at the Bethel church. A goodly number of brethren and sisters from this church, and also from the Amwell church, went up to attend the feast. The ministering brethren present were brethren Kittinger, C. W. Moore, J. D. Hoppock, R. Hyde and Wm. Howe. Bro. Kittinger officiated. It was a feast long to be remembered, as it was the first time for some of us to sit at the Lord's table.

On the evening of Oct. 27 Bro. Kittinger commenced a series of meetings at the Sand Brook church, and continued until the evening of Nov. 4. He preached every evening while with us. He is a skillful expounder of the Word. He labored so faithfully and earnestly that the saints were made to rejoice, and sinners were troubled on account of their sins. As a result one dear young sister came forward, and we believe others were "almost persuaded." We trust they will not soon forget the earnest pleadings of our brother.

On the evening of Nov. 5 a series of meetings began at the Bethel church, conducted by Bro. Howe, which are still in progress. We trust lasting impressions will be made. Brethren, pray for us!

JENNIE F. GREEN.

Sergeantsville, N. J.

#### From Palestine, Ark.

SINCE last report it has been my privilege to enjoy the love feast with the brethren and sisters at Carlisle, and also to assist in a short series of meetings. There were five received by baptism, and others seemed impressed with their duty. At this point there are now five resident ministers, and by each doing his part, a great work could be accomplished.

Our next point was the love feast at Weiner, Nov. 2. Bro. Charles E. Delp accompanied me to this place and labored in the Word of Truth to the encouragement of all. There were some brethren present who had come by wagon a distance of sixty miles or more, in order to attend the meeting. The feast was an enjoyable one, though not so largely attended. At this point there is a membership of twenty-four, but no resident minister. This is certainly a good field for work, and a minister, who could give his time to the work, would find plenty to do. A good offer is also standing for the minister who desires to secure a home and will locate here. Who is ready to accept?

Nov. 9 we met with the members at Stuttgart for a love feast, and had a number of meetings in connection. Brethren and sisters were also present from adjoining churches. They have arranged for Bro. Delp to hold meetings for them once each month. Bro. Gish is able to be around, but has not fully recovered from an attack of fever he had soon after returning to the South.

Many are the calls and fields for work in the South, and would to God that an army of workers might rise up and take possession of the field! We praise God for what is being done even in far-off Asia Minor. Oh, that we could say as did once a

missionary of a certain land, "The world for Christ and in this generation!"

D. L. FORNEY.

Nov. 19.

#### From King William County, W. Va.

WE had our love feast at Bro. C. Royer's Nov. 2. We met in council, preparatory to our feast, and were made to rejoice to see one dear soul renounce sin and put on Christ. He was buried in baptism by Bro. Garber before our examination services. Those who attended our feast from a distance were brethren Chas. Bonsack, Wm. Roop and Jonas Royer. Brethren Bonsack and Roop conducted our love feast services. We were made to feel that it was good to be there, and felt thankful that we were permitted once more to engage in the holy ordinance of God's house. There were only thirteen of us assembled around the Lord's Table, but we all felt that Jesus was in our midst. On Sunday, Nov. 3, we had preaching in the Arqinton church, about a mile from the home of the writer. Our Methodist friends kindly let us have the use of their church. We had a good attendance. Brethren Bonsack and Roop preached for us. Bro. Bonsack took his text from John 3:16. Our souls were richly fed from the Holy Word of God.

Monday we had services at Bro. L. Royer's house. His wife, being sick, was not permitted to attend the feast. She has been sick for about a year.

God bless our beloved missionaries in far-away India and Asia Minor!

DOVE L. SAUBLE.

Nov. 7.

#### From the Danville Church, Ohio.

WE have just closed another refreshing season from the presence of the Lord. Bro. Isaiah Rairigh, of Woodland, Mich., commenced a series of meetings at the North Bend meetinghouse, Oct. 23, and boldly held forth the doctrine of Jesus Christ until Nov. 7. Our Communion was held Oct. 30, which was largely attended and much enjoyed. Bro. Rairigh officiated. He not only delivered sermons in the pulpit, but also in his daily walk and deportment. The interest and attention were excellent. Eleven precious souls were made willing to accept Christ, and were planted with him in baptism, and one who had wandered from the fold, was reclaimed. The meetings were greatly benefited by the excellent song service, conducted by sister Jennie Culler, of Weilersville, Ohio. Our aged elder, whose bodily health is fast failing, and who has cared for the church at this place for many years, called for the elders of the church and was anointed before the close of the meeting.

FLORA WORKMAN.

Rolla, Ohio, Nov. 11.

#### From Sunfield, Mich.

Nov. 2, the church met in special council for the purpose of electing a minister and a deacon, and also to reorganize our Sunday school. Elder Isaac Rairigh and Bro. Samuel Smith, both of Campbell, were present, and, after the church had been consulted, an election was held for a minister, resulting in the choice of Bro. Harmon Town. He felt as though it was more than he could really bear, and he was very reluctant to accept, but finally gave his consent to serve. The votes for a deacon were so scattering that no choice was made.

The Sunday school was reorganized, the writer being elected Superintendent, and Bro. Harmon Town, Assistant. While the elder was installing Bro. Town and wife into the first degree of the ministry, by request of the church, he also advanced the writer to the second degree. While he thereby increased our labors, he showed us that we must take up our cross and follow our Savior, or we cannot be his disciples. Our Sunday school teachers' meetings are so far proving a success. We have only held four meetings yet, but the interest has been increasing at every meeting, for which we feel to praise the Lord.

B. F. FRYFOGLE.

#### From York, Pa.

OCT. 16 Bro. Keller, from Illinois, preached for us; and afterward the meetings were continued by Eld. P. S. Myers, of Los Angeles, Cal., and Bro. Jacob F. Oller, of Waynesboro, Pa., until Oct. 20, when we had our love feast. This was the second time we had a feast at York, and indeed it was "a sweet foretaste of heaven." Our house of worship is not especially adapted to hold a love feast, but by the aid of kind friends and neighbors we were not put to any inconvenience in preparing for the occasion. Eld. P. S. Myers officiated. Quite a large number of ministering brethren were present. Nearly two hundred brethren and sisters communed. Very good order prevailed during all the services.

In the morning we had our children's meeting. The house was filled with children and many others, too. The children were so earnestly, sympathetically and winningly addressed by our dear old brother, C. H. Balsbaugh, of Union Deposit, Pa., that he will be long remembered by them. Bro. Balsbaugh was followed by Eld. P. S. Myers, who for a short time, spoke to the children with a great deal of earnestness, with regard to the way they should go, so they might never depart from it. A collection was held to aid the brethren and sisters in Los Angeles, Cal., in building a house of worship, which amounted to \$26.50.

ABRAM S. HERSHEY.

#### From the Mississinewa Church, Delaware Co., Ind.

NOV. 1 was the time set for our love feast at this place. Services began at 10:30. A large crowd assembled to hear Bro. L. W. Teeter. At night a large number of brethren and sisters surrounded the tables of the Lord, and a large crowd of neighbors and friends were also in attendance. Bro. Wm. K. Simmons officiated. Other ministers were also present. A choice was held for a minister. The lot fell on Bro. J. W. Miller. He was duly installed on Saturday forenoon. On account of old age, our dearly beloved elder, J. U. Studebaker, resigned, and Bro. Geo. L. Studebaker was selected to take his place. To our knowledge this was the first time our beloved elder, John U. Studebaker and his companion, ever missed a love feast at this place. His aged companion is now blind and suffering from a broken arm, but we are glad to say they were not forgotten in the prayers of the brethren and sisters.

Bro. L. W. Teeter remained over Sunday, preaching Saturday night, Sunday at 10:30, and Sunday night. At 3 o'clock Bro. Teeter gave a very interesting talk to the children, after which a collection was taken up for the missionary cause, which resulted in raising \$14.30. This was the conclusion of our Sunday school. During the summer the Sunday school contributed \$54.43 to the mission.

CALVIN W. HOOKE.

Stockport, Ind., Nov. 4.

#### Notes x from x our x Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Sweet Water Lake Church, N. Dak.**—We met yesterday in our regular services. Bro. G. W. Stong led in the preaching services, after which we went to Sweet Water Lake, where two were buried with Christ in baptism. We were all made to rejoice.—S. N. Eversole, Nov. 18.

**Bethel, Va.**—On Thursday before the fourth Sunday of October, we were called upon to baptize one more into the Father's family. Taken on the whole, the past year has been a season of prosperity to the cause in our part, and the outlook for the future is still promising. We have seven ministers in this (the Black Water) congregation, and thinking that one might be spared for others, more needy in this respect, we have under contemplation the propriety of locating somewhere in the West, in the near future.—B. E. Kester.



**Belleville, Kans.**—On Sunday, Nov. 10, Bro. Gilbert preached again to a full house, after which we repaired to the water where four were baptized, instead of just the two we spoke of in our last letter. We have reason to rejoice, and feel like working with renewed zeal.—*Louisa F. Williams, Nov. 20.*

**Hamburg, Va.**—Bro. J. M. Kagey, of Dayton, Rockingham Co., Va., began a series of meetings Oct. 26, at the Pleasant View meetinghouse, Shendoah Co., preaching in all fourteen soul-cheering sermons. One young brother came out on the Lord's side, and some more are counting the cost.—*J. F. Harpine.*

**County Line Church, Ohio.**—Eld. Joseph Spitzer commenced a series of meetings Oct. 6, and closed Oct. 30. We held our Communion Oct. 15. Bro. Spitzer preached the Gospel with power. He held three series of meetings here, resulting in twenty-two baptized and one reclaimed. There are about sixty members at this place. This church has built up fast in the last two years and we hope that she will keep on growing.—*J. L. Guthrie, Lafayette, Allen Co., Ohio.*

**Germantown, Pa.**—We had a very enjoyable love feast. On account of the rain the attendance was not so large. Bro. Jesse Ziegler officiated. One more was baptized yesterday, while the Spirit is still striving with others. Praise the Lord for his gracious goodness, and humbly ask him for still greater blessings in the progress of his work everywhere. **LATER.** We have two more applicants for baptism.—*G. N. Falkenstein, 6611 Germantown Ave., Nov. 18.*

**Mound Valley, Okla.**—This church met in quarterly council Nov. 2, with Bro. Ennis, our elder. Much business came before the meeting, which was disposed of, seemingly, in a Christian spirit. The death of Bro. Showalter left a vacancy in the office of deacon, and also that of clerk and treasurer. To the office of deacon the husband of the writer was chosen. The other vacancies are filled by the writer. We decided to make an effort to build a house of worship, which is very much needed. Bro. Ennis remained with us until Nov. 12, preaching. Two came out on the Lord's side and were buried in baptism.—*Anna Leedy Herren, Thomas, Okla., Nov. 14.*

**Lower Miami, Ohio.**—Our love feast occurred Nov. 2. It was well attended. Bro. Daniel Bock, of Indiana, officiated. Other ministers from neighboring churches were present; also brethren John Bowman and Benjamin Bowman, both of Indiana. Oct. 26 Bro. A. G. Crosswhite, of Gratis, Ohio, began a series of meetings for us. His efforts closed Nov. 14, with ten additions by baptism and one reclaimed. At our last church council an election was held for two deacons, which resulted in electing three. All three were installed. Those chosen were brethren Daniel Shank, Levi Holler and Frank Palmer. Our Sunday school will continue through the winter.—*J. O. Garst, Dayton, Ohio.*

**Canon City, Colo.**—The writer, with her little ones, has moved to Canon City for a few months, in order to have the benefit of school advantages. We are living at brother and sister Ewing's place in South Canon, they having gone South for her health. Arkansas will have the benefit of her society this winter. We find the people here very favorable toward us, inviting us to their churches and homes, and desiring us to use our influence for the Lord in their midst. Two other members have located here recently. We find there is always plenty of work for the Lord's faithful ones wherever they are. Our hands as well as our minds are kept very busy in our humble tasks, but we are very grateful for this privilege. What an honor it is to be permitted to labor for the Lord of lords and King of kings! What a blessing to be accounted worthy to minister to the needs of some of his dear ones! We note with pleasure that some of our worthy Brethren have recently moved to Grand Junction, Colo., a very desirable place to live.—*Nancy D. Underhill, Nov. 22.*

**Middle Creek, Pa.**—According to previous arrangements, I went to a point in the southern part of our congregation (Middle Creek) where we have regular preaching. I delivered three sermons to very attentive congregations. During my short stay, we received five into the church by baptism. It caused great joy to all who were present.—*Valentine Blough, Bills, Pa., Nov. 15.*

**Iowa River Church, Iowa.**—Bro. H. R. Taylor, of Deep River, came to us Oct. 26, and remained until Nov. 14. He labored faithfully in word and doctrine. He did not forget to urge the members to a higher Christian life. Though there were no immediate results, we know that good seed has been sown, and God knows what that harvest will be!—*Ellen Nicholson, Rockton, Iowa, Nov. 16.*

**Falcon, Va.**—Bro. C. D. Hylton leaves us to-day for his new home in Roanoke, Ala. He preached his last sermon last night at the Pleasant Valley church, to a packed house. We will miss him, though we have three young brethren who are able to labor. Our territory is large. Bro. H. P. Hylton and I are not able to do much work, as we have four congregations to look after, with many members.—*J. H. Slusher, Nov. 14.*

**Monticello, Ind.**—Our Communion in the Monticello church, Nov. 2, was one of the most enjoyable ones we have yet held. The weather was fine, attendance good, and the best of order prevailed during the entire service. We got through with the services at an early hour. By so doing no one became overwheated. Bro. Frank Fisher officiated. We have now found a house in the city of Logansport, where we can have meetings. We held a meeting there a week ago and had a very large attendance and the best of attention. The people beg us to continue meetings at that place and we will.—*J. A. Weaver, Nov. 16.*

**Milford Station, Pa.**—The church near Rockwood, Pa., an arm of the Middle Creek church, was made to rejoice when, after our regular meeting, on Sunday, Nov. 20, one was made willing to forsake sin and asked to be received into church fellowship. After making suitable arrangements, Bro. Valentine Blough and the writer concluded to repair to my place, a distance of about two and one-half miles, where there was much water, to administer baptism at 2 P. M. of same day. Great was our surprise when, at the appointed hour, four more applicants for baptism presented themselves, making five in all.—*N. B. Christner, Nov. 20.*

**Red River Valley Church, N. Dak.**—The members of this place met Sept. 7, to effect a church organization. Eld. J. H. Sellers, of Bourbon, Ind., presided. The writer was elected Secretary for the church. We have three ministers and two deacons. There are thirty-nine members in the District, scattered over considerable territory. We had two successful Sunday schools running in the district this summer. Our love feast occurred on Saturday evening, Nov. 2, which was truly a feast to the soul, although there were not so many members present as we were used to seeing in the East. It was one of the most enjoyable meetings we ever attended. Bro. Amos Peters, of Cando, officiated, he being the only visiting minister present.—*D. W. Wolf, Mayville, N. Dak., Nov. 15.*

**Hurricane Creek Church, Ill.**—To-day was our regular quarterly council. The little business that came before the meeting was adjusted in a brotherly manner. Our elder, Bro. Henry Lilligh, was with us, also Bro. Campbell, from Indiana, who is now holding a series of meetings in the adjoining church. They gave us some good admonitions. We have been blessed with showers of grace divine, by brethren coming to us from a distance. We appreciate this. There is not a place in Southern Illinois where our ministers could do more good in building up the cause than here. There is a large territory here to work in. We have a good house of worship and one resident minister, but he cannot near fill the calls.—*Cornelius Kessler, Smithboro, Ill., Nov. 16.*

**St. Luke, Va.**—We have just closed a very interesting series of meetings at this church, commencing Nov. 7. The meetings were continued each night, and on Sundays at 11 A. M., until the 18th. The home ministers did the preaching until the 9th, when Bro. John F. Driver, of Timberville, came and conducted the meetings. Three were baptized and others were almost persuaded.—*Katie C. Gochenour, Nov. 19.*

**Elamsville, Va.**—Bro. John A. Dove came to the Smith River church, Patrick Co., Oct. 6, and preached until the 20th. The meetings were well attended and a good interest was awakened. Fourteen made application for membership during the meetings. Most of them were heads of families. Oct. 19 we held our Communion. It was well attended. Bro. Harvey Weddle officiated. Next day, at ten o'clock, Bro. Dove preached his farewell sermon, after which he left for his home at Cloverdale, Botetourt Co., Va.—*S. H. Hooker, Nov. 15.*

**Upper Sandusky, Ohio.**—Bro. Charles Wilkins, of Harrod, Allen County, came to the Wyandot church Oct. 26, to hold a series of meetings, which he continued until the evening of Nov. 17. Bro. Wilkins gave us much truth from the Blessed Book. As an immediate result of his labors five were baptized. Others were convinced of their duty but put it off until a more convenient season. We had song service nearly every time previous to evening meetings. Bro. Wilkins has done a good work in the Wyandot church and the prayers of the church go with him that he will have many souls for his labors.—*Alverty Buxton, Nov. 19.*

**Midland, Va.**—Oct. 5 we had our council, preparatory to the Communion. All business passed off very pleasantly. Oct. 20 Bro. D. Weimer commenced a series of meetings in Madison County, which he continued until Oct. 31. Oct. 27 they had their Communion. Twenty-seven communed. Three were baptized, and there were two applicants for baptism. Meetings closed too soon. This point belongs to our congregation. Nov. 3 our meetings commenced, conducted by Eld. J. P. Zigler, of Broadway, Va., who wielded the Sword with power, until Nov. 17. Nov. 16 was our Communion; about one hundred communed. Six were baptized,—all young but one, who is the mother of two of the others. God help them to live faithfully!—*F. N. Weimer, Nov. 19.*

**Bremen, Ind.**—Bro. William R. Deeter, of Milford, Ind., came to us, by order of the Mission Board, Nov. 3, and closed his meetings on the evening of the 17th, preaching, in all, eighteen sermons. These meetings were held in the town of Bremen, where our people have not been in the habit of preaching. Bro. Deeter feared not to declare the commandments of God to the people. We had no accessions, but we believe that lasting impressions were made. Some were under conviction, and we hope that the Spirit of the Lord will strive with them until they become willing to join in with the children of our Heavenly Father. If we had a house in Bremen, so that we could hold meetings regularly, we think there could be souls brought to Christ.—*J. B. Parker, Nov. 22.*

**Ryot, Pa.**—The love feast at the Dunning's Creek church is now past. It was a good meeting and was well attended, especially by ministering brethren from neighboring churches. We also had meeting on Saturday at 10 o'clock and on Saturday evening and Sunday morning. We also began a series of meetings Oct. 12, conducted by Bro. D. H. Walker, which continued for nearly two weeks. Two were baptized and one reclaimed. Bro. Daniel Vaniman, of McPherson, Kansas, came to us and preached two able sermons,—one on Monday evening and one on Tuesday at 10 o'clock. From here he went to the Point church, expecting to hold three meetings. We are having prayer meeting every Saturday evening. The topic for the next meeting will be "Faith." The topic for the last meeting was "Man's Redemption."—*Mary E. Rogers, Nov. 17.*



**Dogwood, Mo.**—Brethren B. B. Hylton and Joseph Hylton came to us Nov. 14, and preached, in all, six sermons, which were food for the soul. One dear soul came out on the Lord's side and was baptized on Sunday.—*Charles B. Fike, Nov. 18.*

**Canton, Ohio.**—There will be a Bible Term held at Smithville, Wayne Co., Ohio, beginning Dec. 19, and continuing ten days. There will be arrangements to lodge and board all who attend, at the lowest possible cost.—*D. F. Yutsey, Cor. Sec., Nov. 20.*

**Litchfield, Ill.**—Bro. C. M. Yearout, of Kansas, came to us Oct. 26, and labored very earnestly till Nov. 8. He does not shun to preach plain Bible truths, and gives no uncertain sound in his preaching. While we cannot report any additions, saints were strengthened and sinners warned. *Addie Beenhlossom.*

**Rainey, Mo.**—Our Communion in the Oak Grove church was truly a feast of love. Four ministers were present from a distance. Bro. T. Simmons officiated. The meetings were continued for a week, by the home ministers. Since our last report there have been seven added to the church by baptism, eight by letter and one reclaimed.—*E. W. Tracey, Nov. 15.*

**Carlisle, Ark.**—I have just passed through an attack of fever, which I contracted while traveling between Cairo, Ill., and Stuttgart, Ark. This is my first trip since I am able to be out. I am now improving, but still somewhat feeble. We are here, looking after some church work, and also on our way to Austin, looking after the Master's work.—*James R. Gish.*

**Shade Creek Church, Pa.** On Friday evening, Nov. 1, Bro. Daniel H. Walker, of Lull, Somerset Co., Pa., began a series of meetings in the Scalp Level meetinghouse, and continued until Nov. 17, preaching, in all, twenty-one soul-cheering sermons. The meetings were well attended, and great interest was manifested during the meetings. Three were made to feel the need of a Savior and were baptized. One was reclaimed, and others were almost persuaded. Bro. Walker preached the Word with power and in simplicity.—*L. J. Lehman, Geistoren, Pa., Nov. 17.*

**Baltimore, Md.**—Nov. 16 Bro. Albert Hollinger closed a two weeks' series of meetings with the most enjoyable love feast we have ever held in Woodberry. Bro. Hollinger labored faithfully to win souls for Christ while with us. Nov. 10 we were blessed with an unusual amount of spiritual food. Bro. H. C. Early, of Virginia, preached three sermons; also brethren Hollinger, J. A. Smith and S. O. Larkin each one sermon, making six good sermons in one day. The following Tuesday Bro. Smith baptized one precious soul at ten o'clock at night. As members, we were especially built up and drawn nearer to Christ and to each other, thus evidencing much good from Bro. Hollinger's earnest work. Over one hundred and fifty persons communed. Bro. D. B. Arnold, of West Virginia, officiated. Eleven ministers were present and the order unexcelled.—*J. S. Geiser, 1031 W. Baltimore Street, Nov. 17.*

**Gratis, Ohio.**—The members of the Lower Twin church have lately enjoyed the privilege of listening to eighteen well-prepared sermons, delivered by Bro. W. Q. Calvert, of May Hill, Ohio. This is the fifth meeting that our brother has held in this church during the last eight years. Our regular quarterly council-meeting, Nov. 5, was a pleasant one. As there was only one elder present, a part of the work had to be deferred. *Aaron Brubaker.*

**Mount Hope, Okla.**—This church has had a season of refreshing. Bro. Joseph Glick conducted an interesting series of meetings. Although there were no additions, the Word was held forth with power. Our love feast was held Oct. 25. A feast was also held at Bro. Kauffman's house. His wife is quite aged and afflicted. Eight brethren and nine sisters communed. It was indeed a feast to the soul. We expect Bro. John Wise to be with us in December.—*E. L. Brubaker, Nov. 13.*

**Polo, Mo.**—The members of the Log Creek congregation held their love feast Oct. 26. Quite a number of members from adjoining congregations were with us. The ministering brethren were W. C. Hipes, S. B. Shirkey, D. C. Hardman and Henry Etter. Our love feast was followed by a series of meetings, conducted by Bro. Hipes, which closed Nov. 6. Bro. Hipes is an able speaker, and preached plain doctrine. We are few in number, and need assistance in the work. We would be pleased if members, contemplating a change of location, would come and see our country.—*Annie Eikenberry.*

**Painter Creek, Ohio.**—The members of the Ludlow church held their quarterly council Nov. 16. What little business came before the meeting, was transacted in union and harmony, but with much regret we saw Bro. David Hollinger, who, for a few years past, has labored earnestly in the ministry here, take his leave from our midst. He, with his family, has located at North Manchester, Ind. The Bible school, to be held in the Pittsburgh house, and which was to be conducted by brethren David Hollinger and E. S. Young, has been postponed until the latter part of January. About Dec. 21 Bro. Wm. Bowser will begin a series of meetings in the Painter Creek house. Two were baptized the past summer that have not been reported.—*Levi Minnich, Nov. 18.*

**Eugene, Ind.**—We closed our meetings at Eugene, Ind., Oct. 21. We held a love feast Oct. 26. Seventeen members communed. Good interest was manifested by the spectators. Bro. Jacob Secrist was called to the ministry. Bro. Wm. Harshberger, of Ladoga, was present and assisted in the work. Our love feast in the home church (Mississinewa) was held Nov. 1. We had a good meeting. Several ministering brethren were present and rendered good service. Eld. W. K. Simmons, of Union City church, officiated. Our young brother, Wm. Miller, was called to the ministry. Eld. L. W. Teeter remained with us over Lord's Day. On Sunday, at 3 P. M., he talked to the children, which was both interesting and profitable. The

mission work was remembered, and a collection was taken, resulting in over \$14. Our Sunday school paid over \$54.00 this year to the mission cause. One of our teachers gave the boys of his class five cents each, to work with during the school term. They increased the sixty cents, thus given, to \$8.00.—*Geo. L. Studebaker, Shideler, Ind., Nov. 19.*

**Forgy, Ohio.**—On account of a carbuncle on my back, and some other afflictions, I have not done any preaching for nearly eight weeks, but I was permitted to attend services every Sunday in our own congregation. I was not able to be out of bed all day for four weeks, but am glad to say that I have now about recovered from my affliction and, the Lord willing, I expect to start to Libertyville, Iowa, in the morning, where I am to try to preach the Gospel. I wish we could induce all the members to take the MESSENGER, as it is a good paper, and would keep them posted on what is going on in the Brotherhood.—*Henry Frantz, Nov. 18.*

**Root River Church, Minn.**—Our quarterly council was held Oct. 26, and arrangements made for holding our love feast. No elder being present, we had to appoint a special council, which was held Nov. 2, the day of our love feast. Elders Harvey Eikenberry and Jacob Wirt were present. The ministering brethren present at our love feast were brethren Harvey Eikenberry, O. J. Beaver, Harvey Gilam, Jacob Wirt and John Wirt. Other members from Spring Creek and Lewiston were also present. On Sunday morning we had a children's meeting, which was enjoyed by old as well as young.—*Lizzie Broadwater, Prairie Queen, Minn., Nov. 14.*

**Conrad Grove, Iowa.**—Our love feast, now in the past, was the first one held in the new church and also the first in this part of the County. The visiting ministers were brethren Wm. Thomas and Martin Beekley. They gave us some soul-cheering sermons. Eld. Thomas officiated. On Sunday, about five o'clock, we were called to the bedside of sister Katie Johnson, who had requested us to baptize her. As her friends thought she could not survive till morning, a tank was prepared and her father carried her out and placed her in the water and we baptized her. Although seemingly at death's door, she is improving and is better than she has been for several months. We held an election for deacon, resulting in the choice of Bro. Arthur Bowles.—*John H. Cakerice.*

### ... FALLEN ASLEEP ...

"Blessed are the dead which die in the Lord."

**WAGNER.**—At Salem, Richardson Co., Nebr., in the bounds of the North Morrill church, Oct. 3, 1895, of dropsy, sister Nancy B., wife of Bro. David F. Wagner, aged 41 years, 8 months and 26 days. She was in poor health for years, and suffered intensely towards the close of her life. She was a consistent member of the Brethren church. Funeral discourse by Eld. J. S. Mohler from Ps. 116: 15. Interment at the North Morrill cemetery.

**WAGNER.**—In the same church, Nov. 9, 1895, Carl Morrison, youngest son of Bro. E. M. and sister Rosa Wagner, aged 1 year and 21 days. Funeral discourse by Eld. J. S. Mohler from Matt. 19: 14. *SALLIE WAGNER.*

**BRUBAKER.**—In the Washington Creek church, Douglas Co., Kans., Nov. 11, 1895, Bro. David Brubaker, aged 48 years, 7 months and 12 days. He leaves a wife and five children. Interment in the Pleasant Hill cemetery. Funeral discourse by brethren Samson Harshman and J. L. Hoover and others, from Rev. 14: 12, 13. *JAMES T. KINZIE.*

**LEEDY.**—In the Clear Creek church, Huntington, Ind., Nov. 8, 1895, Bro. Jacob Leedy. Deceased was born March 14, 1822. He was a brother to the well-known Joseph Leedy, who labored as a minister of the Gospel for many years. Funeral services conducted by Noah Fisher, assisted by Gorman Heeter, from 2 Tim. 4: 5, 6. *CORA M. EMLEY.*

**HOKE.**—In the Yellow Creek church, Elkhart Co., Ind., Oct. 15, 1895, Henry Hoke, aged 47 years, 9 months and 18 days. He was married to Elizabeth Miller, Feb. 18, 1872, who, with six children, is left to mourn the loss of a devoted husband and loving father. He was a faithful deacon. Funeral services by J. C. Murray.

**WELLS.**—In the Camp Creek church, McDonough Co., Ill., Nov. 11, 1895, of typhoid fever, Mr. George A. Wells, aged 35 years. He leaves a wife and six children. Funeral services by the undersigned, assisted by Bro. Sherman Stookey. *ISAAC L. MYERS.*

**HOTINGER.**—In the bounds of the Martin Creek congregation, Ill., Nov. 8, 1895, Clara Eltha, daughter of friend John and Mollie Hotinger, aged 4 years, 8 months and 4 days. She died after a three days' illness of membranous croup. Her funeral was preached in the Martin's Creek church from 2 Sam. 12: 10, by Bro. John Harshbarger. Her lifeless form was laid to rest in the Martin's Creek cemetery.

**BERST.**—In the City of Fairfield, Ill., Oct. 18, 1895, David Berst, aged 73 years, 3 months and 10 days. He was born in Pennsylvania and lived in that State until May 14, 1895, when he came to visit his children in Illinois, where he took sick at the home of his daughter, sister Mary Hollinger, with congestion of the stomach, and died after a four days' illness. He leaves three daughters. His funeral was preached in the Martin Creek church by Bro. John Harshbarger, from 1 Pet. 1: 24. His remains were laid to rest in the Martin Creek cemetery. *NICHOLAS EICHENBERG.*

**DRIVER.**—In the Barren Ridge congregation, Augusta Co., Va., Nov. 8, 1895, sister Ida Driver, wife of Bro. Thomas Driver and daughter of Bro. Samuel and sister Mollie Cox, aged 26 years, 9 months and 17 days. She was married Dec. 13, 1894. She united with the church about four years ago, and lived a Christian life, until her death. At her death she left a little babe, only eleven days old and her request was that it be brought up so as to meet her in heaven. She was laid to rest in the Barren Ridge cemetery. Funeral services by brethren J. C. Garber and E. L. Brower, from Amos 4: 12. *A. T. FISHER.*

**DOUB.**—In the Clear Creek church, Huntington, Ind., Nov. 5, 1895, Miss Dora Belle Doub, daughter of T. Henry and Sarah Doub, aged 19 years, 9 months and 21 days. Funeral conducted by Eld. Noah Fisher from the words, "Love is as strong as death." *CORA M. EMLEY.*

**LICHTY.**—In the South Waterloo church, Iowa, on the morning of Nov. 11, 1895, Bro. John A. Lichty, aged 76 years, 9 months and 3 days. Bro. John was married to Magdalena Fike, Dec. 31, 1843. His wife and nine children survive him. He has been a faithful worker in the church since 1841, and has very ably filled the deacon's office since 1861. The brethren and sisters of this congregation miss a true father in Israel. Funeral services by Bro. L. R. Peifer from 1 Pet. 1: 4. *J. H. FIKE.*

**LOHMILLER.**—In Pueblo, Colo., Oct. 3, 1895, of pneumonia, George Lohmiller. Early in life he was raised in the Catholic faith, and while his wife and two daughters had become members of the Brethren church, and he had become much attached to the same, yet he died without becoming identified as a member. May the bereaved family be drawn the nearer their Savior by this loss of husband and father. *G. E. STUDEBAKER.*



## ☆☆ ANNOUNCEMENTS ☆☆

## LOVE FEASTS.

Nov. 30, Mulberry Grove church, Bond Co., Ill.  
Nov. 30, at P. M., Roonhoe, La.  
Nov. 30, at P. M., in Chapel, Lordsburg, Cal.  
Nov. 30, Santa Fe, Kans.  
Nov. 30, at 2:30 P. M., Ridgely congregation, Md.  
Dec. 1, Lancaster City, Pa.

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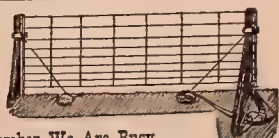
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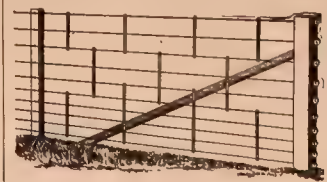
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## MORE REPORTS FROM NORTH DAKOTA !!

From time to time these columns have contained letters written by brethren who have located in North Dakota; this week two letters appear from visitors, which show the good impression the country creates in the mind of all fortunate enough to have a chance to see its beauty, and enjoy breathing its invigorating air. The letters are as follows:

### More Than Well Pleased With the Country and People!

MR. MAX BASS,  
Chicago, Ill.

DESVILLE, IOWA, Nov. 9, 1895.

Dear Sir—As I promised to write you how I liked North Dakota, I would just say that I was more than well pleased with the country and the people, and after riding over the country for nearly two weeks I came to the conclusion that it is the place for a poor man to get a start. I have been through Kansas and Oklahoma, but never saw so many excellent chances, on such easy terms, for a man without capital to get a start, and make a good, comfortable home of course it takes a reasonable amount of hustling and business tact. To prove my "faith" in the country by my work, I engaged a farm on Sweet Water Lake, five miles from Devils Lake City, on which I expect to move in the spring, no preventing Providence—and will want some instructions about shipping after while—I expect to move out in March, probably about the middle of that month.

Thanking you very much for favors rendered, I am,

Very respectfully yours,

D. L. DOWMAN.

### Things that Brother Hicks, of Indiana, likes About North Dakota.

MR. MAX BASS,  
Chicago, Ill.

NEW BRUNSWICK, IND., Nov. 11, 1895.

Dear Sir—After taking my trip to North Dakota I feel that it is my duty to write you in praise of that country. I can say that I found it as represented to me and better than I expected. The heavy wheat, oats, barley and all vegetables, would convince any unprejudiced person that it is a good country. Another good quality of North Dakota is the good, cold water, which I found in many places. I will say that I like the country very much, and any one desiring to live in a new section, will do well to go to North Dakota, and in a few years will have a good home and hardly know how he got his farm, as I am confident one man can, with the proper machinery, do four times the amount of work done here in Indiana. The people all seem to be very kind and sociable, which makes a traveler feel at home while among them.

I feel to thank you very much for the favors shown me.

Yours with respect,

WILLIAM HICKS.

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By buying land of us direct you save all sale commissions. If you will write us we will cheerfully send our Mr. A. A. Jack, Traveling Emigration Agent, to your home, who will furnish you detailed information and answer all questions pertaining to lands in North Dakota, without any cost to you. All employees of the Land Department are salaried employees and by doing business direct with us you will save all outside commissions. For maps and publications, which will be sent free of charge, and for any information relating to lands of the Northern Pacific Railroad, write to

C. W. MOTT,

General Emigration Agent Northern Pacific Railroad,  
St. Paul, Minnesota

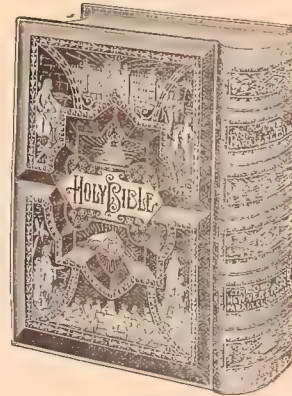
WM. H. PHIPPS, Land Commissioner N. P. R. R.

## OUR BOOK TABLE

THE GOSPEL MESSENGER and Tract Committee Tract Tablet, recently issued by the General Missionary and Tract Committee, is a very practical way of doing missionary work by distributing tracts, while writing letters. As a rule most people write only on one side of the paper, and in this tablet some tract, setting forth the doctrine of the church, is found on the other side. Sixteen different tracts are in the tablet, so arranged that a letter of sixteen pages may be written before a tract is repeated. The tablet contains ninety-six pages of good writing-paper, ruled on the writing side, has a good blotter, and is mailed to any address for 15 cents each. Address the General Missionary Committee, Mt. Morris, Ill.

SUBSCRIBERS to the *Messenger Visitor*, as well as friends of missions, will no doubt be glad to learn that it has been decided to change the *Visitor* into a sixteen-page monthly. The first issue will be January, 1896. It is believed the paper will contain something interesting for every reader of the GOSPEL MESSENGER, and a sample copy will be mailed to all who ask for it. The subscription price remains unchanged, though more reading matter is given in the year.

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No. 29

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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL." Phil. 1: 17.

Vol. 33.

MOUNT MORRIS, ILL., DEC. 7, 1895.

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### EDITORIAL + MISCELLANY

In the old ruins of Babylon inscriptions have been found containing the names of Joseph and Jacob. And, curious enough, one of these tablets from Egypt contains the name of Jacob, who was a Pharaoh. The facts may be a little mixed, but these remarkable and valuable finds show that in these early centuries there was more or less correspondence between the Babylonians and the Egyptians. As the years go by we shall probably be favored with still more important finds.

In the Western plains there are thousands upon thousands of acres of fertile lands where not a human being lives. These vast plains are capable of sustaining millions of people, and yet no one can now live there and get a living from the soil. There is just one thing needful and that is water. Rain seldom falls, and for this reason the country is a barren waste. Now and then an oasis is found. Here there is water, and everything grows in great profusion, showing that the soil is the richest in the world. Whenever water can be had, and there is plenty of it in the mountains not far away, these barren regions will become the delightful home for millions of industrious and prosperous people. But the great question is water. Just so it is respecting the people of this world. Their capabilities are great, but they lack one thing, and that is the Water of Life flowing into their souls. And yet the water of life is free and in great abundance. Could the hearts of the people only be filled with this life-giving power, what a blessing it would prove to humanity!

DR. BARROWS, a learned Presbyterian minister, of Chicago, has resigned a very desirable charge in that city in order that his life may be given to a work of great importance in India. He proposes to locate in Calcutta, where there are no less than 30,000 college students. He then proposes to reach these students with his lectures in a way that will secure their attention and sympathies, and thereby plant the principles of Christianity in their hearts. He hopes to enlist a large number of them in the interest of religion, and thus

have them carry Christianity into all parts of India. The leading aim is to disseminate Christian ideas among the scholars of the land. While the doctrine, which the doctor proposes to set forth, is not fully up to the New Testament measure, still the idea is a good one in the interest of civilization, and that is what is greatly needed in all parts of Asia.

SOLOMON told the truth in more ways than one when he said: "Of making books there is no end." In 1892 two men of education, living in the southern part of South America, decided to take a walk, and then write a book about their trip. So, on Aug. 7, of that year, they started, and walked northward 10,772 miles, reaching Chicago last June. Their route lay through many countries, and portions of it very dangerous to travel. Some places their way had to be almost literally cut through the jungles. In their book the entire trip is to be described, and the work is likely to prove interesting reading. This will, of course, add one more book to the millions already in the world. We are, by this, reminded of the man who crossed the Atlantic in a small sail-boat a year or more ago. He, too, wrote a book about his trip. But we are all on a journey from this world to the next, and by and by the recording angel, at the judgment, will show us a book in which are carefully entered all the acts of our lives both good and evil. With this record we must face the Bible and the judgment. This is the book that should most concern us.

ONE of our readers wishes to know why we follow the International plan of Sunday school lessons when preparing our helps for the Brethren's Sunday schools. There are several reasons, and we will name but a few. (1) It is the best system yet introduced. Possibly there may be a better method of studying the Bible in Sunday schools, but it has not yet been brought forward. In our studies we have followed the plan for nearly twenty years, and the more we see of it the better we like it. It, however, is of no value to those who do not master their lessons before coming to the class. It is a system that demands a great deal of careful study. (2) Following the system it is much more convenient to procure aid in the way of commentaries,—maps, illustrations, etc., needed to bring out all of our helps. Were we to block out and follow an independent system, it would necessarily greatly increase the cost of our Sunday school supplies. So far as Bible facts and doctrine are concerned they remain the same, whatever plan may be followed.

BISHOP NICHOLAS, of the Greek church, whose jurisdiction extends over all of North America, and whose cathedral is located in San Francisco, recently visited Chicago, and celebrated mass in the Greek church, at No. 13, Center Avenue. It was a great day among the members of the Greek church, of whom there are nearly 8,000 in the city. The Bishop stands very high among his people in all parts of the world. A short time ago he visited the holy synod at St. Petersburg, Russia, and secured some important concessions in behalf of the churches in America. The Bishop will shortly commence the publication of a paper in San Francisco in the interest of his people in this country. The Greek church has a history full of interest, and claims an organic connection with organizations reaching back to the times of the apostles, but the only trace of the original practice, now remaining with them, is the three-

fold immersion, which they have retained unchanged amid all of their corruptions. The first Greek churches were those established by the apostles and others among the Greek-speaking people of the first century. During the time of the apostles the ordinances were doubtless kept with commendable fidelity, but as the centuries went by, and the number of these churches increased, most of the ordinances fell into disuse, leaving trine immersion as the only relic of the form of doctrine once delivered unto the saints composing the first Greek churches. At this time they number about 175,000 in North America and some of the islands of the Pacific.

ALL the civilized world is interested in the outcome of the terrible state of affairs in Turkey. It is bad, but it could be a great deal worse, and probably would be if the powers of Europe would be very aggressive just at this time. They are not united on their plans. This seems to be known to the Emperor of Turkey, and he is conducting himself accordingly, believing that his empire is in no particular danger. Then the Turks are easily excited. A few war vessels in the harbor would enrage them and might incite them to deeds more distressing than any yet committed. Thousands of Armenians have been massacred in cold blood, and possibly more lives are yet to be sacrificed. Trouble is even threatened at Jerusalem, where Turkish soldiers are said to be gathering in great numbers. But, thanks to the Lord, our Brethren, who were in the city at a time when things seemed alarming, are now out of the country and under the protection of milder rulers. Not a few, and even some of our readers, think that the United States ought to interfere, and protect the lives and property of the Christian people in Turkey. It might be well to remind them that the policy of this country has long been to attend to her own affairs and not meddle in those belonging exclusively to other nations. Besides, the governments of Europe would hardly permit such an action upon the part of our government. They claim that to be their duty, and they will probably enter upon the task as soon as plans may be agreed upon. Of course, they are amazingly jealous of each other, and while they are devising ways and means for their own individual interest, the Christians must suffer. The United States can protect her own citizens that are in that country, and this she is making special efforts to do. So far, the lives of Americans have been duly respected, though considerable of their property has been destroyed. This, however, the Turkish government will be required to pay for. While these and other troubles are going on in the world, our Brethren do not want to permit the war spirit to get possession of them, and if we are not careful how we talk, we may bring our non-resistance principles wholly into disrepute. It is to be hoped that a peaceable way will be found to adjust the present difficulties in Turkey, and for this we should all pray. War is a terrible thing, and for the nations of Europe at this time to undertake to force Turkey into measures by the use of arms, would precipitate a general massacre of the Christians in all parts of the Turkish dominion, and all of them would be exterminated long before help could reach their localities. This would be appalling, to say nothing of the horrors of a hundred battle-fields that might follow. So again, we say, Let us pray and hope and talk for peace. Let it not even be named among us that war becometh Christians. It is in God we trust.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### FLOATING.

BY J. S. MOHLER.

THE masses are floating down a turbulent stream,  
Whose waters are dark with pollution of sin,  
And swifter it rolls as onward it flows  
Till it falls in a gulf of dense darkness below.

'Tween its head, and the gulf, they're beginning to float,  
And each one is sailing in his own little boat  
Going upward or downward, or whither he will  
His fancy to please, or his pleasures to fill.

With the oars unmann'd in the keel of their boat,  
In the midst of the stream with the current they float,

The drunkard, and idler,  
The murderer, and miser,  
The thief, and the liar,  
Those of carnal desire,  
The vain, and the proud,  
All the filth of the crowd  
Like the driftwood they float,  
Each one in his boat.  
And are crowding the tide  
Though the stream is wide  
And refusing to row  
Still lower they go  
Until over they'll flow  
Into darkness below.

At the head of this stream there are riches untold,  
And our bodies so perfect they never grow old,  
With a beauty as brilliant as the noon-day sun,  
And that never will fade though the ages may run.  
But to reach the rich treasures at the head of the stream  
With the oars we must row, with no idling between,  
Though the current be strong, and the winds would oppose,  
Not an inch must we yield to the strength of our foes.

Pressing onward and upward, our treasure in view,  
With the purpose of heart every duty to do,  
And faithful continue till our voyage is done,  
And the kingdom of glory's eternally won.

Morrill, Kans.

### CHRISTIAN BAPTISM?

#### How Was It Performed Originally?

A LARGE audience filled the commodious Christian church last Monday evening, drawn there to hear a discourse by Eld. I. M. Gibson on the subject of Christian baptism. And it was not only not disappointed, but greatly instructed and highly entertained by the learned gentleman's exposition of his theme. The meeting was opened with song, and the reading of the nineteenth Psalm by Eld. J. W. Perkins, concluding with prayer, and the introduction of the speaker with words of kindness and Christian spirit. Mr. Perkins said he wished to see the Truth elicited on every subject, and was always ready to inquire for it from every obtainable source. Mr. Gibson then responded in the same spirit, and dwelt upon the duty of every person to search diligently for the light the Scriptures imparted on those subjects that are of vital concern to man. He affirmed that a most careful study of the Bible, and all the light that had been poured upon it by its exponents, commentators and historians, had convinced him that trine immersion was the universal practice of the early church: that it was to this form of baptism the Master submitted, and that it was scrupulously and invariably followed up to the sixth century.

Every Christian denomination in the world recognized this fact, for all acknowledged such baptism valid, while many denied the validity of any other form of administering the ordinance. His first argument was founded upon the Godhead, the Father, Son and Holy Spirit represented therein as the Trinity, three persons in one, each being essential in person to constitute the unity. The commission was to preach the Gospel, "baptizing them in the name of the Father, the Son and the Holy Spirit." If each personality must be recognized in the act of baptism, then to baptize in the name of the three, as many dips were necessary, because each is a distinctive personality, should be named in their order, and the baptismal acts should correspond therewith, one dip representing the Father, another the Son, and another

the Holy Spirit. The executive, legislative and judicial heads of our government, were used for illustration. Each was a distinct and separate department, and yet all constituted a whole, a complete government. The functions of each were designated and separate, acknowledged, must be recognized, and act in order, that the machinery may answer its end and accomplish its mission. The Father is the Designer, the Son the Doer, and the Holy Spirit the Executor.

The Scriptures must be interpreted by the rules of language, and all the conclusions of common sense which they aid and render operative. From the point of scholarship trine baptism was established,—from all exegesis, from the highest criticism, from the unbroken record of history. There is a plurality of subjects,—the Father, the Son and the Spirit, stand out boldly. The one as prominently as the others, each is to be observed as of equal importance, as demanding recognition in the performance of the rite; but two must be ignored in any baptism that is performed by single immersion. Alexander Campbell used Quatern\* to prove immersion the apostolic mode, and Quatern declared that three dips were made. Prof. Kennedy and Matthews were also quoted to the same effect. Eld. Isaac Errett was also quoted to show that the Godhead was composed of the Trinity, and that it was manifested in the baptismal act of three immersions. Eld. Hopson was also brought forward to show that persons were commanded to be immersed into three names, and he was strengthened by like assertions from Burgess. The Gospel must be put into three names, preached in the three names, and the whole salvation plan must have for its ground and framework the three personalities as forming the triune God.

What does name mean here except the designation of a being, a personality? "Let them praise the name of the Lord. Praise his name. Magnify his name. Believing on his name," etc. Christians are said to be in the Father, the Son and the Holy Ghost. "As many as were baptized into Christ have put on Christ." They get into the Father, the Son and the Holy Ghost by being baptized into them, and "into" comes before every enunciation of Father, Son and Holy Ghost in the sacrament. The ellipsis could only thus be supplied. Conant, undisputed authority, says the practice of baptizing,—dipping,—after the voicing of each name,—trine immersion,—was adopted at an early age. Campbell reiterated "into" the name of the Father, the Son and the Holy Spirit. No other construction can be made of the command. Here we find unity in design, unity in existence, and unity typified as the great central truth upon which all Gospel religion rests. Campbell said the Greek word *baptizo* meant frequentative or rapidity of action. Stick the axe into the wood, the branch, the trunk, means to stick it into all three, and, by parallel, immerse into Father, Son and Holy Spirit means to immerse by three distinct acts,—immerse three times, once into each, as three in one, and one in three, in the Godhead.

The Commission did not say baptize into one, but into all of the Trinity,—one dip signified one, two signified two, three signified three, and only thus were all made known. Mr. Campbell refers largely to the Greek church, and it always practiced trine immersion. By Theodore it was proved that single immersion originated three hundred and sixty years after Christ. The single mode was legalized in 633, when it was performed by church authority. Gregory also changed it so that only the head and shoulders were immersed. "One Lord, one faith, one baptism" had no reference to mode, any more than it had reference to the nature of the personalities of the Trinity.

Mr. Gibson is evidently well informed respecting this whole subject. He seems to have investigated it from all standpoints, to have searched all the lights,—profane and sacred,—that bear upon it, and is therefore equipped with a vast amount of historical information upon the topic. He has looked into the authorities all along the lines of

\*The historian, we presume, is meant.—ED.

the ages, and has not failed to acquaint himself with the *pro* and *con* of the matter. His delivery was clear, distinct and pleasant, and he had a happy way of relieving at intervals, any sign of fatigue discernible among his auditors, whom he kept wide awake throughout a lengthy, but most interesting elucidation of his attractive theme.—*Plattsburgh Leader*.

### ANNUAL MEETING QUERIES.

BY W. I. T. HOOVER.

SINCE the last Annual Meeting, we have often found ourself meditating upon the nature of the business transacted and the manner in which it was disposed of. And now, in a Christian spirit, we venture a suggestion, by the observance of which we think much would be gained, both in pleasure and profit, not only to those attending the sessions of the Conference, but to the general Brotherhood, as well. It is this: At least one month before the convening of the Conference let all queries that are to come before it, for its deliberation, be printed in the GOSPEL MESSENGER.

It seems to me this would awaken a much deeper interest in the Conference all over the Brotherhood. There would be a general study of all the queries by almost every member who receives the MESSENGER. Especially would there be serious and earnest prayers for the guidance of the Holy Spirit in the disposition of all vital questions. It is true, that all may receive a copy of the Minutes of the Meeting, but it is not after, but before the meeting, that we need the interest and united prayers of the Brotherhood. Hence, we say, Let every one be made acquainted with the business that is to come before the assembly of God's people.

Again, every delegate would have an opportunity to study every question before leaving home, thereby preparing himself for an intelligent discussion of every question. We say *intelligent* discussion, for we think there are some who do not have a clear comprehension of some queries. This we say from observation at last Conference, for there were a number who did not vote at all on several important questions.

Again, by every one carefully studying the queries in silence at home, he is more likely to arrive at a correct conception and method of disposition of it. He would not be so apt to formulate prejudiced notions regarding the question, and, in the enthusiasm of the meeting, express them in impassioned discourse. How often must the Moderator ask that no unbecoming expressions be used, not to mention the number of times he must call speakers to order for not talking on the question at issue.

Certainly no one would object to all the delegates thoroughly acquainting themselves with all questions when they have such opportunity respecting the query that goes up from their own local and State District. It strongly appeals to me that if every delegate went up to Conference with every query prayerfully considered and thoroughly studied, much pleasure and profit would be added to the occasion, while the assembly would certainly be pervaded with a deeper spirituality, and the Christ-life be made manifest to a greater degree in all present.

Dayton, Ohio.

### ORDER AND EXPEDIENCY.

BY DANIEL HAYS.

WHILE our present system of worship continues, while we continue to worship God in spirit and in truth, while we continue to obey all the commandments of God in the spirit as well as in the letter of the Gospel, we must maintain order in our lives, order in our apparel, and order in our assembly. "Let all things be done decently and in order."

Order is deduced from law, and a proper and becoming performance of duty brings it under the control of expediency. A thing that is expedient is at the same time lawful, but all things are not



expedient that are lawful. "All things are lawful for me, but all things are not expedient." 1 Cor. 10: 23.

Years ago Bro. Quinter remarked that we ought not to depart from our regular order of worship without good reason for it. Public worship by general consent consists in at least four things:

1. Prayer with thanksgiving.
2. The reading of the Holy Scriptures.
3. The preaching and hearing of the Word.
4. Singing God's praise with the spirit and understanding.

By prayer we invite and obtain God's gracious presence and blessing.

By reading the Holy Scriptures we get a message from God,—we have God to talk first to us.

By preaching and hearing the Word we have the sacred Truth applied to our minds and hearts.

By singing God's praise our souls are transported and, upon some moral Pisgah, in communion with God, we view the promised land.

In public worship among us, repeating the Lord's Prayer, the reading of the Scriptures, and the use of the Hymn Book make the only appearance of liturgy that we have. The two former are divine, and form the basis and life of all worship, and we cannot dispense with either without loss. As to the latter, it is apparent to any reflecting mind that our Hymn Book contains matter to inspire devotion, and lift the heart in praise, far above any of the transitional songs of the day. For us to drop the reading of the Scriptures in public worship would be to deprive many who are unable to read, from hearing the Word of God. It would be an act of irreverence to God who would have us search the Scriptures. God talks with man through his Word. We might neglect the reading of the Scriptures at the Communion. It might be lawful for us, but it would not be expedient. Those who would follow the letter strictly, lose sight of the spirit of the service. All that there is in a religious service is the spiritual benefit derived from it.

When Christ instituted the Communion service, he talked at length to his disciples. We have not Christ personally present to speak to us at our Communion meetings, but we can read his Word, and that will be food to the soul. Drop the reading of the Scriptures concerning the sufferings of Christ, and we lose sight of Calvary, the cross, the crown of thorns, the last agony, the spear-pierced side of the Son of God. True, some of us have heard it before,—the old, old story of Jesus and his love; but there are some who have not heard it; and those who have heard it, would have us tell it again, till no one can say of the children of men, "Nobody ever has told me before."

Is it not true that God instituted the order of worship among the Jews, and that the place and order of worship were essential to its acceptance with him? The temple service itself was a type of the order and service of the church. There was the sanctuary for the priests, the court of Israel, the court for women, and the court of the Gentiles. In the church we have a place, by common consent, for the ministry, a place for the deacons, a place for the brethren, and a place for the sisters. It may be lawful for men and women to sit together promiscuously in the church, but it is not expedient, generally, to do so. While the church continues her present form of worship, while she continues to practice the Communion service as she does, and as the Gospel requires, a promiscuous mingling of the sexes is, to say the least, inexpedient.

Our church service has a history, and that history links it to the church universal. The Lord's Prayer has a history, and the church continues to pray, "Thy kingdom come." "Many of our solid and melodious old tunes that long ago were wedded to hymns which are the priceless legacy of the church universal," have come down to us in a flame of devotion, endeared to our hearts a thousandfold by the sweetest associations. These tunes and hymns form a part of our devotional life. Give us solid church music, in solid church hymns,

that all the people may join in praise to God. It is neither lawful nor expedient to give the song service over into the hands of a few experts, or to allow our part of God's praise performed by others. It is expedient that a more general knowledge of music,—sacred music,—be diffused among us, not by excluding and ignoring the good music already in the hands and in the hearts of our people, but by such practice and such teaching of sacred song as a pure congregational worship demands. Augustine says that hymns were "praises of God accompanied with singing," and, "if it be praise, and not God's praise, it is not a hymn; if it be praise and God's praise, and not sung, it is not a hymn; it is necessary that it should have these three, God, praise and singing."

Broadway, Va.

#### OUR SCHOOLS.

BY S. Z. SHARP.

THE relation our schools sustain to our church in general, demands more attention than they have received thus far. Only two articles appeared in the MESSENGER this year on this subject, besides the two very terse and timely editorials. While the matter presented was quite diverse, there was entire unity of sentiment. The first division of this subject which demands special attention is

#### THEIR GROWTH.

Thirty years ago there was only one school owned and controlled by any of our Brethren. This school property originally cost less than \$15,000, and the annual attendance of students did not reach one hundred. Now we have not only five schools, owned and controlled by Brethren, but morally and religiously they are under the supervision of our General Conference by means of Visiting Boards. The aggregate cost of our school property is estimated to be something over \$250,000, while the annual attendance of students is over one thousand. When our first school was started, there were not half a dozen Brethren available as teachers who were graduates of colleges. Now we count them by the score, and among them graduates also of the best universities of Europe and America,—such as Halle, Harvard, Yale, Chicago, Ann Arbor, Lafayette, Lawrence, De Pauw, etc., while hundreds of students go forth from our institutions annually, to teach in schools below the College grade.

A minister of the Reformed church, well acquainted with the growth of the educational element in our denomination, made this remark: "The educational growth of the Dunker church is phenomenal in the ecclesiastical history of America." This growth is the more remarkable when we consider that sixteen years ago we had in the church two elements of antagonistic and extreme views in regard to educational questions and some others. Yet the main and conservative body moved steadily on and developed in all of its essential characteristics.

#### THEIR INFLUENCE.

The far-reaching influence of these schools upon the lives and character of their students is second to their molding power exerted upon the church itself. There will be no effort made to train any of our young lay-members for the ministry, yet it is an established fact that when young brethren have attended these schools and return home and their church needs a minister, a student is always preferred when all other things are equal. At the rate students have been chosen to the ministry, it will not be long until the majority of our ministers have been students of one of these schools. They will be the elders in our churches, and the members of the Standing Committee in our Annual Meetings; they will be our foreign missionaries to plant churches in other lands; they will compose our committees to transact our church business; they will defend the principles of our church in debate, provided our principles are rightly instilled into their minds while at school.

Even now both our young student brethren and sisters will be our Sunday school superintendents and teachers, and train the minds of the children at a time when the religious sentiment is most easily cultivated. They are the architects of our church as it is to be twenty five years hence.

#### OUR DUTY TO THESE SCHOOLS.

As yet these schools are in their infancy, and may be trained as all children can be. If the church will take them under her fostering care, she can make very good and obedient children of them. Scolding and harshness are not good in family training. "I will take good care of my children," said a wise father, "and when they grow up they will take care of me."

#### THE NEEDS OF OUR SCHOOLS.

They need the skillful care of the church. Unjust and severe criticisms will produce evil effects and only bring the critic into disrepute, while loving advice is always warmly received. No parent or teacher can mold the mind of a child when he keeps at a distance. The mother who presses her child to her heart can have the most influence over it if she is judicious. The church can mold the schools just as she wants them, if she will make a proper effort. She needs to draw them closer to her and more under her control. She ought to own every one of them and elect or appoint the managing directors. She can manage their financial affairs as well as she can the finances of the Book and Tract Work. More depends on the right kind of directors than is generally supposed. The directors employ the teachers, and the teachers make the school what it is. Directors are sometimes charged by the Visiting Board of hiring "disloyal teachers" and making a great deal of trouble. It was the act of directors which caused our Brethren to lose one school. The loss of about sixty thousand dollars worth of school property is not to be compared with the reproach that has fallen upon the church by that loss, and the influence our school has lost in the State where it was located. Prominent elders there informed me that one generation could not wipe out the stain or retrieve the loss. Every one of our schools is of much more importance to the church than many of us are aware. We cannot afford to have one mismanaged or lost, and the church should look into the financial standing, character of directors and teachers, more closely, and not make any further mistakes or wait for any further disaster.

All our schools should be placed on a uniform basis, to cut off all occasions for jealousies. The report of the Visiting Boards should be made on a uniform basis. There is an unfortunate notion prevailing that the report of some Visiting Boards are too much sugar-coated, while others make too great an effort to show, in too glaring a manner, the worst features of a school, and fail to give credit for the vast amount of good that is done. Brethren, these things ought not so to be, but let that which is lame "rather be healed." Heb. 12: 13.

There should be no more schools than can be properly supported, and these should not be situated too close together. Keeping more schools than can be supported, is like keeping more stock than can be fed.

The schools that are needed should be endowed. Their endowment is more important than missionary endowments just now. Missionary money is more easily raised on short calls than school endowments. Were it more generally known how some teachers who could have commanded large salaries in other schools, have lived in poverty and sacrificed their lives in our schools for the benefit of the church, much more liberal donations would have been made to our schools.

We need a better and more systematic Bible work. Bible normals are being conducted more numerous. In these our principles are propagated effectively, or they are perverted, and much damage is caused. There should be a better supervision of this branch of our church work, and under closer relation to the church at large.

McPherson, Kans.



## CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

## Education.

In this word is embraced the sum of all our knowledge. Social life, from the cradle to the grave, science and religion, all are in it. The dealings of God with man are, and ever have been, educational. God's ancient people were in a single generation educated from a rebel horde of slaves into an orderly army. (1) They were given leaders. (2) Law. (3) A form of worship with its tabernacle, altar, sacrifices, priests and religious ceremonies, by and through which they became, in forty years, transformed into an orderly, religious army, capable of obeying the orders of Joshua in the silent march around Jericho, even to the final shout which brought the walls down.

This life is simply a school in which the race is constantly educated to something higher. One chief difference between man and the animal is the almost infinite capacity of the former to learn. God's purpose is to educate and lift our race up toward himself. He gave us bodies through which communication is had with our environments. This world is at present our school-room. The outer man is to our inner man about what the dress of the sea-diver is to the man within. After his work in the depths of the sea is finished, he throws it aside as having served its purpose. While the diver was within he did the thinking and the ordering, and the outer moved with him, and was subject to his will. So the body is subject to the real man within. The body falling into the sleep of death is simply putting off this tabernacle and being clothed with something better,—the house from heaven, needing no longer the products of earth to live on, but, surrounded with quite different environments, the inner man continues to do the will of God whatever that may be, being constantly blessed in his service, with joy unspeakable, and full of glory, while the disobedient are left to grope their way in distress, produced by their own refusal to obey the will of God.

McPherson, Kans.

## ECCE HOMO.

BY C. H. BALSBAUGH.

To Bro. George Hossack, of Leaskdale, Ontario, Canada:—

"BEHOLD THE MAN." Pilate was not aware that he was uttering the great watchword of heaven for all subsequent centuries, and for the endless ages. *Ecce Homo* means new surprises of love and glory forever and ever. In this very Man Christ Jesus is deposited "all the fulness of the Godhead bodily." And it is there for the express purpose of revealing Deity to the Universe. "That in the ages to come HE MIGHT SHED THE EXCEEDING RICHES OF HIS GRACE IN HIS KINDNESS TOWARD US THROUGH CHRIST JESUS." Eph. 2: 7.

*Ecce Homo* is the all-inclusive injunction of time and eternity. "Behold the Lamb of God, which taketh away the sin of the world," is uttered with a finer appreciation than Pilate's perplexed announcement,—John 1: 29. But the most emphatic and imperative declaration of the headship of Christ over all things in heaven and on earth, is in these wonderful words: "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED; HEAR YE HIM." Matt. 17: 5 and Eph. 1: 21, 22. To give heed to this one word will secure all that is included in the eternal purpose of God in the incarnation of His Son. Eph. 3: 10, 11. We are again approaching the date of the Great Nativity, and it is well that we contemplate afresh the stupendous event. "Without controversy GREAT IS THE MYSTERY OF GODLINESS; GOD WAS MANIFEST IN THE FLESH." 1 Tim. 3: 16. Such a blending of extremes must have a consummation in view, of supreme importance. Such a descent of God! Such an ascent of man! What can it mean? To know this is eternal life.

John 17: 3. It cost God much, and it will not cost us little.

Let no one think that salvation is a superficial work. It reaches the core of both God and man. In Christ Jesus the Holy One of eternity turned His great heart of love inside out. "Behold, what manner of love the Father hath bestowed upon us, THAT WE SHOULD BE CALLED THE SONS OF GOD." 1 John 3: 1. "O, is it not wonderful, how can it be!" "Thanks be unto God for His UNSPEAKABLE GIFT." 2 Cor. 9: 15. Do we live as if we appreciated the Divine favor? Does our life challenge the *Ecce Homo* of men and angels? Dare we refer our friends and neighbors to "our ways which ARE IN CHRIST?" 1 Cor. 4: 17.

Religion has become very cheap with many of its professors,— "A form of godliness, but denying the power thereof." 2 Tim. 3: 5. World, fashion, money, popularity, self-interest, self exaltation,— "these be thy gods, O Israel." Christianity without Christ, salvation without the cross, life everlasting without the crucifixion of the natural propensities. Alleluia on the lips, pride in the heart, vanity in the life. The Elect have not so learned Christ. To them *Ecce Homo* means, "I am crucified WITH CHRIST." Gal 2: 20. They know both the agony and the glory of Rom. 6: 11. "Likewise,"—mark, "LIKEWISE reckon ye also yourselves to be DEAD INDEED UNTO SIN, BUT ALIVE UNTO GOD THROUGH JESUS CHRIST OUR LORD."

Do we know this divine secret? If not, where is our assurance of salvation? Godliness is the one qualification for heaven. Christmas must be our natal day. The very Christ of Bethlehem must become the vital, all-dominating centre of our personality. "I live; yet not I, BUT CHRIST LIVETH IN ME; and the life I now live in the flesh, I LIVE BY THE FAITH OF THE SON OF GOD, WHO LOVED ME, AND GAVE HIMSELF FOR ME." Such an ideal is not a myth, not an apostolic prerogative, but a glorious, blessed, conscious possibility of to-day. The resurrection of Christ has no more lost its transforming power in our life, than His death has lost its atoning efficacy.

The "much more" of Rom. 5: 10 has a penetrating, transforming, transporting significance which many of us seem sadly to overlook, and practically to ignore. We are babes and dwarfs when we might be giants. We are bewildered and fearful when God asks us to "rejoice with joy unspeakable and full of glory." 1 Pet. 1: 8. If Heb. 6: 17, 18, 19 cannot give us the assurance that knows no doubt, then God's highest effort in our behalf has proved a failure. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15: 11. "Your heart shall rejoice, and your joy no man taketh from you." John 16: 22. "My peace I give unto you: let not your heart be troubled, neither let it be afraid." John 14: 27.

Christians unhappy, fretful, sour, gloomy, irritable, indifferent to the glory of God and the welfare of souls? Impossible! "Let this mind be in you, which was also in Christ Jesus." Philpp. 2: 5. What mind? "For the joy set before Him, He endured the cross, despising the shame." Heb. 12: 2. On his way to Gethsemane and Golgotha He speaks of "my joy," "my peace." Amidst His most overpowering agonies His soul was pervaded with the serenity of the Godhead. And this is precisely what He gives to all whose life is hid with Him in God. Col. 3: 3.

Faith is not faith if it brings not "the peace of God which passeth all understanding, to keep your hearts and minds through Christ Jesus." Philpp. 4: 7. With what amazing emphasis and comprehensiveness Paul presses this sublime truth on our attention: "The Lord of Peace himself give you peace ALWAYS BY ALL MEANS." 2 Thess. 3: 16. If "the God of peace be with us," what can disturb our calm, or dim our hope? Rom. 15: 13, 33. Is 1 Thess. 5: 23 a fact or a fancy to faith? Why are such things written if not for realization?

The religion of Jesus Christ begets a "hope that maketh not ashamed." Christ offers us noth-

ing short of Himself." "Thou in Me" is not more real than "I in them." John 17: 21, 22, 23. Christianity is not imitation, but reproduction. *Ecce Homo* is our silent password wherever we go. Not our speech, but our life is the true proclamation of Christ. We are placarded all over from within, and the superscription is Matt. 5: 44; John 13: 35; 1 John 4: 7; 2 Cor. 12: 15. This is the Spirit of Jesus, and "if any man have not the Spirit of Christ, he is none of His." Rom. 8: 9. Heaven is a place of jubilation in the service of love. The earth-life is the educational process for the perfect upper-world state. In Philippians 4: 4, and 1 Thess. 5: 16, we have the natural key of the present Christian life.

There is much in the religion of the day,—and possibly some of it among our own people,—that is solemn mockery. White-washed sepulchres with festering rottenness underneath. Temples of mammon instead of temples of the Holy Ghost. Christ was very Christ, and not a gilded pretense. And "we are manifestly declared to be the epistles of Christ," known and read of all men." 2 Cor. 3: 2, 3. Yea, we are "THE RIGHTEOUSNESS OF GOD IN HIM." 2 Cor. 5: 21. True faith makes us living miniature Christs, "partakers of the Divine Nature," exhibiting all the qualities of the incarnation, and joyfully anticipating the joint-heirship of our Glorified Redeemer. The joy of Christ is the gift of the Holy Ghost to the Christian. "It is the earnest of our inheritance." Eph. 1: 14.

Without the Holy Ghost there can be neither Christ nor Christian. A joyless Christ is an inconceivable anomaly. A joyless Christian is a necessary contradiction, and a manifest falsification of the Gospel. "BEHOLD, I bring you GOOD TIDINGS OF GREAT JOY, which shall be to all people." Luke 2: 10. Holiness and love, and peace and joy, are inseparable. Cæsar and Herod and Pilate are terrified and tormented and unhappy in palaces. Paul and Silas and John are in the third heaven of ecstasy, while in prison and banishment. This is the common Christian experience. Christ never takes possession of any soul without bringing "all the fulness of God" with him. Eph. 3: 17, 18, 19.

All this is for Canada and the United States, no less than for Palestine and Philippi, and Patmos. There are diversities, but not contraries. 1 Cor. 12: 4, 5. "Righteousness, and peace, and joy in the Holy Ghost" are the universal concomitants of faith." Rom. 14: 17; Philpp. 3: 9. To the believer, Christmas and Good Friday, and Easter and Ascension, and Whitsuntide, mean all the year round. Faith in Christ means oneness with God, not now and then, but an unbroken continuity. Vine and branch are a living unit. This only is salvation.

Happy Christmas to the saints in Canada, and "to the Israel of God."

Union Deposit, Pa.

## THE BAPTISM OF FIRE.

BY CHAS. M. YEAROUT.

"He shall baptize you with the Holy Ghost, and with fire."—Matt. 3: 11; Luke 3: 16.

I DESIRE to offer a few thoughts upon the above texts, not for controversy, but in the spirit of investigation. It is claimed by many, that the baptism of fire, here spoken of, has reference to the submersion or punishment of the wicked in the lake of fire and brimstone. Several difficulties present themselves to me in accepting the above position as final.

1. I think "with the Holy Spirit and with fire," refers to the same persons. Thus, "He shall baptize you with the Holy Spirit, and he shall baptize you with fire." It seems to me the language demands this interpretation.

2. The chaff is a substance that comes off the wheat, and is a part of, and connected with the wheat in its growing and maturing periods, but is superfluous and useless after the wheat is matured, hence it is separated from the wheat, and cast



away as worthless, and the cleaned wheat is gathered into the garner or granary.

3. The wicked are no part of the righteous, are not connected with them. Though they may dwell together, and be intimately associated from an earthly standpoint, yet they are separate and distinct, and have nothing in common in the spiritual realm, and all earthly ties and associations cease at death.

4. As the dross is a superfluous substance, connected with the precious metals, and militates against their value, so the chaff represents the worthless, superfluous matter connected with the children of God, which is detrimental to their best interests, and must be cast away and consumed. Though it be a hand or a foot, cut them off and cast them from thee. Though it be an eye pluck it out and cast it from thee. It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, or two eyes, to be cast into everlasting fire. Matt. 18: 8, 9. Everything that enthrones itself in Christ's stead must be severed and cast away as utterly worthless. "For he is like a refiner's fire, and like fullers' soap: and shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness." Mal. 3: 2, 3.

Gold and silver is found in, or intermixed with, a gross or worthless material. The outer or rough material represents the outward or fleshly man, the body (the motions of sin working through the fleshly body). The gold and silver represents the inward or spiritual man,—the soul. As the gold and silver are separated from the crushed, crude substance, and purified through the separating, purifying element,—fire,—until the pure metals reflect the image of the refiner, all dross having been separated from the precious metals, so these mortal bodies are crushed by the sledgehammer of God's Truth,—crucified and mortified,—decomposed, Gal. 5: 24; Col. 3: 5. The soul being purified by obeying the Truth,—the Word of God,—through the Spirit (1 Peter 1: 22; John 17: 17) reflects the image of Christ, its purifier. Col. 3: 9, 10; Eph. 4: 22, 24.

While the inner man, the soul, is now purified, cleansed, and sanctified by obedience to God's eternal Word of Truth, the body passes back to its mother earth, and is decomposed, and then redeemed from the grave, and brought forth in the likeness or image of Christ's glorious body. Ps. 17: 15; Rom. 8: 20-23; Phil. 3: 20, 21: "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." 1 Cor. 15: 42-44.

The children of God are now separated from the children of Satan. There is no union or connection between the two in the spiritual realm, but an unseen line, drawn by the hand of Jehovah, separates them as far as anything can be. There will be no wicked persons at the judgment, where Christ's followers are judged. Rev. 20: 4. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Psa. 1: 5.

Every devoted child of God must pass through fiery trials, and thousands have passed through literal fire into the glorious beyond. The apostle Peter says: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange things happened unto you." 1 Pet. 4: 12. "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1: 7; Isa. 48: 10; Zech. 13: 9. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3: 13. "Our God is a consuming fire," and his purifying flame shall continue to burn until the last vestige of sin and superfluous matter, found in his children, shall be consumed.

5. Fire is used in the above text as a purifying element. He shall thoroughly purge them from all

dross, and purify and make them like unto his Son. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

6. Burning the wicked does not purify or cleanse the righteous of dross or impurities. Fire being the purifying element used in the purification of precious metals, is used as a figure to represent the excruciating pain and mental agony of those passing through the ordeal of repentance, the crucifixion of the flesh, and the daily death to sin. This will require a continual looking to Christ, as the only source of pardon and salvation. "Blessed are the pure in heart for they shall see God."

*Westphalia, Kans.*

"It is a wide-spread error that the gay young girl need not be taught anything practical before marriage; that by a kind of magic she will develop into the good manager, the skillful housewife. Here is an ally of the divorce court. The art of true home-making is not much thought of when all those pretty and useless presents are spread out for inspection. The theory is, that the bride is to live in a bower, and know no more of baking and cooking than the birds of the air. But nature's common sense pierces through all our silly fictions, our shallow pretenses and make-believes. If we could present a little capacity for making home homelike, we might block at least one of the side-paths that lead from the church to the divorce court."

REMEMBER your presence and cheer may be the Lord's way of waking up his indifferent or faint-hearted servants. Keep a warm heart so that the Lord can use you.

## → THE + SUNDAY + SCHOOL ←

DAVID AND JONATHAN.— 1 Sam. 20: 32-42.

*Lesson for Dec. 15, 1895.*

TIME.—About one year after the date of last lesson, B. C. 1066.

PLACE.—Gibeah, four miles north of Jerusalem.

PERSONS.—Saul, David, Jonathan and his attendant.

INTRODUCTORY.—After David's victory over Goliath and the return of Saul's army from the rout of the Philistines, the song of the Israelitish women in honor of David aroused Saul's jealousy, and from that time on, he made repeated attempts to take David's life. Between his fits of madness were periods of reconciliation in which Saul honored David with an official position in his army and gave him the hand of his daughter in marriage. But when Saul afterward made further attempts upon David's life, he sought the intercessions of Jonathan in his behalf, which, however, were fruitless, and the noble Jonathan bade an affectionate farewell to his friend, and urged him to escape for his life, as we find in this lesson.

### I. LESSONS FROM ENMITY.

1. *It does what it would not.* "And Saul cast a javelin at him (Jonathan) to smite him." Under the influence of his ungovernable rage he now tries to take the life of the very son whom he had hoped to set upon the throne of Israel as his successor. So often he, who surrenders himself to the spirit of envy, will so lose control of his better judgment, as to defeat the very purpose which, when in his right mind, he would desire to accomplish. Beware of envy and jealousy, for while enraged at a fancied enemy, you may destroy a friend.

2. *It sets the good against you.* "Jonathan arose from the table in fierce anger." There is no one for whose respect and esteem a father should so much strive as for that of his sons. Saul could not have desired, nor could he afford to be de-

spised by his noble son Jonathan; but Jonathan was too good to look with allowance upon the unwarranted jealousy of his father. So, in trying to get vengeance on those who seem to have injured us, we are sure to lose more in the respect of our friends, than we gain in revenge upon those whom we despise.

3. *It magnifies the faults of others.* "He was grieved for David, because his father had done him shame." In verses 30 and 31 of this chapter, Saul intimates that David was guilty of treasonable intentions and wanted to overthrow the existing government. This was as far from David's heart as the East is from the West, and Jonathan knew that in making such an insinuation, Saul had done David shame. This is the common fault of the envious and jealous,—they magnify the faults and ignore the good in others. As charity covereth a multitude of sins, so envy covereth a multitude of virtues.

4. *It makes friends for others.* The warmth of Jonathan's friendship for David was intensified by the injustice and abuse which the latter received at the hands of Saul. While Saul was trying to ruin David, he was making friends for him. Do a man an injustice and you awaken sympathy for him. Would you heap coals of fire on your enemy's head? Do him good. But do him harm and you increase the number of his friends and heap coals of fire on your own head.

### II. LESSONS FROM FRIENDSHIP.

1. *Even a father may not destroy it.* Jonathan would not allow even his royal father to stand between him and his friend. No relation of flesh and blood ought to be as near as heart relation. Blessings on the boy who will not do wrong at the instigation of a wicked father. Jonathan's attachment to David was such as the Christian's should be to Christ. "He that loveth father or mother more than me is not worthy of me."

2. *It resents an evil done to its object.* Jonathan "was grieved for David." There is too much friendship that is not available when most needed. Our true friends are those who stand up for us when we are down, who try to protect us when we are about to suffer wrong. This is the kind of friendship we ought to have for Christ. We need to stand up for him when others mock. It is to the shame of many a professing Christian that he can stand by complacent and speechless and see Christ derided, thorn-crowned, spit upon and crucified afresh!

3. *It is confidential.* "Only Jonathan and David knew the matter." Two persons cannot be friends without having each other's confidence. Each must feel free to express the deepest emotions of his heart to the other. And this is the way Christ would have us feel toward him. Are we confidential friends of the Master? Do we converse with him frequently and freely about ourselves?

4. *It expresses itself outwardly.* "They kissed one another." The class of friends that we least appreciate and that do us the least good, are those that never make known their friendship. Brethren, we are too slow in making known our affection one to another. If we really love one another, let us give expression to our love, not only in our words, but also in our deeds. And can we not say the same with reference to our love to Christ? It really takes the world too long to find out whether or not we do love the Lord. Let us be more profuse in our expressions of love for him, and let us remember that the most eloquent of these expressions are deeds of obedience!

5. *It grieves at separation.* They "wept one with another." The friends who are as happy separated as when together, are not true friends. Attraction is the universal law of love. In our relations to our Master, what is the tendency? Do we ever want to get nearer to him? Do we grieve at every thing that removes us from him? Is it our highest delight to sit in heavenly places in Christ Jesus? There is a friend that sticketh closer than a brother. Let us strive to keep as close to him as he would be to us!

JAMES M. NEFF,

*Fruitedale, Ala.*



## → THE YOUNG PEOPLE ←

## OUR MISSIONARY READING CIRCLE.

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## A PLEA FOR DUMB ANIMALS.

BY G. D. TRIMMER.

I was prompted to take up the pen by two early but lasting impressions. One was a remark made by my grandmother,—the wife of Eld. Daniel Longenecker,—when I was quite young: "The cattle in the barnyard know whether the man of the house is a Christian or not." The other incentive was given me, while witnessing a drayman apply a large leather whip, in an intensely cruel manner, to a team that would not pull, when, beyond a doubt, the horses had been so often overloaded that they had lost all confidence in their driver.

The above impressions set me to thinking how many people will abuse a balky horse in an extremely cruel and unchristian manner and then excuse themselves on the ground that it was nothing but a balky horse anyhow. How often, if not always, can we trace balkiness to ill and unmerciful treatment in early training!

I do not like to speak of "breaking" colts. I rather like the term "training" and I do not think it wholly improper to call it "educating." In fact, the latter term might be instrumental in raising that occupation to a more humane standard.

Should we adopt the above appellation, however, we should not throw the harness on our trembling colts, hitch them beside a strong horse, or between two, crack the whip and scare them into submission, or see them injure themselves by trying to get away from their tormentors. Instead we must train them carefully and they, seeing what is wanted, will, in almost every instance, do it readily, and ever after be faithful to their kind-hearted master.

One time a neighbor borrowed a horse from mother, shortly after father's death. In the evening he returned the horse, stating that he was balky. Knowing this horse to be faithful, mother inquired what collar was used and learned that he had taken one belonging to a much smaller horse and the faithful beast, not desiring to be choked, intelligently refused to pull. Not being able to discern the cause, was it not the height of folly to apply the lash? Our neighbor did so, but, as usual, there were no good results.

Again, let us take a very common occurrence. A man loads on two hundred or three hundred pounds more than he has ever loaded before. Upon discovering his mistake he is sorry, but instead of unloading promptly the excess, he starts out with "a lazy man's load." By and by he comes to a hill, a mud-hole, or other obstacle, and the horses are unable to draw the overloaded vehicle. The driver becomes fretful and applies the lash. The horses try their best in vain, hoping against hope, as it were. The driver applies the whip with increased vigor, and a balky horse or team is the result. Do you wonder that the team loses confidence in such a brutish master?

Another man is busy at work with his team but it will not work. He inquiringly looks all around for the cause, knowing that this has always been a faithful team, but all his efforts prove fruitless and he becomes vexed. His temper begins to rise. He beats the creatures and tries to force them to submit to whatever is wrong, excusing his action by the thought that he has exhausted his efforts and must therefore go on. How often, however, he wastes more time enforcing submission than it would have taken to locate the cause, remove it and retain the good disposition of his horses. How soon he forgets how many times that

horse has complied with his bidding, and surely would not now refuse without cause.

When things do not go to please us,—how easy to take revenge on a dumb brute! When the plow will not work we abuse the team. When the cow cannot find the place where she broke in to mischief, we throw a rock with unmerciful cruelty, when milder means would bring better results.

I once witnessed the throwing of a stone that killed a very fine pig. The thoughtless hurler of the missile was compelled to pay for the porker. The poor animal had committed no wrong, for it was turned out upon the highway and wandered off to a neighbor's house, where it lost its life.

How many thousand head of cattle and horses, especially on the western ranches, are left to the bleak storms of a northern winter without a sign of shelter! Last fall hundreds of horses were turned out to die, or find their own living, on account of the false sympathy of not wishing to kill a horse. How much better that the horse be dead than thus treated!

Some people feed their stock very irregularly and are still more careless about watering. If we could be tied for one year by a halter, so that we could not help ourselves in any way, but had to depend upon the caprice of some individual who is careless, how differently we would view the situation! I think after such an experience our horse would see the sparkling brook about three times a day,—not less than that during the summer season, at least.

Kind reader, I have written with a view of awakening a more kindly feeling for the dumb brutes, entrusted to our care by a Loving Heavenly Father, who desires them to be kindly cared for, and to whom we shall have to render an account for every cruel act. Let us always remember that God's creatures should be treated in a way becoming the children of the Most High.

Wetmore, Kans.

## HELPFUL ADVICE TO YOUNG MINISTERS.

BY P. R. KELTNER.

IN the latter part of the fourth chapter of First Timothy we have advice and instructions given to a young minister, that it will be well for every young brother, who has been called to the preaching of the Word, to read and reread, and then bind upon the tablet of his heart. In it is the great secret of success in the ministration of God's Holy Word. So much depends upon a young brother making a proper start, mentally, morally and spiritually, in this great, high calling, that he need study this Scripture, and kindred ones, until he may weave it into his very life. I make some quotations and remarks from the above-named Scripture.

1. "Let no man despise thy youth." One of the most important things in a minister's work is to have back of him a consistent life. Young people have many temptations thrown in their way. They may have ambitious desires and inquiring minds, and these, indeed, are blessings, but their lives have not been molded yet by experience, and the young minister, especially, should be careful that he is not drawn into such society as will be detrimental to his influence. He should not contract habits, or allow his ambition to lead him into channels that will bring reproach upon his high calling. How often does a young brother seriously injure his future usefulness by not scrupulously watching his young and formative life! His conversation, his associations, his dress, his entire life should be such, as to make others feel that he dearly loves his calling. He should cultivate a burning, anxious desire for soul-saving. David said to Solomon, "Show thyself a man."

2. "Give attendance to reading." A careful, systematic, and untiring reading of God's Word is indispensable to the young minister in the preparation of his work. It takes a congregation but a short time, after the minister has read his text, and announced his subject, to know if he has been

applying himself to reading. And though he may not yet be able to display much ability in the other lines of public speaking, if he is a constant reader of God's Word, he will captivate his congregation, and inspire them with the sacredness and intrinsic worth of God's Holy Book. Paul well said to Timothy, in another part of his letter, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." 2 Tim. 2:15. A minister will make himself useful in his calling proportionately as he prayerfully studies God's Word. It is the minister's preparation that counts.

Dear young brother and co-laborer in Christ, deny yourself of worldly pleasure, and resist the many temptations that are thrown out to stain and injure your young and useful life, but do not deny yourself the sacred privilege and awful need of "giving attendance to reading."

3. "Neglect not the gift that is in thee." Paul realized that in young Timothy there was a gift, that, if cultivated and put into active use, would enable him to accomplish much good. There is more in the cultivating and using of our gifts, than in the gift itself. Each of us have doubtless been provided with sufficient foundation material, upon which we may build holy and useful lives, but the great question with all of us should be, How may I best apply myself and make use of this gift that the best returns may follow? Paul says this may be accomplished by not neglecting this gift. Give it special attention. A young minister should feel that this is his life-work, and he should place the culture and developing of this gift high above every object in life. It should be the one central object that is constantly drawing him, and which he is reaching out to obtain. This may be done in other ways beside his efforts behind the sacred desk. He should cultivate a disposition of thinking more upon this line. Too many young ministers, and older ones, too, spoil their preaching by impure thoughts, unchaste conversation and questionable surroundings. Think and speak, act and live at all times for Christ and his blessed Zion. Our text says, "Give thyself wholly to them."

4. "Take heed unto thyself and unto the doctrine." We have touched upon the former part of this question, but Paul certainly reaches the climax when he tells young Timothy to take heed unto the doctrine. Young ministers, and, indeed, all of us should labor to become thoroughly established in the doctrine of Christ and the church. No minister will become useful, in the broadest sense of the word, who neglects, in his life and preaching, any part of the doctrine of Christ and the church. Brethren who are not in full sympathy with the church and her order in every particular, may be able, by special gifts, to at least, seemingly, do much good, and have quite a following, but it is an established fact, and the past history of the church goes to verify it, that the "bone and sinew" of the church are the men who are in perfect sympathy in every way, both in life and preaching, to the order of the church. Young brethren will seriously injure their life's usefulness by not becoming thoroughly indoctrinated in the cause we have espoused. We cannot fail to see the fallacy of the idea of laboring and pleading to get men and women into a church when we are not in full sympathy with it ourselves. Nations expect their subjects to yield loyal support to their rules and regulations. The various organizations which man establishes demand strict conformity to their order, and why should not the minister be a living representative of the doctrine of the church?

We are living in an age of anti-doctrine, of perverted doctrine, and not unfrequently is the cry for no doctrine, hence the great need of heeding Paul's advice, "Take heed unto the doctrine."

Sterling, Ill.

"As a class, ministers are a migrating body of men. This must necessarily be true because of the character of their work. The command is 'Go ye into all the world, and preach the gospel to every creature.'"



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## A LETTER FROM SWEDEN.

BY C. ANDERSON.

AFTER our Sunday school had been organized at Malmo, we concluded to have the children meet every Wednesday night, for the benefit of reading the Bible. To this the children gladly agreed. It was surprising to see the pleasant faces, all listening to every word of what was said. They did not get sleepy like some of the larger ones now-a-days. If the meeting continues only a little over an hour, then there is no more interest shown for the Word of God. Some don't even keep their places, but leave before the service is closed, and thus disturb those who are interested. To avoid this disorder in the house of God, pray for yourself and others, that God may give you patience to hear his Word while you have the opportunity.

Our children's meetings began at 7:30 P. M. and at 9 o'clock they had no desire to go home yet. Fearing that their parents would oppose us in having them remain longer, the meeting for that night was dismissed.

On the following night a public meeting was appointed, but, according to the custom among the Swedes, the children are not welcome there. This, I think, is a great lack of wisdom. In this we find that even the disciples failed. Mark 10: 13. But Christ was not so. We read in verse 14, how we ought to do. May each one of us show forth more love for the little ones, knowing that the seed sown in the tender heart shall never die, for the children's friend,—Jesus,—takes care of it.

Well, not fearing the rule above mentioned, the children were invited to our public meetings like the children are in America. The time came for the meeting. A sister happened to get there before the hall was opened, and she was greeted by a large number of children, waiting to see if they really could be permitted to enter. The sister, very much displeased, told them: "Last night was your night. This is our night for meeting." The children paid no attention to her, knowing that they had received an invitation the night before. The sister came to our house sorrowfully, telling us that many children had come to the hall, and that therefore we would have no good meeting. She said, that it would never do here among the larger folks. I told her, that such is the custom in America. Another one said, "Yes, but here in Sweden we have to be very careful in having the children among the larger ones. They will not remain still." Very likely, when children are placed by themselves, and when, perhaps, not a word is said during the service, to interest them, they feel themselves out of place, and thus become very restless.

I felt a deep sorrow coming over me. I wondered how the work, here among the children, could succeed. But I am glad that I was not alone this time; else I fear that the children had not been permitted in the hall. Bro. Hope being with us, encouraged the members to let the children come in. He placed them on the three front benches, so they could hear the preacher well. They paid good attention, and Bro. Hope spoke very interesting to the little ones. It made us happy to see these little blue eyes all fixed upon the preacher, taking in word for word. That night there was no time to make noise, or to run out, etc. Bro. Hope told the children, "Now we will show the Malmo people that you are worthy to come to the house of God, and you know how to behave."

The sister, before opposing having children at our meeting, told me afterwards: "I wished so much that my children had been with me to-night." Oh,

what a change, I thought. This was Christ's spirit. I often wonder, how some mothers, having a family of their own, have their heart closed for the children of others! Jesus says, "Feed my lambs!" May we all be willing to learn of Jesus, and let us pray for these little ones, that they may have the privilege to hear the Word of God, while their hearts are tender. Many children here learn how to curse and swear before they ever learn how to pray. Some children never hear a prayer in their home. How sad it is!

We have at present a very nice Sunday school, with an average attendance of fifty. We hope to get more. They seem to be all very interested. They also attend public meetings. We trust that their interest may bear fruit in time to come!

Malmo, Sweden.

## A FEW QUESTIONS.

BY J. H. MILLER.

1. Why do not our correspondents give the name of the County, as well as the State, when reporting church news, since there are different State Districts in the same State, and more than one church of the same name? Often the reader is left to wonder where to locate the place.

2. Why not name places, in making announcements, so as not to mislead? For instance, if a meeting is announced for the Elkhart church, Ind., the Goshen church, Ind., is really meant. Elkhart City has a Brethren church ten miles from the Goshen church. Not every one will notice the difference between "Elkhart" and "Elkhart City." One house stands in Goshen, the other in Elkhart. The same may be said of South Bend, Ind., which has a churchhouse, and is named St. Joseph, while the South Bend church, as now understood, stands about ten miles out in the country. Members have gone to the wrong place for the meeting. Why not name the place according to location? I know of other names in the Brotherhood that are misleading. As time and circumstances change we should change names, so that we are properly located and understood.

3. Why do our contributors not give the Scripture, as well as the book, chapter and verse, when referring to a passage of Scripture? A number of brethren tell me they do not read some articles in the GOSPEL MESSENGER, because the Scripture referred to is not quoted. Very few readers look up those Scriptures; hence they are lost. In my judgment the reading would be much more satisfactory if the Scripture would accompany the figures referred to.

4. Why do not all of our ministers, especially the presiding elders, admonish the members more fully to respond to the missionary call for funds, when there is so much need of money along this line? I have frequently heard members say, "I would gladly give to this noble work, but no one will lead out." After reading Bro. Fercken's article, in No. 47, I was stirred, and made to wonder who will be responsible for this neglect. I do hope that every elder or minister in the Brotherhood, who has charge of churches, will not neglect this noble work. Notwithstanding the great drouth that we have passed through, the Lord has blessed us abundantly. Let us all come to the rescue and help to convert those who are in midnight darkness. Should some of the heathen be our children, how would we feel? "Therefore all things whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets." Matt. 7: 12. If doing good to others is the "law and the prophets," why not heed?

Goshen, Ind.

## MORE INCIDENTS IN TRACT DISTRIBUTION.

BY A. M. T. MILLER.

RECENTLY I went to Omaha to bring a lot of cattle home. In the morning I took about seven hundred and fifty tobacco tracts and two hundred

and fifty "The House We Live In" along. I will give you a few incidents of the day's work.

I gave each passenger on the train a "Come, let us Reason Together." The brakeman, with some reluctance, took the tract. I took a seat by him and gave him "a big red apple" and suggested to him that there was some good advice in the tract. I asked him to read it and tell me what he thought of it. Then I left him. After a while, when I thought he had time enough to read it, I approached him again. "Well," he said, "if church members would let tobacco and whiskey alone, not so many boys would fall into evil ways."

My train made a stop at Lincoln City, and after I had handed tracts around and placed some in the depot, an old Presbyterian preacher said to me, "That's the way to go at it. Strike tobacco hard!" He said if I would give him some he would distribute them among his people.

A special car, with a comedy troupe of forty-five, was attached to our train. I took the liberty to go through the car and gave each man a "Come, Let Us Reason Together," and "The House We Live In." To each of the ladies I gave a copy of "The House We Live In." I never was more kindly treated by a lot of people than by this traveling troupe. Some of the ladies said to me, "That is right; go for the tobacco." The ladies nearly all commenced reading promptly their tracts,—a very different kind of reading to what they had been used to. Some of the men would say, "Thank you. I will be pleased to read." One man said, "I will read it all through. I do not use the weed," etc. I feel that it was a good place to sow some Gospel seed.

I went into the smoking car next. The car was filled with smoke, and men who were used to that kind of pleasure. The first young man I came to was just in the act of lighting a cigar. I spoke to him pleasantly, asking him if he would not please read this tract before lighting his cigar. "Why, yes," he answered.

I went on distributing tracts, and came to another man that had more color on his lips than on his cheeks, and sat down beside him. I said, "Well, you take lots of comfort from tobacco." "Well, yes, but," he said. "I am tired of it, for it costs me \$35 per year." I talked to him about the evil of it, and the bad effects, and gave him a tract. He said this was the first time any one ever spoke to him about using tobacco. He promised to try to quit.

I came back to my cigar man. He said, "Well, sir, I am going to quit. That tract says tobacco is a mighty bad thing. I did not know that it was so bad."

I left a few tracts at each station from Pickrell to Omaha, a distance of one hundred and twenty-eight miles, and could tell you many more incidents of this trip, but will give just one more. At the dinner table, in Omaha, a pleasant old gentleman said to me, "Where are you going?" I told him I came up here to buy cattle. "Well, I am glad to see you doing some missionary work, if you are on business." These words of approval help a great deal to keep us at work.

Pickrell, Nebr.

A SAINTLY bishop who had passed through many difficulties and sorrows was one day asked if he could communicate his secret in being always calm and happy. "My secret is easily told," he replied. "It consists in nothing more than making a right use of my eyes. In whatever state I am, I first look up to heaven and remember that my principal business here is to get there. I then look down upon the earth, and call to mind how small a space I shall occupy in it. I then look abroad into the world and observe what multitudes there are more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain."

PEOPLE have to be living very near to the throne before they can enjoy having their faults pointed out.



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Mount Morris, Ill., December 7, 1895.

BRO. H. C. EARLY is engaged in a series of meetings in Lancaster, Pa.

THE meetings at Oakland, Kans., closed with twenty-one accessions.

BRO. Q. LECKRONE closed a series of meetings at the Jonathan Creek church, Ohio, with eleven accessions.

IN the obituary notice, on page 766, John Brenneman, of Lanark, Ill., should have been Joseph Brenneman.

THE last reports from India are not so encouraging. Bro. Stover was quite sick. We hope and pray for his recovery.

BRO. C. C. ROOT is doing some earnest work in Atchison, Kans., a mission point for our Brethren. He reports five accessions.

UNTIL further notice Bro. Leonard F. Love, of Maitland, Nebr., should be addressed at No. 855 Arlington St., Denver, Colo.

DURING the late series of meetings in Manassas church, Va., there were fourteen accessions. Bro. G. S. Rairigh did the preaching.

RECENTLY Bro. Solomon Bucklew held a series of meetings in the Liberty church, Adams Co., Ill., which resulted in ten accessions.

WE held a very pleasant Thanksgiving service in the Chapel. A collection for the missionary cause was taken and about \$25.00 raised.

BRO. JACOB WITMORE closed his meetings at Polo week before last, and went from there to Waddam's Grove, where he is holding meetings at this time.

AT Bro. Sydney Hodgden's meetings, in the Slate Creek church, Sumner Co., Kansas, there were seven accessions, five by baptism and two reclaimed.

BRO. J. A. DOVE is engaged in an exceedingly interesting meeting in the Grossnickle church, Maryland. When last heard from thirty-four had been baptized.

BRO. DAVID B. EBY commenced a series of meetings in the Des Moines Valley church, Iowa, Nov. 15. There were three applicants for baptism on Thanksgiving.

A SERIES of meetings was recently held in the Huntington church, five miles north of the city of Huntington, Ind., and twenty-eight persons were gathered into the fold, with one applicant still awaiting baptism. Bro. Peter Stuckman did the preaching.

THE little church at Keuka, Florida, where there are only a few members, and they all very poor, sends in a Thanksgiving offering of \$9.51 for the missionary cause.

MANY of our readers have some knowledge of the little cripple, Floyd M. Huber, of Gretna, Ohio. He died Oct. 9. A sketch of his life will appear in No. 52 of the *Young Disciple*.

BRO. S. A. SANGER has been doing some effectual preaching in Tennessee of late. At the French Broad church there were seven accessions by confession and baptism, and one reclaimed.

BRO. HENRY BRUBAKER, of McPherson, Kansas, has decided to locate at Knoxville, Johnson Co., Ark. He will move Dec. 4. The field is new, there being no members, at this time, in that part of the State.

WRITING from Dayton, Ohio, Nov. 25, Bro. Elmer Wombold says, "Two have been received by baptism since our last report. Our series of meetings, conducted by Bro. Isaac Frantz, commenced Nov. 23."

BRO. C. D. HYLTON, formerly of Hylton, Va., writes us that he has reached his new home at Roanoke, La., and, with his family, is very much pleased with the outlook. Last Saturday was the time appointed for their feast in Roanoke.

REPORTS indicate that the churches, on Thanksgiving, responded quite freely to the call made by the General Mission Board. Some of the donations are quite liberal indeed. No church should have missed this opportunity to help in a good work, but we fear some did, and we wonder whose fault it was.

BRO. H. O. DENNIS says: "I have been doing a little missionary work with your paper. After reading it I pass it around to my neighbors. I handed two issues to a Methodist minister the other day. He wanted to know what would be the consequence in case we got him into the Brethren church? You might tell him that some of our most devout members come from the Methodist church, and possibly obeying the whole Bible might make a better man of him."

AMONG our readers there is a growing demand for short articles, of not more than one or one and one-half columns in length. And it would be pleasing indeed if our best writers would write these short articles. There are about six hundred words in a column of the MESSENGER print, and one thousand words ought to be the limit of any ordinary communication. Of course it requires more work to prepare a good, short article, than a long one, and for that reason we do not have more of them.

LAST week we published a letter from Bro. J. M. Risberg, of Sweden, in which he speaks of going to prison for refusing to take up arms, or learn the art of war. We are just in receipt of a letter from Bro. J. A. Gustavson, stating that he has also been sentenced for the same reason, and will have to go to prison, but not for as long a term as Bro. Risberg, this being his first offense (?) against his government. They are both in the same prison, and earnestly crave the prayers of the members in America and elsewhere. Letters in the care of O. P. Ohlin, Kjöfinge, Sweden, Europe, will reach them.

BRO. ARTHUR S. WORKMAN, of Loudonville, Ohio, writes us (Dec. 2) that Bro. I. J. Rosenberger is lying at that place, seriously ill, having taken sick on Friday, Nov. 22. He is at the home of his sister, Mrs. Jemima Workman. He left home about eight weeks previous, to hold some meetings in the Black River church, Northeastern Ohio. He remained here three weeks, and had the pleasure of seeing five unite with the church. From there he went to Ashland, and held a number of meetings, and from there to Loudonville, where he was engaged in a meeting at the time he took sick. His kindred and friends crave the united and earnest prayers of the saints in his behalf.

BRO. C. B. SMITH, who is now conducting a series of meetings at Glen Rock, Nebr., writes that nine souls have accepted the Gospel at that place, and more are to follow.

WRITING from West Alexandria, Ohio, Dec. 2, Bro. H. M. Barwick says, "Two, husband and wife, were baptized last Wednesday in the Upper Twin Creek church."

A SERIES of meetings, held in the east end of the Union Center church, Indiana, by Bro. Wm. B. Neff, in the early part of November, resulted in seven accessions. So writes Bro. J. O. Culler.

ONE of our evangelists writes that he has some cold in his system, and he also finds some in the church where he is working. Well, this is true of too many preachers (spiritually we mean) as well as it is true of too many churches. It takes the power of God in the heart to warm up the churches, and drive the cold out of them. A long, continued cold leads to spiritual consumption, and the end is certain death.

THOSE who send us queries on the divorce question,—and we receive a number of them—must excuse us for not answering them any more than to say that the purity of the church and the sacredness of the marriage relation must be kept constantly in view. Our loose divorce laws are playing havoc with the marriage institution in many localities, and the church cannot afford to remain indifferent about such an important matter.

BRO. A. M. T. MILLER writes very encouragingly concerning their mission Sunday school in Pickrell, Nebr. He also adds that the Brethren in Beatrice have two mission Sunday schools, and that both of them are in a prosperous condition. He thinks it would be a good idea if the Brethren would open up mission schools in all parts of the Brotherhood. In that way thousands could be reached that we cannot with our present ministerial force.

WE are in receipt of the Minutes of the District Meeting of Tennessee, North Carolina and Florida. There was much business before the meeting, and a large amount of it pertained to the missionary work. In this respect the District is taking some advance steps, for which the churches are to be highly commended. Three congregations have agreed to put an evangelist in the field and sustain him in the work. That is good. Then the Mission Board is arranging to employ another evangelist in other fields. This is also encouraging. Also efforts are to be made to call on every member in the District and solicit funds for the support of these missions. We are pleased to see our Brethren in the South push out in missionary efforts. There is a wonderful opening in the South, and our people should enter the various fields at the very earliest possible period. Bro. Henry Sheets, of North Carolina, is to represent the District on the Standing Committee. Two queries go to the Annual Meeting.

ON account of the unsettled state of affairs in the East, and the cholera in Syria, we felt quite uneasy about our brethren for some weeks. We learned that they had reached Jerusalem in safety, but for a time it seemed that they would not be permitted to leave Palestine, but we are just in receipt of letters from them, informing us of their safe arrival in Cairo, Egypt. To us this is quite a relief. They are now in lands where the lives of travelers are as safe as in many of the European countries. Bro. Miller and wife are probably in Bulsar, India, at this date, while Bro. Brumbaugh and the other brethren are to start home next Monday, Dec. 8. Some of Bro. Brumbaugh's letters were miscarried, and the one that should have appeared in this issue, did not reach us until the day before making up the paper for the press. Next week his letters will be commenced in the MESSENGER again, and will continue in their regular order. If any difference the letters yet to appear will be more interesting than those that have been published.



BRO. CHRISTIAN HOPE, who is now in Denmark, may return to the United States by the close of the year. He writes that he is kept exceedingly busy. He says, "I teach English; hold six and seven meetings each week, and am translating songs for a hymn book. I work from sixteen to seventeen hours a day, yet I do not forget America or any one there."

THOSE who send us papers containing articles to which they wish to call our attention, must always mark the parts they desire us to read, otherwise we never give the papers any attention. We have not time to go through a whole paper in search of something that may be of interest to us. We do not read a line in one-half of the papers coming to this office, but always have time to look over marked articles.

#### FAITH-HEALERS.

WE are asked to say more about Schlatter, the Denver faith-healer, so as to put our members on the guard. We do not see why our members, or any one else, should have their faith disturbed by a man of this character. There is no question but that he is a remarkable man, and possibly performs some cures, but that should have nothing to do with our faith in Jesus Christ and his teachings. Such men have come and gone in all ages of the world, and possibly the world has been but little better for their having lived in it. Not so with Christ and his sublime teachings. Though he performed many miracles, still we remember him not so much on account of his miracles as on account of his teachings. But Schlatter teaches nothing. In this respect he is almost as mum as an oyster. By his peculiar manner of training his hair, and dressing, he is made to resemble what we read in history about Jesus. But as for teaching, he does not pattern after him in the least. He lays hands on the people as they pass before him. Some of them seem to recover, while thousands do not. For awhile he had all Denver in a state of excitement. Some days the trains would bring to the city as many as a thousand persons who came to see the man who tried to make it appear that he was the Christ. And probably some were foolish enough to believe it. But now he is gone, no one seems to know where. It is reported that he is coming to Chicago.

But, it is asked, Who is this man? He formerly lived in New York, and was a skillful shoemaker. He drifted westward, and we next hear of him in Denver as a shoemaker still. Then he entered a mining scheme and went to New Mexico. But the mining project did not materialize. It was here that he conceived the idea of healing by faith, and, after performing not a few supposed miracles, returned to Denver and caused the sensation referred to above. He is a member of the Catholic church, and, so far as we know, does no preaching whatever. He works hard, exposes himself a great deal, but receives no money for his services.

We may hear more of him later on, but we cannot understand what the cures he performs, though done by faith, should have to do with the New Testament teachings. The thing for everybody to do is to love God and keep his commandments. If Schlatter, Dowie, or any one else, can cure a few diseases by some remarkable power he possesses, we do not propose to oppose him. Scores of others, of all faiths, and even among the heathen, have been able to perform like wonders in the past, and we may expect others when the present ones have passed into eternity.

There are many ways of curing diseases. Possibly this may be one of them, and it may prove effectual with a very small number of the few who believe in it. But when it comes to divine truths and Christian duties, we do not go to doctors—we appeal to the Bible. And if the Christian people of this land would place a little more confidence in

their Bibles, and a little less in the few wonders they see performed by man now and then, they would not be turned about by every wind of doctrine.

J. H. M.

#### INSTRUCTING APPLICANTS.

1. IN GOSPEL MESSENGER No. 45, page 707, we are favored with a list of questions to ask applicants. Now the object of this note is a friendly criticism of those questions. In the first place, with reference to the first question, "Do you believe that Jesus Christ is the Son of God?" etc., why ask this and then ask the same or its equivalent in the water when we are about to baptize? See "Brethren's Manual," page 16.

In the second place, the form in which our brother gives his question would seem to indicate that faith, repentance, baptism by true immersion, laying on of hands, the holy kiss, feet-washing, the Lord's Supper and Communion, are regarded by us as doctrines of the New Testament, while bearing of arms, using the law, swearing, secrecy, etc., are merely articles of belief among us. Are they, too, not doctrines of the New Testament?

In the third place, our brother seems to require a direct answer to the first part of his questions, "Do you believe," etc.? which necessarily draws out the answer, YES or NO. Would it not be best to require an expression of mind on the other points upon which he is examined,—bearing arms, secrecy, etc.?" But, it may be said, the last paragraph of our brother's list covers all this. I think not; besides I would hesitate to ask a person to conform to the rulings of the church without first giving him fully to understand that we regard all these things upon which he is questioned as Bible doctrines.

2. I am very forcibly impressed with our brother's "Scriptural Ground," GOSPEL MESSENGER, No. 45, page 708, but would like our brother to give Scriptural ground for asking applicants questions while in the water, just before baptism; at least, would it not be best to substitute the words "renounce" and "covenant," by using some more familiar terms, for by a fair estimate it is not likely that more than one-half (?) of the persons so baptized could give an intelligent definition to either of them. Then, how do they know whether to answer, YES or NO? Now we just speak of these things not merely for the sake of criticism, but that we may all think along these lines.

B. E. KESLER.

We thought of following the article here referred to with some remarks, but did not do so, and will now say what we had then intended to state.

It is not customary among the Brethren to demand of applicants a confession before laying the order before them; the confession is made in the water, and the one confession is thought sufficient. There are two ways of laying the order before applicants for membership. One is privately, and the other is before the public. The latter is our general rule here, and still there is much in the private method that is to be commended. In either case, the one who lays the order before applicants ought to understand his business. He should study the subject matter well enough to be able to state it clearly and reverently, and not be too long about it. He should direct his remarks to the applicants and not to the congregation. Nor is it necessary for him to preach a sermon in order to get the candidates to understand their duty. When too much is said, it more or less confuses the minds of the converts and destroys the solemnity of the occasion. He who does this work should study simplicity, brevity and reverence.

To the applicants he may state, that it affords the members of the church pleasure to receive them, and that, on entering the church, they will be entitled to all the rights, benefits and enjoyments of the church, and that they will also be expected to share the burdens, responsibilities and self-denials along with the other members; that two cannot well walk and labor harmoniously together except they be agreed, and for that reason the order of the church, in a few particulars, will be laid before them, that their consent thereto may be had before they enter the church through the door of Christian baptism.

Then state to them that they will be expected to both take and give counsel on all that pertains to the interest of the church and right living. That on becoming members they will be expected:

1. To carry out the doctrine of non-resistance fully, take no part in war, take no active part in politics, and abstain from everything along this line, unbecomingly devout Christians.

2. That they may not unite with any secret order, and if a member of any, will be required to now and forever withdraw.

3. That they will not be allowed to sue at law any member of the church, nor any one else, without first consulting the church.

4. That they will be required to absent themselves from places of amusement, such as balls, dances, theaters, etc., and such other places as the Brethren look upon as unbecomingly Christians to attend.

5. That they should swear not when called upon to give testimony in a court or otherwise, but that they always affirm.

6. That in their appearance, deportment, conversation and dealings, they should carry out the doctrine of non-conformity fully. That they must dress plainly, discarding all jewelry, unnecessary trimmings and other ornaments, and attire themselves in modest apparel, as becometh saints; that they wear their hair plainly, and that the brethren wear their beard as becometh devout men, and that they do their utmost to live above the vain and foolish practices of the world in other things as well as in dress.

7. That in time of worship the sisters should have their heads covered as Paul directs, and that the brethren have theirs uncovered as stated by the same apostles, and that our sisters have due regard to the covering worn by the saintly women among us.

To these requirements the applicants should give their unreserved consent, it being understood that they will be expected to fully comply with the promises made.

They should then be advised, admonished, and even urged, to wholly abstain from the use of tobacco in every shape and form. They should also be advised and urged, with equal force, to conform to the regular order of the church in their attire at the earliest date possible. It will be found well to state that they have already pledged themselves to the doctrine of non-conformity, that uniformity is the best known means of carrying out this doctrine, and for that reason we urge all the members, on coming among us, to adopt the uniformity we teach and practice.

The next step is to take the council of the church whether any one can forbid water that these persons may not be baptized. The reading of that part of Matt. 18, usually read on such occasions, is now in order. The applicants are now ready for prayer at the water side and baptism, as required by the Scriptures.

We would yet add, as a suggestion, that it will be found for the better, in the long run, if the order be laid before the applicants by the elder or minister in charge of the congregation. As a matter of courtesy, we often ask visiting ministers to perform this very important duty, but we do not believe the plan a good one. The elder who has to feed and care for the sheep of the flock is the one who ought to instruct them concerning what will be required of them when they enter the church. And he should acquaint himself with the best and most impressive way of doing it. Whatever is worth doing at all, is worth doing well, in religion as well as in anything else. No minister can perform this or any other public Christian duty well, without giving it a great deal of careful thought. Furthermore, too much judicious care cannot be taken in properly preparing applicants, mentally and spiritually, for the sacred rite of Christian baptism. In no instance should baptism be unduly delayed, and yet converts should know, as far as practicable, just what they are doing when they, in the watery grave, renounce Satan and all his pernicious ways, and covenant with God in Christ Jesus to live a life of obedience until death. It is no small thing to enter into such a sacred and far-reaching relation. J. H. M.



## HOME AND FAMILY

## ESTRANGED.

BY SADIE BRALLIER NOFFSINGER.

ALAS my heart that thou should'st cry:  
"Give! Give!" and get but a poor stone  
Wherewith to feed thyself. Alas,  
That thou should'st yearn, yet fear to pass  
That gulf, alone,

Which stands relentless and unbridged  
With frowning waves, a dark abyss  
Between Him and the thing which strove.  
Yea, strove, and lured and won thy love,  
Nor heeded His!

Upon the awful brink I stand  
An exile to His love and grace!  
Nor lift my guilty eyes, Ah me!  
Lest I should wrath and vengeance see  
Upon his face.

Or, by His majesty serene  
Be mocked by peace which once I knew.  
Thus, I lift not my eyes above  
Unto the courts of Him, whose love  
My treasure slew.

I feel the sense of inward guilt  
Which wreathing the outrage to His grace.  
I feel the weight of sin's control  
Which brands, and sore unfits my soul  
For His embrace!

Too plain I read the stern decree  
Which dooms my heart in chains to fet,  
I curse the wanton hand so fell  
Which led me from the pedestal  
Of peace—and yet

Once more unto the human God  
I turn my furnished heart again.  
The heartless god, which won in sooth,  
The love and glory of my youth  
And gave the pain.

Before His shrine, with outstretched arms  
And stricken lips, I fall and plead.  
Albeit I cry, his ears are shut.  
The idol which I loved is but  
A broken reed.

Still dark the clouds of terror hang;  
Full fierce the waves in fury sweep  
Adown my soul. In mute despair  
I thrust sin's shackles off, and dare  
The bridgeless deep.

And plunging cry: "Forgive! forgive!  
Oh let this pledge the debt requite!"  
The voiceless height my prayer hath caught.  
Ah woe is me, if I find not  
The Christ to-night!

Johnstown, Pa.

## WHY SHE DIDN'T WEAR KID GLOVES.

BY SADIE BRALLIER NOFFSINGER.

"An odd-appearing woman that Miss Claire," observed Mrs. Ashton to her neighbor on their return from church one Sunday afternoon. "She seems to have no respect for the laws of propriety, and in this stylish village, too! I wonder why it is that she never will wear kid gloves?"

"I just wonder why it is," she resumed after a brief, unbroken pause. "One thing I am sure of, and that is, that poverty cannot be her excuse. She belongs to one of the wealthiest families of this locality, and for that reason we are bound to associate with her.—more the shame! It is humiliating to me to shake hands with, and invite into my parlor, ladies with ungloved hands and thereby place them on an equality with myself. I can but ill endure such eccentricities! Sometimes I think the world is turning upside down!"

"I sometimes think so too," rejoined her companion, in a calm, decided tone; "and often it requires but a very trifling thing to turn it. Some people, as you have said, are quite eccentric. But, reverting to the subject, I think I can satisfy your mind as to the reason why Miss Claire will never wear kid gloves.

"It was all quite incidental that the knowledge came to me. I had strolled out one afternoon and was sitting beneath a shade tree, weary and fatigued, when Miss Claire passed that way and paused to ask me how I found myself. I told her that I was weary from very idleness, whereupon she gently smiled and said, if I could spend an

hour or two with her, she would give me some employment which would brace my nerves and do my spirit good.

Glad for anything to break the monotony of that sultry August day, I acquiesced, and passing her ungloved hand within my arm, she led me down the dusty slope towards the outskirts of the village, talking all the while in her quiet, sweet, good-natured way.

"The sun was beating fiercely upon our heads, and I observed that fact to her in rather bitter tones, whereon she smiled again that gentle smile, and said the sunshine was so beautiful to her, because it so reminded her of God's pure love, which shines into men's cold hearts and makes them warm and glad. The dust reminded her of the numerous mercies of God, she said, and the rough road made her think always that rest awaits us when life's toilsome work is done. Every object, from the trifling pebble to the canopy of heaven's blue, breathed joy and poetry and beauty to her soul.

"She was telling me how work brightens life, and smiles, labor, when we met a little child who was weeping sore. With her own handkerchief she wiped the tears from its dirty face, then bound it around the little foot from which the blood was oozing. I then remembered that the fact of Miss Claire's frequent stopping to speak to neglected little children was also attributed to the role of her eccentricities.

"By this time we were in the village, and talking still so soft and sweet, she led me to that section where bells are not attached to doors. Cards did not herald our approach, nor did apologies hinder our entrance into those homes. Into every scene of poverty and sickness, Miss Claire was welcomed as an angel of light! Now it was to sit by the bedside of a delirious girl and calm her shrieks and cool her fevered brow; now to read to an aged sire whose eyes were dim with the weaknesses of many years; now to speak words of peace and courage to a widowed heart, and anon to do what work soever her hands might find to do. As she performed the many offices of love, I pondered all those things within my heart.

"I have thought about it much since then, and come to the conclusion, that the bother of kid gloves would hinder her from doing half life's work, and thereby cheat her heart of half life's blessings!

Johnstown, Pa.

## OUR CONVERSATION.

BY NANCY D. UNDERHILL.

WORDS are little things; but they are mighty in effect, sharper than swords or arrows, containing the life-giving element, or the poison of death. We bandy them thoughtlessly about, as the trees cast their dead leaves in autumn, and scarcely stop to consider where they will end. They do not end in this world. Whether spoken or written, their influence extends throughout eternity, for Jesus says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

If we could just see the Recording Angel penning down our words day by day, and hour by hour, to be revealed in eternity, would any slang words escape our lips? Would we say, "Oh, my gracious!" and similar expressions that refer lightly to the attributes of the Deity? Would we speak lightly of the sermon that God's humble servant preached? Would we casually mention the faults of our neighbor? Would we indulge in little prevarications about ourselves in the way of excuses, or about our neighbors in the manner of flattery or fault-finding? Would we teach our little children to use an abundance of words which do not express the exact truth, simply for manner's sake? Would we say "I'm very happy to meet you," "Please call soon," "Should be delighted to do so," etc., when at heart the reverse is true? Oh, how careful we ought to be about those little words! Though we may appear unto men very agreeable and upright,

yet those little deceitful utterances betoken dishonesty before God. Shall we blacken our hearts with white (?) lies? It is well to think before we speak. Then, if we can not speak pleasantly and honestly, too, it is best to remain silent. But if we would only think, we could nearly always find some good words to use without deceit.

"Thank you" does not always express the heart's meaning, and it would be better to leave it unsaid than use it deceitfully. To say, "I will remember your kindness (and *mean it*), or "I am grateful for this pleasure," (and be grateful to God as we ought) is sometimes more expedient than to say, "I thank you."

Conversation is an index of character. "A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things." When we hear a man curse, swear, lie, and indulge in otherwise unbecoming language, we know that man's heart is not pure. When a woman scolds and scolds from morning till night, and constantly rehearses the faults of other people, we know her heart is not filled with good thoughts, for "Unto the pure, all things are pure." Titus 1: 15. Please read the whole verse, and learn it. Christ's words are life. Let us try to be like him in this. His rule in regard to expletives is, "Let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil." For this reason the writer has never taught her children to add the polite "sir" and "ma'am," to their "yes," and "no."

Conversation in the home ought to be perfectly free for children as well as adults. It should be natural and voluntary, and every one should be taught to keep silent while others are speaking. If parents will try to be cheerful, their children will not learn to grumble. There are certain times when the parents should be very careful to have their conversation pure and cheerful. When young lives are being molded for time and eternity, this is important. If parents never talk about their neighbors' faults, but rather mention their virtues, the children will not be slanderers, or tattlers, but will become excellent men and women,—lovable and be loved.

When husband, or wife, or parent, or any one else, is worried and cross, let us speak gentle, soothing, comforting words, if possible; if not, keep silent. Silence sometimes cures a headache, it often allays nervousness.

If a neighbor or stranger calls, talk of something interesting. If you are interested in the things of this world altogether, your conversation will be altogether worldly; otherwise it will not, for "out of the abundance of the heart the mouth speaketh." If we want good sermons, we should speak encouragingly to our ministers. When they call, tell them of somebody's goodness; not of some one's imagined hypocrisy. If we desire good schools, let us speak encouragingly to teachers and pupils. If we want good servants, we should encourage them with pleasant and appreciative words. If we want good neighbors, let our conversation always be true and honest, remembering the old adage, "Actions speak louder than words." "Let your conversation be as it becometh the gospel of Christ" (Philpp. 1: 27), "for our conversation is in heaven." Philpp. 3: 20. "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom." James 3. (Just read the whole chapter, please.) "As he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. 1: 15. "Having your conversation honest among the Gentiles." 1 Pet. 2: 12. WHAT MANNER OF PERSONS OUGHT WE TO BE IN ALL HOLY CONVERSATION AND GODLINESS. 2 Pet. 3: 11.

"PEOPLE are talking of hard times. It is well to remember that speculation is largely the cause of our troubles. Too many are forgetting that old decree that by the sweat of his brow man shall earn his bread."



## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

## A Letter from Sweden.

I THINK it may interest some brother or sister to hear about the mission work among the Swedish people in Malmo. The writer was sent for by Bro. C. Hope to come to Malmo and there attend a love feast. Bro. H. Olsson had been absent several weeks, and had just arrived home, and it was concluded to have a love feast Oct. 13. The feast was a pleasant one.

At Malmo we have a larger hall to worship in than the one before. The hall was dedicated for that purpose Oct. 20. Bro. C. Hope spoke at Malmo in the morning; at Linhamm at 2 P. M., and at 5 P. M. in our hall. The services were well attended, and after the service a Sunday school was organized. During the service many children had gathered, and it was a pleasure to see the little ones waiting to hear when the Sunday school was to begin. Next Sunday, at 11:30 A. M., our school will begin. The members here have been pleading for a Sunday school for their children and they are willing to take part. We shall say more about the Lord's work later on. Remember us in your prayers!

CARRIE ANDERSON.

Malmo, Sweden.

## Report of Ministerial Meeting of the Northeastern District of Ohio.

THIS meeting was held in the Mahoning church on Wednesday and Thursday, Oct. 30 and 31.

On Wednesday morning, after devotional exercises, the following organization was effected: Moderator, S. Sprinkle; Assistant, N. Longanecker; Clerk, A. S. Workman; Assistant, R. Shroyer. The following topics were then considered according to program:

1. "How can a Minister Make Full Proof of his Ministry?"—(1) By being prepared to meet opposition. (2) By being consecrated. (3) By making it first in importance. (4) By making it first in attention. (5) By giving himself up wholly to the work. (6) By being free from all evil habits. (7) By commencing at once. Not waiting for a special opening but improving every opportunity.

2. "How can we Best Impress Individual Responsibility on the Members of the Church?"—(1) By manifestation of love to God and one another. (2) By teaching them their duty to God and man. (3) By teaching them that they are their brother's keeper. (4) By teaching them the value of the soul.

3. "Gospel Authority for, and Benefits of, Uniformity in Dress."—Many thoughts were presented on this topic, but as the speaker intends to write an article on the dress question and will embody them in said article, they are omitted here.

4. "What are the Essentials to a Prosperous Church?"—(1) The love of God in the hearts of the members. (2) Union among the members. (3) A live Sunday school. (4) An interest in the mission work. (5) Careful searching of the Sacred Volume. (6) Realization of individual responsibility. (7) Submission to majority. (8) Discharge of parental duty. (9) Consecration of ministry. (10) Punctuality and regularity in attendance.

5. "Responsibility of the Church for the Evangelization of the World."—Each individual member is responsible. (2) Intent of God to save the world. (3) The church the medium by which it must be done. (4) We are responsible for the loss of souls. (5) David served his generation, we must serve ours. Psa. 145:4. (6) The glory of God is increased by the activity of the church.

6. "Why do We Accept the Bible as Inspiration?"—(1) Because of its wonderful influence or power upon man and nations. (2) Because of its wonderful preservation. (3) Because its prophecies have

thus far been fulfilled. (4) Because of its harmony. (5) Because of its inexhaustible supply of knowledge.

7. "How can We Best Impress the Necessity of Each Member Aiding in Sunday School Work?"

—(1) By teaching them the object of the Sunday school. (2) By teaching them that we are individually responsible to support the work. (3) By showing the disastrous results if neglected. (4) By showing the glorious and good results if the work is attended to.

8. "What are the Benefits of Unity in the Church?"—(1) "That the world may believe that thou hast sent me." John 17:23. (2) In union there is strength. (3) In strength there is success.

9. "How can We Best Bring up our Children in the Nurture and Admonition of the Lord?"—(1) By the parents being united in respect to duties of the children. (2) By teaching them the evil of profanity, drunkenness, etc. (3) By erecting the family altar, and in the presence of the children, pray with and for them. (4) By studying the nature of the child, thereby enabling yourself to teach aright.

Thursday evening's exercises consisted of five-minute speeches, each speaker choosing his subject. A variety of topics was introduced and the audience pleasantly and profitably entertained. After consuming about two hours' time, it was decided that we tender the Mahoning church a vote of thanks for their kindness and favors while in their midst, and that we unitedly in prayer thank God for the blessing which we enjoyed. May the Lord bless the work, and may we enjoy the results!

ARTHUR S. WORKMAN.

## A Correction.

In the MESSENGER, some weeks ago, in giving the names and addresses of the members of the Sunday school committee appointed by last Annual Meeting, I gave Bro. J. M. Keagy's address as Bridgewater, Va.; it should have been Dayton, Va. Those interested will please make a note of this, as he writes that some have been addressing him at Bridgewater.

G. MAHAN.

## From the Sugar Creek Church, Allen Co., Ohio.

On the evening of Nov. 16, sister Alice Boone gave us a very touching and interesting talk at the Sugar Creek church, about her work among the children and poorer classes in Chicago.

On the evening of the 17th she met with a large congregation at the Pleasant View church. We feel confident that all that had the privilege of listening to her addresses were fully convinced that she was engaged in a noble work, and that it required great sacrifice, patience and endurance to make it a success.

Sister Boone did not solicit any aid, but the brethren and sisters, and all present, felt it a duty as well as a privilege afforded them, to aid in administering to the wants of the poor and degraded, and teaching them that "it is not all of life to live, nor all of death to die."

A collection was taken up at each church, which amounted to nearly twenty dollars.

DAVID BYERLY.

Lima, Ohio, Nov. 25.

## Echoes from the Highway.

OUR love feast, Nov. 16, at the Brethren's meetinghouse at Tropico, was a glorious meeting for the saints of the Most High. A number of visiting members were in attendance, including half a dozen ministers. Bro. A. Hutchison was able to take an active part in the meeting. Eld. Thomas, of Iowa, who has recently come among us, led in the evening services. Quite a goodly number of members have moved in during the past year. Sunday was a busy day, here in the city, in the various services. Our Sunday school is prospering. Bro. B. F. Masterson, of Lordsburg, gave the children an excellent talk. Then he gave us

a refreshing Gospel sermon. At 6:30 P. M. Bro. Eshelman led in the Bible school work, which is a service of great interest to all the learners in Christ Jesus. At 7:30 P. M. Bro. Derius Overholtzer, of Covina, led in the preaching service and gave us much to think about, as a means of inspiration for a better life. I have been mostly alone during the summer in filling the appointments in our district, but now we are glad the ministerial force is increasing. Soon Bro. P. S. Myers will be home. Bro. Thomas and Bro. M. M. Eshelman are ready for the field of labor, so there will be four resident ministers at least. The field is large and much work is needed. May God give all his servants courage to battle for the right and may they never grow weary in well doing. If we faint not we shall all reap in due season.

J. S. FLORY.

Los Angeles, Cal., Nov. 19.

## From Smyrna.

WE praise God that we can record the baptism of the third member of the Greek church, administered this morning, just where the other two converts were recently buried with Christ into death,—in our beautiful and picturesque Gulf of Smyrna! His name is Theophilus Zachariah. He is forty years old, and very determined to follow Christ in a true Gospel sense, and "bear reproach," "esteeming the reproach of Christ greater riches than the treasures in Egypt," and "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." He is a poor man, engaged in the making and sale of different kinds of oriental pastries. Brethren and sisters, pray for Theophilus that he may prove (as his name implies) a true "friend of God!"

The GOSPEL MESSENGER of Oct. 15, received this morning, publishes a long article on the Greek Archbishop of Smyrna, and the pitiful unchristian spirit with which he is animated toward both Catholics and Protestants in his jurisdiction. Basilios, unlike his predecessors and other Greek bishops, must be a fanatic of no mean reputation in the "Catholic Orthodox Anatolian church," for Protestants have always been looked upon with much love and respect by her children, and with strong hopes of a reunion by her patriarchs, prelates and clergy. Not so with "His Eminence" Basilios, to wit his pastoral letter and the following incident which shows of what stuff the Greek Archbishop of Smyrna is made. There are now about a hundred Greeks who are Protestants, in our city. They belong to the American Congregational body, and have a pastor who also once belonged to the Greek church. About a year ago, as they were assembled one evening for worship, a crowd, composed of the rabble, surrounded the building, threw stones, broke windows, mobbed and dispersed the worshippers, wounding a few; and when those Greeks, who were arrested by the Turkish police had, under severe threats, to give account for their bad behavior, they confessed, to the surprise of all present, that the Archbishop of Smyrna was the author and instigator of the mob!

So, when "His Eminence" calls the Protestants "false teachers and lying prophets who have closed their eyes to the true light, and have darkened their understanding," or, again, that they are "rapacious wolves who destroy the innocent and simple-minded orthodox Christians, to rob them of their faith and destroy the truths of the Gospel," we would like to ask the good archbishop (who cannot be a man of such "great piety" after all), if orthodoxy only consists in belonging to an "Occidental" church of "Apostolical traditions" and "ecumenical councils" plus clandestine, diabolical persecution of like precious followers of Christ, and not rather in the practice of that love which suffereth long and is kind, which envieth not, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil, beareth all things, hopeth all things, endureth all things." In the teeth of such mediæval malignity, our mission in Asia Minor has its reason for being here. We



are here to stay, to teach men that Christianity does not consist in wrapping one's self up in a certain man-made "orthodoxy," but in loving God and men, and not omitting the weightier matters of the law: judgment, mercy and faith. We shall have yet to "fight with many wild beasts" in Smyrna, but what is that to us if Christ and the truth can prevail, and if our Brotherhood at large can fully realize the necessity and wisdom of hoisting high the banner of primitive Christianity on the once impregnable citadel of now rotten, crumbling "Catholic, orthodox, *Anatolian*" orthodoxy!

As to the very serious troubles now going on in Turkey, and mentioned in the same number of the GOSPEL MESSENGER, we forbid to say much. The same cruelties that are befalling the Christians of this empire may befall us also. Who can tell? But happen what may, we are in the "shadow" of God's hand! If this work is His, He will protect it, and bless it, and prosper it. In the darkest days Turkey ever knew was our Mission planted. If the future shall prove our work to be a success, we shall then understand, better than we can realize it now, why she went through this baptism of dark clouds, fire and blood. Brethren and sisters, read Psalm 11 upon your knees, and pray for us and our mission!

*Smyrna, Nov. 8, '95.*

From Gardner, Kans.

AFTER attending our quarterly council Nov. 16, I went to Kansas City, where I visited many families during the day, and preached each evening, holding nine meetings and a love feast. The attendance and interest were very good. The preaching was principally on doctrine, and was well received. There are two applicants awaiting baptism, and others are counting the cost. Some said if we had a house of our own, they would unite with us. After visiting many families, I am sure that a house would insure a speedy ingathering of precious souls. A few of the members in the city did not get to the feast on account of infirmities, but those who were there enjoyed it much. Twenty-seven communed, a few of them from outside of the city. No ministers were present besides our home brethren.

On Saturday, Nov. 23, I attended the quarterly council in Ottawa, which was one of the most pleasant meetings I ever participated in. On Sunday morning I returned to the City, in time for the eleven o'clock meeting.

At our home council the propriety of dividing our territory, comprising the Olathe church, was considered. This, we think, will be finished at our next council. Our territory embraces all of Johnson and Wyandot Counties.

My next field of labor, the Lord willing, will be in the Washington Creek church, Douglas Co., commencing Nov. 30, after which I want to attend a series of meetings at home. After that I will go to the Ottawa church, to remain for some time.

I. H. CRIST.

*Nov. 26.*

From Tonkawa, Okla. T.

I COMMENCED a series of meetings in the above-named place Nov. 15, and continued up to the night of the 24th, preaching, in all, twelve sermons. We had a full house and most excellent order and interest. Some of the leading people of the town came forward and told us that they felt greatly blessed by those meetings, and that they had gained a better understanding of the Scriptures. Some spoke openly, and said that they had been skeptics but were not now. We preached on trine immersion, which seemed to be a new doctrine to nearly all of them, but after giving us a careful hearing, they acknowledged the truth of our position. After we dismissed, an accomplished teacher came forward, took a piece of chalk (the meeting being held in a schoolhouse), and diagrammed the Commission on a blackboard. He declared that it required three separate actions. He also said that he belonged to a church that believed

and practiced differently but that he was not so prejudiced as to be unable to look at the commission in its true light.

There seems to be a good opening here to do a great deal of good. I would have stayed longer but was under promise to the Brethren at Parsons, Kans. I promised them to return in the near future and I do hope and pray that the Lord may open the way. Brethren, you who have this world's goods, can you and will you not help us to preach God's Word in this new country? When we see the efforts that are being made by others for the extension of their doctrine, we would like to be financially able to give ourselves to the proclaiming of the Gospel everywhere.

*Grenola, Kans.*

W. B. SELL.

From Canton, Ill.

ON receiving the MESSENGER I always look first for the short items from the different churches. It does me good to learn of the ingathering everywhere.

According to arrangements, I started to the Pigeon Creek congregation, Marshall Co., by order of the elders of Southern Illinois, to see whether there could be an ordination effected. Bro. T. D. Lyon and I were selected to go, so we met in that congregation. On arrival we had two appointments for preaching. On Thursday, Nov. 21, we met in council. It was decided to ordain Bro. Samuel Henry, a very exemplary brother.

On Friday evening we met to attend to the ordinances of God's house. On account of the inclement weather, dark night and muddy roads, the crowd was not so large, but we had a very good feast. All those present seemed to enjoy it. At the close of the feast one made application for baptism, which was attended to next morning. Others were near the kingdom.

The field is large but the laborers are few. I know of some churches that have four and five ministers behind the table at once, and other churches that have no preachers and but little preaching. Brethren, somebody is accountable for the deficiency in those organized churches.

I do think that when a brother is called to the work of the ministry by the church, he ought to get himself in the order of the Brethren in dress and in doctrine, and show himself a "workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Bro. Henry was ordained at the close of the feast, and he asks the sincere prayers of all God's children. Any good brother could do well to locate in that congregation. The Brethren there need help.

In this connection I will mention that the Spring Run congregation has no resident minister. I do hope that some good minister will feel to go to those congregations that have no resident minister, and do the Master's bidding. Let us all get in earnest and push the work. It is not only the duty of the minister to make an effort, but also the duty of the laity. If you cannot preach, help those that can preach with your means. All that you have is not yours; it all belongs to the Lord, and he has made you agent for his property, and therefore it becomes your duty to aid in the Lord's work, that much good may be done.

S. BUCKLEW.

From Harrod, Ohio.

THANKSGIVING is past and with it the many opportunities of doing good. The members of the Lafayette church seem greatly encouraged over the exercises of that day. Although there is but a little band of us, we are trying to do what we can for the Lord in the way of missionary work. We realize that we cannot all go out and preach and labor in the mission field, but we can send some of the means with which the Lord has blessed us, to help others do so.

Thanksgiving Day one year ago, we met and discussed mission work. At that meeting every-

body was given an opportunity to speak on missionary work. Many of the lay-members took part in discussions pertaining to systematic missionary work.

We finally passed a resolution that on the first day of the week each member should lay aside as the Lord had prospered him for missionary work. The result was, that on last Thursday \$12.20 was raised for the India mission; \$20.14 for the Asia Minor mission and \$4.50 for the General Mission. Total, \$36.84. We are still expecting others to give who were not there, but were there when the resolution was passed.

Bro. S. G. Lehmer, of Los Angeles, Cal., preached an excellent sermon for us on that day from Ps. 107:21, 22. Bro. Lehmer expects to preach for us to-morrow.

The money raised will be sent to the Secretary of the Mission Board soon. We do not want brethren Stover and Fercken to receive all of the glory for saving souls in heathen lands, but we want a portion of it on that great settlement day.

Trusting other congregations are of the same mind, we are fraternally,

G. A. SNYDER.

### Notes x from x our x Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Middle Fork, Ind.**—We had our Thanksgiving meeting to-day. Elders Isaac Billhimer and Solomon Blickenstaff did the preaching. We collected \$5.20 for mission work in Southern Indiana. —*John E. Metzger, Edna Mills, Ind., Nov. 28.*

**Clarence, Iowa.**—Eld. J. C. Seibert is now holding some meetings at the Pleasant View church. A thanksgiving service was held, on which occasion \$13.29 was contributed to the mission cause and \$1.00 towards the poor fund. —*John Zuck, Nov. 28.*

**West Dayton, Ohio.**—Our series of meetings is in progress and the interest good. The attendance is increasing. The Thanksgiving sermon was preached by Bro. Isaac Frantz. The amount of collection for Asia Minor mission was \$18.26. —*Elmer Wombold.*

**Palestine, Ark.**—As a result of a few meetings, held recently near Caldwell, St. Francis Co., Ark., two made application for membership, one for baptism, the other for restoration. One brother and sister already reside there and the outlook seems favorable. —*D. L. Forney, Nov. 27.*

**Erratum.**—Only a monosyllable, but it counts. One letter may mean death. Judges 12: 6. In No. 48, current volume, page 756, second column, fourth line from bottom, for *runs* read *owns*. There is truth even in the erratum, in this instance, but the correction concentrates the meaning of the entire essay, and no less of the entire Bible. —*C. H. Balsbaugh.*

**Galt, Mich.**—Bro. Peter B. Messner, of Iona County, came to us Nov. 16, on a visit to the scattered members of North Michigan. He staid with us five days and preached five sermons. We were much encouraged. Owing to stormy weather the congregations were small, but the attention was good and the best of order prevailed during the meetings. —*Moses Burkett, Nov. 25.*

**Stonewall, Va.**—Wednesday night, Nov. 27, closed a very interesting two weeks' series of meetings at the Summit meetinghouse, Valley congregation, conducted by Bro. Peter Garber, one of the home ministers. Two precious souls were added to the church by baptism. One applicant is to be received in the future. Others are counting the cost, and were almost persuaded. —*S. T. Miller, Nov. 30.*

**Oak Grove, Tenn.**—Bro. S. A. Sanger of Bridgewater, Va., came to the French Broad church Nov. 3, and preached about twenty sermons, which gave us all much strength. Bro. Sanger is an excellent speaker. Seven forsook sin. One was reclaimed. Bro. Sanger did the baptizing. He went from this point, accompanied by our minister, Bro. Jacob Wine, to the Meadow Branch congregation. —*Francis M. Reynolds, Nov. 24.*



**Atchison, Kans.**—I am now at the North eastern Kansas mission post in the City of Atchison. I preached twelve sermons. So far five have been baptized and others are at the door. The interest increases with each meeting. I notice almost daily an item in several of the city papers, which gives impetus to our attendance.—*C. C. Root, Nov. 24.*

**Wood River, Nebr.**—Our love feast was not so largely attended as was expected, owing to unfavorable weather a few days before. It was, however, a feast to all who surrounded the Lord's tables. Bro. Forney, of the home congregation, officiated. Bro. Sanders, of Litchfield, Nebr., was present and assisted in the services.—*Edgar M. Snively, Kearney, Nebr., Nov. 24.*

**Mohican Church, Ohio.**—Bro. Isaiah Rairigh, of Woodland, Mich., commenced a series of meetings Nov. 9, and continued till the evening of the 24th. We had preaching every evening and also some day meetings. We cannot report any accessions, though Bro. Rairigh preached with earnestness. His sermon on "Non-conformity" was plain and logical.—*Silas Weidman, Burbank, Ohio, Nov. 25.*

**Pleasant Dale, Ind.**—Our church met in council Nov. 23. Elders Neher and Kitterman were present. Bro. Neher acted as chairman of the meeting. All business was transacted with the best of feeling. At this meeting Bro. Daniel Byerly was placed in the second degree of the ministry.—*Henry F. Dilling, Peterson, Adams Co., Ind.*

**Slate Creek Church, Kans.**—Our series of meetings, conducted by Eld. Sydney Hodgden, came to a close Nov. 23. Five precious souls made the good confession and were baptized during the meetings. There are two more applicants for baptism. The applicants were all young people. Eld. Hodgden labored very earnestly while with us, preaching in all eighteen sermons.—*J. B. Thompson, Nov. 25.*

**Frederick, Md.**—The churchhouse, which has been in course of erection at Mountain Dale, Frederick Co., Md., has been completed, and will be dedicated on Sunday, Dec. 1, at 10 o'clock. Eld. C. G. Lint, of Meyersdale, Pa., will preach the dedicatory sermon, and follow with a series of sermons setting forth the faith and practices of our church. The field here is large, the workers few, but zealous. May we hope for the accomplishment of much good!—*P. D. Fahrney.*

**Longmont, Colo.**—It has been snowing all day. Bro. Snowberger commenced a series of meetings for us to-day. God grant that his words may have such an influence over sinners that many may come to the Savior. Our two Sunday schools are alive to their work. In town we use the Brethren's Sunday School Song Book and find it excellent. Our Sisters' Sewing Society is also doing some good work in the Master's service.—*Allie Eisenbise, Nov. 24.*

**Sugar Creek, Ind.**—Eld. Joseph Holder began a series of meetings here Nov. 9. He preached each evening, and a few times during the day until last night, Nov. 24, giving us in all nineteen forcible sermons. Most of the time we had good congregations and good attention. One young man came out to unite with the church the last night. He will be baptized next Sunday and there were others who were seriously impressed with the importance of coming to Christ.—*David Kreider.*

**Huntington Church, Ind.**—This church is five miles north of the City of Huntington. Nov. 2 Bro. Peter Stuckman, of Nappanee, Ind., began a series of meetings at this place, and closed on the evening of Nov. 27. Truly it was a meeting to be long remembered by many. Saints were encouraged and sinners were made to feel the need of a Savior. Twenty-eight were baptized, and one applicant is still awaiting baptism. These ranged in age from twelve to sixty-six years.—*J. H. Wright.*

**Laanark, Ill.**—The church here had a very pleasant and profitable service at 10:30 A. M., on Thanksgiving Day. The congregation made its thanksgiving practical by contributing \$34.85 to the missionary cause. A very good way to win God's love and respect is to give willingly and cheerfully, for the "Lord loveth a cheerful giver." On the evening of the same day we began our series of meetings. We hope to be able to gather in some precious souls for the Master.—*I. Bennett Trout, Nov. 29.*

**Keuka, Fla.**—We, here in the Keuka church, are a small band of members, but, I hope, are all trying to make ourselves useful in the vineyard of the Lord. I am only a young sister in the church, but I desire to do all I can to help along in the great work. While Bro. A. Hutchinson was with us last winter, he helped us organize a prayer meeting, which is still being continued. He also helped our neighboring church, at Pine Grove, to organize one. The reports from there are that they are getting along nicely.—*Della Blocher.*

**Cerro Gordo, Ill.**—Thanksgiving Day was observed by services, conducted by the home ministers, who gave short, interesting talks, showing our duty towards God and our fellowmen. At the close of the services the Thanksgiving collection was taken, which amounted to \$24.23 for General and Asia Minor missions. The Sisters' Benevolent Society was remembered with a donation of \$5.56. Our Sunday school is prospering, with an ample corps of officers and teachers. Thus we have abundance of reasons to be thankful to our Heavenly Father.—*J. M. Shively, Nov. 29.*

**Pleasant Valley, Ohio.**—Our council was held Oct. 22. The annual visit reported the members in peace. A choice was held for a minister, resulting in the election of Bro. Harvey Mote. He and his wife were duly installed with deep solemnity. Oct. 30 was our love feast. Several pronounced it the best meeting we ever held. Eld. Tobias Kreider officiated. One has been baptized since our last report. We expect Eld. Joseph Spitzer to begin a series of meetings at our Jordan house on the evening of Dec. 7th, no preventing Providence.—*D. E. Clark, Cosmos, Ohio.*

**Milledgeville, Ill.**—We met at the Milledgeville church for "Thanksgiving" services, at 10 A. M., with a good turnout of members and others. Services were opened by Prof. J. E. Miller, of Mt. Morris. The sermon was delivered by the writer, followed with appropriate remarks by Eld. D. M. Miller. After services a thanksgiving offering was made, amounting to ten dollars. We decided to begin a series of meetings on Saturday evening, Nov. 30, at the Milledgeville church. We earnestly desire the prayers of the church in behalf of our work at this place.—*Tobias S. Fike, Nov. 28.*

**Baltimore, Md.**—At Oregon, Baltimore County (Eastern District of Maryland), Eld. S. H. Utz, of New Market, Md., preached a series of earnest, doctrinal sermons. He was logical in his reasoning and conclusive in his deductions. Three were added to the church by baptism. The whole number added to the church at this place from April to Nov. 27, 1895, is fourteen. The writer accompanied the elder a portion of the time. Our hearts were made glad to see the members in the order of the church and united in the work of the Master.—*Joshua S. Dorsey, 813 N. Howard St.*

**Elkhart, Ind.**—Our meeting here, conducted by Eld. A. H. Puterbaugh, closed last evening with five baptized and one applicant. Bro. Puterbaugh's earnest and faithful labor for souls will long be remembered. But few, indeed, would have done as he did in the same condition of health. He was not able to be at the last meeting, but we trust nothing serious will result from overwork. We feel that our cause has been strengthened and that our meeting will be of lasting benefit to the church, and brighten the crown of glory awaiting our dear brother in the home beyond.—*I. D. Parker.*

**Higginsville, W. Va.**—Since our last writing we have enjoyed some good meetings. Bro. Benjamin W. Smith preached for us Nov. 23, on Saturday night, on Sunday at 11 A. M., and on Sunday night. The meetings were interesting, and while there were no additions, we trust all went home feeling much profited.—*Ammie Shanholtz, Nov. 25.*

**Eagle, Nebr.**—The Weeping Water church met in council preparatory to the love feast, Oct. 19. The visiting brethren reported all in peace and union. Four letters of membership were granted. Our feast occurred Oct. 26, and was well attended. Bro. John Snively officiated. A children's meeting was held on Sunday morning, and good talks were given by the brethren. With our feast closed a two weeks' series of meetings, conducted by Bro. C. B. Smith, of Beatrice. While there were no accessions to the church, the members were strengthened and sinners were warned.—*Minnie Horsh, Nov. 5.*

**Greenwood, Wis.**—Our little Sunday school, superintended by Bro. John Mikesell, is still progressing nicely. Some of our Catholic neighbors are attending regularly and seem to be very much interested. There are now thirteen members of the Brethren church here and still more coming. We are expecting two more from Indiana by Christmas. We arranged to meet on Thanksgiving Day to have a social meeting and to organize a regular Bible class, to meet once a week, as we want to do all we can, by the help of God, to keep alive in the cause of our Master.—*H. J. Cripe, Egg Harbor, Wis., Nov. 23.*

**El Reno, Okla. T.**—We left home Oct. 31, and traveled sixty-eight miles by private conveyance into County G, Okla. T. I met with the Mound Valley church in council Nov. 2. All business was disposed of in a Christian manner. A choice was made for one deacon, the lot falling on our esteemed brother, Isaac Herren. He was installed on Sunday following. Sister Herren was chosen as Secretary, Treasurer and church correspondent. We continued the meetings through the week. Though the rain fell nearly every day, yet the interest and attendance were very good. Bro. J. D. Showalter's funeral was preached Nov. 3 by the writer. Two were added by baptism.—*Marshall M. Ennis, Nov. 26.*

**Lindside, W. Va.**—We have again had the pleasure of enjoying another pleasant meeting. Bro. T. C. Denton, of Virginia, came to our place Oct. 12, and stayed until the 20th, preaching nine soul-reviving sermons. Although there were no accessions to the church, we should not think the meetings were unprofitable. The members were strengthened and encouraged to press on in the good work. Our love feast occurred on the evening of Nov. 19th, and was an enjoyable one. Several members from a distance were with us, whose presence we enjoyed very much. Bro. Frantz, of Greenbrier Co., W. Va., closed the meeting, preaching on Sunday night. His sermon was very impressive.—*Lena B. Fleshman.*

**Los Angeles, Cal.**—Nov. 24 was an unusual day of spiritual activity with us. Eld. J. S. Flory attended the feast at Egan. Eld. Wm. J. Thomas preached at Monrovia and Lordsburg, and the writer was unexpectedly thrust into more than ordinary labors,—conducted Sunday school at 10 A. M., and had a brilliant talk on the woes of intemperance by A. L. Hitchcock; preached at 11 A. M.; then went five miles into the country and preached at 3 P. M. I then returned to the city, and, as sister Ida Royer agreed to teach my Bible class at 6:30 P. M., we all listened with pleasure to her efficient instruction. O that all the young members were put to some good, active labor, so that all their talents might be used! Preached again at 7:30 P. M. All praise and honor to our dear Jesus! We shall have services Thanksgiving Day, and expect Eld. P. S. Myers home then. God is greatly blessing all the dear members here.—*M. M. Eshelman, Nov. 26.*



**Courter, Ind.**—Bro. David Neff, of Roann, Ind., came to us Nov. 9, and began meetings on that evening, remaining until the evening of the 24th, preaching, in all, twenty-two very interesting and soul-reviving sermons. The crowds were large most of the time and very attentive, notwithstanding the weather the last week was somewhat unpleasant. One dear sister made the good confession and was baptized to walk in the newness of life.—*Dora Kinzie, Denver, Ind., Nov. 26.*

**Adamsborough, Ind.**—Our love feast was held at the Adamsborough church on the evening of Oct. 19. It was indeed a feat of love, long to be remembered. About sixty-five members communed. Ministers from other churches were W. Tony, Frank Fisher, David Bechtelheimer and D. Long. Our commodious house was full, and the best of order prevailed. One precious soul came out on the Lord's side at our regular meeting last Sunday, and was baptized.—*David Flory, Nov. 15.*

**Jonathan Creek Church, Ohio.**—The Brethren of the above-named church commenced a series of meetings the last week in October, which continued three weeks. The meetings were well attended and an unusual interest seemed to prevail from the beginning until the close. Eleven dear souls were baptized and many others are near the kingdom. A Communion was held at the close, Nov. 23, commencing at 4 o'clock. A few members met and had everything in readiness. Bro. Q. Leckrone did the preaching and also officiated at the Communion.—*B. Leckrone, Nov. 25.*

**Salem Church, Ohio.**—Our quarterly council meeting was held Nov. 21. The church thought best not to have a Bible school this coming winter, on account of our forthcoming series of meetings. Bro. Crosswhite thinks he can be with us about the first of next month, at our central house, nothing interfering. Bro. Michael Flory was to preach for us, in our house at Ailington, some time this coming winter, but, according to latest reports, failing health will prevent him from doing so. We hope he may speedily recover. We have several sisters in our district, seriously sick. One of them was anointed this afternoon.—*Jesse K. Brumbaugh, Union, Ohio, Nov. 23.*

**Liberty, Ill.**—Bro. Solomon Bucklew, of Canton, Ill., began a series of meetings in the Liberty church on the evening of Nov. 2, and continued until Nov. 14, the time of our love feast. Sixty communed, all members of this congregation. We had very bad weather during the greater part of the meetings. The prevalence of diphtheria in the town was also a great hindrance, keeping a great many away. Still, taking all into consideration, the meetings were fairly well attended. Bro. Bucklew labored hard and earnestly. The Christian was encouraged on his way, and sinners warned to flee the wrath to come. There were ten received by baptism, six of the number being young women.—*Robert B. Carr, Nov. 19.*

## → OUR x BOOK x TABLE ←

"The Elements of Higher Criticism."—By Andrew C. Zenos, Professor of Biblical Theology in the McCormick Theological Seminary, Chicago. Cloth, 12mo, 268 pp., \$1.00. New York, London, Toronto, Funk & Wagnalls Co.

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It is safe to say that there is no other book of this kind on this subject. It is the book for students; a text-book for theological seminaries and a book for the intelligent general reader.

### Another Book.

As my book, "Thrilling Incidents on Sea and Land," has been perused with interest by many of our brethren and sisters, and also by many persons outside of our Fraternity, I feel like preparing another book for their perusal, the character of which will vary somewhat from the other work, and yet the stormy sea will furnish most of its illustrations. I intend, in this work, to concentrate, and bring to a focus, my experience in nautical life, by selecting Scriptural subjects that bear upon the ocean and the sea-faring life, and sermonize them. This, I trust, I can accomplish, aided by my practical knowledge of a life at sea, and having experienced its hardships and trials. Such topics as the following will be employed: "Hope as an Anchor to the Soul;" "The Voyage on Galilee under the Supervision of Christ;" "Paul's Disastrous Voyage While in Custody on his way to Rome;" "Jonah's Voyage, Terrible Experience, and Great Deliverance;" "Thy Judgments are a Great Deep," illustrated by the mysteries of the sea, etc.; "Thy Peace as a River and thy Righteousness as the Waves of the Sea."

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## MINISTERIAL PROGRAMS.

Ministerial Meeting at Pleasant Hill Congregation, Sullivan Co., Tenn., Dec. 13 and 14, 1895.

### TOPICS FOR DISCUSSION.

1. "Where a Number of Ministers are Present at a Communion or District Meeting, can there not be some Method to Determine who shall do the Preaching, before Services Begin?"—J. B. Bowman, W. A. Sherkey.
2. "How can we Get our Members more Interested in Council-Meetings?"—John C. Bashor, John Brubaker.
3. "What is the Divine Law on the Subject of Giving for the Support of the Gospel?"—M. Nead, S. J. Bowman.

4. "What Constitutes a Well-Governed Church and how can such Government Best be Secured?"—C. H. Diehl, A. J. Vines.

5. "Inasmuch as the Sunday School is an Auxiliary to the Church, how can it be Made more Effective?"—N. B. Sherkey, J. S. Good.

6. "How Should the Minister Conduct Himself in the Stand and Before the World?"—J. B. Pence, A. Lohorn.

7. "How can Series of Meetings be Conducted to Obtain the Best Results?"—J. M. Griffith, D. F. Bowman.

Assignments are made for the opening of each topic; general discussion will follow.

P. D. REED,  
A. E. NEAD,  
SOL. GARST. Committee.

## MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**SMITH—HARTSOOK.**—At the home of the bride's parents, near Lamoine, Ill., Oct. 23, 1895, by the undersigned, Mr. J. T. Smith and sister Ida Hartsook, both of McDonough County, Ill. ISAAC L. MYERS.

**OAKS—HUGHES.**—By the undersigned, at his home in Kidder, Caldwell Co., Mo., Oct. 1, 1895, Mr. David E. Oaks and Miss Kizzie Hughes, all of Caldwell County, Mo. HENRY ETTER.

## ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**MASEAMER.**—At Cherry Grove, in the bounds of the Aughwick congregation, Pa., Nov. 15, 1895, sister Anna Mary Maseamer, wife of Bro. Lewis Maseamer and daughter of Adam and Anna Mary Smith, aged 74 years, 7 months and 20 days. Funeral services by the writer, assisted by the Winebrennarian minister to a large audience.

R. M. WAKEFIELD.

**ABERNATHY.**—At Aurora, W. Va., Nov. 18, 1895, Bro. David Abernathy, aged 65 years, 4 months and 15 days. On the 15th he jumped from a horse and injured himself internally, which caused his death. He leaves three sons and three daughters. His wife died about eight years ago. Bro. Abernathy was a deacon for a number of years. Funeral sermon at the house by Bro. Jonas Fike from 1 Thess. 4:13, 14. RACHEL WEIMER.

**KAHL.**—In the Spring River church, Jasper Co., Mo., Nov. 7, 1895, Edward S. Kahl, aged 3 years, 1 month and 29 days. It was very hard for the parents to give up their little son, but the Lord saw fit to take the child. The parents should now prepare to meet their little son. Services by the writer in the Brethren's churchhouse from Mark 10:13, 16. CHRISTIAN HOLDERMAN.

**LEWIS.**—In the Salamonie church, Huntington Co., Ind., Oct. 18, 1895, of pneumonia, Margaret Lewis, wife of Solomon Lewis, aged 71 years, 7 months and 22 days. The dear old sister attended the Communion, Oct. 19, took sick on Sunday night after returning home from the meeting and lived only one week. She leaves a family of five children, all grown and married, and her afflicted husband. Funeral by the writer at the home, Oct. 30. Interment at Lancaster.

**OLINGER.**—In the same congregation, Oct. 24, 1895, of typhoid fever, sister Nora Olinger, youngest daughter of Bro. Jesse and Maggie Olinger, aged 21 years, 6 months and 20 days. Funeral at Lancaster, Oct. 26, by Eld. Daniel Shidler, to a large and sympathizing congregation.

**PAUL.**—In the same congregation, Nov. 20, 1895, of rheumatism of the heart, little Herman Leroy, son of David L. and Mary Paul, aged 3 years, 3 months and 24 days. Funeral services by Bro. Gorman Heeter, of North Manchester, Ind. Interment at Lancaster. O. C. ELLIS.

**SHONG.**—In the Maumee church, Defiance Co., Ohio, Nov. 11, 1895, Bro. Daniel Shong, aged 82 years, 9 months and 29 days. He died with old age. He served in the second degree of the ministry for many years. His wife preceded him about a year. He had twelve children. Seven daughters and one boy are dead. He called for the elders and was anointed. Funeral services by the writer, from Rev. 14:12, 13. JACOB KINTNER.

**LARKINS.**—At Oak Park, Va., Oct. 31, 1895, of membranous croup, Frankie H., only son of S. O. and Addie W. Larkins, of Roland Park, Baltimore, Md., aged 4 years, 11 months and 13 days. He died while on a visit to his grandfather's, W. J. Lacey. He asked papa, mamma, sister and grandpa to meet him at the "Golden Gates," and said he was going to live with the angels. His life here was a sermon whose value only eternity will make known. S. D. LARKINS.

**RENNER.**—At the home of his daughter, in the Cherry Grove congregation, Carroll Co., Ind., Oct. 14, 1895, Horatio Renner, aged 64 years, 5 months and 5 days. Bro. Renner was an exemplary member of the church for forty years. Like Daniel, he was possessed of an excellent spirit. Bro. Renner, at times, was a great sufferer, but bore his sufferings patiently, in view of the eternal weight of glory awaiting him. Funeral occasion improved by the writer, and others, from 1 Cor. 15:49. D. B. EBY.

**GAREN.**—In the Des Moines Valley church, Polk Co., Iowa, Nov. 14, 1895, of paralysis, Bro. Andrew Garen aged 76 years, 8 months and 25 days. Bro. Garen is one of the pioneers of Polk County, having come here from Indiana in 1841. He was a faithful member of the church for many years and served in the office of deacon some thirty years. A widow, four sons and one daughter survive him. Funeral occasion improved by the writer and others from 2 Sam. 14:14. D. B. EBY.

**FOLEY.**—In the Smith River church, Va., Nov. 1, 1895, sister Texas Foley, aged 28 years. She had been a consistent member of the Brethren church for ten years. She leaves a husband. Funeral services by Bro. W. A. Elgin.

**FOLEY.**—In the Smith River church, Va., Nov. 3, 1895, sister Mary Foley, aged 60 years. She had been a member of the Brethren church for a number of years. She leaves a husband and five children. Funeral services by Bro. W. A. Elgin and E. Bryant. S. H. HOOKER.

**GONGAWARE.**—At his residence, near Tarr Station, Pa., Nov. 15, 1895, Josiah Gongaaware, aged 68 years, 2 months and 3 days. He was an excellent man and highly esteemed. He never identified himself with any church, but was in sympathy with the Brethren. Services by the writer, assisted by Bro. Bollinger, of the M. E. church. H. S. MYERS.

**PRICE.**—In the Aughwick church, Orbisona, Pa., Nov. 7, 1895, Bro. Christian Price, aged 73 years, 6 months and 17 days. Services by the writer and others. W. S. LONG.

**CHRISTIAN.**—In the Clear Creek congregation, Huntington Co., Ind., Nov. 18, 1895, Elizabeth Christian, aged 65 years, 7 months and 21 days. She lived and died in the church. Her husband preceded her fifteen years ago. Funeral services by the writer, to a large concourse of people. DORSEY HODGGEN.

**SPRINGER.**—In the Rogue River church, Jackson Co., Ore., Nov. 5, 1895, sister Matilda Springer, aged 57 years. She was born in Pennsylvania. She was sick only one day. Her husband preceded her to the spirit world two years. Funeral services held at the church by Bro. David Brower. M. M. CARL.

**LYNN.**—In the Clover Creek church, Pa., Nov. 14, 1895, Bro. John Lynn, aged 75 years and 11 days. He leaves a wife, a devoted sister, five sons and three daughters. Funeral services conducted by brethren A. B. Burget and J. R. Stayer, from 2 Cor. 5:1. J. G. MOCK.

**STONER.**—In the La Motte church, Ill., Nov. 21, 1895, of throat trouble, Glennie, son of Bro. J. C., and sister Mollie Stoner, aged 4 years, 10 months and 21 days. Glennie was a bright little boy. Funeral services were conducted by brethren Jacob Swinger and Clifford Metz, from Ps. 103:15, to a congregation of sympathizing friends. WM. SWINGER.

**ROW.**—At Wabash, Ind., Nov. 11, 1895, Erma Bessie Row, only loving daughter of Bro. Lewis and sister Mary Row, aged 17 years, 10 months and 17 days. Her sickness dates from Oct. 10, when she was taken with typhoid fever. Her life was short but sweet and pleasant to all around her. To know her was to love her. KITTIE HURSH.



**FIKE.**—In the Bethel church, Nebr., Oct. 22, 1895. Nilla Catherine Fike, daughter of Bro. D. M. and sister Fliza Fike, aged 7 months and 4 days. Funeral by P. B. Heiney, assisted by the brethren.

E. S. ROTHROCK.

**GABLE.**—In the Sugar Creek congregation, Whitley Co., Ind., Nov. 10, 1895, Barbara Gable, aged 66 years and 3 days. She was a consistent member of the Brethren church for about thirty-seven years. She was afflicted for many years, but confined to her bed only two and one-half days. Disease, inflammation of the stomach. She leaves a husband. Funeral services were conducted at South Whitley in the U. B. church by Albert Wright, from Ps. 17: 15.

DAVID KREIDER.

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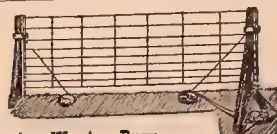
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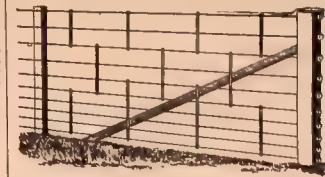
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## THE YEAR 1895 IN NORTH DAKOTA.—A SEASON OF BOUNTIFUL CROPS!

### Reports from Ministers and Other Brethren.

The past season was one of generous yield to the farmers of North Dakota. We could fill many columns with reports of the success attending the work of the Brethren and others on the farm in that State, but this time our space is limited to the following:

#### Kansas Minister in North Dakota.

Eld. George Strycker, located near Mayville, North Dakota, in the spring of 1895, from Peabody, Kans. He bought a farm on the crop payment plan and went right to work putting in a crop. This fall he harvested 2,250 bushels of wheat, 520 bushels of oats and 130 bushels of potatoes. He writes the following letter:

Mr. MAX BASS, MAYVILLE, N. DAK., Nov. 20, 1895.  
Chicago, Ill.

Dear Sir:—I will now write to you and give you our decision of North Dakota farming. This is our first year and we feel very much encouraged with our new home. We put out a crop in the State of Kansas before we left there, and now we can figure the difference. We made about seven dollars here to our one dollar there. This makes us feel that we have truly been blessed with good crops of all kinds this year, and we never before saw potatoes, onions, lettuce, peas, cabbage, etc., grow as fast and to the extent that we have seen this year in the Great Red River Valley.

We feel to express our many thanks to Mr. Max Bass (the immigration agent of the Great Northern R'y.), for introducing this new country to us. We appreciate his kindness in assisting us to a place we may now call our home. We also have a nice little church organized here, known as the Red River Valley church. We have preaching every Sunday; we also have a very lively singing-class among our members.

The first Communion ever known to be held in this Valley, was held by our little band of about forty members, Nov. 2. This leaves us all well and happy.

Yours truly,  
GEORGE STRYCKER.

#### Had Three Horses and \$10.00 in Money.

The Brethren who went to Cando, N. Dak., with the first colony, remember John H. Harry, of La Paz, Ind., who accompanied the party and took up a farm. He writes as follows after two years of experience:

"I do not know of a country that can compare with this for stock raising and general farming. I must say that I never enjoyed as fine a winter back East as I did here last winter. I would say to any one desiring to come to this country, not to stand back on account of the winters. I would advise those looking for a new home to come to Towner County, North Dakota, where land is cheap and the farm work much easier than anywhere I know in the East."

Mr. Harry had three horses and \$10.00 in money when he reached Cando two years ago. This year he harvested 4,010 bushels of wheat, 7,300 bushels of oats, and 700 bushels of barley.

#### A Good Year's Work for Two.

J. C. Cripe, of Noah Deal, formerly of Pymont, Ind., located near Rutten, Ramsey Co., N. Dak., in the spring of 1894. They did not plant a crop the first year, but this season they did, and harvested 5,337 bushels of wheat, 1,800 bushels of oats, 710 bushels of barley, and 130 bushels of rye, and from four acres gathered 575 bushels of potatoes. Mr. Cripe writes that the poultry pays well, and butter-making cannot be excelled anywhere.

Brethren and others, who wish to learn of the advantages North Dakota offers to the new settler, will please address,

**Max Bass,**  
220 South Clark Street, Chicago, Ill.

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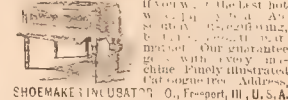
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The Northern Pacific Railroad Land Department has three offers to make you in North Dakota:—

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C. W. MOTT,  
General Emigration Agent Northern Pacific Railroad,  
St. Paul, Minnesota

WM. H. PHIPPS, Land Commissioner N. P. R. R.



# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL"—Phil. 1: 17.

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### → EDITORIAL + MISCELLANY ←

As the missionaries and other ministers mingle with the people of Bible lands, they learn a thing or two in spite of their boasted civilization and intelligence. It is stated that when the Presbyterians established a mission among the Greek speaking people, who employ the Greek language as their mother tongue, they found it impossible to convince even the most illiterate that sprinkling is baptism in any sense. The Greeks all hold that *baptizo* means to dip, and as they read the New Testament in the language in which it was written by the apostles, they think they ought to know, and as a result the missionaries are not able to mislead them on this point. Nor can they mislead them respecting the three-fold immersion. From time immemorial they have understood that the commission, Matt. 28: 19, enjoins trine immersion, and know too much about their own language to be taught otherwise. Some think that while in Rome we should do as the Romans do, just while in Greece the missionaries find themselves compelled to do as the Greeks do. In answer to some inquiries along this line the *Christian Standard*, of Nov. 30, says: "In 1891, Rev. Sakellarios, a minister, in Athens, was asked how the Presbyterians managed the question of baptism in Athens, where the Greek language is still living. His answer was: 'Very easily—by having a baptistry made, in which they immerse infants just as the Greek priests do. . . . Once they sprinkled some children, and it created such a scandal that it came near breaking up the church, and they were compelled to have a small baptistry made.' The Greek church recognizes no baptism that does not involve immersion. The church practices trine immersion. A quotation from the Schaff-Herzog Encyclopedia will be enough:

'The most characteristic features of the Greek worship, as distinct from the Roman, are the three-fold immersion in baptism, with the repudiation of any other mode as essentially invalid, etc.'

In the mountains of Austria there is said to be a road so narrow that two vehicles cannot pass each other, so here and there are sign boards containing the words in German, "*Ruckfahrt verboten*," "Return forbidden." This is to warn travelers that if they once start on this road they will not be permitted to turn round and retrace their steps. To do so might prove disastrous to those going forward. This clearly illustrates the condition of the strait and narrow road leading from earth to glory. It is wide enough to accommodate the millions if they go forward, but there is not room enough for one to turn about and retrace his steps. If he must return, his only way is to step off and down and seek another way. Let those who set their face Zionward never think of returning, for it is not only positively forbidden, but an attempt of the kind would make of them a stumbling-block for others.

THE *Self-Culture* maintains that it will not be many years until the people of the United States can travel on the cars from any of our cities to Paris, France. It is claimed that our American system of railways might be extended northward along the Pacific Coast to Behring Strait. The passengers, by train ferriage, if found convenient, could then be taken across the Strait about fifty miles, and thence by rail—the line yet to be built—to the terminus of the great Russian road that is being rapidly pushed through Siberia to the Pacific Coast. It would probably require twenty-five days of steady traveling to reach Paris from Chicago. To those who dread a sea-voyage, this would be very inviting. And if a few more roads could be constructed southward from Russia into the Bible Lands, one might thus be enabled to visit all parts of the old world with no other inconveniences than that common to railroad traveling. It will likely be some years before these lines can be completed. But should such a thing in the course of time occur, to the traveler there would virtually be no more sea.

A LATE issue of the Cedar Rapids, (Iowa) *Daily Republican* tells how the ladies of the Catholic church in that place conducted the most successful church bazar ever held in the city. The gross receipts from the various booths amounted to about \$3,000. The supper was served amidst as much display as the generosity of the people could well afford. There was also a museum, a shooting gallery, a grab bag department, and numerous other worldly novelties to entertain the people and draw the money from their pockets. Considering that the Catholics have priests duly authorized to remit the short-comings of the members, which they most readily do on being well tipped, it need not seem so strange that they occasionally enjoy themselves on Gospel forbidden grounds. But the same report also states that the pastor and managers of the fair most heartily thanked the non-Catholic people for their generous support and liberal donations. This is hard to understand. It may be that these Protestants think that their religion is no better than that claimed by the Catholics. It looks very much that way.

FOR years the MESSENGER has been giving church news from all parts of the Brotherhood in this country as well as in Denmark and Sweden, but not before this year have we been able to report a love feast in any of the churches in which the apostles used to preach. Some weeks ago Bro. Miller told us about the little love feast in Smyrna, where at one time was located one of the seven churches of

Asia, and in this issue Bro. Brumbaugh tells us more concerning the same little meeting. In another letter he may tell us of some things that occurred at or near Jerusalem, that will be read with intense interest. Our people are reaching out in the world. They are taking the old Book and carrying out its principles according to the pattern, and people are being properly impressed. All this means something. In our efforts we are no more to be confined to a few Counties in a few States in North America. By and by we shall be going everywhere preaching the Gospel of the kingdom, and contending for the apostolic order of worship. Our Brethren now traveling in the Old World are not masters of enough languages to do much preaching, but they are spying out the land, and may bring to us some stimulating reports. They are making our people better acquainted with the world, and in the end may be the means of opening up missions in many parts of the great unoccupied east. Brethren Miller's and Lahman's visits among the Seven Churches of Asia led to the present undertaking in Smyrna, and who knows what may be the outcome of the tours described in our columns! God's hand is doubtless in all of these undertakings.

ONE of our readers sends us the following clipping. It contains a few good lessons: "What constitutes a good church member? This is a definition from an unknown writer: 'He believes in his church. He loves it. He gives himself to it. He prays for it and speaks kindly of it. He does not put a stumbling-block in the way of his brethren, but avoids those things which grieve or cause them to offend. He is charitable in his judgments and promotes peace. He feels it his duty to build up his own congregation. He cheers his brethren and his pastor by regular attendance upon the public services. He helps his pastor, and does not leave him to preach to empty pews with an aching heart, or to carry on the prayer meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Savior are sacred to him; he does not trifle with either. He keeps his covenant solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and constantly increase their number.'"

SOME of the bravest people of earth are among the missionaries in foreign lands. They will unflinchingly face death in the performance of duty, and many of them die at their post of duty far away from civilization and friends. During the recent trouble in Turkey it is said, that while the blood-thirsty rioters were killing the Armenians in one of the cities, an American lady missionary, at the peril of her life, ran through the streets, strewn with the dead and dying, to save the life of an Armenian woman who had been helping her in the mission work. She succeeded in saving the woman, not thinking at the time of the terrible risk she was running. Those who seek other's comfort are not disposed to stop and consider their own personal interest. To them it is a comfort to deliver others from danger, want or distress. This ought to be the feeling of every true minister of the Gospel. He should rise above personal consideration, yet live a pious and blameless life while seeking the good of those around him. If he seeks only his own personal comforts and glory, he is unworthy the name of a minister, for no man can be a faithful minister of Jesus Christ unless he is self-sacrificing.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THE LAW OF LOVE.

BY NANCY D. UNDERHILL.

My Father, God, I love thy law,  
Thy will is my delight,  
To do as thou wouldst have me do  
To do it with my might;  
To walk the path my Savior trod:  
To daily, hourly, serve my God  
To humbly bow and kiss thy rod  
This is my joy.

My blessed Lord, I know thy law,  
Thou hast revealed thy will  
To those who love, and seek to know,  
Thy pleasure to fulfil.  
To read thy Word—engage in prayer—  
To feel thy presence very near  
To cast on thee my every care  
This is my peace.

Most Holy One, I praise thy law;  
Comprising all that's good,  
Thou gavest it to us here below,  
Penned in Immanuel's blood:  
In justice stern, thou dost not say  
"Thou must," but, "If ye love, obey."  
While thou in mercy lead the way,  
In thee I trust.

Most sincere Friend, I keep thy law,  
'Tis written on my heart  
May thy dear words—so precious now,  
From my mind ne'er depart,  
All doubts and fears I can dismiss,  
When thy dear law I count and kiss  
All else may fail but never this  
Thy word is bliss.

### LEAD US NOT INTO TEMPTATION.

BY HOWARD MILLER.

PROBABLY every reader has used the sentence at the head of this article, and not a few have some times wondered what it means. Does God ever lead us into temptation? Certainly not. What then does the phrase mean? I do not profess absolute certainty in my rendition of it, but I can best explain myself by saying that in repeating the Lord's prayer I always use the words "Suffer us not to be led into temptation," and this, I think, carries out the design of the prayer. Thinking about the matter the other day it occurred to me that in our weakness we sometimes did wrong most grievously in putting temptation in the way of others without thinking of the error and sin we were committing.

Suppose some person who is unable to see well is coming down the road and we put a stone in the way to ascertain whether or not he is really as defective in vision as he claims, or as we suppose he is. And when he comes to our stumbling block if he happens to hit it and falls and injures himself the question as to who is to blame in the matter is not worth pointing out. His physical defect has been the primary cause of his injury and the immediate fault is ours. We have not led him to the stone, but we put it in his way and if we had not done so no injury would have resulted.

Now let us suppose that instead of being weak eyed he is weak morally, disposed to take things that do not belong to him, for illustration, and to test him we deliberately set about putting something in his way to test his honesty. To those who are ever seeking the right way this plain question needs no apology, but have not a good many of us done this very thing in our lives? The weak one comes along, sees our trap, hesitates, and then becomes a thief. Honest or not he could not have stolen had the article taken not been there, and it is a certain fact that we have made him what he is. If he is a thief we are thief makers as the question is stated, and it is told as it has happened many a time in this sinful world of ours. It may be stated as a truism that he who puts temptation in the way of his fellow-man, and

thereby causes a fall, is equally guilty as though he had done the deed himself.

It might even be said further that if we so conduct our affairs that we are the means of wrong being done, whether we intended a test or not, it makes us morally liable. There is not half enough teaching and preaching on such homely ethics as there ought to be, for out of such little things grow great, good and high and true thought, or the little and mean things that mar life.

There is evil and wrong doing enough in this world of ours to make it a perpetual wailing place, and let us see to it that it is no worse through any fault of ours by placing in the way of others the opportunity to do ill deeds. Suffer us not to be led into temptation, and, O Lord, let us not be the means of temptation to others.

Lewishurg, Pa.

### A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP. 1 Cor. 5: 6.

BY J. H. MILLER.

THE Corinthian church had some members who did the church more harm than good. Paul wrote a letter to them, administering a kindly rebuke. One man, who had committed a gross crime, was in danger of spreading the sin, until the whole church would become affected. Sin, like leaven, will spread (if not checked) until the whole body becomes a mass of corruption.

Little sins do more harm than greater ones. The reason is, they are passed by with less concern. The sin of drunkenness is frequent with some, yet, by making a good acknowledgment, such members are retained, while the sin of fornication is not tolerated. Even if they do make a good acknowledgment, they must be excommunicated,—at least so interpreted by the General Conference. Paul would class a fornicator with the covetous, idolater, railer, drunkard, or an extortioner. With such we are not even to eat.

As those sins are classed in one catalogue, why not treat them all alike? Why expel for the one (no difference how penitent, and how good the confession made) and not for the other five sins? If a little leaven leaveneth the whole lump in one sin, why not in the other? Matthew Henry in his Commentary and Bro. Lewis W. Teeter would have all members guilty of the one crime expelled. Bro. Teeter's comment on 1 Cor. 5: 11 is, "It will be noticed that the apostle makes no difference between these six classes of evildoers but that all are unfit to be in church fellowship. If, therefore, the fornicator must be put away from them, those guilty of the other evils should be separated from them, especially 'because a little leaven leaveneth the whole lump.'"

If this be true, why does not our Brotherhood at Annual Meeting so decide? The sin of covetousness is hardly ever spoken against, yet Paul calls it idolatry. Col. 3: 5

It is one of the hardest things in the world to find a covetous man. I know of but one man who willingly acknowledged that he was covetous. Such men are hard to find. The only way to find them is by taxation. If they object to that, it is evident they are covetous. Those sins, spoken of by Paul, may appeal to some as small sins, but I view them as great sins. Such should not be tolerated by the church. If allowed, the church will lose her influence and weaken down. Covetousness and pride are twin brothers, and are antagonistic to the growth of church work. Covetousness is a "little leaven." If allowed to spread, it will pollute the whole body.

Extortion is brought about under the same head, by pressing men to pay more than lawful interest, or when advantage is taken of some one's financial distress. "The rich oppress the poor." James 2: 6. Men who will take the advantage of the poor when he is cramped and cannot help himself, then watch a chance to get his property at much less than its real value, because often such are compelled to sell,

—such are extortioners and grind the poor down so hard, that often they are made to suffer. Such men will not be admitted into the kingdom of heaven. 1 Cor. 6: 10. If a church will allow such members to continue, and eat with them, "a little leaven" will grow until the whole body is full of putrid sores.

A railer is one that will scoff or cause an insult, and as such cannot inherit a blessing. Paul would have us know, that with such persons we are not to eat, hold no communion with them.

How careful we should be to cause no insult nor offense! Jesus tells us it would be better for those who do offend, that a millstone were hanged about their neck, and they be drowned in the depths of the sea. Matt. 18: 6.

If a railer is determined to do his nefarious work, and cause so much offense, the better way would be to "put such away," or they will spoil the whole church by a "little leaven."

An "idolater," it seems to me, is the worst of all,—one who worships idols, such as are made of "gold, silver, brass, stone and wood, which neither can see, nor hear, nor walk." Rev. 9: 20.

Men do not all worship images made with hands, but some worship that on which the affections are strongly, excessively and improperly set. A person may set his affections on money, or drinking, or railing, or any other evil, to such an extent that he makes it his idol. "Little foxes spoil the tender vines" Cant. 2: 15. What may appear as small sins, may corrupt the whole body. There should be a great deal of purging done, and "keeping of a pure lump unto holiness."

Goshen, Ind.

### HEAVENLY MANNA.

BY C. H. BALSBAUGH.

To Sister ———:

BLESSED art thou among women. Called of God, sanctified and made meet for the Master's use, prepared unto every good work. Heb. 5: 4. God has greatly enlarged your heart and anointed your eyes, so that you can trace the lineaments of Jesus where many cannot discern them.

There is such a thing as direct communion with God and the reception of light and knowledge by the inner ministry of the Holy Ghost. Perfect faith, perfect consecration, perfect loyalty, will so perfectly identify us with Jesus that we may truly say, "I live; yet not I, but CHRIST liveth in me." Gal. 2: 20. Holy, Holy, Holy will be the unceasing psalm of our life until we are transformed into the very image of Godman from glory to glory. We look unto Jesus with such intense longing that the whole soul is filled and thrilled and dominated by His Beauty, His Peace, His Love, His Power. If 1 Cor. 3: 21, 22, 23, is ours, then something of the glory of Acts 4: 33 will be manifest. The church is slumbering, and the lamps of many are flickering and dying. We need some fearless, sainted Tishbite to cry out with the emphasis of Divine Authority,— "How long halt ye between two opinions?" 1 Kings 18: 21. There are thousands who feed on husks and know not the unutterable satisfaction of John 6: 51, 56, 57. Go on, beloved handmaiden of the Lord, work silently and mightily as the light of Jesus. May you and Effie and Father, Son and Holy Ghost be in close, sweet, sanctifying fellowship, to the praise of his glory and the saving of many souls. This is the Father's business, the Son's business, and it must be ours.

Union Deposit, Pa.

### OUR MINISTERIAL MEETING.

BY J. B. BRUMBAUGH.

THE Ministerial Meeting for the Middle District of Pennsylvania, was held in the Snake Spring Valley church, Nov. 20, 21 and 22. There was a fair attendance of ministers, yet, when we think of the absent ones, we must conclude that the attendance, after all, was not what it should have been. Too many of our ministers are too indifferent, and per-



mit trivial things to keep them from these meetings. This indifference exists more especially among the younger men, for we notice that the oldest ministers in the District were present. Eld. Wm. Howe was absent on account of declining health. We missed him because his place at the meetings of the District has been faithfully filled in the years that have gone by. Our younger men will do well to follow the example of our aged brethren in self-sacrifice and zeal. Sometimes the obstacles in the way of attending these meetings are more imaginary than real. A young minister said to us that it was a hard struggle to leave his affairs at home, but he was very glad he had come, and after all, he thought things would not suffer very much at home during his absence. He felt that he had been much helped in his work. This is the design of these meetings and every minister should be willing to make some sacrifice to attend them. Some of our ministers may feel that it is not fair for them to lose their time in attending these meetings, that the church ought to be concerned enough to defray expenses, etc. This may be true, but the church is more likely to be made feel its duty, if its ministers are alive and earnest, and indicate by their efforts that they are desirous of magnifying their ministry. We do think that all our ministers should make a good effort to be present at the Ministerial Meeting.

There were a variety of subjects discussed, but the subjects of missions, giving, and a supported ministry, aroused the greatest enthusiasm. We never attended a meeting where the importance of giving was so forcibly and persistently discussed. The same was true with reference to the supported ministry. The topic, "Do we Preach the Whole Truth?" brought this subject to the front. It was maintained that a minister who does not teach his people that it is their duty to support the ministry, does not teach all the Truth. The position was strongly taken and well fortified by quotations from the Word of God. There was little opposition to a supported ministry. The brethren generally make a distinction between a supported and a salaried ministry, and we suppose this distinction can properly be made. Yet Paul *does* say in writing to the Corinthians, 2 Cor. 11: 8: "I robbed other churches, taking wages of them, to do you service." The word *wages* means a stipulated payment for services performed, and Paul must have therefore received such a stipulated sum from the churches as he needed for his support. Further it is said that he robbed (stripped) other churches, from which we infer that he took from them more than he needed for his support while with them, but this was done for a specific purpose—"To do you (the Corinthians) service,"—not to consume it in luxurious living. Here is where the trouble comes in the supported or paid ministry. Too many ministers in the churches look upon the ministry as any other profession, and enter it largely from a pecuniary standpoint. They study, not so much to show themselves approved unto God, as unto the church, and thus make themselves valuable in dollars and cents. This accounts for the ablest men being found in the richest churches. Paul was a learned and able preacher, yet he preached for the poor churches as well as the rich ones, and even robbed wealthier churches that he might do it. What we need is a consecrated ministry. Then we can support our ministers and there will be no trouble about the abuses that our people so much fear.

Then, too, in the discussion of this subject at our meetings one thing should always be kept in mind, and that is, that under the present condition of our churches, a supported ministry is not everywhere practical. Only where there is a demand for it, should it be urged. Our mission points in the towns and cities and the isolated mission points in the country are about the only places where this should be urged at present.

"The Present and Future of Our Mission Work," was another subject discussed with interest. It is a matter of great encouragement to us to see the interest that is awakened on this subject in our District. Especially are we glad to see the sentiment

in reference to this subject in the Snake Spring Valley church. Eld. Koontz and his co-laborers,—J. B. Fluck, Wm. Richey, John Bennett, Niesly, and others, whose names we cannot now recall, stand ready to help personally and with their means. There are, perhaps, few churches that do more mission work. They travel from twenty-five to thirty miles and are building up churches at various points.

One of the prominent features of the meeting was the spirit of forbearance and love. No one was discarded because of a difference of opinion in reference to any subject. That spirit that sometimes crops out even among our Brethren that "if you don't see as I see, I would suppress you," did not exist at all. We all labored together as a band of ministers, constantly exercising that "charity that thinketh no evil." We also had the pleasure of having with us Eld. Daniel Vaniman, of McPherson, Kans. His short and terse talks were much appreciated. He is making a general visit to the churches of Middle and Western Pennsylvania. He is brimful of zeal for the cause of Jesus and we wish we had a hundred more men like him.

#### MINISTERIAL MEETING OF THE WESTERN DISTRICT OF PENNSYLVANIA.

BY W. G. SCHROCK.

This meeting was held in the Elk Lick congregation, Oct. 30 and 31, 1895.

After devotional exercises the meeting was organized by electing Bro. John C. Johnson, Moderator, and William G. Schrock, Writing Clerk. Eld. Daniel Vaniman, of McPherson, Kans., was present and contributed very much to the interest and success of the meeting. Following are some of the thoughts advanced:

##### 1. "The Church the Light-house of the World."

Jesus the Light of the World in contrast with the sun, the source and light to the natural world. The light-house gives light all around; so does the church reflect the true light "which lighteth every one that cometh into the world." The light-house is placed near a dangerous place, to enable the mariner to steer in safety. Likewise the church occupies a prominent position where it can give light to all the world and thus warn the people of dangers otherwise unnoticed.

##### 2. "Church Government."

This topic was discussed from eight standpoints:

(1) *Principles of Government.*—These were defined as being a settled law or rule of action, contained in the Gospel, illustrated by a well-regulated family or army. Opposing principles are: (a) force,—driving away; (b) love,—drawing, calling. The shepherd goes before and calls his sheep. This is the Lord's plan. Love is the foundation and ruling principle in all government. A church well governed is the best preacher.

(2) *Discipline of Members.*—The object of church discipline should be the good of the members. In its administration it should be either reformatory or penal. Reformatory measures should be taken in minor violations. Offenders should be dealt with mildly. Restore them if possible. Penal measures are needed where extreme offenses require excommunication to save the body.

(3) *Brotherly Forbearance.*—This virtue should be cultivated by all. Charity covers up the faults of the weak and erring. You thus allow to others what you claim for yourself, and yet we should bear in mind that no violation of the Gospel can be excused unless repeated of. Our church relationship to one another requires gentleness of treatment, and to do to another as we would be done by.

(4) *The Duty of Elders and Ministers to the Church.*—This comprises: To preach the Word, to preside over the flock, to warn when danger approaches, to see that all things are rightly adjusted. Discipline should be administered when necessary. Besides being a pattern to the flock, ministers should assist in every work pertaining to their

calling. They should be active among the church members in the general work of the church.

(5) *Deacons' Work and Place.*—Their mission is to visit the poor in and out of the church, and make general and special visits among the members whenever so directed. They are to serve tables, attend meetings, and assist the ministry. In the absence of ministers they should fill appointments and, if requested, take part in the services.

(6) *Church Councils.*—Members should all attend, but not desire to have their own way. They should feel the necessity of these meetings. The apostles met in council to choose one in place of Judas, and to settle other great questions. Members should meet often, to consult together in the fear of the Lord. The young should be encouraged to go. Officials should meet in special session to get the business ready for the appointed time. A record of the business transacted should be kept.

(7) *Co-operation of Members.*—All should work together. Elders, ministers and deacons should co-operate in the labors of the church. Every member must know his place and be ready to work as God gives ability. The sisters should be given a share in the work of the church. All should feel that their presence is needed, and the help from them appreciated. If co-operation in the army brings victory and success, why not in the army of the Lord?

(8) *Christian Modest Apparel.*—Costly array and the wearing of gold and jewelry are forbidden in Sacred Writ. The Bible is the only criterion by which we may know what to wear. Not every one is able to decide for himself where the line of demarcation is between the world and the church, hence, as in the multitude of counsel there is safety, the advice of the church brings us nearer together. Modesty leads to humility, while immodesty and pride are closely associated.

##### 3. "How can we Secure a More Consecrated Ministry?"

"Consecrated" implies to dedicate solemnly, from conviction of duty to a sacred cause. We must have a disposition to become more consecrated, selecting men having the right Gospel qualifications, by helping them to give themselves more fully to the sacred work. We should select young men, in preference to older ones of equal qualifications. Elders should consult with the church, and instruct the laity by setting forth the qualifications required.

##### 4. "The Minister In and Out of the Pulpit."

(1) Take Jesus into the pulpit. Work with the spirit! Be always prompt! Preach in season and out of season! Avoid random preaching, but confine remarks to the subject. Cultivate habits that are becoming to God's minister.

(2) Be an example to the flock at all times. Study Paul's directions to Timothy. Devote much time to study. Visit the members under your ministry.

##### 5. "Is Elocution of Practical Use to the Ministry?"

This was answered in the affirmative. Elocution defined means "to speak out." (a) Be natural. (b) Get the sense. (c) Things to be avoided are, loudness, undertone, unnatural gestures, anxiety as to gestures, all oddity and eccentricity. Elocution is of importance in the natural expression of thought, by speech and gesture. Public speakers should study it in its relation to reading and public addresses.

##### 6. "Characteristics of a Live Sunday School."

(1) The Superintendent should be of pleasant appearance, generous, consecrated, energetic and enthusiastic, having his heart in the work. (2) Leaders, teachers and scholars should come prepared. (3) Live teachers of tact, qualified to impart knowledge. (4) Good singing. (5) Co-operation in every department of live Sunday school work by officials, parents, teachers and children.

7. "What is the Most Commendable Way to Receive Members?"

(1) Teach them the peculiarities of Christianity: (a) Non-swearing, (b) non-resistance, (c) non-



secretism, (d) non-conformity, (e) the Gospel covering.

(2) Things in general: (a) Teaching applicants the relation members sustain to each other and the Gospel rule of treating private offenses. (b) The usages of the church and the Scriptural reasons.

(3) Public and private confession.

(4) Baptismal promises.

#### THE KINGDOM OF GOD AND OF CHRIST.

BY D. E. PRICE.

##### In Three Parts. Part One.

"Thy kingdom come, thy will be done in earth, as it is in heaven." Matt. 6: 10.

A KINGDOM implies a king, subjects, and laws, by which said subjects must be governed. When the world was framed by the hand of the Great Creator, both animate and inanimate matter, both intelligent and unintelligent beings were made subject to the laws of their Creator, God. Hence, he was king, or governor over all of his mighty works. All inanimate creation is kept in its proper sphere by a divine and fixed law. For instance, the heavenly bodies are all kept in their proper orbits by the perfect harmony of their centrifugal, and centripetal forces, which govern them.

Every living being obeys the law, or instinct in which it was created, except man, the highest order of God's earthly beings, created in his own image and likeness, endowed with reason and intelligence, yet, with all his superior endowments he was the only being that violated God's holy law, by yielding obedience to the enemy of both God and man; and hereby fell from his original estate and became subject to sin and death, and was banished from his presence. Though man had violated God's divine and holy law, yet he, through his infinite love and mercy, gave him promise of a deliverer (Gen. 3: 15), and through the blood of the sacrificial system he could look forward to the great atonement for sin.

We read of no earthly kings till the time of Abraham. We presume that before the flood, while there were a few that feared and obeyed God and regarded him as their king and law-giver, the great mass of mankind were in a state of anarchy; the stronger tyrannizing over the weaker, until "the earth was filled with violence; and every imagination of the thoughts of man's heart was only evil continually." Gen. 6: 5, 13.

Thus we see the effects of anarchy, when men will neither regard the laws of God, nor submit to civil governments. If all men would submit to the government of God, there would be no need of political governments. But since they will not, civil governments become necessary in order to suppress the evil and protect the good.

The children of Israel were immediately under the government of God, through the leadership of Moses, who brought them out from Egyptian bondage, and led them through the wilderness to the land of promise. But many years after their deliverance, in the days of Samuel, they desired a king, "that they might be like the surrounding nations." Samuel took their request to the Lord; and the Lord told him to grant them their request. "For they have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8.

From that time Israel had a king like the surrounding nations, until they were taken into captivity to Babylon. After their return they enjoyed the same privilege to some extent, though at the suggestion of the surrounding nations.

In the days of Herod, one of those kings, according to previous prophecy, Christ was born, who is to be "King of kings and Lord of lords." Rev. 19: 16.

Herod, the Great, as sometimes called, by way of distinction from others of the same name, was not great, unless his extreme wickedness should merit that distinction. Through envy he took the lives of his brother-in-law, Alexander, his dear wife, Marianne, and several of his children; and when he heard that the new-born Christ was to be king of the

Jews, his wicked heart was filled with jealousy, and he did all in his power to have him destroyed, but God, in his Divine Providence, protected him from Herod's wicked designs. Matt. 2.

Jesus Christ's birth, ministry, death and resurrection are all a literal fulfillment of prophecy, and so his second advent, his reign on earth, and his final triumph over all his enemies, will also be.

In the prophecy of Isa. 9: 6, 7 we read, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." The poet expresses it, "Born a child and yet a king."

As already stated, he met with opposition as soon as he was born into the world. This continued during his whole life and ministry, as it is again prophesied of him. Isa. 53: 2, 3, 4, 5 reads, "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

This whole chapter is taken up with a vivid description of his life and mission on earth; and of the opposition which he would meet from those whom he came to save and bless. The Jews, and especially the Scribes and Pharisees, were not aware that when they were mocking him, and falsely accusing him, and condemning him to death, they were all the while fulfilling the Scriptures in relation to his mission on earth.

But they were not satisfied until they had him condemned by Pilate, to be crucified upon the Roman Cross, between thieves, "That the Scriptures may be fulfilled." "He was numbered with transgressors." And again: "They parted his raiment among them, and for his vesture they did cast lots." "That the Scriptures might be fulfilled." "They gave him vinegar to drink." "That the Scriptures might be fulfilled." "A bone of him was not broken." They pierced his side, "That the Scriptures might be fulfilled."

Thus, we might continue to cite passages that are a fulfillment of Scripture, during his life, sufferings and death, and also of his glorious resurrection from the dead. The latter even caps the climax of his whole mission on earth. The grave was not able to hold him, but he came forth triumphantly from the dead on the morning of the third day, in fulfillment of the Scriptures; and brought life and immortality to light through the resurrection from the grave.

Hence we have a living Savior, "who is able and willing to save to the uttermost all who come unto God by him;" and who will translate all, who will follow him, from the powers of darkness into his own blessed kingdom, "when he comes to be admired by all them that believe." "But he will also be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." 1 Thess. 1: 7, 8.

#### —QUERISTS' x DEPARTMENT—

What trials are referred to in 1 Pet. 4: 12? "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

THE trials common to the Christian's life. Jesus suffered, the apostles suffered, and we need not think it strange if like fiery trial should come upon us.

Please give us your views on Rom. 6: 17, 18: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." DAVID PETERS.

This simply means that those who were once sinners and were the servants of sin, have been made free from the bondage of sin by obeying from the heart the true doctrine taught by Christ. The "form of doctrine" here named, refers to receiving the Word into good and honest hearts, believing it, repenting, confessing Christ and being born of the water and of the Spirit. He who undergoes this change passes from the kingdom of Satan into the kingdom of Christ, and is therefore free from the former, but becomes a willing servant of the latter.

Please explain Rom. 9: 11. It reads thus: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth."

ANDREW CHAMBERS.

This verse refers to God choosing Jacob for the head of the Jewish race instead of Esau. The Lord had a right to make this choice before the children were born, and did so. This he did by election. Jacob was elected to become the head of his people, and also the father of the heads of the twelve tribes. It is not said that he was foreordained and elected unto life eternal, as some would have us believe. There are some things that God foreordains, and this was one of them.

#### → THE SUNDAY SCHOOL ←

##### THE BIRTH OF CHRIST.—Luke 2: 8 20.

(Christmas Lesson for Dec. 22, 1895.)

TIME.—B. C. 4, supposed to have been December 25.

PLACE.—Bethlehem, six miles south of Jerusalem.

PERSONS.—The shepherds, the angels, Joseph, Mary and the babe.

INTRODUCTORY.—Behold, a greater than Jonas, a greater than Solomon is here! The most momentous event in all history, and the beginning of the most momentous life, is the subject of this day's lesson. If a devout observance of the twenty-fifth day of December as the anniversary of the birth of our Lord, will help us to receive deeper impressions of the goodness of God, as expressed in the gift of his only begotten Son, then truly we cannot be too strict and self-exacting in the observance of this day. Let us go from our closets to our classes with the desire and purpose to get and to give more true and exalted views of the Babe of Bethlehem, that we may, with Simeon, say, as we again go from the house of God: "Mine eyes have seen thy salvation." As explanation of how Joseph and Mary, inhabitants of Nazareth, happened to be in Bethlehem at this time, Luke says: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." "And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) to be taxed with Mary, his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son."

##### 1. ANNUNCIATION OF THE ANGEL.

1. *It came to the lowly.* The most blessed message that ever came to the race, and that announced by angels from heaven, was delivered to those of the most humble station in life, to the shepherds as they watched their flocks on the plains at midnight. The best things the Lord has he gives to his most simple and humble children. Though our station in life is lowly and humble, our acres few and our means meagre, we need not despair of receiving God's best blessings and most special favors.



2. *It came to them while on duty.* The angel "came upon them" while "abiding in the field, keeping watch over their flock." Elisha's shoulders received the prophet's robe while he followed his plow. Saul was apprehended and anointed king while in search of his father's animals, and James and John were called to become followers of the Master while at their fishers' nets. If you want to stand where all the highways of blessings meet, stand at the post of duty. There is no better way of putting ourselves in a position to best appreciate and enjoy God's messages of love and dispensations of mercy and grace than to be engaged in active service.

3. *It announced a special blessing.* "Unto you is born this day in the city of David a Savior." The coming of Christ was a special, a personal blessing to the shepherds, and hence the angel could say, "Unto you." O brother, teacher, child, remember that Christ has come *unto you*; that all the blessings of salvation he has brought *unto you*.

4. *It announced a present blessing.* "This day." Probably at no time in this dispensation will you have an opportunity of enjoying more of Christ and his salvation than it is possible for you to enjoy *this day*. Would that every unconverted soul might *this day* be made to feel that *this day* is the day of salvation.

5. *It announced a general blessing.* It was not only for the shepherds, but for "all people." And this makes it more precious than all else. No one wants a salvation that will save him alone. No one sighs for a heaven so small as to give room for no one besides himself. O brethren, do we realize, and do we rejoice in the fact, that these are "good tidings of great joy, which shall be to all people"? Do we really want others to enjoy this blessing, this salvation with us? Then let us, in the name of Jesus, "go into all the world" and carry this message "to every creature." Up! Let us be going! The time is at hand!

## II. THE SONG OF THE HOST.

1. *Glory to God.* Christ's coming redounded to God's glory at that time, and continues to do the same. Now we are to sing and to preach and to pray and to *live* glory to God for the salvation wrought for us in Christ. For the inestimable blessings which Christmas brings and signifies and rehearses and foretells, let us here and now and always sing "Glory to God!"

2. *On earth peace.* O this scene of carnage and bloodshed and butchery! This world of strife and enmity and discord! Can we realize the full significance of the fact that when the purpose of Christ's coming into this world shall have been fully consummated it will bring peace on earth? Then we shall have peace between God and man, between man and man, and that peace of conscience and peace of soul "which passeth all understanding."

3. *Good will toward men.* Well might the angels sing, "Good will toward men," for it was God's good will toward men that induced him to send Christ to redeem them. "God so loved the world that he gave his only begotten Son." John 3: 16. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. *Herein is love*, not that we loved God, but that *he loved us*, and sent his Son to be the propitiation for our sins." 1 John 4: 9, 10. Let us always gratefully remember that the provisions of salvation through Christ are but the expression of God's "good will toward men."

## III. VISIT OF THE SHEPHERDS.

1. *Their faith manifested.* The shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass." They do not hesitate or question the truth of the heavenly message, but buoyant with hope that there is a Savior to be found, *they go*. In this day there is too much doubting, too much hesitating and too much questioning as to whether it will pay, as to whether it is wise, as to whether the world will think it proper to undertake this or that which the Lord commands. When God's message tells us, "Here is your duty," or, "There the Lord may be

found," the first and only thing for us to do is to *go*.

2. *Their faith rewarded.* They found exactly what they went to see, and the angels told them they would find. And no man ever yet went in faith to find the Savior who was not rewarded in the same way. May every Sunday school and every class and every man and every child on this Christmas day be encouraged to go and seek and find and receive "a Savior, which is Christ the Lord."

3. *Others blessed.* These simple shepherds, when they had found the Savior, went in haste to proclaim the news to others. Thus they became the first evangelists. It is a great privilege and a great honor to do such service as this, and yet we all may do it by simply telling the story and the meaning of Christmas. Let every teacher and every parent be diligent in telling this great story and teaching this great lesson on this great day. JAMES M. NEFF.

F u dale, Ala.

## →THE YOUNG PEOPLE←

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## THE WORK AT CHICAGO.

BY LIZZIE HOWE.

—ONE of the most enjoyable hours of our daily program is that of our morning family worship, when each, with Bible in hand, reads in turn, by paragraph. At this time our little family is increased one in number by Bro. Nelson Shirk, of Shannon, Ill. He attends school here in the city, and, by request, begins the day's work with us, around the family altar. How noble, when a young man cherishes such a desire, and enjoys the season of worship!

—God bless the family altar! It was at family worship where we received the quickening impulse to do something for Jesus and for our own soul. "To him that knoweth to do good and doeth it not, to him it is sin," are the words that bring the picture of that particular morning vividly before us. Many times do our hearts go out in gratefulness for the earnest prayers of our own dear parents, offered daily at the family altar for their children from their earliest infancy, and although faithful mothers and fathers may pass away, their prayers will ever live to prompt their children to lives of usefulness and service for the Master.

—"I have no greater joy than to hear that my children walk in truth," are the words that our little girls carried home with them a few days ago. Do these words not voice the sentiment of many a fond parent? Our minds often go out to Brethren's children in this city, of whom we have been told, and of whom we know. Doubtless there is no other city in the United States in which there are so many of our young people away from home. What can be done for these of our own flesh and blood, and, more, of our own faith? Should not our loyalty to the Master, as well as to our church, move us to gather in and utilize the forces found among our young people? They need the church and the

church needs them. Dear brethren and sisters, pray for the prodigal ones! Yes, prodigals, and they know it not. Out on the barren waste, starving, while plenty may be had at the Father's table.

—"This work was a source of much pleasure to those who engaged in it," are the words from a letter accompanying a donation for our work. God loves a cheerful giver. How beautiful to give cheerfully and thus receive the blessing! Giving to the Lord never impoverishes. By giving to the Lord's cause we receive his benefits. "The more we give rightlv, the more we have surely."

—Two weeks ago we noticed a little newcomer among our Sunday school children. Approaching her, we asked her name, to which she replied, and also said, "My papa brought me here. He has gone home." Her father happened (?) to find our little church, and seeing that the poor are welcomed, he went home and said to his wife, "I've found the Sunday school for our children. Get them ready and I will take them over." The family has since been visited and invited to church.

—It is a sad sight to see, as we zigzag over the city, looking for suitable rooms for our work, that Satan and his agents have so many of the best places. Where are the Lord's faithful stewards? Are the children of this generation wiser than the children of light?

—A few days ago when out calling, our attention was drawn to a poor little girl on the street. We asked her whether she goes to Sunday school, to which she replied, "No, ma'am. I must stay home to go everywhere's. I have no papa. The train took his head off." She had a sad story, and to verify her statements, we took her number and street, and later called to see the family. No sooner had we entered the house than we found the truth of her story evident. From all parts of the room, distress and poverty met our view, and the mother, with tears in her eyes, grasped our hand for a word of sympathy. God, alone, knows the real sorrows of the afflicted among the poverty-stricken.

183 Hastings St.

## THE STARS ABOVE US.

BY W. L. SHAFER.

WHILE the stars shine for us with their beautiful, twinkling light and furnish food for the hungry scientist, they may also teach us important "life lessons." Let us learn.

In the study of astronomy we find that in the heavens there are certain fixed stars by which the movements of the others are measured and observed. In a figurative sense, the Christian world has had in her universe numerous stars,—ministers and godly men,—who may be taken as "bright stars." She has but *one* "fixed star," by which the virtues of others are measured. Need I point to this "star," to name the one whose advent was heralded from the beginning of time; who has been, for centuries, who is, to-day, and who shall be, till "time shall be no more," our Savior, Jesus Christ, the "fixed star" by which the light of "every man that cometh into the world" shall be measured in the judgment day?

Each individual has his or her universe in which are certain ruling and guiding stars,—characters whom the person has taken as ideals for action and conduct in life. All *right* action, all *upright* conduct is prompted by sublime ideals,—yea, may I not say *divine* ideals? If the individual chooses noble and sublime characters as his ruling and guiding stars, the result is favorable, and he or she will honor God, and be honored by grand and heroic achievements. If a low or unworthy character marks the choice, the result is failure and downfall.

Ere the individual absorb the principles of these ideals, would it not be best to measure their goodness and perfection by the goodness and perfection of Jesus Christ, the "Fixed Star"? And, above all, should we not have this "Fixed Star" in our



own universe, at all times, to guide us aright? In that blessed sermon on the mount, Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Is not the brightness of this "Fixed Star," shining through the actions of our lives, our "light?" Let us each examine our own universe to see whether Christ, our Savior, does have the influence above all "stars" of earth.

In each nation's firmament there are certain stars, characters who have been noted and honored for their heroic, useful, and sublime efforts in the progress of the world, who have guided and influenced all about them, and whose names honorably deck the pages of history and biography for people, centuries later. Each has exerted his own influence in his own way. Greece had her Solon, her Homer, her Plato; Rome, her Caesar, her Virgil, her Seneca; France, her Joan of Arc, her Rousseau, her Descartes; Germany, her Luther, her Goethe, her Helmholtz; England has had her Cromwell, her Shakespeare, her Huxley, her Gladstone; the United States has had her Franklin, her Washington, her Longfellow, her Edison, her Willard, and her numerous others of use and good and power.

Although all these nations have not recognized the omnipotent hand of the Divine Ruler in their government, yet that hand has ever been exerting an invisible influence. The immense splendor of the Hellenic Empire bears sway no more as of yore; and the grand pomp and power of Rome have fallen. The nations of to-day seem to recognize more fully God's hand in their ruling power. Yet far, very far, from that happy state, when "every knee shall bow to me, and every tongue shall confess God," stand the nations of this age. The work is everywhere needed and a small awakening of spirit will return the cry, "More of Jesus would I know!" Labor,—hard, earnest, and incessant labor, for the "Master's cause" is needed. Let us each of us be at the work with our greatest endeavor! May the time soon come when many more may be prepared to labor more effectually for the cause! If we must use our mite now, may we use it with our might and bless God's name. May the "Fixed Star" shine more brightly in our heavens than ever before!

Burlington, W. Va.

#### THE ECHO.

BY D. H. WEAVER.

"And not the sounding again of the mountains,"—Ezek. 7:7.

I BELIEVE this to be the only passage in the Bible that directly refers to an echo. Not the "sounding again of the mountains" is equivalent to "and not the echoing again of the mountains. Cruden gives us this rendering, and it is doubtless correct, and since this phrase suits my purpose best I shall take the liberty to so construe it.

I doubt if there is one of my readers, who has not, at some time, noticed an echo, and I suppose all know it is the sounding again or return of a sound to the place from which it originated, and that it is the result of sound coming in contact with an object, such as a mountain or building, causing a reverberation, or vibration in unison with the original, thus producing and returning a sound in exact accord with the original, and we all know how faithfully the original is reproduced.

If, on a still evening, we chance to be in the right direction and distance from a proper object, all natural surroundings being favorable, and we make an audible sound, it will be returned to us in the exact tone of voice with every emphasis and inflection of the original.

I want to use this natural phenomenon to illustrate some other things that have echoes. As the echo, or sound, is returned to us by the laws of nature, with so much precision, so will there be an echo from our lives, by the same laws of nature, and while they may not all be returned in this life, some of our acts will surely return an echo here, while others may give back no sound until we have

stepped upon the shores of eternity, but we can rest assured, there will be a response somewhere in our existence.

This text is only a parallel with that of Paul's in Galatians: "Whatsoever a man soweth that shall he also reap;" and with Christ's in Luke, "With whatsoever measure ye mete it shall be measured to you again." I hope I may be able to make this essay reverberate until we all may hear the echo, and look into the Bible looking-glass and see if any part of it imitates our voice.

Doubtless there is a consciousness of right and wrong implanted in every human breast. That consciousness has manifested itself in that law of reciprocity we call the Golden Rule. "Whatsoever ye would that men should do to you, do you even so to them." Dr. Clark says, "It seems as if God had written this law upon the hearts of all men, for this saying has been found in some form among nearly all tribes and nations." We find it in the writings of Confucius, in the negative form, written perhaps five hundred years before Christ's time, "What you would not want done to yourself, do not do to others." This, I know, must find response in every human heart in which it has not been erased, because God has written it there. But we may, with the pen of selfishness, dipped in hatred, anger or malice, draw a line across that sentence so as to entirely cancel it. We may smother its cry and hush its voice until it will cease to dictate to us, but not until the sound thereof has gone forth in tones sufficiently audible to produce an echo that will, in coming ages, thunder back the accusation, "Thou hast been unfaithful to the promptings of thine own conscience. Thou hast sinned against thine own soul."

Conscience is the sounding board of the soul, and vibrates in unison with whatever we know or believe to be right or wrong. It returns to the heart an echo of every sound produced in the soul. But it may be silenced by disregarding its warnings and turning away from its pleadings. It may be silenced now, but there is a time coming when it will again awake to consciousness, and then it will echo back in tones of terror every sentence that was smothered or disregarded. Then, had we not better listen to it now,—listen to the law written in our hearts? Had we not better listen to the law of Christ that can wipe out all blots and scratches from our souls? That law can clear away the debris that are deadening the sound of our conscience. Then it may again vibrate in unison with our souls. Then it may again return to us an echo of our acts. Better hear the echo here and correct the tones that produce it, than have to listen to it in all its deformity in eternity.

Christianity is the world's greatest benefactor. Its influence has reached nearly every tribe and nation upon the face of the earth. Its life-giving light is illuminating every continent. Its bow of peace spans the globe, its author was the very personification of self-denial, kindness, gentleness, forbearance and charity for others' faults. To the fallen woman he said, "Has no one condemned thee?" "No." "Neither do I condemn thee; go thy way and sin no more."

How does that compare with the charity of his professed followers of to-day? How is that light being reflected by us? Where is the self-denial? Is it turned to self-indulgence? Has charity for others' faults turned to a mania to ferret out to the very dregs every mistake of others, and, in place of telling them of their mistakes in a friendly way, tell them to the world, to keep the world posted in everything that can be colored by the most prolific imagination into scandal? We never learned that from Christ. We got that from the other side of the conflict. Let us not hurl that weapon any more. It will produce an echo.

"Let him that is without sin among you cast the first stone," said Christ, and the self-righteous Jews shrink away, conscious of their own guilt, condemned by their own conscience, caught in their own trap. Oh the echo of a guilty conscience! Oh the burning soul-torture of a conscience loaded with guilt! But what will be the echo wrung from

a tortured conscience in eternity? Oh fearful thought! Can we contemplate it without a shudder?

But there is a condition possible that hardens the heart and deadens the conscience to that extent that consciousness of guilt will be no barrier to the persecution of others. It is said of Barabbas that he was the loudest in his cries of "Crucify him, crucify him," and the most energetic in trumping up false evidence against Christ, and the most active in hurrying him to execution, and the most cruel in his taunts and tortures. His conscience returned no echo to his hardened heart, but in eternity there will be an echo, that, like an avalanche, will roll across his guilty soul.

Barabbas has been dead perhaps eighteen hundred years, but his echo is not done sounding yet. His cry has been caught up by every generation, and "crucify him" has been echoed by every age since. The world has its Barabbases who, to drown the echo of their own guilty consciences, take up the cry, "Crucify him," "Away with him."

The church has its Barabbases, and always has had. They are always ready to persecute the first victim that comes within range of their venomous tongues. They take up the cry, "Crucify him."

Oh the busybodies, the slanderers and the gossip's tongue! "They are set on fire of hell." They have none of that spirit that would "raise mortals to the skies," but plenty that would "drag angels down." They are ready to desecrate the grave of buried affection, to tear open afresh the wound of a bleeding heart. They would paint across the fairest reputation upon earth, with blackest dye, the word "Scandal."

Oh that I had the inspiration and skill of a Raphael, that I might, with artist's brush, dipped in the blood of a martyr's reputation, paint as with living fire upon the conscience of every busybody, slanderer and gossip, the result of the awful echo that will resound from the thunder-peals of God's judgment chariot, to swallow them up.

Kind words and good deeds produce an echo that gladdens the heart and fills the soul with joy. The echo will be in perfect union with the original sound. In this world "with whatsoever measure ye mete it will be measured to us again," but in eternity I fear the sound will be ten times intensified. "Inasmuch as you have done it unto one of these my brethren, you have done it unto me," will be the echo returned from kind words and good deeds, but there will be another echo in eternity. "Depart from me," will be the echo returned to the busybody and gossip.

Abraham Lincoln, in his second inaugural address, expressed this beautiful sentiment: "With malice towards none, with charity for all; with firmness in the right, as far as God gives us to see the right." I repeat, "With charity for all, with malice towards none,"—I wish I could write that upon all our memories with a pen of fire that it might burn into our recollections until it became a part of our very being. Oh what a pleasing sound must be returned to the heart of him who has malice towards none and charity for all. He must realize fully the great "brotherhood of man" and the "Fatherhood of God."

What a beautiful echo must have come back to Paul after a life of suffering, devoted to the interests of his race, that he could exclaim, "Oh, death, where is thy sting! Oh grave, where is thy victory!" May we not all hear the same echo, if we make the necessary sacrifice!

Denver, Colo.

To keep the Church of Christ separated from the world is not only lawful, but it is necessary. Nothing is more certainly evident to those who read the Gospel with care than that Christ intended that his people should live an unworldly life. "Abhor that which is evil, cleave to that which is good." "Abstain from all appearance of evil." These injunctions, found in Rom. 12th chapter and 1 Thess. 5th chapter, briefly mention what is required in regard to unworldliness.



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## THE HEATHENS' CALL.

BY MARY M. COX.

HARK, from the far-off heathen lands,  
 Oh hear you not the cry  
 Of those who live in darkness,  
 Send us light before we die?  
 Shall we whose eyes are open  
 To the glorious Gospel light,  
 Refuse to send God's message  
 To those who grope in darkest night?

Our Savior bids us go,  
 And every nation teach,  
 Go ye into all the world  
 And the blessed Gospel preach.  
 Think you he will hold you guiltless  
 If we heed not his commands  
 Thousands now are perishing  
 In far-off heathen lands.

Thousands who have never heard  
 How our Savior came from heaven,  
 And gave his precious life for them,  
 That they might be forgiven.  
 They live in sin and darkness,  
 For they have never heard  
 The glorious Gospel message  
 From God's most holy Word.

Oh, haste to send the bidding,  
 To your brothers o'er the sea,  
 That for each one there is waiting  
 Salvation full and free.  
 Tell them how the Savior loves them,  
 He of whom they ne'er have heard,  
 With the means which God has given  
 Haste to send his blessed Word.

## IS OUR WAY RIGHT?

BY G. H. LUTZ.

IF so, why not pursue it with all God-given powers? Now, a thing with God is either right or wrong. God's Word teaches us the way to gain eternal life. It tells us there is one way; the strait door and narrow way and few there be that find it." In the time of Paul the church was *one*,—not many. Acts 28: 22. To-day we have many sects or Christian denominations, all professing to do as required by Holy Writ. Now, then, is the way the Brethren keep house the way Christ and the apostles directed? Is it in accord with the revealed will of God?

Jesus spake plainly in saying, "And *why* call ye me, Lord, Lord, and do *not* the things which I say?" Luke 7: 46. This means something or nothing. Do the Brethren do these things? If not, they are wrong. If they do, then, surely, they must be right. Now, then, if we, doing these things commanded, are in the right way, what is to become of those who do not do these things? What shall we say of the churches who do not practice the "Thus saith the Lord" as we do? Shall they be exempt from heaven because they do not those things we see and read to be necessary? This is not for me to answer. Their ways are not like our ways, and *vice versa*. (Why do we refuse them the Communion cup?)

To speak plain, if we are right, they are wrong; if they are right then we are wrong. Do you see difference? Then, Brethren, if our living close to the Scriptures is not necessary, why not join one of the other churches, so we can take important part in the affairs of this present world, join lodges, go to theatres, dances, have church fairs, go to war, etc. What if there were no other church but the Brethren's, what would we do? Why if we had the Spirit of our Lord, we would go and preach the Gospel to every creature.

Now the total is this, if our way is right, then let us be up and doing the work of the Master while it is yet called to-day, for the night cometh when no man can work. In New York City alone (say nothing of the many people elsewhere) there are about two million souls for whom Jesus died as well as for you and me, who probably have never heard the Brethren preach the unalloyed Gospel of Jesus Christ. Brethren and sisters, if we live close to God's Word, then we will have so much more to answer for, for keeping it to ourselves, when Jesus said, "Freely ye have received, freely give." Don't keep that which God has commanded to give away. Don't be selfish but be like Aquila and Priscilla of Acts 18: 24-28.

Jesus was asked when the end of the world would come. He answered thus, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14. If we are looking for the second coming of Christ, how can we help to bring it about? Think on these things and so act that at the end of time we may be among those of whom it is written, "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City." Rev. 22: 14.

*Leavenworth, Kans.*

## SUPPORTED MINISTRY.

BY ARCHIE VAN DYKE.

As I read the experience of several ministers, alluding to the time when they started in the work of preaching, and then read the article of Bro. D. B. Eby on "Supported Ministry," I think he struck the keynote. The church to which I formerly belonged, supported its minister by donations, and, besides, gave him \$1,000 in money. It proved to be insufficient. I understood after I left the place that his salary was raised to \$1,500.

Now, while I do not approve of that plan, allow me to state a fact or two. I could relate the experience of some ministering brethren living now, whose experiences would read just as severely as the ones alluded to, if they were written out. Now no one need be burdened, if the Gospel rule is followed. In the church, I alluded to above, I know the members were burdened. My father was collector of the church money, and I remember well that some were burdened. But that need not be the case if each member does his part. But the laity of our church should think along this line. There may be a want; and you will never see it unless you look. See that the expenses of the church are equalized as much as possible.

I am sure God has blessed our Brethren financially, so that all lawful matters can be carried on successfully, if each one places himself under the yoke. Christ says, "My yoke is easy and my burden is light."

## GOING TO THE CIRCUS.

BY SADIE BRALLIER NOFFSINGER.

WHILE passing up the street, not long ago, I was somewhat struck at the number of plain, religious people I beheld hastening in the opposite direction. Some were walking, some were riding; but all were rushing toward the city in apparent hurry and excitement, as though they were about to view the seventh wonder of the world.

I wondered what it *could* mean? I did not know of there being church service anywhere in the city that day, and while I was still wondering, a sister passed me in such speed that she knocked a parcel from my arm. While she glanced back over her shoulder to offer a word of apology, I succeeded in stopping her long enough to ask her what the great commotion meant.

"Why, don't you know?" she answered almost breathlessly. "It is the great parade! Buffalo Bill's to be in town to-day."

The sister hurried on; but her answer made my soul regret that I had asked the question, for a lady

who was not a Christian, was walking by my side and heard it all. As we passed up the street she asked me if I could tell her why it was that church people always seemed to have so much business in town on circus day. To this I replied in a few brief words, and as hastily as possible changed the subject.

But the people! we still continued to meet them singly, in pairs, in trios and families, all rushing in the direction of the circus, where men debase themselves, and laugh at performances which doubtless make God and angels weep. Far in the rear a family was borne forward with the utmost speed of which the old white mare was capable! I readily recognized the man. I remembered of having once approached him on the subject of missions, when he told me he always was rather "dubious" about using his money in that way. Often the heathen failed to reap the benefit, he said; therefore he preferred to use it in converting heathens nearer home. That recollection rushed with wondrous force upon my mind, and now he was going to heathendom himself! He was smoking a pipe, as was also his wife; while on the back-seat their son and daughter sat chewing tobacco and gum, respectively.

I feared that, unfortunately, my friend might observe that the plain garb and smoke-pipe would not go well together, so, as much as possible, I kept her attention turned in the opposite direction, talking all the while of other things, but, for myself, I could not get it out of my mind.

*Johnstown, Pa.*

## NEW WINE.

THAT the new wine of Scripture was unfermented grape juice seems to be a reasonable inference from the various passages in which it is named. It was not to be put into old bottles or wine-skins, lest fermentation ensue, and all be lost; but into new bottles, which have no remains of fermentation adhering to them, and would keep their contents sweet. Such sweet wine was called *tirosh* by the Hebrews, and was distinguished by them from *ayin* or intoxicating wine. This unfermented grape juice, which the Jews called *tirosh* was the Greek *gleikos* and the Latin *mustum*, or *must*.

In Greek literature the word *oinos*, which in the New Testament is translated wine, is applied to the juice of the grape whether it be fermented or unfermented. The ancients were accustomed to boil the juice and preserve it thick like jelly, and to dilute it with water before using it. This mixture, free from alcohol or intoxicating power, was called *oinis* or wine. The person who, misled by modern ideas, thinks that all sorts of wine in all ages have necessarily been a cause of drunkenness should study Gen. 40: 11, "I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Josephus, in speaking of the butler's dream, calls this freshly-pressed juice *sweet wine*.

What sort of wine was used at the passover? As leavened bread was excluded, we would naturally conclude that fermented wine was likewise forbidden. Christ calls the beverage then used "the fruit of the vine," and Paul terms it "the cup of blessing." Neither of them refers to it as *oinos*, wine. Did they thus avoid the generic word, because it included both kinds of wine?

In regard to any question discussed the disciples of Jesus should take that position which is most in harmony with his character. Do we think wisely when we suppose that at Cana he turned water into an intoxicating drink? Why not suppose he made *tirosh*, unfermented wine, for the guests? Would he make alcohol, a substance which is not a product of life but of decay, a type of his blood that cleanses from all sin? As he took unleavened bread to represent his body, we may safely conclude that he used unfermented wine, the uncorrupted juice of the grape, to symbolize his blood.—L. F. Buttle in the *Octographic Review*.



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BRO. A. J. MYERS writes that the church at Ashland, Ohio, is in the midst of a glorious meeting.

BRO. J. F. NEHER's address is changed from North Manchester, Ind., to Anderson, same State.

Six recently confessed Christ in the church near Conemaugh, Pa. The meetings were held in the Giffin Hill house.

BRO. J. R. LEATHERMAN's address is given as Haysville, Kans. It should have been Conway Springs, same State.

THE Brethren at Milledgeville, Ill., are in the midst of an excellent series of meetings, conducted by Bro. Tobias S. Fike.

Nov. 24, Bro. J. E. Rolston, of Sheldon, Iowa, was ordained to the eldership, brethren J. W. Trostle and D. A. Miller officiating.

BRO. L. W. TEELER closed a meeting in the Wolf Creek church, Ohio, with four accessions by baptism and one reclaimed. So writes Bro. John Calvin Bright.

THERE is good news and plenty of it from the Middle Valley church, Frederick Co., Maryland. Bro. J. A. Dove has just closed his encouraging series of meetings with sixty-two additions.

WRITING from Navarre, Kans., Dec. 6, Bro. C. H. Brown says the Lord has been blessing his work in that part of the vineyard, and that eight have made application for baptism.

THE Brethren have arranged for a Sunday school meeting at Holmesville, Nebr., Dec. 21, to discuss matters pertaining to the Sunday school work. Some of the topics to be discussed are important.

BRO. JOHN I. MASON writes that eleven have been added to the Abilene church, Kans., since the District Meeting, being the result of a few meetings held by the home ministers in the western part of the congregation.

OF the money received for marriage notices, not one cent is kept by the publishers of the GOSPEL MESSENGER. Every cent of it is handed over to the General Mission Board within a few hours after it reaches the office. One hundred notices means just \$50.00 for the missionary cause.

BRO. GEO. D. ZOLLERS should now be addressed at No. 808 West Water St., South Bend, Ind. He is engaged in a series of meetings in the St. Joseph church and will soon commence another meeting in the South Bend congregation. His correspondents will bear in mind that he is permanently located in the latter place.

WE are requested to announce a Bible Normal at Sabetha, Kans., commencing Dec. 19. For further particulars address C. J. Hooper, Sabetha.

BRO. B. E. KESLER, of Perno, Va., preached his farewell sermon to his congregation on the evening of Dec. 1. He has arranged to locate at Cornell, Ill., where he should hereafter be addressed.

CONSIDERABLE correspondence is crowded out of this issue in order to make room for the many short reports from the churches. Some of the reports we cut down one-half, but in no instance did we omit any of the important news contained in the communications.

THE *Inter Ocean* says: "The sooner the good people of Oakland, Cal., raise a purse and redeem 'their oldest minister of the Gospel from the poor-house' the better. Oaklanders will continue to hear of it in a way to make their ears tingle until they do." It will be a sad day for the cause of Christianity when old, worn-out ministers in this country must go to the County Poor-house. Our people in some of the States are building good homes for their poor and aged ministers, as well as for their other worthy poor, and they deserve to be praised for it.

THE *Independent* has this to say concerning the prayers now being offered for the conversion of Robert Ingersoll: "Some of the Christian Endeavors might be better instructed than to be trying to stir up their whole fellowship to agree on a united prayer for the conversion of Robert G. Ingersoll. Did Paul ever ask the Apostolic Church to send up united prayer for the conversion of Nero? Did not our Lord tell his disciples to put their efforts where they would meet some response, and when persecuted in one city to shake off the dust of their feet as a testimony against it? The secret prayer of the closet, not the ostentatious public petition, seems more in keeping with Christ's teaching and the spirit of the Gospel."

WRITING from Frederick, Md., Dec. 9, Bro. P. D. Fahrney says: "The work at our new church is very encouraging. The meetings still continue with the best of interest. Three were baptized to-day. One man, a Methodist, seventy-nine years old, and his wife, came forward and said, 'I must get closer to Jesus.' He then told the congregation that he never was satisfied: he always felt that there was something more to do, and now he sees it. He told his former brethren not to think hard of him, but exhorted them to also come and follow Jesus in all his appointed ways. Two also made application to be restored to fellowship. There will be preaching a few evenings yet, then Bro. Lint says he must return home. Pray for him that his health may improve so he can give more time to work in the field where he is so much needed.

WHAT are you going to do for your minister this Christmas? How long has he been preaching for you, and you have never given him one thing? He has been giving you spiritual food Sunday after Sunday. He may have baptized you and many of your dear friends. Are you going to do anything for him this year? Is there not a good book he would like to have? Does he not need a good Bible? Why not send us \$3.20 and let us send you, for him, a Self-pronouncing Teachers' Bible, French seal, divinity circuit, leather-lined, red under gold edges and silk sewed? It is printed with large, clear [Bourgeois] type on good paper, and contains all the helps, maps, etc., usually found in the best of Bibles. The book usually retails for \$4.50, but if any of our readers want such a book for a present, or otherwise, and will order at once, we will send this Bible to them for \$3.20. The book is 8 x 5 1/2 inches in size, and a better bargain you were never offered. It is not a cheaply gotten up book, but a regular, first-class work in every respect. Order at once. We can fill hundreds of orders on short notice. We know you will be satisfied with the book. Remember, we will send the book post-paid for the price named.

BRO. J. E. YOUNG is preaching at this time in the Abilene church, Kans. He says there is a promising awakening and good attention.

SINCE writing what appears on the first page of this issue, concerning the missionaries in Turkey, we are in receipt of further news from Bro. Fercken. He writes that everything is very quiet at Smyrna, and no trouble whatever is apprehended upon their part.

IN our last issue we stated that Bro. I. J. Rosenger was quite sick at Loudonville, Ohio. We are just in receipt of a letter from Bro. W. F. England, of Ashland, stating that he has taken a turn for the better and will recover. His many friends will be pleased to hear this.

You will receive this paper before Christmas, and for that reason we want you to carefully read this paragraph now. What kind of presents do you propose to give on Christmas? Are you going to spend your money foolishly? Are you going to give anything for the poor? How would you like to send the MESSENGER to some poor person as a Christmas present? Could you make any better use of the money? Are there not some people you would like to see converted, who might be influenced for good by reading the MESSENGER each week in the year? Now, if you want to donate the paper to a worthy poor person, who is not able to pay for it, or to some one not a member, with a view of converting him, we will send it as a donation for one dollar. This would be a Christmas present of some value. Why not try it?

SOME of our readers have been calling for a programme for a children's meeting. As we had never attended a meeting of the kind, regulated by a programme, we could not give the desired information. But here is one rendered at Lancaster, Pa., Dec. 1. We presume it will put those inquiring for a programme, on the track of what they need:

## Opened by Reading and Prayer.

1. "Harvest Time,"... by Bro. S. R. Zug, Mastersonville, Pa. Singing, "Tis the Harvest Time," (Breth. S. S. Book, Page 33), ..... by School.
2. "God is Love, and Calls," by Bro. H. C. Early, ..... Meyerhoeffer's Store, Va. Singing, "God is a God of Love," ..... by Infant Class. "Jesus is tenderly Calling To-day," ..... by Primary Class and School.
3. "Seeking for Me,"... by Sister Lizzie Myers, Bareville, Pa. Singing, "Jesus, my Savior, to Bethlehem Came," ..... (Song Book, Page 58) by School.
4. "Joy Among the Angels,"... by Henry Gible, Lititz, Pa. Singing, "There is Joy Among the Angels," ..... by School.
5. "A Missionary Talk," by Bro. J. C. Lahman, Mt. Morris, Ill. Singing, "There's a Call Comes Ringing o'er the Restless Wave," ..... by School.

Singing, "My Jesus I Love Thee," (Song Book, Page 125), ..... by School.

## Closed by Prayer.

THE Northeastern District of Ohio, from year to year, is gathering much valuable information concerning the Sunday school work within her borders. This is done through her Corresponding Secretary, sister Lena M. Wierand, who, at the last District Meeting, Oct. 3, submitted the following. We quote from the Minutes:

Report of the Sabbath schools in the Northeastern District of Ohio, from September 25, 1894, until September 23, 1895: Number of schools in District, 30; number of schools reported, 24; number of scholars in attendance, 1,566; number of teachers, male, 96; female, 78; total, 174; total average attendance, 1,145; amount collected for general expenses, \$308.00; amount of expenses, \$281.37; donated for India Mission, \$23.00; for Chicago Mission, \$18.17; General Mission, \$15.35; Baltimore school, \$7.18; Home Mission, \$8.29; total amount donated by the schools for missionary purposes, \$71.99; number of verses committed that were reported, 2,837.

Twenty-two schools use the *Brethren's Quarterlies*, and two the Bible. Ten schools distribute the "Young Disciple," and three the "Children at Work." The "Brethren's Sunday School Song Book" is used in fourteen schools.

There are eleven schools in session twelve months, some of them, however, only every alternate Sabbath; eleven are in session only six months, and two nine months.

Seventeen schools have no teachers' meetings, four have regular teachers' meeting, and one has occasional meetings.

One hundred and seventeen additions to the church are reported, of which ninety were Sabbath school scholars.



A SERIES of meetings at Rock Run church, Ind., closed with nine accessions by baptism, two applicants and one reclaimed.

BRO. TROUT continues his meetings at Lanark with a growing interest. The house is filled every evening. The feeling, in a protracted effort in that place, is said never to have been better. Good results are already manifest in accessions. These will be reported later on.

THE *Sunday School Times* contains this excellent hint for Sunday school Superintendents: "A Sunday school Superintendent's first duty is to superintend. Leading a service, giving out hymns, reading the Scriptures, etc., are but a small part of the work of superintending a school. Indeed, they are not the essential part. As for exhorting and preaching from the desk, it would be about as well if these were considered as no part of superintending, even though there might occasionally be times when it would be in order for the Superintendent to indulge in them. Planning and executing plans, securing punctuality and order, preventing friction, adjusting differences, selecting, adapting, harmonizing, controlling, encouraging, inspiring,—this is what it means to superintend a Sunday school."

How many of our readers propose to do some missionary work this coming year on their own responsibility; select their own field, their own preacher, pay for his work, and know just what he preaches? We propose you select the MESSENGER for your preacher. It will preach every Sunday the year through, rain or shine, and go directly to the persons you wish to have converted. What better use can you make of from one to ten dollars? Any one who will DONATE the MESSENGER to an outsider, with a view of doing missionary work, may have it sent from now to the end of 1896 for one dollar. Here is a chance for several thousand of our members to engage in some good missionary work. Just think of five thousand GOSPEL MESSENGERS going into that many families, every week, the year through! It would be the means of converting hundreds if not thousands. Many of our readers have done successful work in this way, in years gone by, and great good has resulted therefrom. Select the persons you desire to labor with, send us their names, and one dollar for each name, saying that the paper is *donated*, and the Lord only knows how much good you may be the means of accomplishing.

SOME weeks ago, in reply to Mr. Daniel Sommer's challenge for a debate with the Brethren, we stated that there were no grounds for a controversy between the Brethren and the Disciples concerning the validity of trine immersion, that being a settled question so far as our people are concerned, and also with the Disciples, for they receive into their church, without rebaptizing them, all those who have been baptized by trine immersion and apply for membership. Mr. Sommer, in a late issue of his paper, the *Octographic Review*, now states that he will not accept trine immersion as valid baptism, and in his time has succeeded in convincing one trine immersionist that it was not, and had the pleasure of rebaptizing him. But Mr. Sommer does not voice the sentiment of the Disciple church. He can speak for himself, and that is all. Whenever he succeeds in convincing his people, as a body, that trine immersion is not a valid and acceptable baptism, then there will be some occasion for a discussion. But until he does that we can rest at ease, knowing that we have a baptism that is considered legal tender, so to speak, in all the leading denominations of Christendom, and in the Disciple church in particular. We again maintain that it is a question for the Disciples to settle among themselves. We are not in it. Our track is clear. If any of our members wish to unite with the Disciples, they will be accepted on their baptism. It is good enough for that church; it is good enough for our own. What more do we want? That settles it so far as trine immersion is concerned.

### TRESPASSES.

We are asked to define what is meant by private trespasses in Matt. 18: 15, when Jesus, addressing his disciples, says: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." The Revised Version has it, "If thy brother sin against thee, go, show him his fault," etc. The Syriac gives this pointed rendering: "If thy brother commit an offense against thee, go and admonish him between thee and him only."

The question turns on the meaning of "trespass," "sin" and "offense." The act, or acts, contemplated by the Savior are *private, personal* or individual. They do not include public sins or great crimes, but only such as may affect the individual. It is, however, important to understand just what a trespass is. One may take an offense when he has no Gospel right to do so. In the Gospel there is liberty as well as law. Where the Gospel law ends, liberty may commence, and yet the law of expediency may forbid the exercise of liberty to its full extent. Then it should also be borne in mind that where the Spirit of the Lord is, there is liberty. To get all of these conditions properly adjusted in the members, is no small consideration. Some people are very quick to take offense, while, on the other hand, there are those who are apt in giving offenses. Where these two classes come much in contact, they become the source of a great deal of annoyance to any congregation.

Generally speaking, trespass means, "to commit an offense, or to do any act that injures or annoys another; to violate any rule of rectitude to the injury of another; hence, in a moral sense, to transgress voluntarily any divine law or command; to violate any known rule of duty."—*Webster*. To do to another that which we have no legal, Gospel or moral right to do is a personal trespass, and may be dealt with according to Matt. 18. But that which one has a legal, as well as a Gospel and moral right to do, should not be regarded as an offense, nor can it be considered a sin against another. Before any one goes to his brother with a complaint about trespassing against him, he should first pause, and consider well whether the act in question is a trespass, a sin, and a just occasion for offense. If he becomes fully convinced that it is, and is satisfied in his own mind that he is laboring for his erring brother's good, then he has a right to approach his brother. But if he is merely after personal satisfaction, regardless of his brother's welfare, we doubt whether the Lord will sanction his course. Christians who study this phase of the subject carefully, will find very few occasions to become personally offended at the conduct of their brethren. Towards us our thoughtless members may often commit acts, which, with a little magnifying, would serve as occasions for personal offenses, but a little judicious instruction, and the mantle of charity thrown over their unintentional mistakes, will serve a far better purpose. It is good in life not to be too hasty about telling our brethren of their faults, and then not to be too quick about taking offense. Love is said to be blind. Charity, the highest order of love, will throw its arms around the erring and weak, gently lead them past their mistakes, and cover the little defects of life with the mantle.

Our experience in church work in the Brotherhood, for twenty-five years, has convinced us that the better class of members do not become offended at the mistakes of others, as quickly as do those who should make greater efforts to go on to perfection. The stronger Christian does not have as much trouble about private trespasses as do the weaker ones, and for this reason, if no other, we should all study to become stronger in the Lord; then we can help the erring ones over their little mistakes and indiscretions, instead of becoming hurt or offended by them.

### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

#### Number Twenty-two.

*Smyrna, September, '95.*

FROM Athens we took the boat to cross the Aegean Sea for Smyrna, and as the boat accommodations were excellent and the water calm, we felt that two days and a night's sailing would be too short for the good promised; but as we got away from land, out into the sea, a brisk wind raised, and the further out we got the stronger it blew, and by nightfall we had what is called a "short, choppy sea," so that some of the passengers had dizzy heads and heavy stomachs. We need not tell who they were, but we know of one who laid his head low upon the pillow and wished for the break of day and the shore. But old Father Time is always around if we are patient and abide the appointment. By the way, we saw plenty of islands and scenery that, under other circumstances, would have been charming, but a "choppy sea" soon robs a man of the sense of the beautiful, and he sees through a glass "darkly." As the noontide of the second day was passed, a comparative calm followed, and soon the anxiously-looked-for Smyrna came in sight. An hour more, and we sailed within the harbor.

On this sea, at all the harbors, there are no landing docks; the boats anchor away from the shore, and you are besieged with scores of row boats, filled with yelling boatmen, all screaming and scrambling for passengers and baggage. This miserable system of landing is continued solely for the purpose of giving employment to these boatmen, greatly to the annoyance of the traveler. But our hearts were made glad on seeing in one of them a familiar face and a white handkerchief salute. It was our dear Bro. G. J. Fercken, who gladly welcomed us into his boat, and a happy greeting it was. Soon we were pleasantly located in a good hotel by the seaside. We passed, of course, through the Custom House, which was the most trying ordeal that we had yet experienced. Because of the late Armenian troubles and a quite recent unpleasant incident that occurred at this point, the examination of our luggage was unusually severe, as they took from us all of our papers and books, including our guide books and Bibles. Since then, however, through the kind interposition of the American Consul at this place, Col. Madden, we have received them all back again with the Turkish stamp on them, which insures us against any further trouble along this line. It is a sad fact that there is so much suspicion existing against the Americans by the Turkish government, and as to the cause, we shall not explain at this time.

#### A TRIP TO EPHESUS.

Paul's letter to the Ephesians always being a favorite Scripture to us, we had a longing desire to see the place, and as we were now within a few hours' ride of the place, we, of course, determined on going. So, in company with brethren Myers and Bingaman, Bro. Fercken being our guide and interpreter, we started for Ephesus. The morning was clear, and the air bracing, as it was wafted across from the ocean, so that our ride promised to be both pleasant and interesting,—and it was, barring the dust, because of the dry weather.

On the way, the first thing pointed out to us was the now dry bed of the river Meles, immortalized by Homer, over which is the "Bridge of the Caravans," constructed with a single arch made of great blocks of stone. At this place is one of the most animating scenes of the city,—large caravans of camels passing to and fro, laden with great loads of merchandise from the surrounding and far-off countries. Here you see all kinds of



men with their different costumes, and a perfect Babel of languages. It is a good place to stand and look, for those who enjoy the study, customs and habits of the different nationalities.

After this we have the cemeteries, where sleep, in carefully-separated plots, the Greek, the Jew, Armenian, Catholic and the Protestant, as if the close contact of even the dead would be a contamination, one to the other. How glad we are that in the judgment, churches will not be permitted to judge each other! What a strange place heaven would be, were it to be ruled and governed even by professing Christians!

As we proceed we enter a beautiful valley, and a station named Paradise. The valley is largely planted in grapes, and appears to us to be very productive under proper cultivation. But the farming is so miserably done that the wonder is that anything at all grows. The government of a people is generally indicated by its agricultural condition. When neglect and shiftlessness is written all over the land, it is very evident that poverty and want will be found among the people.

As we walked along we had abundant examples of the wretchedness of this people. At a station named Tarboti, we saw examples of misery that saddened our hearts and made impressions that we cannot forget. Near by the depot there is a small colony of Bohemians living in booths, seemingly as low down in morals as the animals with which they associate and live. As the trains stop, droves of the women with dirty, naked children come running out to beg from the passengers, and the appeals they make are touching. As you look at them in their degradation and hear their unintelligible jargon, you are made to feel ashamed that you belong to the same class of beings.

Among the lot of beggars was an old woman, perhaps seventy-five or eighty,—half naked, who begged most piteously, and tried to weep and cry, and yet, she, with the lot, is, no doubt, a regular professional beggar, and no amount of tipping coins will help them or better their condition. They need more than bread and clothing. They must be lifted up into a higher plane of life,—and how we wished there could be a way to do this! But the guard calls out the station of Ephesus, and we stop. Our first thought,—Is this, indeed, the Ephesus of which Paul writes? We look at the motley crowd of Greeks and Turks, as they stand and lie around gazing at the intruders as they come from the railroad coaches, and then look at the miserable-looking, one-storied stone huts, windowless and with unhung doors, filled with dirty and ragged women and children, and then we wonder whether this is what is left of the "Ephesian brethren," as Paul calls them in his first letter and first verse: "To the saints which are at Ephesus, and to the faithful in Christ Jesus." No, these are neither children nor children's children. The candle of the Lord has been removed from the place and darkness and desolation has followed.

For the space of over three hours we wandered around through her ruins and took our lunch, which our Smyrna landlord had kindly provided for us, in the midst of the ruins of the Great Temple of Diana, a remnant of the Pauline age, and one of the seven wonders of the world. This was an epoch in our trip that we shall never forget. A shady spot was selected among the fallen marble columns. The bountiful provisions were spread out, a jug of water (one of the ancients) was brought by our guide, when a blessing was asked, and we, "the happy little band,"—as Bro. Bingaman calls us, in the little ditty song which he so often sings,—then ate one among the most enjoyable dinners that we have had since on our trip. The surroundings and associations were unusually peculiar, and our meditations were mixed,—sad and sweet, some hallowed and some unhallowed.

As we sat here among the ruins of this great temple, which measured 220 feet wide by 426 feet long, and thought of what it was, when in its glory, how vividly came to our mind the scenes as witnessed by Paul, and described in the Acts 19: 28, "And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians." And further on, "All with one voice about the space of two hours cried out, Great is Diana of the Ephesians."

These were stirring times in Ephesus, but how different to-day, and how little has Diana done for her blind worshipers! There are still the ruins, here of the Odeon, the Stadium, Theatre, etc., but the place has been ransacked by modern vandalism until the ruins have been largely despoiled, and but little remains to tell the story of Ephesian greatness.

The ancient city was founded B. C. 1043, and in Paul's time was perhaps in the height of her splendor and glory. The Christian thinks of it as the field of labor of Paul, Timothy, Aquilla, Priscilla and Apollos, whose tomb is yet seen on Mt. Prion. Here also John the Evangelist spent much of his life, where he provided a home for his mother, and cared for her as long as she lived. Here he also wrote his Gospel and Epistles. The associations connected with the place are very sacred and our heart was saddened to feel that so little is left, that, in any way, corresponds with the description of the Ephesians, as given by Paul.

We saw the remains or ruins of a church which the people there say was built by St. John. This may be true, but the saying is not considered well authenticated, and as for modern Ephesus, we would gladly blot it from memory's page. In the evening we returned, well pleased with our trip to the once favored city.

Smyrna is a city beautiful for location, on the southeastern shore of the Aegean Sea, having one of the finest harbors of the Continent. It is the only city of the "Seven Churches of Asia" that retains the original name, though the town itself is largely modern in construction. It claims a population of between two and three hundred thousand. While the more modern buildings are finer, and some, imposing, the streets are mean, narrow, crooked, rough and dirty. And as you hear the jargon of tongues and see the multiplicity of costumes, you are reminded of Peter's vision of the net. They look as if they might have been dropped down out of every nation on the face of the earth. Their business streets and bazaars present a mass of confusion, and it takes some time to know just where you are, as here you see, all mixed together, the Greek, Armenian, Turk, Jew and French, with a sprinkling of a half dozen other nationalities, all intent on pushing their business for a livelihood. And how all do live, will always remain a mystery to those unacquainted with oriental life.

The greatest distinction in nationality and religion is seen on the part of the women, because they seem to adhere more strictly to their special customs and forms than do the men. The Greek and French ladies are seen on the streets with their faces unveiled. The Armenians and Jews have their faces about half veiled, while the Turkish or Mohammedan women are almost entirely covered. All these different forms in their coverings are distinct phases of their religion. If all these were to be converted to the religion of Christ and were to meet together in one church, it is very easily to be seen how the Corinthian trouble about the covering could be repeated. It seems to us that the eighth wonder of the world ought to be, how so many distinct and conflicting notions were evolved from the simple teachings of Christ.

To-day, as we stood on the top of Mt. Pagus, we had pointed out to us the divisions of the city. On the North, we have the European, the largest and best, wedged in the middle is the Jewish section, and in the Southern end are the Mohammedans. Each have their separate districts as dwelling places, but in business, the divisions are not so clearly defined. Money throws people together, where religion or nothing else will. The merchant and patron put hand in hand and sit together at the same table, not because of soul affinity or social love, but that the money may flow from the one to the other.

On Mt. Pagus are the ruins of a very ancient castle, once used as a fort, as well. As we looked at the great wall, away up on this height, fortified with the cannon and other implements of ancient warfare, the great wonder to us was, how it was possible for an enemy to even approach the place without being cut to pieces. But as formidable as was the castle and means of defense, the place was taken by the Turks in the twelfth century. The remarkable thing about it was, however, that the Grecians all escaped through a tunnel which had been made entirely under ground, from the castle to the sea, some twenty-three miles away. We saw the entrance to this tunnel, but parts of it have been since closed by earthquakes and other causes. The evidences of earthquakes are very apparent all over this land, and are especially seen in the parts of the great walls, pillars, etc., that are now lying prostrate on the ground, which nothing else could have done and placed there as they are now seen.

On our return from Mt. Pagus we stopped to see the place where Polycarp was burned and where his body was buried. The place is held as being very sacred by people of all religions. Even the Turks or Mohammedans reverence the place as being most sacred ground, and always take off their shoes before entering within the gate. About the place there is our old legend. Years ago, there was a great fire started that threatened the destruction of the city, and as the people commenced praying and looking towards the hill, they saw a gold-shining mist arise from the top, and in the midst of it they saw Polycarp. And as he waited over the city, the fire ceased to burn, and the threatened destruction did not come. Since then he is accepted as the saving angel of the city.

But we cannot leave the city without speaking of that which afforded us more real pleasure than all the other things put together,—the first love feast held in Smyrna since the days of primitive Christianity. The services were held on Sunday afternoon, September 29, in an "Upper Room," in the "Hotel De Londres." The preparations were largely made by our aged host of the hotel, who performed the office of a deacon well, and seemingly did it with all the pleasure that is or can be realized from loving service. The room and everything was made in ample order, so that we lacked in nothing. At 4:30 we had the regular examination exercises, conducted by brethren Fercken and Myers. Following this, our dear brother, J. G. Fercken, was ordained to the eldership, through the request of the Silver Creek church and the District of Northern Illinois. The service was very impressive, and earnest were the prayers made for our dear brother and his wife, that they might be greatly blessed in the performance of the more arduous duties that were laid upon them, and especially in the work that they have before them in the mission they will try to open in this place. We ask for them the united prayers and support of the whole church, that the Lord, through them, may here manifest his saving power and thus re-establish primitive Christianity in the beautiful land that was once so blessed by



the shining light of the Gospel of the Son of God. After this service the table was furnished as nearly as possible as it is at our home feasts. To show how intent our host was in having everything just right and appropriate, understanding that we held to the triune faith, he furnished us with a candlestick for each end of the table, on which were three candles each. The services were then conducted in the usual way, though more impressive because of the place, occasion and peculiar surroundings. There were seven of us, as communicants, and Bro. Fercken's two children and two young men, Greeks, and our host, as spectators. Under the existing circumstances it would not have been prudent to have had the meeting more public.

In this connection we cannot help but speak of the assistance and protection so kindly offered and tendered by Col. Madden, the American Consul at this place. His courtesy towards us, in every possible way, had much to do with our very pleasant stay at Smyrna, which, by us, was greatly appreciated. Such men are an honor to the position they fill, and we will be glad to meet more of the same kind as we continue our journey in strange lands, and among strangers. We also are glad to say the same of Prof. Horton, filling the same position at Athens.

This love feast, as held in Smyrna, will be a red-letter day to us as long as we live, and we are sure that the others of our party will ever hold and cherish it in the same way.

As the time of leaving the place approached, we felt the ties of Christian affinity growing stronger, and it was with tender greetings we gave the parting hand to those who were left to fight, single-handed, the battles of the Lord. But as the Lord and one makes a majority over sin and his hosts, we feel assured that he and his will want for no good thing. And now, farewell, loved ones! The Lord be your strength and exceeding great reward! And thou, city, fair and beautiful, surviving sister of the "Seven," adieu! As the new and graceful Cleopatra steams away from the finest harbor of the Eastern World, amidst the little boats, with the waving handkerchief salutes by our friends, we again take another and the last look, and say: Fare thee well.

H. B. B.

## HOME & AND & FAMILY

### TO THE MOTHERS.

BY PHEBE B. MOORE.

In one of our prayer meetings we had this subject: "Our duties to the lambs of the flock." There is no other one subject so important, for it is to these lambs that we look for the future of our church. They certainly need the greatest of care and need be fed with the best of mental and spiritual food. While they cannot digest strong meat, they can be fed on the sincere milk of the Word. In 1 Cor. 3: 2, the apostle says, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet are ye able." See also Heb. 5: 12, Deut. 6: 7 tells us to teach our children, "Talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

We should, then, be careful of our words, and set a good example before our children in every way, and try to be living examples of our blessed Savior. We should live the life of Jesus that our influence may always be on the side of right. God forbid that we should be the cause of one soul going astray. Paul, in Eph. 6: 4, says, "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." These jewels are gifts from God and should be consecrated to him. Of Samuel we read that his mother gave him to the Lord when he was very young,—as soon as he was weaned.

Dear mothers, do pause just one moment, and consider the great responsibility resting upon you, in bringing up your children in the way they should go. It is impossible to do this, when we spend our precious time making ruffles and trimmings for them, banging and curling their hair, or ornamenting the bodies of those precious little ones, God has given us. Instead of robbing God of our time in this way, we should feed the minds and souls of our children on something higher, and strive to consecrate them to the Lord and his work. Unless we are very careful we may be the means of planting the seeds of pride in the young hearts of our children. This would be robbing God of your children.

How many times have we seen mothers go to one of our ministers, and say: "Can't you save my dear child? O do talk to my children and get them to join the church." Can we not see the inconsistency of this? What else can we expect when we have brought them up in this way,—putting those things upon them the Scriptures forbid, and planting the seed of pride in their young hearts, and ornamenting their bodies with the things that are wrong? It is too late now to ask the preacher to get them off. Instead of the outward adorning, let them have the inward adorning of a meek and quiet spirit, which, in the sight of God, is of great price. Teach them that higher and nobler life of purity of mind and soul. So, dear mothers, do not put on your innocent children things that the Bible forbids.

For mothers to teach their children as they should be taught, it becomes necessary for them to live a consecrated life themselves. Let them have that purity of heart and soul the Bible demands, and live a life devoted to God. We can then consecrate our children to the Lord, and that even before they are born into this world.

Mt. Morris, Ill.

### THE TOLLING BELL.

BY LEVI R. MILLER.

On the morning of Oct. 15, a little girl came running in great haste and said, "Uncle Levi, come quick. Papa is so sick." Starting immediately we had only gone a short distance till the bell commenced to ring. O it was a solemn toll! After being there about fifteen minutes, Bro. Henry Hoke, the father of the family, passed over into the spirit world, leaving a wife and six children. This solemn scene reminds me of these lines of the poet:

Oft as the bell, with solemn toll,  
Speaks the departure of a soul,  
Let each one ask himself, "Am I  
Prepared, should I be called to die!"

Only this frail and fleeting breath  
Preserves me from the jaws of death;  
Soon as it fails, at once I'm gone,  
And plung'd into a world unknown.

Then leaving all I lov'd below,  
To God's tribunal I must go;  
Must hear the Judge pronounce my fate  
And fix my everlasting state.

Lord Jesus! help me now to flee,  
And seek my hope alone in thee;  
Apply thy blood, thy Spirit give,  
Subdue my sins, and let me live.

Then when the solemn bell I hear,  
If sav'd from guilt I need not fear;  
Nor would the thought distressing be  
Perhaps it next may toll for me.

Goshen, Ind.

### THE GOOD WE CAN DO.

BY ELIZA SLIFER CAKERICE.

THE GOSPEL MESSENGER makes its weekly visits at our home, and oh, how lonely would we be without it, as we are one of the "shut-in" sisters. It comes laden with rich food from heaven. And how true it is that "the pen is mightier than the sword," as sister N. D. Underhill says. I have been pondering over her article for some time, hence I write, thinking that if I could drop a thought to encourage some poor soul, that God would send a blessing. Sister Kate Gough, of Kansas, visited me

in my affliction, and gave me many words of encouragement. "Patience" was her theme. Oh, how I need patience! But dear sisters, we ought to have more patience, while we are well. It is a hard struggle to overcome ourselves on a sick bed, for we are so helpless and need so much care, but we must cast all our care upon Jesus, and he doth all things well. How many of us do as well as that mother referred to in MESSENGER No. 45! Have we really done our duty, praying for our children, as well as with them? I fear we do not take the interest in our children's soul-welfare that we do in worldly affairs. Some day the care of the church will rest on their shoulders, and we are to be held responsible for the way we raise them.

Conrad Grove, Iowa.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

From Egton, W. Va.

On the evening of Nov. 9, brethren Jonas Fike and John A. Arnold began a series of meetings at the Accident school house, and continued up to the night of the 17th. On the evening of Nov. 22 our home preachers began a series of meetings at the Brookside church. They preached every night and twice on Sunday; also twice on Thanksgiving Day. A Thanksgiving offering was raised for the Asia Minor Mission and the Home Mission. One was baptized on that day.

Nov. 30 was our quarterly council at Maple Spring. Eld. Isaac W. Abernathy, from Fairview, Md., was with us to assist in the work. There was a great deal of business before the meeting, but all passed off with a Christian spirit. An election was held for two speakers and three deacons. The lot for preachers fell on brethren Samuel K. Fike and Emra T. Fike, and for deacons on brethren Obed Hamstead, Phenis L. Fike and Lorenzo H. Fike. They were solemnly installed in their office. We also received one by letter. At night Bro. S. A. Sisler preached at the Brookside church. Next day he preached twice at the same place, and Bro. Jonas Fike preached for us at Maple Spring. This closed the fourth series of meetings for this congregation since Sept. 15.

RACHEL WEIMER.

From Black River, Mich.

ON Thanksgiving, a number of members and friends met and had a pleasant gathering. At our late love feast Bro. John Smith, of Woodland officiated. He remained with us several days and encouraged and strengthened us both in public discourses and private conversation.

A movement is afoot to engage Bro. Thurston Miller, who has labored for us heretofore, and manifested a deep interest in the work at this place, to conduct a meeting at a mission post in the outskirts of our congregation.

Bro. A. B. Wallick and wife, our parents, who, a year ago, went from here to Mammoth Spring, Ark., have lately been quite sick. Father had the hardest attack of sickness, but is now improving. They miss the society of members, not having attended a service, held by the Brethren, since there.

Of the recent improvements in the MESSENGER, your correspondent especially appreciates the editorial items on the first page. CYRUS WALLICK.

Bloomington, Mich., Nov. 30.

Preaching in Virginia.

I LEFT my home in Maryland Oct. 25, to attend a love feast near Thornton, Taylor County, Va. I preached on Friday night, the 25th. The people seemed encouraged. Saturday afternoon we had preaching, and we had a love feast in the evening. Both old and young seemed to enjoy the services.



The meetings continued three days. The interest was good, but I had to stop on account of another appointment in Taylor County. I had been notified not to come on account of sickness. As I failed to get the letter, I went according to previous arrangements, only to find the meeting recalled. I said that was just the time to hold a meeting, when people were dying all around. So the meeting was re-announced for the next evening, Nov. 2, and the people attended from far and near. The interest grew better and better until Sunday night, the 10th, when eight dear souls came out on the Lord's side, and Monday they were buried in baptism. The evening of the 12th three more made the good confession, and also the next evening one more came out on the Lord's side. In all twelve were baptized. There was joy in the camp. This congregation has seen its dark days, but the good Lord has smiled upon it once more, and the hearts of all seemed to be cheered, and there was quite a number almost persuaded to serve the Lord.

During the meeting, as sickness was raging, sister Matthew called to be anointed. This was attended to on Wednesday morning, the 6th. The sister was strong and firm in the faith. Her age was 70 years. She lingered until the 14th, when she calmly and peacefully passed away.

On the same day I was called to see sister Howe, at Bealington. On reaching the place I found her quite feeble. She requested preaching at her house. This I did. The old sister and daughter seemed to enjoy the preaching. As tears of gladness passed down her cheeks I was made to think, how sweet the Words of Truth are to the old. Her age is ninety-three. Her mind is strong, and she delights to talk of the Word of God.

On Friday, the 8th, Bro. John Kiser was anointed. The dear old brother rejoiced in a Savior's love. The good Lord so strengthened him, that the next week he was with us at meeting. The Lord has blessed him with seventy-five years.

On Sunday, the 10th, Bro. W. P. Wilson was also anointed. This was attended to in the presence of a goodly number of spectators. All seemed to sympathize with the dear old brother. His trouble is cancer. His age is 84. The meeting closed the evening of the 14th.

On my way home I stopped at Davis, Va., and staid over with Bro. Dignan, our elder. He moved there in May to labor on public works for the support of his family. On Saturday I witnessed that which I thought was sad. Bro. Dignan had an appointment on Sunday, twelve miles from town, and the friends of that neighborhood came to convey him and Bro. Cook, a young minister, to the meeting for Sunday, but the employers would not let them off and if they had gone they would have been cut off from work. Now, brethren and sisters, it is for all of us to consider carefully and see whose fault it is that such a state of affairs exists. I ask the question, Is it the minister's fault, or is it the church's fault for not looking after their needs? When they are away from their homes, often only a wife is left to care for her children.

Who should have control of our ministers, the monopolies, or the church? I say The church. Most assuredly, the church should have their labors. Oh how often, while wives are at home and children are awaiting the return of the husband and father, frequently empty handed. I have to think, Will they be willing for them to go again? With other wives, no doubt, it is like it was when my wife was living. When a call for meeting came, she would say, "Go; we will get along some way." I cannot help, as I pen these lines, but shed tears over the state of affairs. Souls starving for the Bread of Life. Brethren and sisters, cannot something be done? Suppose there be a few plugs of tobacco less used, and fewer pipes and cigars bought, a few less snuff-boxes bought and fancy articles that are only to hang up in the house for show! Let the church do her duty all along the line, and I think the manifestation will be on the Lord's side. I think the church can wield an influence over the monopolies, instead of them wielding it over the preachers. May God speed the day when every ear may hear the Gospel to their glory.

W. T. SINES.

### Notes \* from \* our \* Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Notice.**—The Grundy County church will begin their term of Bible School Dec. 17, and continue for about ten days. Bro. E. S. Young is expected to conduct the school. A cordial invitation is extended to all who desire to be with us at that time. *Altha E. Albright, Eldora, Iowa.*

**Conemaugh, Pa.**—Nov. 16 Bro. A. W. Myers, of Johnstown, Pa., began a series of meetings in the Giffin Hill meetinghouse. He preached on Saturday night and Sunday morning. On Sunday night Bro. Burkhart delivered an excellent sermon from Eph. 5:14. On Monday night Bro. Myers again took up the work and continued until Dec. 1. Six dear ones were willing to covenant with God.—*Annie Ribblett, Dec. 4.*

**Polo, Ill.**—Oct. 31 Bro. Jacob Witmore came among us and delivered twenty-eight able sermons at our Polo meetinghouse and one at the Pine Creek house (being the funeral occasion of sister Nancy Price, Nov. 10). Bro. Witmore is an able speaker and preaches plain Bible sermons, fearless of man, and while we had no applicants for membership, we still hope that the good seed sown will bring forth fruit in the near future.—*C. Fahrney, Dec. 2.*

**Big Creek Church, Ill.**—We commenced a series of meetings Oct. 29. Eld. Michael Flory, of Girard, Ill., conducted the meetings. Nov. 2 we held our love feast. Eld. John Harshbarger, from Martin's Creek was with us; also a few members from that congregation. We had an enjoyable season together. Bro. Flory continued the meetings till the night of Nov. 12, when they closed. Bro. Flory preached the Word with ability. The members were all revived.—*J. M. Flory, Dec. 1.*

**Flora, Ind.**—We have an evergreen Sunday school. Bro. Frank Landes, who is principal of our public schools, is our Superintendent and an earnest worker. We have social meeting every Friday night, where we take the Sunday school lessons of the following Sunday as our topic for discussion. We use the Brethren's Sunday School Song Book. Bro. E. S. Young and his co-laborers will conduct a Bible term for us, lasting ten days, from Dec. 19 to 29.—*Joseph Studebaker, Dec. 3.*

**Booth, Kans.**—Bro. W. R. Miller, of Chicago, came to us Nov. 3 and commenced a series of meetings which closed on Thanksgiving Day. There were thirteen baptized and one reclaimed. Bro. Miller's work was done in harmony with Gospel principles, but another work, also of vast importance, has just begun with those who have come out on the Lord's side and covenanted with God in Christ Jesus to live faithful until death. May God bless those converts with his grace and a due portion of the Holy Spirit.—*A. F. Miller, Dec. 3.*

**North Manchester Church, Ind.**—Our quarterly council-meeting was held Dec. 5. Much business came before the meeting and was disposed of pleasantly. One dear soul was received by baptism. The meetings were well attended. Over thirty dollars were raised for missionary purposes. The college located here is bringing members and others to our little town. The large, new college building is nearing completion. Eld. Henry Frantz is booked for a series of meetings at our west churchhouse in February.—*D. C. Cripe, Clerk, Dec. 5.*

**Osborne, Kans.**—Eld. P. S. Myers stopped in Osborne County on his way to California, to visit his son, Irvin and family, who live here. While here he preached three sermons, one at the Baker schoolhouse, one at the Lerew schoolhouse in Smith County, and one at the home of brother and sister I. S. Lerew, for the benefit of sister Lerew's mother, who, being old and quite feeble, is confined to the house. While Eld. Myers' stay was short with us, his wise counsels will be long remembered by the brethren and sisters of the North Solomon church.—*Philip Landis.*

**Lewistown, Pa.**—Thanksgiving Day we met at the Dry Valley church to hold Thanksgiving services. Bro. J. M. Mohler preached a very instructive sermon. Eld. W. Howe has been quite poorly for some time, but we hope and pray that he may be restored to his usual health again, if it is the Lord's will.—*Sarah Spanogle, Nov. 30.*

**Landessville Church, Ind.**—Bro. J. H. Miller, of Goshen, Ind., came to our church Nov. 16, to hold a series of meetings, and continued until the evening of Dec. 1. One was made willing to forsake sin, and was initiated into the church. Others were impressed, but failed to get the consent of their minds. While there was no great ingathering from the ranks of Satan, God's people were wonderfully blessed, and encouraged to labor for a greater degree of holiness unto the Lord.—*D. B. Ga her, Landess, Ind.*

**Codorus Church, Pa.**—Oct. 28 Bro. Levi S. Mohler came to us and held a two weeks' meeting in our congregation. Bro. Mohler labored faithfully in preaching the Gospel, and in dealing out the Bread of Life. We had no accessions, but we hope he made lasting impressions upon some, that they come to a sense of their duty and turn to the Lord. During his stay he preached the funeral sermon of a deacon, Bro. Emmanuel Myers, who fell dead while reading the Scripture before the congregation, Oct. 27. His funeral took place Oct. 30.—*Christian Ness, Graydon, Pa., Dec. 3.*

**Stonerstown, Pa.**—Bro. Ellis, of Huntingdon, Pa., preached for us on Saturday evening and Sunday morning, Nov. 23 and 24. He also gave a very interesting talk to the children on Sunday afternoon. His sermons were very interesting and highly appreciated by the people of Stonerstown. We would be very much pleased to have ministers from other congregations come and preach for us, as the Hopewell ministers, on whom we are depending for ministerial labors, do not get here very often. Eld. Geo. W. Brumbaugh preaches for us when he can.—*Nancy A. Dilling, Saxton, Pa., Dec. 5.*

**Tipton, Iowa.**—The members of the Cedar County church held their Thanksgiving services at the Pleasant View meetinghouse with a fair attendance of the members, as well as neighbors and friends. Bro. J. C. Seibert, of Lone Tree, Iowa, was with us and preached an interesting sermon, reminding us of the importance of a Thanksgiving. As he closed his remarks, the brethren and friends contributed \$13.30 for the home and foreign mission cause, to be equally divided. Bro. Seibert remained and labored with us till Sunday evening, Dec. 1. He preached, in all, six very interesting discourses.—*Jacob E. Keller, Dec. 5.*

**Hoaglin, Ohio.**—The members of the Van Wert church met at our house of worship for Thanksgiving services. We had a very impressive sermon on the love of God, and our duty toward him, in giving of our abundance to the great work. A very liberal donation was given for the good cause in Asia Minor. I was very forcibly impressed with the thought whether we can be good Christians, while neglecting our duty, and withholding our Thanksgiving offering. Some people never have anything for the Lord but a "poor mouth" and a plea of being hard up. My advice to such is, Let them read 2 Cor. 9.—*Viola Clapper.*

**Monte Vista, Colo.**—The Rock Creek church met in council Nov. 23 and had a very pleasant meeting, Bro. Henry Larick presiding. Seven members were present. It was decided to continue our Sunday school through the winter, and officers were elected for another year. Bro. Larick is bravely trying to hold up the Banner of the Cross. He preached to us every Sunday morning and evening. The work is great here and the laborers are few. How gladly we would welcome a good brother who would come and help us in the work, and we hope we may not be forgotten by those of like precious faith. We hold our weekly prayer meeting on Thursday evening.—*Nellie Wallingford, Monte Vista, Colo., Nov. 26.*



**Hartford City, Ind.**—The Brethren here met in regular church council Dec. 3. All business was pleasantly disposed of. We are expecting Bro. I. M. Gibson Dec. 8, to hold a series of meetings in the Hartford City church. We have Bible reading every Tuesday evening, in which all take an active part. We have Sunday school every Sunday. Bro. Josiah Sparks is our Superintendent.—*Rosella Holcroft*.

**Macoupin Creek, Ill.**—Our Thanksgiving meeting was not largely attended, owing to a funeral near by. A contribution was taken, and the following Sunday we gave others a chance,—all to be used for Asia Minor missions. One was added by baptism since our last. Praise the Lord! Others, we think, are near. At this writing I am at home, unable to be out in the field. My nervous system gave way, but, thank God, I am improving. My next place will be Astoria, Ill.—*Michael Flory, Dec. 1*.

**Westminster, Md.**—The members of the Meadow Branch church, Md., have just closed an interesting series of meetings. Eld. D. B. Arnold, of West Virginia, preached for us two weeks. He was with us at our Thanksgiving services and gave us some heart and pocket-moving remarks. A collection was taken and liberally responded to, for the Home and European Fund of our mission work. Bro. Arnold's earnest, practical preaching was of much good to us and should make us rich in faith and works. God help us so to be!—*Chas. D. Bonsack, Dec. 3*.

**Mulberry Grove Church, Ill.**—Eld. D. C. Campbell, of Colfax, Ind., began a series of meetings at this place Nov. 15, and closed Dec. 1. The weather was bad during the meetings, so that the attendance was not so large, but the attention was good, and we believe if the weather had been more favorable, much more good would have been accomplished. One young sister was restored during the meetings. On the evening of Nov. 30 we held a love feast, but as the weather was bad, only about one-half of the members were present.—*A. C. Kessler, Woburn, Ill., Dec. 3*.

**Ashland Church, Ohio.**—Bro. I. J. Rosenberger, of Covington, Ohio, commenced a series of meetings in the Dickey meetinghouse on the evening of Nov. 3, and continued until the evening of Nov. 19. While we have no accessions to report, the meetings were of great benefit to the cause at this place. Our most successful revivals are not always to be measured by numbers added to the church. Bro. Rosenberger's preaching was directed more especially to the church, her duties and the individual life and duties of each member. May he be abundantly rewarded for his labors for us!—*W. F. England*.

**Salem, Oregon.**—Saturday, Nov. 30, was the day for our regular quarterly council. Eld. Bashor was present to conduct the meeting. No great amount of business was transacted. In compliance with a general request, there will be meeting at Bethel every Sunday morning, except the first. Four church letters were received,—those of Eld. Bashor and his family,—who have moved into this congregation in order that Bro. Bashor may devote his time more to the work of the church. It was decided to hold a series of meetings, beginning Christmas Day, from which, we trust, much good may be derived.—*S. P. Early*.

**Middle District, Ohio.**—I came here Nov. 15, and commenced meetings on the evening of the 16th. I closed on the evening of Dec. 3, with good interest, but, owing to the inclement weather, the average attendance was rather small. One young brother who had strayed away from the fold, was reclaimed, by which many hearts were made to rejoice. This is a small congregation, presided over by Eld. Samuel Coppock, and assisted by Bro. Daniel Hendrickson. We found Eld. Coppock in feeble health. He only attended two of the meetings, but Dec. 3 we had services at his home, which were much enjoyed by all present.—*Daniel Snell, Sidney, Ind., Dec. 6*.

**Aughwick, Pa.** The members of the Aughwick congregation are having a very interesting meeting. The preaching is being done by Walter S. Long, of Shireleysburg, Pa.—*R. M. Wakefield, Dec. 2*.

**La Blanche, Kans.**—Nov. 28, on Thanksgiving Day, we had a good meeting. The congregation was not very large, but the interest was good. Before the close we took a collection for the spread of the Gospel, amounting to \$1.75.—*Marinus Peterson*.

**Sterrett's Gap, Pa.**—The little church at this place has just closed an interesting series of meetings, conducted by Eld. Edmund Book, of Blain, Perry Co., Pa. Attentive listeners greeted him through the entire series of meetings.—*M. A. Rebert, Nov. 28*.

**Prairie View Church, Kans.**—Our love feast was held Nov. 27. Eld. E. Eby came Nov. 16 and preached for us each evening until Thanksgiving evening. It was a rich feast to all. Owing to bad weather some of our brethren and sisters were not permitted to meet with us. Three came out on the Lord's side and were received by baptism, two of them our Sunday school scholars.—*Ida M. Hudson, Dec. 6*.

**Whitesville Church, Mo.**—This little church has again been blessed with a short series of meetings, conducted by brethren Wash. Dove and W. C. Hipes. Bro. Dove commenced on the night of Nov. 23, preached his last sermon on Thanksgiving, then left for Ray County, Mo., where he intended to hold meetings. He preached an excellent Thanksgiving sermon. Bro. Hipes continued the meetings until Dec. 4. His sermons were enjoyed as usual.—*Mollie L. Taylor, Dec. 5*.

**Logansport, Ind.**—Thanksgiving Day we held services in the Adamsboro church. A collection for Asia Minor Mission was taken up, amounting to \$2.04. The Sunday following, at 11 A. M., we held services at our usual place of worship in the city,—at the North Side Sunday School Hall, Michigan Avenue. Services will be held there the first and third Sunday of each month. Ministering brethren, passing through the city, are invited to stop off with us and assist in the good work which our friends and neighbors seem to enjoy so much. By notifying the writer you will be met at depot. Our home is at 503 Michigan Ave. Bro. John M. Mohler, of Pennsylvania, is engaged in an interesting series of meetings at Adamsboro.—*Allen A. Oberlin, Dec. 6*.

**An Explanation.**—Many are wishing to know why I have not been writing more of late. My first reason is, because, for the last six months, I have not been able to write, owing to my feeble condition. In the second place, I did not feel that there was any necessity for it now. But my nervous system has now so far recovered that I feel to try again to cast in my little mite. I was very sorry to see the statement in the MESSENGER that the Mission Board has not the means to place a brother in the Master's vineyard in Florida. I have a deep concern for the Lord's work in that country, and I know that those who live there will do their part, as far as they have the means, but last winter's freeze took from them their resources, and now they need assistance.—*A. Hutchison*.

**Salem Church, Ohio.**—A goodly number of members and friends assembled at our central house on Thanksgiving Day for divine worship. As there were no ministering brethren from other districts with us, the home ministers did the preaching. A Thanksgiving donation was made by the members and friends present, and \$9.40 contributed,—the greater part for the foreign mission. We still have some serious illness among our members. We were again called on to anoint one of our aged, afflicted brethren. He had also asked for a Communion service, which was held the same evening. Between fifteen and twenty members were present. Bro. A. G. Crosswhite is now with us. He preached his first sermon on Sunday, Dec. 1, at 10:30.—*Jesse K. Brumbaugh, Union, Ohio, Dec. 3*.

**Middle Creek, Iowa.**—At our meeting on the first Sunday of December, after preaching, one made application for membership. We reached the river at sundown and there the baptism was performed.—*S. P. Miller, New Sharon, Iowa, Dec. 4*.

**Somerset, Pa.**—Our home ministers began a series of meetings in the Grove church. The meetings were conducted by Eld. Silas Hoover, with the exception of one sermon by Eld. Valentine Blough. The meetings closed too soon.—*G. F. Schrick, Oct. 20*.

**Williamstown, Ohio.**—The Eagle Creek church held a Thanksgiving meeting. Bro. D. D. Thomas preached from Ps. 106:1. He gave us a good many things to think about. A collection was taken for mission work and the sum of \$9.53 raised.—*John Bushong, Dec. 3*.

**Center Hill, Ark.**—Bro. Chas. E. Delp was to hold some meetings for us, but on account of rain he preached only two sermons. From here he goes to Weiner, Poinsett Co., Ark. Here is a good place for building up a church. All ministers are invited to stop with us.—*W. E. Whitcher, Dec. 1*.

**Antietam, Pa.**—On Thanksgiving Day Bro. Ellis, of Huntingdon, Pa., delivered a very appropriate address on the importance and necessity of giving thanks to God. He also addressed us in the evening of the same day, and on Friday evening, Saturday evening, Sunday morning and evening.—*Daniel Bock, Waynesboro, Pa.*

**Okaw Church, Ill.**—Yesterday was our quarterly council. Much business was disposed of in love. Three letters of membership were granted. One dear sister was received by baptism since our last report. The church agreed to have a series of meetings in Hammond as soon as arrangements can be made.—*E. F. Wolf, Dec. 6*.

**Saltpetre Cave, Va.**—Our Communion was held Nov. 2 and 3, at the Bethel church. A large crowd was present and the attention very good. The meeting was conducted by the home ministers, and continued until the night of the 15th. Five have been received into the church,—four by baptism and one reclaimed.—*Annie Montgomery*.

**Ollie, Iowa.**—On Thanksgiving Day the members and friends met at the church for preaching services. Quite a number were present, we think to the edification of all. A collection of \$5.75 was taken for the General Mission fund. Dec. 4 we expect Bro. Henry Frantz to commence a series of meetings at this place.—*Mary Heilman, Dec. 2*.

**Dunlap, Kans.**—The Cottonwood church has once more been made to rejoice. One soul was buried with Christ in holy baptism this morning. May the Lord bless him! We are not having any meetings this fall, but still sinners seem to be coming home. The harvest is indeed ripe, but where are the reapers?—*John G. Sargent, Dec. 1*.

**Belleville, Kans.**—Services were held at our church on Thanksgiving Day. Eld. Holsinger gave us a good talk on giving of thanks for all things. A collection was taken up for a thanksgiving offering for the home mission, or home and European fund. Even the little children gave their pennies and nickels.—*Louisa J. Williams, Dec. 3*.

**Sampson, Va.**—Brethren Levi Garber and Joseph Cline began a series of meetings at the Pleasant Hill church, one of the points in the Middle River congregation, Nov. 17, and closed Dec. 1. They preached, in all, twenty sermons. One was added to the church by baptism and one was reclaimed. More are counting the cost.—*Thos. Mc. A. Humphreys, Dec. 3*.

**Ames, Iowa.**—Eld. Wm. J. Thomas, who had charge of this church, recently removed to Southern California. The writer intends moving to Idaho in February of 1896. No minister will then be left here. A good churchhouse, free from debt, and a small body of the faithful await the coming of some willing minister. Will some one please respond?—*Geo. W. Thomas*.



**English River, Iowa.**—This church met in quarterly council Nov. 23. Considerable business came before the meeting, but was disposed of in the spirit of love. Our Sunday schools and social meetings are growing in interest.—*Alice Garber, South English, Iowa.*

**Pueblo, Colo.**—Any ministers desiring to change locations are invited to correspond with R. A. Patterson. There are a few members here and we think there is a good opportunity to work for the Lord here, as we have a good country and other desirable inducements. *R. A. Patterson, Nov. 29.*

**Conestoga, Pa.**—Nov. 11 Bro. J. M. Mohler, of Lewistown, Pa., opened a series of meetings with us. He preached, in all, sixteen soul-stirring sermons. One young soul has made the good confession, and an older one desires to be reclaimed. Bro. Mohler also visited our Sunday school. This, we are glad to say, is still in session, with Bro. Hershey Groff as Superintendent. Bro. Mohler gave us quite an instructive address. A class in vocal culture has been organized at Bareville, with Bro. D. M. Click as teacher.—*Lizzie Myers.*

**Plymouth, Ind.** The Union congregation observed Thanksgiving Day by meeting at the church for public worship. Not only our ministers engaged in the work, but we are glad to say that a number of the sisters and brethren also took part by giving short but interesting talks, and we were made to feel that it was a Thanksgiving Day in the truest sense. A liberal donation was gathered for the mission cause. God bless the donors! Our series of meetings, conducted by Bro. J. V. Felthouse, will soon be in progress. We have had an eight months session of interesting Sunday school work this year, but have closed for the winter season. *Laura Appleman, Nov. 29.*

**West Milton, Ohio.**—Bro. Daniel Snell, of Sidney, Ind., came to the Middle District church Nov. 16, to hold a series of meetings which he continued until last evening, preaching twenty-seven sermons and having one social meeting at Eld. Samuel Coppock's, who was so feeble that he was only able to be at the church one time during the meetings. As an immediate result of the meetings one dear one that had wandered away was restored to the fold. The church was much strengthened and encouraged to labor on. Sinners were warned to flee the wrath to come, but said, "Wait." Bro. Snell leaves this morning for home, and then to other fields of labor, with the prayers of the church accompanying him, and that souls may be saved.—*D. C. Hendrickson, Dec. 4.*

### → OUR \* BOOK \* TABLE ←

ONE of the neatest little papers coming to this office is the *fraternal Echo*, edited by Dr. A. B. Brumbaugh, and published at Huntingdon, Pa. It is issued quarterly. Send for a sample copy.

"The Treasury of Religious Thought" for December closes the calendar year in good form. The frontispiece and leading sermon introduce us to the Rev. Dr. J. T. Wightman, a leading member of the Methodist Episcopal church South, now stationed at Emmanuel

church, Baltimore, of whose beautiful house of worship a fine picture is given. The opening article on the Pilgrim Fathers, by Dr. David Gregg, of Brooklyn, is illustrated with a number of interesting pictures from Plymouth, Mass. Dr. Creggan, Secretary of the American Board of Foreign Missions, has an interesting article, fully illustrated, on Characteristics of the Chinese, and Prof. C. H. Small, in his Denominational Characteristics, gives this month the history and characteristics of Episcopacy, illustrated with pictures of historic interest.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.

E. B. TREAT, Publisher,  
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### MINISTERIAL PROGRAMS.

Ministerial Meeting in Okaw Church, La Place, Ill., Dec. 26 and 27, 1895.

1. "How can we Make our Ministry more Mutual among the Churches?" Daniel Mohler, Clayborn Forney.

2. "In What Kinds of Church Work ought our Sisters Engage and to what Extent should we Encourage them?" -Granville Nevinger, G. W. Cripe.

3. "Preparation and Delivery of Sermons." -H. H. Brubaker, J. C. Demmy.

4. "What are the Duties of the Minister in the Different Degrees?" D. B. Gibson, J. C. Stoner.

5. "Origin and Purpose of Sisters' Prayer Covering, What Ought it to Be, When should it be Worn?" -Mattie A. Lear, A. L. Bingham.

6. "To what Extent should Ministers Engage in Social Meetings and Sunday School Work?" -F. D. Lyon, Henry Elligh.

7. "The Supreme Need of More Thorough and Systematic Bible Study among our Ministers." -Isaac Harshbarger, Alvin Pollock.

8. "The Difference between Preaching for the Sake of Souls and Preaching to fill Appointments." -John Arnold, John Harshbarger.

9. Topic for general discussion: "How can we Best Maintain the Integrity and Gospel Perseverance of the Church?"

Invitation cordially extended to all. Be sure to come. By order of committee.

C. C. BRUBAKER, Cor. Sec.

Rosetta, Ill.

### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**FORD REBERT.** At the home of the bride's parents, near Stretter's Gap, Pa., Nov. 7, 1895, by the undersigned, Rev. Wm. H. Ford, pastor of the Cookman M. E. church, Columbia, Pa., and M. Anna Rebert, only daughter of Bro. John and sister Mary Rebert. *E. D. Book.*

**KNOWLES LARAMORE.** At the bride's parents, near Bookwalter, Nebr., Nov. 13, 1895, Edmund Knowles and sister Fannie M. Laramore, both of Pawnee County, Nebr. *SIMON STUDEBAKER.*

### ... FALLEN + ASLEEP ...

"Bless them that die in the Lord."

**BEARD.** At Morrill, Kans., Oct. 15, 1895, Anna Beard, wife of Howard Beard and daughter of the late Martin Meyers and wife. Services by the writer.

**WAGNER.** At Morrill, Kans., Nov. 9, 1895, Carl Morrison Wagner, infant son of Bro. Ernest and sister Rosa Wagner. Services by the writer. *J. S. MOHLER.*

**BRICKER.** In the Silver Creek church, Ohio, Nov. 25, 1895, sister Catharine Bricker, aged 59 years, 8 months and 19 days. One more of our number has gone to that long resting place and reward. The services were conducted by Eld. Sholly, followed by Bro. Jacob Keiser. *A. A. THORNE.*

**MONTGOMERY.** At his home near Springfield, Va., Nov. 20, 1895, Bro. Henry Montgomery, aged about 50 years. He was a member of the Brethren church for many years. He bore his sufferings without a murmur. He was anointed some time ago. Funeral service at the house by Bro. George Graybill from these words, "The living know that they must die." *ANNIE MONTGOMERY.*

**MARKLEY.**—In the North Poplar Ridge church, Defiance Co., Ohio, Bro. Ephraim Markley, aged 76 years, 9 months and 8 days. He was a deacon in our church for a number of years. Not long before his death he called for the elders of the church and was anointed. Funeral services conducted by the writer.

*GEORGE SELLERS.*

**STUDEBAKER.**—In the bounds of the Macoupin Creek church, Ill., Nov. 27, 1895, Mary (Neff) Studebaker, aged 71 years, 2 months and 6 days. Deceased was born Sept. 21, 1824, in Franklin County, Va., moved to Elkhart County, Ind., with her father, Henry Neff, in an early day. She was united in marriage to John E. Studebaker Sept. 12, 1845. Soon after her marriage she united with the church and lived a consistent member until her death. With her husband she moved to Macoupin County, Ill., in September of 1866, near the place where she died. The above union was blessed with six children, all of whom are living. The father preceded her to the spirit world eight years. Funeral occasion improved from Job 5:26, by the Brethren. *MICHAEL FLORY.*

**PURSELEY.**—At Glen Milton, Va., Nov. 28, 1895, James R. Pursley, oldest son of Eld. A. F. Pursley, aged 23 years and 1 month. Deceased was employed at the ore mines at Glen Wilton, about twenty miles from home. He was sent into a tunnel to bring out a wheel-barrow, and before he could get out, the dirt began to fall and he was thrown forward, across the wheel-barrow. The dirt continued to fall so fast that he was entirely covered when taken out, his neck was found to be broken. He leaves father and mother, three sisters and two brothers. Funeral services conducted by Eld. W. T. Pursley at the Mt. Liberty church from these words, "All things work together for good to them that love the Lord." *ANNIE MONTGOMERY.*

**GRUBER.** In the Beaver Creek church, Washington Co., Md., sister Carrie, wife of John Gruber and daughter of Bro. Joseph and sister Emma Grossmickle, aged 21 years, 7 months and 21 days. She united with the church while quite young, and lived a consistent life to her death. She loved the church. She loved the Sunday school and delighted in song service. Her suffering was intense for about five months, which she bore without a murmur. She called us to anoint her, and when asked, "Carrie, do you regret that you came to the church young?" her answer, with a sweet smile, was, "Oh, no, but I am glad." Funeral preached by the writer, from Luke 10:42. *D. F. STOUFFER.*

**SWANDER.**—At her home near Wolcottville, Ind., June 2, 1895, Bertha Swander, wife of Irvin G. Swander, aged 23 years, 2 months and 20 days. Funeral held at the home of her parents at Laotto, Ind., by Bro. Jeremiah Gump.

**SWANDER.**—At Garrett, Ind., July 27, 1895, Anna May Swander, infant daughter of Emory and Matilda Swander, aged 2 years, 1 month and 1 day. Funeral improved by Bro. Jeremiah Gump.

**SWANDER.**—Near Garrett, Ind., June 15, 1895, Christina Swander (nee Row), aged 73 years, 8 months and 15 days. She leaves a husband (a brother) and six children. Funeral by Bro. James Barton, assisted by Mr. Wilson, of the Disciple church, from the words, "I have finished my course, I have kept the faith." *ROSETTA A. COBBS.*

**GARBER.**—In the Prairie Creek church, Wells Co., Ind., Nov. 16, 1895, sister Flora Garber, daughter of Bro. Daniel and sister Rosetta Risinger, aged 20 years, 11 months and 21 days. She united with the church of the German Baptist Brethren May 31, 1891, and lived a devoted Christian life. She was married to John Garber Aug. 31, 1895. Funeral at Sugar Grove by the writer, assisted by Eld. G. Huterman. *L. HUFFMAN.*

**KUHLMAN.**—In Canton, Ohio, sister Sarah Kuhlman, wife of Solomon Kuhlman, aged 68 years and 15 days. Her maiden name was Keller. She leaves one sister and three brothers, a husband and six children. Three children have preceded her to the spirit world. She was a faithful sister and labored to fill her place as best she could, as a mother and a member of the body of Christ. She lived in Canton, Ohio, where her funeral was held. She was buried in the Roland cemetery. *JOHN F. KAHLER.*

**HOOVER.**—At Dayton, Ohio, Oct. 22, 1895, Bro. Jacob Hoover, aged 82 years and 35 days. Grandfather Hoover was born at Morrison's Cove, Pa., and emigrated to Ohio in his boyhood. He was a faithful follower of Jesus for fifty-four years. For a year and a half he suffered severely from a broken hip, but always bore his affliction patiently. Grandmother preceded him thirty-one years and father went last spring. His life had a beautiful ending, because he trusted God fully. Even at the midnight hours, he was often heard singing songs of gladness and offering prayers of trust. Services by Eld. John Smith in the West Dayton church. *O. PERRY HOOVER.*

**CRIFE.**—In the Pleasant Valley church, Elkhart Co., Ind., Sept. 16, 1895, sister Mary (Berkey) Crife, aged 59 years and 17 days. In June 17, 1838, she was married to Peter Gardner, and in 1862 they came to Elkhart County, Ind. To them were born five children, —three daughters and two sons,—who are all living. Her first husband preceded her to the spirit land twenty years. Dec. 29, 1894, she was married to Samuel F. Crife. She was a faithful member of the Brethren church upwards of thirty years. Funeral at the Forest Grove church Sept. 18, by J. V. Felthouse, from Ps. 35:14. *LEVI E. WEAVER.*

**BECKNER.**—In the West Otter Creek church, Macoupin Co., Ill., Nov. 26, 1895, sister Catharine Beckner, wife of Bro. B. A. Beckner, aged 49 years, 5 months and 19 days. She leaves a husband and eight children. She united with the church at the age of sixteen and continued faithful until death. Funeral services by Bro. Michael Flory from Rev. 14:12, 13, to a large congregation of sympathizing friends. *CHAS. GIBSON.*

**MERRICKS.**—In the Pine Creek church, Md., Nov. 15, 1895, Jane Merricks, aged about 70 years. She had lived an exemplary life and died in the triumph of faith.

**SNYDER.**—At the home of her daughter, in the Bush Creek church, Md., Nov. 22, 1895, sister Mary Ann Snyder, aged 74 years and 11 months. Funeral at the Pipe Creek church, Carroll Co., Md. Text, "The last enemy that shall be destroyed is death." She was an humble, faithful sister. *E. W. STONER.*

**RIDDLESBARGER.**—In the Belleville church, Kans., Nov. 20, 1895, Galen Gilbert, son of Bro. A. E. and sister Lina D. Riddlesbarger, aged 10 months and 8 days. Funeral sermon conducted by the Brethren. *LOUISA J. WILLIAMS.*

**KEIM.**—In the English Prairie church, La Grange Co., Ind., Nov. 27, 1895, sister Catharine Keim, daughter of David Burger, aged 80 years, 9 months and 27 days. Deceased was buried in the Pretery Prairie cemetery by the side of her husband, Samuel P. Keim, who preceded her several years ago. She was born in Holmes County, Ohio, and had lived in the State for many years. Then she moved to Owen County, Ind., and from thence to La Grange County, Ind. Funeral occasion conducted by Eld. Peter Long and others. *JOHN LONG.*

**MINSER.**—In the Manor congregation, Pa., Nov. 22, 1895, Eld. Mark Minser. He was born Sept. 5, 1828, was baptized Sept. 7, 1854, was elected to the ministry in 1858, and ordained elder in 1877. He leaves a wife and eight children. He will be much missed, as his zeal never allowed him to miss any services as long as health would permit. In former years he often walked fifteen or twenty miles to fill his appointments. The church has lost a faithful elder, the community a good citizen, the children a kind father, and the wife a devoted husband. Interment by his request in the Brethren's cemetery at the Ruffner church. Funeral services from Rev. 14:13, by J. H. Beer, J. W. Spicher and Joseph Holsopple.

**MINSER.**—In Decker's Point, Pa., Nov. 4, 1895, of typhoid fever, Mark C. Minser, son of Eld. Mark and sister Elizabeth Minser, aged 26 years and 11 days. He was a member of the Baptist church. A young wife and one son mourn his early departure. Funeral services by Mr. Booth, of the Baptist church, from Matt. 24:44.

**DAVIS.**—At the same place, Nov. 24, 1895, Catharine Chapman Davis, aged 88 years and 6 months. Services by Eld. J. H. Beer, from Philippi. 1:21. *LIZZIE FRYCK.*



**KREIDER.**—In the Eel River church, Kosciusko Co., Ind., Nov. 25, 1895, of heart trouble and Bright's disease, sister Rose Ann Kreider, aged 81 years, 11 months and 5 days. Her maiden name was Kosler. She was born near Litz, Lancaster Co., Pa., Dec. 20, 1813. She was married in 1832, to Henry Kreider, a native of the same County, who departed this life Feb. 25, 1875. They moved to Stark County, Ohio, in 1836, and to Kosciusko Co., Ind., in 1846. They united with the Brethren church in 1853. Mother raised eight children. One died in infancy, three preceded her, leaving two daughters and three sons still living. Funeral services were conducted in the Eel River churchhouse by Eld. Samuel Leckrone. Text, John 14:1-4. Interment at Gospel Hill. MARY ANN ULREY.

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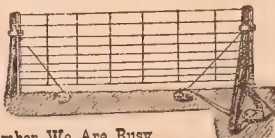
Not all the members of our church have that perfect knowledge of our principles, that is so desirable. Others there are who are well acquainted with the church as it exists, but who would like to know something of her past history, as regards her gradual growth and development. In fact, all who are interested in the welfare of the church, that is so dear to all of us, should have access to a complete compilation, such as is found in the "Classified Minutes of Annual Meeting," with the appendix, containing the Minutes up to the present date. We sell this work at only \$1.50 for cloth binding. Be sure to send for a copy while the supply is still on hand. Those who have the old edition of the "Classified Minutes," can have the "Appendix" in separate binding for only 25 cents. Address this office.

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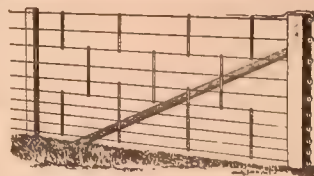
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Yours truly,

JAMES B. KENNEDY.

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The Brethren now living there seem to be well satisfied and enjoying good health. I will close for this time; wishing you well, I am,

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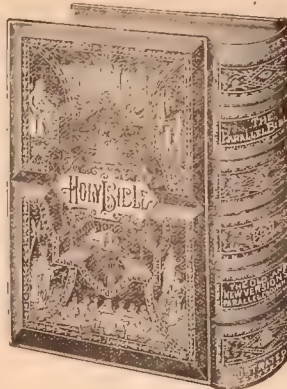
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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL."—Phil. 1: 17.

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### EDITORIAL + MISCELLANY

THE greatest auction sale ever made is said to have occurred at Topeka, Kans., Dec. 10, at which time the entire system of the Atchison, Topeka and Santa Fe Railroad Company was put up and sold for \$60,000,000. It was bid off by Edward King, of New York, who represented several others. Sixty millions is an enormous pile of money, and represents nearly one dollar to every man, woman and child in the United States, and yet a few rich men are able to put up the cash. But what is sixty millions of dollars to be compared to the value of even one soul! Or what would the devout man or woman be willing to take for his birthright in the kingdom of Christ? Esau, at one time, was heir to an estate of far more value than the property purchased in Topeka, yet he sold it for one meal, valued, in the financial world, at not more than a few cents. Men and women are daily bartering their claims to the estate of heaven for the mere trifles of earth. Their souls are put up at auction and Satan bids them off and they become his most willing subjects.

THE state of affairs in Turkey seems to have grown from bad to worse. The persecution of the Armenians still continues, and it is now estimated that 100,000 persons have already perished, thousands having been killed outright. It is also estimated that nearly 500,000 are in a state of destitution, many of them having been driven from their homes and their property destroyed. It will require millions of dollars to relieve their suffering, but the sympathies of the civilized world have been touched and money and provisions will pour in for that purpose. It is also quite a relief to the general public to learn that Miss Clara Barton, President of the American National Red Cross Society, Washington, D. C., has been prevailed upon to take charge of the relief funds and see that they are properly distributed among the destitute.

It will be the most extensive relief work ever undertaken, but the whole civilized world has confidence in Miss Barton and her helpers, believing that no other force can handle the funds with as much skill as they are prepared to do. Funds sent to the President of the American National Red Cross Society, Washington, D. C., will be forwarded direct to the force of helpers, soon to reach the destitute districts.

THE three greatest men to grace this earth spent a portion of their time in Egypt, *viz.*, Abraham, Moses and Christ. Jesus was taken there when a babe. It was even then a wonderful country, but not to be compared with its former grandeur. Of it *The Christian* says: "The most wonderful country in the world is Egypt; the land of the oldest civilization, the fountain of the world's wisdom, whose history dates back to the most distant ages, and whose memorials are more abundant than those of any other land. Though Egypt has been plundered by seven successive sets of conquerors, though her tombs have been pillaged, her temples destroyed, her cities sacked and wrecked, until there is not to-day an ancient city remaining in Egypt; yet, after all, notwithstanding the decay of ages, the devastations of war, and the removal of Egypt's obelisks and antiquities, not only to Assyria in ages past, but in later years to Paris, Vienna, Berlin, Rome, London and New York, the narrow valley of the Nile, from two to ten miles wide, and some five hundred miles long, holds to-day more sculptured stones, rock-hewn tombs, massive ruins of temples and palaces, than the whole world besides.

THE story of Egypt is full of instruction. Egypt in its earliest ages knew God, but since they did not like to retain God in their knowledge, he gave them over to worship idols and dumb beasts. Egypt was the great centre of idolatry. They worshiped the serpent, the bull, the dung-beetle, the hawk, the ibis, the monkey, the dog, the cat. God declared by the prophet that the idols of Egypt should be destroyed, and that proud Egypt should "be the basest of the kingdoms." Throughout the length and breadth of Egypt there may be seen scores of broken idols, but no man worships them to-day. And the Gospel is spreading up and down the Nile; children are learning the story of Jesus who was borne to Egypt to find shelter from the wrath of Herod; and we may well pray that the time may soon come when the Lord who hath smitten Egypt "shall be entreated of them, and shall heal them," and Egypt shall be "a blessing in the midst of the land." Isa. 19: 22-24.

No man ever manifested greater love than Jesus, for he laid down his life for his enemies. A man may now and then be found, however, who will sacrifice life for those he loves. This is well illustrated by an incident narrated in a recent issue of the *Christian Herald*. It is said that on the eastern borders of Russia is a monument bearing the inscription, "Greater love hath no man than this, that a man lay down his life for his friend." It marks the place where a man died. He was the servant of a Russian noble and was with him in a sleigh when a pack of wolves came after them. They fought the wolves until their ammunition was exhausted. Then they sacrificed two horses, one after the other, cutting them loose to be devoured and delaying the wolves while with the other two they hurried homeward. But the wolves overtook them and

then the servant insisted on staying and doing battle with them, detaining them as long as he could, while his master made his escape. He leaped from the sleigh and the wolves ceased to follow it and surrounded him. He was speedily torn to pieces, but his life was not sacrificed in vain. The noble reached home in safety, and knowing that he owed his life to the devotion of his servant, he reared the monument to his memory.

A GOOD woman is said to be the best thing the Lord ever made, and yet she will now and then make a little trouble, even in ecclesiastical circles. It seems that Mr. Wood and wife, laymembers of the M. E. church, of Springfield, Ohio, started a mission in that city. In fact, Mrs. Wood asserts herself to be pastor of the mission. A short time ago she immersed three persons in Buck Creek, and later on the congregation over which she presided engaged in feet-washing and other ceremonies not altogether agreeable to the taste of Mr. Brown, the regular pastor of the church, who visited them and remonstrated against such acts as laymen baptizing. Not heeding the admonition the parties were requested to withdraw from the church, and did so. Of course the woman transcended authority, as well as showed disrespect for propriety when she assumed the part of the man in administering the rite of baptism, but the little band is to be commended for trying to follow the example of Jesus in feet-washing and other duties enjoined by the Gospel. Possibly our Brethren have been planting some genuine New Testament seed in the hearts of the people around Springfield and it is beginning to grow.

SPEAKING concerning the courage of the missionaries in Turkey, the *Independent* says there are some light spots in darkness. The courage of those missionaries, facing the disaster, fully conscious of the peril, yet never swerving a hair's breadth from duty, and refusing to leave those whom their sympathy may comfort and their presence encourage, is sublime. Writing to that office one of the missionaries says, that every letter he writes he does not know but that it may be his last. He, with others, does not know what moment he will be called upon to surrender his life. He has been warned by officials that his life is in peril, yet every day he goes to and fro doing his duty. Mention is made of a husband and wife in another city. The husband urged his wife to take the children and go to Constantinople for safety. She refused to leave her post of duty as a missionary, and is now spending her time binding up wounds, comforting the bereaved and imparting her own courage to the terror-stricken women about her. They are not alone, for in many parts of Turkey are missionaries from other countries, as well as from America, who are facing the most fearful peril. Our own Bro. Fercken was for months exposed to great danger. For weeks we held back some of the discouraging news received concerning him and his mission. For a time it seemed that the authorities in Turkey would not permit him to preach even one sermon in Asia Minor. But the dark clouds are apparently moving away, and he is permitted to enter upon his work with more liberty. All danger, of course, is not entirely removed, still he proposes to stand at his post. Among the missionaries are to be found the true heroes of the race, and they well deserve our prayers and sympathies as well as our support in their work.



## → ESSAYS ←

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THE LAST SHEAF.

BY N. R. BAKER.

THERE is a beautiful custom  
In Norway's frozen clime  
That the latest sheaf of harvest  
Is saved till Christmas time.  
The laborer solemnly gathers  
The last of the harvest sheaves,  
And the thrasher that sings as he flails  
That sacred remnant leaves.  
And then at the dawn of the day  
Of the glorious Christmas time,  
Some young man agile and gay  
To the roof of the house must climb.  
And fix on the highest place  
The golden sheaf with care,  
Just when the bird's first chirping  
Breaks on the morning air.  
And thus while the people within  
Are feasting with joy and love,  
There are hundreds of cold little feet  
That patter the roof above.  
Hundreds of cold little feet  
But many a warm, glad heart,  
That chirrups of praise repeat,  
And love and good cheer impart.  
Who lives for his fellow-man  
Both loyal and good is he;  
But better is he who besides  
The needs of the dumb ones see.

*Fruitdale, Ala.*

### MEDITATION.

BY E. E. BLOUGH.

"Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psalms 19: 14.

MEDITATION is close and continued thought. It is the soul's perspective glass by which she contemplates herself and her originator, God. It is thinking that makes the intelligent man and woman. Life does really not begin until the mind is capable of meditating. Living without thinking is not true life.

In this Scripture the Psalmist prays that his words and his meditation may be acceptable to the Lord. The Savior said: "Out of the abundance of the heart the mouth speaketh." Matt. 12: 34. Hence we see the importance of right thinking, for, if our meditation is acceptable to the Lord, our words will also be acceptable. Reader, how do you meditate?

Meditation should be one of the ruling powers of the mind. It should be twin sister to reason. By early habits of obedience even the passions will become powers of noble import. We should early learn to hold council with ourselves, over every desire and impulse that rises within us. Then we should render strict obedience to this council. He who cannot control his thoughts, cannot hope to control his actions. Thought power is the greatest mental attainment. Take away thought and what is left? You can gain knowledge by reading, but you must select the good and reject the evil through the power of thought. Be master of your thoughts and your actions, and your words will take care of themselves. It is the thoughts of man that are a true index of his character.

What shall we meditate? The Psalmist, in speaking of the godly man, says: "His delight is in the law of the Lord; and in his law doth he meditate day and night." Psalms 1: 2. This is also profitable for us. What a grand field for meditation! Let us be careful that we meditate aright! If our meditation is in the law of the Lord, it certainly ought to be acceptable with him. But is there not danger of us thinking wrong even then? There are thousands of people who meditate in the law of the Lord until they find a great many non-essentials in it.

Then, how shall we meditate? Seasons of meditation, upon the divine commands and the precious promises contained in the law of the Lord, are as

essential to the child of God as seasons of prayer. Dear reader, have you ever experienced the healing influence of a short hour of meditation upon the precious promises of the Gospel? If not, you have not realized all the pleasures of a Christian life.

If we meditate much in the law of the Lord, it will help us over the shoals of life. Meditate upon the scoffs and sneers, borne by our Blessed Master, and it will help you to rejoice under persecution for his sake. Meditate upon his trials and afflictions, and it will help you to bear up under the darkest cloud of adversity.

Think of the words, "Not my will but thine be done," and it will help you to be more self-sacrificing and submissive. Think of his bleeding wounds and it will help you to love him more, and serve him better. Think of the upturned face and the prayer, "Father, forgive them for they know not what they do," and it will help you to pray for your enemies. Meditate long and often upon the beautiful picture portrayed by the Revelator, in Revelations 21 and 22, and you will never grow weary in well doing. Brethren, let us meditate in the law of the Lord, for in it are the essentials of life here and the hope of a home on the right hand of the Father hereafter.

*Manassas, Va.*

### CHRISTMAS.

BY HOWARD MILLER.

MORE than eighteen hundred years have rolled by since a man-child was born in a cheerless Khan or stable in a distant land. No royal proclamation made it known to the world, no edict went forth that this child's advent into the world should be heralded that homage should be done him. The simple people who looked on the pallid mother and the helpless infant probably saw nothing more than what was presented to their minds in the recurrence of the event among their friends in their little world.

The stars looked down on Bethlehem then as they do now, the flocks huddled closer in the cold morning, and the child doubtless slept the sleep of early infancy. Yet something out of the ordinary had happened, something that in the ages past, and to the present Song and her starred comrade Art have lent themselves to the celebration.

The hour, the day, nay, even the year of the occurrence is in doubt, and it matters not at all that it is so. The story of the life and death of the child is the history of the human race. How little we know of the early life of that boy is a subject of recurrent thought with all people. Doubtless he was much like other children, and that he played in the fields, that he cried and laughed as our children do now, and often the mother would gather him to her bosom and croon him to sleep as the mothers of the world have done for all time, and if there is a world picture holier than that of the mother singing her child to sleep it is yet to be shown us. Then the years went by, and he grew sturdy of limb and strong of mind.

What he did in the years intervening between his childhood and the beginning of his ministry we are in much doubt and have no knowledge of the details. The history of what he said and what he did is meagre at best, yet it is wonderful how clear it is in what has come down to us. There is the story of his travels, his words, his indictment, his trial, sentence and the cruel crucifixion that followed. If it had all ended there in all probability the human family had forgotten the incident long ago. But there came the Resurrection, and the world bows in homage to-day. For there is no land that the name of Christ has not gone into, there is no country where the Christian religion has penetrated and found a foothold where his people will not celebrate the birth of the Savior. And why? Because his life was one of infinite sacrifice and love to others, because what he said and what he did brings with it the balm that heals all the wounds that it is possible for cruel fate to inflict on the human heart. Aptly he has been compared to a great physician who is master of his art, and yet

there is a vast difference in that he never fails, that he never has failed those who have come to him, and that he never will. In his name there have been men and women who have crossed the wide ocean, threaded the wilderness, and have told the story of the cross to the savage and the leper. They knew that where they went death lurked and that sooner or later they would be his victim. They went, and they passed away, and their blood has been called the seed of the church.

One day in the year by common consent we celebrate his birth. It is a purely human day in that it only stands as a yearly mile post of his coming, for the date of the birth of Christ none know. But it matters not, for where love is there is no arithmetic of the affections. All over the wide spread earth the home fires will glow with renewed brightness. Wherever the name of Christ is known and loved there will his friends celebrate his birth. In the burning tropics, in the land of eternal snows, in the islands of the seas, on the ocean and all over our own fair land there will be rejoicing, feasting and the happiness of anticipation sated with enjoyment. And this is as it ought to be.

Among our own people there are over ten thousand homes, and of these in a few distress and poverty have taken up their abode, but in the vast majority there is competence and often comparative wealth. In these homes under a common custom there will be gathered around the table the friends who will eat, drink, and be merry. I repeat again that it is right that there should be happiness for the young and the old. There is also something more, and that is there should be happiness for all those within reach on whom for any reason fortune has not smiled. In the crowded cities it is not possible to reach all. There in the stately home will be wealth, beauty, and all that human ingenuity can devise for the enjoyment of mind and body. Without on the cold, cruel pavement misery and her companions will pass or stand and gaze at what is impossible to them, and many a child will go to bed on Christmas night hungry and cold. We can not help these people if we would, for there are too many of them and they are out of our reach. But it is an exceptional neighborhood that has no poor who may not be the recipient of the bounty God in his infinite wisdom has seen fit to give us. I will go further and say that the very dumb beasts committed to our care should be given a greater dole on the day of the Nativity. It may seem a sensual view to take but if you will read the life of Christ as recorded you can not fail to see that he dealt largely with material things, and that he regarded the purely human side as well as the spiritual.

Years and infirmities are telling on us, and we are badly off indeed if added to our lack of interest in things temporal we neglect the young and the helpless, and especially is Christmas the day of childhood, for it is in memory of a child. A religion that takes no account of the human aspect is short of the conception of the founder of Christianity. And a religion that does not involve a sacrifice of some kind is not a religion worthy of the name.

It is astonishing how cheap happiness is, for it may be bought with a word and marred by a look. It is the little things that tell in the end. There is a story in the Persian of a wayfarer that took a thorn from the foot of a blind beggar by the wayside and passed on his way forgetting it all. Time passed and he died. In paradise he saw a magnificent rose bush laden with the most beautiful flowers and was told by the angel who was conducting him that it was all his own and that it had grown from the thorn that he had taken from the sufferer's foot. "Wonderful," said the man. "Not so," said the angel, "for it is of such things that the doors of this beautiful land are opened to you."

The time will come when we shall have celebrated our last Christmas on earth, and while it is but one day in the year yet it is especially hallowed by sacred association and we will do well if we lay up our treasures in heaven in the way of helping the helpless. In the language of "Tiny Tim," "God bless everybody."

*Lewisburg, Pa.*



## CHRISTMAS GREETING.

BY SADIE I. ERBAUGH.

HAIL, blessed morn, the day of birth,  
That gave a Savior to the earth!  
See in the fields, the cattle kneel.  
Hearst thou the church bells' silvery peal?  
Ah, blessed morn, the day of love  
When God his Son sent from above,  
To take on earth the mortal guise,  
To be for us a sacrifice.  
Thank God for Christmas, for the day  
He gave to us his Son away.  
Sweet hope, sweet love, Savior divine,  
May our hearts ever round thee twine  
In perfect faith and constant love,  
And seek a home with thee above;  
And grateful hearts make all to say,  
Thank God for Christ child, born this day;  
So merry Christmas to you all,  
And peace and love around you fall,  
And happy hearts make all to say,  
A merry, merry Christmas day.

Denver, Colo.

## THE LESSON OF THE WISE MEN.

BY G. J. FERCKEN.

*A Christmas Meditation.*

1. WHAT led the wise men, without dream, vision or revelation, to the Savior of the world? We say, "The *Star* which they saw in the East." O not that only, for others saw the star also, yet did not follow it to the place where it stood. No; what drew the footsteps of the Magi to Bethlehem, and guided them to the very place of Jesus' birth, was the *love of science*. The wise men were astronomers who had made of the worlds above a special study. Of course, their knowledge of the celestial bodies, their magnitude, motions, distances, periods of revolution, eclipses, order, and of the causes of their various phenomena was not as perfect as it is in our days, for they lacked the optical instruments now employed in viewing heavenly bodies, to render them distinct and visible to the naked eye. This, perhaps, is the reason why astronomy, later on, degenerated into astrology, divination, necromancy, impostures, priestcraft, and became another name for religion. Notwithstanding, these Magians were *scientific men*, and their astronomy the very pathway which led them to the Savior!

Now the first lesson which Christmas teaches us is, that *science, true science, leads to Christ*. We hear a great deal now-a-days about the so-called conflict existing between science and religion; how incompatible the one is with the other, that the more a man studies the Creator's works, the farther he removes from himself; that the more he acquires knowledge the less he thinks of religion and revelation. But who is it that speaks thus? Unregenerated men "in whom the god of this world hath blinded the eyes, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them;"—prejudiced men "having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart," who, from the very outset, have taken their stand against religion. But ask the shining lights of the scientific world,—Copernicus, Newton, Herschel, Buckland, Whewell, Hugh Miller, Brewster, Drummond, and hundreds of others, whether such a statement is true, and they will not only tell you that there is not the slightest contradiction between science and revelation, but also that in the first pages of the Bible only must be found the first cosmogony of our universe. The greatest scientific men have been the greatest religious thinkers, to wit, Newton, Pascal, Agassiz, Christopher Columbus, and the greatest among them has said, while bowing in reverence and awe before the Creator and his wondrous works: "I am but a child picking up pebbles on the shore of the great sea of truth." The real princes of science, on whose brows the ivy is still green, have not been slow to lift an anthem of praise to God. Herein they stand in bold contrast with the atheistic scientists of our day. As I read the biographies, I am impressed with their reverence for

God, and his right of recognition in all their discoveries. I hear the ardent Galileo, all trembling with the inspiration of true science, singing aloud, "Sun, moon and stars praise him!" I hear Kepler, over-awed with a sense of God's majesty in the firmament, saying, as the discovery of his *third law* breaks in upon his mind, "God has passed before me in the grandeur of his ways! Glorify him, ye stars, in your ineffable language; and thou, my soul, praise him!" I hear the immortal Newton exclaiming, "Glory to God who has permitted me to catch a glimpse of the skirts of his garments. My calculations have encountered the march of the stars!" What sublimity of expression, what rapture of emotion! So sang Copernicus, Pascal, Volta and others. Young has said that "the undevout astronomer is mad!"

And so, my dear readers, let us "add to our faith *knowledge*;" let us "*seek knowledge as for hid treasures*;" let us love God not only with all our heart and with all our soul, but also with all our *mind*, and we shall find him in the fullest exercise of an enlightened reason. With knowledge added to our faith, there will come to be within us the harmonious co-operation of great powers, principles and habits, high aims, true thoughts, sound judgment, rectitude of purpose, strong impulse, practicable plan, indomitable perseverance, tact to discern time and opportunity, all issuing in a wise and intelligent course of action, fruitful in noble deeds and crowned with frequent success.

And let us never forget that science, as represented by the Magi, has knelt to Christ, that his mind has entered into the temple of science, and purified the spirit of philosophy; that science, bending before the child, has become childlike. Therefore science, instead of being in contradiction to revelation, is rather the pathway to the Savior, the guiding-star amid trackless mountains and wildernesses!

2. Again we ask, What led the wise men to Bethlehem? This time we answer, the *love of light*! The religion of the Magi was Zoroastrianism, so called after its founder Zoroaster, who flourished in the year 500 B. C. It consisted among other things in the worship of light and fire, the symbolical representations of the Deity.

And so the love of those wise men for the *light* led them to "the light of the world;" their adoration of the sun to Jesus the "Sun of Righteousness;" their reverence for the stars to him who is "the bright and morning star," and so was fulfilled the prophecy: "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

The second lesson we learn from our Lord's nativity is that the love of light will also lead us to Christ. But what light? That which emanates from the sun, moon or stars? Nay! but that which emanates from the *WORD*, for the Scripture is *light*: "Thy word is a *lamp* unto my feet, a *light* unto my path" says the Psalmist; and the preacher declares, "the commandment is a *lamp*, and the law is *light*."

Now, dear readers, if we love the lesser light (the Word), it will be the star to lead us to Christ, the greater light, for "in thy light we shall see light."

3. A last thought in the shape of a question presents itself at the conclusion of this meditation on the birth of our Savior Christ.

When the wise men came to Bethlehem, what did they find? A child slumbering in a manger! They had traveled hundreds and hundreds of miles, and been exposed to many dangers and privations to seek the promised Messiah, for what purpose? To bow and make obeisance to an infant! . . . Contemplate for a moment, I pray you, that picture of grey-headed men, learned men, scientific men, sages, philosophers, kneeling before a child and worshipping him! This is Christianity—a child slumbering in a manger and worshiped by crowned heads!

And now, why do we spend so much for the missionary cause and sacrifice so many precious lives in heathen lands if not to bring the whole world in humble adoration before the infant—Christ. This "star," *i. e.* (the Word) must be preached until it

shall scintillate above all lands, and lead Gentiles to the "Light of the world," and "kings to the brightness of his rising." Dear readers, help that cause, encourage that cause by your gifts, your prayers, your influence, and be every one of you a star of Bethlehem, leading others from the realm of darkness and sin to the manger of the Savior of the world!

"Can we whose souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The lamp of light deny?  
Salvation, O salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name!"

Smyrna, Asia Minor.

## THE KINGDOM OF GOD, AND OF CHRIST.

BY D. F. PRICE.

## In Three Parts. Part Two.

"Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6: 10.

We shall, in this article, consider the rise and progress of the kingdom of our Blessed Savior, Jesus Christ, or consider it as he established it, and as it exists at the present time. We find upon this subject, as well as on many others, that many are inclined to run to extremes, and on this they get to both. What we mean by both extremes is this. Some contend that Christ has no kingdom at the present time on earth, but is only preparing subjects or material for his coming kingdom, while others claim that his kingdom was fully established on the day of Pentecost, and that it is out of place to pray for that which has long since transpired. Hence they have laid aside the Lord's Prayer, considering it inappropriate to use it in this age.

We have long since learned that, when there are two opposite extremes, the middle ground is the most sure. We take the position that Christ has a kingdom on or in earth at the present time, that it is a *spiritual* kingdom, and in the future, when he comes to earth in his glory, he will establish his personal or literal kingdom. God sometimes reveals future events through wicked men; as he did through Nebuchadnezzar by the great image which he saw, but was not able to interpret.

In this great image were foreshown the four great powers or kingdoms, which would exist on the earth. The first and probably the greatest, if not the strongest, was already in existence, which was the head of gold. The second, the Medo-Persian power, was represented by silver. The third, the Macedonian power, or kingdom, was represented by brass. The fourth, the Roman empire, was represented by iron, which, though not as precious as the others, is superior to them in strength and power.

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon the his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2: 31-35, inclusive.

Daniel, in his interpretation of this great dream, says, in verses 44, 45: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come



to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Here we see set forth the kingdom of Christ in its rise and progress, and in its final triumph over all other kingdoms. It commenced with the little babe of Bethlehem, born in a stable, wrapped in swaddling-clothes, and laid in a manger. Had he been born in Jerusalem, of high parentage, they would probably have accepted him as their king. But coming as he did, in the depth of humility, they would not recognize him as their king. However, notwithstanding they rejected him, he was recognized by his Heavenly Father, and by the host of heaven. When he was about thirty years old, he entered upon his Christian ministry; and, after his baptism by John, and his temptation in the wilderness, he called his disciples, and delivered unto them the laws of his kingdom. His great Sermon on the Mount was the foundation, or constitution, by which they were to be governed in their inner or spiritual life. Hence he could truly say, "The kingdom of God cometh not with observation; but it is within you." He showed clearly, in another instance, that his kingdom is in force now. In Matt. 12: 22 to 26, we read: "Then was brought to him one possessed with the devil, blind, and dumb; and he healed him, inasmuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

In the above quotations the Savior recognizes Satan as having a kingdom. That being a fact, because it was uttered by him who cannot lie, therefore we conclude that if Satan reigning and ruling in the hearts of the children of disobedience, or of his subjects, constitutes his kingdom, why should not Christ, reigning and ruling in the hearts of his obedient children by the Holy Spirit, constitute the kingdom of Christ?

We think we have plainly shown by logical reasoning, that if Satan has a kingdom on earth at the present time, and the Savior admits he has, then Christ assuredly also has.

In Rom. 14: 17, we read: "For the kingdom of God is 'not meat and drink,' but righteousness, and peace, and joy in the Holy Ghost." This also plainly proves, that at the present time the term "kingdom" must be understood in its spiritual sense, and enjoyed by every true child of God. Again Col. 1: 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Here we have it in the past tense; something that has already occurred; not something that will occur in the future. From the foregoing Scriptures, and the conclusions drawn therefrom, we believe we have clearly proved that Christ has a spiritual reign on earth at the present time, and all those who have undergone the new or spiritual birth,—“born of water and of the Spirit,” having been initiated into the church, or kingdom, according to the directions of the divine Law-Giver, Jesus Christ, are legal citizens, and in “fellowship with the household of faith,” and “heirs of the future and triumphant kingdom;” if they “continue in the faith, grounded and settled in the truth as it is in Christ Jesus.”

There is a possibility, and also a probability, *yea, a certainty*, that, if we do not continue loyal subjects to our King, in all of his holy requirements, we will be disinherited from all of the rights and privileges of his loyal subjects here, and the glory of the future kingdom. Hence the admonition: “Wherefore let him that thinketh he standeth take heed lest he fall.” Paul says, 1 Thess. 5: 23, “I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

Those who are blameless at his coming, will be

changed, and “their vile bodies will be fashioned like unto his glorious body,” and the dead will be raised incorruptible. “For this corruptible must put on incorruption and this mortal must put on immortality.” 1 Cor. 15: 53. There is no atonement made for the flesh in this life; for it must see corruption; but in the resurrection the whole man will be redeemed from the bondage of corruption into the glorious liberty of God’s dear children; “and they shall live and reign with Christ a thousand years.” During that time Satan will be bound, and not allowed to deceive the nations until the thousand years are finished. “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” Rev. 20.

While we are looking for the second advent of our Savior, the Jews are looking for his first, and will not discover their mistake until they see him coming in the clouds of heaven.

Thomas was a representative of the unbelieving Jews. He would not believe until he had a demonstration of the resurrection of Christ: until he saw the same Jesus that was crucified, with the nail prints in his hands, and his pierced side stand before him alive. Then he could exclaim, “My Lord and my God.” John 20: 28. So, when Jesus comes again, without sin unto salvation, the unbelieving Jews,—like Thomas,—when they see the nail prints in his hands and feet, will be convinced that this is the very Jesus whom they delivered up to be crucified, and they shall repent with deep and heartfelt repentance; and God will say, “It is my people, and they shall say, ‘The Lord is my God.’” During the Millennial, or the thousand-years’ reign, the saints will live and reign with Christ in their immortalized state; and the rest, who do not resist him at his coming, will dwell on the earth without temptation, for Satan will be bound, and can deceive the nations no more, until the thousand years are completed. The earth will produce in its full strength, for the curse will be removed; and the animal creation will lose their ferocious dispositions; they will be no more disposed to devour mankind, nor one another, but peace, harmony, friendship, and good will shall be universally restored. “They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.” Isa. 2: 4.

“Christians dare not fight now with carnal weapons; but then there will be universal peace among nations, and all will submit to the government of Christ and the saints.

Before this glorious time is ushered in, there will be a great destruction of those who oppose Christ at his coming, who will be destroyed by the sword of his mouth.

We will conclude this article by quoting from Rev. 19: 19, 20, 21: “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the marks of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”

Mt. Morris, Ill.

#### WHAT SHALL WE READ?

BY C. E. ARNOLD.

In a previous letter to the young people, I tried to remind us of our superior opportunities to learn God’s Word. I now wish to speak of our general reading.

When Jesus was a boy, it is likely his parents were too poor to possess a whole Bible. All books were then written by hand and that made them very expensive. They were written upon parch-

ment, or prepared leather, and hence the material for a large book cost a great deal. Only a few wealthy people could afford to possess a whole Bible or any other kind of book. Some poor people owned a small portion of the Bible and some had none at all. Now, a Testament or Bible may be purchased for a few cents. Other books are equally as cheap, and papers are cheaper still, considering the amount of reading matter they contain.

So numerous and cheap and various are books and papers that we are made to ask, “What shall we read?” Our minds grow from the food with which we feed them, and this food is afforded largely by reading. We should have pure and wholesome reading matter that our minds may be vigorous and healthy.

First of all, we should read the Bible. A good plan is to read it daily, and let our reading be along the line of our Sunday school lessons. We should read good books about the Bible. There are many such books. If properly read, they will help us much in understanding the Bible. But we should judge such books by the Bible rather than judge the Bible by those books.

We should read some papers, especially religious papers. These will keep us posted upon the good work which is going on in our times. I get quite a number of papers, but I am more anxious to see the MESSENGER than any of the others. One paper which I value very highly has several departments, but its religious department appeals to me for the first attention. No news should be more interesting to us than religious news. If we are true Christians, this *must* be the case.

I now speak concerning the matter of general news. I consider it our duty to know something of the general affairs of our government and country. It is certainly more important to know what is happening now than to know what happened a hundred years or a thousand years ago. No history is more important to us than the history which is being made in our own country just now.

But, for general news and current history, I cannot recommend the common, average newspaper. Many of these seem to be engaged in showing up the devil’s side of the world’s history. Everything dirty, scandalous, villainous, and murderous, is paraded in flaming headings; and one might conclude that God’s world is a shameful failure, judging from that side of the report. The progress of the *good* and the *true* is scarcely mentioned. The devil seems to be running the big circus, while God and his people constitute only a small side-show. Never read such vicious stuff. It is ruinous to mind and soul. There are a few good newspapers, free from this objectionable matter, and such we should read.

In general, we should read only what is worth remembering. We should read, not for pastime, but for instruction. One who reads a newspaper for mere pastime, will certainly ruin his memory. I know a man who reads newspapers daily, as a means of killing time, and he says he has no definite recollection of anything he reads,—only confused ideas. How could such an immense conglomeration of truth make a clear-cut impression upon any man’s mind? Reading, like eating, may be indulged to excess, and the result is about as unfavorable in one case as in the other.

There is so much good reading matter, that we ought to read nothing of a doubtful character. Let us endeavor to keep pure and strong minds and good memories, for God’s use.

McPherson, Kans.

“GO; PREACH.”—Luke 9: 60.

BY C. H. BALSBAUGH.

To Bro. G. F. Fercken:—

YOUR message of love, written at Smyrna, Asia Minor, dated Nov. 9, reached me to-day. It thrilled me with joy, and evoked abundant Thanksgiving to God for His preservation of your life and health, and His testimony to your labors for His glory. You have now through the power of the cross won three souls to Christ, which I pray may



be the first fruits of a great harvest of immortal beings now aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2: 12. Ours is "the glorious Gospel of the blessed God," and it is the power of God to every one that believeth. "For therein is the righteousness of God revealed." 1 Tim. 1: 11. Rom. 1: 16, 17.

You did not go all the way to Asia to carry a fragmentary or distorted Gospel to the benighted Gentiles; but glad tidings in which the very righteousness of God is offered for the sinner's justification. To earth and hell you may offer the challenge of Paul: "Who shall lay anything to the charge of God's elect? It is GOD THAT JUSTIFIETH. Who is he that CONDEMNETH? It is CHRIST THAT DIED, yea RATHER, THAT IS RISEN AGAIN, WHO IS EVEN AT THE RIGHT HAND OF GOD, WHO ALSO MAKETH INTERCESSION FOR US." Rom. 8: 33, 34.

How stupendous this fact is we must measure by the inconceivable vastness and grandeur of the Incarnation and the cross! Preaching such a Gospel with the unction of "the Holy Ghost sent down from heaven," and living it with greater power than you can preach it, why should not the heathen be amazed, and awed, and charmed, and completely won to righteousness and holiness of heart and life?

The Gospel which you hold in your hand is a letter; the Gospel you live is God incarnate. "To me to LIVE is CHRIST." Philpp. 1: 21. This is the supreme qualification of a missionary, at home and abroad. "He that hath seen Me hath SEEN THE FATHER." This was Christ's self-testimony. John 14: 9. He that receiveth a Christian, receiveth Christ and the Father. Matt. 10: 40. This is not a peradventure. "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8: 16.

A poor religion indeed that does not verify itself in our consciousness, and feel and manifest the love of God. Faith in symbols and faith in God are immeasurably diverse. Faith in God is the vital, fundamental matter. Symbols are the visible representatives of this faith. The righteousness of God is through the faith of Christ, and not through faith in types. Philpp. 3: 9. Give the people of Asia the Christ of God as their righteousness, their hope, their life, their peace; and in Him they will find all motives to obedience that will embody the righteousness imputed to their faith. Rom. 5: 1, 2, and 8: 4, and 2 Cor. 5: 21. Any other Gospel is an audacious forgery, and whosoever preaches it is accursed, even though it be an angel from heaven. Gal. 1: 8, 9.

Faith that will not work is a glaring misnomer. Works that seek to lay a foundation for justification, disparage the mission of the Incarnate God. "By the Obedience of ONE are all made righteous." Who is that one? "A wayfaring man though a fool," can answer. Rom. 5: 16-21. No danger that works will fall out of the programme of salvation by faith. "Other foundation can no man lay than that is laid, WHICH IS JESUS CHRIST." 1 Cor. 3: 11. "Let every man take heed how he buildeth thereupon."

Faith in CHRIST never built wood, hay, and stubble; it is faith in "the traditions of men" that furnishes the combustible materials. In nothing does my heart burn with a deeper concern for our missionaries, and for our ministers everywhere than that CHRIST be preached in all His fulness, as Prophet, Priest, and King; and not as Prophet and King, with a faint reference to His sacerdotal function. As Prophet first, as a matter of course, but by all means as Priest before King. Without Heb. 1: 3, and 7: 25, 26, the righteousness of God, instead of being imputed to faith for our justification, is a consuming fire."

I am not surprised at the enthusiasm of the early Christians. They BELIEVED IN CHRIST. He was to them "the end of the law for RIGHTEOUSNESS to every one that believeth." Rom. 10: 4. The missionary spirit is the martyr spirit; and they are born of this cardinal fact—"I am crucified with Christ; nevertheless I live; YET NOT I BUT CHRIST LIVETH IN ME;

and the life which I now live in the flesh I LIVE BY THE FAITH OF THE SON OF GOD, WHO LOVED ME, AND GAVE HIMSELF FOR ME." Gal. 2: 20. No wonder that Paul, in his "labors more abundant and stripes above measure, perils, buffetings, weariness, painfulness, hunger, thirst, cold, nakedness, could still calmly and triumphantly say, "None of these things move me, neither count I my life dear unto myself." 2 Cor. 11: 23-31, and Acts 20: 24. We have the same Christ, the same Gospel to-day, and the same human nature to deal with.

Therefore, dearly beloved brother, let 1 Pet. 4: 12, 13, 14, be very precious to you. Preach CHRIST with the boldness, the humility, the sweetness, the fervor, and the constancy of Peter and John and Paul. Live the LIFE OF GOD in the flesh, and ask and expect great results. You have the Triune God and all heaven to endorse you. Print Rom. 8: 37, and 1 Pet. 3: 13, and Luke 10: 19, in letters of living light over your whole person, to be seen and read of all men. Let the purpose and work of Jesus control every thought, word, and act. Luke 19: 10.

Union Deposit, Pa.

### SINS.

BY J. H. MILLER.

SINS may be numerous and of different kinds.

1. Of commission. See Gal. 6: 7, 8.

2. Of omission. See Heb. 2: 1, 2, 3.

1. By sins of commission we mean sins that are committed by those who will willingly transgress God's law. For example, "Thou shalt not kill." "Thou shalt not steal." "Thou shalt not bear false witness," etc. Such are sins of commission.

2. "If you love me keep my commands." All who fail to do this are sinners by omission. Parents may omit to teach their children aright, and allow little sins to lead their minds away.

(1) Parents may allow children too much privilege and permit them to do many things that would be a hindrance to their spiritual growth. They may permit them to desecrate the Lord's Day, and not train them properly while young. This may lead them away.

There are many snares thrown out to deceive the young, such as playing billiards, ball games, croquet, and other amusements of the kind—all calculated to draw away. Many summer resorts, in addition to numbers of Sunday excursions, have a tendency to lead both old and young away from Sunday school and church.

These things ought not so to be. I make an earnest appeal to all. Try to get something to amuse all classes and ages on Sunday in our church. If we try to do this when our children are young, I know they will remain interested in the Lord's work. If you take the little folks to Sunday school while they are young, and get them interested in song services and Bible reading, they will not care to play croquet either during the week or on Sunday.

Keep the little sins away from the children! Let them learn of Jesus!

Goshen, Ind.

### GOOD AND BAD, BLESSING AND CURSING.

BY J. E. YOUNG.

God should be our teacher, our model for all things. In representing a country, in describing a character, in writing the biography of any one, there is none better to pattern from than God. He gives the good and the bad. There would not be so much deception, if ministers, God's ambassadors, would learn more of Jesus, of Paul, of Peter, on this special characteristic.

In Deut. 11: 26, 27, the blessing and the curse are held up side by side. How to obtain the one, and why the other, will follow.

Is it right, in our preaching, to dwell only on the love and mercy side and not on justice and judgment as well?

There was an age in the past when hell fire was

very plentiful in the minister's vocabulary, and people were scared into the church. It seems at present that sympathy, with many, has quenched all the fire.

I believe it is good to show the people, from the Bible, that God has punished in the past, punishes now, directly and indirectly, and that he tells us in his Word of future punishment. He don't forget to show from his Word what he punishes for,—his purpose in punishing. God shows us the two states in the future; then we can make a choice.

If our land agents would learn of God to give the good and the bad of a new country, there would not be so much deception. What selfish people we have!

### THE MUSIC OF THE SOUL.

BY JAMES A. SELL.

TRAVELERS tell us that there is a place on the Alps in Switzerland where a bugler is stationed at the foot of a mountain, with a huge horn, which flares out at the larger end like a great hopper. When he blows this horn it makes a loud, rasping and unpleasing noise. But as the mountain which rises a mile or more in height takes up the sound and echoes and re-echoes it from rock to rock, it is transformed into music which sounds like the echo of seraphic harps. The mountain pulses and throbs with its burden of song. It is so distilled and pure that no sediment of noise is left to blur the divine harmony. It is clearer and finer and more resonant and richer than any organ swell, and sweeter than any human voice. As the listener stands high up on the mountain his heart is greeted with volumes of harmony too vast for his ears to measure. From deepest bass to highest tenor,—from one octave to another, volume after volume will sweep up the rugged mountain-side, ringing out clearer and finer from the highest peaks, lingering in silvery strains among the nebulous bars and then die away its enchanting whispers as the light of the setting sun fades into lavender tints on the summits of eternal snow.

So it is in life. Its turmoils, bereavements, pain and labor, that harass and vex us, are as a discordant sound and a jargon to the soul. But when we rise higher in Christian attainment and get nearer to the Divine ideal, the rude blasts that pierce the heart are taken up by the Divine influence and transformed into "songs in the night," into whose cadences enter joys that thrill the heart with ecstasies as sweet as heaven.

This is why the imprisoned apostles, with lacerated backs and shackled feet could sing praises to God in the midnight dungeon of the prison of Philippi. This is the magic power that moved the heart of Israel's band and inspired his sweetest songs:

"Thank God for grief! No sunshine falls  
So clear as that which follows rain;  
No other peace is half so sweet  
As peace that cometh after pain."

"The Garden of Gethsemane  
Where Jesus prayed and wept  
O'er the world's inconstancy,  
While his disciples slept,  
Will be a place to memory dear,  
In sorrow's darkest night,  
And like a star life's pathway cheer  
Until the morning light."

McKee's Gap, Pa.

A LITTLE girl was looking at the picture of fabled Atlas on the cover of her school geography. The apparent struggle of the strong man under the weight of the huge globe on his shoulders excited her sympathy, and she turned to her father with the anxious question: "Papa, why doesn't that man lay that thing down?" The father replied: "Why, that man, like a good many other men, thinks he's got to carry the world on his shoulders; but I think with you, my child, that he'd better lay it down." So with many a burden which we groan under when we would do better to lay it down.



## →THE YOUNG &amp; PEOPLE←

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## THE HEAVENLY MESSAGE.

BY J. W. WAYLAND, JR.

NIGHT has flung her mantle  
Sable o'er the plain,  
When Judean shepherds  
Careful watch maintain.

Round the flock they hover  
On the dewy lawn,  
Waiting through the shadows  
For the golden dawn.

Now the darkness kindles,  
Glory shines around;  
While the shepherds tremble,  
Comes a blessed sound:

Great Jehovah's angel  
Drives their fear away;  
Tells them gently, "Fear not,  
Christ is born to-day."

"Rich in joy the tidings  
Which ye hear of me;  
Savior to all people,  
Shall Messiah be."

Sings a host of heaven  
With the herald then,  
"Glory to the Highest,  
His good will to men."

Borne by voice of millions  
O'er the waves of time,  
Comes to-day the message,  
Sacred and sublime.

Tell it, O ye ransomed,  
To each longing race!  
Unto Turk and Hindoo  
Spread the news of grace.

From the burning circle  
To each frozen pole,  
Over land and waters  
Let truth's echoes roll!

Bridgewater, Va.

## "YE HAVE DONE IT UNTO ME."

BY LIZZIE D. ROSENBERGER.

MARGARET DOWNING was sitting by the window, an earnest, solemn look in her deep-brown eyes. It had been a desolate winter day. Flakes of snow whirled hither and thither. Then, at intervals, a blaze of sunshine would light up the earth, but the cheerless, wintry aspect remained unchanged. Now the sun had set, a cloud of yellow gold and scarlet marked his pathway in the West, and the white, dreary coldness of a winter evening, like a misty veil, hung over all. The wind moaned and sighed. Margaret looked almost appealingly at the swaying, leafless trees, then out over the bare fields, stretching far into the distance. She shivered slightly as she sat down on a footstool beside her Aunt Sara, who smiled a welcome, while her hand lingered lovingly among the shining tresses of the motherless girl in her charge.

"What a day it has been!" said her aunt, "My dear, have you finished Lillian's Christmas gift?"

"Almost," said Margaret, "and I have been thinking since,—about long ago,"—and she looked into Aunt Sara's eyes for the quick sympathy which she knew would be hers, and then, in a low voice, she went on.

"I can just dimly remember how mother used to do at Christmas time. We lived in the country, you know, and there were many children about us who were well clothed and fed, but had little home enjoyment; a few were very poor, too. But mother used to say, 'Inasmuch as ye have done it to the least of these' should be the key-note of our Christmas-tide; and you know how she ministered to the 'least,' all the year round. But on Christmas she would have them all at her house for one happy day, where she had provided suitable ways for us to entertain and enjoy ourselves until we were tired out. And at the last, I can see her now, with the children all around her, singing Christmas songs, and little Mike Reilly, who was deaf, would always sing the loudest. And if mother showed any special love for any of them, it was a brooding tenderness for the very 'least.' The poor little, bruised, frost-bitten fingers she clasped the closest to her heart; and when she was dead, I can hear yet the wail of one little child, 'Now we'll never have no Christmas no more!'"

Margaret paused for an instant. Tears filled her eyes; then she said, earnestly, "I have been thinking about those times until I believe I should like to do something unto the 'least.'"

Aunt Sara was sad; tender memories of the sister, long since among the angels, stirred her deeply. "Have you thought how?" she asked. "I have thought who," said Margaret, smiling a little. "I know who are my 'least,' and they are not children. One is Miss Norris, the primary school-teacher; she lives at Mrs. Brown's boarding-house."

"The one of whom Mrs. Reese spoke as being too shabbily dressed?" "The same," said Margaret, "she is over two hundred miles from home; must stay here during vacation, and, Aunt Sara, I should like to invite her to spend a week with us. Also Miss Mills, who is learning to be a dress-maker; can she come too?" She answered lightly, though her voice trembled, "Indeed, Margaret, they shall come. Why, it seems as if that south room was just waiting for them."

The next day Margaret called on both of the young ladies. Miss Norris thankfully accepted the kind invitation at once. Miss Mills hesitated a little, but Margaret's pleading, "We want you to come; please do not disappoint us," decided her, and she, too, gladly accepted.

And what a week of uninterrupted pleasure it was for all! Miss Norris, who was very young and had been "so homesick," found their love and sympathy a very tower of strength. Miss Mills had made some friends who wanted her to enjoy life; they furnished her with tickets to public halls, and places of like character. Margaret knew her to be standing at the very gateway to the road of Death. Young, inexperienced and impulsive, she might have said with Aurora Leigh,

"I have not stood long on the strand of life,  
And these salt waters have had scarcely time  
To creep so high up as to wet my feet.  
I cannot judge these tides."

And if the treacherous tide had swept her out of reach, could we blame her so very much? Margaret thought of "Inasmuch as ye have done it," and asked God to bless her efforts. So she introduced her guests to all her friends, and for Margaret's sake, many invitations to call were kindly given, and lasting friendships formed for these two.

Before she left, Miss Norris showed Margaret a marked passage in her Bible, saying, "Before I met you, I thought of that text so often when I was disheartened." It was this, "Wealth maketh many friends; but the poor is separated from his neighbor." "But," said she, "your love has made me forget it, how can I ever repay you?"

On Christmas eve, Margaret went into her aunt's room for a quiet talk. A beautiful present, "The

Madonna and Child," had been given her. They stood looking at the picture and Aunt Sara said, "I am glad that the child grew to be 'a man of sorrows, acquainted with grief,' because we all cry to him for help, knowing that he was human 'as we are.' And," said Margaret, "I like to feel that on this one night, of all the year, there is less sorrow and trouble, more joy and love in the hearts of the many."

"My darling, I wish your mother knew what service you are giving to him. Surely he will bless!" said Aunt Sara. "You have brought joy to many hearts this Christmas."

Covington, Ohio.

## MT. MORRIS COLLEGE ITEMS.

—With the opening of the winter term the enrollment was raised to over two hundred. Over seventy-five new students have been enrolled, and the prospects for many more to enter January 1, are quite encouraging. If young people, having their homes on farms, knew how much good might be acquired in a few months, many of them would arrange to spend the first three months of the year in school.

—A new feature has been added to our Sunday school work this year; it is a class for instruction in doctrine. The class is growing larger and more interesting. It is taught by Bro. J. G. Royer.

—Quite a number of our students and teachers made their homes happy by spending their Thanksgiving there. Many will leave us for the same purpose during the Holidays.

—It is said that "Boys will be boys," but we are pleased to know that when duty and honor demand it, our College boys show that they are made of the true metal. We never had a more manly class of young men.

—Our sympathies are extended to the matron of the Ladies' Dormitory,—Mrs. G. Mahan. A letter from California brought the sad tidings of the death of her mother. Thus the world moves on; joy and gayety on the one side, sorrow and sadness on the other.

—Prof. Royer made a short visit to Miami County, Ohio, several weeks ago, for the purpose of delivering lectures before a select school. On his return he was immediately called to Virden, Ill., to the funeral of George Vaniman, the father of Chester and Elmer Vaniman, former students of Mt. Morris.

—Our teacher of vocal music,—Bro. J. T. Miller,—is successful in more ways than one. Three weeks ago he quietly hastened back to his home in Virginia, and returned later with a modest bride. Congratulations are heartily extended.

—Our Bible Geography, Life of Christ and Sunday school Normal classes have received a number of accusions lately.

—Besides the line of work usually given during the January Bible Term, Bro. Lewis W. Teeter will this year give class instruction in Doctrine; Bro. I. Bennett Trout on Secret Societies, and Bro. Galen B. Royer on Missionary Work. Persons desiring to attend should immediately write for outlines of the work, and for railroad rates. We believe this will be the largest, and, we hope, the best Bible Term ever held at Mt. Morris.

MRS. FLORA E. TEAGUE.

## WILL BE APPRECIATED.

"I HAVE seen young people," observes Hon. E. Morse, "who were fearful that they would not be appreciated. I tell you, young man or young woman, you couldn't make a greater mistake than that. The world will size you up about right, and you will pass for about what you are. In this favored land of ours, industry, ability and virtue carry in their hand the sure prestige of victory and success. If you drink and smoke and go with bad company, you won't amount to anything. Good character, industry and ability, and application, are of more consequence to success than family birth or blood."



## General Missionary Tract Department

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All money and correspondence intended for any of the missions under the General Committee, or any business connected therewith, should be addressed to GENERAL MISSIONARY AND TRACT COMMITTEE, Mount Morris, Ill. (GALEN B. ROYER, Secretary.)

## THE SPECIAL BIBLE SESSION.

BY J. B. BRUMBAUGH.

THE special Bible Session of the Juniata College, Huntingdon, Pa., will open on Monday morning, Jan. 20, and continue four weeks. This year two opening discourses will be given, one on Sunday morning and the other in the evening of Jan. 19, and will have special reference to the Bible work. We invite all who contemplate attending this session to be present for these sermons, as they will contain much that will be helpful in your work during the four weeks to follow.

Hitherto there has been a tendency on the part of some to defer coming until the work of the term has advanced some days. This is a decided disadvantage to those who enter the classes. We therefore strongly urge that you come at the beginning, that you be present at the opening sermons, and that you come as earnest seekers after the Truth. We kindly ask our ministers, our Sunday school teachers, and all who want to do work for the Master, to make a special effort to be present at the Bible session of 1896.

On account of the scarcity of money, some may feel that they can not afford to come, but "where there is a will there is a way," and if you commence to arrange for it in time, having in view preparation for the Lord's work, the money to meet your expenses may come in a way that you least expected. Remember that first of all should be the Lord's work. Then, too, the churches should not be indifferent to this matter. Many congregations have ministers who would be greatly helped in their work by four weeks' special Bible study, and by a little sacrifice on the part of the membership their expenses can be met.

A good deacon brother told us recently that he gave five dollars towards sending one of the ministers of his congregation to the Bible session, and felt that he had never invested five dollars to a better advantage. Several young ministers here told us that they much desire to be at the Bible session but that they really do not have the money to defray expenses. These ministers reside in congregations where an average of ten cents to each member would much more than pay expenses. If the churches would encourage their ministers a little in this way, they would do better work. It is not merely the Biblical knowledge gained that is helpful, but four weeks of centralized study of the Truth gives new life and power. Then, too, coming in contact with others gives inspiration for Christian work. We think it has been the experience of all who have attended the Bible sessions that they have gone to their homes with a determination to do more for the Master.

Some of our ministers, perhaps, think they know more about the Bible than those who have charge of the classes at these Bible sessions. This may be true, but it should be remembered that those who have charge of the classes are more especially directors of the course of study, and will be glad for the assistance of those who are competent. You should come with the desire to give as well as to receive.

An aged gentleman, who had been a student of the Bible for forty years and a teacher for twenty-five years, said in the presence of his class, that he never conducted a recitation but that he received some new and precious thought from his pupils. And so it will be with every earnest, devoted student of the Bible. There are none too wise, or too ignorant, for Bible students. He who

thinks he knows all the truth has not yet learned to know himself.

Further, our people should be earnest in Bible study because the times demand it. Never, in the history of our nation, was there a greater interest taken in the study of the Bible. Nearly all our seminaries, colleges and universities, and even some of our State Normal schools have connected with them Biblical departments. The Bible is made a text book and studied. Then, too, we find many persons, old and young, engaged in private study of the Bible under the direction of Biblical institutions. Now, in view of all this, it will be necessary for our ministry, our Sunday school teachers and all our Christian workers to make the Bible their constant study, and to improve every opportunity for help in this work. We certainly should keep abreast of the times in our knowledge of the Bible. We therefore earnestly entreat our people to avail themselves of the advantages afforded for Bible study at the special sessions held at all our schools.

In reference to our coming session at Huntingdon, we have this yet to say: Those of us who have the direction of the work will do all in our power to give it energy and life. Bro. H. B. Brumbaugh, after having visited the land where our Savior walked and talked, and where his disciples laid the foundation of the Christian church, and, by inspiration, gave to us its history, will likely have much of interest to tell us. Bro. M. G. Brumbaugh assures us that he expects to give the Bible work this year more attention. Those who listened to his daily lectures last year, will be glad to know that he will take an active part in the work next session. Bro. Swigart will also pursue a special line of work which cannot fail to be inspiring and helpful. His work is always appreciated.

Lastly we ask the friends of the Bible work to do what they can to make the coming session one of the best that has yet been held. This you can do by your presence, by encouraging others to attend, and, above all, pray that we may have an outpouring of the Holy Spirit. There will be services each evening during the session. Who will conduct these services, is not yet fully determined.

## SOME QUALIFICATIONS OF A MISSIONARY.

BY GALEN B. ROYER.

ANNUAL Conference has given the following qualifications for a missionary:

1. He must be sound in the faith.
2. He must be able to submit himself wholly under the control and advice of the Mission Board under whose direction he labors.
3. He must be able and willing to teach and defend the principles of the Gospel and the doctrines and peculiarities of the church, as defined and applied by Annual Meeting, and must manifest the same in his conversation, life and character.
4. If married, he must have a companion who is to him a true helpmeet, possessing, as far as may be, similar qualifications, and who is ever ready and willing to help him, in every possible way, to carry forward the Lord's work.

A reflection on the several qualifications brings to light the fact that they are very comprehensive, and the work a responsible one. Indeed, the work is laden with responsibilities, for the case is just this: The missionary, being one sent, represents the body sending him, and did he not prove able, or willing to rightfully represent the church, he fails in his mission, the persons to whom he is sent are deceived, and God is dishonored. If in a home congregation a minister's position to stand up for the true principles of true Christianity is often a trying one, how much more is the missionary's position a difficult one! The minister at home is surrounded at least by some who encourage him and give him strength.

The missionary is often alone, is stemming a tide of a popular Christianity, or a Pagan religion. Those who may be with him in the fold have just

recently come from the world, and, having spent their lives largely in a different atmosphere, their conceptions of true, vital Christianity are likely distorted by their former ideas of what is right and holy. Christianity is a growth, and things I once thought in my Christian experience as not being wrong, have now become decidedly inconsistent with what I understand Christ requires at my hands. These things make the missionary's place a very difficult one indeed. His faith is sorely tried and his convictions on principles he once never questioned are put to their greatest test. How wise, then, the first qualification,—soundness in the faith! How all-important, an unwavering faith in Christ's all-sufficiency, in the final victory of truth over error, and that he who conquers for Christ must be ever hid with him in God! Soundness of faith means more than a simple conforming outwardly to the rules and practices of the church he represents,—it is the deep-seated conviction that those principles are true, God-given and God-required at the hands of every man,—a firmness through and through.

The Mission Board itself being only a few brethren set apart to attend to the mission work of the church, do not so much represent the church as they are expected to see that the missionaries appointed represent the church. From the nature of the case the Board necessarily has the confidence of the body appointing them; otherwise they would not be appointed or remain long in the appointment. They are expected to know the desires of the church and see that they are complied with. Hence the provision that the missionary be wholly under their control and advice. The Board has no occasion to be moved by the worldly influences of the mission field. As far as influence is concerned, it is ever actuated by the desire to perform faithfully the work entrusted to it. True, the Board is expected to study the field and its needs and then try to meet them as Christ and the church would have them met. Because of the nature of the work and its importance, the Conference gives to the Committee the special privilege to come before her direct and present such measures as will promote the best interests of the cause. While progress in the work will naturally bring about some changes, yet the thought is never entertained that mission work shall be done on compromising terms with the world. Methods may be devised but none should be accepted unless they exalt Christ and him crucified, and put down self and selfishness.

Because of his position of representation, it is important that the missionary is not only willing, but ABLE to teach and defend the principles of the Gospel and doctrines of the church. Let him be ever so willing, if, after making an effort for some time, the Board should find him not able, it is under obligations to remove him and try to find some one who is able. A continued failure on the part of the missionary to represent Christian principles properly, or a continued failure on the part of the Board to try to have them properly set forth, means nothing short of inability and either or both should be removed. Should the missionary change his views about Christianity or the principles of the church, it is his duty to inform the Board of the fact, and tender his resignation. The same is true with the Board itself. But for either Board or missionary to work in lines, not in harmony with the church which the former is to serve and the latter to represent, is a betrayal of confidence and lack of faithfulness.

The qualifications of the wife are also of importance. In fact, we too little realize the great helpfulness the true devoted wife is to the missionary,—encouraging when he is discouraged, gently correcting when he is in the wrong, commending when helpful, planning with womanly instinct, reaching into homes where he is debarred,—no one can estimate the value of a missionary's wife who with power on her head and consecration in her heart, is a helpmeet,—one in purpose, efforts and prayers with him.

Mt. Morris, Ill



# The Gospel Messenger,

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H. B. BRUMBAUGH, Huntingdon, Pa., .....  
J. H. MOORE, ..... Office Editor.  
JOSEPH AMICK, ..... Business Manager.  
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Time is precious. Always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., December 21, 1895.

A HAPPY Christmas greeting to all our readers.

BRO. DANIEL BOCK's address is changed from Ridgeway, Ind., to Kokomo, same State.

At a meeting recently held at Mt. Vernon, Va. by Bro. Joseph M. Kagey, five united with the church.

By confession and baptism nine lately entered the fold in the Beaver Run church, Va. Two were also restored to fellowship.

SOME matter intended for the Christmas issue reached us too late for publication, and for that reason it will not appear in print.

BRO. ISAIAH RAIRIGH's meetings at Ashland, Ohio, closed Dec. 8 with eleven accessions by baptism, one reclaimed and one applicant.

BRO. FERCKEN reports another convert at Smyrna, making four since the opening of the mission. See an extract from his letter on another page of this issue.

BRO. C. C. MAY, of Circleville, Ohio, under date of Dec. 10, says: "We had a good meeting in November. One was received by baptism. There are about thirteen members here."

BRO. DORSEY HODGDEN still continues his meetings at the Middle House in the Eel River church, Ind. At the last report there were seven baptized, two applicants and one reclaimed.

FOR some reason Bro. Neff's Sunday school article did not put in appearance this week. One would hardly think that the mild climate in the sunny South could affect Bro. James' mental vigor so soon.

If you have a Brethren's Almanac for 1895, turn to the month of December and you will notice that there will be two full moons during the month. It is said that a like occurrence has not happened for 1800 years.

THE Brethren at Franklin Grove, Ill., believe in the poor having the MESSENGER, so, at a recent meeting, they raised forty dollars to supply their poor with the paper. Why not other churches be as wise?

BRO. J. C. LAHMAN, who has been traveling among the churches in the east for some months, should be addressed at Hawthorn, Fla., until February 1. His wife remains with her daughter at Abbottstown, Pa., until his return.

TWENTY-SIX are said to have been gathered into the fold in the Strait Creek Valley church, Ohio, during the last six months.

WRITING from Dayton, Ohio, Dec. 11, Bro. Elmer Wombold says: "Our meetings are still in progress and the attendance is increasing. Two have been baptized and one reclaimed. Our love feast will be held Wednesday evening."

BRO. D. B. EBY, of Lena, Ill., sends us this correction for publication: "In your editorial No. 50, you say there were three applicants for baptism on Thanksgiving, in the Des Moines church, Iowa. It should be three appointments. Also in Bro. Renner's obituary it should be Carroll County, Ill., in stead of Indiana."

BRETHREN Brumbaugh, Myers and Bingaman are expected to land in America the last of this week, or the first of next. They left Jerusalem none too soon, as all the ports to the Holy Land are for the time being closed to visitors. It was decided a few days ago that no more passports should be granted to pilgrims desiring to enter Palestine. The cholera has become epidemic in parts of the East and may do much damage before it can be stamped out.

JUST one day before sailing for India, Nov. 26, Bro. D. L. Miller writes us from Cairo, Egypt. His program was to reach Bombay Dec. 8, leave Calcutta, India, Feb. 20; Colombo, March 11; Penang, March 16; Singapore, March 18; Hong-Kong, March 27; Nagasaki, April 1; Kabe, April 3; Yokohomo, April 10; Honolulu, April 20; arrive at San Francisco May 1. He will commence his series of letters in the first issue of 1896. They will prove interesting reading.

BRO. FERCKEN sends us the photograph of an Armenian bishop. In appearance, with the exception of his robes and ornaments, he greatly resembles one of our brethren. The Armenians are a people who should be instructed in the way of the Lord more fully and brought over to our Fraternity. They have very clear proof of an organic connection with congregations established by the apostles and still practice trine immersion, but in many particulars their religious system is defective and their lives are not up to the Gospel standard.

Two weeks ago we had news from India that led us to fear that Bro. W. B. Stover would not be long in this world any more. He was then in the hospital at Bombay, suffering with what was supposed to be an abscess of the liver. But we are just in receipt of a letter from him, stating that he is getting better, and thinks he can return to his work in the course of a few weeks. He gives the Lord full credit for his recovery, saying that about the time the doctors were preparing to operate on him the Lord took his case in hand and is bringing him from under the power of affliction. This will be good news to his many friends, as well as all those interested in the India mission.

THREE weeks ago we gave a brief notice of Bro. C. E. Arnold's "Normal Studies on the Life and Ministry of Christ." Since then we have given the little work a more careful examination, and now feel like recommending it to Bible schools, and Bible classes generally. If in each neighborhood, during these long winter nights, classes could be organized, and follow the outlines marked out by Bro. Arnold, great good would result therefrom. In fact, it would pay any young minister, and some older ones too, to put in a part of the winter mastering the outlines of the four Gospel narratives as herein set forth. We all need a better knowledge of the Scriptures, and to those who are willing to study this will prove a help. As before stated, it is not a book to be read through; it is to be studied as you would study grammar, geography, or any other branch of learning. Price, 40 cents. It may be ordered from this office or the author.

EIGHT accessions are reported as the result of a series of meetings held by Bro. Daniel Wysong in the Wabash church, Ind.

In a letter addressed to us, Bro. C. H. Balsbaugh says: "To maintain the equilibrium of truth has always been the supreme problem of Christianity. That 'God was manifest in the flesh' is universally accepted in Christendom. But to preserve the balance between the spiritual and the tangible, has been one of the rarest things throughout the Christian centuries. Antinomianism on the one hand, and formalism on the other, have been the extremes that have rent and crippled the church from the days of the apostles till now. A Christ all divine, or a Christ all human, or disproportionately one or the other, is the blight of Christendom to-day. Is it not well for our Brotherhood to pause and consider whether we apprehend and proclaim the true Christ of God? It is verily worth while."

## NUMBER FIFTY-THREE.

If all goes well we expect to do something next week never before done by the Brethren's Publishing Company, and probably will never be done again. At least it must not be regarded as a precedent. We shall publish No. 53 of the GOSPEL MESSENGER. We all know that there are but fifty-two weeks in a year, and yet to give our patrons a paper each week, during 1895, we are compelled to print fifty-three issues. The reason for this we leave our readers to figure out for themselves. But the paper will be unlike anything we have issued heretofore. Several pages will be filled with what a number of our readers have to say about the MESSENGER since it was enlarged and improved. We did not care to take up space in a regular issue for matter of this kind, so we have let it accumulate for No. 53. It will prove interesting reading, and some of it will be found real spicy. We also have on hand a number of book notices and advertisements of books, etc., kept at this office for sale, which we wish to publish. We are giving a good deal of attention to the Bible business, for the benefit of our patrons, and wish them to become better informed concerning this part of our business. The issue is not likely to contain many essays nor much editorial, but some space will be given to correspondence. It will be full of variety, and will, in a measure at least, entertain the readers until Number One, of 1896, arrives. The contents will be such as not to require a great amount of work upon our part, for we would like to have a few days' rest. And still, we are of the impression that the variety and change of matter will be such as to interest the readers for the one time at least. But please bear in mind that it is to be Number Fifty-three, and not really belonging to our regular promised issues. It will serve the same purpose that "pie and cake" does at a well-arranged feast,—some people enjoy such things while others may not.

J. H. M.

## THE POWER OF THE CHURCH.

Will you please explain John 20: 22, 23: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained;" and Matt. 16: 18, 19: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." A Catholic lady quoted these verses to me as proving the power of pope and priest, and said that I had no proof to deny that this power given to Peter and the apostles did not descend upon their followers.

MARIA ROYER.

To the apostles, as well as to the church of modern times, the power has been granted that whatsoever they should bind on earth should be



bound in heaven, etc. But no church can bind unless it has something to bind with. The law of God is the only binding power given to the church. The church can bind a man for misconduct with the law of God, provided she can find a law relating to the case. If there is no law on the question in hand, then there can be no transgression, and the man is at liberty so long as he does not use his liberty so as to make his brother to offend against God. When he does this he violates the law of expediency, and can be tried and convicted (bound) by that law.

But the church cannot make a law, nor can she change, modify or disannul one already made. God made his own laws, had them entered in the New Testament, placed his seal upon the record, and now hands that to the churches and tells them to loose and bind, remit and retain sins according to that record, and he will confirm the work in heaven. This is the meaning of the Scriptures referred to. The Catholics, however, claim the right to change God's law, and this they have done in some instances. They also claim the right to enact and enforce such laws as they deem proper. This is positively contrary to Rev. 22: 18, 19 where adding to or taking from the Gospel is absolutely prohibited, and for such a violation there is a most severe penalty.

The power referred to in the verses quoted by our sister is executive only,—that is, the power to execute or carry out the law already made. To the church this authority has been duly delegated, but the power to make or enact a law, relating to the salvation of the people, has never been delegated to man. Furthermore, the authority to forgive sins has not been given to man, priest or pope, only so far as it relates to executing what the Gospel requires. If a member of the church, through weakness, does wrong, comes voluntarily before the church and confesses his wrong, and the church forgives him,—remit his sins,—God in heaven will do the same, not because the church on earth has the power to forgive sins, but because the erring members and the church have unitedly complied with the conditions set forth in the Gospel, relating to acts of this character. Should the sin be a private trespass against priest or pope, it may be remitted according to Matt. 18: 15, 16. But if it be a public act it belongs to the church and not to a pope, priest, elder, preacher or deacon. Even in the times of the apostles, under the direct administration of the Holy Spirit, sin was not forgiven only as it was done in compliance with the conditions of pardon as set forth in the Gospel. In those days there were no priests and popes, and, of course, they are not needed now. The church, instead of the pope, is the representative body of Christ upon the earth.

J. H. M.

#### ANOTHER CHRISTMAS.

THIS issue is to reach our readers a few days before Christmas. In fact it is our Christmas number, and contains more articles treating the subject than we are in the habit of publishing in one paper, but we feel assured that they will be read with more than ordinary interest. They are all short and show sufficient care in their preparation to render them of value to even the best informed among us.

Christmas is the greatest day in this world. It is celebrated in every land in commemoration of the birth of the most noted personage who ever graced the earth. He entered the world as a lowly babe, but he left it as a God. When he was born his parents were glad for even a manger in which to place the helpless infant. But after finishing his mission the clouds deigned to become the chariot to transport him as he journeyed upward. Even when an infant he was visited by the wisest men of

all the East, as well as by the lowly shepherds of Bethlehem. He was carried to the temple at Jerusalem, and on the traditional spot where Abraham offered Isaac, was presented to the Lord. For a while, when still an infant, his home was in Egypt, and he probably had his abode in the locality often visited by Moses centuries before.

For nearly thirty years he resided at Nazareth, and then visited the river Jordan that he might do his part in fulfilling all righteousness. So impressive was his baptism that heaven itself opened in recognition of the act and personage. His forty days fast not only equalled but excelled similar experiences upon the part of Moses and Elijah in former centuries, for at the end of his fast came a series of temptations never before or since equaled.

Then, for over three years, he preached and performed wonders as never before known. He set forth doctrinal principles destined to undermine and eventually overthrow the then existing powers of earth and revolutionize the world. His miracles profoundly impressed the people, but his teachings still astonish the philosophers of earth. During the few brief years of his ministry he set in motion religious forces stronger than the gates of Hades and more enduring than the greatest empires of earth. In fact, the mighty, earthly empires have risen and fallen, and many of them are almost forgotten, but the kingdom, established by Jesus, yet flourishes and will continue to grow in strength and magnitude as the years go by.

In the darkest hours the world has ever seen the powers of heaven permitted the demons of despair to eclipse, for a time, the Dazzling Orb of righteousness, and lay the king of the eternal kingdom in Joseph's tomb. He was arrested as an outlaw, tried as a criminal, sentenced to death as a traitor, but died like a God, and arose from the grave as the prince of the universe. His forty days upon the earth was one grand ovation in the souls of those who had joyfully accepted the principles of his kingdom. His personal mission closed with his triumphant entry into the Paradise of God, where he is now seated as our advocate, priest and king, ever interested in the affairs of his kingdom on earth.

It is the birth of this personage we celebrate year after year, on the twenty-fifth day of each December, as the centuries go by. He is our king, we are his willing subjects, and joyfully have him enthroned in our hearts; and esteem it an honor to worship and adore him on all occasions set apart for the glory of his kingdom.

J. H. M.

#### THE POOR FUND.

SINCE our last report in No. 11, of 1895, the following amounts have been received for the purpose of sending the MESSENGER to the poor:

Mrs. A. K. High, Pa., . . . . .	\$3 00	J. N. Davis, Pa., . . . . .	40
Mrs. Emma J. Amick, . . . . .	50	Curtis W. Culler, Ohio, . . . . .	50
M. R. Henry, Pa., . . . . .	75	Texas, Oklahoma and Indian Territory, by A. J. Wine, . . . . .	2 00
Rachel Rensberger, Ind., . . . . .	50	Angeline Reese, Cal., . . . . .	50
Mrs. H. R. Schwartz, Ohio, . . . . .	50	Hiram S. Garst, Kans., . . . . .	50
W. M. Pike, Ill., . . . . .	1 00	Otto Watson, Ill., . . . . .	75
A brother, Ohio, . . . . .	3 00	I. N. Crossman, Wash., . . . . .	1 00
W. S. Long, Pa., . . . . .	3 00	Joseph Rhodes, Mo., . . . . .	1 00
Riley Stump, Mo., . . . . .	50	E. F. Messmore, Ohio, . . . . .	50
Samuel Va'entine, Kans., . . . . .	1 40	Keelin Leonard, Iowa, . . . . .	2 00
Lizzie Barends, Pa., . . . . .	50	Ern. A. J. Shrader, Iowa, . . . . .	50
Peter Figest, Ind., . . . . .	2 00	J. H. Naugle, Mo., . . . . .	20
A sister, Pa., . . . . .	1 00	D. Flory, Ind., . . . . .	1 00
E. S. Miller, Ind., . . . . .	50	A mother, Pa., . . . . .	50
Jacob Kircher, Mo., . . . . .	40	Susie Riddleberger, Kans., . . . . .	3 00
Reynold, Pa., . . . . .	2 00	Money received since last report, . . . . .	17 60
David Flory, Ind., . . . . .	1 00	Previously reported, . . . . .	209 09
A sister, Ind., . . . . .	1 00		
Mrs. C. Imbler, Kans., . . . . .	50		
Total, . . . . .			\$241 60

Total number of MESSENGERS donated for 1895 by request on the above fund, 411 at \$1.00 each, leaves a deficiency of \$164.71. By this our readers will see that we have not been refusing to send the paper at our own expense, to the worthy poor who apply for it. Contributions to this fund are earnestly solicited.

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

##### Number Twenty-three.

##### A MOONLIGHT NIGHT ON THE ÆGEAN SEA.

On the Cleopatra, evening of Oct. 4, 1895.

HUMAN happiness is a relative experience, and according to a definition that we have just now made, depends on the summation of circumstances and conditions conducive to that end. These conditions include the retrospective, introspective and prospective. When these are all satisfactory, a man should be in a condition for the reception of a large share of those feelings that we denominate human happiness. To say that we, this evening, are in possession of all these conditions, would seem to be assuming on our part. But the unmerited blessings that have come to us all through life, and especially during our present trip, and more,—more especially during the last week,—make us feel entirely satisfied with God's providences towards us, if not with ourself.

The trip, after leaving Smyrna, was so exceedingly pleasant all along, that we could not be otherwise than in the best humor and spirits. The day, of the evening of which we are now writing, was all that the earth, the sea and the heavens could give. The earth was wrapped in her hazy, dreamy autumnal garments, as seen on the islands; the sea was calm and peaceful, while the heavens, as seen through the ethereal blue, were as beautiful as sky can be.

The noon hour came only too soon. The lengthening shadows of the lowering sun indicated the close of day. As a help to the introspective and prospective, we had a five o'clock Bible reading,—Acts 21,—on the deck, which was continued till the sun and moon kissed each other across the sea, and reminded us that

"The day is past and gone;  
The evening shades appear."

And now, after a delicious evening dinner, we, with our whole party, are out on deck, enjoying the "after meal" rest. The sky is clear, the air soft and rich in autumnal tints; the moon, in her full, silvery face, in the southward, is sweetly looking down on the face of the sea, and we can almost hear the gentle voice of the Galilean Christ, in whispers soft and low, saying: "Peace, be still," even without a shadow of the turbulent waves that bring grief and terror to sea-faring hearts.

Our ship was sailing southward at an angle of forty-five degrees with the moon. And though there was almost a calm, the surface of the sea was covered with glassy, rolling waves, that gave from the moon reflections of silvery light that can be seen only under certain peculiar conditions, which, it is said, rarely happen. Our attention was called to it first by Bro. Miller, after which we all saw and enjoyed the most delightful scene that the different combinations of nature's laws afford. It was not a stream or streams of light-rays, as are often seen in looking towards the sun or moon over water, but a continual chain of jumping up and dancing stars and sparks of fire, as reflected by the slightly rolling waves from the light of the moon. At our feet, near the ship, and further on, and away off on the sea, these sparkling, dazzling gems of light were seen, but just how they appeared to our vision we cannot tell. Such grand and special things must be seen to be fully appreciated.

For a half hour and more we were interestingly entertained by this unusual sea phenomenon, unhindered and without charge. We name this because it was said by one of the party, that he had often paid well for seeing things produced by art and science that were not half so beautiful. As we said before, happiness is a relative experience and the outgrowth of the laws of correspondence. Where and when these are wanting the results are



overlooked and not seen. Our richest gems are always those next to us, and we miss a world of happiness because we go through the world with heads up and eyes lifted above and beyond the treasures lying before us and beneath our feet.

As the sun continued to recede into the bosom of night, the moon grew brighter, and star after star peeped down through the mist of space with their twinkling light, to help adorn the heavens above and give more light and cheer to the world beneath. Above us were the heavens of light and beauty. On either side were the islands of the sea, and beneath us the fathomless deep. And though thus sailing at the mercy of the tomb that sinks its victims into eternal silence, we feared not, because we had the witnesses around us that our Father is and that he "careth for us." In converse sweet, and hearts filled with love and gratitude, the hours passed swiftly by, and old "Father Time," by his silent watches and ticking moments, told us that the hour for sleep and slumber had come, and with kindly "good nights" we sought our chambers of rest and sleep, feeling that we had spent a glorious moonlight night on the Aegean Sea.

Beirut, Oct. 7, 1895.

The remaining part of our sea voyage continued to be all that we could desire,—calm, smooth sea, and weather fine and invigorating. On Saturday evening we entered the harbor at Beirut, but too late to disembark. This was not disappointing to us, because we preferred to sleep in our state-room, rather than to seek a hotel so late in the evening.

On Sunday morning we were up early and had breakfast, ready to be taken out at seven o'clock. At the proper time small boats by the score came rowing in, eager for the prey, as this is their business, and they run it for all that is in it. It is one of the most interesting scenes we met in our travels. The fight is to get passengers to take ashore, and unless you make a little determined demonstration, they will almost tear your clothes off in their eagerness to get you to go with them. And then they jangle and quarrel among each other till you think there would be war and bloodshed in abundance, but it is all noise, and seldom goes so far as blows,—with the fists we mean.

As we had Cook's Landing Tickets, we were taken into the care of their men and passed out without any trouble, and were taken to "Grand Hotel Besruani," where we had our home for the day.

Beirut is an oriental city of about 150,000, and to the American, is full of interest. The feeling that we are now in Syria, the land of Bible lore, and within that which was considered holy, through the "promise," is inspiring, and were it not that we have before us the most miserable specimens of the human form divine, we could realize much more fully our ever cherished picture of the land that God honored by giving it to be a place for the dwelling of his chosen people.

In the forenoon we started to attend English church, but when we got to the place we were told that there would be no services for the day, and after a little circling around through the dirty streets, we returned to our hotel. In the afternoon a carriage was ordered and we were driven out to the American Mission College, where we had the pleasure of meeting Dr. Bliss, the honored President, who has given forty years of his life to mission work in Syria, and thirty years of this time in building up this college, which has grown to be cosmopolitan in the Oriental world. It is literary, classical and medical, and among its students are found representatives of all sects and religions,—Turks, Greeks, Jews, Mohammedans, Catholics and Protestants. The government and teachings in religion are strictly Christian and American, and to this all must conform while attending the college. The average attendance is about two hundred.

The institution is a monument of the energy, patience and increasing push of the president and a few kindred spirits as associates. He commenced his work in Syria, out in a mountain village, by teaching a few boys, and from this small beginning persevered to the present grand result as we see it here in Beirut.

The influence that is going out from this institution is proving to be a wonderful civilizing power that is being felt for good throughout the Oriental world. He lives in his old age as a bright example to our young men everywhere. The Master has a great work to do, and he wants *men* to do it. And you don't need to come over here to do it. Lift up your eyes and behold the fields are everywhere ripe for the harvest. Look right at your feet,—before you,—and cast in your sickle and reap the Master's harvest. We do not, by any means, wish to discourage foreign missionary efforts. It is a grand and glorious work. But the more we become acquainted with oriental life and work, and contrast it with our own, and our needs, the more are we persuaded that our home fields are quite as rich, yea, richer than any other fields for Christian labor to be found anywhere in the world.

As this city has no special Bible associations, we will now leave it and set our face for Damascus, to which a railroad has lately been built. And instead of going by carriage or horses, we are now carried over the way in coaches drawn by the, to this country, modern steam engine.

H. B. B.

## HOME AND FAMILY

### CHRISTMAS HYMN.

GERMAN CHORAL OF THE SEVENTEENTH CENTURY.

By side a manger lowly,  
A mother, pale and mild,  
With eyes serene and holy,  
Is watching o'er the child.  
I, too, would gaze and ponder,  
Bowed down in homage low,  
For sight more full of wonder  
This earth did never show.

Across the mists of ages,  
That infant's form divine,  
Unchanging still, engages  
The heart before his shrine.  
For though in God's anointed  
The world no charm espies,  
Faith reads the signs appointed,  
"To Christ, my Lord," she cries.

Behold the "Branch" of David,  
The "Shiloh" famed of old,  
The Son of Virgin Mother,  
By prophet's lips foretold.  
Behold the seed of woman,  
Repairer of the Fall.  
The Child Divine, yet human  
Emmanuel, Lord of all!  
O tender plant upspringing  
Amid the desert dry!  
O dawn of promise flinging  
Thy rays o'er earth and sky!  
O glad and gushing river,  
From love's own fountain poured,  
Springing—flow on forever,  
Till all men know the Lord!

### CHRISTMAS DAY AT PERKINS'.

BY SADIE BRALLIER NOFFSINGER.

THE wind shrieked louder than usual that morning, and the few cracked window panes were frosted, so that Josiah Perkins did not see the drifts of snow that lay outside. Perhaps he was not thinking of the snow, for he was gazing beyond the panes, beyond the drifts, beyond the limits of this chilly world, one might have thought. "I love my children as well as any father can," he sighed at last, "and it is hard to bear!" His voice was inaudible almost, and the only answer was a shrill and sudden whistle through the key-hole.

If he had paused in his reverie just then, he might have heard a stifled shuffle on the little stoop outside the kitchen door. It was only a

thud, followed by something which sounded like a footstep; but Josiah did not seem to hear it, for, with folded hands and wistful eyes, he still gazed on and mused.

"It's not about Santa Claus I'm troubling, for I think that's all folly, anyhow. But I did hope to gladden the children's lives a bit, even though it was with but a sled for Josie, and a picture book for May. Poor little May!" he added soothingly, for the mention of that name made him more keenly feel the absence of another May who vanished from his presence since last Christmastide,—and here a tear stole down his cheek. "She allus had a rag doll an' top, at least, to brighten Christmas Day for them! But she is better off," he murmured after a painful pause, "an' I am glad. She knows a happier wakening in the Paradise of God than the little uns will know when they wake up to-day!"

He replenished the fire a trifle and with his crippled arms and hands, set about to prepare their scanty breakfast. "Only potatoes," he mused as he adjusted the kettle to the fire; "an' I had hoped to be able to do a little cobblin' an' have a chicken an' pie at least; but my rheumatiz was worse than common these last months. Real hard I tried to make the sled, but the little cookin' was all that I was able fur to do."

Upon the poor, bare table he set a plate for each, and hobbled slowly to the bed-room door. But when he gazed upon the two fair children with their arms entwined around each other's neck, and smiling in their slumber, his heart smote him, and he sobbed: "S'leep on, my dears. I'll not spile your joys nor make you sad by wakin' you. Dream on awhile."

Slowly he retreated, and that the crisp breeze might drive away the mist which was rising swift before him, proceeded to the little stoop. Did his eyes deceive him? No. There stood a large deal box, in which was a roasted fowl, still steaming, a flaky cake, pies, fruits and an abundance of nuts and candies. There was a sled for Josie and a doll for May, and clothes and shoes and picture books for each. There was a pair of slippers and a great fur coat; while close by the box stood a cushioned easy-chair, to which was attached a card with these few words:

From a friend.  
God bless you, Josiah Perkins,  
for you are worthy.

There was much joy and thanksgiving in the Perkins' home that Christmas day, and when the children questioned of their father who it was that brought the good gifts there, he answered truthfully: "My dears, it was an angel o' the Lord."

Johnstown, Pa.

### THE HIGHER LIFE.

BY A. HUTCHISON.

WHEN I carefully scan my past life, and compare it with the perfect standard, as set up in the Divine Record, I am made to feel that there is a plane far above and beyond my present attainments, that is still within my reach, and to which my Blessed Master is ready to say, Come.

I am also impressed with the fact that our membership, as a whole, should look more earnestly at the responsibility of our position as a church, as being "the light of the world." The church is to proclaim to depraved man that there is a loving Father in heaven, and a glorious Redeemer at the right hand of the Father. Our position is grand, and yet fearfully responsible.

I hope to prepare a few articles on the above subject soon, as best I can.

"WENDELL PHILLIPS once said in Music Hall, Boston, that he was born in the commonwealth of Massachusetts, and would do his best not to die in the commonwealth of Boston and Albany. He was also born a free American, and did not die a slave, tied with the cabletow of what Washington, after he had abandoned Masonry, called 'The English lodges.'"



## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

## Lordsburg Church Items.

Nov. 28 we had Thanksgiving services in Chapel. After services one put on Christ in baptism.

November 30, a sufficient number of God's people convened to fill the chapel, where an able sermon was delivered on self-examination, by Bro. Andrew Hutchison, after which letters of membership were read, adding nine more to this church.

Promptly at 5 o'clock the doors of the dining hall were opened, and the members walked in quietly and took their places at the tables. Thus about one hundred and sixty surrounded the Lord's table. It was a heavenly scene. What made it still more impressive, was the presence of our dear old brother, John Metzger, who is very feeble, but still manifests his old-time zeal.

When Bro. Hutchison (who officiated) asked all those who conveniently could do so, to rise, in order to give thanks for the bread, Bro. John cast an anxious look up to the young brother at his right, as much as to say, "I want to rise too," and he received the desired assistance.

To his left was seated another veteran of the cross, Bro. Paul Wetzel, who washed his feet, when Bro. John said, "This once more."

While his feeble frame was supported by those by his side, he repeated the Lord's Prayer at the close of the services. His eyes were beaming with joy that he had the opportunity "this once more" to enjoy this glorious service of the Lord. To-day he is quite poorly, and requested me to state in these items that his recovery is doubtful, but that he is entirely resigned to the will of God, and would not exchange his hope for a brighter world for ten thousand worlds like this. He desires an interest in the prayers of God's people, and should he live until the 20th day of this month, he will reach the 88th mile-stone of his life. He especially desires the prayers of all the members.

His companion is well, and able to wait on him, and no one can do it as well as she. She proves a great blessing to him in his last days.

B. F. MASTERSON.

Dec. 2.

## From Manassas, Va.

Nov. 9, Eld. G. S. Rairigh, of Johnstown, Pa., came to the Manassas, Prince William Co., church, and that evening commenced a two week's meeting in the Cannon Branch schoolhouse. On Sunday, Nov. 10, he preached the dedicatory sermon in the new Cannon Branch meetinghouse, and after that time the meetings were held in it. The day was rainy and in consequence of this the congregation was small, but those who were permitted to be present enjoyed a rich spiritual treat. How glad we are that we can now worship in our own commodious house, instead of the crowded, inconvenient schoolhouse!

As the meetings progressed the attendance and interest increased. Considering the dark nights, the attendance was good, and the attention all that could be desired. Eld. Rairigh gave us sound, Gospel doctrine. We dropped one meeting, Nov. 16, so as to enable us to attend the Midland feast. Suffice it to say that it was a feast long to be remembered. Nov. 18 we met in council, preparatory to our love feast. Elders J. P. Zigler and Rairigh were present; also our elder J. S. Holsinger, with a number of the brethren and sisters of the Nokesville church.

Nov. 23, we enjoyed our first love feast in the Manassas church. The weather was all that could be desired and the attendance, both of members and spectators, was large. About 120 surrounded the tables. This is said to have been the largest love feast that was ever held in Eastern Virginia. It is worthy of notice that all the members of the

Manassas church but three, were present, and that all the members present engaged in the solemn ordinances. Better order could not have been observed by all present. Elder David Neisley, of Cumberland County, Pa., was present and assisted in the services. The ministers of the Nokesville church were all present, also many of the members of the Nokesville and Midland churches, which added much to the enjoyment of the meeting. Eld. Rairigh officiated very acceptably.

Sunday, Nov. 24, was a busy day here. We had Sunday school at 9 A. M.; children's meeting at 10; public preaching at 11; baptism at 3: 30 P. M., and preaching at 7: 30, preceded by a half hour's song-service. Brethren Rairigh and Neisley, and several of the home brethren, addressed the children. Every evening we had a half hour's singing before preaching. Bro. Rairigh preached in all twenty sermons and as an immediate result of the meetings, the membership was much encouraged and built up. Thirteen dear young brethren and sisters were baptized and others are, seemingly, near the kingdom.

We were made sad to know that one young lady, who wanted to unite with the people of God, was hindered by her parents. Let us pray that the objection may be removed!

On Thanksgiving we had a good meeting, after which a young brother, only ten years old, was baptized. On the evening of the same day we organized a Bible class, which is to meet once a week for the purpose of studying God's Word.

Our aged sister Holsinger, wife of our oldest deacon, T. S. Holsinger, who has been afflicted for over a year, was recently anointed by elders Rairigh and Holsinger. From here Bro. Rairigh went to the "Eastern Shore" of Maryland, where he will preach several weeks.

J. E. BLOUGH.

Nov. 29.

## Among the Churches.

AFTER nearly 11 weeks of preaching and traveling in Virginia, I returned home Nov. 28. I began my work in the Beaver Creek congregation. Here the membership is nearly 800, but it is at present divided into two congregations. It was here that Bro. Daniel Thomas, one of the leading ministers of the valley, resided. Though gone many years, he is still alive, and sacred in the memory of those who knew and loved him.

Sangerville is the new congregation formed from the above, and bids fair for prosperity. The noted "Natural Chimneys" are a few miles distant from here. Two of them are nearly 90 feet high, with a base nearly 20 feet, while the tops taper to nearly 10 feet. A passage, four to ten feet wide, will conduct you through them.

I next came to the Cook's Creek congregation. Bridgewater College seems to form a common center here. Its standard is high now.

I next visited the Mill Creek congregation. It was in this congregation that Eld. Isaac Long resided. He departed this life a year or more ago, but his influence for good still goes on. The surroundings here seem encouraging and favorable for a refreshing season.

By request, I crossed North River into the Valley congregation. Success attended my work here. The famous Weyer's Cave is near here. This is a beautiful section, and what makes it more so is the enterprise manifested, both temporally and spiritually, by the people.

The Linville Creek congregation was my next point. This was the old home of Eld. John Kline, who was in his day one of the pillars of the church at large. Here he lived and died. His sweet influence as a great leader, still draws large audiences to his home church, which was on his farm. The cemetery is near by. It is one of the largest I saw, and in it rest the remains of Elder Kline. His marble tomb-stone tells of his usefulness in life.

The seventh congregation we visited is the Flat Rock church. Truly the name is very appropriate, since the house of worship is erected on a solid, flat rock, of probably a number of miles

square. With such a foundation the members of this congregation ought to feel encouraged. What a wonderful church they might establish on the emblem of this rock! My impression is that the spiritual building is going up well.

The Green Mount congregation is pleasantly situated. The home churchhouse is located on a slight elevation, at the base of which is one of the most noted springs of the Valley, supplying ample water for the use of many mills in its course. Truly how many glad hearts this beautiful fountain makes! This, too, is an emblem. It is a fit emblem of the great fountain of life, which may prove refreshing to many souls. F. C. BARNES.

Brandonville, W. Va.

## From Campbellsville, Ky.

OUR feast was appointed for Nov. 25, it being the first one ever held by the Brethren at this point in Kentucky. We secured the Cumberland Presbyterian house in the country, so that we might better accommodate the crowd, but it so happened that we had a very rainy night, and therefore had a small attendance. Some of our resident members were hindered, and a few were absent on account of ill health. In all, thirteen communed. While the weather was very inclement outdoors, yet within doors it was pleasant, and we had a very enjoyable feast. The quietness prevailing added much to the solemnity of the occasion. Bro. Jacob Coppock, of Ohio, and his companion were with us. Bro. Coppock officiated and also conducted a series of meetings, lasting over two Sundays. A good part of the time the weather was very disagreeable, so the attendance was not large. We secured the Christian church in Campbellsville toward the close of our series of meetings. Bro. Coppock preached five discourses.

By this communication it will be seen that we are here without a house of our own. Our numbers do not fully realize what it is to worship in that way. Even when other denominations open their doors for us, we still cannot feel that liberty and home-like ease that we would in a house of our own.

We hope that the churches of the Southern District of Ohio, to which District our organization has been attached, will respond with such liberality that we may be enabled to build in the near future. Bro. Coppock, who was with us, expressed himself as seeing more than ever before our great need of a churchhouse.

I still preach for the little band of members, near Hodgenville, once a month during the more favorable season of the year. The writer and Bro. D. E. Cripe, the only deacon we have, paid them the annual visit just previous to our feast. We saw all except one. All expressed themselves as being in the faith of the Gospel. These members are about forty miles distant from where I live. They have a good section of country, and land can be bought very cheap. I should like to see a minister locate there. I think good could be accomplished by having regular preaching and Sunday school.

A. S. CULP.

## From Wabash, Ind.

BRO. DANIEL WYSONG, of Elkhart, Ind., has just closed a series of revival meetings in the Wabash church. It was a soul-reviving feast to the saints, to hear him proclaim the plain Gospel truths.

Two services (morning and evening) were held on Thanksgiving Day, resulting in a free will offering of \$7.80, for the home mission of Indiana.

Yesterday, Dec. 7, was the regular quarterly meeting at 1 P. M. A dear sister was re-instated, and welcomed back by the church with tears of joy.

To-day, at 10 A. M., a pleasant and profitable children's meeting was held. On Sunday evening our brother preached his last and very impressive discourse, after which an invitation was given, and eight young people,—all Sunday school children,—desired to unite with the church. What a time of rejoicing this was,—mothers weeping with their children for joy!

KITTIE HURSH.



## From Smyrna.

We glean the following from a private letter just received from Asia Minor. It is dated at Smyrna, Nov. 28, and contains more good news:

You will again rejoice to hear that another precious soul has this day been added to our "little flock" by trine immersion, after having professed "repentance toward God" and "faith toward the Lord Jesus Christ." He is the fourth convert coming to us from the Greek church, and his name is Ioannis (John) Prodhromos. He also is from the interior, the province of Cappadocia, and is twenty-nine years old. He was brought to Christ through our first convert. I do always impress it upon their minds that he is the best convert and the best follower of Christ who endeavors to be a shining light, and bring one poor, wandering, benighted soul to the Savior of the world. It gives me much pleasure to state that my four converts were God-fearing men before they were baptized. These Greeks from the far interior are very different from those of Smyrna. As a rule they are not as fanatic and sacrilegious as those we have here in our city. I shall be glad to work among such, if there were more in Smyrna. At any rate, it is the Lord who sends them. We cast the net, and know not what fish we shall catch! G. J. FERCKEN.

## From Bro. W. B. Stover.

UNDER date of Nov. 16 Bro. Stover writes us from the hospital in Bombay, India. He had been nigh death's door, but was then so he could walk about the room a little. We give the following from his communication:

## THOUGHTS ON A SICK BED.

How happy the child of God may well be that prayer, to be acceptable, depends on the condition of the heart, and not on the position of the body. Walking after the plow, cutting off corn, shoveling coal, bending over the wash-tub, sitting at the table before eating, listening to the sermon, lying on our beds,—if the heart is right the prayer is heard. What a blessing to be sick sometimes,—with nothing to do but lie there on your back and commune with God day and night!

"Though he slay me, yet will I trust in him." Let every day make my spirit more like thine, O Lord! "All things work together for good to them that love God." All things work together for good to me. "Praise the Lord, O my soul."

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At the Annual Meeting, last summer, of a certain Christian organization in the United States, a collection was taken for missions, amounting to \$90,000. The year before I think their Annual Meeting collection was \$60,000. If I am not mistaken, they are not equal to us in numbers, nor in wealth. Would not such a spirit make a happy turn in our own Annual Meetings?

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The Church of England will send twenty-eight missionaries to India alone this winter. How many she sends elsewhere I have not learned, neither have I seen it stated anywhere how many new missions our dear church will open this winter, nor how many new missionaries will be sent.

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In the hospital there is provision made for about fourteen in one ward. Our ward is not quite full. Some of the patients suffer much quietly, while others suffer a little and make a good deal of noise. That is about the way it is in the Christian life, too. Several are fever patients, one has spine trouble, a boy had a monkey bite, one has sore mouth, one has hemorrhoids, one looks like a consumptive, two have trouble with their eyes, one had a severe operation for enlargement and abscesses on the liver, and one died of dysentery the week before I came. Of these, some have gone away cured since my being here, and others have come in. I am No. 14, ward 2.

One thing I don't like about my being ill; its going to run our expense account away up this quarter, and a few Brethren seem to think foreign missions 'oo expensive anyhow.

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Another thought is not the pleasantest for meditation. Should the Lord take me home, how long would my dear Mary and sister Bertha have to be here alone, before, with our present round-about way of getting a missionary appointed, another could be sent to take my place?

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I am ready to go home and be with the Lord whenever He bids me come. But for one thing I desire yet to remain. There is so much work to be done, so many dark places to be lighted, so many souls to be led higher,—and willing workers are so few. Because of this alone I pray, "Lord, give me yet forty or fifty years."

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The mother of two of the missionary ladies that were recently massacred in China lives in Australia. Recently a missionary woman called on her, and the first words of that faithful mother were, "Have you come to congratulate me that my two daughters have received the martyr's crown?" And when the visitor was about to leave, she suggested that they first have prayer together, but when kneeling down that faithful mother said, "Let it be praise! Let it be praise!"

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When I look upon the faith of some, and then look into the Word and then look at myself with my own little faith, I almost feel ashamed to call myself a minister. I almost feel ashamed to allow myself to be catalogued as a missionary. Lord, help thou my unbelief! Lord, increase my faith!

## Notes x from x our x Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Salem, Ind.**—Bro. Alexander Miller, of Nappanee, Ind., began a series of meetings at the Salem meetinghouse, Nov. 17 and closed on the night of Dec. 1. We had good interest and attendance during the meetings. On Thanksgiving Day we met for service at 10:30 A. M., and listened to a well-directed and profitable sermon from Bro. Miller. A Thanksgiving offering was made for the mission cause, amounting to \$4.16. While we can report no ingathering during these meetings, yet they resulted in much good to the church.—*Joseph Burns, Burr Oak, Ind., Dec. 9.*

**Germantown, Pa.**—We enjoyed a pleasant visit from Bro. J. C. Lahman, of Mt. Morris, Nov. 24 and 25. He preached on Sunday morning, and gave us two talks on Bible Lands Sunday and Monday evenings. Bro. S. H. Myers happened amongst us also on the same Sunday. The presence, good spirit and helpful advice of these brethren was much appreciated. We had pleasant services on Thanksgiving Day. The missionary collection was eight dollars. We feel encouraged by the eight additions in six months, four by letter and four by baptism.—*G. N. Falkenstein, 6611 Germantown Ave.*

**Sheldon, Iowa.**—I met with the little band of earnest workers near Sheldon, Sioux Co., Iowa, Nov. 15. I commenced meetings that evening. Nov. 23 elders J. W. Trostle, of Kingsley, Plymouth Co., Iowa, and D. A. Miller, of Le Mars, same County, arrived. On Sunday morning the ordination of Bro. J. E. Rolston (formerly of Bridgewater, Va.) took place in the presence of an attentive audience, with much solemnity. The meetings closed there with good interest, three having been received by baptism. Could we have found the right things to say, several others might have been brought to the Lord. We came here to the West Kingsley church, Plymouth County, and commenced meetings last Saturday evening. One was received into the church here to-day by baptism.—*H. R. Taylor, Deep River, Iowa, Dec. 1.*

**Woodsdale, Kans.**—There are only four members living here. We live over forty miles from Santa Fe, where husband and I attended the love feast Dec. 1. There were three ministers present,—brethren Enoch Eby, George Studebaker and [one whose name we could not make out.—Ed.]—*S. C. Wirt, Dec. 7.*

**Pleasant Valley Church, Ind.**—At our Thanksgiving services we held a collection for the missionary cause, which amounted to \$8.10. Dec. 5 we had a special church council for the purpose of ordaining an elder. Our elder, Bro. Hoover, owing to advanced age, wanted assistance, Bro. Christ. Shrock was ordained as elder. Brethren W. R. Deeter, Abraham Neff and George Swihart were with us. We had a pleasant meeting.—*L. E. Weaver, Dec. 9.*

**Barren Ridge, Va.**—Bro. David Zigler, of Rockingham County, Va., began a series of meetings here Nov. 17. He preached seventeen sermons, closing the meetings Dec. 1. Four precious souls united with God's people and many others were deeply impressed. The church convened in quarterly council Nov. 26. There were some important matters before the meeting, which, we trust, were disposed of in the proper way, in the sight of God.—*N. Walter Coffman, Dec. 2.*

**Des Moines Valley, Iowa.**—Our series of meetings began on Friday night, Nov. 15, and continued nightly until Dec. 3. Eld. D. B. Eby did the preaching. On Thanksgiving Day we had services at 10 A. M. Bro. Eby preached a Thanksgiving sermon from Ps. 103, at 2 P. M. a missionary sermon, and also a sermon at night. At the close of the afternoon service we took up a collection for mission work, which amounted to \$18.69.—*Samuel Bowser, Ankeny, Iowa, Dec. 4.*

**Price's Creek Church, Ohio.**—We have closed a very interesting series of meetings at the Castine house. Bro. Bartly Landis, of Hollowtown, Ohio, came to us Nov. 16, and continued until Dec. 3, preaching in all twenty-three sermons. Three made the good confession and were baptized. Others seemed near the church. Bro. Landis' mother came with him here, and attended the meetings until she became sick, but is better now. He took her home yesterday.—*George H. Petry, Eaton, Ohio, Dec. 5.*

**Sangerville, Va.**—Nov. 23 I started for the mission field in this congregation, about forty miles from home. I held thirteen meetings, including two Sunday and one Thanksgiving Day meeting. All were held at one place but two. Some seem to be considering the importance of seeking salvation. During my absence from home, Bro. J. H. Garber, from Greenmount, came to this congregation and began to preach the evening of Nov. 23, in the Branch house. The Brethren say they had good attendance and, seemingly, good interest, until Dec. 3, when they closed. They also had a Thanksgiving meeting, at which they raised \$15.75 for the mission work.—*A. A. Miller, Dec. 9.*

**Beaver Run, W. Va.**—Eld. S. H. Hoover began meetings at the Union schoolhouse,—one of our regular meeting points three miles from the church,—Nov. 17, and continued till the 24th. Nov. 25 he went home. He returned to us Nov. 30, and began meetings at the Brick church Dec. 1, and continued till the 8th. Bro. Hoover ably defended the Truth. His manner is earnest, simple and convincing. The meetings were well attended, and the interest seemed to deepen as the meetings progressed. As an immediate result three accepted Christ at the former, and six at the latter meeting, and were baptized. All are young, and only one is married. Two (husband and wife) who had wandered away from the fold last summer, returned and were fully restored. The church, too, has been greatly revived, and there has been quite a religious awakening in the community. During these meetings Bro. Hoover, accompanied by some of the brethren, visited about fifty families. This social feature was a most enjoyable and edifying factor in the meetings.—*George S. Arnold, Burlington, W. Va., Dec. 10.*



**Chippewa Valley Church, Wis.**—The Brethren met for council-meeting Dec. 7, with fair attendance. All business passed off quietly. We decided to hold a series of meetings some time in January. Sister Katie Joyce was elected missionary treasurer.—*E. E. Joyce, Durand, Wis., Dec. 10.*

**Long Branch, Mo.**—Bro. J. E. Shamberger came among us Nov. 30. He commenced meetings the same evening and continued until Dec. 11. We had good meetings, large attendance and good attention and interest. We also had our love feast Nov. 8, with Bro. Shamberger officiating.—*Susan Eckard, Martinsville, Mo., Dec. 12.*

**Woodbury, Pa.**—The members of this church held a council on Thanksgiving Day to elect two brethren to the office of deacon. The election resulted in calling brethren Isaac L. Snyder and Adam Z. Pote to that office. Neither of them being present, the installation was postponed until Sunday, Dec. 22. A Thanksgiving offering was also taken up for the benefit of the "Asia Minor Mission."—*J. C. Stayer, Dec. 12.*

**Price's Creek, Ohio.**—Bro. B. S. Landis, from Hollowtown, Ohio, came to us Nov. 16. The same evening he commenced preaching at Casteen, and continued until Dec. 3, when he returned home on account of the illness of his mother, who was with him at the time. A good interest was manifested. Three young people came out on the Lord's side and were baptized. Others were near the kingdom.—*Joseph Longenecker, Dec. 5.*

**Falling Springs, Mo.**—Thanksgiving services had been appointed to be held at the Mint Spring schoolhouse, but on account of a burial in the neighborhood the attendance was not so large. Bro. B. B. Hylton gave us two good sermons that day and also on Friday evening. We live ten miles from any of the Brethren and we are always glad when the brethren come to preach for us. Here, in Southwestern Missouri, is a wide field opened for the Brethren. Who will come and help to feed the people that are starving for the Bread of Life.—*Nannie Harman, Dec. 3.*

**Turkey Creek Church, Ind.**—Bro. George L. Studebaker, of Shideler, Ind., came to us Nov. 18. Our meetings began on the evening of the 16th. Our brother did not shun to preach the Truth, as it is in God's Word. Four souls were received into the fold by baptism. Many lasting impressions were made on others that are still out of the fold. Bro. Studebaker remained with us until Dec. 2. He preached, in all, twenty-one sermons. The meetings were held in our house at Gravelton. The attendance and attention were good.—*H. Wysong, Nappanee, Ind., Dec. 4.*

**Sunday School Meeting.**—The Nebraska Sunday school Mission Board, in conjunction with the Holmesville Brethren, will hold a Sunday school meeting Dec. 21, 1895, in the new church at Holmesville. The following topics will be discussed: "An Interesting Sunday School," "Best Methods of Primary Class Work," "Blackboard Work," "How to Increase Attendance," "The Model Sunday School Teacher," "Mission Sunday Schools," "Best Sunday School Helps and How to Use them," "Short Talks from All Present." Question Box.—*A. M. T. Miller, Pickrell, Nebr.*

**Martin Creek, Ill.**—Bro. Michael Flory, of Girard, Ill., was to be with us at our love feast and also to hold some meetings for us, but, on account of being sick, he could not come. Our elder, John Harshbarger, commenced meetings on Thursday evening, Nov. 21. Next morning Bro. Granville Nevinger, of Beecher City, Ill., came to his assistance. Nov. 23 was the time set for our love feast. One was baptized just before the feast. The meeting was not large, but it was a feast to the soul. On Thanksgiving Day another was baptized. By this time the meetings were well attended and good attention was given to the Word preached. Sunday, Dec. 1, three more were baptized, making five in all. Our meetings closed last night. We feel much revived.—*Nicholas Eichenberg, Jeffersonville, Ill., Dec. 2.*

**Mallard, Iowa.**—Bro. B. F. Miller, of Dallas Center, Iowa, came here Nov. 28. He preached for us, in all, five good sermons. His sermon on Sunday evening was on the doctrines of the church. Some remarked since the meetings, that it was the first time they ever heard such things preached. We had the appointments changed from the country to the town, on account of getting larger congregations. I think if the Brethren will hold a series of meetings here this winter, much good may be done. *Mrs. Katie Bohn Treat, Dec. 12.*

**Virden, Ill.**—I left here Aug. 22, near the close of our Bible School, and commenced a two weeks' meeting in the Brethren's church, Fredonia, Kansas. The Pleasant Hill church met in council Aug. 27, when Eld. M. J. McClure was reappointed presiding elder. We met again Oct. 20, when preparations were made for the love feast. Solicitors were reappointed for the ensuing year. Three members were received by letter, two being officials. The Communion occurred Nov. 9. The membership was well represented. Among the visitors present were the following ministers: Charles M. Yearout, Daniel Wysong and David Wagoner. Bro. Wysong officiated. The day succeeding the feast was improved by speeches from visiting ministers. On Sunday the children and all enjoyed a fatherly talk from C. M. Yearout. Afterwards we had an able sermon showing forth the principles of the Heavenly Teacher and again a second address at the Girard Sunday school. Eld. Henry Frantz is expected here in a few days, to begin a series of meetings.—*James Wirt, Dec. 1.*

**Cando, N. Dak.**—The Cando church met in special council Nov. 30, at the residence of Bro. Judson Beckwith. Considerable business came before the meeting, but all was disposed of pleasantly. Bro. J. C. Stong and wife were appointed solicitors for the home and foreign mission. A committee of three brethren, appointed at a previous meeting, was authorized to select a location for a churchhouse, which we hope to be able to build in the near future. No one but those who have experienced it, can realize what it is to be without a churchhome. We have had meetings all summer in the audience room of the public school building in Cando, which was given us free of charge. We also had the use of a schoolhouse west of Cando. Those privileges we appreciate very much, yet we feel that a churchhome is lacking. We have arranged to have social meetings each week during the winter, beginning Wednesday, Dec. 18. During the past summer we were visited by a number of ministering brethren from different parts of the Brotherhood.—*S. W. Burkhart, Sec., Dec. 3.*

**Lancaster, Pa.**—The members of the church here have been much encouraged to press onward by the series of meetings that have just closed. Bro. H. C. Early, of Virginia, began preaching on Saturday evening, Nov. 16, and continued until Sunday evening, Dec. 1. The meetings were well attended, with the best of attention. One precious soul confessed Christ and was baptized. As is generally the case, we think the meetings closed too soon, as there were others very near the kingdom. The children's meeting, held Sunday afternoon, Dec. 1, was well attended. The programme consisted of short addresses by brethren Zug, Early, Lahman, Gible, and sister Myers, interspersed with singing, from the Brethren's Song Book. A collection of something over \$33 was taken for Missions. The church and Sunday school are gradually growing in strength and interest. Bro. Imbler and the members here seem to understand the city work. Just after the children's meeting, the people were called to the examination service, preparatory to the love feast, after which the members repaired to the lower room, to engage in the ordinances of God's house, while Bro. Lahman, of Mt. Morris, Ill., gave a Bible Land talk to a full house in the audience room. The feast was one of the most quiet and impressive meetings we ever attended. Bro. Early officiated.—*D. M. Click, Dec. 2.*

**Pipe Creek, Ind.**—The church met in quarterly council Dec. 12. Only a small amount of business came before the meeting, and all seemed harmonious throughout. The solicitors for the Home Mission finished their work and reported the amount of \$14.91 for this year.—*W. B. Dailey, Peru, Ind., Dec. 13.*

**Bills, Pa.**—I labored three weeks in the Beaver Run district, W. Va., during which time nine were added to the church by baptism and two reclaimed. The above-named church has three elders,—D. B. Arnold, George Arnold and Solomon Biser. One minister is in the second degree,—Bro. Martin Biser. They have a well-disciplined body of members. Our association with them was pleasant and enjoyable. The congregations were attentive and the attendance excellent. *Silas Hoover, Dec. 12.*

**Hatfield, Pa.**—This church has just closed an interesting and profitable series of meetings, conducted by Bro. Isaac Taylor, of Vogansville, Lancaster County. He came to us on the evening of Nov. 30 and remained till this evening, Dec. 10. He preached sixteen plain, sound sermons. Good congregations and attentive listeners greeted him through the meetings. His great anxiety for the salvation of souls and his kind and plain way of preaching to the people, is a power for good. Many good impressions were made upon the brethren and sisters.—*Ella C. Sanders.*

**Franklin Grove, Ill.**—Bro. George W. Stambaugh, of McCool Junction, Nebr., came to this congregation Nov. 17 and preached three weeks at the Emmert church, and four evenings at this place, with increasing interest. There were no accessions, but we believe some deep impressions were made, especially among some of his former companions and associates of earlier days in this community. Our home ministry are at this writing continuing the meetings a few evenings longer. On Thanksgiving Day we held our usual services and collections. We raised over \$20.00 for the General Missionary Work, over \$20.00 for the Tract Work, and over \$40.00 for the MESSENGER donation and poor fund. We have quite a number in this congregation who believe the MESSENGER to be a good missionary.—*D. B. Senger, Dec. 14.*

**Rockton, Pa.**—On a recent visit to Virginia we found in Goochland County, Bro. and sister Hawk in an isolated place, about one hundred miles from any organized church of the Brethren. We held fourteen meetings for them in a school building with a great interest manifested by the citizens there. Two were received into the church, and others are near. Much good may be done if the proper effort is put forth. From there we went to Cumberland County, where we found another little band of eight members,—one brother and seven sisters. We gave them four sermons. They have a nice little meetinghouse, but no speaker. This would be a good point for some church to send one of their many laborers and do a good work. I also visited the Brethren in the Shenandoah Valley and attended a feast with them.—*John A. Brühart.*

**Ashland, Ohio.**—We commenced our series of meetings at Maple Grove church on the evening of Nov. 26. Eld. Isaiah Rairigh, of Woodland, Barry Co., Mich., did all the preaching. He held forth the Gospel of Christ in power. The church was greatly revived during these Gospel meetings. Fathers and mothers were made to rejoice at seeing their children added to the church by conversion and baptism. Meetings closed on Sunday evening, Dec. 8. Eleven were baptized. There is one applicant for baptism and one for restoration, whose wants will be attended to in the near future. We had from fifteen to thirty minutes' song service before every preaching service. While we have occasion to rejoice in the prosperity of the church at our place, we do also feel that we have assumed additional responsibilities on account of an increase in the membership. The lambs must be fed on the sincere milk of the Word.—*David Snyder, Dec. 9.*



**Allison, Mo.**—Thanksgiving Day was observed in the Honey Creek church by religious services. A collection was taken for home and foreign missions, which amounted to \$8.70.—*Mrs. D. W. Boyer, Dec. 8.*

**Pleasant View, Ind.**—Bro. J. V. Felthouse came to us Nov. 10 and remained until Dec. 4. He labored faithfully in word and doctrine and did not forget to urge the members to a higher life. One young soul was brought to Christ.—*J. D. Neff, Milford, Ind., Dec. 10.*

**Astoria, Ill.**—This church met in quarterly council Dec. 3, with Bro. M. J. McClure as our elder. Everything passed off, seemingly, in a very pleasant manner. Bro. M. Flory has decided to hold a series of meetings at this place, beginning about Jan. 1.—*Matti Davis, Dec. 9.*

**Good's Mill, Va.**—Saturday night closed one of the best series of meetings at our churchhouse (Mill Creek), of two weeks' duration. It was conducted by Eld. J. P. Zigler. We thank God and take courage for having stirred up our pure minds through our brother. *Samuel Petry, Dec. 9.*

**Wooster Church, Ohio.**—The Brethren here commenced a series of meetings Nov. 16, and closed Dec. 2. Bro. Reuben Shroyer did the preaching. One dear young sister came out on the Lord's side. Bro. Reuben is spiritually strong, but he is not in good health. *Maria Kunkle, Wadsworth, Ohio, Dec. 9.*

**Heizer, Kans.**—Nov. 24 Bro. Jona than Brubaker, of Mitchell, Kans., commenced a series of meetings at the Walnut Valley church, and continued until Dec. 3. There were no accessions but our brother did his part well. On Wednesday evening Bro. Enoch Eby preached at the above-named place. He stopped off on his way from the West.—*Leonard Clapper.*

**Upper Middletown Valley Church, Md.**—The Brethren in Upper Middletown Valley just closed a very interesting series of meetings, conducted by Bro. J. A. Dove, of Cloverdale, Va. He came to us Nov. 20 and continued until Dec. 3. As a result sixty-two were added to the church by baptism, while many others are standing almost ready to enter into a covenant relation with Christ.—*Geo. S. Harp, Ellerton, Md., Dec. 7.*

**Clay Hill, Pa.**—I wish to state a word in reference to the last query of the Ministerial Meeting of Southern Pennsylvania. I quote from memory. The word *benediction* comes from the roots, *bene* = well; *dico* = to say; suffix, *ion* = the act of; *benediction* the act of saying well. We thought that a "well saying" was always in place after the services have been properly closed with singing and prayer,—such as, at least, are found in Acts 20: 32 and 2 Cor. 13, 14 and others. The reason it was asked was, on account of closing services at the grave, on a funeral occasion, where many of us conclude the services with what we might term "a well saying." No; we do not use the popular benediction, neither is there any question in reference to it among us.—*Wm. A. Anthony, Dec. 3.*

**Ottawa, Kans.**—We held a very interesting Thanksgiving service in our meetinghouse in Ottawa. One thing we gave thanks for was, that our house of worship is now paid for. We also collected \$2.25 for the Asia Minor mission.—*J. N. Morrow.*

**Broadfording Church, Md.**—Bro. Joseph Long, of York, Pa., came Nov. 26 to preach for us in a series of meetings. The weather was pleasant, and the meetings were very interesting. He delivered fifteen very able and soul-cheering sermons, so that both saint and sinner received a due portion, and closed Dec. 8. Four precious souls were added to the church by baptism, and there are others yet, that are counting the cost.—*Fannie L. Castle, Dec. 8.*

**Perry, Pa.**—We were favored with a visit from Bro. Jacob Kurtz, of Waynesboro, Pa. He fed us liberally with spiritual manna. We have but one minister, Eld. Isaac Book, and one deacon, W. B. Zimmerman, and only a few members, so that we very much appreciate such visits. Bro. Kurtz was among us three weeks. He held meetings at two places, proving himself a diligent worker, not only while preaching but also as a great family visitor and teacher. Many are deeply impressed. One was baptized and several applicants are waiting. The meetings were all instructive and enjoyable, with good attendance and much interest.—*Mary Rohrer, Honey Grove, Pa., Dec. 5.*

**Spring Creek, Iowa.**—Bro. Wm. Eisenbise, of Mt. Carroll, Ill., came to us Nov. 15, and preached till Dec. 1. Our brother held forth the Word with power, and although there were no additions, we believe some were very near the kingdom. Our quarterly council, held Nov. 3, passed off pleasantly. Bro. Hugh Adams was installed as deacon. We also decided that Bro. Eisenbise should stop a week in the western part of the church, where Bro. J. Broadwater, of Minnesota, has been holding meetings. The election in that part of the church gave the office of a deacon to Bro. Will La Salle. Our elder was present to preside over the council.—*Nellie G. Baver, Fredericksburg, Iowa, Dec. 3.*

**Sheldon, Iowa.**—Nov. 16 Bro. H. R. Taylor, of Deep River, this State, came to us and preached the Word until Dec. 5. The church was strengthened and built up. He gave us much food for thought. Bro. Taylor has made a special study of the geography of the Holy Land, as well as the life, character and travels of the patriarchs and prophets. By the use of a chart or map, illustrating the travels of these men of God, their history and life-work becomes indelibly fixed upon the mind. Especially were his lectures, along this line, interesting and profitable to the young. We must interest the young in the study of the Holy Scriptures. The future hope of the church is in the proper training of the rising generation. During our meetings, three were baptized and one received by letter. Bro. Taylor went from here to the Kingsley congregation. May God's blessings attend his efforts for good!—*J. E. Rolston, Dec. 6.*

**Rock Run, Ind.**—Bro. Levi Stoneburner began a series of meetings at this place Nov. 2, which continued for three weeks. Nine were baptized and one reclaimed. There are two applicants for baptism, as an immediate result. Others are made to count the cost, who, we hope will soon be able to decide for the right. Dec. 7 Eld. I. L. Berkey will commence a meeting at a mission point in the Rock Run church, which is six miles east of here.—*R. W. Davenport.*

**Covina, Cal.**—Many are wishing to know where I am and whether I am able to work in the Lord's vineyard. I answer, I am now in the beginning of a series of meetings in the Covina church, Los Angeles Co., Cal. I am happy to tell you that the Lord has greatly blessed me. My health is good. I am very happy in the use of my daily food for the physical man, and as to my work in the Lord's field, I have never enjoyed it more, or better, than now, with a rising hope. My association with the Father's children, and other pleasant people on the Pacific Slope, has been very pleasant and inspiring. I have already enjoyed four love feasts, each of which was a flower garden to my soul. As to the outside sunshine, it is also abundant, and it is hard for us to realize the meaning of "drifted snows" in Illinois.—*A. Hutchison, Dec. 4.*

### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**BEBB-SNAVELY.**—By the undersigned, at the home of the bride's parents, near Kearney, Neb., Dec. 1, 1895, Bro. Perry A. Bebb and sister Lillie May Snavely, both of Buffalo County, Neb.

S. M. FORNEY.

**OELLIG-ROYER.**—On Nov. 28, 1895, at the home of the bride's mother, near Upton, Pa., Bro. Joseph Brown Oellig and sister Alice S. Royer, both of Franklin County, Pa.

JOHN LEHNER.

**ZUG-FLORA.**—At the bride's home, in Lordsburg, Cal., Nov. 13, 1895 by B. F. Masterson, Bro. B. E. Zug and sister Laura Flora.

### ... FALLEN + ASLEEP ...

"Blessed are the dead which die in the Lord."

**GREEK.**—At the home of his son Elias, one mile east of Kunkle, Ohio, Nov. 30, 1895, Frederick Greek, aged 84 years, 2 months and 13 days. Father Greek was born in Lancaster County, Pa., Sept. 17, 1811. Feb. 23, 1834, he united in marriage with Martha Brubaker, with whom he lived for sixty years. Mother Greek died Feb. 5, 1894. There were fourteen children. Eleven children are yet living. About the year 1856 father Greek united with the German Baptist or Dunker church, of which he remained a faithful and prominent member until death.

NANCY BURKHOLDER.

**PEEBLER.**—At her son-in-law's, John R. Smith, in Lebanon, Linn Co., Ore., on Monday, Nov. 11, 1895, sister Susan Peebler, aged 88 years, 8 months and 13 days. Sister Peebler's maiden name was Susan Imbler. She was born in Muhlenberg County, Ky., Feb. 28, 1807. She was married July 17, 1827, to David Peebler who survives her. In 1828 she, with her husband, was baptized into the German Baptist Brethren church by Eld. John Dick. Ten years afterward she, with her husband and young family, removed to Jefferson County, Iowa, where they remained for fifteen years. They removed from Iowa to Oregon in 1853. Sister Peebler was a faithful member of the church for over sixty-seven years. She was the mother of eleven children, seven of whom survive her. Funeral was preached in the Baptist meetinghouse by the writer, assisted by others, from 2 Tim. 4: 6.

M. M. BASHOR.

**MILLARD.**—In the Soldier River congregation, near Missouri Valley, Iowa, Bro. A. M. Millard, aged 75 years, 10 months and 28 days. Disease, congestion of the lungs. He was sick only about eight days. On Saturday, Nov. 30, he called the writer to his bedside and requested to be anointed. A few hours afterwards he passed peacefully to his reward. He was an exemplary member of the Brethren church for about four years. He leaves an aged wife, who is a devoted sister, and one son and three daughters. Funeral services improved by the writer from 1 Thess. 4: 13, 14.

S. SCHLOTMAN.

**MORGAN.**—In the Long Creek church, Poinsett Co., Ark., Nov. 28, 1895, sister Mary Elizabeth Morgan, wife of Bro. Matthew L. Morgan. Sister Morgan was born near Paducah, Ky., Dec. 28, 1848. She was a member of the church just one year. She leaves a husband and several grown children. Funeral services by the writer.

CHARLES E. DELP.

**FIKE.**—Near Eglon, W. Va., Dec. 4, 1895, of pneumonia, Roy Clarence Fike, son of Bro. Silas and sister Matilda Fike, aged 1 year, 1 month and 20 days. He leaves a father, mother, two brothers and one sister. Funeral text, Matt. 10: 13, 15, by brethren Jonas Fike and John A. Arnold, at Maple Spring.

RACHEL WEINER.

**PRICE.**—In the Pine Creek church, Ill., Nov. 8, 1895, of pneumonia, sister Nancy, wife of Bro. John W. Price, deceased, aged 73 years, 10 months and 21 days. She had been a faithful member of the Brethren church for forty years. She was sick only twelve days. Funeral services by the Brethren from Judg. 3: 20.

C. C. PRICE.

**GLICK.**—In the Bethel church, Mo., Nov. 25, 1895, Samuel Glick, aged 60 years, 10 months and 25 days. He was united in marriage to Martina E. Pierson Dec. 24, 1861. To them were born six children,—five girls and one boy,—two of whom preceded him to the spirit world. Bro. Samuel united with the Brethren church in the fall of 1863, and has ever since lived a quiet and religious life. He served as deacon a number of years. We met with him and had social meetings, which he enjoyed very much. He called for the elders and was anointed. Bro. P. E. Whitmer conducted the funeral.

FRANCES HILDEBRAND.

**WALKER.**—In the Berlin congregation, Somerset Co., Pa., Dec. 2, 1895, sister Mary Walker, wife of Bro. Josiah Walker, aged 76 years, 1 month and 8 days. She leaves a husband and six children living. Two preceded her to the spirit world. She was a consistent and devoted member of the church for many years. Funeral services by Eld. Joel Gnagy and the writer.

WILLIAM G. SCHROCK.

**RODABAUGH.**—In the Libertyville church, Jefferson Co., Iowa, Dec. 5, 1895, sister Susan Rodabaugh, aged 83 years, 9 months and 8 days. She was the widow of Christopher Rodabaugh. They emigrated from Ohio to Iowa in 1842. She lived a consistent Christian life. Funeral discourse by Eld. Abram Wolf.

JAMES GLOTFELTY.

**MAHLE.**—In the Mulberry Grove church, Bond Co., Ill., Dec. 6, 1895, sister Sarah Mahle, aged 68 years, 8 months and 20 days. She suffered a long time. She was confined to her bed for fifty-nine days with cancer of the stomach. She suffered very much, but endured it with patience. She called for the elders to anoint her a short time before she died. Funeral services by Michael Flory.

HENRY LILLIGH.

**GARVER.**—In the Rock Run congregation, Ind., Nov. 9, 1895, of typhoid fever, Bro. Albert Garver, aged 39 years, 11 months and 6 days. Deceased was united in marriage to Emma Davenport, in 1880. To this union were given two sons, who departed this life just three weeks before, with the same fever. Bro. Garver was anointed one week before his departure. Services conducted by Bro. Amsey Puterbaugh.

**KAUFFMAN.**—In the Shipshewana church, Shipshewana, Ind., Dec. 3, 1895, Nettie May, daughter of Bro. Harvey and sister Mary Kauffman, aged 7 months and 7 days. Funeral services by the home ministers from the words: "Blessed are they that mourn, for they shall be comforted."

DANIEL BOLLINGER.



FITT.—In the Middle Creek congregation, Somerset Co., Pa., Nov. 29, 1895, sister Minnie Fitt, aged 70 years and 13 days. Funeral services by Eld. Josiah Berkley and the writer.  
VALENTINE BLOUGH.

### ♦♦ ADVERTISEMENTS ♦♦

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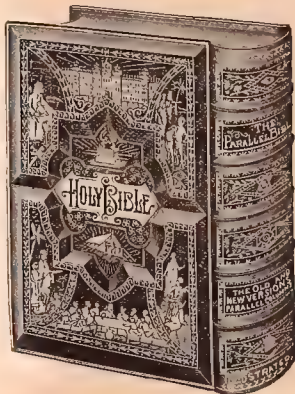
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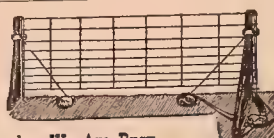
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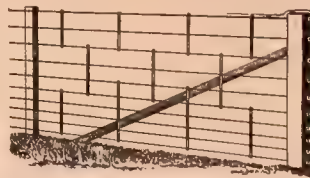
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## CHRISTMAS GREETING.

THE year of 1895 was one of general prosperity in North Dakota. The Brethren colonies in that State enjoyed to the fullest extent a share in the good things that came in response to industry. A few statements will explain the situation better than anything else that can be said.

Eld. John W. Hartsoch, formerly of Knox, Ind., but now of Grand Harbor, Ramsey Co., N. Dak., bought an improved farm last spring,—320 acres for \$4,000,—on the crop payment plan. He had 190 acres of wheat, yielding 5,795 bushels, or 30½ bushels to the acre, and was able to pay \$1,350 or one-third of the cost of the land. Besides, he has a large supply of oats, barley, vegetables, etc.—enough to keep him going until next harvest. His payment was equal to 10 per cent on an investment of \$13,500, or 33½ per cent on his investment of \$12.50 an acre.

Eld. S. N. Eversole, of Rutten, Ramsey Co., N. Dak., farmed this year in conjunction with Bro. J. H. Borden, formerly of Walkerton, Ind., and their crop amounted to 2,392 bushels of wheat, 2,040 bushels of oats, 1,630 bushels of barley, 400 bushels of potatoes, besides an abundant supply of vegetables, garden stuff, etc.

Bro. W. L. Britsch, and Bro. Dinsmore, of Boone County, Ind., farmed together this year, near York, Benson County, N. Dak., and only had a small acreage,—12 acres of wheat, yielding 408 bushels; 10 acres of oats, yielding 611 bushels; 40 acres of flax, yielding 1,078 bushels; besides potatoes, vegetables, etc. Next year the area under cultivation will be much greater and bring them larger returns.

Eld. A. B. Peters, and deacon Wm. Baughman, formerly of Walkerton, Ind., farmed jointly 480 acres near Cando, Towner Co., N. Dak. They had 6,800 bushels of wheat, 5,100 bushels of oats, besides barley, potatoes, etc., this year.

Eld. George Strycker, formerly of Indiana, later of Peabody, Kans., now of Mayville, Traill Co., N. Dak., raised this year 2,256 bushels of wheat, 520 bushels of oats, besides potatoes and vegetables for family use until next season.

Eli D. Chupp, a member of the Amish church, formerly of Nappanee, Ind., now of Island Lake, Rolette Co., N. Dak., had 3,100 bushels of wheat, and 1,100 bushels of oats this year. We have similar reports from many others of the Brethren in North Dakota, and expect to show from time to time what they have been doing in their new homes.

The Brethren in the State are unanimously in favor of inviting friends and brethren in the East to join their colonies, feeling that the field is one that will give occupation and prosperity to thousands. We are at liberty to refer to any of the North Dakota Brethren, and would ask in the meantime, that any who want printed matter or personal information about that part of North Dakota, where ALL of the Brethren colonies are located, address,

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# THE GOSPEL MESSENGER.

"SET FOR THE DEFENCE OF THE GOSPEL."—Phil. 1: 17.

Vol. 33.

MOUNT MORRIS, ILL., DEC. 28, 1895.

No. 53.

## The Gospel Messenger,

Published Weekly, at \$1.50 per Annum, by

THE BRETHREN'S PUBLISHING CO.,  
- MOUNT MORRIS, ILLINOIS.

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### → EDITORIAL & MISCELLANY ←

As a rule, people who go to law over their differences lose much and gain nothing. This is illustrated in the following incident: Queen Maria Christina, of Spain, left a fortune of \$40,000,000 at her death. Her next of kin, ex-Queen Isabella and the Infanta Luise Fernande on the one side and the children of the Duke of Riansares on the other, wrangled over the division of this fortune and went to law. Now, after twenty years, they have come to an arrangement outside of the courts, but the lawyers have left them only two million dollars to be divided. The lawyers got away with the other thirty-eight millions. The Brethren's policy to keep out of law is thus shown to be the better one.

The people, both in America and Europe, are more or less excited just now over a dispute between England and the United States regarding the application of the Monroe Doctrine to the Venezuela boundary line question. The President's message to Congress, stating his failure to reach an understanding with England, and the possibility of war, has stirred the people of this country from the Atlantic to the Pacific. Congress, as well as the Senate, almost unanimously sustain the President in the position he takes concerning the Monroe Doctrine; the secular papers have inflamed the minds of the people until war talk seems to have taken the place of everything else. We have not seen the war spirit run so high since the close of the late rebellion. But we think that the better judgment of the two countries will interfere and find a better way of settling the dispute than a resort to arms. For England and the United States,—the best two nations on earth,—to go to war with each other would be a disgrace to civilization and Christianity. It would be like the two most pious men of your community fighting each other. The two countries have thousands of missionaries at work among the heathen, are printing the Scriptures in all the languages of earth, are taking the lead in everything that goes to build up civilization, Christianity, science and culture, and now for them to enter into a bloody strife would be a sad comment indeed upon the high claims

that they have been advocating. Some of the leading ministers of our country, from their pulpits, are pleading for peace, and it is to be hoped that every minister, as well as laymember, on both continents will plead, pray and work for peace. Our Brethren want to talk peace. War is unchristian, to say nothing of it being a terrible calamity, and everything possible should be done to avert it. We, however, think, that such a terrible state of affairs is hardly possible at this time between this and the mother country. They will certainly resort to the better methods.

A RECENT issue of the *Catholic World* says: "A great manufacturing company in Massachusetts recently paid their workmen, on Saturday evening, seven hundred ten-dollar bills, each bill being marked. By the following Tuesday, four hundred and ten of these marked bills were deposited in the bank by the saloon-keepers of the town. Four thousand and one hundred dollars had passed from the hands of workmen on Saturday night and Sunday, and left them nothing to show for this great sum of money but headaches and poverty in their homes. Well might these men cry out to the State: 'Save us from ourselves!' and their hapless wives and children: 'Save us from our husbands and fathers on the Lord's Day at least!'"

DR. DOWIE, the faith healer of Chicago, is not to have things altogether his own way. An ordinance of the city requires that persons conducting hospitals take out a license, and Mr. Dowie has been respectfully notified to take out papers the same as other institutions. He refuses to do so, claiming that he is not running a hospital. The Mayor, however, maintains that it is fully settled that the doctor is conducting hospitals, and has instructed the commissioner to enforce the hospital ordinance and compel the gentleman to either take out license for his institutions or close them. In his preaching, as well as in his paper, Mr. Dowie denounces the Mayor most severely, rather more, we think, than a Christian should do. If the hospital ordinance is constitutional, and it seems that it is, it is most assuredly the duty of the Mayor to enforce it, along with the other laws on the statute books, and it occurs to us that for a minister to stand in opposition to a civil law, where no direct Gospel principle is involved, is not setting the example best calculated to make law-abiding citizens. It is the duty of loyal citizens to obey every ordinance of man, not in conflict with the Gospel of Jesus Christ. To be prosecuted for not complying with a law that is right and just is not persecution, and ought not to be so considered.

IN Charleston, South Carolina, lives a little colored girl, ten years old, who is making quite a sensation as a preacher. Her parents are colored people of rare intelligence and culture, her father being a preacher, teacher and editor of unusual force. Cleretta Nora Avery, for that is the girl's name, commenced preaching when about eight years old. She entered the pulpit at her own urgent request, even against the wishes of her parents at first. But she displayed such ability as a talker, that they permitted her to preach regularly ever since. Of late she has been talking to large audiences in New York and other parts of the East. Curiosity draws the people, and as the girl is remarkably gifted, as a fluent talker for her age, she holds her hearers as long as she continues her meetings. Her manner is to read a portion of Scripture, close the book and then announce her

subject and proceed with her discourse. Her command of language seems marvelous for her years, and she is never at a loss for words or thoughts. Her manner is modest and altogether unassuming. She is calm and very deliberate in everything she does. Nothing seems to disturb her while before the public, nor can anything divert her from her line of thought. She sets forth no particular doctrine, offers no argument, but has a persuasive, straight-forward way of telling people to give up sin, to love all that is good and live a life of holiness. In her child-like way she impresses hundreds, and not a few claim to derive great comfort and encouragement from her earnest, simple discourses. She is simply a nice little colored girl with a woman's intellect. Some of our physically strong preachers might take a lesson or two from a child, and labor to cultivate more simplicity, more modesty, and strive to reach the hearts of the people in an unassuming way. Possibly, if there were less stamping of feet, pounding of the desk, and less waste of lung power, and a little more child-like style, a greater amount of good might be accomplished.

MR. BAYARD, the gifted United States minister to England, it would seem, has been guilty of a grave breach of courtesy against his own nation by speaking disrespectfully in a public way, of a large number of citizens in this country. It is maintained that he was sent abroad to represent the whole people and not a part of them, and for that reason he should have spoken of his own government only in terms of the greatest respect. Even Congress has taken notice of his utterances. If worldly people are so particular concerning the conduct of their representatives in the foreign courts, how can the church look on with indifference, when her duly-authorized ministers, whom she sends forth to preach the Word, do not behave themselves as becometh the ambassadors of Jesus? A minister who speaks disrespectfully of his church, especially in public, is guilty of a breach of courtesy towards his own people that should not be overlooked. So long as he is a recognized minister, he is in duty bound to speak of his own church in a manner indicating the greatest possible respect, and to do otherwise is to lay himself open to censure. Ministers who go out into the world and attempt to entertain the public in an uncomplimentary way, at the expense of the church, is unworthy the name of a true representative.

THE war spirit seems to be running high, and is fanned by the secular press. Even religious journals talk war, and encourage the military spirit in the minds of their readers. What will be the outcome of these rumors of wars, and preparations for strife, the Lord only knows. One thing certain, the course the nations are pursuing in this respect is not in harmony with the principles of peace, so clearly set forth in the teachings of Jesus. One should think that civilized nations would have too much respect for each other to engage in a strife that will destroy thousands of their very best men on the field of carnage. But when nations are constantly learning war, and are all the while preparing for it, what better can we expect of them! The real remedy is to turn their weapons of warfare into instruments of usefulness and learn war no more. This will be done when Jesus comes to reign upon this earth for the space of one thousand years. During that period Satan will be bound and war of every description shall cease.



## WHAT OUR READERS THINK OF THE ENLARGED MESSENGER.

They send Words of Cheer from the Atlantic to the Pacific.

### It is a Model.

OF THE MESSENGER I can freely say that among religious papers it is a model. It contains exceptionally pure reading matter. In its enlarged, improved condition, it is "dirt cheap," and should be in every family. I would not like to be without it.

*Cerro Gordo, Ill.*

M. J. McCLURE.

### Up to My Most Sanguine Expectation.

THE MESSENGER, in its enlarged form, comes up to my most sanguine expectations. It is giving us all you promised. I am not only well pleased with its present form, but especially so with its general arrangement of presenting its matter, and the kind it brings before us every week. From first to last page, it is good. I am very much pleased with its editorial department, because of its brevity and pointedness. The letters of H. B. Brumbaugh are very fine.

ELD. C. G. LINT.

*Meyersdale, Pa.*

### Pointing Back to the Standard.

ALL with whom I meet in my visits among the churches seem well pleased with the MESSENGER, especially in its new dress and its enlarged form. I meet with some outside of the church, who are readers of the MESSENGER, and are delighted in reading its pages. I am anxious to see the MESSENGER keep a pure, primitive tone. Keep pointing back to the Gospel as the standard! May heavenly wisdom guide you in your arduous duties is my prayer!

I. J. ROSENBERGER.

*Covington, Ohio.*

### Growing in Favor.

THE MESSENGER in its enlarged form is not only an improvement over the old form in point of size, but decidedly so in point of quality. Its foreign news, from our own correspondents, as well as from other sources, is a very entertaining feature, especially that part referring to Bible Lands. The essay department is improving from year to year. The poetical department is fairly good. The news department is excellent. The general make-up of the MESSENGER is highly commendable. In our intercourse with the members, among the churches, we learn that it is growing in favor with them, as well as with others who are not members. Its handsome appearance, as well as its entertaining contents, recommend it favorably to all who have an opportunity to examine it.

J. S. MOHLER.

*Morrill, Kans.*

### Is Without a Peer.

EVERY Christian whose heart is in the cause, will read some religious journal, if for no other reason than to keep posted in the progress of Christianity. All church members ought to take and read at least their own church paper, if it advocates the doctrine of the church they have chosen. The GOSPEL MESSENGER is without a peer in the matter of advocating the doctrine of the church it represents, and no other paper is nearer free from controversy and personalities. It discusses with fairness and Christian courtesy almost every topic of religion. In its columns may be found food for every hungry Christian, young or old, and in its new dress and enlarged form it is a credit to the church, and an honor to its editors and owners. It is a church paper in which every member of our beloved Fraternity may take a just pride. No member in our Brotherhood can afford to be without it.

D. H. WEAVER.

*2904 Franklin St., Denver, Colo.*

### The Best I Ever Read.

THE GOSPEL MESSENGER is the best paper I ever read. The letters from brethren D. L. Miller, Brumbaugh, Stover, and others, are simply grand. If I were called upon to criticise the general appearance and character of the reading matter, I would not know where to begin.

*Monett, Mo.*

L. E. PRICKETT.

### Variety of Matter, Etc.

THE MESSENGER, in its new and enlarged form, is a handsome and worthy improvement. Indeed, its healthy status of development, its variety of matter and simplicity of style, its sweetness and purity of tone, make it a credit to the church, and hold it in harmony with its high mission to every reader,—a GOSPEL MESSENGER. The divine blessing continue upon it!

*Winchester, Va.*

I. N. H. BEAHM.

### Of Great Value.

THE GOSPEL MESSENGER should be in every home of the Brethren. And not a few of the neighbors would take it, if they were solicited and informed of the excellent reading matter it contains. The letters from the Old World are well worth the price of the paper. The elders should encourage the members to take the paper, and the agents should push an active canvass.

GEO. L. STUDEBAKER.

*Shideler, Ind.*

### A Word from California.

I VERY much appreciate the enlarged and improved appearance of the GOSPEL MESSENGER. The subject matter and general make-up are worthy of note. As a representative of our great Brotherhood, it fills its mission commensurate with the grand object in view,—that of moulding and elevating true vital piety in the church. May every Gospel means be used to stamp improvement on every page, and may the Lord put it in the hearts of his people to patronize and encourage this worthy winged MESSENGER, that its great mission may widen out into grander and nobler fields of religious work!

*Los Angeles, Cal.*

J. S. FLORY.

### Comforting Words.

THESE are many and they come from as many avenues in life, and it is a real comfort to me to know that from the time Eld. James Quinter published his little monthly, *The Gospel Visitor*, I have been a constant reader of the Brethren's literature. It is a source of gratification to note the rise and progress of our publishing interests to the present time. It is but due our dear brethren who are so ably conducting and improving our present paper,—THE GOSPEL MESSENGER,—to say that their labors are highly appreciated. With pleasure we note the recent introduction of the "Sunday School Department," which is ably conducted by Bro. Neff. A recent new subscriber says, "I am much pleased with the GOSPEL MESSENGER."

*Clarence, Ia.*

JOHN ZUCK.

### I Appreciate It.

I GREATLY appreciate the enlarged MESSENGER with its new departments. It contains much excellent matter and is constantly improving. It is wisely edited, is a great educative and unifying force in the Brotherhood, and is admirably adapted to train the whole body of our people in deeper spiritual life and more effective methods of doing the Lord's work. No brother nor sister can afford to do without the MESSENGER. Concerning improvements I am pleased with the character of the matter of first page. Since some of our people get no other paper, it might be profitable to have brief editorial comments upon important current events; but I am sure you will be governed in this matter by what seems best, not doing that which might offend some who ought to be friends of the paper and get the help which it affords.

*McPherson, Kans.*

C. E. ARNOLD.

### None so Eagerly Looked for.

THE MESSENGER is a welcome weekly visitor in our home. No publication outside of the Bible is so eagerly looked for, and so carefully read. The enlarged MESSENGER is a very much appreciated improvement. In quality, size, and price, it compares favorably with any other like publication. My earnest prayer is, that it may be placed the coming year in every home in the Brotherhood.

P. R. KELTNER.

### Sterling, Ill.

### Another Plunge Forward.

THE Publishing Company have shown a very generous spirit in enlarging and improving the GOSPEL MESSENGER. It has always stood in the advance, in the onward march of the church's work, and now, as the pressure of the times, like the tide, is rising up to its level, it makes another plunge forward and upward. It is ably edited, and its tone entitles it to a place in every family in the Brotherhood. Every number is an honor to the church, and fit to be sent out as a missionary. As to literary merit, soundness of doctrine, and price of subscription, we can heartily recommend our beloved MESSENGER.

JAS. A. SELL.

*McKee's Gap, Pa.*

### A Reader for Thirty Years.

I HAVE been much pleased with the MESSENGER. I have been a reader of the Brethren's paper for over thirty years, and can say of a truth, that at no period in that time has the church paper been more interesting than now, since the paper has been enlarged, and brethren D. L. Miller and H. B. Brumbaugh are traveling in the old world, and giving us a history of their travels. The paper is better and more desirable than it has been at any time since it has its present name,—GOSPEL MESSENGER. It is true to its name, to all who have a desire to read news that will do the thirsty soul good!

J. H. MILLER.

*Goshen, Ind.*

### Lofty Christian Tone.

I HAVE been reading the enlarged MESSENGER with a critical as well as an appreciative eye. Let me assure you that I appreciate your efforts to raise the MESSENGER above the purely mediocre, and to represent the best in the church. The enlarged sheet, the new type, and the added departments must be appreciated by all; but more do I notice its loftier Christian tone expressed in a wider range of thought. Your wisdom is manifested in interpreting the needs of a growing people. The paper has enlarged more in tone than in size. The first page is quite educational and a *hit*. The paper deserves an increased patronage.

O. PERRY HOOVER.

*Dayton, Ohio.*

### The Growth has been Great.

THE MESSENGER, with its messages of love and salvation, is a very welcome visitor in our family. Among the different papers that we receive, religious and otherwise, the MESSENGER is always sought after first. The fact is, we get very anxious for MESSENGER day to come. The enlargement of the paper, with the addition of new and distinct departments, is both noticeable and commendable, and the improvement in literary tone is not least among the different branches of the MESSENGER's growth. For the last twenty years or more I have been a constant and careful reader of the *Primitive Christian*, the *Brethren at Work*, and now the GOSPEL MESSENGER, and must say that in my judgment, the growth toward giving a paper to meet the needs of the Brotherhood and the general reading public, has been great. The MESSENGER will now compare favorably with any of the religious weeklies as an all-around up-to-date church paper, and I always urge Brethren who are not subscribers, to take it and recommend it to the outsider. May the blessings of God abound unto the MESSENGER, its editors, managers and contributors!

H. C. EARLY.



## Has Read All of Them.

OUR good MESSENGER comes regularly; I greatly admire its wonderful growth since April, 1851, when the first number came to us, under the title of "*Gospel Visitor*." I think I have read every number under its various names, down to the present date.

THOS. D. LYON.

Hudson, Ill.

## Is Welcomed.

THE MESSENGER from the beginning of its publication has been a welcome visitor to our home and now all the more so for being enlarged. A good church paper, like delicious fruit, cannot grow too large. We hope it will not only continue true to its name and mission but will find its way into many homes not yet visited by it.

D. B. EBY.

Lena, Ill.

## Likes the First Page.

THE GOSPEL MESSENGER,—always an excellent paper, is even *more excellent* since the recent improvements upon it. We especially like the present arrangement of the first page, which our unconverted friends like to read,—and then they like to read farther. The addition of the Sunday school lesson is quite helpful, as we thus receive some good thoughts about it, before going to Sunday school, where we are expected to have something to say. The "Home and Family Department" is comforting when we feel tired. The Young People's Department is cheering.

NANCY D. UNDERHILL.

Canon City, Colo.

## From an Aged Veteran.

In the enlarged MESSENGER there is a great variety in the subject matter, and while it may not all be interesting to everybody, yet, in the main, it will be interesting to the majority. The introduction of more systematic missionary work, has aroused an interest in it. Then our Brethren who are traveling and giving their observations of the Old World, are adding to the interest of the paper. In connection with reports of the workings of the church in our own country, we have lessons of Bible Christianity. To be without the MESSENGER we lose much that will prove to be a help in the attainment of a higher development of our Christianity.

B. F. MOOMAW.

## Why I Love the Messenger.

1. IT is conducted in harmony with advice of Annual Meeting.

2. It labors hard to be truly a "GOSPEL MESSENGER."

3. It *now* visits us every week in the year. We long wished for this improvement.

4. The size of the paper is *now* so large that no one can believe that it is too dear. Some used to think that the *size* of the paper was too small compared with its cost. We never thought so. We believe that all can now be satisfied in this line.

5. It is so free from controversy. We do not mean that writers do not sometimes have different views on some topics, but each writer labors to build his own Gospel house as best he can, without laboring to tear down another's house. Indeed, if our views will not stand the test of the Bible, and stand on their *own* merits, they had better not be presented; and if presented, the less there is said about them, the better. In this line the paper has improved wonderfully.

6. Paul says, "Let all things be done unto edifying." It seems the whole staff of contributors labor to excel in this line. Seldom do we hear one say how many sermons he preached, where he ate his meals and lodged all night, how far he traveled, etc. It would be edifying to now and then have a short sketch of a good sermon, but to merely state that brother A preached a *powerful* sermon is not edifying. In short, because the GOSPEL MESSENGER is so edifying we cannot see how brethren can afford to do without it.

NOAH LONGANECKER.

Hartsville, Ohio.

## The Church is Growing.

THE enlarged MESSENGER will make a very favorable comparison with any other religious journal of the day. The church is growing, not only in numbers, but in ideas, and this is shown in the columns of the paper. The absence of long-winded disquisitions bristling with quotations that nobody ever verifies is very noticeable. It seems to me that what is most needed in a paper of the character of the MESSENGER are short articles, clear cut and to the point. Unfortunately this class of writing is most difficult, but there is an evident desire to work up to it.

HOWARD MILLER.

Lewisburgh, Pa.

## Why is It?

WHY is what?—perhaps you are ready to inquire.

1. Why is it that we are permitted to have placed before us every week such an excellent paper as the MESSENGER? It cannot be a mere "happen so." No, it is the result of hard labor, and much anxiety and no little sacrifice of personal pleasure and money outlay.

2. Why is it that so many can be so little concerned about reading its many very instructive and helpful lessons?

3. How any member of the church can afford to be without it altogether, is more than I am able to comprehend. Any one of the departments is worth much, and the letters from the pens of our missionaries and traveling brethren and sisters, are worth much more to the Bible student than the cost of the entire paper.

Since the MESSENGER is enlarged to its present size and greatly improved, it seems to me that it cannot fail to commend itself to every one who carefully reads and studies its contents. Brethren and sisters, let me entreat you to take the MESSENGER for 1896, and read it carefully and prayerfully in connection with your Bible, and see if the church and your Bibles are not more precious to you by the end of that year, than they have ever been before. Try it once! I am sure you will agree with me before the year is out. Many of our tracts are excellent, and are doing a great work, but the MESSENGER is the best of any, in new fields.

A. HUTCHISON.

McPherson, Kans.

## Always Full of Sound Doctrine.

I HOPE the reader will indulge me while I say a few words about our church paper.

1. It has an admirable name, GOSPEL MESSENGER. We believe it fills the meaning of the name, for it comes once each week, filled with the truths of the Gospel.

2. Not only is its name inviting, but its motto is inspiring: "Set for the defense of the Gospel." A noble work. May it ever labor to that end!

3. Then there are the notes and essays from our traveling editors, giving so plainly correct ideas of the eastern countries and their peoples, their manners, customs, etc.

4. Next come very interesting articles from our dear missionaries,—persons so consecrated to God and his cause that they are willing to hazard their lives for Jesus' sake.

5. A very important feature are the clean-cut editorials,—always full of sound doctrine.

6. The first page, so full of practical lessons drawn from the events of the day, uniting spirituality with news. It is one of the most commendable features of the paper, yet requiring hard labor on the part of the editor.

7. The Sunday School Department promises to be a very interesting as well as helpful part of the welcome visitor.

We also greatly admire the new dress and enlarged size of the paper. So we might go on, naming good things about the dear old paper, but too much praise spoils children. Everybody ought to read it.

I. BENNETT TROUT.

Lanark, Ill.

## Gives General Satisfaction.

DURING six weeks' visiting and preaching among the churches of Western and Middle Pennsylvania, including attendance at the Ministerial Meeting of each of the above-named Districts, excellent opportunity has been afforded to ask scores of ministers, and others, including many agents of the GOSPEL MESSENGER, how they like the paper in its enlarged and improved form. So far the universal expression has been favorable. It seems now to give general satisfaction, so far as I have been able to learn. I have made public requests, at the ministerial and other meetings, for suggestions how it might be further improved, which resulted in a single suggestion relative to a further improvement of the poetry department. The plan for this has been forwarded to the editor; as to the rest of the paper, no one has so far offered any plan for further improvement. Much has been said, both in public and private, by elders and ministers, both as to the necessity and the best plans for enlarging its circulation among their members; and others may seem to be fully awake to the fact that the press can do more than they can to help their members to higher attainments in the divine life. This planning for the best means and plans to enlarge the circulation, bespeaks for it a much larger circulation in this section of the Brotherhood for 1896 than ever before, and why should it not? Any one having no desire to read the live, fresh news from the home and foreign field, including the excellent articles from the Brethren traveling in the far East, and Bro. and sister Miller's trip around the world, an account of which is to follow, must be dull indeed!

DANIEL VANIMAN.

McPherson, Kans.

## Ten Reasons Why Every Family in the Brotherhood Should Take and Read the Gospel Messenger.

WHEN I am out preaching, and the time comes for the MESSENGER, to make its weekly visit, I become very anxious. I want to see the good news it brings from home and foreign countries. It is like a spring of living water in a dry country. It brings good news from the Father's children. It tells what the faithful workers are doing; it tells of many sons and daughters being born into the kingdom of God's dear Son; it speaks words of encouragement. Why should not every family invite it to visit the home circle weekly? It will do you good. You ought to invite it to come.

1. Because it "earnestly contends for the faith once delivered to the saints."

2. Because it is the only paper recognized by the Brotherhood as faithfully representing and maintaining our faith and practice.

3. Because it will do more to mold pure and holy sentiments, and build up Christian character than all the political papers published.

4. Because it can be used as a silent missionary, and be the means of converting many to the Gospel of our Lord Jesus Christ.

5. Because our Brethren have gone to considerable expense to enlarge the MESSENGER and dress it up with new type, in order to give us a larger and a better paper. We should appreciate their efforts to give us the best paper published.

6. Because, by furnishing our children with good Christian literature, we prevent them from reading the light, trashy stuff that is sown broadcast over the country. They will read something.

7. Because those who read the MESSENGER keep themselves posted in the work and progress of the church, and are thus stimulated to do something themselves to help forward the noble work.

8. Because, by reading the MESSENGER a year, we get more good reading matter, more godly counsel and instruction, than in books costing five times the price of the MESSENGER.

9. Because the MESSENGER is cheap at \$1.50 per year for so large a paper, whose pages are filled with good, wholesome reading matter, and not secular advertisements.

10. Because, by all reading the MESSENGER we are brought closer together and more firmly



united by the Gospel tie that binds us together in one Brotherhood in Christ.

Our best posted brethren and sisters read the MESSENGER. It is an inexhaustible mine of good things for the pilgrim on his heavenly journey.

CHARLES M. YEAROUT.

Westphalia, Kans.

#### Its New Dress.

FOR more than two months I have been viewing the MESSENGER in its new dress and am well pleased with its appearance. The various departments afford excellent matter for many lines of thought, which cannot help but tend toward our intellectual, moral, and spiritual growth. Our editors deserve to be congratulated.

SADIE BRALLIER NOFFSINGER.

#### Hard to Excel.

I AM much pleased with the enlarged MESSENGER. Taken on the whole I think it would be hard to excel our paper as a truly religious periodical. I have been thinking that there might be a more aggressive policy pursued pertaining to the Reading Circle. Nothing makes people more enthusiastic than reading missionary literature.

A. W. VANIMAN.

Topeka, Kans.

#### Looked for with Interest.

YOUR efforts to give us a first-class religious paper are appreciated at least in some measure. The weekly visits of the GOSPEL MESSENGER are looked for with considerable interest. The enlargement of the paper, at considerable expense to the Company is to be commended and should be an incentive to every agent to make still greater efforts to get it into as many families as possible.

W. R. DEETER.

#### Among the Most Wholesome in the World.

THE GOSPEL MESSENGER, in its enlarged form, general arrangement, and clear print, with its great variety and excellent quality of matter, and unbiased, unreserved testimony in favor of Gospel principles, is one among the most wholesome religious journals in the world, if not the most so. To be without it is to be deprived of much spiritual encouragement and enjoyment.

L. W. TEETER.

Hagerstown, Ind.

#### Not a Bad Complaint.

I DESIRE to commend you for the improvements made in your paper. I am much pleased with the new features; certainly but little fault can be found with its size, form, typography, and contents. I like the spirit of progress exhibited by the managers as well as the contributors of the MESSENGER. About the only complaint that I shall offer is, that, since you have enlarged the paper, it takes so much time to read it, but its contents are well worth the time required to go through it. May the good Lord bless all who are connected with the GOSPEL MESSENGER and enable them to go forward in all good work.

S. F. SANGER.

Bridgewater, Va.

#### Is so Well Pleased With It.

FROM the time of the consolidation of our church papers, years ago, I have been acting as agent, to get the paper into the families of our people and others, and I have been silently watching every effort made in improving the same, not only in the healthy tone of its contents, but also in its appearance, but your last effort in that direction, I think, is so great, and the improvement so manifest, that it deserves a word of commendation. I am so well pleased with it that I will make greater efforts to have it visit households, where it has not heretofore found an entrance. Compared with other religious periodicals, all things considered, it stands *unsurpassed*, and in sound doctrine *unrivaled*. We are living in an age of improvements, and to be successful, we cannot afford to stop with past attainments, but our motto should continue to be "onward and upward"—in all that is right, and good, and true.

S. R. ZUG.

#### Has Greatly Improved.

I HAVE been a reader of the GOSPEL MESSENGER since it first started, and have always read it with much pleasure and profit. It has greatly improved since it first appeared. The letters from foreign countries, written by our traveling brethren, have always been deeply interesting, and now especially so since there are several who write from distant countries. How interesting and full of instruction are Bro. Brumbaugh's "Glimpses of Foreign Travel," These alone are worth the price of the paper. Then Bro. Fercken's, Bro. Miller's and Bro. Stover's occasional letters are all deeply interesting. Surely we want to know what our brethren are doing in foreign lands and this information we get through the MESSENGER.

Then Bro. Balsbaugh's letters, so rich in spiritual food, so full of Jesus and the wonders of his grace. Oh how the perusal of these productions quickens one's zeal and longing after a purer and higher life. I would not miss these deep, holy thoughts, so grandly expressed, for more than the price of the paper. The editorials also do great credit to the paper. Altogether we have an excellent paper. Now and then we have an excellent selection from some other periodical, but most of the matter is from our own members, and generally shows a high state of both mental and spiritual development. Dear brethren and sisters, we cannot afford to do without the GOSPEL MESSENGER. Its essays, its letters, its editorials, its church news, its Sunday school department, all that it contains is just what we want.

Sellers, Ill.

MATTIE A. LEAR.

### ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth"

#### "THE BEAUTIFUL SHORE."

BY ELLA G. FAMOUS.

Do they see me afar from that beautiful shore,  
As I live in the light of to-day?  
Can they know my meandering of heart and of mind,  
And of all that I think, do and say?  
Oh, thou loved and beloved on that beautiful shore!  
Where are mansions unbuild by man,  
I long for a glimpse or a word from you there,  
To know of His glorified plan.  
'Tis there, are the loved in their robes purely white,  
And there is the home of the blest,  
For those who are cleansed in the blood of the Lamb  
Are now in his kingdom of rest.  
What then though this world and our cares have an end,  
Our toils and our sorrows be o'er,  
For the lamp of God's love will enshroud us with joy,  
When at home on the beautiful shore.

Jeffersonville, Pa.

#### THE CLOSING YEAR.

BY ROSIE S. MYERS.

O RUTHLESS hand of time, how rapid is thy flight! It seems but a short time since the New Year's birth was signalized over the land, and now the swift wings of time have carried it forward, and it is in the last stages of its existence. A few more days and its dying breath will number it with the years that are passed.

As it lingers on the threshold, let memory review the record it has made. By many its coming was hailed with new delight, and joy and sunshine, peace and plenty crowned their lot. But, ere half its course was run, sorrow and woe, disappointment and death, followed in its track. Accident and disease have been cruel factors in this work.

"There is a reaper whose name is Death,  
And, with his sickle keen,  
He reaps the bearded grain at a breath,  
And the flowers that grow between."

The rider on the pale horse has completed his circuit and claimed his victims. Sometimes the funeral bell tolled the death of a father, whose maintenance and counsel could scarcely be spared,

Then, again, a mother, the pride of the home, must yield obedience to the solemn call. In turn, the young man and the maiden, just developing into maturity, were cut down as the grass of the field. The prattling child on the parent's knee, and the infant in its mother's arms, have shared the same sad fate. This great mortality should forcibly remind us that, ere long, we, too, must pass away. This life is but a training school to fit us for heaven.

"Here is the sorrow, the sighing,  
Here are the cloud and the night;  
Here is the sickness, the dying,  
There are the life and the light."

"Here are the heart-strings a-reuble,  
And here is the chastening rod;  
There is the song and the cymbal,  
And there is our Father and God."

With some of us old Father Time has dealt kindly. The "destroying angel's" hand has been stayed and no links have been broken from the family chain. No vacant chairs at the hearthstone mark the absence of loved ones. The "angel of mercy" has held out the golden sceptre and the King of Glory has prolonged our existence.

The industries of our country are reviving. Our national sky is unclouded, and we are at peace with all the world. Surely the Lord has greatly blessed us during this year. What have we done for him? Yes, echo asks us what? Have we the assurance, like Mary of old, that "we have done what we could?" If so we can bid a peaceful adieu to the old year and cherish its memory with pleasing recollections.

New Enterprise, Pa.

#### TEETER'S COMMENTARY.

BY J. Q. HELMAN.

I HAVE just finished the careful study of the Gospel of St. Luke, and I wish to acknowledge the benefit received from Bro. Teeter's Commentary. Heretofore I only used it to get suggested opinions, but when I began the careful study of Luke's Gospel, I took the commentary and first carefully studied the text, and then looked up all the references, after which I read the notes on the same. I must say they were a source of much interest as well as benefit to me in my study. There are so many good hints and suggestions on the topic, that we fail to get by just using it occasionally as a reference book, that I have resolved to hereafter use it for my Bible study. May this grand Bible helper be in the hands of every Bible student of Christ, to enthuse him in the searching of the Holy Scriptures.

Union City, Ind.

#### MESSENGER WRITING.

BY HOWARD MILLER.

In the issue of Dec. 7, of this paper, is a request for short, original articles. A count of the number of contributions show that in the number of the paper under consideration there are twenty-five articles written for it. There ought to be twice as many, and if there were they could not be gotten into the columns at their present rate of length. The fact is that very few people ever read the lengthy articles that are full of quotations. If they did they would not be asking for something more and different. A reader sees a long contribution, notices the familiar name of the author, and lets it go without further attention. The author may flatter himself that the reader is sitting up nights to get at his next long-winded screed, but it is a mistake, and there are few who ever do more than glance at it.

We all know what we think of the man who monopolizes the attention of the social gathering with an endless harangue on some favorite topic of his own, and it is precisely so in writing, which is, or ought to be, simply talking to an unseen many.



It is much harder to write a short, telling article, than it is to string it out endlessly. Try condensing what there is to say so that the reader will catch your meaning without having to go so far around to get so little. The attempt to prove the divinity of Christ, or the importance of early church membership, may be all very well in its way, but ninety-nine out of the hundred readers of the paper know all that, or believe it all, and they are not nearly so much interested as they are in the clear cut, short presentation of every day ethics, or the grouping of old pearls on a new string.

It is not so easy, but it can be done. Try it.  
Lewisburgh, Pa.

## → THE + SUNDAY + SCHOOL ←

THE FORERUNNER OF CHRIST.—Luke 1: 5-17.

(Lesson for Jan. 5, 1896.)

TIME.—Perhaps about September B. C. 6, fifteen months before the birth of Jesus.

PLACE.—Jerusalem.

PERSONS. Zacharias, Elisabeth, the multitude of worshipers and the angel.

INTRODUCTORY.—We now enter upon another year's study of the great Book of books. Shall we not just now pause and pray for the Lord's grace and guidance, that in our Sunday school work of 1896 we may get the most for ourselves and others? During the first six months we again study the life of Christ. Among the last statements of the Old Testament is that the coming of Elijah should precede the advent of the Messiah, and so we here begin the study of the New Testament with the announcement of the true Elijah's birth. "God honored the ordinances of his own appointment when he made the temple the place, the priesthood the instrument, and his service the time, of the initial movement."

### I. THE HOLY PAIR.

1. *They were righteous before God.* "And they were both righteous before God." There is no more essential characteristic of religion than that it make us such Christians as God would consider righteous. It is a comparatively easy thing to behave ourselves in such a manner as to appear righteous to men; but oh! to be, to be as we appear, to have a heart within as spotless as the linen which we wear, ought to be the aspiration of every poor child of Adam.

2. *They were righteous before men.* They walked "in all the commandments and ordinances of the Lord blameless." While these people served the Lord acceptably, they did it in such a way as to be above reproach among men. It is possible to be scrupulously obedient to the commands of the Lord, and yet be injudicious in our manner of service before men. The Christian world is greatly in need of zeal, but with it is needed knowledge. We should be as harmless as doves, but also as wise as serpents.

### II. THE HOLY SERVICE.

1. *It was service to the Lord.* "He executed the priest's office before God." He was in God's house doing God's service in God's presence. There is too much service that is half for God and half for self. We do most for God of that which is easiest for self. Or we take our bodies to God's house and leave our hearts in our fields. Or, while we sing with our voices, we complain with our spirits. All our service should be more fully and entirely to the Lord.

2. *It was service at the proper time.* Zacharias served "in the order of his course." The priests were divided into classes, each class serving in its turn. There is great need of more system in Christian work. The right thing should be done at the right time. Many an opportunity is lost and much energy wasted because we are not prompt and timely in our work. It is as necessary in Christian work as in any other to "strike while the iron is hot."

3. *It was a united service.* "The whole multitude of the people were praying without at the time of incense." The priest offered incense and the people prayed. What an impetus it would give to Christian work if Christians would so unite their efforts everywhere! Let the ministry and laity unite to pray and strive for the same end, and much more will be accomplished than is possible where is strife and discord.

### III. THE HEAVENLY MESSAGE.

1. *He heard it while at the altar.* "There appeared unto him an angel of the Lord standing on the right side of the altar. At the altar is the place to abide and to serve if we would be favored with the visitations and hear the messages of the holy angels. At the altar of prayer, at the place of service, in the house of God,—these are the places where God especially meets and blesses his people. Thither let us often go.

2. *It was in answer to prayer.* "Thy prayer is heard." Had Zacharias never prayed, the angel had never brought him this blessed message. But he did pray, and he was blessed for it. A man never prays in faith without being blessed for it. Strange it is that so many of us grow negligent in the matter of prayer, when it is a duty that costs so little and is so heavily fraught with blessing.

3. *It brought joy to Zacharias.* "Thou shalt have joy and gladness." O the sorrow-burdened hearts, the beclouded skies, the dark, cheerless days, the sleepless nights, the grief-laden lives there are in the world! How many lives there are in this age that are never gladdened by angel visitations or heavenly visions! A little more prayer, a little more nearness to God, a little more attention to service would brighten the days and lighten the burdens and bring joy and gladness to many a soul.

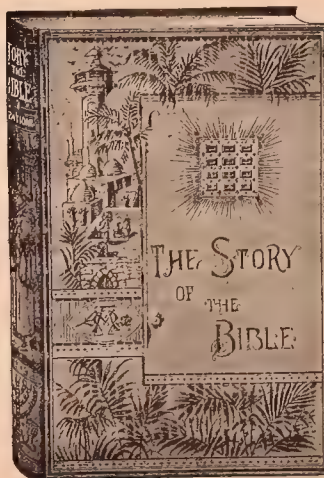
4. *It brought joy to others.* "Many shall rejoice at his birth." Zacharias wanted and prayed for a son that would not only be a blessing to himself, but also to others, and such a son was given him. It is selfish and sinful for us to be unmindful of the joy and comfort of others while we are praying for blessings upon ourselves. He who is most mindful of the happiness of others will be most happy himself.

JAMES M. NEFF.

Fruitdale, Ala.

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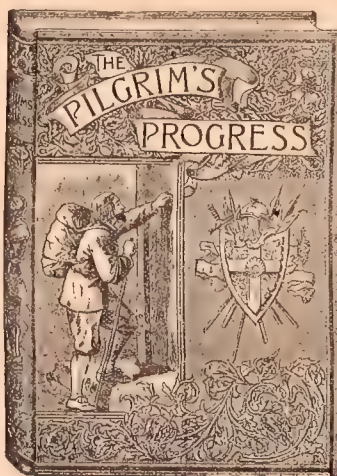
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Is passing fast away,  
And we are carried by its tide  
To everlasting day.

The voice of Jesus is to-day  
While you have time and grace,  
Before your hearts, grow hard in sin  
And never see his face.

To-day if you will hear his voice  
Now is the time to come,  
Give ear, before it is too late  
And seek that Blessed One.

Come then, poor sinner, now's the time  
And hear his loving voice,  
That in his footsteps you may tread  
Then in his word rejoice.

This precious time is only once  
To every one and all,  
Come now, obey his pleading voice  
He will not always call.

To-day is now the time to come  
Before it is too late,  
To-morrow you may never come  
And then receive your fate.

There was a queen long time ago  
Who lived in royal state,  
Oh, for an inch of time, she said,  
But oh, it was too late.

Great God! Oh time! where has it flown,  
Since we've been in this world,  
Its tide no one on earth can stop  
And we along are hurled.

The time that's past will ne'er return  
For it would many try,  
Millions of gold would many give  
If time with it could buy.

And when we leave the shores of time  
May we be of those guests,  
Come, ye Blessed of my Father,  
And enter into rest.

Harrisburg, Pa.

"SOME OF MY WONDERINGS."

BY L. ANDES.

I HAVE been wondering why it is that there is so much time and money spent, seemingly useless, in our Fraternity, by nearly always getting a preacher from fifty to five hundred miles or more away from home to do the preaching, when a revival or series of meetings is to be held?

I have been wondering whether or not more good might be accomplished if, what is paid out for railroad fare, etc., be given for home and general missionary purposes; and what is paid to the preacher from abroad be given to the home minister or ministers, and let them conduct such meetings, if at all expedient. Probably, in the end, much better *results* might follow than by the "patent process," which often yields in numbers of additions,—but sometimes not so many *real* conversions, as troubles left behind for the home preachers to patch up.

I have been wondering why it is that if some of our ministering brethren have such a great desire to work for the Master in saving souls, that it so frequently happens that they go away from our poverty-stricken congregations, here in the West, to "waters more sweet" and "pastures more green," farther East, in larger and well-fixed congregations, who need not their help near so much as many of our scattered folds on the frontier. Then, again, I have been wondering, whether these things might not be somewhat different if the congregations would *do* their duty

towards their ministers, especially those whom they elect to the office. Perhaps too many conclude that, when they have elected a brother to the ministry and given him his charge, that then their work is done, and that it is now his business to go forward and preach mightily and convert many from the "error of their way," when lo, and behold, he has neither *time* to devote to study, to become a proper workman, or *means* to procure needful helps in the way of church literature or other needful implements to his work,—the church all the while looking on, with large expectations, forgetting to offer any assistance, or even *buying* him a single book that might be useful to him.

I have been wondering whether it might not be a fact that three-fourths of those ministers who are censured as being neglectful of their duty would *gladly* do it more perfectly if necessity would not hinder them so much. Many have spent about all their living, and, finally, are left with nothing but *censure* for their labors, then become discouraged and, of necessity, they let the work of the ministry fall to the background and turn their energies in a direction whence they may expect some needful revenue. Some become tools in the hands of some speculating railroad com-

pany, and, possibly, in the end go down to a pauper's grave,—all, perhaps, because the church did not give them the encouragement which they so much needed.

Surely our Bro. D. B. Eby speaks "golden truth" on this matter in his article on page 770, present volume of the GOSPEL MESSENGER. Let us not get from one extreme to the other. Middle ground is always the safest.

I have been wondering whether there is such a great need for "doctrinal sermons" to be preached, if they are confined to baptism, foot-washing, the Lord's Supper, the Communion, holy kiss, anointing with oil, etc., and if we leave out such doctrinal subjects as are found in Matt. 5: 3-12, and, in fact, all through the "Sermon on the Mount."

I have been wondering whether it is not to be feared that too many of us are too well satisfied with practicing certain external ordinances,—looking to them *alone* and forgetting that they are only a figure or emblem of the real “life-giving” principle.

"Let no one imagine that he is a Christian because he complies with the symbols of salvation! We must *be* what the symbols represent," etc. Amen!

*Newton, Kans.*

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Among our readers are a *thousand persons* who cannot leave their homes to engage in missionary work, but they can afford to *send a preacher* in their place, who will do the work and *give them the credit*. The service of a *preacher* may be had for \$1.00. We mean one who will preach the *entire year* for that small sum. What better preacher do you want than the GOSPEL MESSENGER? It will *preach* to and *visit* any family you name *fifty-two times* during the year. It goes *rain or shine*, does all the talking, and even talks *during the weekday*. Why not select one, two, five or ten families, *not members* of the church, have the paper sent them *one year*, and pray God to bless the *seed sown*, and in the end reap a *rich harvest*? Those who wish to make use of the MESSENGER in *this way* may have it for \$1.00. Fill out this blank, send it to us with the money, and we will see that the parties named by you get the paper regularly.

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Mount Morris, Ill., December 28, 1895.

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ANY book named in this paper will be sent postage or express prepaid by us, on receipt of the price named.

WE did not intend for much church news to appear in this number, and for that reason a good deal must lay over until next week. Some of it will be found very interesting.

SEE what Bro. Enoch Eby has to say on another page about doing missionary work with the MESSENGER. A hundred churches might be founded were his suggestions followed.

WE are just in receipt of a letter from Bro. H. B. Brumbaugh, informing us of his safe arrival at his home in Huntingdon, Pa. This means that brethren Myers and Bingaman have also reached their homes.

Now is the time to get a copy of Bro. Teeter's Commentary on the New Testament, cheap. See the inducement offered on page 842. This offer is good for sixty days, but we would advise you to order at once.

SEND for the *Young Disciple* for the little folks. It is a well-edited illustrated weekly. Price, 50 cents per annum. Bro. T. T. Myers is furnishing some excellent letters for its columns concerning his trip in the Old World.

## CLOSE OF VOLUME THIRTY-THREE.

DAYS and months come and go rapidly. Another year is past, and the time is now here to close the present volume of the MESSENGER. We have passed through a year that has been remarkable in many respects.

Last year marked a new era in the history of our people, by the sending of our first missionaries to heathen lands. During the year just closing we have made another advance step by opening up a mission in Asia Minor, the seat of the Seven Churches of Asia. A company of our members have visited Sweden, Denmark and many other parts of Europe and the Bible Lands. A bishop has been ordained in Smyrna to occupy the seat of

the venerable Polycarp, "The angel of the church in Smyrna." Rev. 2: 8. Love feasts have been held in various parts of the country, and the one in Asia Minor is significant, as it restores the primitive practice so long neglected.

Our people are becoming more aggressive. More and more are they realizing the necessity of sending out and sustaining earnest missionaries who can give their entire time and attention to the work entrusted to their care. This is a good indication, for it is only the aggressive forces that will conquer in the end.

The outlook in the world at large is no credit to an advanced state of civilization. The war between Japan and China has ended. France has accomplished her purpose in Madagascar, and peace has once more been restored. But the cruel strife is still raging in Cuba. Thousands of lives have been sacrificed on the battlefields, and large portions of the country devastated. But the most appalling state of affairs is in Turkey where the Christians are being massacred by the thousands. It marks one of the darkest periods in the late history of the world. A hundred thousand men, women and children have been destroyed on account of their religion, while the great powers of Europe look on, feeling themselves unable to interfere on account of their own jealousies.

To all of this must be added a most unpleasant feeling between our own country and England. Such is the state of affairs in the world as we close the present volume. Still the God of heaven reigns, and the right will prevail. But it surely becomes all devout Christians to watch and pray that they be not drawn into temptation, for just now they are many and still increasing.

## THE PRICE.

THE following query from Southern Indiana was among the papers before the last Annual Meeting:

To the brethren and sisters in District Meeting greeting: Whereas Annual Meeting has granted the complete franchise of our publishing interest to one company; securing for said company the protection and patronage of the Brotherhood, and, whereas, in making said grant, Annual Meeting has removed from said company all competition and, whereas Annual Meeting has reserved no rights, or privileges, in determining and establishing the prices of its publications by said company; thereby granting, to said company, the liberty to establish a higher scale of prices for its publications than might be secured if competition were not withdrawn, therefore we ask this District Meeting to ask Annual Meeting to appoint a committee of five brethren to represent the Brotherhood in establishing a scale of prices for its periodicals and publications. The Advisory Board selected by Annual Meeting for the GOSPEL MESSENGER shall constitute a part of said committee; it shall be the duty of said committee to confer with the publishing company in establishing a scale of prices for its periodicals and publications from which competition has been withdrawn. It shall be the duty of said committee to see that the prices of the periodicals and publications of the Brotherhood are as low as other periodicals and publications of like size and character where competition has not been withdrawn. Raccoon Creek Congregation. Passed and sent to Annual Meeting.

It was returned to the District from whence it came with this answer:

We think it unadvisable to grant the request.

For our part we favored the granting of the request at that time, and would have been pleased to have met the proposed committee and had them examine into the prices of the various religious competitive publications and compare them with our own, but the Annual Meeting saw proper to order otherwise.

Since the enlarging of the MESSENGER all objections to its price seem to have been dismissed, at least one would judge so from the reading of some of the testimonials found elsewhere in this issue. Still it may not be amiss to make a few comparisons. We are sometimes referred to the *Sunday School Times*, which for Sunday schools has a club rate of fifty cents a year where a number of papers are sent in the same package to one address.

It should be remembered that the regular subscription price of the *Times* is \$1.50, that it has a circulation of 150,000, and has an advertising patronage that brings in not far from \$40,000.00 a year. Give us such an advertising income and we could furnish the MESSENGER to our patrons for nothing and then make money in the operation. By the way, the *Sunday School Times* is not as large as the MESSENGER and does not contain as much reading matter. Still it is a valuable publication, and is worth all the publishers ask for it.

The *Christian Evangelist* is just a little larger than the MESSENGER, but printed with smaller type, and gives more than twice the amount of space to advertisements that we do, has a subscription price of \$1.75 a year.

The *Christian Advocate*, smaller yet than the MESSENGER, and giving much more space to advertisements, has a subscription price of \$2.00 a year.

The *Gospel Advocate* is \$1.50 a year, but it is not as large as the MESSENGER, and has more advertisements.

Hundreds of our readers are familiar with that excellent paper, the *Christian Cynosure*, not as large as our paper, and yet it is \$2.00 a year.

So, in comparing the MESSENGER with other religious papers, it will be seen that our people have one of the cheapest church papers for its size in circulation, and we are sure that there are now no grounds for complaints. Since enlarging the paper these remarks may not seem so necessary, and yet we trust they will prove helpful to some!

## NO PREMIUMS.

It is well known that the MESSENGER gives no premiums in order to secure subscribers. Our aim is to make a paper that is worth all we ask for it. As our list increased we have enlarged the paper and improved it in other ways. Our aim is to make the MESSENGER still better as the months go by. Instead of spending money, purchasing premiums for our readers, we propose to spend more money and time in bringing the paper up to a higher standard. This we are constantly doing, and have not yet reached the highest point of our aim. If possible each volume must be an improvement on the former.

The testimonials in this issue show how our efforts in this direction are appreciated. Our people are standing by us in our earnest efforts, and we propose to stand by them and give them a good paper which defends their doctrine and interests, and is fully alive to all that goes to build up the cause of Christianity among us. Certainly we give no premiums, but we publish a paper that many of our readers say they would not do without for twice the subscription price. Let our readers still continue to encourage the MESSENGER with their patronage, and we assure them that we shall appreciate their efforts as highly as they are now appreciating ours.

## THE POOR.

JESUS preached the Gospel to the poor. This was regarded as one proof in favor of his great mission. There are plenty of ministers who can be induced to preach most eloquent sermons to the rich and learned, but the most difficult problem is to find those who are willing to preach to the poor and the unlearned. Here is where the test comes in. In our own country very few people actually starve to death. It is a land of plenty, and though many of them suffer a great deal, still they manage to get enough to keep soul and body together. But millions are going to ruin for the want of the Bread of Heaven. Their spiritual wants are neglected on every hand. This calls loud for preaching, for tracts and for the MESSENGER to be circulated among the poor. Even



among our own members there are hundreds not able to pay for the paper, and when they ask for it, and convince us that they are too poor to pay for it, we never refuse to send it to them. In former years we called for contributions to assist in sending the paper to the worthy poor among us, and to this call our members have responded most liberally. During the year just closing we sent the paper to 411 poor persons, and received \$246.67 donation to assist in defraying the expenses. We sent out 164 of these papers at our own expense, and do not regret that we did so. We feel that in the end we shall receive a blessing for having made at least a little effort in preaching the Gospel to the poor. But we wonder if there are not several hundred members who would also like to have a hand in this method of preaching the Gospel? If so, send in your donations freely, for the poor among us are daily calling for the paper, and we do not like to see one of them turned away empty. Every dollar donated to this fund counts a full year's subscription to some worthy poor. Who would not help preach the Gospel to the poor? Here is a chance to put money right where it will do good and be appreciated.

#### OUR SUNDAY SCHOOL HELPS.

In many respects our Sunday school helps for 1896 are to be greatly improved, sufficiently so, we hope, to make them second to none in the country.

The *Brethren's Quarterly*, for advance classes, has been enlarged to forty pages, contains a beautiful colored map, and comes out in a neat cover. We think this improvement will be appreciated by our Sunday school workers everywhere.

The *Juvenile Quarterly* is also to be improved; will contain a colored map, it is to be finely illustrated, and also to have a neat cover. All of these improvements, however, cannot be fully perfected until the first of April. Then our prices on these two helps are very low.

The *Young Disciple* is to be more profusely illustrated, and carefully edited. It is already one of the cheapest papers in the market, and contains a literature as pure, if not more so, than any of them.

The *Children at Work* enters upon its second volume in 1896, and is admirably suited to the wants of the smaller children. Its pictures,—for it contains a number of them,—will please the little people and also impart to them, through the eye, some valuable lessons. All of the publications above mentioned are prepared by members selected for that purpose.

We also have other helps in the way of maps, cards, etc., and it is to be hoped that all the Brethren Sunday schools will use the Brethren's literature, and thus help build up our own cause instead of the cause of others. We want to stand by our own doctrine, and to do this, we must stand by our own literature.

#### NUMBER FIFTY-THREE.

HERE is number 53, as promised in our last issue. The first page contains its usual line of general information. Then follows what some of our readers have to say about the enlarged MESSENGER. These are a few of the many testimonials received. While we are pleased to learn that the paper is giving general satisfaction, still we think it no more than our duty to give the Brotherhood the very best journal that we can bring out. And as the months and years go by we trust to make the MESSENGER still better.

The lovers of good books will find nearly or quite one hundred notices that may be examined with interest. We have some good books for sale and we offer them cheap. Our stock of Family and Teacher's Bibles will be found the very best,

and we offer them at prices so low that even the poorest people among us can purchase a good Bible. We purchase these books at wholesale, and sell them at just enough above cost to pay the actual expense of handling. This is a rare opportunity for our readers.

Throughout the issue will be found a few essays, some correspondence, and rather more editorial than we had intended to give. We trust there is enough variety to entertain our readers until the appearance of No. 1, for 1896.

#### RENEW AT ONCE.

SOME of our subscribers have not yet renewed their subscription for 1896. This they should do at once. If possible we like to have all subscriptions renewed by the beginning of the year. Please look at the date to the right of your name. If it reads "Jan. 1, '96," that means that your subscription expires with the next issue. If the agent in your locality has not already called on you, you call on him and have him send in your name at the earliest possible date. And, by the way, pay the agent, so he can remit, for he is expected to pay for every name he sends in, and if you do not pay him, he considers it his loss. Of course this is not right, and is the most unpleasant feature about the agent's work.

We would also urge our agents to make an immediate and quick canvass of their territory, and call on everybody who is likely to want a religious paper. With a little effort upon the part of all we are confident that our list could easily be run up to 20,000 actual subscribers. If samples are needed in order to introduce the paper to persons who have not yet examined the MESSENGER, send us their addresses and we will take pleasure in sending them a copy.

#### AROUND THE WORLD.

SOME people think the world is not round. Well, Bro. D. L. Miller and wife are on a trip around it. They started east from New York, have been going east ever since—are now on the other side—and if all goes well we shall see them coming from the West about the first of May. These are the first persons among us who ever undertook to make a circuit of the globe. Bro. Miller is writing a series of letters concerning this remarkable trip. The first one is to appear in our next issue, and they will continue until next summer. He will describe countries never before described in the MESSENGER, and will give to our readers a class of reading entirely new to them. He is to visit India, China, Japan, Australia and many other places of interest. Why not tell everybody about these letters, and thousands of them will want the paper? Then Bro. Brumbaugh is not yet through with his interesting glimpses in the Old World. We rather think that the most interesting part is to come. His ride through Palestine and visit to Damascus and Egypt will be read with profit.

#### TRACTS.

THOSE who have never tried that method of doing missionary work do not realize the power there is in a wise use of good tracts. There ought to be tracts for distribution in every neighborhood, especially at isolated points. Keep some good tracts by you to hand to those seeking the Truth. Send what you feel like sparing for this purpose, to Galen B. Royer, Mt. Morris, Ill., and ask him to send you a bunch of tracts. If you have no way of distributing the tracts yourself, give them to your preacher, or some one who travels much. Do not be afraid to give your neighbor a good tract.

#### BRUMBAUGH'S GLIMPSES FROM FOREIGN TRAVEL.

No. 24. - Damascus, Syria.

Oct. 8, '95.

DURING Sunday night quite a rain fell,—the first one for the last six months, so that the dust was effectually laid, and the air fresh and pure. For the place and country, it was a glorious rain, and all nature seemed to be putting on a new and more cheerful face. At 7:30 we, with our party,—Myers, Bingaman and Grismer,—took the railroad coach to ascend the Lebanon Mountains for Damascus, beyond. At first, we had the plain of the sea, planted in figs, olives, nectarines, oranges, dates and all of the tropical fruits, but as the ascent commenced, we entered one of the valleys running down from the Lebanon heights, and, because of the steepness of the grade, our speed was slow enough to give us excellent opportunities of taking in the scenery by the way, and to say it was grand, does not, at all, express the condition. Gradually and in zigzag directions we ascended upward and upward, leaving below us the sea, the city and the surrounding hills until, finally, we reached the summit, passed through a tunnel, and another tunnel and we were on the other side. As the road was in operation only about ten days, the steam horse and the small houses drawn after it, were still quite a curiosity to the natives, and at the different stations they turned out *en masse*,—men, women, children, dogs, donkeys and camels, to see the strange sight and take a long gaze at us Americans, appalled in, to them, such strange clothes as pantaloons, coats and hats. To us the promiscuous and motley crowd was a world of wonder and interest, also.

As we emerged from the last tunnel, the Anti-Lebanon Mountains stood in bold, yet dingy array before us, while between, and away down below, were stretched out the beautiful plain or valley of Bokhara. All along the route we see much that is new to us and of interest, but we cannot tarry to describe. As we are near the end of our railroad trip, we are shown the source of the Bible-famed river Abana, and are reminded that we are nearing historic lands and places. A few more stations are called and we are at Damascus, the great metropolis of Northern Syria. After passing through the usual custom-house forms, we are pleasantly located in the "Grand Hotel Demetrius," and are now on the second floor veranda, fronting a public square and the bridge that crosses the Abana River.

We have before us a miniature oriental world,—things and beings that are odd, funny, grotesque, strange and sad. The average native is a bundle of excitement and windy vociferations. In all ordinary deals they fuss and quarrel so, that you would suppose that a fight is really necessary to complete a bargain. Just now, right out in front of where we are writing, a scene was enacted that would be exceedingly interesting to the average American. Here the business and trading is done largely on the sidewalks. A man had spread out before him a dirty cloth on which he had placed his stock in trade,—bread and cakes. As he was sitting there on the pavement, with his black legs straddled on each side of his little store, another man came along and accidentally set one of his feet in undesirably close proximity to a loaf of his bread. This gave offense, and as the offending party walked away, a lively discussion followed. Whether they said ugly words, as Americans do when they get mad, we don't know, as we could not understand a word that was said, but the bread dealer hastily got up from his place of business, and followed the offender till they came in contact, when a war of words commenced in good style, accompanied with gestures that looked wild



and fierce. As the discussion waxed hotter and hotter, they got closer together and their maledictions louder. With mouth open and eyes protruding, the aspect of the scene grew more serious and we felt sure that we were to witness a genuine oriental fist-fight. Of course the curious crowd gathered, and at the moment we thought the fight was on, a peacemaker stepped in between the combatants. But the blood-heated fellows were not to be so easily separated, as they were determined to have their fight out, as, strange to say, they do not make fists, but take each other by the arms and make weak efforts to slap each other in the face. And by this time others were ready to take a hand in the affray. However, the whole affair was ended by an officer coming on the scene who took hold of the offending party and led him away. The amusing part of the affair was, to see how they looked daggers and snarled at each other as they were being separated. While we deprecate quarreling of all kinds, we could not help being amused at the ludicrousness of the scene enacted before us. To us it was another lesson in the study of human nature. It is said that this people quarrel in all their business transactions, but seldom or never come to blows.

Though Damascus is a great city as it stands almost alone on the plains, yet it is disappointing in some respects, to those who go there. This is because, perhaps, of its over-glowing descriptions. The Arabs have always regarded it as an earthly reflection of Paradise, where a foretaste of the heavenly joys is realized,—their ideal heaven. This may be accounted for in two ways. First, as they were accustomed to the plains and deserts, east and south, and coming to a city well watered and surrounded with gardens and luxuriant growth, by comparison it would be as heaven to them. It don't require much to make a paradise, when we meet contrasts that are very striking. And as the contrast between the desert and the city was very short to this people, it would be very easy for them to look upon it as a Paradise. And, again, taking their mode of life into consideration, in connection with their ideal of a Paradise, and it does not require much of the beautiful to make a heaven for them. We have plenty of men and women to-day, among the enlightened and Christianized, who would be satisfied to enter and live in a less promising heaven than the City of Damascus.

We were much interested in the city because of its Biblical associations. Here are the rivers of Abana and Pharpar whose waters were considered, by Naaman, as being better than all the waters of Israel. And perhaps he said the truth because these waters are sweet and clear as crystal, but, obedience to the commands of the Lord is better than either.

Near this place, also, the great Apostle was converted, and we were shown the very spot where he was let down over the wall, to escape the persecuting rabble, the house in which Judas lived in the "street called Straight;" the house of Ananias and the home of Naaman, the leper. These things are all seen by faith rather than by sight, as two or three thousand years sometimes make changes in such things as walls, gates and houses. But to see things as they are now represented, we must exercise faith and not be as the unbelieving. For the study of the human face, and the nationalities, the bazaars of Damascus afford excellent opportunities, as here we see representatives of all the nations under heaven. So it has been in years and centuries bygone, and so it will continue for years to come.

The population of Damascus is estimated at 180,000; and when we consider its location, surroundings, and plentiful supply of pure, fresh water, we see no reason why peace and prosperity

should not reign within her gates. The railroad here, as everywhere, is modernizing the appearance of the city in the way of buildings, good hotels, and the character of business, as well as the manner of doing it, and we have reason to hope that the saddest chapters of the history of this oriental city are in the past.

That we might learn something about the home life of this people we were taken into the private residence of a citizen who received us very courteously, and when he learned that we were Americans, he opened his heart to us, as he has a brother living in the New World, where, as some of these people seem to think, liberty is unrestricted, and silver and gold is lying around loose. We were ushered into the sitting-room for men,—richly furnished with rugs on the floor, windows gorgeously curtained, the ceiling finely painted, and sofas, or wide lounges, placed all around the sides. We were first invited to smoke with him. But as we told him that we did not smoke, coffee was ordered, and we drank coffee with him. After telling him,—through an interpreter—about some of our American ways, we gave the parting hand, feeling well pleased with our visit to this Damascus home. There is a chord within every soul that reciprocates and responds, if we only knew how to strike it.

Among the sad things that we saw, was the old prison into which, in the year 1881, 50,000 Christians were persuaded to flee for refuge and safety, and then, without any means for defense or escaping, were unmercifully slaughtered. The murdering was so great and terrible that the blood ran in streams, down through the streets. As a result of such wholesale butchery, a deep-seated hatred has been planted, nourished and perpetuated in the hearts of the kindred of the martyred against the Mohammedans, at whose instigation the crime was committed, and this is causing eternal bitterness between the parties. O, that the spirit of the King of Peace might enter into the hearts and lives of this people!

H. B. B.

We receive some pitiful letters. Here is one of them. The writer is too modest to give her name, but the saints can offer their earnest prayers all the same:

"Dear brethren and sisters in Christ:—Will you not all pray for a poor, young, afflicted person, who can hardly endure her lot in this life; and also for her almost heart-broken parents, sisters and brothers, that they may see their way clear? I ask this for my Savior's sake. The mother."

## Brethren's Publications.

**Brethren's Hymnals.**—Morocco, gilt edge, \$1.15; morocco, plain, 90 cents; half leather, .70 cents

**Brethren's Family Almanac.**—Should be in every family. Per copy, ten cents; per dozen, 75 cents

**Brethren's Hymn Books.**—Fine limp, gilt edge, 65 cents; limp, plain, 55 cents; Arabesque, .....35 cents

**Revised Classified Minutes, up to 1892.**—Indispensable to all who are interested in the church and her work. 474 pages. Cloth, .....\$1.50

**Certificates of Membership.**—The only convenient and accurate system for keeping a record of certificates issued. Price, .....50 cents

**Appendix to Minutes of Annual Meeting.**—Containing the Minutes of Annual Meeting from 1886 to 1892, with a complete index of all the Minutes since 1778. Price, .....25 cents

**Doctrine of the Brethren Defended.**—R. H. Miller. Third edition. 404 pages. Cloth, ..\$1.25

In this work the author has fully and carefully presented the Gospel grounds for the practice of the Brethren, and also answers a number of the most common objections to these practices.

**Brethren's Tracts and Pamphlets.**—Vol. 1. Containing all tracts published up to 1893. 294 pages. Cloth, .....75 cents.

**Close Communion.**—Landon West. 192 pages. An indispensable work in defense of the Brethren's position on this important subject. Cloth, .....25 cents

**Europe and Bible Lands.**—D. L. Miller. Eleventh edition. 439 pages. Library, \$2. Cloth, ..\$1.50

Though the author has written other books since, this first one has not been excelled in interesting and beneficial reading.

**Life and Sermons of Elder James Quinter.**—By his daughter, Mary N. Quinter. 426 pages. Cloth, .....\$1.25

Elder Quinter did much in helping to make the church what it is to-day, and every minister, as well as layman, can read this book with great profit.

**Seven Churches of Asia.**—D. L. Miller. 303 pages. Cloth, .....\$1.00

This book is full of interesting information concerning the churches addressed in Revelation. It is sold in the interests of the Asia Minor Mission, and should have a large circulation. Special terms in quantities.

**Thrilling Incidents on Sea and Land.**—George D. Zollers. 400 pages. Cloth, \$1.50. Our price, .....\$1.00

The book recounts perilous incidents of travel, experienced by the author on land and sea. Intermingled with the narrative are many useful and practical lessons.

**Glimpses of Jesus, or Letters of C. H. Balsbaugh,** containing also an interesting autobiography of the author. Compiled by T. T. Myers. 400 pages. Cloth, \$1.00. Our price, .....90 cents

"In this book the supreme object of the author is to give weight and prominence to the inner life, to the growth and development of the Spirit, and to the indwelling of Christ Jesus."

**Letters to the Young from the Old World.**—Mrs. D. L. Miller. 258 pages. Cloth, embossed stamp on the cover. An excellent present to children. ....\$1.00

These letters first appeared in the *Young Disciple*. The demand to have them in book form was so strong that finally they were revised and published. They are interesting and instructive to young and old.

**The New Testament Commentary.**—Lewis W. Teeter. Two volumes, about 600 pages each. Per set, cloth, \$5.00; half leather, \$5.50; half morocco, \$6.00, or for the next 60 days at ministerial rates, .....\$4.00, \$4.50 and \$5.00

The Commentary contains the entire text of the New Testament in both versions, with references and marginal readings, several maps, and a gazetteer giving the meaning and pronunciation of the proper names. It is unevasive and impartial in its explanations. It stands in defense of the most apparent meaning of the text. It is a practical family reference book.

**Brethren's Sunday School Song Book.**—Prepared by a Committee from Annual Conference. 179 pages. Both shaped and round notation. Shaped notes sent when notation is not mentioned. Board cover, per copy, 35 cents; per dozen, prepaid, \$3.60; not prepaid, \$3 per dozen. Cloth cover, per copy, .....55 cents

The book contains 185 songs, new and old, rich in melody and sentiment. Well suited for use in social meetings, Sunday schools, and revival services. Sufficient theory is given in the first part to make the book suitable to teach music.

Any of these works will be sent postage or express prepaid by us on receipt of the prices named. Address, Brethren's Publishing Co., Mt. Morris, Ill.



## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing, give name of church, county and state. Be brief. Notes of Travel should be as brief as possible. Land or other advertisements are not solicited for this department. Our advertising columns afford ample room for that purpose.

## THE OLD AND THE NEW.

BY J. S. MOHLER.

## TO THE OLD.

ADIEU! my dear old Friend,  
Our journey's at an end.  
Each day we've walked together  
Through fair and cloudy weather,  
In mirth, and joy, and tears  
All through the passing year.  
You seem just like a brother  
To me, I'll want another  
Just like, to soothe my heart  
When you and I must part.  
For thou this night must die  
Among the dead wilt lie  
And soon forgotten be  
In deep oblivion's sea.  
But, by divine decree  
Thy brother, just like thee  
Will daily with me go  
While wand'ring here below.

## TO THE NEW.

Thrice welcome stranger, here!  
And a happy "New Year"!   
Just from the funeral come  
Of thy brother—dead—and gone.  
For comfort look to thee  
What hast thou brought for me?

## RESPONSE.

I've brought a world of cheer.  
Enough for all the year.  
Besides, I've brought a WISH—  
A large one, namely this,  
I wish all men were honest,  
I wish that all were just,  
I wish that all were true,  
And pure and lovely, too,  
I wish that all were temp'rate,  
In patience nicely mate,  
Large charity possess,  
Wear robes of righteousness,  
I wish you all would do  
As you'd have done by you.

\* \* \*

If I could have my wish  
We'd have a world of bliss.  
The sun would shine some brighter,  
Life's burdens all be lighter,  
Each one find some employ,  
The widow sing for joy,  
With wages all content,  
On faithful service bent,  
The ravens bearing bread,  
The poor all clothed and fed.  
The birds on joyful wing  
Would seem more sweetly sing.  
More fragrant smell the flowers  
Beneath the shady bowers.  
All earth sound forth a jubilee  
From shore to shore, from sea to sea.

\* \* \*

If each would do his part  
They'd give the world a start  
To move a little higher,  
To each in love draw nigher,  
Such deeds would comfort give  
While yet on earth we live,  
Ere in our graves are laid,  
The world we've better made.

Morrill, Kans.

From Smith's Creek Church, Pendleton Co., W. Va.

ELD. SAMUEL DRIVER, of the Barren Ridge church, Augusta Co., Va., accompanied by his daughter, Jennie R. Driver, was sent to the Smith's Creek church, Pendleton Co., W. Va., an outpost of the Cook's Creek district, Rockingham Co., Va., by order of the District Mission Board of the Second District of Virginia.

He started Sept. 11, traveled by private conveyance a distance of eighty miles over five mountains. On the evening of Sept. 13 he commenced preaching and continued until Sept. 29. He arrived at home Oct. 1. While there he preached seventeen sermons, and received seventeen members into the church by confession and baptism.

Bro. Driver left home again Oct. 23, and returned to the same place, where he presided at a "yearly visit" council Oct. 26, and also attended a Communion meeting in the evening of the same day. Forty-seven members communed. He preached at the same place Sunday morning, Oct. 27, but that evening he preached eight miles north, at the Hammer church, in the same district, where he continued preaching until Nov. 1. Nov. 2 he presided at a "yearly visit" council, and a Communion, and in the evening of the same day, forty-three communed. He left an appointment for Nov. 3, in the morning and at night, but as he was called away by sickness and death, the appointments were creditably filled by Bro. Saul Bowman, just elected to the ministry. As an immediate result of this meeting six were received by confession and baptism.

N. WALTER COFFMAN.

Barren Ridge, Va., Dec. 9.

## From Roanoke, La.

Nov. 18 family, self and two young men arrived here from Virginia. For a few days we enjoyed the Christian hospitality of brother and sister S. A. Honberger, who, by the way, know how to make newcomers feel at ease. We had only been here a few hours when brethren Lafayette Sutphin, J. M. Coffman, Adam Esterly and S. A. Suter called on us, and extended a cordial welcome to the "Sunny South." After a few days' rest, we located and began housekeeping near Roanoke, which is on the S. P. R. R., 191 miles west of New Orleans, and 171 miles east of Houston, Tex.

The love feast at this place was held Nov. 30, and, so far as we were able to see, it was a very enjoyable feast. We met about 3 P. M. A sermon was preached, and at about 5 P. M., examination services were held, after which we engaged in the services of feet-washing, the Lord's Supper and Communion, as set forth in God's Word. While we were strangers in a strange land, we felt glad that we could sit around the Lord's Table as a family of kindred spirits.

Just as we were seating ourselves around the tables, Eld. George Shamberger, who resides here, but who, for several weeks, had been North, came in. His presence added to the enjoyment of the feast.

Bro. Jacob Blocher, a worthy deacon, of Adrian, Mo., who has come to spend the winter with us, was also at the meeting, and rendered some acceptable service.

The church in Louisiana is a mission point and is under the auspices of the General Mission Board. It has no connection with any State District.

We have two houses of worship, one at this place, the other in Jennings. An evergreen Sunday school is conducted in each house.

The work here is under charge of Eld. S. A. Honberger, assisted by Eld. George Shamberger, Lewis Miller, Joseph Minix, J. M. Coffman and S. A. Suter.

We have presented our letter here and will endeavor to assist in the work as best we know how, and as the Lord directs. All letters of inquiry, containing stamps, will be promptly answered.

C. D. HYLTON.

Dec. 7.

## Notes by the Way.

FOR three weeks I have been laboring in Iowa. I was two weeks at the Libertyville church. A good interest was manifested by those who attended. I also spent one week with the South Keokuk church. The attendance and interest here is very good. My health has not been good since here; being much troubled with asthma. Some nights I must sit up all night; yet I am glad that I could fill every appointment. I wrote to the home church to remember the Asia Minor Mission on Thanksgiving Day, and am glad it was done to the amount of \$10.25. It is right to pray for missions, but let our prayers be followed up by works and let us give that with which God has

blessed us, to promote his cause. May God bless the mission work in Asia Minor and everywhere else!

Bro. J. H. Wright, of Indiana, is expected to be with us at the Donnel's Creek church, Ohio, Central house, Dec. 21, to hold a series of meetings. We hope to be home by that time to enjoy and assist in the meetings.

Do we all realize how much more reading matter we get since the GOSPEL MESSENGER has been enlarged, and all for the same price? Who could do without the paper? I, for one, am glad for the change in the date of the paper. It will be for the better.

HENRY FRANTZ.

Fergy, Ohio.

## Journeys in Eastern Pennsylvania.

THE Ministerial Meeting near Chambersburg, Southern District of Pennsylvania, was well attended, with marked interest. Eld. P. S. Myers, of Los Angeles, Cal., was also present.

Crossing the Blue Ridge Mountain, via Gettysburg and York, and over the Susquehanna River to Eastern Pennsylvania, I attended the love feast at Elizabethtown. It was largely attended, as the membership is quite large in this part of Lancaster County. There are churchhouses every few miles. We also had the privilege of being present at the Ministerial Meeting of the Eastern District of Pennsylvania, held at the Spring Creek church, Dauphin County. The meeting was well attended. The program was well arranged, and the topics so worded as to clearly define their object,—a thing that should not be lost sight of, in order to give a clear understanding. The meeting was well directed and great interest was manifested, not only on the part of those to whom topics had been assigned, but also others not on the program. A spirit of love, forbearance and much harmony obtained.

In the evening of Nov. 28, being Thanksgiving, I was taken to Green Tree in the Chiques congregation, about eight miles distant and not far from S. R. Zug's, where we held a Thanksgiving and missionary meeting with large attendance and interest. I continued my course east, as far as Germantown, to visit Bro. Falkenstein. The little house here built by the Brethren in 1770 still stands. It is about one hundred feet from the street sidewalk. The house is yet in a good state of preservation. In the rear of it sleep many of the church fathers,—Alex. Mack, Sen., Alex. Mack, Jun., the Keisers, the Gorgases, Foxes, etc. Here also sleep some of my own ancestors. One of the first emigrants to this country was Godfrey Lehman. His remains were exhumed a few years ago, at a time when the Chestnut Hill branch of the Reading Railroad was being constructed. The remains were originally interred in 1756. A small slab now marks the remains, as they repose in the old churchyard. The grounds are kept in good repair by a special fund for the purpose.

Germantown is a place of much historical interest. Bro. Falkenstein is doing much in behalf of the church, and also in gathering all matter of historical interest. A wealthy relative of the Macks, living in California, now proposes to build a new church, in the rear of the old one, in memory of the fathers. The old church had, for a time, almost lost its identity, but it and the interest are now being revived. Two were received on Sunday. This was our first visit to Germantown.

J. C. LAHMAN.

Abbottstown, Pa.

## From Parsons Church, Kans.

I JUST returned from the above-named church. We held, in all, fourteen meetings and baptized three. Others seemed near the kingdom. Bro. Amos Moomaw, of Otley, Iowa, was present and aided in the good work. Our beloved brother, M. O. Hodgden, did the baptizing. We put up at the house of "Cornelius" and I can truly say he is a devout brother, and fears God with all his house.



We met with the brethren and sisters at their houses and enjoyed ourselves in things pertaining to the Master's good work. We also met our aged brother, A. J. Murray, formerly of Altoona, Pa. He is very zealous of good works. We enjoyed ourselves very much in the Parsons church, and especially so as they all seemed so much interested in the cause of our Lord Jesus Christ.

W. B. SELL.

Dec. 13.

#### Sunday School Meeting.

At a Sunday school meeting, to be held in the Okaw church, Ill., Dec. 26, the following topics will be discussed:

1. "The Sunday School Teacher,—his Work and Responsibility."
  2. "The Duties of Parents to the Sunday Schools."
  3. "The Best Method of Teaching Primary Classes."
  4. "The Best Methods of Superintending a Sunday School."
- For further information write either of the following: S. G. Nickey, J. R. Henricks, S. S. Miller, La Place, Ill.

#### Everybody Read This.

I LIKE the idea of making a present of a good pocket Bible to our worthy ministers, to encourage them in their work, and to show that you appreciate their efforts, especially if they are not able to buy one themselves. So I read in the GOSPEL MESSENGER. Let us all say, Amen!

Another thought. Why not send the MESSENGER out to many who we know are hardly able to buy it, especially to some who are not members. It has opened the eyes of many and it will of many more, if we place it before their eyes. I know of an organized church that all grew out of one GOSPEL MESSENGER. Why not sow some more seed? In this way we can all be preachers. Think of it, dear brethren and sisters, could we not all do more to get the paper out where it has never been? The brethren went to expense and trouble to give it a new dress, and we all say it has been improved, and it contains Gospel seed. Can we find a better way to sow, send the light, if not to the heathen, to your unsaved friends? If there is something in the paper once in awhile you don't like, remember someone else will like it and it may do him good. I would much rather circulate the paper, than to write the articles in it.

Another thought. There were entirely too many applications to General Conference of 1895 for committees, to settle difficulties. The far-reaching publicity given to this part of the churchwork, is not altogether creditable. I think it would be well for General Conference to delegate the power of final settlement to our State District Meetings. The same talent, usually employed, is just as available to the District Conference as to the General; then, why not keep troubles at home? If all were the children of Abraham by faith, they would follow the example of their father, who said to his nephew, "If you go to right, I will go to the left; but if you go to the left I will go to the right." Such propositions need no arbitrators in order to settle the dispute. The best of all is it leaves no hard feelings to sting any of the parties. I pray for a reformation on this line in our Brotherhood in the future. Let all say, Amen.

Again, our Minute book has enough in it to govern the whole world, by Bible principles, if the members would only be subject to it. If not, more would do no good; therefore let every delegate at our next General Conference answer for his District.—NO PAPERS.

ENOCH EBY.

Booth, Kans.

#### Notes x from x our x Correspondents.

"As cold water to a thirsty soul, so is good news from a far country"

**Mill Creek, Va.**—We closed a series of meetings of two weeks' duration, on Sunday evening, Dec. 8, with one applicant for baptism and some prospects for more. Bro. John P. Zigler, from Broadway, did the preaching. He labored faithfully, endeavoring to build up the church in its duties.—*H. E. Harshbarger, Dec. 13.*

**Gettysburg, Ohio.**—At a recent council-meeting, held at the Oakland church, Darke Co., Ohio, Bro. John Brower, Samuel Halliday and Henry Smith were elected and installed in the deacon's office.—*I. B. Miller.*

**Ladoga, Ind.**—We held our regular quarterly council Dec. 7. All matters were given proper attention, and the business was disposed of in a loving manner. We now have three new applicants for baptism.—*J. D. Bonsack, Dec. 16.*

**Longmont, Colo.**—Our series of meetings, conducted by Bro. A. C. Snowberger, assisted by the home ministry, closed last Wednesday evening. Two were received into the church by baptism. On Sunday, the 15th, at our Thanksgiving meeting, a collection of nearly ten dollars was taken up for different worthy enterprises.—*Allie Eisenbise, Dec. 17.*

**Blue Creek Church, Ind.**—Eld. Joseph Holder commenced a series of meetings Nov. 27 and closed Dec. 8, preaching, in all, seventeen Gospel sermons. Bro. Holder preached the Word with power. The brethren and sisters that were present at these meetings were built up and encouraged. One young sister was baptized.—*Ida M. Wirth, Chattanooga, Ohio.*

**Milford Station, Pa.**—The "little flock" near Rockwood, Pa., was again made to "thank God and take courage," when on last Sunday, Dec. 15, after our regular meeting, two were received by letter. This makes seven added to our little arm inside of one month, with the five previously reported, who were added by baptism.—*N. B. Christner, Dec. 17.*

**Paint Creek Church, Kans.**—We met in quarterly council Dec. 14. All business was pleasantly attended to. Our elder, Samuel Edgecomb, handed in his resignation, as he expects to move away. We are sorry that he is going to leave us, as he gave us good admonition. We are having some good meetings by Bro. John Holler. The future will tell the results.—*A. C. Numer.*

**Antietam, Pa.**—Bro. James A. Sell, of McKee's Gap, came to the Welty house Nov. 23, and preached twenty-three soul-cheering sermons. There were no additions, but the members were much built up. The good seed is sown, to be reaped in the near future. Our brother is preaching in Waynesboro now, in that same district.—*G. M. Newcomer, Ringgold, Md., Dec. 14.*

**Bourbon, Ind.**—Bro. Wm. Neff, of Milford, came to this place Nov. 23, and began a series of meetings which lasted nearly three weeks, preaching twenty-three sermons in all. On Thanksgiving Day Bro. Neff delivered an excellent sermon, which was very interesting to all present. A collection was taken, amounting to \$8.40. During these meetings five precious souls came out upon the Lord's side. Another applicant is waiting until her family gets well.—*J. H. Sellers.*

**Strait Creek Valley, Ohio.**—Bro. George Wilkin came to our church Nov. 28, and continued meetings until Dec. 10. As an immediate result of his labors, five precious souls were added to the church,—three by baptism and two reclaimed. Twenty-six precious souls have been added to this church since the middle of last March, and the membership greatly encouraged. I think our church is now in a prosperous condition, for which we feel to praise the Lord.—*I. S. Overhults, Dec. 13.*

**Boon River Church, Iowa.**—Our regular quarterly council convened Dec. 7, at which time our elder was present with us. Bro. Jefferson Mathias and wife, from Wright County were granted letters of membership. They have moved to other fields of labor. This leaves us again without a minister in Wright County. Who will come to our assistance? We also decided to continue our Sunday school through the winter, and reorganized. Bro. J. E. McFarlen was chosen Superintendent. Our elder labored with much zeal while with us. We were bountifully fed with the Bread of Life.—*Daniel Aschenbrenner, Stilson, Iowa, Dec. 11.*

**Libertyville, Iowa.**—Eld. Henry Frantz, of Forgy, Ohio, began meetings in the Libertyville church Nov. 25, and continued till Dec. 3, preaching, in all, sixteen sermons. We were glad to meet our dear brother once more, after a separation of thirty-seven years. Bro. Henry gives no uncertain sound in his preaching. There were no additions to the church, yet we think that he accomplished great good for the church. Dec. 4 he went to the South Keokuk church.—*Abraham Wolf, Dec. 16.*

**English River Church, Iowa.**—We have just closed our Bible school of ten days. Brethren L. H. Eby and J. K. Miller conducted it. We had looked forward to this school with pleasure, but it far exceeded our expectation. Eternity alone will reveal the good accomplished. We are going to meet next Thursday night to organize a Bible class, to go on with the work that our brethren have started. We also decided to have a Sunday school at the south church every Sunday.—*Alice Garber, Dec. 16.*

**Anderson, Ind.**—About forty members reside in the City of Anderson. Most of the brethren are day laborers in some of the many factories at this place, but it is among that class we usually find a great deal of sociability and liberality. It is so here, and their zeal is manifested by the regular attendance at church and Sunday school. I have never before been at a place where such a large per cent of the congregation were children. This is right. If the habit of going to church is formed in youth, it will always remain.—*J. F. Nehrer.*

**Oakland Church, Md.**—The members here met in the Pine Grove church for council on Saturday, Dec. 14. The meeting was one of interest and, we trust, edifying to all present. What little business came before the meeting was disposed of in a Christian spirit. A solicitor was appointed to collect money for general missionary purposes. A small sum was donated to the missionary cause. There was preaching at night by the writer. On Sunday forenoon Bro. Samuel P. Digan delivered a sermon.—*J. O. Thompson, Kearney, Md., Dec. 17.*

**Auburn, W. Va.**—Nov. 29, Bro. G. W. Annon, of Thornton, Taylor Co., W. Va., and Bro. John Fridley, of Goose Neck, Ritchie Co., W. Va., commenced a series of meetings for us. Bro. Annon held forth the Word till Dec. 9, preaching in all thirteen Gospel sermons. He also assisted at one council-meeting. There was one reclaimed. The meeting was not largely attended on account of inclemency of the weather, and other meetings close by. Bro. Annon did not shun to declare the Word of God in its purity and power. He is in full sympathy with the order of the church and is a zealous brother. The church called for a minister and the lot fell on Bro. H. G. Spurgeon, but he deferred being installed till sometime in the future, that he might give it some study or thought. The above meeting was held in the Bear Fork section of Cove Creek, in the "Seventh Day" church, Doddridge Co., W. Va.—*M. C. Cogan, Dec. 12.*

**Westphalia, Kans.**—By order of the Mission Board of Southeastern Kansas, I went to Piedmont, Greenwood Co., Dec. 2, where I began a series of meetings on the evening of Dec. 3. The meetings continued with unabated interest till the 13th. I preached eleven doctrinal sermons. Much interest was taken in the investigation of Bible doctrine. Many said we had the Truth, though they had never heard it preached before. One lady was baptized into Christ and was made to rejoice in the God and Rock of her salvation. Many more seemed to be near the kingdom. I was strongly urged to return and hold some more meetings for them. One more was received into the Scott Valley church by baptism since my last report. The enlarged MESSENGER is giving good satisfaction generally. I have heard many kind words in its behalf. May it ever continue to proclaim the pure doctrine of Christ!—*Chas. M. Yearout, Dec. 14.*

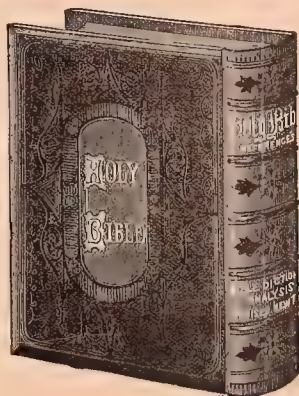


**Paradise Prairie, Okla. T.**—We closed our series of meetings, conducted by Bro. Joseph Glick, Nov. 24. Though much hindered by the inclemency of the weather, we had a very good meeting. Our brother preached in all, twenty-one soul-cheering sermons. One united with the church. On Thanksgiving Day we had an able discourse by Bro. Glick, after which the members gave liberally to the missionary cause. Dec. 7 our quarterly council occurred. After the business of the meeting was disposed of, we had the pleasure of receiving a dear brother into the fold that had wandered away.—*J. C. Neher, Clarkson, Okla. T., Dec. 9.*

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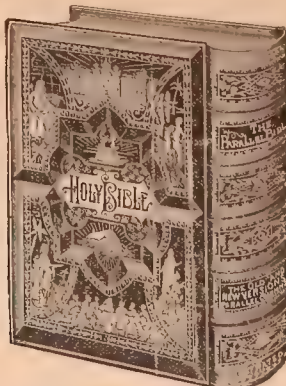
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27 And the sons of Rām the first-born of Jē-rāh'me-el were, Ma'āz, and Jā'min, and E'kēr.		an
28 And the sons of Ō'nam were, Shām'mā-i, and Jā'dā. And the sons of Shām'mā-i; Nā'dab and Ab'ī-shur.		4
29 And the name of the wife of Ab'ī-shur.		Pē
		4.
		ho

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### I. CHRONICLES, 2.

Before c. 1500.	9 The sons also of Hēz'rān, that were born unto him; Jō-rāh'me-el, and 2 Rām, and 2 Chē-lā bāi.	And the son And * the Ah-lāi.
30, Aram, 19, 20, 30		

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1666	Extra Morocco, divinity circuit, leather lined to edge, red under gold edges, silk sewed,.....	5 75	3 45
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## → OUR × BOOK × TABLE ←

"The Reader's Shakespeare," by David Charles Bell. Vol. I, 466 pp., cloth, \$1.50. New York: Funk & Wagnalls Company.

The *Cosmopolitan* for December is brimful of its usual class of matter, and is especially finely embellished. In this respect it probably surpasses former issues. Still, we do not admire the partly disrobed forms displayed in so many of the fine works of the artists.

"Samantha in Europe," by "Josiah Allen's Wife" (Marietta Holley). Illustrated with one hundred and twenty-five artistic engravings by C. De Grimm. 8vo, 727 pp. Cloth, \$2.50; half Russia, \$4.00. Sold only by subscription. New York, London, and Toronto: Funk & Wagnalls Company.

The most charming little publication laid on our desk in a long while is *Leisure Hours in Florida*, by May C. H. Smith (Bill Arp). Reading it makes one long for the sunny South. The illustrations are fine and the reading fascinating. Write B. W. Wrenn, Savannah, Ga. Free to any address.

The *Ladies' Home Journal* for December, Christmas number, is on our desk. It is useless to attempt to describe the valuable contents of this excellent issue. It is one of the best journals coming to our office, and is always read with profit, even in our busy moments. We commend it for women of culture.

The *Pulpit*, a magazine of sermons for November, contains seven sermons that will be read with interest as well as profit. The sermon entitled "The Natural Man and the Spiritual" should be widely read, but Lyman Abbott on "The Hidden Life" is perhaps the most important discourse in the collection. G. Holzapfel, Fredericksburg, Pa., Publisher.

During January, Louis Albert Banks, D. D., will preach in his Hanson Place M. E. church, Brooklyn, N. Y., a series of thirty-one revival sermons from some of the most significant texts in St. John's Gospel, Matthew, and the Acts of the Apostles. After delivery of the sermons, the series will be published in book form by the authorized publishers, in style similar to that of "Christ and His Friends," the volume (by the same publishers) containing Dr. Banks' revival sermons delivered during January, 1895, and which is having a wide circulation. The price of the new book will be the same as that of the former volume, \$1.50. It is to be issued in February.

Rev. Irl R. Hicks, the celebrated storm prophet, of St. Louis, is now a household name in nearly every home in America. His wonderful Almanac predicts the weather for a year ahead more correctly and accurately than any other publication or any other system. The testimony of a large number of careful observers is that 99 per cent of Hicks' predictions are fulfilled to the letter. His series of annual Almanacs are now well and favorably known in all parts of this country and in foreign lands. The new Almanac for 1896 is the most practical and instructive as well as the prettiest of this splendid series. It contains one hundred pages, printed on fine book paper, with covers elegantly printed in colors. The matter, although scientific, is written in popular style, there being nothing difficult to understand about it. It is also finely illustrated. Don't confound this with some patent medicine pamphlet. It is nothing of the kind, but is a fine book, which sells at all news-stands for twenty-five cents. This fine Almanac is given as a premium to every yearly subscriber to the Rev. Irl R. Hicks' well-known and deservedly popular paper, *Word and Works*. This unique journal is a peerless educator of the masses, and is fast becoming a household guardian and necessity in the homes of America. Those who want to keep up with the advanced thought of the age in science, religion and all social, commercial, intellectual and domestic subjects, should subscribe for *Word and Works*. Subscription only \$1.00 a year. You can send for both direct to *Word and Works* Publishing Co., St. Louis, Mo. Single copies of *Word and Works*, ten cents.

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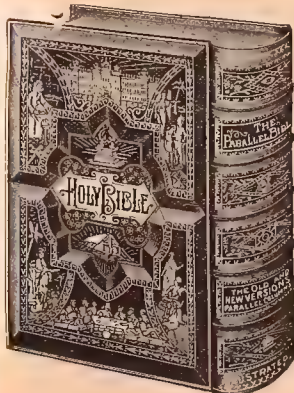
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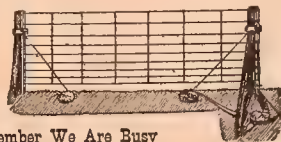
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We have discontinued our Chicago office and in the future will do all business from above address.

## Classified Minutes of Annual Meeting.

Not all the members of our church have that perfect knowledge of our principles, that is so desirable. Others there are who are well acquainted with the church as it exists, but who would like to know something of her past history, as regards her gradual growth and development. In fact, all who are interested in the welfare of the church, that is so dear to all of us, should have access to a complete compilation, such as is found in the "Classified Minutes of Annual Meeting," with the appendix, containing the Minutes up to the present date. We sell this work at only \$1.50 for cloth binding. Be sure to send for a copy while the supply is still on hand. Those who have the old edition of the "Classified Minutes," can have the "Appendix" in separate binding for only 25 cents. Address this office.

## Free to All Readers

of the GOSPEL MESSENGER. I will mail one week's trial treatment of the famous Australian Electro Pill remedy, free to all readers of the Messenger, or seven weeks' treatment for only \$1.00, for Catarrh, Kidney, Liver or Stomach trouble, Rheumatism, Sick Headache, Nervous trouble or impure blood. Special terms to agents on application. Address

DR. E. J. WORST, Ashland, Ohio.

## Brethren's Farm for Sale.

A FINE improved farm of 158½ acres in Erwin Township, Howard Co., Ind., with German Baptist church on corner of farm, ten room brick house, large frame barn, good neighborhood, etc. Farm belongs to Eld. Daniel Bock who wishes to retire on account of age. It will be sold at a bargain on easy payments. Address: J. D. Johnson, or Daniel Bock, Kokomo, Ind.























